

KING MALCOM III



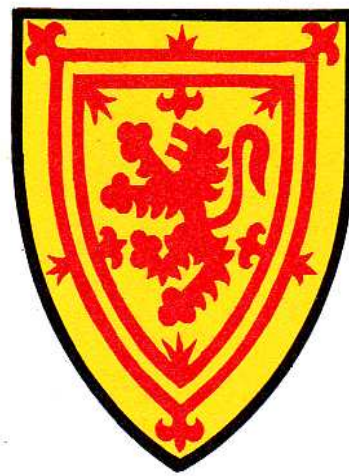
Carnegie Window in the Nave of Dunfermline Abbey
by Sir Noel Paton

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

KING MALCOLM III



King of Scots



Arms of the Kingdom of Scotland

Malcolm II, died peaceably, in 1033, after an eventful rein of thirty years and was buried at Iona. Duncan grandson of Malcolm II, by Bethoc, or Beatrice, one of his daughters now ascended the throne, which he occupied for six years - "the gracious Duncan" who fell by the dagger of Macbeth, who was slain at Lumphanan, Aberdeenshire, on the 5th December 1056, in the seventeenth year of his reign." His adherents did not immediately abandon the contest, but set up as king, Lulach, the son of Lady Macbeth by her first husband. He lost his life in a battle at Essie 3rd April 1057.

For eighteen years Macbeth ruled.
In his reign it was a time of fertility.
Duncan's son Malcolm by name
killed him at Lumphanan by a cruel death.

The luckless Lulach was king for three months.
He was slain by the sword of the same Malcolm.
The man met his fate in Essie in Strathbogie
where the unhappy king was thus rashly slain.

The island of Iona possesses these men buried in peace
in the tomb of the kings till the day of the Judge.

(Scotichronicon by Walter Bower Vol. 3.p.23.)

Malcolm III was crowned at Scone, on the 20th of the same month, 1057, the Festival of St Mark.

Historians have different understanding and some write that in 1058/1064 Thorfinn, died circa 1064, Ingibjorg went on then to marry Malcolm Canmore. Some historians claim that it was Earl Thorfinn's daughter Ingibjorg and not his widow who married Malcolm. Malcolm's marriage to Ingibjorg could have been a tactical move on Malcolm's part as he sought to increase the size of his own kingdom by claiming areas of the north of England. Ingibjorg was part of a powerful family in Norway, her father was the Norwegian Chieftain, Finn Anderson and was a cousin of King Harald's wife, Thora.

Malcolm and Ingibjorg married in 1064, the only record of Malcolm's marriage to Ingibjorg is contained in the Orkneying Saga. It is also stated in "Orkneying Saga" that the marriage was within the degrees of propinquity forbidden by canon law as Malcolm and Ingibjorg were second cousins. Malcolm II was Thorfinn's Grandfather and he was also Malcolm Canmore's Great Grandfather.

Their son Duncan, is regularly referred to in history books as having been a bastard. This could have been on account of his being born out of wedlock. Another reason could have been that canon law forbade Malcolm's marriage to Ingibjorg. The same reference however is not made to the two other sons from the marriage, Malcolm and Donald. Duncan, became Duncan II in 1094. In 1066 King Harald of Norway dies, and in 1069 Ingibjorg dies leaving Malcolm III with two other sons Malcolm and Donald who died in 1095.

MALCOLM, surnamed Canmore (Cean-mohr), or Great-head, ascended the throne as Malcolm Canmore, in 1057. He was a prince of great energy and valour, and his reign forms an important era in the early history of Scotland. His dominions included not only the ancient possessions of the Scots and Picts, but the kingdom of Strathclyd, the province of Cumbria, consisting of Cumberland and Westmoreland, and the district of Lothian, forming the south-eastern portion of modern Scotland. The Cumbrians and the people of Strathclyd were of British race, while the inhabitants of Lothian appear to have been chiefly of Saxon and Danish extraction. The south-western angle of Scotland, on the other hand, known by the name of Galloway, was inhabited by a mixed race partly of Scottish and partly of Pictish descent, and their numbers had been increased in the course of the ninth, tenth, and eleventh centuries, by various bodies of colonists from Ireland. "They appear," says Mr Allen, "at all times to have owed subjection to the Scottish kings, but they long retained the barbarous habits and the ferocious manners, which the ravages of the Northmen had impressed on the country they had

quitted. In the twelfth century they are called Picts or Galwegians, and as late as the fourteenth century, they are distinguished by the appellation of the Wild Scots of Galloway.”

The accession of Malcolm Canmore was followed by events which ultimately led to most important changes in the manners and customs of his subjects. He had passed about fifteen years to the court of Edward the Confessor before he became king, and the habits and connexions which he had formed here, induced him to maintain a more friendly intercourse with England than had been customary with his predecessors; so that, with the exception of the shortly and hasty incursion which he made into Northumberland in 1061, nothing occurred during the reign of the Confessor, to interrupt the harmony between the sister kingdoms. He had contracted a most intimate friendship with Tostig, brother of Harold, and earl or governor of Northumberland, Simeon of Durham says they were so much attached to each other, that they were popularly termed “the sworn brothers.” On the accession of Harold to the English throne, Tostig took up arms against him; but having been repulsed he took refuge with Malcolm, and remained in Scotland during the whole summer. But the Scottish king took no part in the invasion of England made by Tostig and his ally, Hardrada, King of Norway, in the close of the same year, and in which they both lost their lives at the battle of Stamford Bridge near York 25th September 1066.

The death of Harold, at Hastings, a few weeks later, and the conquest of England by the Normans, caused a considerable number of the friends of the Saxon dynasty to seek refuge in Scotland from the oppressions of the victorious Normans. The most distinguished of these was the unfortunate Edgar Atheling, the heir of the Saxon line, who, along with his mother, Agatha, and his two sisters, Margaret and Christian, fled to Scotland in the beginning of 1068, accompanied by Maerleswegen and Gospatric, two powerful Northumbrian chiefs, who were disgusted at the Norman tyranny.

Soon after the arrival of these illustrious fugitives in Scotland – probably about 1070 – Malcolm espoused Margaret, the elder of the two princesses, at Dunfermline. She was beautiful, accomplished and pious; and as Edgar was weak, almost to imbecility, she might be looked upon as inheriting the claims of the Saxon royal line. (The Pictorial History of Scotland Chap. IV p.38-42 & 44)

The king, says *Turgot* again, when he had seen Margaret, and learnt that she was begotten of royal, and even imperial seed, sought to have her to wife, and got her: for Edgar Atheling, her brother gave her away to him, rather through the wish of his friends than his own -

may, by God's behest. For as Hester of old was, through God's providence, for the salvation of her fellow-countrymen, joined in wedlock to King Ahasuerus, even so was this princess joined to the most illustrious King Malcolm. Nor was she, however, in bondage; but she had abundant riches, which her uncle, the king of England, had formerly given to her father, Edward as being his heir (whom also the Roman emperor, Henry, himself, had been sent to England, graced with no small gifts), and a very large share thereof the holy queen brought over with her to Scotland. She brought besides many relics of saints, more precious than any stone or gold. Among these was the holy Cross, which they call *the black*, no less feared than loved by all Scottish men, through veneration for its holiness.

The wedding took place in the year 1070, and was held, with great magnificence, not far from the bay where she brought up, at a place called Dunfermline, which was then the king's town. For that place was of itself most strongly fortified by nature, being begirt by very thick woods, and protected by steep crags. In the midst thereof was a fair plain, likewise protected by crags and streams; so that one might think that was the spot whereof it was said: - "Scarce man or beast may tread its pathless wilds." Malcolm, says *William*, gladly welcomed all the English fugitives, affording to each such protection as was in his power - to Edgar, to Stigand, Archbishop of Canterbury, and to Aldred of York - but especially to Edgar, whose sister he made his consort, out of regard for her old and noble descent. On his behalf, Malcolm harried the border provinces of England with fire and rapine. This king Malcolm, with his men, and Edgar, Marcher and Waldeof, with the English and Danes, often brooded over the nest of oppression, York, the only stronghold of rebellion; and there they often killed William's leaders, whose deaths I should, perhaps, not be doing too much were I to recount one by one. These two, Stigand and Aldred the chiefs of the clergy, had been in London when this Edgar the son of Edward, so of Edmund Ironside, would after King Edward's death, and likewise after William's victory, have been raised to the throne by all the others, had they themselves not wickedly withstood them. Of them - and of all the rest, I think - was it said by the prophet - "Judge ye justly, O children of men!" And seeing they judged unjustly, God justly brought again the same judgment upon their heads; so that, being straightway ousted from all their property, they sought a place of refuge under the wings of him they had unjustly spurned from them; and they secretly arrived in Scotland. (John Fordun's Chronicle Edited by Skene Vol. I p. 202.)

The marriage of the Scottish monarch was soon followed by his invasion of England, in conjunction with the Danes and the Northumbrian barons, who were hostile to William Conqueror.



