

XI.—*On the Early History of the Priory of Restennet.*  
(Plates XXX.—XXXV.)

By JOHN STUART, Esq., LL.D., Secretary.

[Communicated 10th February 1868.]

A suitable introduction to the historical notices of this venerable structure will be found in the following letter, addressed to me by the Bishop of Brechin<sup>1</sup> :—

DUNDEE, February 1, 1868.

MY DEAR SIR,—You ask me to give you a few remarks on the architecture of Restennet, especially in illustration of the different epochs of its augmentation. I need not remind you that, in the present state of Archæological science, we can approximate within a very few years to the actual date of the erection of the different parts of a Gothic building, and thus we obtain collateral proof of history, and architecture becomes the handmaid and sister of that science—stone and lime affording almost as certain proofs as document or charter.

And first, as to its site. We find Restennet, as its name implies, built on a promontory. In this we observe a similarity of situation to another foundation of S. Bonifacius, the church of Invergowrie. In days when even religious houses had to be protected from the surrounding barbarism, a peninsula, next to an island, was the strongest defence. The close proximity to the Highlands would have kept Forfarshire a mere hunting-ground long after Fife and the Lothians were civilised, and suggests the reason why S. Bonifacius should have planted his religious house on the peninsula of Rostinoth.

This leads me to allude to the walls wherewith the Monastery is girt. A *clausura* is of the essence of a religious house, independently of the necessity for protection from external foes, and therefore no argument for a particular date can be obtained from its existence. In the present instance, I am disposed to think that the actual wall which encloses the Abbey is not much older than the fifteenth century, though

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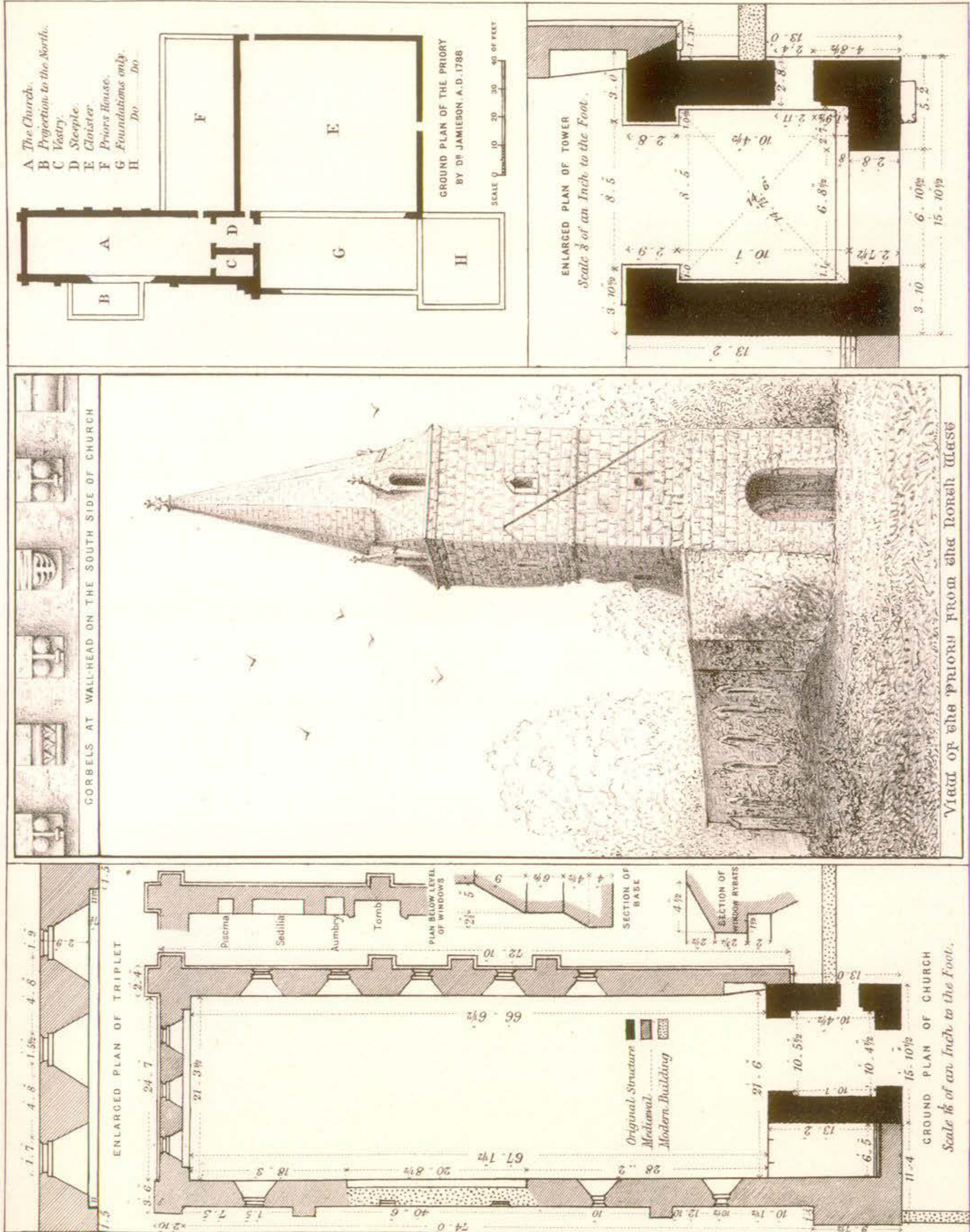
<sup>1</sup> In now printing this letter, it may be permitted me to refer to the many services rendered to the cause of archæology and historical research by its learned and distinguished writer. It was not merely by contributions to the Proceedings of the Society of Antiquaries and other kindred bodies, but by the stimulating enthusiasm through which he stirred up others, that he rendered such valuable aid to archæology, while his contributions to the early ecclesiastical history of Scotland will always be referred to by the student in that line as of the very highest value.

very possibly the stones of some older structure may have been built into it. The traces of the other structures which time and violence have not spared to us are indicated by two strongly-marked gable lines, one of which follows the roof of the cloister, the other running into the old tower, and, from the acuteness of its angle, indicating the First-pointed period. If this traced the roof of a nave to the church, as its position entitles it to be considered, it is remarkable that no consideration has been had for architectural effect—the tower cutting the two first-pointed portions of the church without any regard to symmetry. Of the nave, if ever it was completed, no trace save that one gable-mark remains. It may be that, being a house of canons-regular of St Austin, there never was any nave at all, and that the church consisted of the chancel only, in which the choir services were carried on, like the college-chapels of the present day.

The choir is an exquisite specimen of single-lanceted First-pointed, measuring 63 feet by  $19\frac{1}{2}$  feet; on either side are five equi-distant lancets with deep splays, connected by a continuous string-course, and forming a hood moulding. On the south side the space of the two westernmost windows is occupied by a round-headed doorway, which evidently led into the cloister marked by the gable-line of the pent roof already alluded to. The east end, which is much ruined, consisted of a triple-lancet, and there is a very beautiful treatment of the windows in the use of detached shafts springing from small corbels. The wall-plates still remaining on the south side are elaborately carved, and of an Early English character.

The piscina is cusped, with a shelf, and the sedilia in choro are under one depressed arch, the recess which they caused being exteriorly strengthened by a buttress. There is in the choir a Third-pointed tomb, but the destruction generally has been very great. The bowl of the font, which is octagonal, with a series of double niches supported on a rope moulding, has been preserved. It may be as early as the twelfth century.

It remains only to say somewhat of the most interesting feature of the church, viz., the tower. I think that an accurate study of the photographs by Mr Patrick, of Forfar, will convince any candid student of architecture that the masonry is of the period of St Rule's tower at St Andrews. Though very inferior in dignity to that remarkable monument, the similarity in character is easily detected—the moulding and chamfer, of which I give a drawing in the margin, is evidently of the epoch, and the slightly horse-shoe-formed arch is indicative of that peculiar style of the buildings, of the Scoto-Irish Church in its latest period. In the present instance, the evidences of great antiquity are unmistakable. I would especially call attention to the extreme rudeness of the little window, formed without any attempt at an arch, which is nearly identical with that in the tower of St Michael's, Oxford, acknowledged by Parker, in his Glossary, to be undoubtedly Saxon as opposed to Norman. I may observe that the spire probably belongs to the fifteenth or even sixteenth century, and it would be curious to trace in the charters evidence of church restoration at that time. But the



W. Galloway, Del.

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RESTENNET PRIORY - GROUND PLANS & GENERAL VIEW.

most remarkable thing connected, not only with the tower, but with the abbey itself, is, that on the south side there is an arch, apparently of a different material from the rest of the fabric—so massive and rude in its construction, that it must have belonged to an earlier church. Photographs of the exterior and interior aspects of this arch have been taken, and it will be seen that on the outside a rude moulding may be distinctly traced, while the interior view gives very distinctly the composition of the rude work where a massive lintel, hollowed out as a round arch, and hewn out of one stone, is superimposed upon the posts on either side, and thus forms a doorway. It must be observed, however, that the similarity of the masonry inside the arch to that of the rest of the wall of the tower shows that, since that tower's erection, it never was used as an actual entrance, but that the more ancient mass was built into the wall to give it strength. This remarkable constructional fact was first noticed by the Rev. Roger Rowson Lingard, formerly an active member of the Oxford Architectural Society, who did me the favour of accompanying me on a visit of inspection to these interesting ruins. Is it possible that this almost Cyclopean fragment is a remnant of the original church of S. Bonifacius—*i.e.*, work of the eighth century,—preserved when the present comparatively modern fabric was erected? Whatever its actual date may be, no one who has seen it *in situ* can doubt its extreme antiquity.

