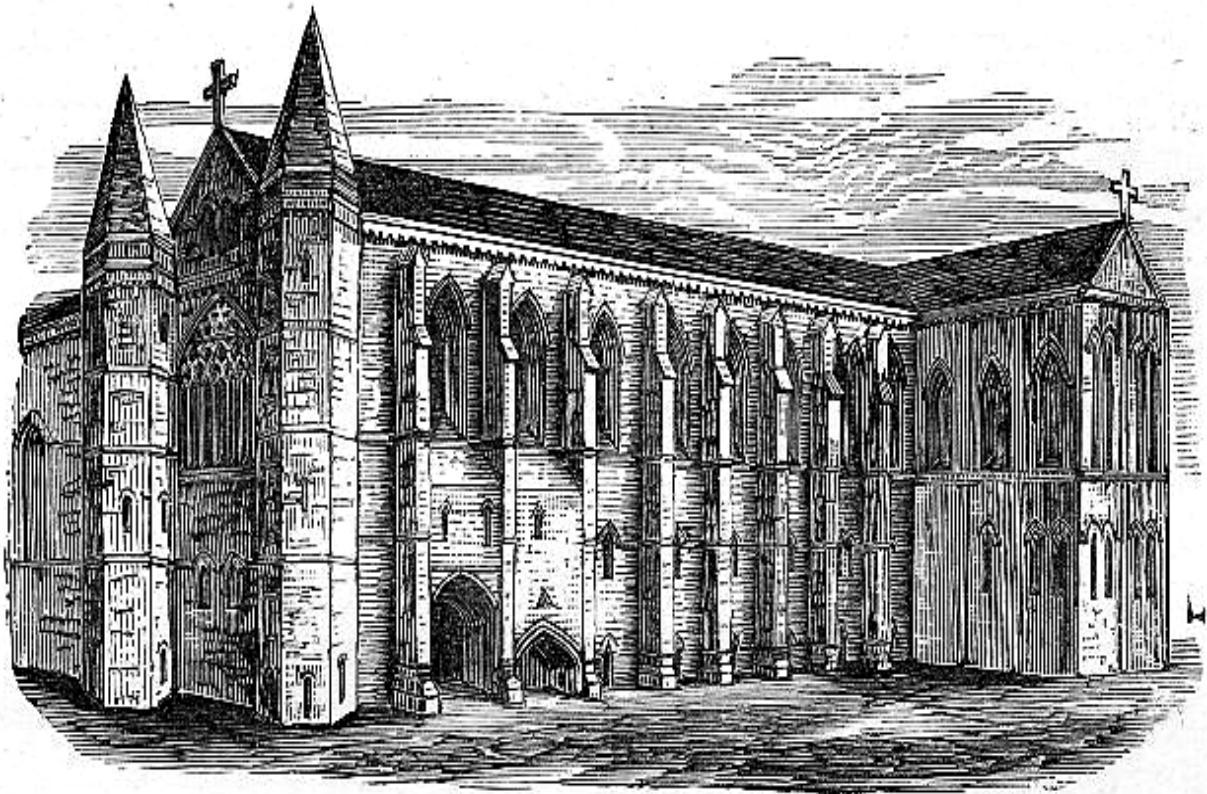


MONASTERY DUNFERMLINE



A reconstructed impression by Ebenezer Henderson .- *Annals of Dunfermline*. Glasgow, 1879.



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MONASTERY DUNFERMLINE

From

Historical and Statistical Account

Of Dunfermline Volume I. P.165

By

Rev. Peter Chalmers, A.M.

Minister of the First Charge, Abbey Church
DUNFERMLINE.

William Blackwood and Sons
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Compiled by Sheila Pitcairn F.S.A. Scot., L.H.G.



Pitcairn Publications. The Genealogy Clinic, 18 Chalmers Street, Dunfermline KY12 8DF
Tel: 01383 739344 Email enquiries @pitcairnresearch.com



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MONASTERY

DUNFERMLINE

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Monasteries were very generally introduced in Scotland in the eleventh and two following centuries. Fifeshire had a fair share of them, viz, five, 1. Dunfermline; 2. Lundores, on the river Tay, below the town of Newburgh; founded by David, Earl of Huntingdon, brother to King William, about the year 1178; 3. Balmerino, also on the Tay, now in ruins, begun by Alexander II in the year 1229; 4. Inverkeithing, where there was a monastery of Grey Friars, and 5. Cupar-Fife, one of Black Friars, or Dominicans; and three priories – 1. St Andrews, founded by Alexander I. 2. Pittenweem, dedicated to the Virgin Mary; 3. St Serf's Isle, in Lochleven founded by Brudeus, King of the Picts—originally a Culdee monastery. Andrew Wynton, the industrious author of the *Orygynale Cronykil of Scotland*, was prior of this place. (This was anciently a part of Fifeshire, previous to 1426). Near to it, on the north side of the water of Leven, was the Ministry or Hospital of Scotland Well, a monastery of Red Friars, founded for the relief of religious pilgrims before 1250; of which the parish churches of Carnock and Moonzie belonged. The Isle of May, too, at the mouth fo the Firth of Forth, had a small religious settlement in it, so early as the ninth century; and had afterwards a Priory, founded by King David I, part of the ruins of which, with its cemetery, are till extant, near the centre of the island. Besides these, there were also four, Collegiate churches, viz. - 1. Strathmiglo; 2. Crail; 3. Kirkheuch; and, 4. St Salvator. These last two named were in the city of St Andrews, each of them with a numerous staff of Prebendaries and chaplains, in addition to the ordinary parish churches of the country. There were besides, another abbey on the island of Incholm, two miles from Aberdour, founded also by King Alexander I, about 1123, and dedicated to St Columba, abbot of Iona, connected with this county; and a small

religious house (or hospital) at Gateside, at the village of Edenshead, in the parish of Strathmiglo, probably founded by Robert III, or James I.*

These religious houses exerted a very extensive, and, according to the times, upon the whole, beneficial influence on the civilization and instruction of the inhabitants of the localities, wherein they were situated. "We are often tempted to think," as has been remarked, "that in the age when the rights of the weak were little regarded, and fighting was the profession of every able-bodied man, it was so far lucky that any part of the property of the country should have been staked off for the exclusive use of a peaceful and learned body; it as just so much gained for the cause of humanity-no matter though superstition-from the general system of spoil and ignorance."†

The cause of education, doubtless, derived much benefit from monasteries, in an age when learning was in general little attended to, from the warlike and chivalrous spirit which prevailed among the aristocracy. Most of the convents had schools under their superintendence, at which were trained the young aspirants for ecclesiastical preferment, and some of the sons of the nobility. "We find, for example," (says Tytler), "in the Chartulary of Kelso, that the schools in Roxburgh were under the care of the monks of Kelso during the reign of David the First, and that the rector of the schools of this ancient burgh was an established office in 1241. Perth and Stirling had their schools in 1173, of which the monks of Dunfermline were the directors; and the same authentic records introduce us to similar seminaries in the towns of Ayr, South Berwick, and Aberdeen.

"It seems also probable, that, within the rich and splendid monasteries and convents which at this period were thickly scattered over Scotland, there were generally to be found schools taught by the monks, who were in the habit of receiving and educating the sons of the nobility. It is certain that attached to the Cathedral Church belonging to the Monastery of St Andrews, there stood a lyceum, where the youth were instructed in the Quodlibets of Scotus; and that as early as 1233, the schools of St Andrews were under the chare of a rector. A remarkable instance of this is to be found in the Chartulary of Kelso, where Matilda, the Lady of Moll, in the year 1260, grants a certain rent to be paid to the abbot and the monks of this religious house, under the condition that they should board and educate her son with th best boys who were intrusted to their care."§

*The original matrix of the seal of this house is now in the possession of a gentleman in Kinross.

