

TIME LINE

**OF SOME OF THE EVENTS
FOR
DUNFERMLINE ABBEY NAVE
AND PARISH CHURCH**

(MORE CAN BE ADDED)



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

DUNFERMLINE ABBEY CHURCH -TIME LINE

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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. p.34.) (The Journal Guide to Dunfermline by Mackie. (Introduction by G.C. Meiklejohn B.S.C. (Arch.,) F.S.P. Printed at the Journal Printing Works 1929. pp.15-16)

PART I A.D. 83 - 1100.

A.D. 83-440 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, &., "who with considerable `savage address` frequently faced the Roman legions, and did havoc amongst them." For upwards of 350 years the locality on which Dunfermline now stands ever and anon "*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. (Guid to Dunfermline p 72)

A.D. 501 But all historians agree in stating that, from the fabulous times of Fergus until MacBeth, Iona was the ordinary burying place of the kings and nobles of the Scottish race. . . . There are still to be seen tombs bearing the arms of the Macdougals, Lords of Lorn, and Macleods, Mackinnons, Macquaries, and especially Macleans - that is to say, of all the chiefs of the clans of the adjacent districts, along with several tombs of bishops, priors and other ecclesiastics of the fifteenth and sixteenth centuries.

(From Controversial Issues in Scottish History by William H Gregg. N.Y. 1910 pp. 472-3.)

SCOTLAND - SIXTH CENTURY



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



A.D. 570 -1070 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 Fothrick, - viz, at Kirkheugh (St Andrews), Kirkcaldy, Abernethy, Lochleven, Pittenweem, Balchristie, Isle of May, Portmoak, Bolgin, Culross, Dunfemling 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 p.23)

A.D. 574 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. (The Monks of the West, vol. iii., p. 187.)

A.D. 800 Culdee Church Monastery - (Monks of Columbia) its history goes back to 800 AD when a little Culdee church existed on this site, at Dunfermline, on the edge of Alba the Pictish kingdom close to the Scots Water, looking over into Lothian.

This Culdee church sits on a flat piece of ground with plenty of space to the east which was probably used as a burial ground as six large slabs still survive in what was called from that period in that area of ground later called the Psalter church-yard today now under the present church. (History of Dunfermline by Rev P Chalmers p. 114-154)

A.D.1024 King Malcolm III. Malcolm 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 (1004-1034). Malcolm II was the son of King Kenneth (971-995), who in turn was the son of Malcolm I (932-954)¹ He came to the throne in 1057.

Malcolm was a good fighter, a true lover, and an effective leader; he was concerned for the welfare of Scotland.² He married, first Ingebjorg, the wife of Earl Thornfinn of Norway, she being the daughter of the Jarl Finn Arnison, a descendant of Harald 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 the father's side.³ By this marriage three sons were born Duncan, Donald, and A.D. 1067... Malcolm; Ingebjorg died about 1067.
(Ages Mure Mackenzie, op. cit., pp. 102-104.)

A.D. 1057 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)

A.D. 1066 - (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)

A.D. 1069 - ARRIVAL OF EDGAR THE ATHELING, WITH HIS MOTHER AND SISTERS IN THE FIRTH OF FORTH - 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)

A.D.1070 NUPTIALS OF MALCOLM III WITH THE PRINCESS MARGARET OF HUNGGRAY 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 th 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)

A.D. 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 he 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)

A.D. 1072 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).

A.D. 1072 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,

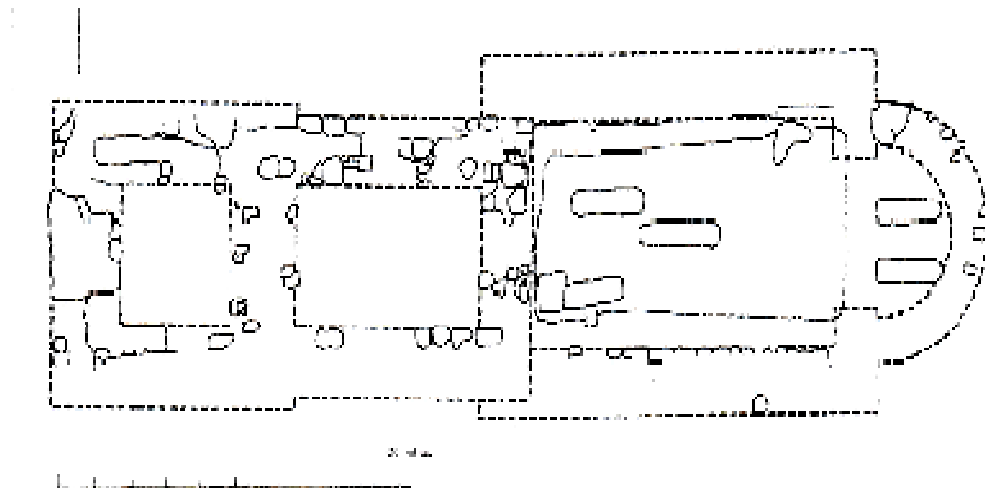
too, and if it did not take its rise from, the fact tht David I, who ascended the throne in 1124, added thirteen English monks to the monastery whom he translated from Canterbury, and who were of the Benedictine order.
(Historical Account by Rev P Chalmers P.174)

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. Making Church (1) earlier than c. 1070.
2. Church (2) was that built by Margaret.

(The Romanesque Churches of Dunfermline Abbey by Eric Fernie)

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.)

A.D. 1072 Founding of Dunfermline Church. - 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 after 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 Dounfermlin 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.)

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.)

CULDEES IN DUNFERMLINE SOURCES

1	The Culdees, From the History of Fife by A. Mercer.	page	4
2	The Monastery, From Town and Parish Dunfermline by P. Chalmers.		9
3.	The History of Fife by R. Sibbald, Concerning the Culdees.		17
	Concerning the Culdees, who first planted the Christian religion here.		
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5.	An extract from the Pictorial History of Scotland by James Taylor.		31
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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.		
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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

A.D. 1075. - 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.)

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)

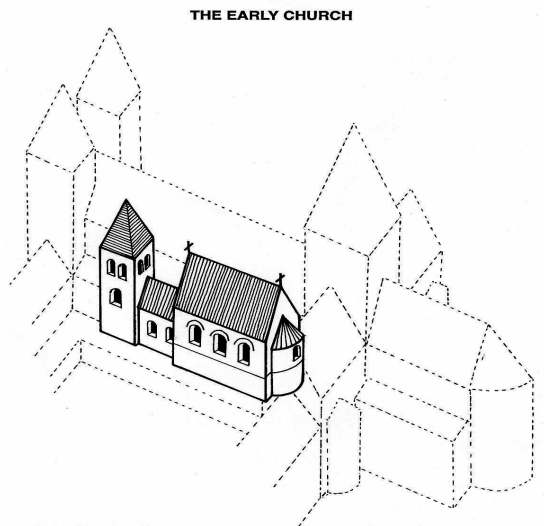
ROYAL, GIFTS, TO DUNFERMLINE CHURCH.- About this period Malcolm III, and Margaret his consort the Queen, bequeathed in free gift to the Church of The Holy Trinity of Dunfermline, just partially opened and dedicated the following possessions: - "*Pardusin, Petnurcha, Pettecorthin, Pethauchlin, Laur, Bolgin*, the Shire of *Kircaladinit*, and *Inneresk the Lesser*, and the whole *Shire of Fothriff 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 doe 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 DUNFRMLINE: - 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)

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)

A.D. 1075 Church at Dunfermline partially opened for worship - 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)



Saint Margaret's Church, Dunfermline. Carnegie Trust Guides Pack.

A.D. 1093 St. Margaret died at Edinburgh, in the Castle. 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.)

A.D. 1093 St Margaret died November 16th. 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.)

A.D. 1093 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.

A.D. 1093 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. (*Abridged Chron. Scot. p. 59 &*) 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.