The Danes, however, after storming York, and putting the Norman garrison to the sword, were repulsed, and returned to their ships; and the discontented Northumbrians were gained over by William before Malcolm took the field. Entering England with a numerous army, the Scottish king routed the English, who opposed him at Hunderskeldc, and mercilessly ravaged Durham, and the northern and western parts of Yorkshire. Gospatric, who had made his peace with William, in the meantime laid waste the district of Cumberland, and Malcolm, exasperated by this retaliation on his own frontiers, continued his ravages with increased severity. Even the churches were destroyed and burnt, while the miserable inhabitants, who had fled to them for refuge, were consumed in the flames. Malcolm returned home, leading captive, says an English historian, such a multitude of young men and maidens, “that for many years they were to be found in every Scottish village, nay, even in every Scottish hovel.”



King of England, William the Conqueror

William was incensed to the highest degree by the repeated insurrections of the Northumbrians, and both to punish their recent revolt, and to oppose an obstacle, in the desolation of the country, to the future invasions of the Danes, he laid utterly waste fertile district between the Humber and the Tees. “At this time,” says William of Malmesbury, “there were destroyed such splendid towns, such lofty castles, such beautiful pastures, that had a stranger viewed the scene, he might have been moved to compassion, and had one inhabitant been left alive, he would not have recollected the country.” The inhabitants of this once populous and fertile district seem to have been almost wholly exterminated. Many who escaped the sword, died of famine; many sold themselves into slavery, to escape starvation, and many thousands of the lower orders, together with a considerable number of both Anglo-Saxons and Normans of condition, who had incurred the displeasure of the Conqueror, fled for refuge into Scotland, and found a cordial reception at the court of Malcolm, who, sensible of the value of such auxiliaries, conferred honours and estates upon them with no sparing hand.

William, having secured peace at home, prepared to chastise Malcolm for his inroads into England, and, in 1072, he invaded the Scottish territories both by sea and land. He overran and wasted the country as far as the Tay; but as the inhabitants according to the policy which they seem to have followed from earliest times, destroyed or removed everything of value as the enemy advanced, William as the Saxon Chronicle expressed it, “nothing found of that which to him the

better was.” In the end, Malcolm met him at Abernethy,* when a peace was concluded between the two kings, on the conditions that Malcolm should give hostages and pay homage to William. The question has been raised, and keenly disputed, - For what was this homage performed? The advocates of the English supremacy contended that it was for the Scottish crown.

No satisfactory evidence, however, can be produced in support of this assertion. It is true that certain of the Anglo-Saxon kings assumed the title of Monarch, or emperor, of all Britain. But this vain-glorious assumption of a vaunting title proves nothing; and it would be easy to produce a parallel case of similar pretensions having been put forth without any foundation. The notion that the Scottish kings were the acknowledged vassals of the Anglo-Saxon princes of England, is directly opposed to the whole course of the history of the two countries. Scotland was never conquered by any of these monarchs; nor is there any evidence that they ever made an attempt to wrest it from its ancient possessors. There is a little trustworthy evidence that any acknowledgment of the dependence of the kingdom of Scotland upon the English was ever made by any of Malcolm’s predecessors. The only homage which was paid by the Scottish kings, prior to the Norman Conquest, was not for the kingdom of Scotland, but for the territories which they held in England, such as Cumbria and Lothian, and which were ceded to them by the English kings on the express condition. For these possessions they of course did homage to the English crown, exactly in the same manner as the Norman kings of England did homage to the French crown, for the possessions which they held in France.

When Malcolm espoused the cause of Edgar Atheling, he necessarily at the same time denied the right of William to the English throne, and refused to acknowledge him as his liege lord. But when William took measures to assert his authority, and invaded Scotland, Malcolm submitted to his claims, and acknowledged his title to the same homage as had been paid to his Saxon predecessors. To employ the words of Lord Hailes, one of the ablest inquirers into this subject, “According to the general and most probable opinion, this homage was done by Malcolm for the lands which he held in England.”

* The place where Malcolm met the Conqueror is called “Abernithi” by Ingulphus, and “Abernithici” by Florence of Worcester. Lord Hailes, Pinkerton, and other writers, have contended that it was probably some place on the river Nith. But in a speech ascribed by Ealred, Abbot of Rievall, a contemporary of David, Malcolm’s son, to Walter Espec, before the battle of the Standard, it is said that William penetrated through Lodonia, Calatria, and Scotia, as far as Abernith (evidently Abernethy,) where the warlike Malcolm surrendered himself to William as his vassal. (Ridpath’s Border History p. 63 and note.)

William, on his return, from this expedition, deprived Gospatric of his earldom of Northumberland, under the pretext that he had secretly instigated the murder of Comyn, the former governor. Gospatric a second time took refuge in Scotland, where, notwithstanding of his former defection, he was again cordially welcomed by Malcolm, who bestowed upon him extensive estates on the eastern marches, together with the castles of Dunbar and Cockburnspath. The possessor of these strong fortresses was popularly said to have the keys of Scotland at his girdle. "And the circumstance is worthy of remembrance," says Mr Tytler, "not only as marking the origin of a potent family, destined to act a leading part in the future history of the country, but as indicating the policy of Malcolm, who conscious of the inferiority of his own Celtic race, manifested a wise anxiety to prevail on strangers, whether Normans, Danes or Saxons, to settle in his dominions."

After this agreement with William, Malcolm seems to have remained quiet for some years; but, in 1079, hostilities were renewed with England, on what grounds historians have omitted to state. Availing himself of the favourable opportunity afforded by the absence of the English king, who was on the Continent, carrying on a war with his son Robert, Malcolm again invaded Northumberland, and wasted the country as far as the river Tyne, returning home laden with plunder. The following year, as Robert was reconciled to his father, he was intrusted with the command of an army against Scotland. But the expedition proved unsuccessful, and Robert soon returned without effecting anything worthy of notice. It was at this period that the fortress of Newcastle on the Tyne was erected as a protection against the inroads of the Scots. It necessarily and professedly tended to render insecure the authority of the Scottish king over the district of Northumbria.

After the death of William the Conqueror (A.D. 1087) and the accession of his son, William Rufus, various causes of dispute took place betwixt England and Scotland.

This prince appears to have withheld from Malcolm part of the English possessions to which he claimed a right; and probably with the view of vindicating his claim, the Scottish king invaded England in May, 1091, and penetrated as far as Chester-le-Street, between Newcastle and Durham, where receiving intelligence that Rufus was advancing to meet him with a superior force, he prudently retreated without risking a battle. In the autumn of the same year, William made preparations to invade Scotland, both by sea and land. His fleet was destroyed by a tempest, and many of his cavalry perished by want and cold; but in spite of these disasters he advanced with his army to



King of England William Rufus

the shores of the Forth. Meanwhile the Scots, in accordance with their usual policy, had driven away their cattle, and laid waste the country; so that their enemies were reduced to great extremities by the want of provisions. Malcolm crossed the Forth with his forces, and advanced into Lothian to meet the invaders. The hostile armies met, and were ready to engage; but through the mediation of Robert, the brother of Rufus, and Edgar Atheling, who was at that time with Malcolm, a peace was concluded between the two monarchs. “King Malcolm,” says the Saxon chronicler,” came to our king, and became his man, promising all such obedience as he formerly rendered to his father, and that he confirmed with an oath. And the king William promised him in land and in all things whatever he formerly had under his father.” William on his part agreed to restore twelve manors which Malcolm had held under the Conqueror, and to make an annual payment to him of twelve marks of gold. At the same time Edgar Atheling was reconciled to William, and permitted to return to England.

The peace thus made was not of long continuance. In the following year (1092) William erected a castle at Carlise, a step which Malcolm appears to have resented, as an encroachment on the freedom of the territories which he held in Cumberland. A personal interview between the kings was proposed as the best mode of settling their differences. Malcolm accordingly repaired to Gloucester (24th August, 1093); but on his arrival, William demanded that he should do homage there, in the presence of the English barons. With this

demand the Scottish monarch refused to comply, but offered to perform his homage according to the ancient usage, on the frontiers, and in the presence of the chief men of both kingdoms. This proposal was contumeliously rejected by William and Malcolm returning home in great displeasure, assembled an army, and burst into Northumberland, which he wasted with fire and sword. But while he was besieging Alnwick Castle, he was suddenly attacked and slain by Robert de Mowbray, a Northumbrian earl. His eldest son, Edward, shared his fate. The manner of Malcolm's death has been variously related. According to Fordun, the castle of Alnwick was sore pressed, and the garrison despaired of relief, when one of the besieged undertook either to deliver them or to perish in the attempts. Issuing, therefore, from the castle, and carrying the keys of it on the point of his spear, he advanced to the Scottish camp, where he inquired for the king, in order that he might deliver the keys into his hand. Malcolm informed of his approach, came hastily out of his tent, without his armour, when the traitor pierced him with his spear, and in the confusion succeeded in making his escape. In the old chronicle of Alnwick Abbey, the soldier who slew King Malcolm is called Hammond, and it is stated that he escaped through the river Aln, at a place which was long after called Hammond's Ford. Fordun relates that the English, availing themselves of the confusion caused by the death of the king, made a fierce attack upon the Scots, and put them to the rout, and that Prince Edward was severely wounded in the encounter, and died three days after.