† Chambers' Gazetteer of Scot. Edin 1832. i. 242.

§ Tyt. Hist. Edin. 1829. ii.353-4; Printed Dunf. Chart. 56.

Monastery. – It has already been often stated, that the monastery of Dunfermline is generally believed to have been founded by King Malcolm III, towards the end of the eleventh century. The authority for this rests on King David's confirmation of his father's grants, recorded in the Chartulary, as well as on the fact, of which evidence has been produced, of Malcolm having built a church here, which itself is sometimes styled the Monastery. A foundation charter, indeed, by this monarch, has been published, and was at one time thought genuine. It has been traced to the authority of Sir James Balfour Lyone (King of Arms to Charles I and II.) in whose MS. It is found written in his own hand. But the genuineness of the deed cannot now be depended on; and it is strange that it should ever have appeared, without any indication of the source from which it was taken, accompanied especially, by the statement, tht it is an excerpt from autograph, and agrees with it in al things. Balfour, however although a laborious, is admitted not to have been a very accurate historian. †

† The deed was printed in "Dugdale's Monasticon Anglicanum," vol. ii, part ii. P.1054, folio, Lond. 1661, from the MS. Volume of Sir James Balfour (now in the Advocates' Library), which had been sent by a friend of his to the learned antiquary, Mr Roger Dodsworth, one of the compilers of the early part of that work. It was afterwards copied by Hay in his "Diplomata varia," written about 1690 or 1700 (MS. Adv. Lib. i. p.373); and it appears in the new edition of the Monasticon (vol. vi. Part ii. Pp.1153-1830), a very splendid work in 8 folio volumes, as also in the printed "Registrum de Dunfermelyn," p.417. I have gien a translation of it in the Appendix to this work. It is now generally admitted to be apocryphal. Dalrymple, in his "Collections," pp.228, and 401-2, although he does not positively affirm its spuriousness, acknowledges "that it would have had more credit, if sir James had told where he had it, or if it was to be found in the 'Register of Dunfermline,'" and even from certain discrepancies in it, "would rather take it to be a charter by King Malcolm IV." Chalmers, in his "Caledonia," however (i.754), states decidedly as his belief, that it "is convicted of forgery by its own context;" and Mr Innes, in his preface to Chartulary, express the same opinion, adducing a variety of reasons in is support. "The original," he says, "has never been seen. It is not mentioned in the Register. The style of *Basileus*, though adopted in a seal of a succeeding king, is a Saxon affectation, not likely to have occurred to Malcolm Canmore, and very likely to have been invented by some scotch defender of the independence, when that came into dispute. The *Earls* and *Barons* are too ostentatiously put forward, at a time when it may be doubted if their respective ranks were quite ascertained or named. If this is a forgery, a phrase, *acquiescence of the people*, has of course been copied from the charters of David and his successors. The punning translation, *mons infirmorum*, of the Celtic descriptive appellation of Dunfermline, is like the trick of a more artificial age. All the lands derived from Malcolm are here; while it would seem, from the terms of David's confirmation, Fothrif came by a separate gift, whether written or

The monastery was dedicated as already sated, to the Holy Trinity; and Queen Margaret, who died in 1093, was afterwards raised to the rank of tutelary saint. Whether it was originally a Culdean or Benedictine establishment seems doubtful. Chalmers states that it was the former and “that here the Culdees, with their abbot, discharged their usual duties during several reigns” – (Cal. i.438). This opinion has been long entertained, and it is strengthened by the manner of the dedication just noticed, which was the customary form adopted by the Culdees; for they dedicated their principal churches to the Holy Trinity, and not to the blessed Virgin or any saint. But the Chartulary affords no positive evidence on the subject. It notices directly, indeed the existence of the Culdees in seven different deeds, but always only in reference to one matter, the gift by David I of the lands of Balchristie to the monks of Dunfermline, with a reservation of the right which the Culdees used to have to a pension out of these lands, - right which afterwards came to belong to the Canons of St Andrews, also themselves called Culdees, either by purchase, exchange, or donation. A dispute arose about 1171, the early part of the reign of King William, between the monks of Dunfermline and the Canons of St Andrews as to their respective rights to Balchristie. That monarch decided that the lands should belong to the monks of Dunfermline, and the pension out of them, excepted by King David, to the Canons of S Andrews.**

oral. There is reason to suspect that Muselburge was not a *name* in the days of Canmore, though the place was conveyed by the name of Inueresk.* The witnesses are remarkable. The deed bears to be *testimonio episcoporum*, &c.; and in subsequent early charters, the bishops seem alone to have affixed their cross of subscription. But would afford easy tests of genuineness. Then, without dwelling on Ivo, the Culdee Abbot, and Earls M’Duff and Duncan, names which might be guessed at any ante-record period of Scotch history we have an Earl Araldus, who is not known ever to have existed, and a person of the Canmore’s time, while a Nes, son of William, is a frequent witness about a century later. Could the writer of the charter have adopted the name carelessly from a charter of Malcolm IV., which he may have mistaken for one of Canmore?”- Pref. Note, p.xxi.

* The name of “*Muskilburg*” is mentioned as early as in 1226, 1232, 1232, 1234, and 1249, in the printed Dunf. Chart. pp. 166, 171, 175, 33; and that of “*Inueresc*” in a charter of King David I, and in a bull of Pope Alexander III, in 1163, ditto,p.152.

** Printed Dunf. Chart. p.5, &c.; vide Index, p0.545; Keith’s Prel. Diss. pp.Ixiii; Chalm. Cal. i.437; Sibbald’s Fife, part ii.ch.5; Dalrymple, Col. P.283.

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Besides Balchristie, the village of Bolgy or Bolgin, and the shire or district of Kirkcaldy, were given to the monastery by King Malcolm III and his Queen,* and both were previously Culdean possessions, - Bolgy being bestowed on the Culdees by Macbeth;† and the very name of Kirkcaldy, as well as general opinion, indicating its origin: Kil-celedi (*Cella Culdeorum*, Cell of the Culdees), which was changed during the Scoto-Saxon period to Kirkcaldedei, afterwards Kirk-culdee, and now Kirkcaldy.‡

The Church of Inveresk, also, was given to the monastery by King David I, after the death of the Priest Nicolas,§ who, according to Dalrymple,|| was a Culdean Presbyter there, and was to enjoy the rights of the Church during his life, after which it was to become part of the Romish abbacy of Dunfermline.

The Cathedral Church of Dunkeld, too, was given to the monastery by King Malcolm IV, ¶ after the decease of Andrew, then bishop of Caithness, but who, as well as Gregory, had been previously Culdean Abbots there; ** and the church itself was dedicated to the Holy Trinity. The rights of the Dunkeld monastery were to be enjoyed during the lifetime of Andrew, after his promotion to the bishopric of Caithness, but were afterwards to be transferred to the abbey of Dunfermline. Andrew died in 1184.

BALCHRISTIE, i.e., “the dwelling or town of Christ,” or “Christ’s town,” is an ancient village in Fifeshire, on the south shore, near Largo Bay, where, according to tradition, the first Christian Church in Scotland was founded. This town and its lands were first granted to the Culdees by Malcolm III and his pious Queen, but there seems to have been a church served by them there before that time. No mention, however, is made of the particular convent to which these Culdees belonged. (Sibbald, pp.168, 357; Cal.i.437). Dalrymple also observes (Col.p.225). The excerpt out of the priorie of St Andrew says, that ‘King Malcolm and Queen Margaret gave to the Culdees *villam de Balchristin*, which seems to take its name from Christ, and no proper lands for the *Colidei*.’ From this it appears that the Culdees were had in great esteem with this king and queen. The Abbacie of Dunfermline was indeed founded by King Malcolm and Queen Margaret, and black monks brought into it; and in the erection of this Abbacie, certain lands were reserved to the Keldees, as will appear by King David’s charter to this Abbacie.”