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

A.D. 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 Ingibiorg 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)

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

A.D. 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*)

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)

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)

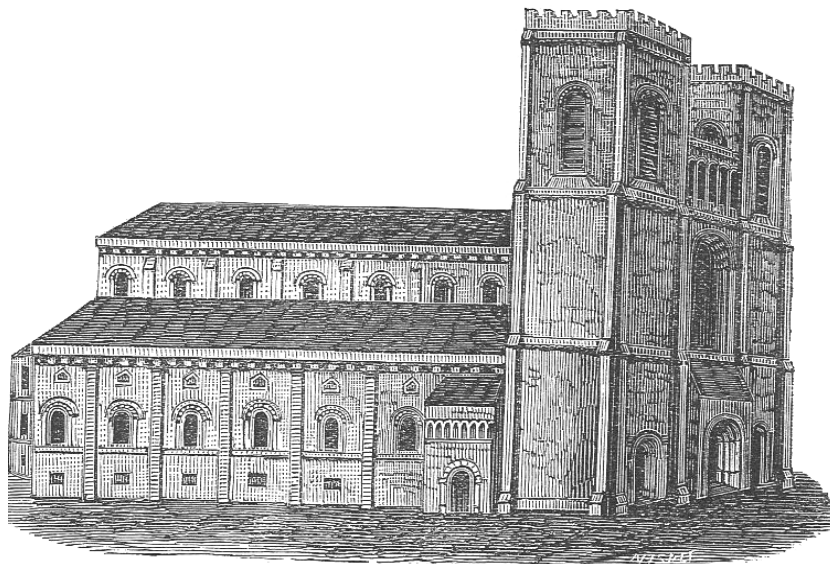
- 1098** Another part of the Abbey's property may be mentioned. As early as 1098 King Edgar gifted to the Church of the Holy Trinity at Dunfermline, some slaves whom he is believed to have brought from his estates in Cumberland. His father, Malcolm Canmore was in the way of bring captives from England 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)

PART II A.D. 1101 - 1250

- 1101** 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)
- 1107 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)
- 1107 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 Dunf. P Chalmers p.132-4.)

- 1109** Dunfermline created a Royal Burgh - 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, tht Dunfermline is then, at all event written down as a burgh. (Annals of Dunf. p. 29)
- 1109** Royal Gifts to Dunfermline Church, Alexander I, the King, bequeathed to the Church of the Holy Trinity, Dunfermline, about this period, the *Chapel of the Castle of Stirling and Teinds*. (Annals of Dunf p.29)
- 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 tht 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)
- 1115** 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)



Church of the Holy Trinity. completed by Alexander I, in 1124

- 1115** 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)

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)

1124 KING ALEXANDER I, seems to have brought the conventual buildings to something like completion, since in the very year of his death, 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)

1124 ALEXANDER I was interred at Dunfermline, the fifth son of Malcolm III he died at Stirling on April 26th 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)

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).

1124 KING DAVID I, 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)

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.)

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

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)

1124 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.)



- 1130** Translation of Confirmation Charter of King David I, to Dunfermline Abbey. No.2 . (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)
- 1144** ROYAL, GIFT OF GOLD TO THE ABBEY. About this period David I, bequeaths, by charter-right, to the Abbey the tenth of all his gold obtained in Fife and Fothriff. (Title of Charter, or Writ, "*De Decima Auri.*") (Annals of Dunf. p.50)
- 1150** Queen Margaret's Church replaced by the monastic church, of which the Nave is the finest surviving example of Soto-Norman monastic architecture. (A Guide to Dunf. Abbey 1987 p. 25)
- 1150** Alexander built a larger church and out buildings and his brother David I, raised it in 1150 from Priory to Abbey and made it the wealthiest Benedictine Church of that time.

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 Souseat 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)

1150 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.)

1150 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)



1151 ABBEY SEALS 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 (R) 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, enclose 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**, 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)
- 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 bequeathed by himself (Print. Regis. de Dunf. pp. 19-22) (Annals of Dunf. p.54)
- 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)

- 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 DUNFRMLINE.** - 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)
- 1179** King William in a Charter declares that xxiii. s. iiij. d was the sum that the monks of Dunfermline were wont to draw from his lands of Fitkill. (Print. Regist. Dunf. p.35; Annals of Dunf. p.610)
- 1180** 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 gret reputation and most renowned as a creator of carvings..... 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)
- 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)

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 wo were thus enable to see the ceremonies of the church, above th 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.

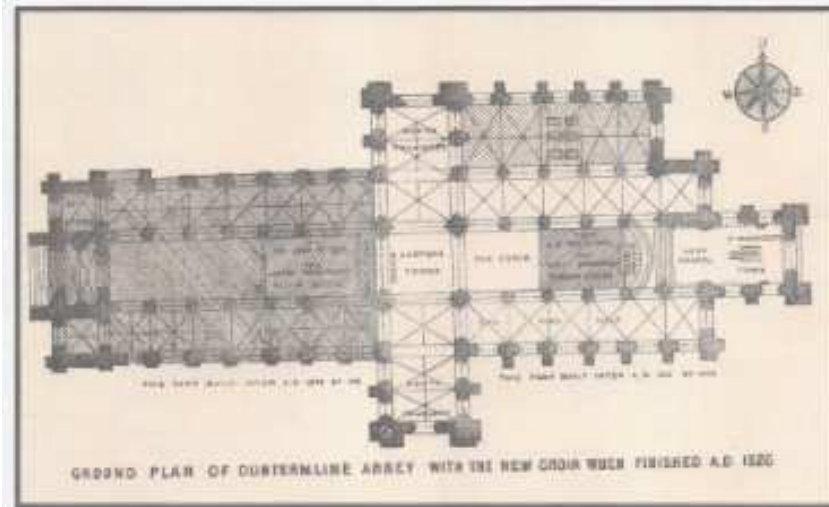
- 1190** LIGHTING THE CHURCH OF DUNFERMLINE - Archibald, Abbot of Dunfermline, about this period received an undated Charter from King William in his favour granting the right to receive annually from the burgh of Haddington, "the sum of 3 merks - one half at Feast of St Martin, the other half at the 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)
- 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)
- 1214** 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 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. (Dunf. Abbey by John Marshall p. 14)
- 1216** 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)

THE EXTENSION OF DUNFERMLINE ABBEY 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)

- 1216** 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)

GROUND PLAN OF DUNFERMLINE ABBEY WITH THE NEW CHOIR WHEN FINISHED A.D. 1226



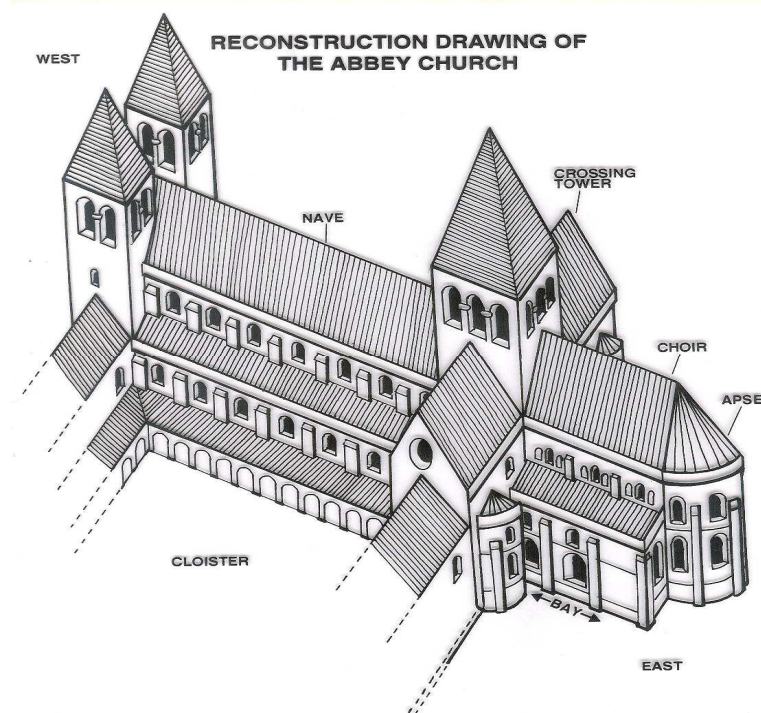
- | | |
|--|----------------|
| 1. St Margaret's Tomb 1250 | 2, Lady Chapel |
| 3. 1250 A.D. 1240 to 1403. The Locum Sepulture Regium Scotia | |
| 4. The Choir | |
| 5. Lantern Tower | 6. Organ |
| 7. From A.D. 1093 to 1250 The Local sepulture Regium Scotia | |
- (Annals of Dunf. p. 68)

- 1226** THE NEW LARGE EASTERN CHURCH, OR CHOIR, begun *circa* 1216 appears to have been completed this year - "a noble structure," perhaps unequalled in Scotland; but the great expenses attending its erection during the past years had 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)

- 1230** CHARTERY OF DUNFERMLINE, now called the "Registr of Dunfermline, appears to have been begun as early as this period.... (Annals Dunf. p.5)

