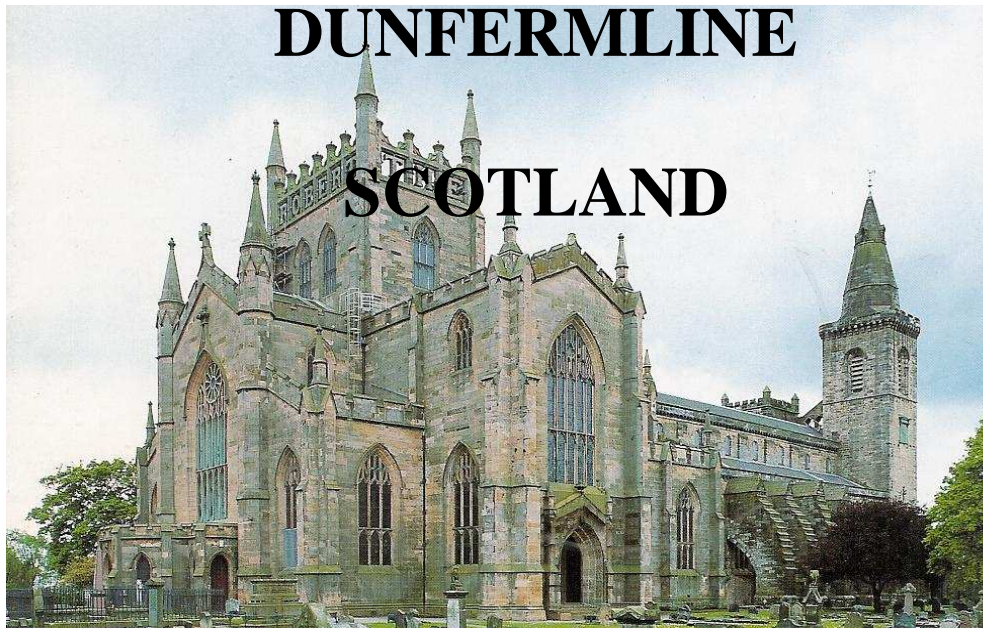


PLACE OF PILGRIMAGE

SAINT MARGARET'S

SHRINE

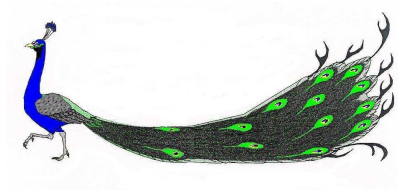


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**PLACE OF PILGRIMAGE
SAINT MARGARET'S
SHRINE
DUNFERMLINE
ABBAY**

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

St Margaret was a member of the old royal dynasty of Wessex and England, being the daughter of Edward Atheling, who was himself the son of King Edmund Ironside. After Edmund's brief reign in 1016, his victorious successor, Cnut, sent the late king's young sons to Sweden, with instructions that they should be killed. Instead, the king of the Swedes sent them on to Hungary, and this is where Edward Atheling grew up, marrying a high-born member of either the Hungarian or German royal family (the evidence is complicated) and having at least three children, Margaret, Christine, and Edgar. In 1075 Edward returned to England with his family but died almost at once. Margaret and her siblings were then brought up by the king, Edward the Confessor. In the great crisis of 1066, Margaret's young brother, Edgar Atheling, was acknowledged as king by many leading English prelates and nobles after the battle of Hastings, but he was never crowned and soon submitted to the Norman conqueror, William I. This situation endured only for a short period before Edgar, along with his mother and sisters took flight to Scotland, where they were welcomed by the king of Scots, Malcolm III 'Canmore'. His welcome extended so far as a proposal to take Margaret as his wife, and so the doubly exiled English princess married the Scots king in or about 1070.

One of Margaret's many acts of devotion was the foundation of a monastery at Dunfermline, the place where she had married Malcolm. It is probable that this was initially a daughter house of Canterbury, with Benedictine monks sent from England, but was raised to the status of an independent abbey in 1128. Margaret was herself buried in the church, which served henceforth as a mausoleum of the Scottish kings. The body of her husband, Malcolm Canmore was brought back from England, where he had been killed, to lie near his queen, while her sons Edgar, Alexander, and David I, were interred there, as was David's successor Malcolm IV.