** Printed Dunf. Chart. 3 Chalm. Cal. i.437.

‡ Or *Kil* may be derived not form *Cella*, the hut, or “house of the teacher,” but from the church, or place of worship, “which was called *Kil*, because it was set apart for divine service. When the Church of Rome dedicated churches to their legendary saints, the word *Kil* was prefixed to the saint’s name, as *Kil-Mhir*, *Kil-Mhilie* i.e. ‘dedicated to Mary and Milesius.’” Shaw’s Hist. Prov. Of Moray, 4to. 1827, p.293.

§ Printed Dunf. Chart. 17. || Col. 248. ¶ Chart. 22 ** Dal. Col. 247.

These facts, at least, evince that there was, previous to the time of David I, a connection between the Monastery of Dunfermline and Culdean possessions; and farther, what might also be shown, from the Registers of Scone and the Priory of St Andrews, that David I and his brother Alexander I exerted themselves to change the form of religion practised in these churches from the Scottish-Culdee to the Anglo-Roman (without, however, any intention of subjecting the Church of Scotland to that of England, particularly to the See of York – indeed, with the laudable desire of still preserving the independence of the former), namely, by erecting bishoprics, to which the presbyters or abbots were advanced, with a life reservation of their former benefices and monastic rights. Although, therefore, we do not find it anywhere positively state, that the monks serving at Dunfermline were themselves Culdees, yet this is not at all unlikely.

Suffice to say, as to the Culdees, as an order of ecclesiastics, that their name, originally written *Culdei* or *Keledei*, has been differently accounted for, being, according to some, of Latin derivation, and an abbreviation of *Cultores Dei*, worshippers of God, to others, with more probability, from *Ceile* or *Keile dia*, in our old language, or *Gille de*, in Gaelic, “Servants of, or devoted to, God;” and to others, from the Gaelic, *cuil* and *ceal*, or Welsh *Cël*, “a sequestered place, or retreat.” There are also other derivations, which it is needless to notice. It is not unlikely that there may have been a combination of these meanings in their name, arising from their early history and character, namely, that they were refugees, and dwelt generally in places of comparative seclusion, - and spend much of their time in devotion and the peculiar service of God. Their founder was Columba, said to have been a native of Ireland, and of royal extraction. Having been obliged to leave the place of his birth, he landed on the small western island of Iona (Hi or Hii) in 563, attended by twelve companions or disciples, with reference to the number of the apostles, over whom he presided for life, but with no other kind of superiority. He laid there the foundation of the monastery, or rather abbey or college, which was the means of disseminating a knowledge of the Gospel over many parts of Scotland and was himself, as Bede styles him, the first “presbyter-abbot.” The other members of the seminary, although generally named monks, did not embrace the tenet of monastic celibacy, but were married men, and were often succeeded in their official station and functions by their sons.

They constituted the council of the institution, and always remained of the same number, twelve, having a life president, chosen out of their own order by themselves, and continuing of that order than which they owned no higher. They lived according to a certain rule in their monasteries, instituted by Columba, and denominated "The Rule of Iona." They paid little regard to the things of the world, and devoted the gifts conferred on them by kings to deeds of charity. Their manners were very simple, and their habits abstemious; nor did they refuse to support themselves by the labour of their own hands. Making the scriptures their chief study, and regarding them as their only authority, they remained long untainted with the errors of the Church of Rome, and always in several points of doctrine and discipline differed from it. Besides their dispute with that Church, as to the proper time for observing Easter and other inferior points of form and ceremony, as of the clerical tonsure,* they rejected its peculiar tenets of transubstantiation, idolatrous worship of angels, saints and relics, praying to saints for their intercession, prayers for the dead, works of supererogation &c. They established settlements first in England in the seventh century, and afterwards in Scotland. Their earliest and principal seats in Scotland were at Abernethy, Arbroath, Brechin, Culross, Dunkeld, Kinadin, Kinkell, Kirkcaldy, Lochleven, Mailros, Monymusk, Portmoak, St Andrews, Scone, &c. The Culdees suffered in the simplicity and purity of their ecclesiastical government from the Romish advances upon them. From various contests in which they were engaged with the Picts, Danes, and Norwegians, and from the oppressions ultimately exercised upon them by the canons regular under the influence and encouragement of the popes and kings, they were often driven from their settlements, and rapidly diminished in number; and after a tedious and severe struggle, seem to have totally disappeared in the early part of the fourteenth century.

But that they continued till then is clear from an extract from the Register of the Priory of St Andrews, given by Sibbald (p.194), dated 1309. "The only further accounts of them, "in the words of Hetherington, "which can be gleaned from incidental notices, represent them as scattered throughout the districts of the western counties of Scotland, especially in Kyle and Cunningham" (in Ayrshire), "whence though their

* Mode of clipping and shaving the hair on the crown of the head. The Romish innovation as of this and *Pasch*, or Easter, was submitted to by the Scots, after a great struggle, only in the year 715. "Possibly it was from the clerical tonsure, tht the (Gaelic) word *Moal* came to be prefixed to some names. The word signifies a *servant*, and also *Bare*, *Bald*; so *Maolcoluim* (i.e. Malcolm) is *Columba the servant*, or the *shave-ling*." Shaw's Hist. Prov. Of Moray, p.294.

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name soon became extinct, their tenets were preserved in a great measure pure from papal corruption, till about the time” (14th century), “that the Lollards, the followers of Jerome and Huss, and of Wickliffe, appeared like the faint day-break of the Reformation.” The influence of their simple primitive Christianity in doctrine, worship and church government, never altogether unremembered and unfelt, doubtless formed the germ of the glorious efforts made in our own county, and particularly in that part of it which they latterly chiefly inhabited to throw off the errors and abominations of the Romish Church.*

*Jamieson’s Hist. Culd. Keith’s Prel. Diss. Culd. Dalrymple’s Col. Sibbald’s Hist. Fife. Chalm. Cal. vol.i. Hetherington’s Hist. Ch. Scot. P.9-19.

I cannot refrain from inserting the following beautiful lines, containing a well-served tribute of obligation to the memory of the Culdees, just published, from the pen of a young and promising poet:-

Wide o’er these rugged realms its hallowed ray
Was poured diffusive; nor on these alone;
O’er southern regions, stretching far away,
With blessed power its heavenly lustre shone;
And they who sat in darkness joyed to own
The healing influence of its tranquil light;
And where Saviour’s name was not unknown,
Even there it shone with beams more purely bright
Than ’mid the obscuring clouds til then had reached their sight’.

In peaceful union here the brethren dwelt,
Studious of God’s own Word – a holy band,
Eager to spread the heavenly peace they felt,
In their own tranquil breasts, o’er all the land;
To bid the sacred tree of life expand
O’er nations perishing around and give
Its blessed fruits abundant to their hand,
That, eating o these fruits, their souls might live,
And from its shadowing leaves a healing balm receive.

.....

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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 as 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, by, and if it did not take its rise from, the fact, that David I who ascended the throne in 1124, added thirteen English monks to the monastery, whom he translated from Canterbury, and who were of the Benedictine order.

These Benedictine monks were so named after their founder, St Benedict, or Bennet, who was born at Mirsi, in Italy, about the year 480,

Ah! Not in monkish solitude retired
Dwelt they, remote from men, in selfish case;
But, with deep ardour and devotion fired,
They spread abroad the glorious truth which frees
From strong delusions, deadening, while they please
The heart led captive in the fetters wrought
By Superstition's hand, and formed to seize
The prostrate powers of feeling and of thought,
In the seductive snares of sense and passion caught.