I must apologise for the crudeness and possible inaccuracy of this notice, as some of the details, taken in pencil on the occasion of my visit there, are scarcely legible.—Believe me, faithfully yours,

ALEX. FORBES, *Bishop of Brechin.*

The careful description of the buildings of the Priory which the Bishop of Brechin's letter furnishes, together with the striking photographs which accompanied it, must have convinced the members that the ruins present architectural features of great interest. They have indeed been already described by others, but their real character is now known for the first time. On hearing from the Bishop of his discovery, I lost no time in making a pilgrimage to the spot; and the impression which an examination of the ruins led me to form was entirely in harmony with the conclusion to which he had come.

Some years ago I prepared notes of the early records of the priory, principally from a collection of them made by a much-valued friend, the late Mr Patrick Chalmers, of Aldbar; and I am now led to offer to the Society an outline of its history, in the belief that it will show how great a light records and architecture, when studied together, may sometimes throw on each other.

The Priory was placed on a promontory jutting into the surrounding

loch, but the draining of its waters in recent times has robbed the place of this feature, from which, doubtless, it received its name. The loch was one of a chain of several in the same neighbourhood, on the southern margin of the great glen of Strathmore—a country which was the seat of an early population, and where the Pictish tribes have left more conspicuous monuments of their condition and progress than are to be found in any other district.

About two miles towards the south is a branch of the Sidlaw range, known as the hills of Dunnichen and Burnside. There are many reasons for believing that some of the Pictish kings had one of their settlements in this neighbourhood.

In the Loch of Forfar, which is a short mile west from Restennet, besides a natural island which was fortified, there was a crannog or stockaded promontory; and in the Loch of Rescoby, a short distance to the east, there have been found indications of a similar structure. Besides these remains there are, or were, numerous raths on the neighbouring hill-tops, numerous stone coffins throughout the country, and many pillars of memorial, single and in groups—some of them with sculptures on them,—all witnessing to a primitive population both numerous and important. Nor is the district without its underground houses, one of which was recently brought to light by railway operations on the farm of Wemyss of Pitscandly, to which the souterraine may have given its name at a time when it was in use by the Celtic people, from whom the country received its nomenclature. Near to Forfar also has been found a curious specimen of a slab sculptured with cups and rings, which may safely be ascribed to a people in the infancy of decorative art.

The first occurrence which brings the light of history on the neighbourhood was the overthrow of the Saxon king Egfrid at Dunnichen, whither his opponent, the Pictish prince Brude, the son of Bili, had withdrawn before him. This battle was fought in the year 685, at a place which, in the language of the chronicles, appears as Nectansmere and Dunnechtan, on the site of which a pillar sculptured with symbols, covering a stone coffin, was found some years ago.

About twenty-five years after the date of this battle, Nectan ascended the Pictish throne, and we cannot doubt that from this prince both the "dun" and the "mere" derived their name. The mere or loch has vanished

under the hands of the agriculturist, but on the adjoining hill, in the direction of Burnside, there yet remains a rath, enclosing a group of hut circles, which may well have been the residence of the Pictish chief. We know that the palaces of the kings of Tara were exactly of this character, and it would seem that the walls which crown the hill of Craig Phadric, near Inverness, formed the Dun or "munitio," described by Adamnan as the residence of the Pictish king Brude, when the illustrious Columba arrived at its gate.

At the very time when Nectan was ruling over the Pictish tribes of Alba, the Venerable Bede was writing in his cell at Jarrow the ecclesiastical history of the Angles, where he was led to describe a remarkable occurrence in which the Pictish ruler was an actor, and has thus surrounded him with a light which makes us sigh more despondingly over the bare lists of names and scanty array of facts which are the staple of our native chronicles.

Northumbria had at this time reached a position in religion, literature, and art, such as had not been attained by the other Saxon provinces, and which she only maintained for a short time. Benedict Biscop, in the erection of his monasteries at the mouth of the Wear, had obtained the services of foreign masons, who could build with stones after the Roman fashion, and he had brought from the great centre of Western civilisation many ornaments, pictures, and books, for the churches which he had built.

In this course he was followed by Wilfrid, his friend and his companion at Rome, who, besides, had been the main instrument in introducing into the Northumbrian Church the Roman use in two points, which had long agitated the Christian world, viz., the time of the Paschal feast, and the form of the ecclesiastical tonsure.

Up to this time the use of the Northumbrian had coincided with that of the Pictish Church, both having been derived from the school of St Columba at Iona.

From the pages of Venerable Bede we learn that Nectan had been no idle observer of the controversies and improvements which were in progress around him. Indeed, it appears that he had come to the conclusion that the Scottish cycle for fixing the time of Easter was erroneous, but that he wished to be satisfied by additional arguments, and to obtain for any changes which might be necessary a sanction beyond his own convictions.

Accordingly, in the year 710, Nectan despatched to the Abbot of Wear-

mouth messengers with a request that he would send him written instructions as to the day on which the Paschal feast ought to be held, and as to the proper form of the tonsure, engaging that he and his people would follow the Roman customs as far as might be possible for those who were so distant from the Roman people and tongue.

The answer of the Abbot Ceolfrid is preserved in the pages of Bede, who very probably was the scribe who wrote it; and its arguments were so convincing to the mind of Nectan that, although he had already been persuaded on the subject, he professed that he now saw the reasons so clearly as if he had known nothing before. He therefore at once adopted the new cycle for calculating the time of Easter, and we are told that his order on the subject was sent through all the provinces of the Picts, to be transcribed, learned, and observed in future, while the coronal tonsure was immediately imposed on his clergy.

But this was not the only request of Nectan to the abbot. Probably the fame of Benedict Biscop's churches had been carried across the Scot Water to the King's Dun on the side of the Sidlaws, and he besought Abbot Ceolfrid, Biscop's successor, that he would send him architects, "*qui juxta morem Romanorum ecclesiam de lapide in gente ipsius facerent,*" promising to dedicate the church, when erected, in honour of Peter, the chief of the apostles.

The abbot in this matter also complied with Nectan's request, and sent workmen accustomed to the new manner of building, but we learn nothing from Bede of any church which they erected.

Before dwelling farther on this point, I have to draw attention to another striking event which marked the reign of Nectan, and has a close relation to the former. This was the mission of Boniface, of which we have one account in the Breviary of Aberdeen, and another, with somewhat more detail, in the History of Boece. According to the former, this ecclesiastic filled the papal chair for upwards of seven years, but, forsaking this dignity, he came to preach the gospel in Pictland, accompanied by Madius and other six bishops, by two virgins, Crescentia and Triduana, by seven presbyters, seven deacons, seven subdeacons, seven acolytes, seven exorcists, seven readers, seven porters, and many other men and women who feared God. Being guided by a sign they came to Restineth, where Nectan met them and received the sacrament of baptism. The king then gave the place to Boniface.

Boece doubts whether Boniface was a pope, or was only believed to be so by the rude people among whom he was sent, but he asserts that the saint, arriving in the estuary of the Tay from Italy, founded a church at Invergowrie, which he dedicated to St Peter. He then proceeded to Tealing, where he also erected a church with a like dedication. A third he built at Restennet. After tarrying here for some years, he went northwards, preaching in the Mearns, in Marr, and Buchan, in Strathbogie, and in Moray, erecting in these places not a few churches, all of which he dedicated to St Peter. At last he came to Ross, where, after his many labours, he died, and was buried at Rosmarkie, in which place also rests his companion St Moloc, the disciple of St Brandan.

The occurrence of a mission with a Roman influence in the time of Nectan may be accepted as a historical fact, while much of the detail in the Breviary must be rejected as fabulous.

It so entirely coincides in point of time with the events described by Bede that one is strongly tempted to recognise in Boniface and his companions the messengers sent by the Abbot Ceolfrid in answer to the king's request. At two of the churches which he erected, viz., Invergowrie and Rosmarkie, examples have been found of sculptured crosses. At the latter place they are of unusual merit as works of art, while the stone at Invergowrie portrays the figures of ecclesiastics with books in their hands and brooches on their shoulders.

The king's acceptance of the Roman usages, and his resolution to dedicate to St Peter, we are sure of from the narrative of Bede; and we know that, in point of fact the churches specified by Boece were all dedicated to the chief of the Apostles.

The accounts concur in stating that the Church of Restennet was erected by Boniface, and the Breviary adds that the site was given by Nectan.

Keeping in view what has been said as to the adjacent Dun of Nechtan, it seems in every way probable that the site formed part of the Royal domains; as we know that in later times, the neighbouring place of Forfar continued to be a frequent residence and seat of the Scottish Kings, and that several of their thanages were in the neighbourhood.

Up to the time of Nectan it appears that in Pictland, the "mos Romanorum" in building, which implied the chiselling of stones and the use of mortar, was unknown.



The "mos Scotorum" is described as consisting in the use of wood and wattles for building. It was, however, a custom of much wider acceptance, and prevailed generally till the force of Roman influence overpowered it. By the Scots the use of wooden materials was continued with the pertinacity which they showed in clinging to all customs which had been sanctioned by the founders of their polity, whether civil or ecclesiastical.

The monastery of St Columba at Iona consisted of a group of huts of wattle, and a church of wood, surrounded by a wall; and such, doubtless, were his monastic establishments throughout Alba.

When St Finan went from Iona to Lindisfarne, he erected his episcopal church of cut wood, and covered it with reeds, as did St Columbanus in his monastery at Bobbio, and St Kentigern in his at St Asaph.