- 1231** THE ABBEY ENLARGED 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, or 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)



Artist's impression of Church of the Holy Trinity completed with eastern extension

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

1243 DUNFERMLINE ABBEY 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)

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

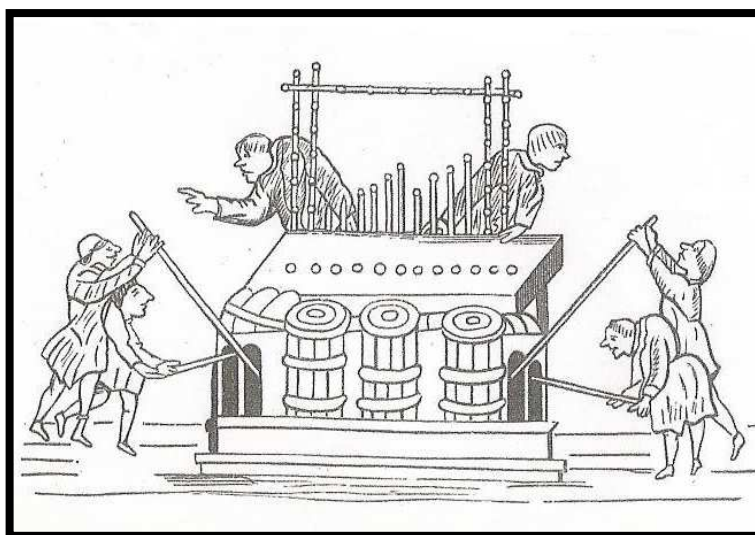
The Abbey Church of Dunfermline had Kings, and their Queens, for its founders and its benefactors. It was, emphatically, what Pope Innocent the Fourth pronounced it, "your Royal Abbey." (A Royal Abbey, being a Sermon by, The Rev. James Cooper, D.D. p.4)



1244 Pope Innocent IV considering the excessive cold of the climate, indulged them with the privilege of wearing caps suitable to their order. (Annals of Dunf p.77)

1245 King Alexander II solicited the Pope, 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)

1247 ORGAN 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 &c. (Annals Dunf .79)

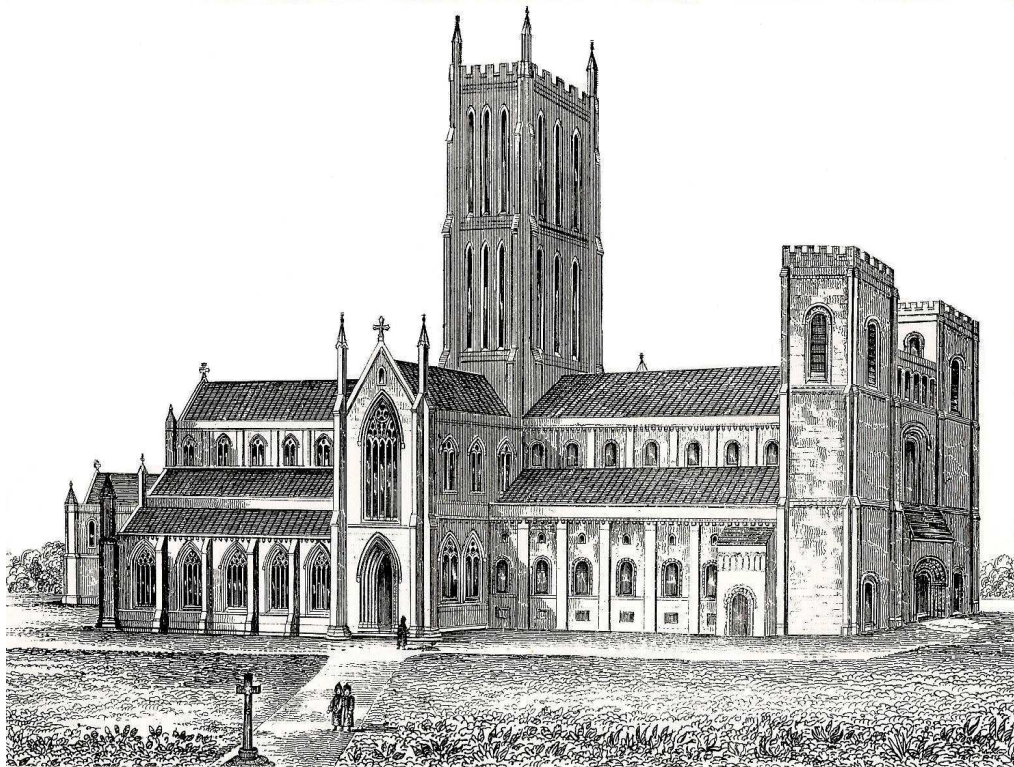


Church Organ worked by levers *Psalter of Edwin*. Manuscript volume of 1240. Cambridge University Library. Ebenezer Henderson. *Annals of Dunfermline*. Glasgow, 1879, page 79. (The original source has not yet been found.)

1249 THE NEW CHOIR Not to be consecrated. It would appear that he 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)

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)



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 augmeutatis." Our Church has been enlarged by the erection of a moe 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 art 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)

1250 THE TRANSLATION OF ST MARGARET. On the 13th July 1250, the "sainted remains" of Margaret were exhumed in presence of the young King Alexander III came to Dunfermline with the Queen - Mother, bishops, abbots and other Nobility of the kingdom..... The Queen could not be transferred further until the tomb of hr husband was opened, and his body raised with similar honour. (Fordun) (Annals of Dunf. pp. 82-83)

1250 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 Cyclopædia*, 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.)

1250 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.82)

1250 The Culdees' Sentence and the Lord Abbot. - 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, &c.*) (Annals of Dunf by Henderson p. 90)

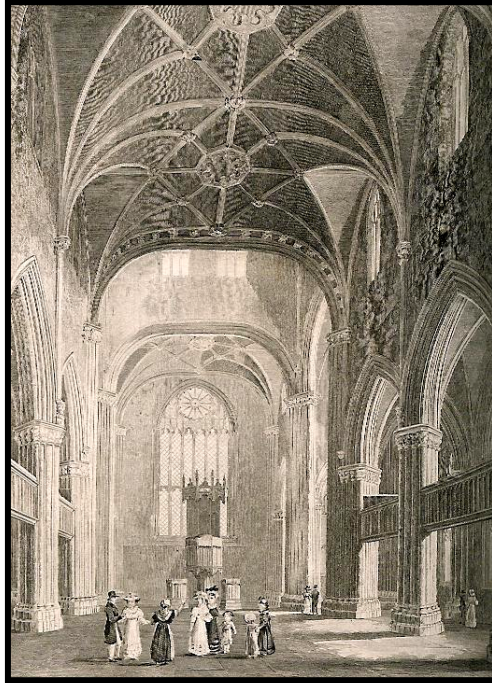
1250 The Church of "*The Holy Trinity and St Margaret*," after 1250, is found in the *Register of Dunfermline* and other old writings. St Margaret at the same time, became the TITELAR SAINT of Dunfermline. St Margaret's *Black Cross* or *Rood*, given by her to the Church or Abbey of Dunfermline, was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

1251 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)

PART IV 1251 -1559

ROYAL ABBEY

INTERIOR OF NEW CHURCH, (CHOIR)



Engraved by John Johnstone.

- 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)
- 1263** 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)
- 1274** INTERMENT OF QUEEN MARGARET AT DUNFRMLINE. - Margaret, the Queen (Consort of Alexander III) died at Cupar Castle, 26th February, 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)

- 1275** DEATH OF ALEXANDER III. 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; Gllenluce, 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 Charter 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 tiends. (Dunf Abbey by John Marshall p.16)
- 1291** 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)
- 1303** 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)
- 1303** Edward I, 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)

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

1327 ROYAL INTERMENT OF ELIZABETH THE QUEEN OF ROBERT THE BRUCE IN THE CHOIR OF DUNFERMLINE ABBEY. (Annals of Dunf. p.124)

1329 ROYAL INTERMENT OF KING ROBERT THE BRUCE AT DUNFERMLINE. (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)

1332 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)

1337 Edward III, 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)

- 1356** Interment of Christian de Bruce, 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)
- 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)
- 1394** 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)
- 1403** Interment of Annabella Drummond, consort of King Robert III, died at Inverkeithing, and was interred in "*haly sepulture*" in the Abbey of Dunfermline. (Annals of Dunf p.149)
- 1409** DUNFERMLINE MONKS' VESTMENTS, The monks of Dunfermline represent to the Abbot the great rise in the pries 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)
- 1426** James I, visited Dunfermline this year, 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)
- 1445** 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)

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.