Such glorious aim o'er their feelings shed
A hallowing power, which purified from earth,
And sense, and self; and with strong impulse led
The Champions of the Cross undaunted forth
To deadly warfare with the monstrous birth
Of the fell Powers of Darkness, that had reigned
With gloomiest sway, o'er all the subject North.
Nor less resoled the struggle they maintained
'Gainst the usurping power† which held the South enchained.

They called none Master upon earth, nor bowed
The knee to the great Harlot who sits throned
On the seven hills, and blasphemous words and proud
Gives forth. One Lord and Lawgiver they owned –
One Intercessor – Hi who bled, and groaned,
And died to save them – Him, the great High Priest,
Who bore their griefs, and fro their sins atoned.
By him from bonds of guilty fear released,
They ore not on their brow the image of the Beast.

Small's Highlands &c. Edin 1843. P.25-26.

† The Pope.

and established his followers at the beginning of the sixth century. They were also sometime termed black monks, from the colour of their dress.

Those who were in Dunfermline had relation to the Abbacy of Fleury la Rivière, on the river Loire in France.

The order was designed to be distinguished from the mildness of its discipline, and regularity of its members, as well as for affording peculiar advantages for piety and usefulness. It soon reached a high pitch of eminence on the Continent and in England, and about the ninth century, surpassed all the other religious societies and monastic institutions. From the corrupting influence of wealth, and other causes, it began to decline, and needed much reformation about the middle of the tenth century, which was attempted with considerable success by Odo, abbot of Clugni. It long continued in more or less repute, and has never been extinguished.*

The peculiar duty of this class of monks at present, is said to be to carry

*Brewster's Edin. Encycl. Art. "Benedictine" – Spottiswood's Relig. Houses, App. Keith's Cat. 8vo. 401. The following were the rules enacted by its founder (but which often fell into neglect and disuse), according to which the monks were obliged to perform their devotions together, seven times every four and twenty hours.

"The nocturnal, the first of these services was performed at two o'clock in the morning;

2 *matins or prime* at six o'clock; 3 *tierce*, at nine o'clock; 4, the *sext*, at twelve o'clock; 5, the *none*, at three in the afternoon; 6, *vespers*, at six o'clock in the evening; and 7, the *compline*, which was said after seven.

As the monks went to bed at eight they had six hours to sleep before the nocturnal service began. If they betook themselves again to rest after that service, it was not reckoned a fault; but after matins, they were not allowed that liberty. At the tolling of the bell for prayers they were immediately to leave off whatever business they happened to be engaged in; and even those who copied books, or were employed in any kind of writing, if they had begun a text letter, were not allowed to finish it.

They were to fast every day in Lent till six in the evening. During meals, the Scriptures were read to them by one of the brethren, who performed this, and certain other offices, by weekly turns. After the Compline, they were not allowed to talk, but went to bed immediately.

They all slept in the same dormitory, which was a long room, not divided into separate cells; and each monk had a bed to himself furnished with a mat, blanket, coverlet, and pillow, which was prescribed to be only a foot and a-half long. When any of them went abroad, they were obliged always to go two together, to guard and witness each other's conduct, and to prompt each other to good thoughts." Morton's Annals, p.197-8, from Hutchison's Hist. of Durham. ii.67.

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the communion or wafer to the sick, and their distinguishing badge is the wearing of the blue rosary and cross.*

The monastery of Dunfermline is generally thought to have been only a Priory till the reign of David I, and to have been raised by him to the rank of an Abbey, on the occasion of his bringing thirteen monks from Canterbury; which, on the supposition of the previous occupants being Culdees, was intended to reconcile them to the new order of things. The foundation for this opinion is the occurrence of one Peter, by King Alexander I, in 1120, to Radulph, archbishop of Canterbury, in order to congratulate him on his safe return from Rome, and beg of him Eadmer, a monk of Canterbury, to be bishop of St Andrews. “Horum unus quidem monachis, et prior ecclesiae Dunfermline Petrus nomine.” †

From King David’s time, the house was governed by an abbot, prior, and sub-prior. ‡

* In Steven’s History of the ancient Abbeys, Monasteries, &c. of England, vol. i. fol. 1722, there is a Life of St Benedict, and an account of tht order and its rules, from which it appears that there were connoted with the order, as members of it, not less than 48 popes from St Boniface IV, to Gregory XII, inclusive; 11 emperors, who resigned their dignity, and became of the order of St Benedict, from the year 725 to 1039; 9 empresses; 10 queens, one of whom ws Maud, Queen of England, grandchild of Malcolm Canmore; 20 kings (besides 11 others, and emperors, who submitted to the rules); 8 princes, sons of do.; 15 dukes of Venice, Italy, &c.; 13 earls, besides many other persons of different ranks. There are inserted in the column also two bulls in favour of the order, one by Pope Gregory, and the other, its confirmation by Pope Zachary I.

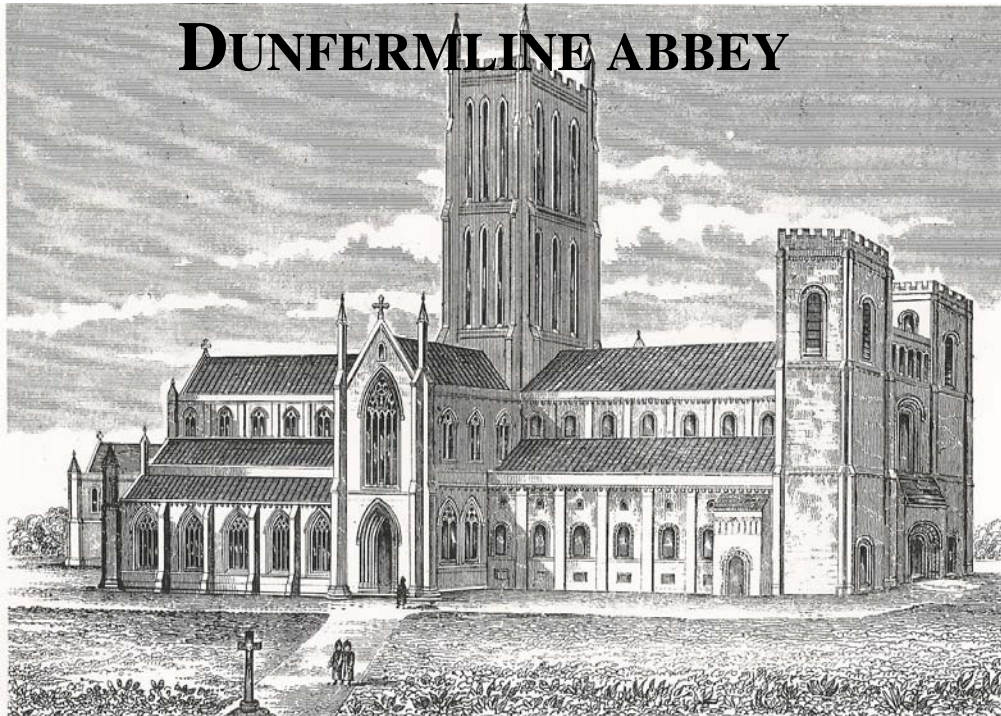
† Eadnerus lib, v. 1391 Spotswood, b.ii.p.33; Keith’s Cat.Svo.p.402

‡ The name of *abbot* I derived from the Syriac, and signifies a “father” (Mark xiv.36; Rom. Viii.15); the abbot being the father, or head of the monks. In the first institution of abbots, it is said, they were secular persons, and had no rank in the church, notwithstanding tht they made outwardly a profession to pray to God in their cells. The name of abbot is sometimes taken for a person of quality, as a lord, the best abbacies being at one time possessed by lords, who were obliged to serve in time of wars. These abbots were commonly dukes or earls, and were called earl-abbots, arch-abbot, or military-abbots, while those who were churchmen, as a distinction from the others, were named reverend or most reverend abbots.