The death of Malcolm was followed, in a few days, by that of his excellent queen, who had exercised a great and most beneficial influence over the fierce and impetuous character of her husband.



Arms of Malcolm III and Queen and Saint Margaret

Malcolm had a family of six sons and two daughters: Edward, who died of his wounds at Alnwick a few days after his father; Etheldred, who entered the church; Edmund; Edgar; Alexander; David; Maud, the wife of Henry I, king of England; and Mary, the wife of Eustace, Count of Boulogne. They all, as it has been remarked, received English names, apparently after their mother's relations. All the children of Malcolm were under age at the time of their father's death. (The Pictorial History of Scotland Chap. IV p. 37-42 & 44)

The Scotichronicon records - in 1093 `King William gave the archbishopric of Canterbury to the most saintly Anselm abbot of Bec, and the bishopric of Lincoln to his chancellor Robert Bloet. In this year on 11 August King Malcolm began the foundation and building of the new church at Durham, with King Malcolm, William bishop of the church and Turgot the prior laying the first stones of the foundation. He had likewise long before founded the church of the Holy Trinity at Dunfermline, and endowed it with many gifts and revenues.

When, as was his custom, he often used to carry off much booty from England beyond the river Tees, from Cleveland, Richmond and other places, and when he was besieging the castle of Alnwick (or Murealden which is the same thing), and was causing great suffering to the besieged who were rebelling against him, those who had been trapped inside were shut out from all human aid. When they realised that their strength was insufficient to oppose such a strong and aggressive army, they took counsel, and adopted a novel device of treachery in the following manner: one man who was cleverer than the rest, physically strong and daring in action, offered himself to risk death so that he would either bring death on himself or free his comrades from the threat of death. He cautiously approached the king's army, asking politely where and which one was the king. To those who asked him the reason for his enquiry he said that he would surrender the castle to the king, and as proof of this good faith he carried for all to see on his spear the keys of the castle to hand over to them. When the king heard this, unaware of any trick, he rashly rushed out of his tent, and unarmed and unthinking ran towards the traitor. This was the opportunity the traitor had looked for, and being armed himself, he stabbed the defenseless king, and quickly found a hiding-place in a nearby wood. And thus that vigorous king died on St Brice's day. The army was thrown into confusion, and grief was piled on grief, for Edward the king's eldest son was fatally wounded by the Northumbrians. He died on 15 November in the year previously noted at Edwardisle in Jedforest two days after his father,

and was buried in the church of the Holy Trinity in Dunfermline beside his father in front of the altar of the Holly Cross. William (of Malmesbury) says: `After King Malcolm was killed, he lay buried for many years at Tynemouth, and afterwards was conveyed to Dunfermline in Scotland by his son Alexander.` (Scotichronicon by Walter Bower Vol. 3. p.75.)

Donald (Bane) usurped the kingdom of Scotlands while the lawful heirs of King Malcolm, that is Edgar, Alexander and David (who although he as the least in age, was yet endowed with the greatest virtue) remained in England for fear of Donald. For the other three older sons of the king were no longer alive at that time. Edward as has been stated, died along with his father. Ethelred died; and meantime Duncan the bastard son of King Malcolm, (see page 3) when he was a hostage in England with King William Rufus, as invested by him with the arms of knighthood, and supported by assistance from him, he came into Scotland, and put to flight his uncle Donald, and was adopted as king. When he had reigned for one year and six months through the trickery of his uncle Donald, whom he had often defeated in battle, he died, slain at Mondynes by a mormaer of the Mearns, Malpetri by name, in Scots Malpeder, and he is buried on the island of Iona.

After (Duncan's) death Donald again usurped the kingdom, and held it for three years, in addition to the six months he had reigned before Duncan. He was humbled even unto death by Edgar, as will appear in what follows. The following verses are about these unhappy kings:

Donald brother of King Malcolm reigned
for six months in the kingdom of Albany.
Duncan son of Malcolm took the kingdom from him,
He was king in Scotland for the same number of months,
He was killed by Malpeder a mormaer of the Mearns
in Mondynes; the whole people rose against him.
After King Duncan was killed, Donald again
held the royal sceptre for three years.
He was captured and blinded by Edgar, but he
died at Rescobie and Iona holds his bones.

So after the mournful death of King Malcolm, those two Donald and Duncan reigned for five years in a manner of speaking. William (of Malmesbury) writing about the aforesaid Edmund says: `Edmund alone of the sons of the king, and he a son of Margaret as well, fell away from virtue, in that he was an accomplice in the wickedness of his uncle Donald, and guilty of the fratricide of Duncan, in return for half the kingdom for himself. But after he was captured and kept in

perpetual chains, he showed nobility in repentance, and, as he approached death he gave instructions that he should be buried with his chains, asserting that he was deservedly punished for the crimes of fratricide`. (Scotichronicon by Walter Bower Vol. 3. p.85 - 89)

King Malcolm III Canmore of Scotland was born (c.1031) son of Duncan I, and was about nine years old when his father was killed by MacBeth. Almost two years later for reasons of safety Malcolm was sent to the Court of Edward the Confessor. He stayed there for fourteen years spending his youth at the English Court. Malcolm would have been well aware of the circumstances surrounding the exiled family and of their return home. It is very likely that Malcolm did meet Margaret, a child often, in the year 1056 before his return to Scotland later that year. Malcolm defeated and killed MacBeth in, 1057 and then MacBeth's step son Lulach in 1058, whereupon he was crowned King of Scotland and that same year. Malcolm was of a warlike disposition but was also magnanimous, possessing great courage, wisdom and perseverance. He spoke Saxon, Latin and some of the Scandinavian tongue although he could neither read nor write. He was known to his contemporaries as Ceann Mor or Canmore which was considered to mean in his day, Great Leader. (Saint Margaret Queen of Scotland by W. Sinclair)

Malcolm III (1058-93) (Canmor or Ceann Mor, meaning "Big Head") Exiled to England following the overthrow of his father by Macbeth, Malcolm soon emerged as a formidable soldier. His first wife was Ingibjorg, daughter of Thorfinn's Sigurdsson, Jarl of Orkney (although some historians believe that she was Thorfinn's widow and not his daughter). She and Malcolm had three sons, Duncan, Donald and Malcolm. After Ingibjorg's death around 1069, the fugitive Margaret Atheling, a great-niece of the Saxon king, Edward the Confessor, and sister of Edgar Atheling, Saxon claimant to the English throne arrived in Scotland. She and Malcolm married and they had eight children, four of whom in turn became Scottish kings. Their daughter Mathilda married Henry I, of England. Margaret made a profound impact on Scotland's religion by introducing the Roman faith, and in recognition of this, she was canonised by the Pope in 1249. In the course of his reign, Malcolm invaded England five times and in 1072, was forced by William the Conqueror to sign the Treaty of Abernethy. After William's death in 1087, Malcolm invaded England again. He was killed with his eldest son Edward at Alnwick in 1093. By Ingibjorg, he had three sons and, and by Margaret, six.

The historical accounts of many parts of Scotland previous to the twelfth century, the author said, were made up in a great measure of tradition and fable, and in that respect Dunfermline and its vicinity were no exceptions. As to the name of the town, a number of conjectures had been made. It was, however now generally agreed that the name was derived from the castle of King Malcolm Canmore, a fragment of which building was still to be seen upon the steep ground known as Towerhill, in the policies of the estate of Pittencrieff in the immediate vicinity of the abbey and palace.

The etymology unusually adopted of the word Dunfermline was the Gaelic Dun-fiar-linne the castle by the crooked stream-though many other renderings had been suggested. The tower or castle, which that name referred to, appeared, from measurement of the remaining walls and the foundations, to have occupied the greater part of the top of the eminence. It was thought to have been a square tower, or keep, of two storeys, with a high roof, and presenting an appearance in its principal part very much as was shown in the arms of the burgh as now blazoned.

That castle was the residence of King Malcolm when he received an hospitably entertained the Princess Margaret of England, who with her relatives and retinue, were driven by stress of weather into the Firth of Forth on their passage to the Continent, after the conquest of England by William. Mr Freeman, however, in his "Norman Conquest," stated that after the defeat of Edgar Atheling by the Conqueror near York, Edgar with his sister Margaret and their retinue, went to Monkswearmouth, where Malcolm, King of Scotland was then with his army. Malcolm had an interview with Edgar, and, hearing of his hopeless condition, advised him to sail immediately for Scotland and take up his residence with him in Dunfermline. The advice was taken, and the illustrious exiles set sail for Scotland in the month of October 1069.

The place of their disembarkation was to the west of Queensferry, in that part of the Firth known as St Margaret's Hope. It was supposed that they landed at the promontory on the north side, now occupied by the Castle of Rosyth – anciently Resythe - which name might probably be derived from "Res-hythe," or Queen's landing-place. That castle and St Margaret's Hope could be seen from the abbey, from which they were about four miles distant.