Even if some churches of stone came to be erected in Scotland under such influence as that of Nectan, it would seem that they were rare, and that the earlier custom prevailed till the impulse given by the Saxon colonisation of the eleventh century led to the general erection of stone churches, and to a change in the ecclesiastical polity of the country. Till then the religious wants of the people were supplied by bodies of clergy in the monasteries scattered over the land, and these, probably, in the main, continued to be mere groups of isolated huts, with churches of small pretensions in point of art or material.

In the time of William the Lion, the royal burgh of Inverness consisted of such houses, surrounded by a stockaded ditch. In the thirteenth century we read of a wattled guest-house—"fabricata de virgis"—near the Church of Kilpatrick, in the Lennox, for receiving pilgrims coming to the Church of St Patrick.

And after stone churches were to be seen, they were not regarded with respect by the Scottish people, either in Ireland or Scotland. St Bernard has recorded the mocking speech with which the Irish Scots reproached St Malachy on his departure from their old customs, by founding an oratory of stone at Bangor. He himself had indeed helped to erect one at the same place at an earlier period, formed of smoothed branches of trees; but on his return from Rome he wished to erect something more in keeping with the churches which he had seen on his journey. Reginald of Durham narrates an event which shows something of the same temper in the Scots of Galloway. In the year 1164, Ailred, Abbot of Rievaulx, went into that country,

and was present at Kirkcudbright on the festival of St Cuthbert. A bull was brought as an oblation, which the "clerici" of the place baited in the churchyard. The more aged remonstrated against such a profanation, but one of the others mocked, and said there was no presence of St Cuthbert here, nor had he any power in that place, even although his church was built of stone.

It has hitherto been supposed that no work of the character of Nectan's new churches, and of that early period, remained in Scotland; but the discovery by the Bishop of Brechin, read in the light of the historical events which I have described, renders it probable that part of Restennet is really of the time of Boniface and Nectan; and if so, it is the earliest specimen of ecclesiastical architecture in Scotland.

Of the church erected at Monkwearmouth by Benedict Biscop, the only part now remaining is a tower of small dimensions, which is pierced on three sides by archways. In the course of recent excavations in the base of this tower, a Saxon grave-slab has turned up, with an inscription in letters of the same character as the Saxon manuscripts of the seventh and eighth centuries. The arch at Restennet, described by the Bishop, probably also formed part of a tower. It is formed out of a solid stone, and in this feature, as in the rude flat moulding, which may be traced on the sides of the arch, it greatly resembles the doorways of many of the round towers and early churches of Ireland, described by Dr Petrie; and it may be remarked that in both the round towers of our own country—at Brechin and Abernethy—the arches of the doorways are cut out of solid stone, although with a skill which marks them as of a later period than Restennet.

If, therefore, the earlier tower came afterwards to be replaced by a larger erection, it would be in consonance with a very general custom to find the primitive arch imbedded in the new work.

It is probable that the Church of Restennet partook of the decay into which we find that most of our early ecclesiastical foundations had fallen before the eleventh century, when the light of record first enables us to appreciate their condition; and we may probably ascribe its restoration and enlargement to the piety of Malcolm Canmore or David I., as we know from the evidence of charters that both were benefactors to the institution. There is every reason to believe the statement of Boece and the voice of tradition, that Malcolm had a castle at Forfar, for in the time of William the

Lion, we find that monarch making a grant to Robert de Quincy of the place of his old castle of Forfar ; and the artificial island in its loch, already noticed, was associated with his saintly mother, being long known as Queen Margaret's Inch.

The date ascribed by the Bishop of Brechin to the present tower, would rather fall in with the supposition which would attribute its erection to Malcolm. This monarch had erected a monastery at Dunfermline, and witnessed the foundation of the Church of Durham, towards the end of the eleventh century. It was about the year 1140 before the Tower of St Rule at St Andrews was completed ; and the Tower of Restennet has an earlier air than it.

On the whole, therefore, we seem to be led to the conclusion, that in the arch now described we have a fragment of the church built after the Roman fashion for Nectan, the Pictish king, in the beginning of the eighth century, by the architects sent to him from Northumbria ; and that in the tower we have the earliest specimen of the restoration work of the eleventh century.

Various facts which we gather from charters and chronicles, concur in attesting the early importance of Restennet, as if it inherited an unusual devotional regard.

It was the mother church of Forfar, where a chapel subject to it had been erected at an early period, and it continued to be the parish church of Forfar till the close of the sixteenth century. I learn from a note of Dr John Jamieson, that an aisle of this chapel was traditionally called St Margaret's Chapel.

By William the Lion the monastery was conferred on the monks of Jedburgh, of which it became a cell. In his charter of gift the King specifies the manors, tithes, and dues which then belonged to it by the gift of his ancestors. Again, in the time of King Robert Bruce, an inquest of the good men of Angus was held to ascertain the rights conferred in former times on the Church of Rostinoth by the Kings of Scotland, but of which the charters had been lost or destroyed in the wars, and of which they were in possession in the time of Alexander III. These comprised many lands with yearly payments from the neighbouring thanages or demesne lands of the Crown, the tithes of the escheats in the Courts of the Justiciar and the Sheriff, tithes of the King's stud of horses in Angus, and of the hay of the forest of Plater. It was found that they were also entitled to 100 eels from

the loch of Forfar, and on every visit of the King to Forfar, and while he abode there, to receive two loaves of demain bread, four loaves of the second bread, and six loaves called hugmars, two measures of the better ale, and two of the second ale, and two pairs of messes of each of three courses from the royal kitchen.

King Robert Bruce also gave the Prior licence to cut wood and brushwood at all times in the forest of Plater for the purpose of making waggons, carts, yokes, halters, and the like. David II. confirmed to the Prior and Canons the charters granted in their favour of the teinds of the fruits of their thanages and demesne lands by his predecessors, Malcolm, Alexander, and David. He alleged the special goodwill and affection which he bore to the Priory, from the circumstance that the bones of John, his brother-german, were buried within its walls, thus making us acquainted with a son of the great Robert Bruce, otherwise unknown to history, and also proving that charters were granted by Malcolm Canmore, while we have hitherto been led to suppose that written grants were first known in the time of his son Duncan.

In the time of William the Lion, and of his successors, Alexander II. and Alexander III., we find on record frequent mention of their residence at Forfar. In the Exchequer Rolls there are entered the wages of the King's gardener at Forfar, which amounted to five merks in the year. The same records furnish us with the number of the cows and swine, the quantity of cheese, butter, hens, and malt received from the King's manors of Forfar and Glamis, and with the expenditure for the King's hawks and horses, when hunting at Forfar. The wine for the royal table is not omitted, and the carriage of sixteen pipes from Dundee to Forfar cost L.4, 8s.

Other evidences of royal residences may be gathered from the tenures by which some of the neighbouring lands were held. Thus, the lands of Tyrbeg and Balmashanner were bound to furnish the royal household with three hundred cart loads of peats during the King's residence at Forfar.

It may be worth noting, before I conclude, that the memory of the dedication of Restennet to St Peter is kept up by a fair, which is now held at Forfar on the festival of this saint, but the former site of which was Restennet. Another, called St Trodden's market, which of old was held at Rescobie, may be held to confirm this legendary statement, which connects St Triduana with Boniface in his mission. According to the tra-

ditions of the Scottish Church, Triduana, with another virgin, led for a time a hermit life at Rescoby, from which she removed to Dunfallandy, in Athol. She died at Restalrig, where her memory was long venerated.

In an appendix I have printed some of the early charters of the Priory, on which many of the previous statements are founded; and I have asked Mr William Galloway, architect, a Corresponding Member of the Society, to draw up a report on the architectural characteristics of the building, which is here subjoined.

*Report on the earlier part of the existing Buildings at Restennet Priory.*

(Plates XXX.—XXXV.)

By WILLIAM GALLOWAY, Esq., Architect, Corr. Mem. S.A. Scot.

The following notes have been drawn up at the instance of the late Dr Stuart, in connection with a visit which I paid with him to Restennet Priory on the 18th of April 1877:—