Margaret's son, David, not only probably raised Dunfermline to the status of an abbey but also supported a major reconstruction of the church. Margaret's foundation was rebuilt on a larger scale, to produce a magnificent Romanesque church,

the nave of which still stands as one of the most impressive examples of medieval architecture in Scotland. The new church was dedicated in 1150, and it was this building that was to be the centre of Margaret's cult and the scene of her miracles. Fortunately a collection of accounts of Margaret's miracles does exist. [The Miracles of St Margaret of Scotland by Prof. R. Bartlett. P. xxix, xxx]

According to Christian legend the relics of St James the Great one of Christ's apostles, were brought to Spain after his martyrdom in Jerusalem in AD 42 Santiago de Compostela became the most popular centre of pilgrimage in Europe in the 11th century.

During the Middle Ages an extensive network of pilgrims shrines dedicated to the holy saints of the Church grew up all over Europe.

Up until the end of the eleventh century, the saint who could claim to have the widest following was Columba. But it was St Andrew who was honoured as the patron saint from then on. [Pilgrimage in Medieval Scotland by Peter Yeoman P.55]

St Andrew is said to have been responsible for spreading the tenets of the Christian religion though Asia Minor and Greece. Tradition suggests that St. Andrew was put to death by the Romans in Patras, Southern Greece by being pinned to a cross (crucified). The diagonal shape of this cross is said to be the basis for the Cross of St. Andrew which appears on the Scottish Flag.



Scotland's National Flag



Martyrdom of Andrew

From Wikipedia

St Andrew's bones were entombed, and around 300 years later were moved by Emperor Constantine (the Great) to his new capital Constantinople (now Istanbul in Turkey). Legend suggests that a Greek Monk (although others describe him as an Irish assistant of St. Columba) called St. Rule (or St. Regulus) was warned in a dream that St Andrew's remains were to be moved and was directed by an angel to take those of the remains which he could to the "ends of the earth" for safe-keeping. St. Rule dutifully followed these directions, removing a tooth, an arm bone, a kneecap and some fingers from St Andrew's tomb and transporting these as far away as he could. Scotland was close to the extremities of the known world at that time and it was here that St. Rule was shipwrecked with his precious cargo. St. Rule is said to have come ashore at a Pictish settlement on the East Coast of Scotland and this later became St. Andrews. Thus

the association of Saint Andrew with Scotland was said to have begun. [Wikipedia]

Professor Bartlett tells us “naturally, the subject about which the miracle collection gives us most information is the cult of St Margret itself. Much new light is shed on the cultic practices and procedures within the abbey church of Dunfermline, though not all of it is easy to interpret.The monks resolved ‘that they should move the tomb of St Margaret the queen from the place in which it was situated’. They employed a skilled artist, named Ralph, to construct a reliquary; “To increase devotion to her, they had already employed an artist (*pictor*) called Ralph, a man of great reputation and most renowned as a creator of carvings. He prepared a reliquary (*theca*) for the blessed queen, covered with gold leaf and with carved images, as can still be seen from the object itself....’ (This may be the earliest reference to a named artist active in Scotland.) During the translation ceremony the monks lay prostrate in the choir, reciting the seen penitential psalms and the litany. Eventually the relics were re-enshrined ‘on the north side of the altar’, elevated on a stone slab covered with a splendid cloth. As is made explicit in the account of a miracle that follows, the new location was within the east end of the church (*interiora sanctuarie*).

The account of the translation of 1180 not only gives interesting details fo the artistic, liturgical, and indeed logistical aspects of such a ceremony, but tells us also tht it is now necessary to posit at least three successive positions for Margaret’s remains in the abbey church at Dunfermline: the first from 1093 to 1180, in ‘the old church’ as the text calls it; the second from 1180 to 1250 ‘on the north side of the altar’; the third, after the translation of 1250, in the especially constructed east-end chapel, where remains of the shrine base can be seen today.” [The Miracles of St Æbbe of Coldingham and St Margaret of Scotland by Robert Bartlett. P. xli, xlii]