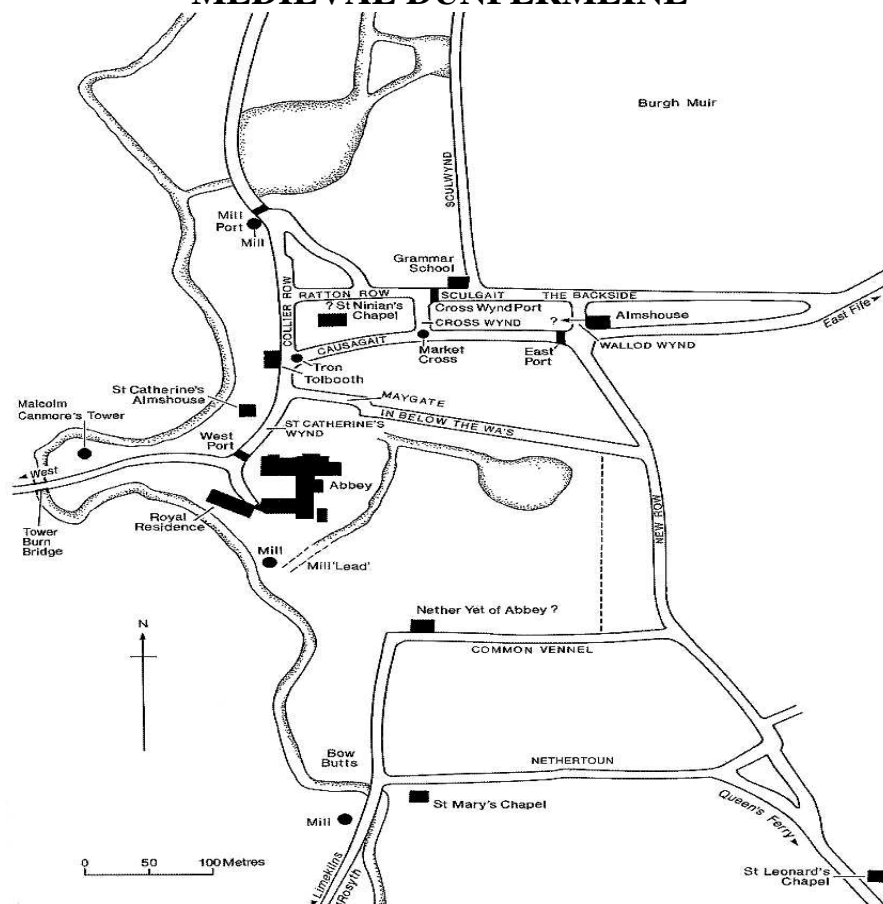
In the year 1070 the nuptials of Malcolm and Margaret took place, as recorded by Fordun, not far from the bay of the sea where she landed, and were magnificently celebrated at a place called Dunfermline, which the king then had as his fortified residence.

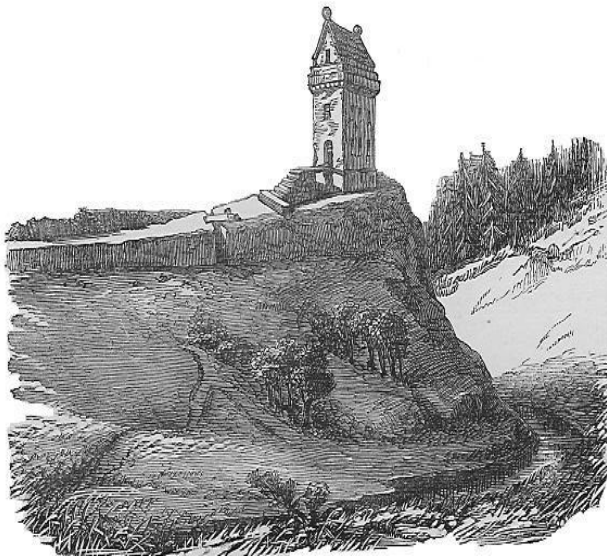
Sir James Balfour, Lord Lyon King-at-Arms, in his "Annales of Scotland," referred to the marriage of the Princess Margaret with King Malcolm as having been "accomplished with grate solemnity at his

village and Castell of Dunfermling in the Woodes, in the 14 yeire of his rainge, in Anno 1070.” About the year 1075 the Abbey of Dunfermline was founded by King Malcolm, at the suggestion of Queen Margaret. The church was dedicated to the Holy Trinity, and appointed to be the future royal burying –place in room of Iona.

The tomb of Queen Margaret-constructed of massive slabs of mountain limestone, in which were many curious fossils-was still to be seen outside the present church, but within the ruined walls of the lady chapel of the old building. The tomb had recently been enclosed by an iron railing by Her Majesty’s Board of Works, who were custodians of the abbey and palace. The remains of Queen Margaret were removed from the still older portion of the church to that tomb on the completion of the Eastern Church in 1250. The Norman church of Queen Margaret - or Saint Margaret, as after her canonisation she was designated-was still in good preservation, having been thoroughly repaired and strengthened by Government some years ago. Its architecture was somewhat rude, but the internal appearance of the building was lofty and the general effect imposing. The eastern portion of the church, which was erected in 1250, was almost totally destroyed at the Reformation. (From a paper read by Mr George Robertson F.S.A. Scot., on “The History of Dunfermline Abbey and Palace” to the British Archaeological Association 1888)

MEDIEVAL DUNFERMLINE





King Malcolm's Tower



Tower ruins in Pittencrieff Glen

The historical accounts of many parts of Scotland previous to the twelfth century, the author said, were made up in a great measure of tradition and fable, and in that respect Dunfermline and its vicinity were no exceptions. As to the name of the town, a number of conjectures had been made. It was however, now generally agreed that the name was derived from the castle of King Malcolm Canmore, a fragment of which building was still to be seen upon the steep ground know as Towerhill, in the policies of the estate of Pittencrieff in the immediate vicinity of the abbey and palace. The etymology usually adopted of the word Dunfermline was the Gaelic *Dun-fiar-linne*- the castle by the crooked stream-though many other renderings had been suggested. The tower or castle, which that name referred to, appeared, from measurements of the remaining walls and the foundations, to have occupied the greater part of the top of the eminence. It was thought to have been a square tower, or keep, of two storeys, with a high roof, and presenting an appearance in its principal part very much as was shown in the arms of the burgh as now blazoned. The castle was the residence of King Malcolm when he received and hospitably entertained the Princess Margaret of England. (The Architect Sept. 14 1888 P.150)

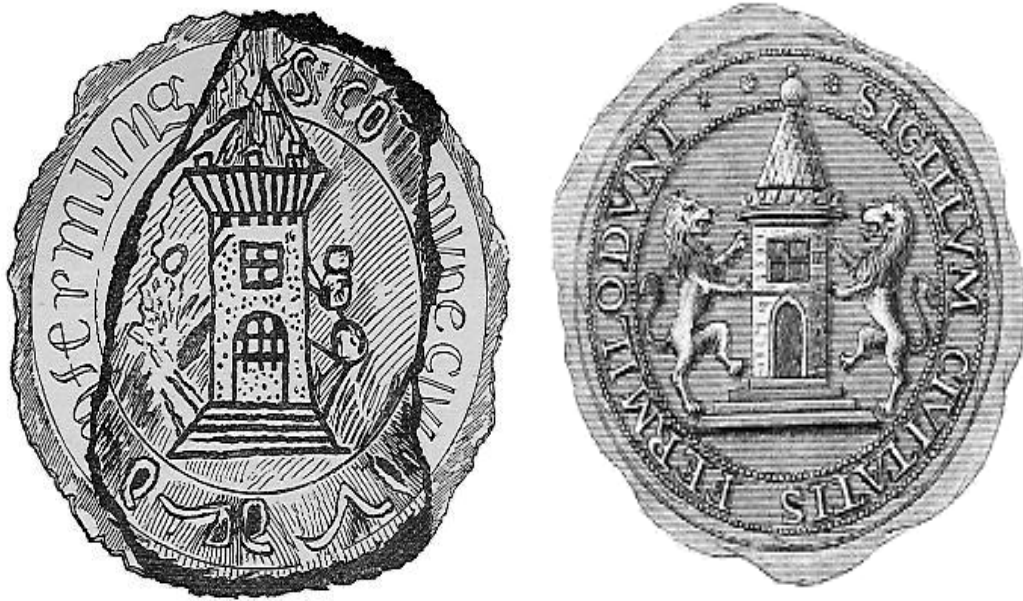
THE LANDING OF ST MARGARET AT QUEENSFERRY



MALCOLM III - MARGARET SAINT



MALCOLM'S TOWER
and
THE DUNFERMLINE ABBEY CHURCH
of
MALCOLM III, AND HIS QUEEN AND
SAINT MARGARET OF SCOTLAND



Malcolm Canmore's Tower on Tower Hill- supported by a lion-rampant on each side

"S'COMMUNE'CIVITATIS'DE' DVNFERMLING"

The Common Seal of the City of Dunfermline; or

"S`COMMUNITATIS`DE` DVNFERMLING"

Seal circa 1395. (Annals of Dunfermline, P. 145)

The word *Dunfermline*, locally pounced *Dun-fermline*, or vulgarly *Dumfarline*, is of Celtic origin. *Dun* in Gaelic, signifies a heap, a hill, a mount, a fortified house or fortress, a tower, a castle, as places of strength were generally built on eights; *faire* denotes a watch or guard; and *linne*, a pool, a pond, and also a water-fall or cataract; or *loin*, a little stream or rivulet. Hence *Dun-faire-linne* or *loin* will mean, The Fort or Castle, which commands the pool or stream, - or shortly, The Watch-tower of or upon the stream. This is thought the most simple derivation, and most agreeable to the Gaelic idiom, and therefore is preferable to another, the

more common, and also quite correct one, which makes Dun and linne or loin as above, and fiar, crooked or winding; so tht *Dun-fiar-linne* or *loin* will signify, The Castle upon the crooked or curved pool or winding stream. Both these etymologies are suitable to the locality from which it is most probable the name was taken etc.