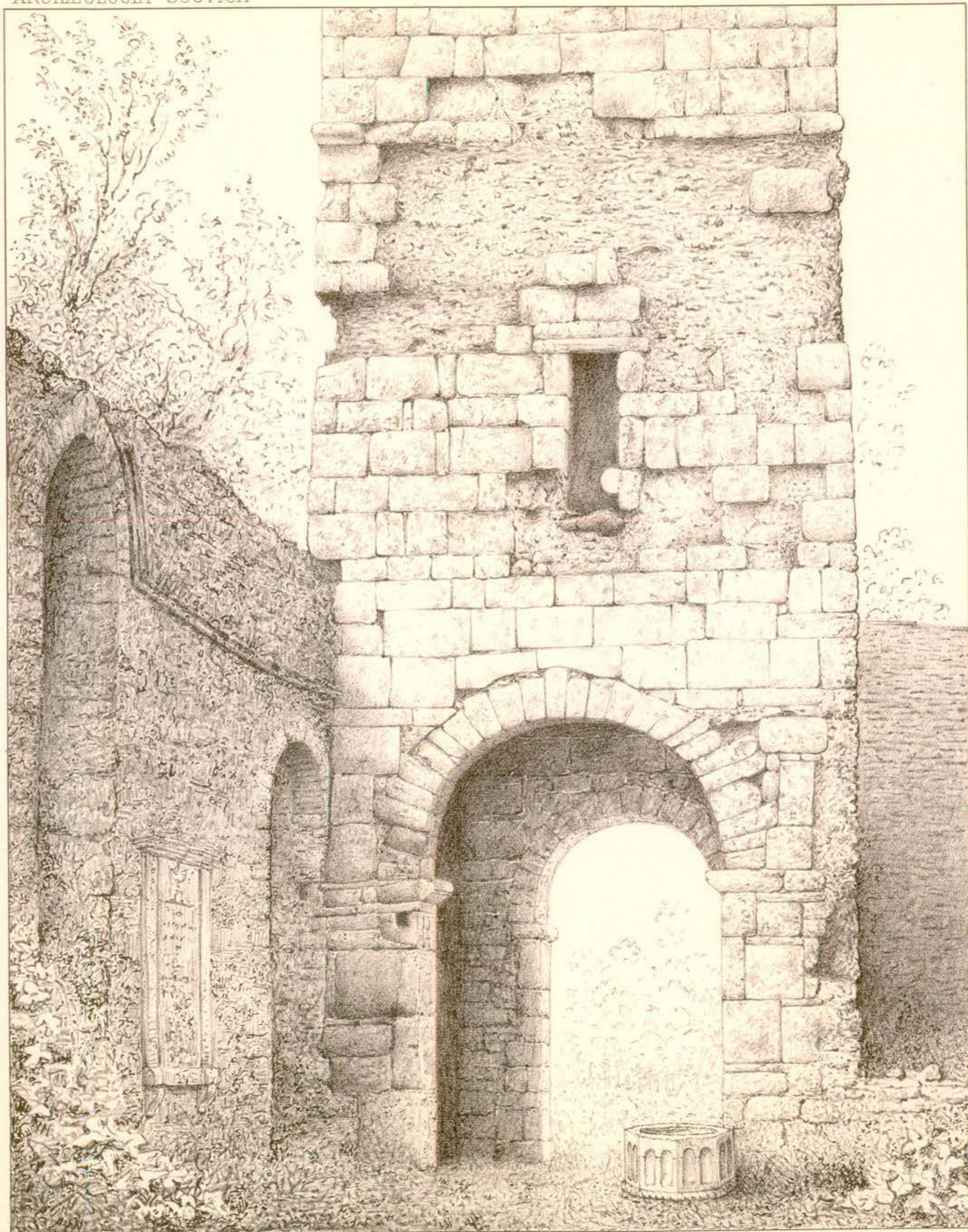
Owing to the accumulation of soil and *débris* from the buildings, it was found that there were many interesting questions which could not be determined without carrying the examination below the level of the present surface.

The permission of the proprietrix having been obtained through the intervention of the Earl of Strathmore, a trench was dug on both sides of the south wall of the tower, on the outside of the west wall, and partially at the piers on each side of the great arch, toward the inside of the church. Lady Metcalfe also granted leave for the removal of the rubble work which blocked the old doorway on the south side of the tower; the instructions being that, if considered desirable, the doorway should be allowed to remain permanently open—a matter about which, from an archæological point of view, there could be only one opinion. It is, indeed, matter of regret that, owing chiefly to their very partial character, it should have been necessary to fill up the excavations made at the Society's instance. The ground has risen between 2 and 3 feet above its original level, and no greater improvement could be effected than by the complete removal of this accumulation. It is only by operations carried out to this extent that the true character of this interesting and unique example of Scottish architecture could be exhibited, and additional discoveries made with regard to the ground plan of the mediæval structure. Owing to the entire absence of any staircase or means of ascent, an accurate survey of the upper part of the tower is also still a desideratum.

With these preliminary remarks, I proceed to notice what is ascertainable under existing circumstances.

The principal remains visible above ground are the tower, the church, and the south and west cloister walls.

With exception of the broached spire and lucarns, which are comparatively late, the tower presents a marked contrast to the rest of the buildings, forming apparently the sole relic of a very ancient structure. Although it contains a well-constructed



*W. Galloway Del.*

*J. A. G. Gibson Sculp.*

RESTENNET PRIORY—VIEW OF TOWER FROM INTERIOR OF CHURCH.

round arch and circular-headed doorway, neither in general features nor in detail does it exhibit the slightest trace of Norman work; and whatever may be the date assigned to it, there can be no doubt that its erection is due to a period anterior to the earliest introduction of that style into Scotland. Its peculiarities will, I trust, form the best apology for my entering so minutely into the following details.

To begin at the foundation. The subsoil is the coarse gravel common to the district. Above this lies the accumulation of *débris* and black vegetable mould already referred to. The foundation of the tower consists of a single layer of broad flag-stones, ranging from 5 to 6 inches in thickness, uniformly laid upon their natural beds, and carefully tooled and squared upon the edges. Both externally and internally, this foundation course shows a projecting scarcement not exceeding in general 3 inches in breadth. This scarcement is entirely absent on the exterior face of the west wall of the tower, but on the inner face the foundation course projects 8 inches. There is a slight decrease in the interior dimensions of the tower from east to west, as compared with those from north to south, so that it would appear as if the foundation course for the west wall had been laid inaccurately, the dimensions being afterward equalised, or nearly so, by placing the superincumbent wall on its extreme verge. At least, there is no other apparent reason for the irregularity; and had the scarcement on both sides been equal, as it is in the case of the other walls, instead of being approximately a square as it now is, the variation between the respective widths of the tower would have been considerable.

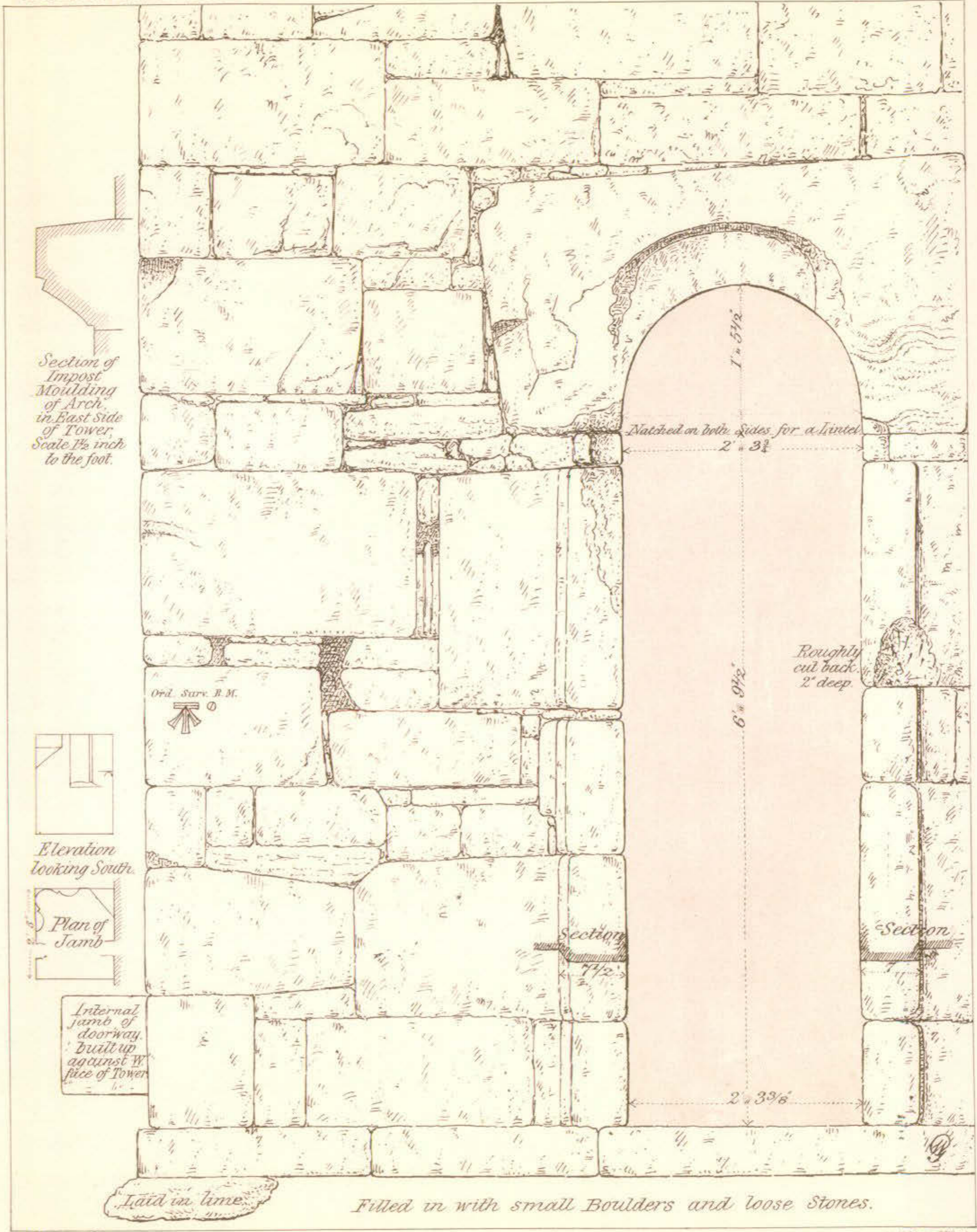
This base or plinth-course of broad flag-stones seems to rest at irregular intervals upon massive blocks of stone, rough from the quarry, laid without any indications of lime, and often with wide gaps between them, so as to admit of the soil and loose stones coming quite freely away from beneath the base-course.