Processional Cross
Dunfermline Abbey

LIST OF ABBOTS



Ebenezer Henderson. *Annals of Dunfermline*. Glasgow, 1879.



Capped Monk of the Order of St. Benedict.

From
**Historical and Statistical Account
Of Dunfermline P.177.**

By
Rev. Peter Chalmers



Mitered Abbot of the Order of St. Benedict.

Note: - See the above as a separate extract listed on Web page.

Some remarkable Incidents in the History of the Monastery p.204

In 1125, David I transplanted a colony of Benedictine monks from Dunfermline to Urquhart in Moray.

About the year 1226, in the reign of Alexander II and incumbency of abbot William, Pope Honorius III understanding that the revenues of the monastery were not adequate to the maintenance of the increase of divine worship, caused by the introduction of more monks into it, and its being much enlarged and adorned, as also to the support of the brethren, and performances of the duties of hospitality, confirmed to the convent the vicarage of the churches of Hales and Kinglassie.†

About the year 1231, the abbot and convent made a some-what similar representation to the new Pope, Gregory IX., specifying that there were wont to be thirty, but in future there were to be fifty monks, and supplicated the patronage of vacant churches.‡

In 1244, the abbey became mitred, as already noticed, Pope Innocent IV, having, at the request of the king, Alexander II, authorized the abbot to assume the mitre, ring, and other pontifical ornaments.*

In the same year, the Pope considering the excessive cold of the climate, indulged the monks with the privilege of wearing caps, suitable to their order, but they were notwithstanding, enjoined to shew proper reverence at the elevation of the host, and other ceremonies.††

In 1246, King Alexander II, having solicited Innocent IV, to enroll Queen Margaret in the catalogue of saints, as her body had exhibited “infinite miracles,” the Pope granted a commission to the bishops of St Andrews, Dunkeld, and Dunblane, to enquire into her life, merits, and miracles, to reduce what was proved to writing, attested by their seals, and to transmit it by a trusty messenger, that he might thence ascertain how far he could comply with the king’s request.‡‡ The bishops accord-

† Printed Dunf. Chart. P.167. This Pope granted other three bulls in the monastery, pp.166.8. And in the same reign and abbotship, Pope Gregory IX., within the short space of four years, made a splendid grant of thirteen bulls, relating chiefly to thirteen churches, under the patronage of the monastery. (Pp.168-174)

‡ Printed Dunf. Chart. P.76. * Printed Dunf. Chart. P.180 ††Ibid. p.178.

‡‡ Ibid. p.181.



ingly proceeded to make the investigations, but having omitted to insert in their report either the names of the witnesses, or what they had deposed, he in the following year granted a new commission for farther enquiry, before indulging the royal wish. § From two bulls issued in October 1249, || it appears that, in consequence of the examination made by a cardinal, who corresponded with the bishop of St Andrews on the subject, his Holiness was at length satisfied, and granted to Margaret the honour of canonization, as well as an indulgence of forty days to the faithful visiting her shrine, on the day of her festival.

In 1250, the year immediately after the papal grant of canonization to Queen Margret, and that of the coronation of Alexander III, the removal of the bones of the Queen from a less to a more sacred and honourable part of the edifice, commonly called the "Translation of Queen Margaret," as noticed at p.130-131, took place in the presence of the young king and his mother. This event, which happened one hundred and fifty-seven years after Margaret's death, is thus fully described by the historian of Lochleven: -

That yhere wyth weneratyown
Wes made the translayown
Or Saynt Margaret, the haly qwene.
A fayre myrakil thare wes sene;
The thryd Alysandyre bodyly,
Thare wes wyth a gret company
Of erlys, byschapys, and barownys,
And mony famows gret persownys;
Or Saynt Andrewys thare wes be name,
The Byschope Davy of Barnhame;
Robert of Kyldeleth syne
That Abbot wes of Dunfermlyne.
Powere had thai than at fulle
Grawntyd be th Papy's bulle
To mak that translatyown;
And that to do thai mad thame bowne,
And fayndyt to gere the body
Translatyd be of tht Lady.
Wyth all thare powered and thare slicht
Her body to rays thai had na micht,
Na lyft hyr anys owt of that plas,
Quhare scho that tyme lyand was,

For all thare devotyownys,
Prayeris and gret orysownys,
That the persownys gadryd there
Dyd on devot manere;
Quhyll fyrst thai tuk wpe the body
Of hyr lord that lay thare-by,
And bare it bene into the quere.
Lystly syne on fayre manere
Hyr cors thai tuk up and bare ben,
And thame enteryd togyddyr then.
Swa trowyd thai all than gadryd thare
Quhat honoure til hyr lord scho bare.
Swa, this myrakil to record
Notis gret reverens dwne til hyr lord;
As scho oysid in hyr lyf,
Quhen scho wes hys spousyd wyf.
Of this solempne translatyowne
Befor thare is mad mentyown;
Bot thare is noucht, notyd the yhere,
Na this myrakil wryttyn here,
That suld noucht have bene forghet
For the honour of Saynt Margret.

Winton B. vii.10

In 1252, Innocent IV, declared by a bull, tht the monastery should not be compelled for payment of debts, unless it were proved tht they had been contracted for its benefit; and in the same year, that any lands or other possessions belonging to it, which had been alienate, should be recalled.*

In 1259, Pope Alexander IV, forbade the monks to enter into any obligation, or to bind the monastery at solicitation of bishops, kings, and nobles, under pain of excommunication, because by such transactions the wealth fo the churches was wont to be diminished.†

§ Ibid. p.183 || Ibid.p.185

*Printed Dunf. Chat. P.186. Pope Innocent IV made altogether the magnificent grant of twenty-one bulls to the convent within the space of seven years, viz., from 1245 to 1252, doubtless by the instigation and influence of the Lord High Chancellor, abbot Robert de Keldelth; but at the same time, with no small expense to the convent for it was not the practice to bestow them gratuitously, or as mere acts of grace – Pp. 177-186. † Printed Dunf. Chart p.188. This Pope granted other two bulls in 1256 to the monastry. – P.187-8.

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Between 1261-1264, Pope Urban IV, in order tht the monastery might not be injured by the entreaties and power of ecclesiastical and secular persons, and the monks concede vacant churches rather from fear than from inclination, decreed, tht they shall be retained for their original purposes.‡

In 1274, during the incumbency and presiding influence of Abbot Simon, Pope Gregory X, granted two bulls concerning the payment of debts, somewhat similar to that of Innocent IV, in 1252.§

In 1300, William de Lamberton, bishop of St Andrews, after narrating the high state of the discipline, the praiseworthy lives, and the charity of the monks, in order to render them still more fervent, bestowed on them the vicarage of the church of Dunfermline.¶

In the reign of Robert I, two monks were added to their number, for whose support Randolph, Earl of Murray, granted them his whole lands of Kinneder and Bandrum, in the parish of Saline.¶

On 18th February 1335, twenty-two monks here were witnesss to one deed. **

In 1363, David II, gave to the abbots of Dunfermline the burgh of Kirkcaldy, with diverse privileges and immunities, which were disponed on 20th January 1450 by Richard, the abbot for the time, and convent thereof, to he bailies and council of said burgh of Kirkcaldy, by an indenture made betwixt them.* This indenture was afterwards ratified by a charter of King Charles I, on 5th February 1644, and by another of Charles II, in 1661.†

In 1451, Pope Nicholas V, at the request of James, bishop of St Andrews, who was personally present at the Holy See, issued a bull granting to the inhabitants of the diocese of St Andrews, including, of course, the abbey, permission to make use of butter and other products of milk (aliis lacticiniis), without any scruple of conscience, during Lent, when animal food is forbidden, oil of olives not being produced in the country.‡

At the general dissolution of monasteries in 1560, the number of the fraternity in Dunfermline was, probably in consequence of the abbey being much impoverished by wars, only 26.