The word. Dunfermline, was anciently written Dunfermelyn, Dunfermelyne, Dunfermling, Dunfermlyng, Dwnfermling, Domfermeling, Dounfranelin, and Dunfermlis; and in Latin, *Dunum Fermilinum*, *Dunum Fermelini*, *Fermelinodunum*, *Fermalinodunum*, *Fermilodunensis* and *Fermilodunum*. This last mode of writing the name, appears on the present common sel of the burgh, the armorial bearings fo which is a tower or fort, supported by two lions. Around the device is a circle, on which are inscribed the words SIGILLVM CIVITATIS FERMILODVNI, shewn above. In the ancient seal of the burgh, which has been long lost, but some impressions of which remain, there were around the same arms two circles, in the exterior of which were engraved the words just quoted, with the name of the town, spelled FERMELODUNI, and in the interior, the words ESTO RUPES INACCESSA. On the reverse sides the figure of a lady holding a sceptre, and on each side, an inverted sword, handle downwards, surrounded by the words MARGARETA REGINA SCOTORUM. All these legends are in Roman capitals.

The arms of the burgh evidently refer to the origin of the town, and shew what has been the prevailing opinion as to the derivation of its name. For there is a peninsulated eminence in Pittencrieff Glen, close by the town, of about 70 feet in height, and very steep, rugged, and rocky on the north side, on which stood a tower, commonly called *King Malcolm Canmore's Tower*, or his residence at Dunfermline, and probably built by him. The name of his Queen was Margaret, afterwards canonized, and named St Margaret. A small coarse fragment of two walls of this tower, strongly cemented with lime, mixed evidently with sea sand, from the quantity of shell embedded in it, still remains, very properly preserved y the present proprietor James Hunt, Esq., and which must be now nearly 800 years old. Around the base of this little hill, there winds a rivulet, named the Back-burn or Tour (Tower) burn; and from the sides and summit of the hill, as well as through the adjacent deep narrow glen, there rise some very stately and aged trees; The hill or mount is named from the building erected on it. *The Tower-hill*, and about a hundred yards S.E. of it in the glen, are the ruins of the ancient Palace of Dunfermline, of which notice will afterwards be taken. The whole scenery is exceedingly picturesque and romantic, the admiration of all strangers.

Fordun, an early Scottish historian, Canon of Aberdeen who flourished about the middle of the fourteenth century, and wrote a work in Latin,

entitled *Scotichronicon*, which was continued and finished by Walter Bower, abbot of St Colm, and also by Magnus M'Culloch, a monk of Scone, and Patrick Russell a Carthusian monk of Perth, in relating the marriage of King Malcolm III, gives the flowing description of Dunfermline, which may be considered further illustrative of its name.

"The nuptials," says he, "were magnificently celebrated A.D. 1070, at a place which is called Dunfermline, which the reigning king then held *pro oppido*," as his town, or fortified residence. For that place was naturally well defended in itself, being surrounded by a very thick wood, and fenced with precipitous rocks, in the middle of which was a pleasant level ground, also strengthened by rock and water, so that this might be supposed to be said of it -

Non homini facilis, vix adeunda feris,
Not easy for man, scarcely to be approached by wild beasts."*

It is difficult to say, whether the pleasant level ground, *venusta planities*, is to be confined to the small table land on which the fort itself was built, or is to be understood as embracing also of the adjoining ground.

Winton, canon regular of St Andrews and prior of the Monastery of St Serf in Lochleven, who wrote at the beginning of the fifteenth century a metrical chronicle of Scotland, "valuable as a picture of ancient manners, a repository of historical anecdotes, and a specimen of the literary attainments of our ancestors," and the MS. of which is one of the oldest known to be extant in the Scottish language, gives a somewhat similar, and very graphic description of a spot, which corresponds with the local scenery of this place. Speaking of Malcolm III, and a traitor lord meeting there some particulars of which will afterwards be given, he says in reference also to the same event, and apparently to the same locality, the following quotation may be given from Roger Twysden's Book of the Ten Writers of the English History, sanctioning the supposition that the *lata* or *venusta* planities included more than the little hill.

"Dan in the morne with-owtyn let**
Do Setis and de stable sete,
De Kyng and that lord alswā,
To-gydder rād, and nane but tha,
Fere in the *wode*, and thare thai fand
fayre brāde land, and a plesand,
A *lytil hill* of nobil ayre,
All wode a-bowt, bathe thyk and fayre." ***

* Scotichron, fol., lib. V. c. 17. **Without any hinderance. ***Orygynale Cronikil of Scotland, Vol. I pp. 295-260 London 1795.

In reference also to the same event, and apparently to the same locality, the following quotation may be given from Roger Twysden's Book of the Ten Writers of the English History, sanctioning the supposition that the *lata* or *venusta planities* included more than the little hill.

"Early one morning, King Malcolm (III) ordered all his huntsmen to be present with their dogs, and having assembled his nobles and officers, he hastened to the chase, in the course of which he came to a certain broad plain, (*un latam quandam planiciem*) surrounded after the manner of a girdle by a very thick wood. In the middle of this wood a certain *little hill* appeared, as it were to rise, which being painted in beautiful variety with flowers of different colours, afforded to the fatigued hunters as agreeable resting-place during the day." (Historical and Statistical Account of the Town and Parish of Dunfermline, by Rev. P. Chalmers. Vol.; I p. 2-7)

Antiquities, King Malcolm Canmore's Tower. The first of the Antiquities to be noticed, is the tower of King Malcolm III, on the Tower Hill, in Pittencrieff Glen, closely adjoining the town on the west. All that now remains of this ancient edifice is a connected angle, or fragment of the south and west walls; the length of the former of which is 31, and of the latter, 44 feet. The south wall, in 1790, was 49½ feet. Their present height is about 8 feet. They have been of great thickness but all the hewn stones are removed from them. Apparently the lower part of the ancient Tower, when entire was about 50 feet broad, from N. to S. and 60 from E. to W., so that the building must have been nearly square. It is about 70 feet above the level of the rivulet below. When a search was a short time made for any antiquities that might lie buried within the area of the ruin, a die, in the form of a punch of rough iron, about 4 inches in length, was found, making an impression, although not quite distinct evidently of the obverse side of a coin of King Alexander III. It is in the possession of a private family in the neighbourhood, a member of which discovered it. There was found at the same time some charred wood.

The date of this building is uncertain, but is supposed to be as ancient as the middle of the eleventh century, probably between 1056 and 1070, the former being the date given by Winton of the meeting of King Malcolm III, with his nobles and the traitor, previously mentioned which, in all likelihood, took place at, or near this spot, before which period to mention is known to be made of an edifice being erected here and the latter being the date assigned by Fordun, and most of the early historians of King Malcolm's marriage, which was certainly celebrated at Dunfermline. The circumstance, too, of his deliverance from the traitor at this place, as well as its being a favourite solacing tryst to him and his nobles after the pastime of the day, may have led him to select it, as the site of a residence, serving, as it would, not only this latter being the date assigned by Fordun, and most of the early historians of King Malcolm's

marriage, which was certainly celebrated at Dunfermline. The circumstance, too, of his deliverance from the traitor at this place, as well as its being a favourite solacing *tryst* to him and his noble after the pastime of the day may have led him to select it, as the site of a residence, serving, as it would, not only this latter purpose, but that of commemorating the achievement of his rescue from a meditated attempt on his life. This however, is only conjecture, and rests, in some measure, upon the accuracy of Winton as to the date. Matthew of Westminster, an Englishman, who lived in the 13th century, and monk of St Albans, surnamed Paris, or *Parisiensis*, probably from having been educated at the French capital, and who was esteemed a man of learning and worth, relates in his *Historia Major* the same event, as having happened so late as 1090, so little dependence is to be placed on the perfect accuracy of such early dates. The event itself is recorded by him at length, as it is all the early, and many of the later historians, as an instance of King Malcolm's temper and moderation, as well as personal courage, in very trying circumstances. *