The only trace of lime-built preparation for the superstructure occurred at the extreme south-west angle, where the corner stone of the base course had been laid and well-bedded in mortar on a *rough-edged flag-stone*, also about 5 inches thick. I was anxious to have ascertained whether these foundation-stones embrace the full thickness of the wall, but on carrying the excavation round the western face of the tower, I was at once stopped by the internal joint of a doorway between the cloisters and nave built up against the tower.<sup>1</sup>

It is evident, then, that this line of tooled and dressed flag-stones formed not merely the foundation of the building, but also an external plinth, and was designed not to be buried, but to be seen. There is no other reason why the angle flag-stone referred to should be laid with all its edges rough, undressed, and irregularly projecting, while the edges of the stone above it are as carefully tooled as the regular masonry of the walls. The one stone was evidently intended to be buried below the soil, the other to show above the surface. This idea is further corroborated by the fact that the splayed base-course on the south side of the church is carried down exactly to the same level as this earliest base-course of the tower, showing that even in the thirteenth century, when I presume the existing church to have been built, the new walls were intended to be exposed down to that extent, the centuries which must have

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<sup>1</sup> *Vide* Plate XXXII.



W. Galloway Delt.

RESTENNET PRIORY, EXTERNAL ELEVATION OF DOORWAY SOUTH SIDE OF TOWER. Scale 3/4 of an Inch to the Foot.



intervened between the erection of the tower and that of this present church having effected no change whatever in the level of the ground.

As would naturally be expected, then, there is no other plinth or base-course to the building; but the masonry starts at once, with its elaborately tooled and axe-dressed surfaces, all the better preserved that they have been so long buried under accumulated soil.

A careful examination of the very curious doorway in the south side of the tower yields additional evidence on the point stated. This doorway has been for a long period closed with rubble work, so that its most interesting features have been entirely concealed. It is distinguished externally by an architrave or raised margin on each side, about 7 inches in breadth by 1 inch in projection. Internally, on removing the rubble work, a deep check was found close to the inner face of the wall, with which, when closed, the door must have been flush. This check is  $4\frac{1}{2}$  inches deep,  $2\frac{1}{2}$  inches broad on one side, and  $5\frac{1}{2}$  inches broad on the side next the west wall of the tower, where the door was hinged. Both these checks and the external margins go right down upon the foundation flag-stones, showing undoubtedly that, without the intervention of any step, they also formed the threshold or paved ingoing of the doorway, and mark, no doubt, the floor-level of the primitive church.

This square projecting plinth-course, structurally the real foundation of the building—with less or more preparation in the way of massive blocks of stone, as security against subsidence—laid level with the surface of the soil, and intended to be exposed, forms of itself a sufficiently distinctive mark of antiquity. It is a feature of frequent occurrence in the round towers of Ireland.<sup>1</sup> It also appears in the tower at Abernethy,<sup>2</sup> and in an enlarged form in that at Brechin.<sup>3</sup> This mode of founding a building stands certainly in marked contrast to that in use at a later period, where trenches previously dug are filled in with masses of undressed but still lime-built masonry.<sup>4</sup>

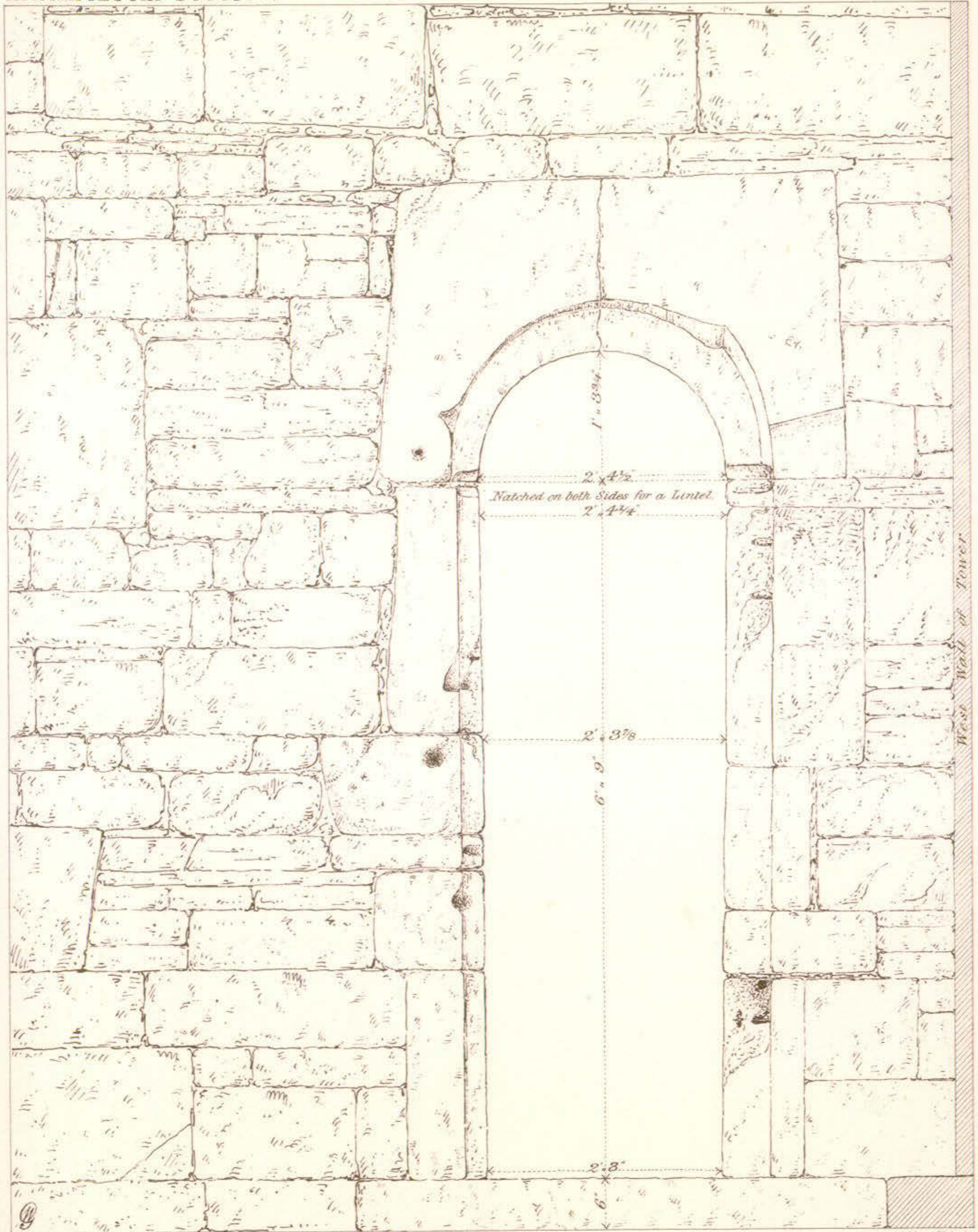
The doorway already mentioned in the south side of the tower contains not less distinct indications of having been constructed at a very early period. It will be found fully illustrated in Plates XXXII., XXXIII., and XXXIV. From these drawings it will be seen that it is extremely narrow in proportion to its height, the width not exceeding 2 feet 3 or  $3\frac{1}{2}$  inches at the base, while the height from the threshold to the crown of the arch at the outside is about 8 feet 3 inches, with a slight decrement

<sup>1</sup> See section of the base of the round tower at Cloyne, Petrie's "Ecclesiastical Architecture of Ireland," p. 87, and various incidental notices in the same work, many striking examples also occur in the text and illustrations to Lord Dunraven's "Notes on Irish Architecture."

<sup>2</sup> Proceedings of the Society, vol. iii. p. 303.

<sup>3</sup> *Ibid.* vol. iii. p. 28.

<sup>4</sup> The following quotation given in Parker's "Glossary of Architecture," vol. i. p. 243 (ed. 1850), sub., Ground-table-stones (*i.e.*, plinth or base course), illustrates this point very well:—"The ground" (foundation) "of the same body, and Isles to be maad *within the erthe*, under the ground-table-stones with rough stone; and fro the ground-table-stone . . . alle the remanent . . . with clene hewen asshler." Contract for Fotheringay Church, p. 20.



RESTENNET PRIORY. INTERIOR ELEVATION OF DOORWAY, SOUTH SIDE OF TOWER.  
Scale, 3/4 of an Inch to the foot.

toward the inside. The jambs do not converge as in the openings above, the inclination being if anything the other way, as may be seen from the dimensions given.<sup>1</sup>

Although formed with a circular head, on its outer faces at least, this doorway is not constructed on the principle of the arch. Both externally and internally, the head is hewn out of a massive flag-stone, set on edge. The external flag-stone is a foot in thickness, nearly 5 feet in length, by 2 feet 9 inches in depth. The internal one is about 10 inches in thickness, 4 feet 6 inches in length, by 3 feet in depth. The space between these facing stones is filled in with a ring of stone, the same thickness as the last, but in three stones, which, so far as can be judged from the direction of the joints, are hewn as voussoirs, and put together so as to form an arch.<sup>2</sup> The in-goings on each side are quite square, without any bevel or recess, excepting the checks for the door already mentioned, and are carefully faced throughout with dressed masonry, precisely similar to the rest of the walls.<sup>3</sup> The threshold shows that the foundation or plinth-course, at this point at least, is laid in two breadths, the outer stone being a foot broad, the inner, 1 foot 8 inches by over 3 feet in length,—the space between them being filled in with smaller stones. There is also a slight inclination or fall outwards, which may have been so designed originally to prevent the lodgment of water.