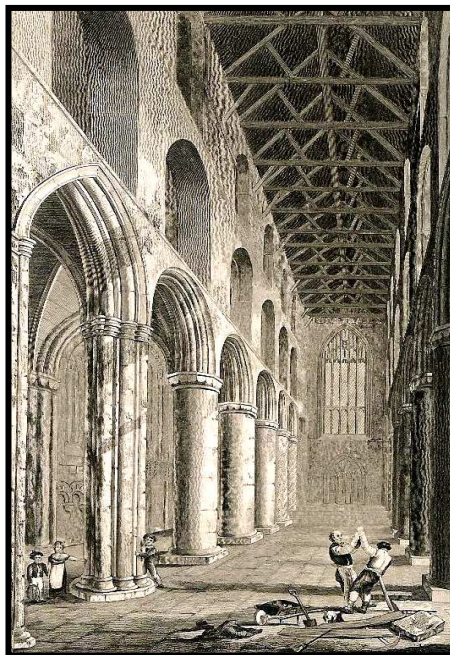
THE PORTICO AT THE SOUTH DOOR, of the nave extended as far out as the front of the large old flying buttress adjoining, and seems to have been built the same time with it, if not much earlier. There are still to be seen, on the side of the buttress the remains of the roof of the portico, and over the 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.

- 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)
- 1448** James II, declares in a Charter 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)
- 1450** Confirmation Charter 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)
- 1450** West gable of church, above west doorway, rebuilt 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.)
- 1462** The Patronage of St Giles Church, Edinburgh, 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)
- 1464** Richard de Bothwell, Lord Abbot of Dunfermline Died. (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 the 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)
- 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 this same part of the building. (Dunf. Abbey by J. Marshall p. 23)
- 1490** The Lights of "Our Lady's Altar" In the Burgh Records of this date there is a Rental 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.*" (Annals of Dunf. p.170)

- 1490** ALTARS IN THE ABBEY , 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)
- 1501** JAMES STUART, second son of James III, Commendator of Dunfermline Abbey.....
- 1502** THE ABBACY OF DUNFRMLINE, 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.
- 1504** 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)
- 1508** Johannes Scott. 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^cV^cVIII

- 1510** ALEXANDER STUART, 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, 140) This is another instance f the Royal interference in the affairs of Dunfermline Abbey &c.- a boy under 15 the Abbot! (Annals of Dunf. p. 186)



Engraved by John Johnstone.

- 1513** ALEXANDER STUART, ABBOT OF DUNFERMLINE SLAIN. 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)
- 1524** The Abbot of Dunfermline's house in Edinburgh. 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)
- 1526** Dunfermline Abbey "Spoilzed" 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.)
- 1539** The Abbey Seal, it would appear from wax impressions still attached to Monastic Charters and Deeds, of dates between 1539-1560.....(Annals of Dunf. p. 194)
- 1540** Royal Palace Dunfermline enlarging, altering, and repairing. (Annals of Dunf. p. 195)
- 1542** The Abbot of Dunfermline elected 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)
- 1549** Confirmation Charter of George Dury... New Concession made by Lord George, the Commendator, and the Convent of the Monastery of Dunfermlyn concerning and regarding all and several the liberties, concessions, donations, and privileges(Annals of Dunf. p. 196)

PART V 1560 - 1818

- 1560** Suppression of the monasteries. (A Guide to Dunf. Abbey1987 p. 25)
- 1560** "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)
- 1560** RELICS OF ST MARGARET - 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)

1560 REFORMATION. The Nave was mainly spared.



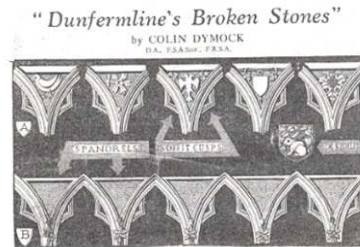
W. Thomson. Dunfermline Abbey as in 1650. 1902.

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 Kedelet ruled the black monks of St Benedict at Dunfermline. By a Writ or Bull of Pope Innocent IV de Kedelet

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. Duf Carnegie Lib)

DUNFERMLINE ABBEY, ARCADE OF THE NAVE



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

- 1561** GEORGE DURY, 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)
- 1563** ITS STATE BEFORE THE PRIVY COUNCIL, At a meeting of the Privy Council held at Stirling, 18th September, 1563, letters from the townsfolk 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)
- 1570** REPAIRS OF THE NAVE OF THE ABBEY. 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)
- The Annunciation Stone of George Dury.

ANNUNCIATION STONE - PALACE DUNFERMLINE - LUKE I 28th



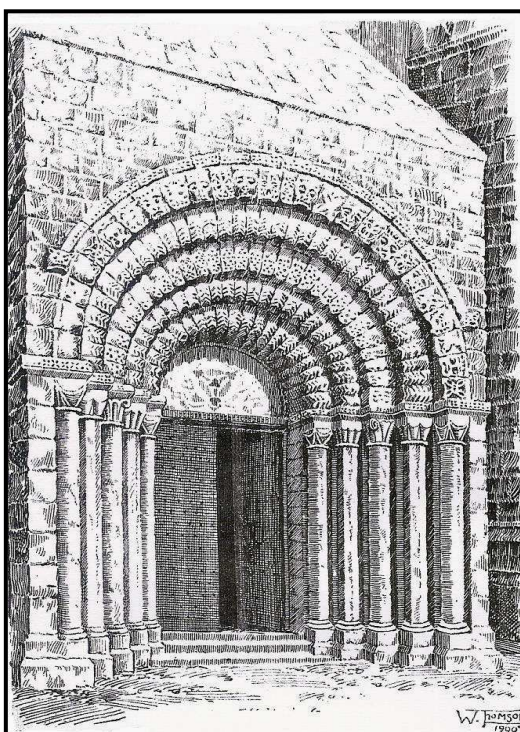
A Memoir of the late Ebenezer Henderson
By his Niece

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 o 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 lat Ebenezer Henderson By his Niece)



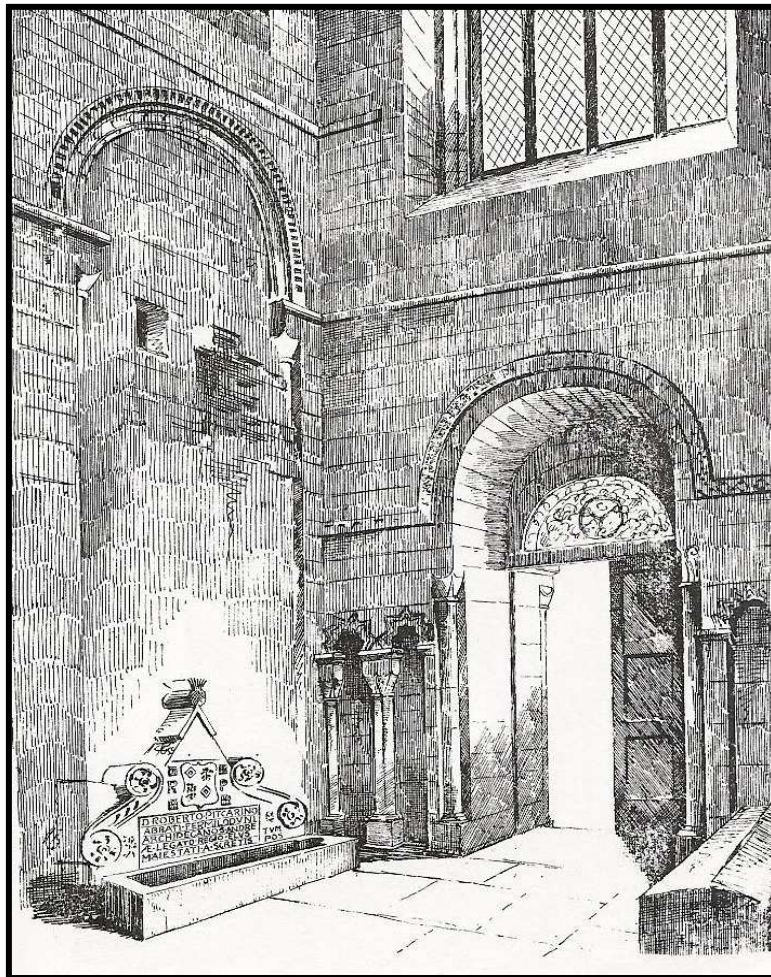
The Western Doorway, Dunfermline Abbey.
Daniel Thomson. *The weavers' craft*. Paisley, 1903.