* The following is a translation of his account, which appeared in Blackwood's Magazine, vol. VI, 1819-20, p. 273: - "Having learned from an informer that one of his principal nobles had conspired with the enemy for his death, he ordered the accuser to keep silences, and waited quietly till the coming of the traitor who happened at the time to be absent. As soon as he appeared again at court, attended by a numerous retinue to execute his treasonable purpose, the King issued orders to his huntsmen to be ready with their dogs before dawn, and as soon as the morning broke he called all his nobles and retainers around him for the chace. When they reached a certain wide plain, surrounded by a very thick wood like a girdle, he kept the treacherous lord at his side, and while all the rest were eagerly pursuing the game, remained with him alone. Then, when no other person was in sight, the King stopped short, and looking back upon the traitor, who was behind him, said, 'Lo! here am I now and none with me; we are alone, we are equally armed and equally mounted; there is nobody that can see or hear us, or bring assistance to either of us. If, therefore, the courage be in thee, if thou be stout enough, and bold enough, perform that which thou hast proposed to do; execute for my enemies and thy confederates that which thou has promised. If it be thy mind to slay me, when canst thou do it more fairly! When more privately? When more manfully? Hast thou prepared poison? Leave that to woman. Dost thou purpose to lie in ambush, and to attack me with the sword? No man doubts that this is rather the office of an assassin, than of a soldier. Come on then, body to body; act the part of a man and of a warrior, so that thy treason may at least be without baseness although it cannot be without perfidy.' When the knight heard those words, being struck as by a thunderbolt, he hastily dismounted from his horse and throwing aside his weapons, fell at the royal feet with tears and trembling. 'Fear nothing,' said the King, 'for no evil will I do unto thee,' and thereupon having required of him only a promise of future fealty, to be confirmed by oath and proper pledges for the same, he returned with him in good time to their companions and related to no man what had been said or done betwixt them."

From the nature of the ground, the tower or castellated palace of Malcolm III, could not have been a very spacious edifice and if an idea of its structure can be formed from the course fragment which remains it must have been of a very simple kind. Still, here were married, and lived in conjugal affection, its famous monarch and his excellent queen, Margaret. 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, whatever 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 his description of the nuptial ceremony, makes the year, 1070, which is the generally received date. The incident referred to has been often told, and is shortly as follows: -

On the conquest of England by William I, the Norman, in 1066, Edgar Atheling, the legitimate heir to the English crown, was, with his mother Agatha, a Hungarian, and his sister Margaret and Catharine, accompanied by a great retinue of Anglo-Saxon noblemen, obliged secretly to leave the country, and while on their way to Hungary, the place of their early home, were driven by tempestuous weather on the coast of Scotland and for safety ran up the Firth of Forth. The place of their disembarkation was a bay on the north side of the Firth, about a mile to the west of North Queensferry known ever since by the name of St Margaret's Hope, or, shortly, "The Hope," as a rock, at which Edgar Atheling is supposed by some to have landed, and where a pier was erected about thirty years ago, on the south side, nearly opposite, has been designated after him Port Edgar. Malcolm, then residing at Dunfermline, on hearing of their arrival, visited them in person invited them to his castle and entertained them hospitably. He had been previously, it is said acquainted with Margaret during his residence in England, when assisting his allies against the Conqueror; and according to some ancient authors had even seen her at the time of her embarkation for Hungary, at the port in the north of England, and been contracted to her. But be this as it may, he soon after, on account of her many eminent qualities, made her his queen, an event which turned out much to his own and his country's advantage. Tradition says, that while she and the royal party were proceeding on foot

to Malcolm's residence in the glen, Margaret, being fatigued, rested about half-way, and leaned upon a large detached block of freestone, about 8 feet in length by 4 in height, which is still seen on the west side of the public road, jutting into it above Pitreavie gate, as she is reported to have also afterwards done in her journeys to and from the castle of Edinburgh, along with her retinue of attendants, whence it has been honoured by the designation of St Margaret's Stone, and the adjoining farm has also, in its turn, been similarly named. Obviously the well-known passage across the Forth has received the appellation of Queensferry after this princess.*

* But whether the name was imposed by her, or in her time, is questionable, from the following remarks of the learned author of *Caledonia* Vol.I, pp. 483-4. Arguing against the prevalence of the Scoto-Saxon language at that period he says, "If the Saxon attendance of Malcolm's queen gave the name of St Margret's Hope to this bay which afforded her shelter, this so-litary example would no more prove the contemporary prevalence of the Scot-Saxon language, in proper Scotland, than the names tht were given to headlands and bays by our voyagers prove what was the existing speech of the savages, who roamed upon the desert shores of the South Sea Islands. The attendants of the virtuous Margret were driven from Scotland, after he decease, by the Celtic people to their lineage, and strangers to their speech. And as there is no proof, when the name of St Margaret's Hope was given to this bay, we may easily believe, what probability attests, that this name was imposed by foreign monks of Dunfermline; in the fond recollection of her legendary miracles. Neither - can *Queensferry* be produced as an evidence that the Scots language prevailed during that age beyond the Forth. There is no proof, that the name had been imposed during the reign of Margaret, who died in 1093. There is positive evidence, that this name did not exist during the reign of the youngest son, David I, for when he granted this ferry to the monks of Dunfermlin, he called it *Passagium de Inverkethin*; - See the Chart. Dunfermlin. It first appeared, under the name of Queensferry in a charter of Malcolm IV, in 1164, when he granted to the monks of Scone, and their men, free passage *ad portum reginæ*. It is easy to perceive, then, tht the name of Queensferry is a mere modern translation of a Latin description, during prior times. The ancient Gaelic name of the place, which is now called Queensferry, was *Ardehiinnechenam*. Dalrlymp. Coill. 122."

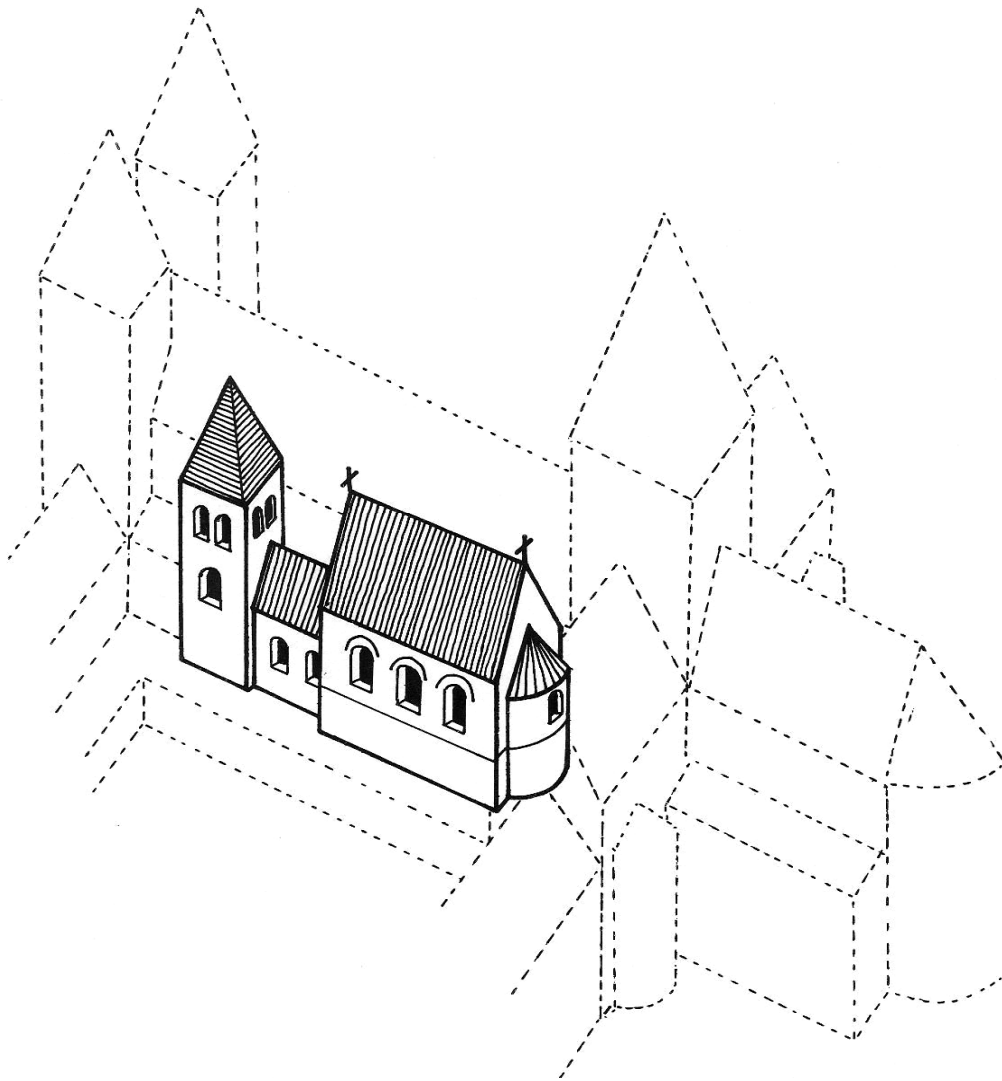
It may be mentioned, that the landing place on both sides, at that early period, and long after, were a little to the west of the most westerly piers in present use. On the south side, it was a low lying rock, named the Binks, immediately on the west of the burgh; and from the queen having been in the habit of landing there, and her having bestowed on the then small village the privileges of a burgh of regality, there are portrayed on the burgh seal, the Binks and royal boat, with the queen on board, and three sea-mews as her aërial attendants. The site of the north landing-place is marked by a small whinstone pier, near the house of the superintendent of the ferry, which still remains, and the boatmen's houses were on the height of the semicircular hill behind, the vestiges of which, and of a decayed oar, were met with many ears ago, when the ground was ploughed up. (Historical and Statistical Account of the Town and Parish of Dunfermline, by Rev. P. Chalmers. Vol.; I p.83-88)

"Queen Margaret enriched Dunfermline with many jewels of great value, with vessels of gold and silver, curiously wrought, and with a black cross, full of diamonds, which she brought out of England." And as to her character, he makes the following just reflections: - "She knew exact and vigorous inquisition that God makes against princes, whose bad examples, and connivance at the vices of their subjects, do corrupt the people, who of themselves are but too much vent to evil. She knew, that if this supreme Sovereign shall find crimes in monarchs, their crowns will not be a buckler strong enough against his thunders, that all their grandeur will serve them to no other purpose than to make them suffer a more exemplary punishment." (Scotia Sacra, vol. i. p. 328)



Window in Dunfermline Abbey Church,
showing Margaret visiting the sick.