The only decorative feature is the architrave or margin previously mentioned. Toward the lower part of the doorway, where it had been covered up with soil, it is exceedingly sharp and fresh, getting more worn and injured as it ascends, until, where the rounded head is cut out of the lintel-stone, it becomes not only effaced, but a deep and irregular sinking is substituted for it. This is due, not to violence, but to weather, and results from the peculiar manner in which the building is constructed. In order to prevent inevitable waste and decay of the surface through exposure, it is one of the leading principles of sound masonry that all stones where the distinction prevails shall be placed upon their natural beds, so that the reed or stratification of the stone may be horizontal. This principle is exactly reversed at Restennet. The stone chiefly used is the Forfarshire flags, which readily split into layers of varying thickness, with a large superficies requiring but little dressing. With these stones, all placed upon the *hem* or edge instead of the natural bed, the greatest part of the tower is cased, both externally and internally.<sup>4</sup> The result is a constant tendency to exfolia-

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<sup>1</sup> *Vide* Plates XXXII. and XXXIII.

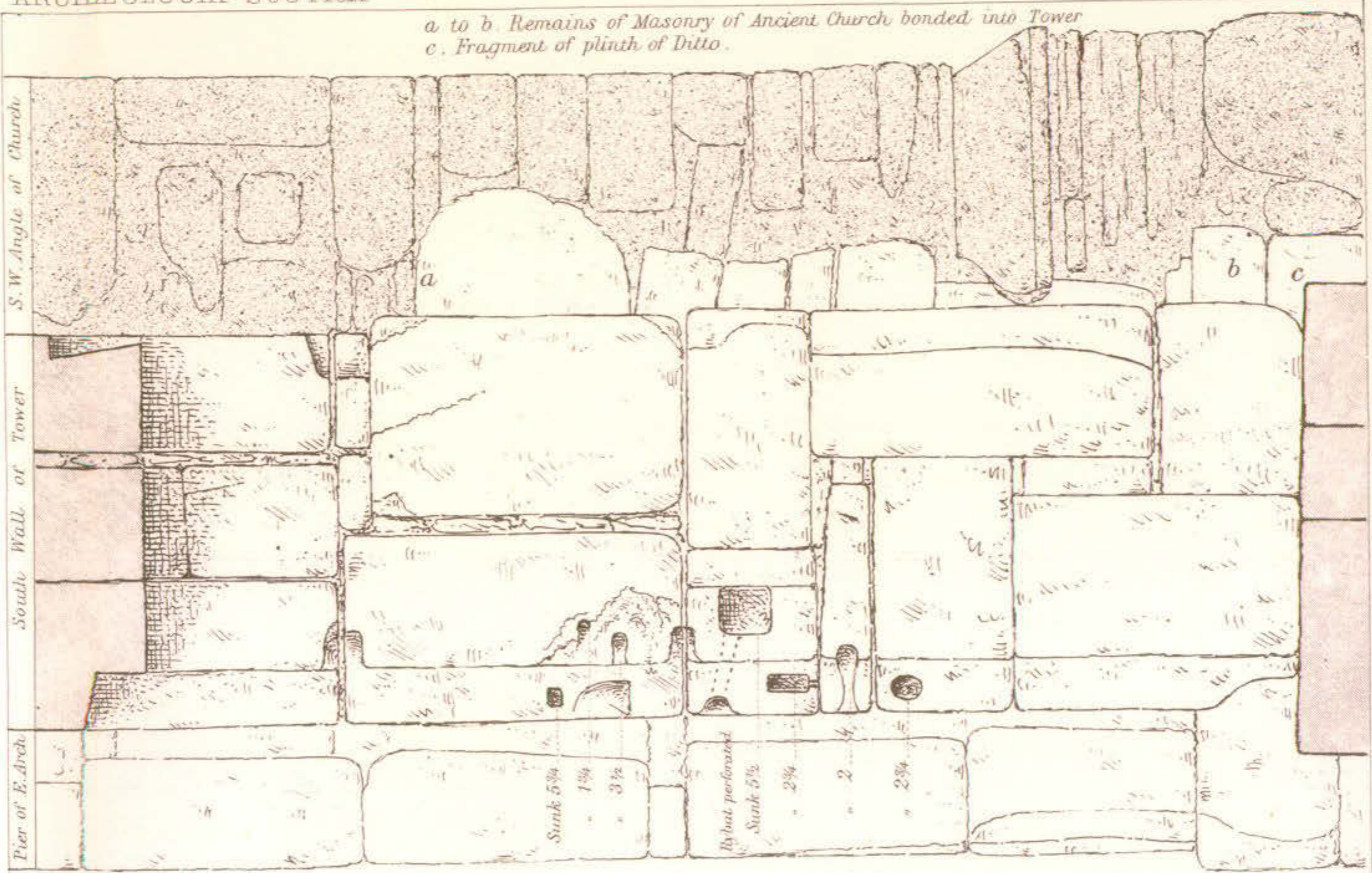
<sup>2</sup> For the important bearing which these facts have on the relative antiquity of the doorway and the tower, see p. 301 *et seq.* This mode of arching a moderate-sized opening by means of three voussoirs, *i.e.*, two springers and a key-stone, seems to have been rather a favourite one in Ireland. It occurs in the doorways of the round towers at Iniscaltra, Killala, Kells, St Canice, Kilkenny, and Donoughmore, &c. At Kilcullen and Kildare the arch is formed of successive rings, with two stones in each, the joint being in the centre. The doorway in the round tower at Monasterboice is also arched in three stones, but the joints, as in the overlapping pseudo-arches of the earliest *clochanns* or bee-hived structures, are horizontal, not radiating. (*Vide* Lord Dunraven's "Notes on Irish Architecture," vol. ii. plate lxxii.)

<sup>3</sup> *Vide* the sections on Plate XXXIV.

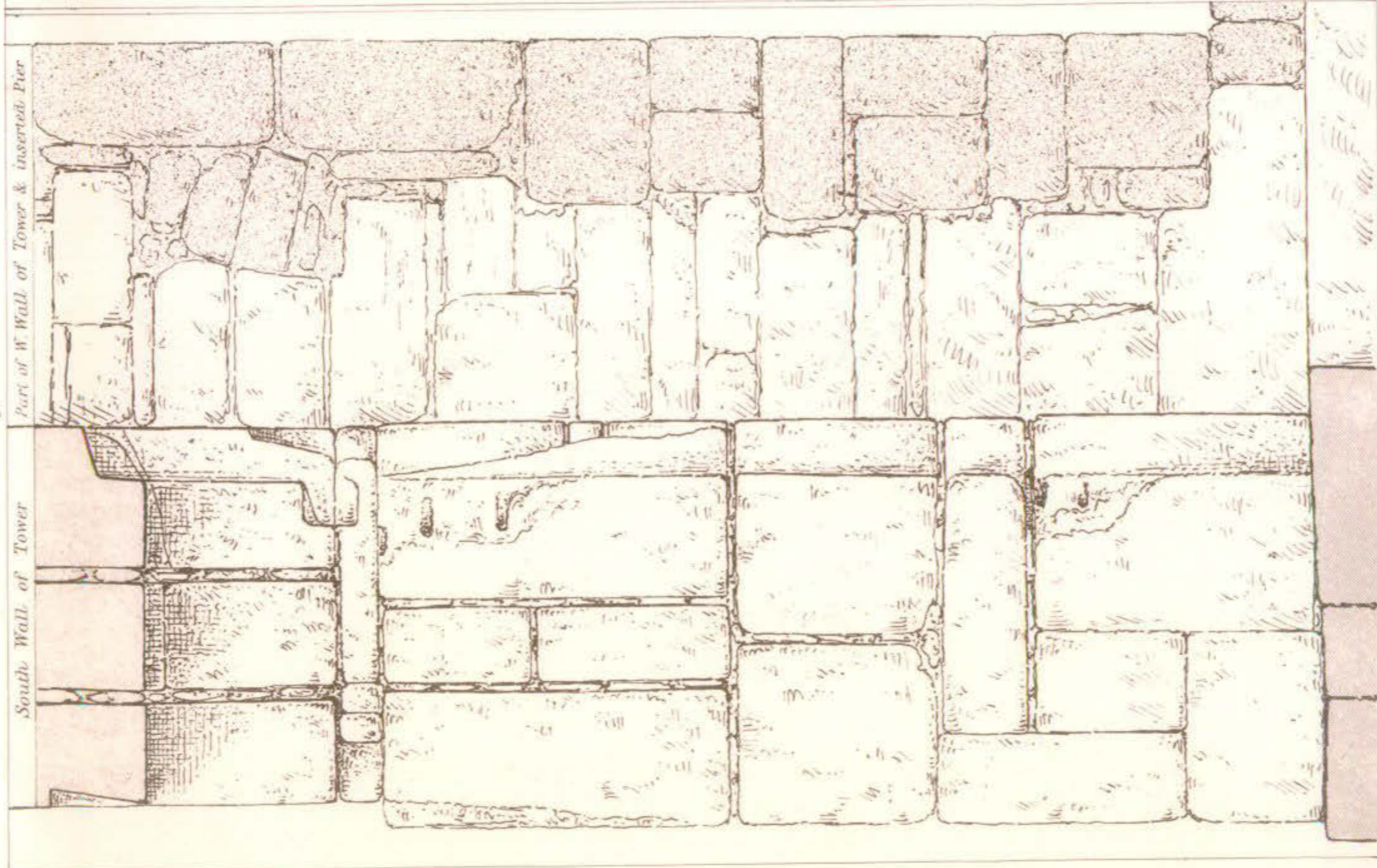
<sup>4</sup> Except in buildings erected of late years the same method of construction has been extensively practised in the neighbouring town of Forfar. From the church and the town-hall,

a to b Remains of Masonry of Ancient Church bonded into Tower  
c. Fragment of plinth of Ditto.