‡ Ibid. 158. § Ibid. 188-9 ¶ Ibid.72. ¶ Ibid. 244-5. * Ibid. 257.

† Act. Par. vol. ii. P.120. ‡ Ibid. 319.



Fame and Wealth of the Monastery.

The abbey long enjoyed a high celebrity, partly on account of its preserving the relics of St Margaret, the tutelary saint and of its being the place of royal sepulture, and partly from the magnitude and splendour of its buildings, and its great wealth. It seems to have attained its highest repute about the middle and close of the 13th century, during the long and prosperous reign of Alexander III, when it had become one of the most magnificent and opulent monastic establishments in Scotland. Indeed, Matthew of Westminster, an English historian of that period, says, in regard to its extent, that its limits were so ample as to contain within its precincts three carucates of land, (or as much arable ground as could be tilled with three ploughs in a year), and so many princely edifices, that three distinguished Sovereigns, with their retinue, might be accommodated with lodgings at the same time, without inconvenience to one another. §

Of its wealth we may form an idea, when it is mentioned, that almost the whole of the lands in the western, and part of those in the southern and eastern district of Fife, various lands in other counties, and at one time the barony of Musselburgh (then denominated Musselburghshire), in Mid-Lothian, belonged to it. This last place, however, as afterwards separated from it, and converted into a distinct lordship, in favour of the Lord Chancellor Thirlestane. The following are some of the remote places from which its ample revenues were derived, conferred either by Scottish Sovereigns or opulent subjects, clerical or lay, at various periods, from motives of gratitude or piety; - Kildun, near Dingwall, Buckhaven, Carnbee, Crail, Newburn, Kinglassie, Kirkcaldy, Abbotshall, Kinghorn, Burntisland, named also Wester-Kinghorn, Kinross, Orwell, Perth, Scone, Bendothy, Kirkmichael, Dunkeld, Dollar, Tillicoultry, Clackmannan, Stirling, Logie, near Stirling, Linlithgow, Cramond, Liberton, Maistertoun, in Newbattle, Newton, Inveresk, Musselburgh, Tranent, Haddington, Berwick, Coldingham, Roxburgh, Renfrew; besides the

§ There must surely be an exaggeration here, as to the extent of surface which the precincts of the abbey would cover; for a carucate of land in the time of Richard I, was estimated at 60 and even 100 acres; of Edward I, at 180; and of Edward III, at 112, and also 150 acres. So that, at the lowest estimate, 60 or even 50, the number of acres in a ploughgate, perhaps corresponding to it, 3 carucates would be 150 acres, which is scarcely possible. The probability is, that 1 carucate, or 50 acres would be nearer the truth, embracing all the land on a line from the abbey east to the Newrow, and south to part at least of the Nethertown.

immediately contiguous parishes, Inverkeithing, Beath, Saline, Cleish, Carnock, Torryburn, and, of course, Dunfermline itself.*

The particular lands and houses in these places are specified in the various charters of grants or confirmations, given by the Sovereigns of Scotland, from Malcolm III, and his Queen, Margaret, to James V, by the bishops of St Andrews and Dunkeld; the Chapter of St Andrews; the Earls of Fife and Atholl; Countess Ada, mother of King Malcolm IV, Ela,

Countess of Duncan, Earl of Fife; some commoners, and I the bulls of the Roman Pontiffs. Some specimens of these charters and bulls are given in the Appendix; particularly a charter by King David, containing an enumeration of all his own grants, and those of his predecessors, Malcolm III, and his Queen; Duncan II; Edgar; Ethelred (Earl of Fife, one of Malcolm's sons); and Alexander I, and his Queen Sybilla; and another by King James II, including all these, with the addition of those made subsequently down to his time. The original of this last deed is understood to be preserved in the Harleian MSS, in England. The following are properties in the parish of Dunfermline and immediate vicinity, which paid teinds of victual to the monastery, as contained in "The Rentall of the Hail Patrimonie of the Abacie of Dunfermling, gevin in and sus^t (sustained) be Allane Cowttis, chamerlane thairof, etc. [1561]:" – Baudrick (Baldrige), Middle and Hoill, Blacklaw, Barnes East, Cakil, Craiguscar, Clune, Craigdukie, East and West Dunduff, Drumtuthil, Gellet, East and West, Galrick, Gask, Grassmuirland, Knockhouse, Knock, Legattisbrig (Legate's-bridge), or Hoyle, near the Hill-House, Limekills, Logie, Lathalmond, Luscar, East and West Lethans, North and South, Millhills, Mortlandbank, Middlebaldrige, Meldrum's Mill, Pittencieff, Primrose, Pitbauchlie, Pitconnochie, Randell's Craigs, Roscobie, St Margaret's Stone, Touchmill, Tinnygask. Besides these, there are elsewhere mentioned *Perdieus** alias Broomhill (as probably at one time overgrown with broom), Ford (Fod), North and South Breryhill, Halbank, &c. all within the parish; East and West Luscar

*There is frequent mention made in the Register of the Schire of *Gellald or Gelland*, as at pp.3, 5, &c., the gift of King Edgar, and of the Port at the Grange thereof, or to Wester Rosyth, p.270, the gift of King David II. It is not improbable that the district, so named, may have been the southern part of the parish of Dunfermline, where were the two properties of East and West *Gellet*, and where is the harbour, now named Brucehaven, near the Old Church, at the west end of the ancient parish of Rosyth. It is mentioned, too, as adjoining to Pitliver, in the south-east part of the parish, and separated by a stream from the land of Abercromby, p.125. It may even have extended to the eastern part of Torryburn Parish, where there was a farm, and still is a toll, named *Gellanderston*. *Vide p.160-1

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and Pitdinnis, in Carnock; Kinneder and Bandrum in Saline; Lassodie and Cocklaw in Beath; Lathangy in Kinross; Alary in Orwell; and Spittalfield in Inverkeithing. †

The monastery suffered many dilapidations of its pecuniary resources during the twenty or thirty years which preceded the Reformation; but even at that period its revenue, as shewn in the rental just noticed, made up in name of George Durie, abbot, amounted in money to L.2513:10:8 Scots, with upwards of 238 chalders of wheat, bear, meal, oats, and horse-corn, 34 stones of butter, about 20 chalders of lime, and 11 of salt.*

According to another rental, transcribed by James Ayscough, one of the librarians in the British Museum, from a very valuable collection concerning the Revenues of the Religious Houses in Scotland, which was very diligently inquired into a little before the Revolution (1688), the annual revenue was, -

In money,	L.2296.4.0			
Victual, -	Chalders.	Bolls.	Firlots.	Pecks.
Wheat	27	0	3	0
Bear	83	2	2	2
Oats	158	5	2	0
Meal	13	2	1	3
Salt	2	8	0	0
Lime	20	0	0	0
Capons	374			
Poultry	846			

Fishings, Pasturages, Mills, &C., of the Monastery. –

The monastery had a right to fishings, as on the Firth of Forth, at Inveresk, Chart. P.19,46; on the Forth at Stirling, p.5; on the Tay, at Perth, p. 153, 322; on the Spey, p.18; on the Tweed, p. 358; as also, it may be presumed, along the coast adjoining to the parish of Dunfermline; to a pasturage on the Spey, p,18, and at Balchristy, p.19, probably the cattle of their tenants, or their own flocks; to the west mill at Kirkcaldy, p.400; and to a mill and smithy at Inveresk, p.46; and at Maistertoun, in Newbottle , in 1272, p.215.