By the time of Queen Margaret (1070-1093), the pilgrimage was popular enough to warrant her endowing the free crossing

of the Forth west of Edinburgh. She supported the churches at St Andrews, where she would have been a frequent visitor, and provided at least one precious adornment, a jewelled cross which graced the high altar of the principal church. [Pilgrimage in Medieval Scotland by P. Yeoman P.54]

The Pilgrims would normally have entered through the north door of the nave. It is clear from the *Miracula* that they made good use of the 'multiplicity of cult foci' as described by Bartlett. Chapter thirteen describes the treatment of a girl who was possessed by a demon. This involved the triple foci in the outer church, starting with the altar of St Margaret. This may have been in one of the many side chapels on the south side of the nave, three bays east of the well, although Eeles states that there is no authority for this. Secondly, she slept on the stone of the queen's tomb (the empty tomb played a similarly important role in pilgrimage devotions at Whithorn and Glasgow).

Elsewhere in the miracle list, reference is made to St Margaret's Well, the third focus in the outer church, which still exists below the modern paving in the south aisle of the nave, three bays from the west. This holy well would have stood in the open air outside the pre 1128 church, before being enclosed within the enlarged church. A similar process may be seen at St Andrews Cathedral, and in the crypt at Glasgow. Finally the girl possessed by a demon was taken to the shrine in the feretory.

The high altar and the relic altar in the feretory should also figure in this list of pilgrimage stations at Dunfermline. The thirteenth-century works in re-ordering the east end would have helped create an ambulatory route, around the monk's choir, to accommodate the free flow of large groups of pilgrims on feast days. A 'head' shrine might have been displayed on the high altar itself on festival days. It is known that at some time. Possibly at the 1250 translation, Margaret's head was separated and enshrined in its own reliquary, a relatively common practise which enabled a subdivision of the corporeal relic. The head shrine comprised a gilded head-shaped case, which could be opened to reveal the partially pressed head of the saint. An

added attraction of the pilgrimage at Dunfermline was a glimpse of the tombs of numerous Scots royalty close to the high altar, including those of King David I, who was regarded as a saint by many, and of King Robert I, the great patriot hero.” [Royal Dunfermline by Richard Fawcett p.87-88]



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

Previous to the Reformation, one of the pilgrimages in Scotland was to Dunfermline Abbey, on account of the shrine of St Margaret. There are still to be seen in Dalmeny parish, about a mile from South Queensferry, on the Edinburgh road, the remains of the “Pilgrim’s Cross,” It is on the south side of the road, on the summit of the rock, through which the road has

been cut, and where the first view of Dunfermline, previous to the trees being planted, would be had by a pilgrim from the south; on reaching which he would no doubt kneel down in gratitude and adoration for such a near termination of his journey, and for joy at the prospect of soon treading the sacred courts of the monastery. The upper part of the shaft of the cross has been broken off, but the lower part, about a foot in height, still remains in the centre of the old stone pedestal, which is between three and four feet square. This has recently been very properly surrounded by four new stones, fastened together with iron, for security. Bishop Geddes, in describing the spot, says, “that it be regarded as a place of *devotion*, and a *cross of stone* was erected, which was demolished at the change of religion; but its pedestal is still to be seen, and the eminence has the name to this day (1794) of *Cross Hill*, and so, like-wise, the neighbouring farm is called.” [Historical & Statistical Account of Dunfermline by P. Chalmers Vol. 1. p.132]

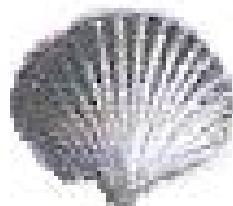


SAINT MARGARET'S SHRINE



PILGRIMAGE YEAR 2000

Pilgrims Badge



A PILGRIMS CROSS - WAS PLACED - UNDER THE FORTH RAIL BRIDGE



WELCOMING PILGRIMS INTO THE FIRTH OF FORTH.

Pilgrims Cross is located on the top of redundant reinforced concrete gun emplacement.