Looking East



Looking West



N. B. In both Sections later Masonries are Indicated by a slight tint

RESTENNET PRIORY. SECTIONS THROUGH DOORWAY SOUTH SIDE OF TOWER

Scale 3/4 of an Inch to the Foot

W. Galloway Del.

tion and decay, a process which may be seen in all stages throughout the tower, the interior included. From a layer the thickness of pasteboard, to the depth of one or two inches, the surfaces are extensively scaled and wasted. The stone in question, forming the head of the doorway, is particularly so; no part of the original tooling is now visible, and it is evident that in a stone with such an open reed, placed vertically, any carved work *in relief* must be peculiarly at the mercy of the weather. Hence the entire disappearance of the circular portion of the architrave referred to.

Both Dr Stuart and the Bishop of Brechin have directed attention to this architrave as a proof of high antiquity, and no more reliable criterion could be adduced. It occurs with great frequency in the earliest churches of Ireland, in the round towers and other primitive structures,<sup>1</sup> but, like the square plinth and other semi-classic features, with the advancing influence of mediævalism it entirely disappears. A very fine example, about 15 inches in breadth, and decorated with a double line of pellets, distinguishes the doorway of the round tower at Brechin.<sup>2</sup> The doorway of the tower at Abernethy has a plain architrave 6 inches broad by 2 inches in projection, in so far resembling this one at Restennet. I may mention that the apparent rudeness and indeterminate character alluded to by Dr Stuart, which gives such an archaic appearance to the architrave at Restennet, is entirely due to weathering and other injuries. It is plain, certainly, as much so as in the earliest instances that can be cited, but toward the foot of the doorway where it has been protected by the soil it will be found sharp-edged and carefully tooled. Round the triangular-headed windows in the upper stage, where exactly the same feature occurs, it has also been preserved comparatively intact. At the springing of the arch the rybats are notched on each side as if for a wooden transom or lintel.<sup>3</sup> This is also the case with the inner rybats, the notches indicating that the transom must have been outside the door-check. This wood-work probably formed a part of some later arrangement. At the east side of the doorway the rybat, including part of the architrave, has been at one point roughly cut back to the depth of about 2 inches for some purpose or other.

On the inside, the means adopted to fasten and hang the door form the most characteristic feature. The door itself must have been about 8 feet 6 inches high by 3 feet in breadth, hinged on the west side by means of crooks and bands, the traces of at least three successive fixtures being evident. On the east side the internal rybat is literally riddled with perforations for bolts and other fastenings, which, having for a time served their purpose, through wear and tear ultimately proved faithless

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down to the dwelling-house or the cottage, the walls are veneered with these flagstones, their decaying surfaces often giving a venerable character to buildings which have not the slightest pretensions to antiquity.

<sup>1</sup> See Dr Petrie's "Ecclesiastical Architecture of Ireland," p. 167 *et seq.*, where he makes particular reference to this feature. For interesting examples, see also Lord Dunraven's "Notes on Irish Architecture."

<sup>2</sup> "Sculptured Stones of Scotland" (Spalding Club), vol. ii. plate i.

<sup>3</sup> At least so much may be inferred from the limited breadth of the notch ( $3\frac{1}{2}$  to 4 inches), although Dr Petrie gives a very curious example of a round-headed doorway in which the arch is notched at the springing, and a flat stone introduced as a pseudo-lintel, the semi-circular head being then filled in with rubble.—"Ecclesiastical Architecture of Ireland," p. 181.

to their charge. Several of these bolt or lock holes are, however, still in good condition. At one point the rybat is completely perforated, evidently to admit of a chain affixed to the door being passed through the orifice and fastened from the inside, the surface of the perforation next the door being polished quite smooth, as if by long-continued friction.

Owing to the superincumbent pressure the inner lintel-stone is fractured in the centre. On the west side, just above the springing, it has been cut back in a wedge-like form to the depth of 2 inches. This recessed part, like the rest of the surface, is carefully tooled and dressed, and may probably have been connected with some mode of securing the original door. There is an apparent corroboration of this in the fact that a large portion of the rybat below has been wrenched off in a slanting direction as if by extreme violence.<sup>1</sup>

Before closing my remarks on this doorway, a reference may be permitted to the belief expressed by Dr Stuart that this doorway is relatively much older than the rest of the tower, and may possibly form a relic of the earliest church erected by Boniface at the instance of Nectan, King of the Picts.<sup>2</sup> In giving an opinion upon this point it must be understood that I am guided entirely by the constructive evidence the building itself supplies; and it appears to me that this evidence affords no adequate warrant for such a conclusion as that mentioned. The doorway is built upon exactly the same principle as the rest of the tower, viz., that of facing up the mass of the wall by means of slabs of greater or less dimensions placed upon their edges, and thus having their natural beds set vertically instead of horizontally. The difference in the size of the stones is a mere question of adaptation. In the foundations there are stones as large as those used in the doorway, and both the piers of the great arch are faced up with slabs of similar size. The two stones out of which the circular head is cut are, indeed, exceptionally large, but I rather think that when the idea was first suggested, the arch was assumed to be hewn out of a single stone. In his letter to Dr Stuart the Bishop of Brechin also states that "the similarity of the masonry *inside the arch* to that of the rest of the wall of the tower shows that, *since that tower's erection, it never was used as an actual entrance*, but that the more ancient mass was built into the wall to give it strength,"<sup>3</sup> *i.e.*, that the rubble work recently removed blocking this doorway was coeval with the tower, and formed part and parcel of its southern wall. But having suggested and superintended the opening up of this doorway, I am satisfied from the number of worn and wasted bolt-holes and other means of fixture, that it must have been in use for centuries subsequent to the erection of the tower. Dr Stuart has stated that the tower is possibly a restoration work of Malcolm Canmore, dating from the eleventh century. If this were the case, then the riddling of the inner rybats to the extent shown in Plates XXXIII. and XXXIV. must have taken place previous to that time, viz., from the eighth to the eleventh century, and through the constant wear and tear of fastenings presumably unknown even at the latter date. The removal of the rubble-work<sup>4</sup>

<sup>1</sup> See Plate XXXIV., section looking west, and also interior elevation, Plate XXXIII.

<sup>2</sup> *Vide* pp. 290-294, *antea*.

<sup>3</sup> *Vide* p. 287, *antea*.

<sup>4</sup> I need scarcely mention that the idea referred to is still further negatived by the character of this rubble filling of the doorway. In the rest of the tower the grouted hearting of the walls

equally dissipates the argument from apparent strength. The construction is "Cyclopean" in appearance rather than in reality. We have seen that the large flag-stones which look so massive superficially are after all but facings, the head of the doorway being in three thicknesses of stone instead of one. Of these, the middle one is made up of three stones disposed in the form of an arch, and the innermost is fractured in the centre through superincumbent pressure. In a locality where such materials as those used in the rest of the tower were readily to be had, the transfer and reconstruction for the mere sake of strength of the feature in question could be no object.<sup>1</sup>

If this southern door never formed "an actual entrance" to the church, where, then, was that entrance? Through the great archway, assumed to be coeval with the tower in the western wall? But this opening is evidently an interpolation of a comparatively late date, the entire *modus operandi* of its insertion being clearly traceable.

It is a high tribute to the construction of the old walls, and especially to the tenacity of the mortar, to find that, in breaking out an opening like this in a solid wall, instead of the stones being picked out entire, as would be done now-a-days, they have been individually *fractured across*, it having been found more easy to break the stone than to disengage it from the mortar. Such a line of fractured stones is distinctly traceable on each side right up to the springing of the arch. On the north side the original coursers have been roughly hewn across, and pieced up here and there to form a pier. On the south side a built pier has been added, but it is entirely unbonded into the original masonry, the irregularities between it and the fractured stones being made up with rubble packing.<sup>2</sup> The evidences of interpolation in the arch are not less striking. At the springing on the north side internally are the remains of a very deep courser, the lower half of which has been hewn out so as to admit of the impost moulding and the stone below it being inserted, the upper half being hewn to the curve of the arch, as has also been the courser above it. The treatment of the third

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is its true backbone. But this rubble work was only lime-built on the external faces, the interior being little more than dry stone building. This external crust once pierced, the entire mass came freely away and left the original doorway, with all the evidence it carries of the wear and tear of ages, intact. It never would have done this had the mortar or the style of building been similar to that of the old walls. The only wrought stone of any importance found embedded in the rubble was the base or under course of a respond or jamb pier, of very plain character. The stone is 2 feet 4 inches in length, by 1 foot 9 inches in extreme width, and 11½ inches deep. From one of the longitudinal faces rises the segmental pier or respond, 11¾ inches broad, by 3¾ inches in projection, and 6¾ inches deep, terminating upon a splay about 2 inches deep running the entire length of the stone.

<sup>1</sup> Although probably of later date, the doorway of the round tower at Brechin is more entitled to the term "Cyclopean" than Restennet. There the jambs are true monoliths, the arch is hewn out of two thicknesses of cubical stone, and the sill also is in one piece. The whole question, however, depends upon the nature of the materials at command in a particular locality. Had cubical stone instead of flag-stone been readily available at Restennet, I have no doubt its construction would have been as "Cyclopean" as Brechin, or any of the primitive Irish structures.