THE EARLY CHURCH



An Artist's impression of The Auld Kirk of 1072
Saint Margaret's Church - Dunfermline
Marked by brass lines on the floor of the nave.

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 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.

THE CHURCH OF MALCOLM AND MARGARET.

Queen Margaret, we know, appealed to Lanfranc (Archbishop of Canterbury) for one or two “religious” to be sent to her to support her in her controversies with the clergy of the Celtic Church – and he sent her three men under the leadership of Goldwinus. Their “stay,” clearly was not continuous – Scotland reverting after the death of Malcolm and Margaret to Celtic rule - but some were still there when David I, came to the throne.

The Nave may have been begun by David I in 1124; it was not dedicated till 1150.

Geoffrey of Canterbury was chosen Abbot in 1124, but was not actually consecrated until 1129. The last Abbot was George Durie, referred to later, who fled to France in 1560 during the troublous times of the Reformation. Between 1124 and 1560 Dunfermline Abbey had 37 abbots.

Malcolm and his eldest son Edward were slain at the siege of Alnwick Castle in Northumberland, and at the same time Margaret was lying ill in Edinburgh. It is said that she died shortly after the news was conveyed to her by Ethelrede, a younger son. Her body was carried to Dunfermline and she was buried “opposite the altar and the venerable image of the Holy Rood which she had erected.” The Holy Rood referred to here was set above the High Altar.

Wynton (“Orygnale Cronikil of Scot.”), writing in the late fourteenth or early fifteenth century, says:

“And wyth that body that past syne
But ony lat till Dunfermelyne.
Befor the Ryde Awtare with honoure
Scho wes layd in Haly Sepulture.
Thare hyre Lord wes layd alsua
And wyth thame heyre sownnys twa,”

Malcolm’s body was buried at Tynemouth in 1093, removed to Dunfermline by Alexander I in 1115, and re-interred in the Abbey. Owing to her great benefactions to the church, Margaret was canonized in 1249, and it is of interest to note that as early as 1200 there is a reference to her original tomb as being a shrine. (Dunfermline Abbey A Brief Guide p.5)

Sometime during the Seventh Century the Culdee Colony at Iona was dispersed as a result of Viking raids, and settlements were ultimately made at Abernethy, Arbroath, Brechin, Culross, Dunkeld, St Andrews, and other centres. It is conjectured that Dunkeld, being at a point where the Highlander and Lowlander of the period came into frequent conflict, proved unsatisfactory, and the Culdees from there moved south to what is now Dunfermline. It is noteworthy in this connection that Dunkeld Cathedral and Dunfermline Abbey were both dedicated to the Holy Trinity. It is not known when the Culdees reached the site of Dunfermline, but in all probability they erected a church in the 8th or 9th centuries, on ground now occupied by the Abbey. No trace of this church remains, a fact which is not surprising considering that it would be a wooden structure, and having regard also to subsequent building activity.

In 1057 Malcolm Canmore was crowned King of Scotland at Scone, and in 1070 or thereabouts married Princess Margaret, who, with other members of the English Royal Family, had been forced to leave her country as a result of the Norman Conquest. It is assumed that the marriage took place in the Culdee Church.

The Church of Malcolm and Margaret.

Turgot, Margaret's biographer, states that she "founded a church in the place where her nuptials were celebrated." Until 1916 it was assumed that the church erected by Malcolm and Margaret was the old Abbey, but in that year Dr P. MacGregor Chalmers, while carrying out excavations beneath the floor of the Nave, discovered the foundations of a church.

This church was begun about 1072, and the extent of the foundations is indicated by a gun-metal strip on the Nave floor. The church, between 80 and 90 feet in length, had a semi-circular apse at the east end where the high altar was situated, and a square tower at the west end. It is said that it was not completed at the time of Malcolm's death in 1093.

Malcolm and his eldest son Edward were slain at the siege of Alnwick Castle in Northumberland, and at the same time Margaret was lying ill in Edinburgh. It is said that she died shortly after the news was conveyed to her by Ethelrede, a younger son. Her body was carried to Dunfermline and she was buried "opposite the altar and the venerable image of the Holy Rood which she had erected." The Royal Rood referred to here was the High Altar.

Malcolm's body was buried at Tynemouth in 1093, removed to Dunfermline (Nave) by Alexander I, and re-interred, not near Margaret, but further east. Owing to her great benefactions to the church, Margaret was canonized in 1250, and it is of interest to note that as early as 1200 there is a reference to her original tomb as being a shrine. (A Brief Guide to Dunfermline Abbey by Norman m Johnston p. 7)

Fordun, and other historians, state that the Royal marriage was celebrated 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.

About the year 1075 the Abbey of Dunfermline was founded by King Malcolm, at the suggestion of Queen Margaret. The church was dedicated to the Holy Trinity, and appointed to be the future royal burying – place in room of Iona.

Queen Margaret's remains were removed from this church (the church build for Margaret by Malcolm)) to the newly completed church (Nave) in 1115.

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. 1069-70 as his second wife, Margaret the fugitive Saxon princess.

The second was the one Malcolm built for Margaret and was begun in 1070 and probably completed in 1072. 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, the Holy Well and the little Culdee church itself. Adjoining this are the outlines of the second church with the semi-circular apse. (Guide to Dunf Abbey by H.T. Macpherson. p.7)

“Before the rude altar with honour,
She was laid in holy sepulchre;
There her lord was laid also,
And with them her sons two,
Edward the first and Ethelred.”

(Dunfermline Abbey Monastic by G.J. Parkyne p. 12)

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R Somerville - Dunfermline Sketches

The magnificent nave, the oldest existing portion of the Abbey Church, was erected by (Alexander I,) completed by David I, in the twelfth century, on the site of an earlier church. A Culdee Church had existed here for two or three centuries. Malcolm and Margaret extended it by adding a tower to the west and a chancel and apse to the east. The outline of this Church of the Holy Trinity is now indicated by suitable paving on the floor of the present nave. The stonework in the foreground is part of the three lowest ashlar courses of the rood screen of the twelfth century church. The High Altar of the Church of the only Trinity stood on the line of this screen, and Malcolm and Margaret were buried beside it. The four decorated pillars at the east end of the nave were no doubt intended by King David to distinguish the hallowed spot containing the remains for his parents. (Dunfermline Sketches & Notes by R Somerville p.4.)



a. Early high altar

b. Temporary screen wall  
- conjectural.

d. Remains of rood screen

e. East processional doorway.

g. North Porch built by  
Abbot de Bothwell in 1450

#### h. North series of buttresses

-date stone 1625.

j. South series of buttresses  
- date stone 1620.