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. (Hist. Stat. Dunf. p. 119)

- 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)
- 1575** 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)

- 1577** Disturbance at the Laird of Rosyth's Burial. in 1577 "a scene" too place in the churchyard of Dunfermline, and another disturbance in 1660 at the funeral of another laird.... (Annals of Dunf. p. 332)
- 1580** 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 alert the rain which threatened Glasgow, *Dunfermline* and Dunblane." (Peter Chalmers. Historical and statistical account of Dunfermline.2 volumes. Edinburgh, 1844-59, I, p. 271.)
- 1584** 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 may trials.... (Annals of Dunf. p.225 & 752)

ROBERT PITCAIRN'S MEMORIAL

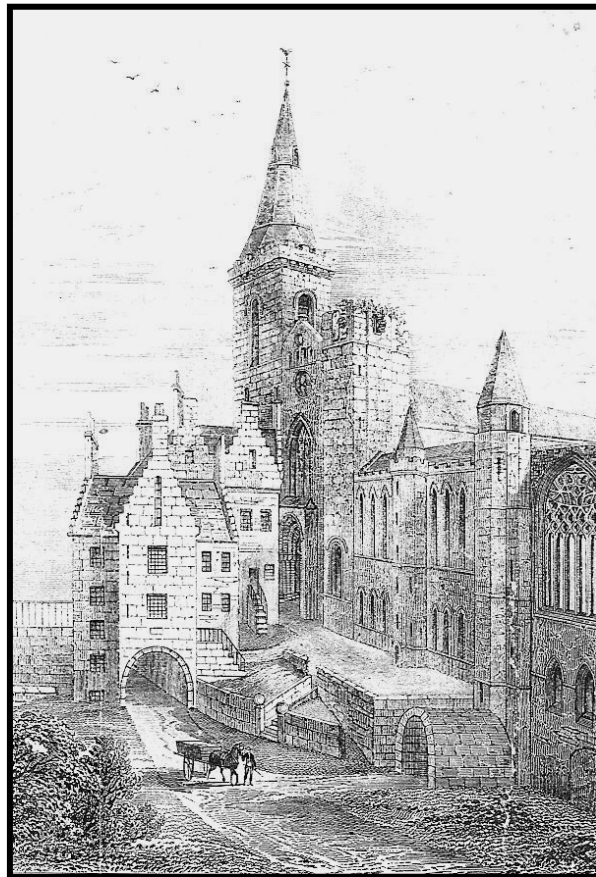


1589 Monastery of Dunfermline gifted by James VI to his consort as a wedding gift.
(A Guide to Dunf. Abbey 1987 p. 25)

1590 THE QUEEN WAS INFECT IN THE LORDSHIP OF DUNFERMLINE

"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)

ANNE OF DENMARK'S HOUSE



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)

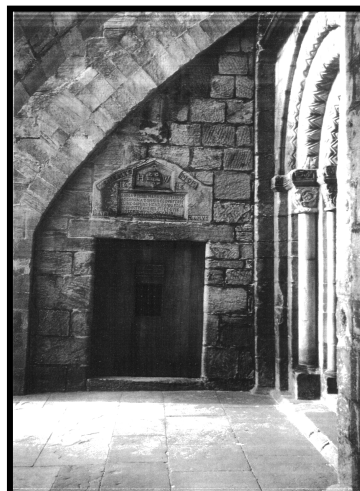
THE ABBEY appearance presented by the upper arches and wall is disappointing to the visitor when he raises his eye from the stately pillars, carved of plain. To quote Mr Freeman - "At Dunfermline the greater relative height admits of a well-developed triforium, and there is no fault to be found

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)

1594 THE church 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)

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

1602 DEATH OF THE INFANT PRINCE, "He departed this life at Dunfermline 27th day of May, and was interred there." (Balf. An. 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)



- 1602** ROYAL BURIAL VAULT, 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. I, p. 120. (Ebenezer Henderson. *Annals of Dunfermline*. Glasgow, 1879, p. 276.)

- 1607** SOUTH DOOR OUTSIDE ENTRANCE, 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)

- 1610** 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)

- 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.)

- 1620** Ruinous State of some parts of the Abbey Nave - "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)

1621 AULD KIRK - 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)

1629 THE WRIGHTS' LAFT *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)

1634 CARVED OAK PULPIT 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)

1646 DUNFERMLINE CHURCH DISCIPLINE 1st March 1646 - (Annals of Dunf. p 314)

1647 CHURCH OF DUNFRMLINE in need of Repairs &c., "The Session, considering the ruynous caice of the Kirk, especially of the roofe and stock of the bells, liklie to fall down, 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)

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

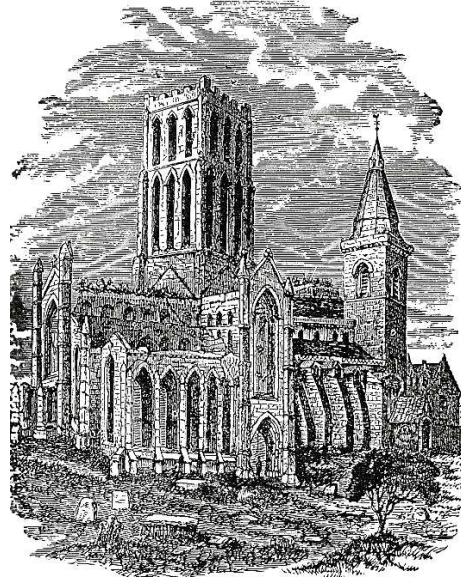
Previous to the Reformation, one of the Pilgrimages in Scotland was to Dunfermline Abbey, on account of the shrine of St Margaret. (Hist. Acct Chalmers p. 132)

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

1651 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)

1670 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

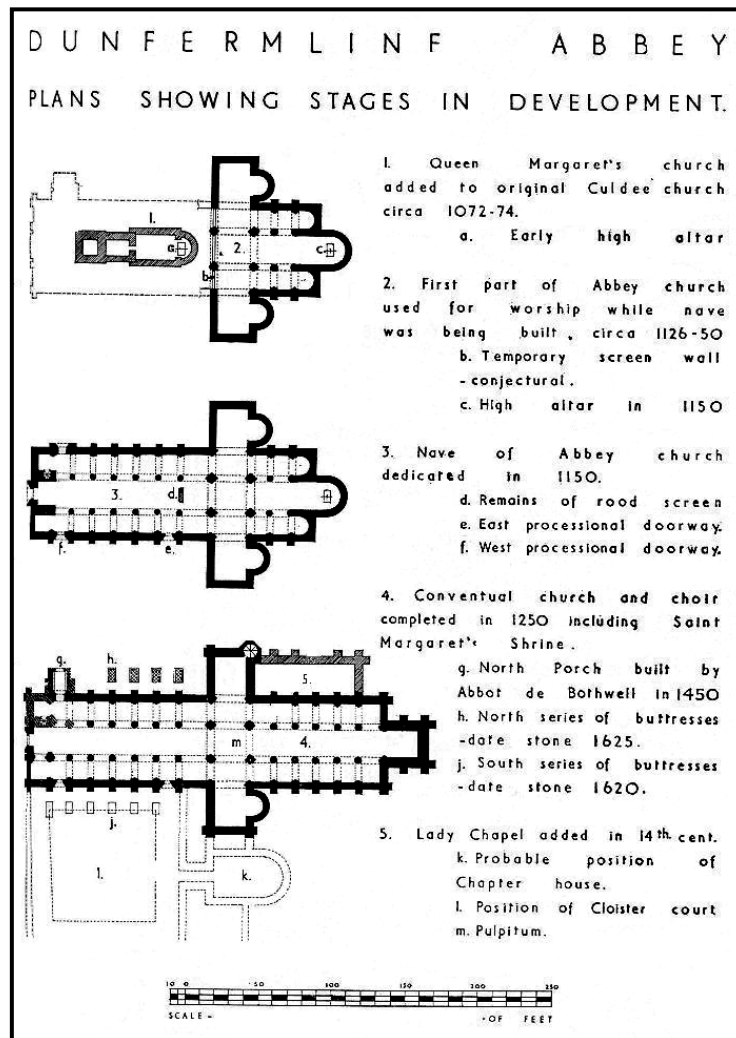
"lantern tower" is partly taken from a representation of it on one of the Abbey Seals of the later end of the 15th century. The tall windows of the Choir are taken from a drawing of them, made in 1819, before they were removed. (See also Frontispiece View of the "Extracts from Dunf Kirk Session Records," published by E Henderson in 1865.) (Annals of Dunf. p. 342)



- 1672** "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. (Dunf Abbey by J. Marshall p. 34)
- 1675** REPAIRS OF DUNFERMLINE CHURCH, 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)
- 1678** 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)
- 1683** 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 gret Byble for the use of the Kirk, from andro simpson, clerk, who brūt y^e same out of Holland, the pryce(Annals of Dunf. p. 352)
- 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.)