PILGRIMAGE YEAR 2000

CHURCH OF THE HOLY TRINITY

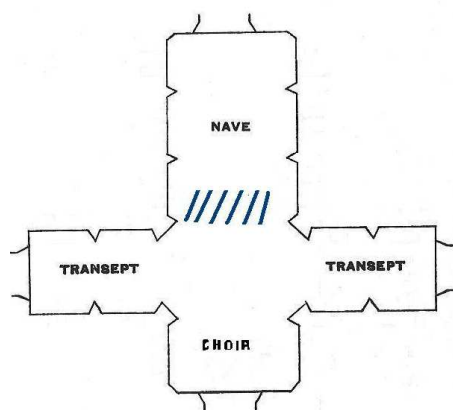
HERE AND AROUND THIS SACRED SPOT WERE THE ORIGINAL
ROYAL TOMBS

‘LOCUM SEPULTURÆ REGIUM’

FROM 1093 TO 1250 - (NAVE) – (SURVIVED THE REFORMATION)



KINGS.



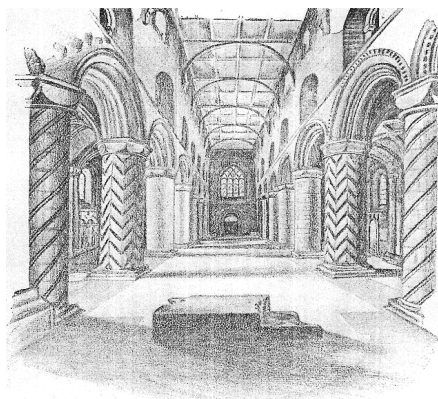
MALCOLM III.	1093
DUNCAN II.	1094
EDGAR	1107
ALEXANDER I.	1124
DAVID I.	1153
MALCOLM IV.	1165



QUEENS.

SAINT MARGARET – Queen of Malcolm III. 1093

SYBILLA – Queen of ALEXANDER I. 1122



PRINCES.

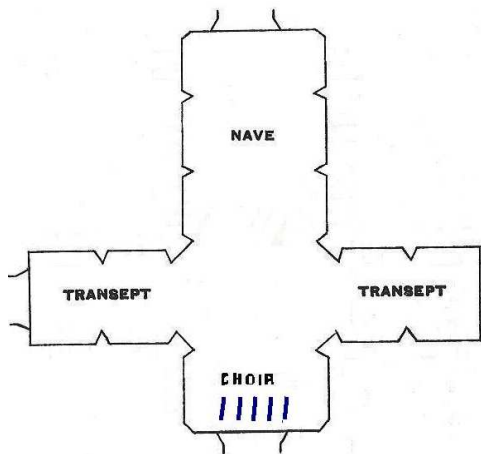
EDWARD	1093
ETHELRED	1098
EDMUND	1100

CHURCH OF THE HOLY TRINITY

HERE IN THE NEW EASTERN CHURCH WAS ALSO THE
ROYAL TOMBS

‘LOCUM SEPULTURÆ REGIUM’

FROM 1250 TO 1560 – (CHOIR) - (BECAME A RUIN)



KINGS.

ALEXANDER III.

1286

ROBERT BRUCE I.

1329



QUEENS.

MARGARET - Queen of Alexander III. 1274

ELIZABETH – Queen of Robert Bruce 1327

ANNABELLA – Queen of Robert III. 1403

PRINCES.

DAVID 1281

ALEXANDER 1284

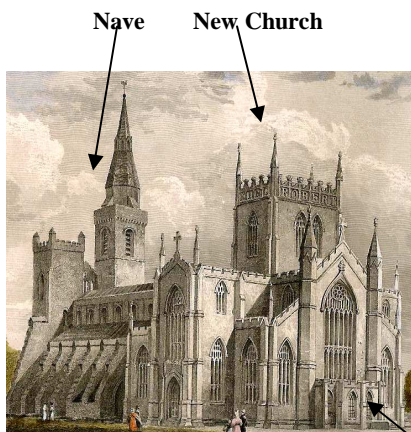
ROBERT 1602

PRINCESSES.

CHRISTINA DE BRUCE 1356

MATILDA BRUCE 1366

S. Pitcairn.



**PRESENT DUNFERMLINE ABBEY CHURCH WAS OPENED 1821.
THE SHRINE OF SAINT MARGARET & MALCOLM (now outside)**



ROYAL DUNFERMLINE

**PILGRIMAGES
To
THE ROYAL ABBEY**



**Dunfermline Abbey today welcomes
Each year. forty to forty five thousand
Pilgrims and visitors from all over
The world during the Tourist Season.**

END