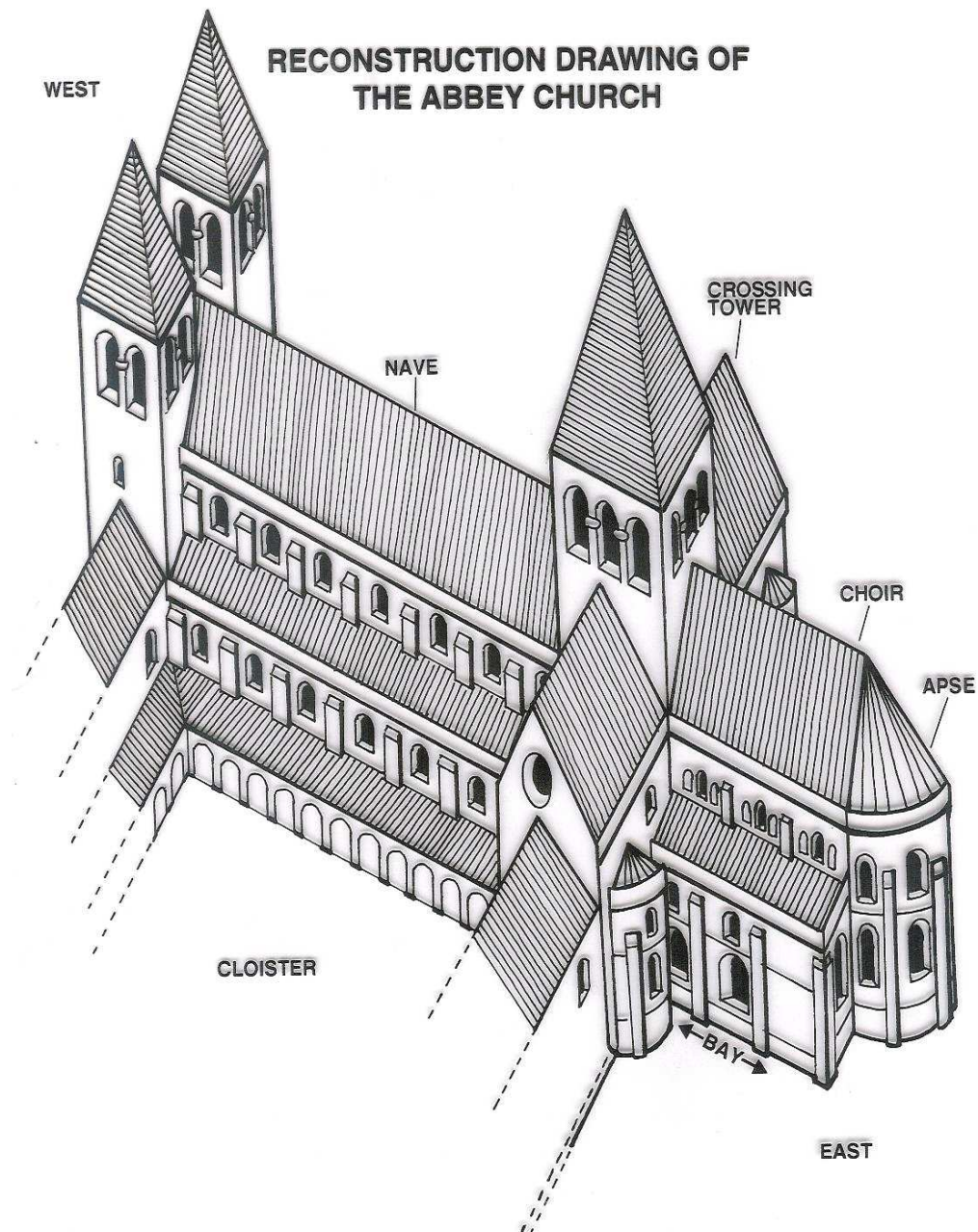
5. Lady Chapel added in 14<sup>th</sup> cent.

k. Probable position of Chapter house.

1. Position of Cloister court

m. Pulpitum.

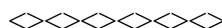




Artist's impression of Church of 'The Holy Trinity' completed 1115.

The Abbey Nave is a complete example of a Romanesque building in Scotland.

When David I, became King in 1124 he raised the priory to a major abbey and brought Geoffrey in 1128 Prior of Canterbury to become Dunfermline's first Abbot.



## CONSECRATION CROSS



Picture by S. Pitcairn

A single consecration cross, the actual cross of 1150, is on the pilaster which supports the vaulting opposite the fifth pillar counting from the west end. It is a Greek cross with enlarged ends, and measured 7½ inches by 8 inches and was inlaid with gold and studded with jewels, and was despoiled at the Reformation. (Dunfermline Abbey A Brief Guide by Norman M Johnston p. 14 )



## ABBEY NAVE



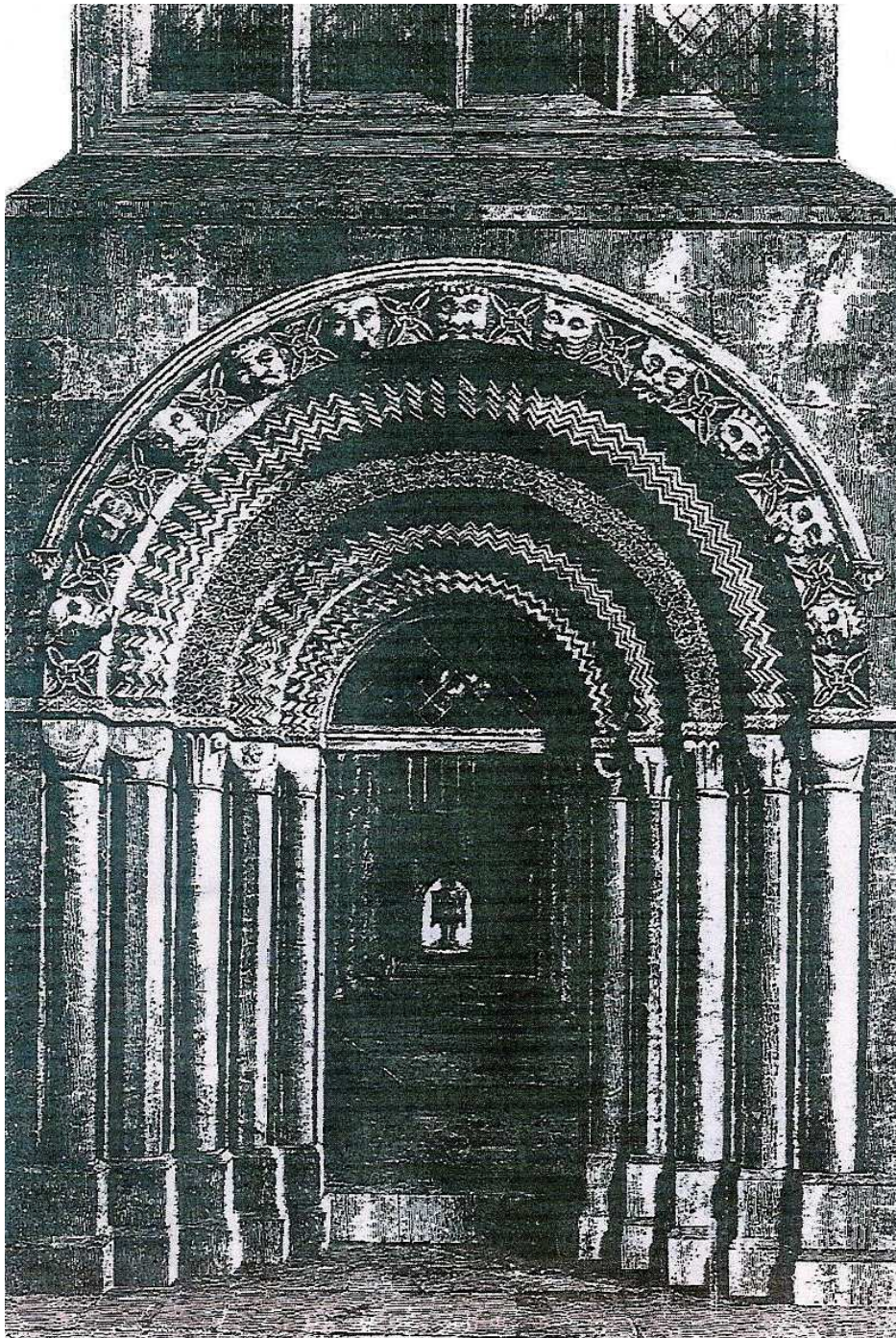
Picture by S. Pitcairn.

In 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 1938, 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. (Dunfermline Abbey A Brief Guide)



Two Norman doorways have survived, with fewer arches and columns but nicely preserved, one to the south is hidden a little from the public gaze between Schaw's enormous buttresses.



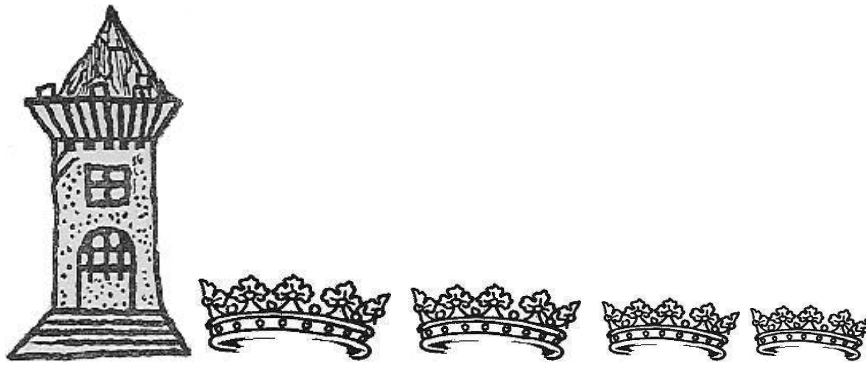
The West Door of Dunfermline Abbey. Northern Romanesque Door.





KING MALCOLM III CANMORE - QUEEN MARGARET (SAINT)  
Painted by Sir Noel Paton

This picture can be seen in Dunfermline City Chambers.



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

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

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

(Dunfermline-Born Princes & Princesses by J.B. Mackie)



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

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

Founder of the Canmore Dynasty.

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

THE END