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)

1701-1795 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)

1710 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 Episcopalian, 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)

1716 The first disastrous loss occurred in 1560 when a mob, fired by the cramped ideologies of Knox, fell with pick and sledges upon the choir, lantern tower, transepts, chapter-house, Lady Chapel, infirmary, dormer, 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)

DUNFERMLINE ABBEY



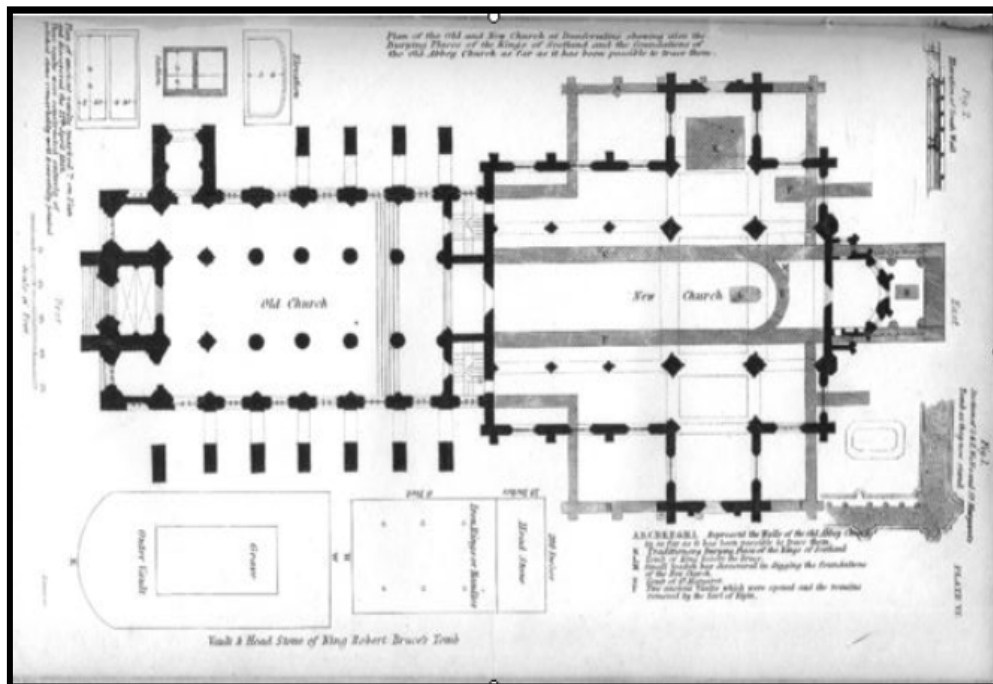
Drawn by George Cattermole. Engraved by W. Simmons.
Published by Charles Tilt, Fleet Street, London. 1834.

1716 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)

- 1720** THE KIRK UNDERGOING REPAIRS - "The roof made tight; Bellhouse repaired; windows glazed, and the fabric appointed with lime." (Old Account) (Annals of Dunf. p.403)
- 1723** "The Church was above Three Hundred Foot long. 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)
- 1723** THE AULD KIRK BELLS, 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)
- 1726** FALL OF THE EAST GABLE OF THE CHOIR OF THE ABBEY, 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 Psaltery, or Singing, had been conducted on this area "in the days of the Abbey," it received the name of "the Psaltery"; 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)
- 1728** THE CHURCH UNDER-GOING REPAIRS, "In 1728 the church, the steeple and the church bells, being in need of repairs , Other estimates were accepted for repairing the point of the steeple, the ceiling above the area of the kirk, the porch-door, and he loft below the bells."..... (Annals of Dunf. p.417)
- 1728** AULD KIRK STEEPLE MEASUREMENTS, &c., (Annals of Dunf. p.. 419)
- 1736** AULD KIRK REPAIRS - "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)
- 1739** CHARLES, FIFTH EARL OF ELGIN, died in his 77th year, and was interred in "Eastern or Psalter Churchyard" of Dunfermline. (Annals of Dunf. p.434)
- 1745** A NEW TOWN OR KIRK CLOCK - ORDERED (Annals of Dunf. p.444)
- 1750** It may also be noted that, between the years 1750 and 1790, three of the Norman windows in the north front were removed, and plan 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)

- 1753** 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 tones used for the inglorious purpose of building a stable and a byre on the same site!" (Annals of Dunf. p. 465)
- 1759** 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)
- 1766** PART OF THE RUINS OF THE LADY CHAPEL REMOVED - According to an old MS. "Ladie Chapele" were removed in order to make room for the new burying place of the Elgin family - (see the two following articles). 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 - From Historical and Statistical Account of Dunfermline by Rev. Peter Chalmers Vol. 1 p. 94 & 116. PLATE VI (Annals of Dunf. p.485)



- 1766** 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 o 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 sine 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.

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.

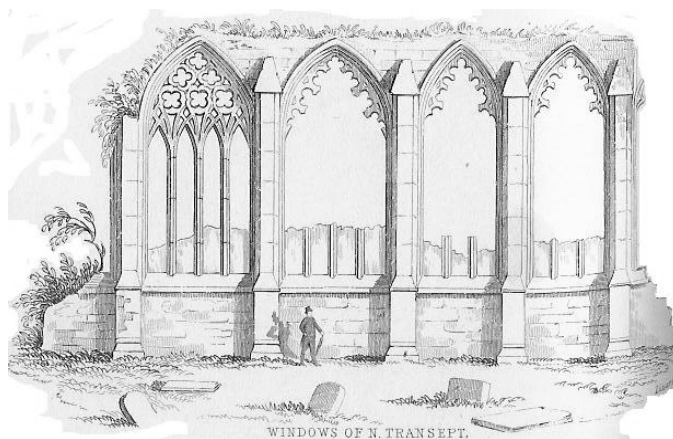
"The earth immediately below the surface, and even to the depth of two or three feet, had the appearance of having been dug before, though perhaps at a remote period, and nothing whatever was found among it, excepting a few human bones, brittle and rotten. Under this, however about four or five feet 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.]

- 1770** RELICS OF ST MARGARET AT DOUAY. Dalyell, at page 17 of his *Monastic Antiquities*, referring to the relics of St Margaret at Douay in France, says: - "I have been credibly informed, tht 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)
- 1772** VIST OF PENNANT THE TOURIST TO DUNFERMLINE, 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. 212-216.) (*Annals of Dunf.* pp.495-6.)
- 1787** ROBERT BURNS IN DUNFERMLINE, 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 tht 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)
- 1794** SHAW'S MONUMENTAL TOMB REMOVED. "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 churchyard 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.
- 1802** STONE COFFIN FOUND 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 tht the *locus* of this "find" has not been given. (*Annals of Dunf.* p. 549)

1805 THE AULD KIRK STEEPLE WEATHR COCK (Annals of Dunf. p. 556)

1807 ROYAL TOMBS EXPLORED - John Graham Dalyell, 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)



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 1 1807. An early hour was preferred, on purpose to present 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 crosiers 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 Dalryell (1776-1851). *A tract, chiefly relative to monastic antiquities*. Edinburgh, 1809.]

1807 FALL OF THE SOUTH WEST TOWER OF THE ABBEY, Great Thunder Storm &c., This old tower so long the twin of the one tht 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)

1807 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)

1818 DISCOVERY OF KING ROBERT THE BRUCE'S REMAINS - 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)

1818 THE HIGH ALTAR STEP, 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 stone 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)



1818 - THE NEW ABBEY CHURCH. 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)

1819 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)

1819 REMAINS OF KING ROBERT THE BRUCE RE-ENTOMBED, 5th November, 1819, 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 town's constables.



James Stewart.

Joseph Swan, engraver.

PART VI 1821 -

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.