†Printed Dulf. Chart. 390, 435-440.

* This large supply of provisions would be necessary, in those times, not merely for the use of the ordinary inhabitants of the monastery, but, as there were then few places of public accommodation, for the benefit, also of travelers and strangers, especially in the

Endowments and Privileges of the Monastery.

Some of these are very curious, as well as important. Thus, it received from King David I a grant of all the wood which it needed for fuel and for building, - of every seventh seal caught at Kinghorn, after the tithe being taken, - of half of the skins and fat of all animals killed at festivals in Stirling, and between the Forth and Tay, - and the free cane of a ship, wherever it may have sailed in his kingdom, - and all the offerings made at the great altar, p.4; and from Malcolm IV as previously noticed at p.68, a grant of the heads, with the exception of the tongues, of certain fishes called *crspeis*, an abbreviation or corruption, probably, of the Latin *craspisces*, or *crassi pisces*, thick fishes, supposed to be a small species of whales, which should be stranded in the King's lordship, in the part of the Scotwater, or Forth, in which the church is situated, and this "for the salvation of the soul of his predecessor King David;"* and farther, a grant

occasion of the four solemn festivals, as well as of the numerous pilgrims "on St Margaret's day" to her shrine, and other holy days, all of whom behoved to be supplied by the abbey while they resided here, in addition to the customary distribution of food to the poor and needy at the gates, from the hospitable table and kitchen of the abbot and convent.

* This donation is confirmed by Malcolm and William in those words, - Et quodcunque *cete* ex parte Scocie applicuerit sive captum fuerit," p.30. As partly illustrative of this, it may not be unsuitable to notice here, in passing, in addition to what was stated on p.68, that the southern coast of this parish has been, and still is, occasionally favoured with a visit from some member of the same marine family, stimulated doubtless by the temptation of a rich morsel from the herrings and gravies. Thus in 1652, a whale, eighty feet long, of the whalebone kind, came in upon the coast, the jaws of which stand for a gate in the garden of Pitferrane in the parish, and another in 1689, of the spermaceti sort, with large teeth in the under jaw, fifty two feet in length. Sibbald's Fife, p.292-3. And so recently as on the 22d July 1843, a large whale was caught at the North Queensferry, the capture of which was thus described at the time:- "On Saturday morning, about ten o'clock, a huge mass was seen floating on the surface of the water, about a quarter of a mile from the North Queensferry passage. The Superintendent and boatman belonging to the Station were quickly on the alert; and discovering it to be a whale, immediately provided themselves with the requisite articles, and spiritedly set off to attack him. On nearing him, they succeed in striking several harpoons into his back, which has the effect of dispelling his inactivity, and calling forth his mighty energies. The scene now presented peculiar interest - the whale at one time darting from his assailants, at another throwing volumes of water into the air, while he lashed the water with his tail. The men continued steadily to pursue him, and watched every opportunity to wound him with their spears. The contest lasted for some time; but in about an hour the whale being

of half of the fat or blubber (*dimidium sagiminis*) of these same crespis, o small whales, tht should be caught between Forth and Tay, from which to extract oil for lights before the altars of the foresaid church, *ad luminaria coram altaribus prenominatae ecclesiae*. Pp. 22-23. In the reign of Alexander II the monks were entitled to certain duties, as noticed at p.98, from the King and Queen's kitchen, and they also obtained from this monarch an eighth-part of all the fines levied for offences in Fife, p.44, confirmed by James II in 1449, p.311.

The abbey could possess all sorts of property enjoyed by other subjects, as well as lands and houses. Thus, the abbot had a ship, whih David I freed from all duties, p.12, and a boat on Lochleven (which formerly belonged to the commendators and convent of the Monastery of Dunfermline), commonly named "The Abbot's Boat," with all sundry profits, privileges, and pertinents thereof whatsoever.* The monks had from David, likewise, the passage and ship of Inverkeithing, on condition tht persons belonging to his own court, and that of his son, as also strangers and messengers coming to and returning from him, might pass free, p.7; and from Pope Alexander III in 1163, a confirmation of the right to the half part of the passage of Inverkeithing, as the king had it, in his own lordship, p.152; from Robert I, half of the Queen's Passage or Ferry, which formerly belonged to Sir Roger Moubray, p. 231, 247, &c., confirmed by various Popes;** the customs of vessels entering the harbour of Inveresk, then within the lordship f Dunfermline, and fixing their nets on the ground, with the exception of merchandise taken thre and sold, p.11; and five merks annual for vestments, paid from the first ships arriving at Perth and Stirling, p.6-7. They received, in 1291, from

weakened by his continued efforts and great loss of blood, victory declared on the side of the boatmen, who then towed the huge monster of the deep on shore. The following are the dimensions; - Total length, 51 feet; circumference of the thickest part of the body, 19 feet 9 inches; length of the head from fore part of lateral fins, 17 feet; length of the mouth, which is filled with whalebone, 11 feet; length of the lateral fins, 6 feet 6 inches; length of dorsal or back fin, 3 feet 3 inches; length from dorsal fin to point of snout, 35 feet; distance of the two lobes of the tall fin, 11 feet 8 inches. Being in possession of the back or dorsal fin, and from the measurement, we would suppose this whale to be a species of the rorqual, better known by the name of 'razor-back' or 'finner,' an individual of which variety, but of much smaller dimensions, was cast ashore at Queensferry some years ago."

* Act. Parl. Vol. viii. P.549.

** The following traditionary notice of the disposal of this part of the property of the abbacy, as given by a popular writer, may be here recorded. "The great passage across the Forth at Queensferry belonged, before the Reformation, to the abbot of

William de Oberville, proprietor of Pittencrieff, a charter granting them the privilege of working coal and quarrying stones on his property, under certain conditions, as mentioned in the article Geology, p.19. On account of the increased price of all things in the reign of King James I, that monarch granted, in 1409, to each of the monks, 40s. yearly of the current money, for an augmentation of their vestments, p.279. But the principal source of income arose from the payment of tithes, of which the convent obtained various grants, chiefly from David I, as the tenth of all the huntings between Lammermoor and Tay, p.6; of all his wild mares of Fife and Fothriff, † p.6; and all the salt and iron brought to Dunfermline for the king's use, p.4; of all the money rents of Stirling, p.10; of all the gold that might come to him from Fife and Fothriff, p.16 – a proof, as some think, of the precious metals being found in these districts, or, as others imagine only referring to the king's rents or revenues; of all the cane payable to him, brought to Dunfermline from Fife, Fothriff, and Clackmannan, in grain, cheese, malt, swine, and cows, p.15; and even of eels, p.35; of his lordships in corn, animals, fishes, and money, p.5; and also the cane of a ship, wherever it may have plied in his kingdom, p.4.

The men belonging to the abbey received likewise from King David exemption from labouring at castles, bridges and all other works. P.17; and when they engaged in such employments of their own good will, as they did at the request of William the Lion, the second monarch after David I, in repairing his castle at Ros, he declared that it should not be construed into a precedent, p.32. They were not required, also, to attend at courts of law, which was an ordinary burden on other subjects, 1449, p.312.

Dunfermline. At that momentous period, it was disposed of to a joint stock company, *the first thing* of the kind, perhaps, known in Scotland, and of which a very amusing anecdote is told. The abbot (Dury, it is presumed) being very anxious to raise money, and afraid, moreover, that all his property would soon be wrested out of his hands, gave a precipitate order to an agent to dispose of the Ferry, if not to one person, to as many as could agree in clubbing for the purchase. The agent, accordingly, divided the Ferry into 16 shares, and offered the same for sale. The project was immediately successful. The shares were eagerly purchased; the agent continued to sell as long as he found persons willing to buy, and, *scandalous* to relate, there is evidence still in existence, that he actually sold 18 sixteenth shares of the Queensferry passage.”- Chambers' Picture of Scotland, 3d edition, vol. ii. p. 148.