1821 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

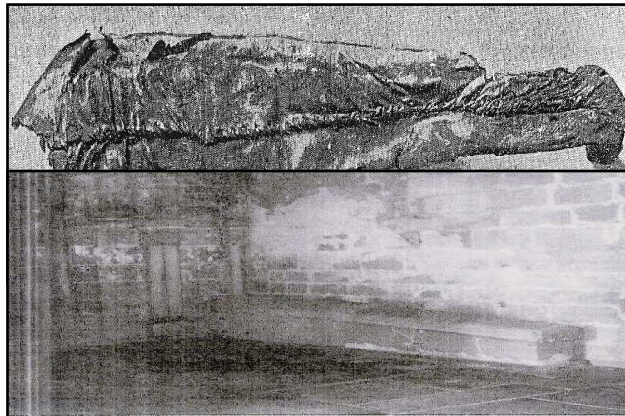
transepts had been demolished, and about the time when this part of the edifice began to be used as a Protestant place of worship.

1822 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.)

1822 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.) (*Annals of Dunf.* p. 613)

1842 The Old Churchyard . 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)

1849 **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.)



The Auld Kirk Steeple and the Porch (See Appendix, *Annals of Dunf.* p. 731)

1855 Stone Coffins Discovered. Several stone coffins were found on 12th January, 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)

1859 "There had been at the northeast end of the old church, in my own time, till the commencement of the new church, a kirk-session and Presbytery room, with benches all round; and at the south eastern corner of it was a small portion of the original Lantern Tower, which, after gradually going to decay, is said to have fallen on a Sabbath morning in September 1716, but without injury to any one". (His & Stat. Account. of Dunf. P. Chalmers Vol. 2.p.160)

1860 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. 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 Pittencrieff.

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)

1871 THE PALACE RUINS AND MR HUNT'S CLAIM. The proprietor-ship of the palace ruins which had been the subject of litigation for the last twenty years was finally settled in favour of the Crown on Monday 25th September 1871. The House of Lords had decided that the Royal Palace Ruins at Dunfermline, with as much ground around them would be sufficient to give access thereto, belonged to the Crown. It was remitted to the Court of Session to apply the judgement. (Annals of Dunf. p. 605)

1872 Memorial Window. Abbey Steeple Belfry. During the month of August, this year, 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)

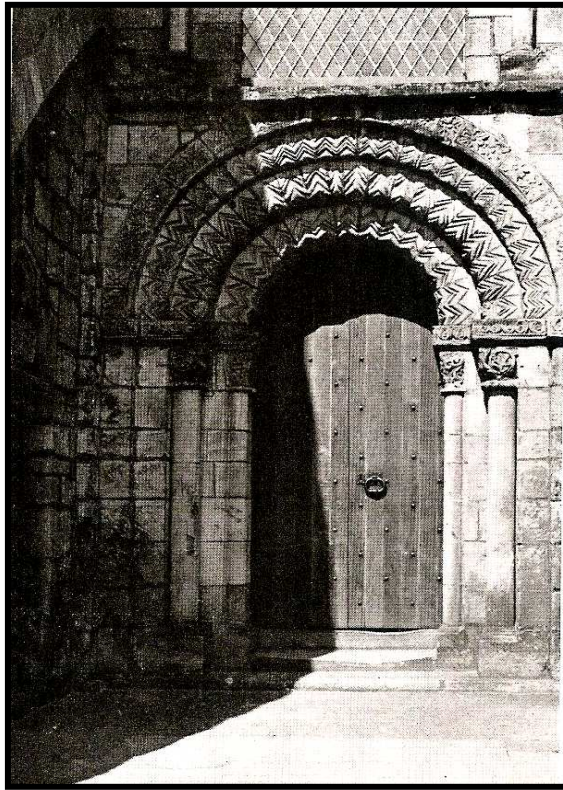
1904 The top of the stone coffin, which was struck the other day in the course of the excavations in the northern transept of Dunfermline Abbey Church, was fully exposed to view on Monday. The work of clearing off the superincumbent material had been carefully carried out by two workmen in the employment 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.)



1905 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, to 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.)

1916 Macgregor Chalmers uncovered 5 graves in the Nave.

1916 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.)*

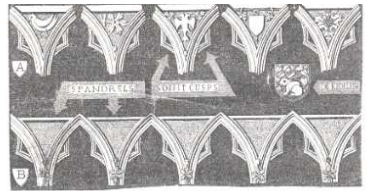
1923 When workmen were cleaning the ceiling of the north (or St Mary's) aisle, they uncovered some of the original red and blue colourings, the design incorporating chevrons and fleur-de-lis. Four of the six vaultings in the aisle

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,)

1938 ABBEY BELLS, 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)

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

1963 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)



1972 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 designate during the 900 the 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)

1976 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)

1983-1987 The present parish church was restored. (A Guide to Dunf. Abbey 1987 p. 25)

1992-3 The Wood panels from the abbey were given to Abbot House for the Long Gallery.

CHURCHYARD

“*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. (Chalmer Vol.2.P.135)

THE END

TIME LINE SYNOPSIS

A.D. 83	PICTISH KINGS & CULDEES	2
1069	ARRIVAL OF MARGARET m.. 1070	5
1072	Malcolm III church for Margaret 1072 - 1075	6
1072	Nave 1917 Excavation	7
1072	Ancient churches beneath Nave	8
	List of Culdee Sources Dunfermline	8
1075	CHARTER Gifts Gold Silver	9
1075	ALTARS	9
1093	DEATHS Malcolm III, Margaret, Edward	11
1093	Death Malcolm, Donald III Bane and Duncan II	11
1097	King Edgar	11
1098	King Edgar gifts Slaves	12
1107	Alexander I succeeded his brother Edgar	12
1109	Dunfermline Royal Burgh	13
1115	Return of Malcolm III body	13
1115	The Great Rood and the Rods Screen	14
1124	Alexander completed Nave & Monastery Priory	14
1124	King Alexander I, interred	14
1124	David I remodelled Nave	15
1124	Jerome's Latin Bible	15
1142	Bondmen or Cumberlachi David I, his <i>servi</i>	16
1150	David I made the nave from Priory to Abbey	16
1150	Consecration Cross	16
1151	Abbey Seals	17
1153	David I, Saint, interment	18
1158	Malcolm IV Charter for Protection for King David I	18
1165	King Malcolm IV interred	19
1166	Confirmation Charter King William	19
1180	Margaret's bones moved to Rood Altar in Nave	19
1185	Dunfermline Abbey	20
1190	Lighting the Church	21
1201	An extension to the church is under construction	21
1214	Alexander II addition of the choir	21
1216	Pope Innocent III	21
1216	The Eastern expansion begun this year	21
1216	"Abbey" and "Monestry"	22
1226	New Ground Plan	22
1226	Eastern expansion finished 1226	22
1231	The abbey enlarged " <i>Noble structure,</i> "	22
1243	Pope Innocent IV Mitred ring etc	23
1240	The Choir extended, St Margaret's Shrine	23
1244	Pope gave Monks privilege of wearing caps	24
1245	Alexander II Pope - St Margaret 1249	24
1247	Organ	24
1249	New Choir, not to be consecrated	24
1250	Translation of Margaret and Malcolm III	25
1250	Malcolm is "Canonized, <i>Catalogue of the Saints</i> "1251	25
1250	Culdees cease to exist	26

1250	St Margaret TITELAR SAINT of Dunfermline	26
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PART II 1251 -1559

1251	Pope Innocent IV 1243-1251 Bulls or Writs	26
1255	Perpetual lights David I & Malcolm IV donated 1797)	26
1263	The battle of Largs	26
1274	Interment of Margaret Consort of Alexander III	27
1275	Death of Alexander III	28
1291	Coal, Pittencrieff	28
1303	Edward in Dunferline with his queen, fired D'Line	28
1323	Birth of David II son of Robert the Bruce	29
1327	Death of Queen Elizabeth Queen consort of Robert I	29
1329	Death of King Robert Bruce buried in Abbey	29
1332	Interment of Regent Moray Thomas Randolph	29
1356	Interment of Christian de Bruce	30
1385	Richard II, set Fire	30
1394	Birth of James I son of Robert III	30
1403	Interment of Queen Annabella Drummond.	30
1426	James I, visited Dunfermline David I ane soir sanct...	30
1445	Richard de Bothwell	30
	North and South Porch	30
1448	The Abbey Repairing, the Body of a child found	31
1448	James II, declares in a Charter the Abbey	31
1450	Confirmation Charter of King James II	31
1450	West gable, rebuilt by Abbot Richard de Bothwell. With a higher roof.	31
1462	The Patronage of St Giles Church, Edinburgh	31
1464	Death of Richard de Bothuel.	31
1490	Lights of "Our Lady's Altar"	31
1490	Altars in the Abbey	32
1501	James Stewart, Commendator, son of King James III	32
1508	Johannes Scott. On a gravestone, original Choir	32
1510	Alexander Stuart natural son of James IV	32
1513	Alexander Stuart, Abbot of Dunfermline, slain	33
1524	The Abbots house in Edinburgh	33
1526	Dunfermline Abbey "Spoilzed	33
1539	Abbey Seal	33
1540	Repairs on Palace	33
1542	Guardianship of the infant Queen Mary	33
1549	Confirmation Charter of George Dury	33

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1560	Relics of St Margaret	33
1560	Reformation	34
1560	Dunfermline Abbey Colin Dymock	35
1560	Colin Dymock. Dunfermline's broken stones.	36
1661	Saint George Dury	37
1563	Dunfermline, complaining of the ruinous &c	37
1570	Repairs of the Nave of he Abbey	37

	Annunciation Stone (Dury)	37
	West Door	38
1571	Secretary Pitcairn	38
1575	Death Saint George Dury	38
1577	Disturbance the Laird of Rosyth's Burial	39
1580	Doors barred by Benedictine Monks	39
1584	Death of Robert Pitcairn	39
1589	Monastery of Dunfermline gifted by James VI	40
1590	The Queen was infeft Lordship of Dunfermline	40
1590	The Auld Kirk The Abbey	40
1594	Master of Works Schaw Repairs, Steeple, Porch	41
1600	Guest chamber of Monastery converted into palace	41
1602	DEATH of the infant Prince	41
1602	Royal Vault Given to Henry Wardlaw	42
1607	South door outside entrance Earls Coronet	42
1607	Flying buttresses 4 on the north & steeple Schaw	42
1610	Altars, images and ornamentation were destroyed	42
1616	The easter Wall was built, roof of the nave	42
1620	Ruinous State of Abbey Nave	42
1621	Auld Kirk the south wall and inside pillars repaired.	43
1629	The Wright's Laft <i>in the Church of Dunfermline</i> -	43
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1647	Church of Dunfermline in need of Repairs &c.,	43
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1650	New Church Tokens	43
1651	Cromwell and the Abbey broke into the Abbey	43
1670	The Auld Kirk and Ruins of the Choir	43
1672	Choir and Ladye Chapel fell" during a great wind.	44
1675	Repairs of Dunfermline Church, Porch door, Buttresses	44
1678	St Margaret's Festival	44
1683	New Great Bible from Holland for the kirk	44
1698	Before the seventeenth century ended further repairs	44
	Dunfermline Abbey Plans	45
1701	The old Nave of the Abbey the only Kirk in the Parish	45
1701	To 1705 Abbey pulpit Presbyterian and Episcopalian	45
1710	Episcopalians get the use of one of the Abbey Vaults	45
1716	Lantern Tower 150 years, then dissolved into rubble	46
1720	The Kirk undergoing Repairs, Roof, made tight	47
1723	King James the sixth repair'd and Buttressed west end	47
1723	The Auld Kirk Bells	47
1726	Fall of the East Gable of the Choir of the Abbey	47
1728	The Church undergoing repairs. Steeple etc	47
1728	Auld Kirk Steeple measurements, &c	47
1736	Auld Kirk repairs - "Rotten Laft	47
1739	Charles, fifth Earl of Elgin Died	47
1745	A New Town or Kirk Clock	47
1750	-1790 Three of the Norman windows removed	47
1753	Fragment of the ruin of Monks' dormitory removed	48

1759	The skeleton of a female in a Recess of Abbey Wall.	48
1766	Part of the ruins of the Lady Chapel removed.....	48
1766	Scots Magazine	48
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1770	Relics of St Margaret at Douay	50
1772	Visit of Pennant the Tourist	50
1787	Robert Burns in Dunfermline	50
1794	Shaw's Monumental; Tomb Removed	52
	The two aisles now used as burying ground	50
1802	Stone Coffin Found in Psalter Churchyard	50
1805	The Auld Kirk Steeple and Weather Cock	51
1805	Royal Tombs Explored	51
1807	The Psalter Churchyard	52
1807	Fall of the South West Tower	52
1818	Discovery of King Robert the Bruce Remains	52
1818	The High Altar Step	52
1819	The Old Abbey Choir Ruin Removed	54
1818	The New Abbey Church	54
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1821	Eastern Wall	54
1822	Sir Walter Scott, while visiting Dunfermline	55
1822	Previous to the removal of the galleries, seats	55
1842	The Old Churchyard	55
1849	Stone Coffins	56
	The Auld Kirk Steeple and the Porch	56
1859	A Kirk-Session and Presbytery room	56
1860	Local personages or families inserted into walls of aisles	56
	Monuments	56
1871	The Palace Ruins and Mr Hunt's Claim	57
1872	Memorial Window. Abbey Steeple Belfry	57
1904	The top of the stone coffin	57
1905	The Hidden Doorway	57
1916	Macgregor Chalmers uncovered 5 graves in the Nave.	58
1916	Entering Nave looking east, five Norman pillars	58
1917	Nave 1917 Excavation of 1072	2
1923	When workmen were cleaning the ceiling discovered	58
1938	Abbey Bells	59
1953	Celebrate the Coronation Her Majesty Queen Elizabeth	59
1963	An article by Colin Dymock, Broken Stones.	59
1972	The Royal Pew	59
1976	In addition to the High Altar eastern end of the choir	59
1983-1987	The present parish church was restored.	59
1992-3	The Wood panels from the abbey Abbot House Gallery	59
	Churchyard Wallace Mother's Thorn Tree	60
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ECCLESIASTICAL ARCHITECTURE OF SCOTLAND

by DAVID MACGIBBON AND THOMAS ROSS
MDCCCXOVI VIL. I P. 230-234.

DUNFERMLINE ABBEY, FIFESHIRE

1. MARRIED 1070 - IN MALCOLM'S CHURCH
2. Finished MARGARET'S CHURCH HOLY TRINITY 1074, AND ROYAL SEPULTURE
3. Original church of Malcolm, stood where the new choir was afterwards erected, and DAVID I, added the Norman Nave to it.
4. The nature of the site seems to favor this view, as the ground to the west slopes rapidly away, and scarcely allows room for the west end of the nave.....
5. It is believed that Alexander I, contemplated the erection of the church into an abbey.....
6. NAVE (NORMAN STYLE) DAVID I.
7. On the accession of David I, in 1124 when the Canons were brought from Canterbury and David I, carried out extensive works at the new monastery, and probably added the Norman Nave to then existing church of his parents Margaret and Malcolm.
8. The early church was soon found to be too small and it was resolved to rebuild it, so as to form a new choir and transept worthy of the dignity and importance of the convent. This was carried out between 1216 and 1226, when the choir with its aisles, the transept, and the presbytery were erected. Abbot Patrick, who had formerly been Dean and Prior of Canterbury, presided at Dunfermline during the whole of the above time. After him Abbot William II, whom we find appealing to Pope Honorius III, for certain patronages and presentations on account of the great expense incurred during the last ten years in carrying on the extended fabric, whereby the monastery had been greatly impoverished.
9. Again in 1231, a similar appeal was made to Pope Gregory ix., both on account of the expenses of the church, and also because the number of canons had been increased from thirty to fifty.
10. In 1249 a dispute arose regarding the consecration of the new choir, but Honorius iv. decided that a new consecration was not necessary, as the consecrated walls of the older part (the nave) continued in use. In the same year Queen Margaret was canonised, and in 1250 her body was transferred from the old church to the new Lady Chapel in presence of all the chief men in the kingdom. "The translation of the saintly foundress was probably arranged," says Professor Innes, "to give solemnity to the opening of the new church"¹ Soon after this the abbey was described by Matthew of Westminster, who probably saw it, as of vast extent, and containing such magnificent palaces that three kings, with their trains, might be accommodated within it walls. "This sumptuous pile was destroyed and levelled with the ground by the soldiers of Edward in 1303, excepting only the church and a few dwellings for the monks."

¹ Introduction to *Registrum de Dunfermline*, p. 25. 2 Ibid. p.25

³ *Castellated and Domestic Architecture of Scotland*, Vol. v. p.522.