† Forthriff, or “Forthrev, as distinguished from Fife, contained the *upper* part of Fife-shire, with Kinross-shire, and the parishes of Clackmannan and Muckard.”- McPherson's Geographical Illustrations of Scottish History, 4. to, 1796.

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The abbot was superior of lands belonging to others, and received the resignation of his vassals* in the humble posture of kneeling. The Earl of Fife, at different periods, paid homage and swore fealty to the abbot before the great altar, for the lands of Cluny, in the shire of Gaitmilk (Kinglassie parish), which they held *in capite*, in chief, of them and the monastery. Their rights, too, they could enforce by the formidable authority of excommunication. In 1316, a jury was held at Kirkaldy, to decide whether homage was as at any time paid by the Earls of Fife to the abbot for these lands of Cluny, when the following verdict was returned, "That they knew well, and, indeed, some of them saw Malcolm, Earl of Fife, do homage to Robert de Keldelth, then abbot of Dunfermline, for the lands of Cluny, before the great altar, previous to high mass, on the day that the Holy Margaret was translated at Dunfermline, in presence of King Alexander III, seven bishops, and seven earls of Scotland. That they know, and some of them also saw Colban, Earl of Fife, his son and heir, do homage to Symon, abbot of Dunfermline, in the chapter-house of the same place, by his sign, that John Thyanus, at that time the abbot's chamberlain, got a well-furred cloak for the homage. Likewise, when Duncan Earl of Fife, son of Earl Colban, passed the night at Dunfermline, with abbot Radulph, the abbot sought homage for the lands of Cluny, which he replied he was willing to perform; but the day appointed for that purpose was anticipated by Earl Duncan's decease," p.235. This verdict was followed by memorandum, that Duncan, Earl of Fife, the son of the preceding nobleman, on the 9th January 1316, did homage, and swore fealty before the great altar to Robert de Caral, then abbot, for the lands of Cluny, p.236.

* Persons holding by the will of a superior lord dependents.



Right of the Monastery in Bondmen.

I shall only further mention in this list of rights, enjoyed by the Monastery of Dunfermline, but not peculiar to it, a fact illustrative of the state of the ancient inhabitants of Scotland, that the Monastery had the peasantry belonging to it, in a condition of servitude amounting almost to slavery; for they could be gifted, along with all that they had, from one person to another, like so many beasts of burden. There is a charter expressly *de servis* (concerning slaves), in the reign of William the Lion, in which he grants to God and the Church of the Holy Trinity of Dunfermline, and to the abbot and monks in free and perpetual gift (in *liberam et perpetuam eleemosynam*), Gillandrea Macsuthen, and his children, p.36.

There is a grant also by King David I, of three men as “his own men,” to this church, for ever, p.13; and a charter of abbot A. (Alexander de Ber, 1313-1353), for the manumission of some slaves, and all their children whom David had given to the Church, with Crebarin (in Inveresk parish), for the annual payment of an ox two years’ old, or four shillings! p.192.

I would appear, too, tht the Master had a right to all the property, which the slaves or bondmen might acquire or enjoy, and it is certain that these persons could not change their residence, but were bound to remain on the lands. Accordingly, there are some charters regarding *fugitives* (termed at times *Cumberlachi* and *camlaches*); and there is one by William the Lion, dated at Stirling, prohibiting any from unlawfully detaining fugitives from the domain of the Holy Trinity at Dunfermline, if they shall be found without his lordship, p. 37.

There was a right of property in the persons of this degraded class, as much as in that of an animal, a house, or estate, so that the former could be made, as well as the latter, matter of legal trial. For on the 12th May 1340, a jury was empaneled to try a question of this kind, before the Sheriff of Fife, in the church-yard of Katyl (Kettle), between Alexander, abbot of Dunfermline, and Duncan Earl of Fife, by which the disputed men, a father and his two sons, were found to belonging to the Lord Abbot, 1340, p.261.

In consequence of this certain and admitted right of inheritance, possessed by the feudal landlord or baron, in the bondmen, it became necessary to preserve the genealogies of these persons, in order that, in the event of their desertion or removal, they might be easily and successfully reclaimed. Accordingly, there are some curious genealogies

of this sort in the chartulary, specifying the death and place of burial of each member of the family, or, if alive, their place of residence, pp.220-222. One example may be given:-

“Genealogy of John Scoloc. *Patrick Scurfarauch* died at Orock, and was buried in the cemetery of Kinghorn; *Alan Gilgrewer*, his son, died at Kinglassie, and was buried in the same place; *John Scoloc*, his son, died at Kinglassie, and was buried there; and *John Scoloc*, his son, died at Kinglassie, and was buried there; John Kinglassie, and was buried here, which John, indeed had three sons, namely, Adam, John, Bel, and But Adam remaining at Kinglassie, and being killed here after the arrival of Baliol in Scotland, was buried in the cemetery the same place “p.221. It is a singular circumstance attendant on these genealogies, that the name or surname does not appear to have been always transmitted from father to children. Thus, in the one quoted, the son of Patrick Scurfarauch, was Allan Gilgrewer, and his son, again John Scoloc.

Another remarkable circumstance is, that the names of the bondmen are essentially different from those of the free-born vassals and tenants, who usually took their names from their lands. In a deed of perambulation between the lands of the abbacy of Dunfermline, and those of David Durward* of Dunduff, dated 1231, with a view to determine their respective boundaries, the names of the freemen who composed the jury, and of the native bondmen residing on the disputed lands, who were the witnesses, are easily distinguishable from each other. Among the former, which are chiefly Saxon and Normans, we find *Constantine de Lochor*, *Philip de Loch*, *John of Oberville*, and many others; and among the later, which are almost all Celtic, are these uncouth appellatives, *Gillecostentin*, *Gillethomas*, *Bridin Camb*, *Gilleserf mac Rolf*, *Gilecolm mac melg*, *John Trodi*, *Riscolog*, *Gillandres*, *Seth mac lood*, *Gillepatric mac machin*, p.111.†

Some light is thrown on the obligations of the monastery towards its own bondmen, in the verdict of a jury, consisting of eight persons, which sat in 1320, in the chapel of Logyn, on a question between the abbey and the men of Tweeddale, its vassals. The latter claimed, first, to have a bailie * i.e. Door-ward, or door-keeper of the abbey, who provided for the entertainment of poor strangers and pilgrims in the guest chamber.

† Tyt, Gust, Ed. 1829, ii., p.256-257, and notes. Dalyell's MONAST. Antiq., p.40-49. Gille or Gill, which occurs here so often, signifies in Gaelic, a servant. Hence Gillandres is Andrew's servant, and so on, just as the family name of Gilchrist, among us, donates a servant of Christ.

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of their own kindred, for repledging them to the abbey court; to which the jury reply, that they should have such a bailie, not however, from feudal right but from use and wont; second to have any of their race, that should be verging on want, or broken down by old age, supported by the monastery; which the jury find, on oath, that the monastery is not bound to do of right (*ex debito*), but of kindness, because the claimants are their own men; third, if any of their race should come to the monastery of Dunfermline for refuge on account of having slain a man, or committed any other crime, for which he is obliged to seek the immunity of the Church, that, so long as he remains there, he shall be defended out of the property of the abbey; to which the jury answer, that they would do so to a stranger, much more so to one of their own vassals; and, fourthly, they demand, that if any of their race should be fined for the commission of homicide, the abbot and convent should be bound to contribute twelve marks towards payment of the fine, to which the jury reply, “that they never heard of such a thing in all the days of their life,” pp.240-41.



END