<sup>2</sup> Vide Plate XXXIV., section looking west.

courser, which is also a very deep stone, is not less peculiar, it having been hewn away in its upper portion to the depth of 9 inches, so as to admit the introduction of two voussoirs, which thus form the real start of the interpolated arch, this deep courser acting as a springer. The arch-stones never exceed 9 to 10 inches in depth, and are uniformly hewn on the extrados, presenting the strongest possible contrast to the inner arch, which is undoubtedly original. The imposts also differ very much, that on the west being merely a flat slab 6 inches thick with a plain chamfer taken off both edges.<sup>1</sup> Beyond the fact that it is relatively late, there is really nothing about this opening to determine the period when it was inserted, which can only be matter of conjecture. Such a means of communication must certainly have been found requisite when the building was extended westward.

There is thus not the slightest evidence that a doorway of the same date as the tower ever existed in its western wall. It might, indeed, be argued that all traces of it may have been swept away when the present opening was broken out; but even then its existence would be entirely hypothetical.

There cannot, I think, be the slightest doubt that the doorway in the south wall was not only the original but also the only entrance to the church through the tower. It may, indeed, be said that it forms its own best record, and bears the indelibly engraven traces of its history. In use, probably for centuries, as a public and external entrance to the building, the lintel-notches would seem to indicate that latterly it must have become an internal means of communication between the church and the cloisters or some part of the monastic buildings. The eastern wall of the cloisters, upon the foundation of which the present boundary wall is built, certainly terminated against the tower just at the ingoing of the doorway, so as to include it and no more.<sup>2</sup>

In direct contrast to the extemporised western opening, let us now turn to the archway communicating between the tower and the church, and which, by every test that can be applied to it, is undoubtedly original. Instead of such pieced and fractured masonry as has been referred to, its piers are carefully faced up with massive slabs precisely similar to those of the south doorway. Instead of the plain chamfer taken off each edge of the impost, there is the delicate moulding referred to by the Bishop of Brechin. It is more carefully wrought than is customary even in Norman times (see Plates XXXI., XXXII.), and it seems to have been extensively diffused throughout Europe from a very early period, and only inherited by the Normans as part of the prevalent detail. Both in a plain and richly decorated form we found it occurring in the ancient Chapel of St Saturnin, in Normandy, drawings of which were exhibited last session; and Dr Petrie<sup>3</sup> has given a variety of cognate examples from Ireland, exhibiting extensively the curved outline which characterises not only this impost, but all the external string courses at Restennet. The arch itself, however, supplies the most

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<sup>1</sup> Both of the imposts in the western arch are checked vertically, and at a lower level. On the face of the south pier there is a square sinking as if there had been a screen—possibly a rood screen—at this point.

<sup>2</sup> *Vide* Plate XXX., both plans of tower.

<sup>3</sup> *Vide* "Ecclesiastical Architecture," pp. 295-300.



convincing evidence that the whole construction is homogeneous, and whatever date may be assigned to it, coeval with the tower. Instead of a ring of masonry, never exceeding 9 or 10 inches in depth, we have a series of voussoirs which tail out irregularly, sometimes to the length of two feet, only in three instances being half that length, the average being from 18 to 20 inches. The arch is certainly not horse-shoed, but the centre is about  $2\frac{1}{2}$  inches above the spring, the rise being 4 feet 6 inches and the chord 8 feet 7 inches. The height from the original floor or bottom of the plinth-course below the walls to the crown is about 15 feet 8 inches, and the width between the piers 8 feet 5 inches. Leaving out of account arches reputedly Roman, if the claim we advance for this tower in its totality can be established, I think it may safely be affirmed that of its size this is the earliest arch of purely native construction in Scotland, and it is by no means unworthy to occupy so distinguished a position. True, the dimensions are relatively small—an impost moulding is the only adornment—but its construction is the real test of an arch; and showing as it does no trace of weakness or subsidence, practically this arch at Restennet is as sound as the day it was built. When we remember that it may in all probability have stood perfect and intact from eight hundred to a thousand years, and that there are very few even of Norman arches which do not show signs of depression from superincumbent weight, its superiority will, I think, be at once admitted. This high state of preservation is attributable partly to the excellence of the mortar used throughout the tower, partly also to the length of the voussoirs. The object seems to have been to retain the utmost size of which the materials were susceptible. There is no regularly-formed extrados either on the external or internal wall-faces, the stones in general tailing out irregularly; and where any adaptation does occur in individual instances, the coursers are either hewn to suit the voussoir, or *vice versa*, any interstices being filled in with spawled work. In imperfect stages of the building art, this bonding of the arched stones with coursed masonry is always a difficulty, only to be solved by a carefully-formed extrados, to the outline of which the several courses are hewn, or by hewing the tail of each archstone so as to bond with the coursers.

A certain amount of irregularity in the masonry of the lower part, as compared with that of the upper part of the tower, has also been held to favour the idea that there may be a corresponding variation in point of date. The circumstance is of itself curious, and deserves attention. The irregularity referred to is by no means so obvious on the outside of the tower, although even there it prevails to a certain extent. On the inside, however, it occurs *en masse*, and is very noticeable. It is at once seen that on the south side, for a height of ten feet above the plinth,<sup>1</sup> or just above the top of the large lintel-stone of the south doorway, and on the north side for a height of fully eight feet above the same level, there is to a great extent an entire absence of the flagstone casing, which almost entirely covers the rest of the walls, both externally

<sup>1</sup> Owing to the necessity of filling up the excavations, this plinth being now entirely concealed, it may be mentioned that from the level of the Ordnance Survey bench mark cut upon one of the quoins at the south-west angle of the tower (*vide* Plate XXXII.) down to the bottom of the plinth or foundation-course, *i.e.*, to the original level of the ground, is on an average just about 4 feet 6 or 7 inches. The change of masonry referred to may be seen partially in Plate XXXIII.

and internally. On the west side, owing to the insertion of the arch, the great part of the masonry is of course gone, but at the south corner<sup>1</sup> up to about two feet above its springing, the same appearance is presented, showing that in so far the same mode of treatment prevailed on that side also. To the uninitiated eye, these parts of the walling, in contrast with the rest of the masonry, look like ordinary rubble work<sup>2</sup>. The truth is, the materials are in each case much the same, only disposed in a fashion exactly converse. In the lower part of the tower, what meets the eye are chiefly the *edges* of the slabs, of varying length and thickness, laid on their natural beds, and placed, not on the surface, but occupying the breadth of the wall. Whether it was the recognised and special reason for the variation referred to, I will not say; but there is at all events a sound constructive purpose served by this arrangement. We have seen that the major part of the walls is faced on both sides with dressed stones set on their edges, the interior being filled in with grouted rubble. So much is this the case, that I venture to say that in the whole upper part of the tower, with the exception of those in the openings, the string courses, &c., there is not a single bonding-stone or header in the whole wall. In the regular masonry there is certainly none.<sup>3</sup> Where the mortar is exceptionally good, as at Restennet, this defect may not be so apparent; but even mortar itself takes a considerable period thoroughly to set and harden. It is evident that, owing to its being pierced by large openings, having to resist the thrust of arches, the pressure of superincumbent material, and, it may be, even possible violence, had the lower part of the tower been constructed on the same principles as the upper part, it would for a lengthened period have been exceptionally weak. The most certain remedy for this defect was a liberal use of bonding stones, only to be managed under the circumstances by taking the flagstones at command, laying them on their beds, and so showing the edge instead of the broad face externally. It may also be remarked that there is no better dressed or more regular masonry in the building than the first two or three courses above the plinth, the stones being also of large size, and, owing to their having been so long buried beneath the soil, in a state of perfect preservation. There is thus *variation*, but no *real change*; and although I do not say the reason given was the actual one operative in the minds of the builders, still it is much more likely to have been the case than to assume there is a discrepancy in point of date between the upper and lower parts of the tower. That this irregularity, then, was merely a clumsy expedient to secure a properly bonded wall is at least probable. Whether due to the same cause or not, I do not know, but a similar change of masonry has been noticed in several of the round towers. In describing

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<sup>1</sup> *Vide* Plate XXXIV., section looking west.

<sup>2</sup> It was this *primâ facie* resemblance to rubble which led the Bishop of Brechin to suppose that this walling and the rubble-blocking of the doorway were of the same date.

<sup>3</sup> I find that Mr Brash, in his work on the "Ecclesiastical Architecture of Ireland," p. 152, has noticed exactly the same characteristic. Comparing the masonry of the thirteenth and fourteenth centuries with that of the primitive churches, he states that the difference between them is quite apparent, the former being "inferior in the dressing and fitting of the material and in the quality of the mortar, but showing a *regular system of cross bonding* in which the latter is deficient."

their masonry, Dr Pétrie states that "in a few instances the lower portion of the towers exhibit less of regularity than the upper parts;"<sup>1</sup> and of that at Cashel, in Tipperary, Lord Dunraven remarks:—"The upper work of the tower is better than the lower."<sup>2</sup> A singular variety is also presented in the tower at Timahoe, Queen's County.<sup>3</sup>

I may mention that to the height of 14 feet 6 inches from the original ground-level the walls are externally vertical; from this point they diminish up to the first string course. This diminution also occurs on the inside, so that internally the tower becomes wider as it ascends. On the upper stage there is externally a slight round or camber distinctly perceptible to the eye, especially at the angles. The general proportions are very graceful and pleasing, and contrast favourably with the entire absence of these qualities in the great majority of Norman towers. Allusion has already been made to the excellence of the mortar, which is really one of the hardest I have ever met with. The interior of the walls has been grouted throughout, and forms a concrete really more durable than the stone casing. With exception of a fractured stone here and there, structurally there is not a single flaw or sign of weakness in the tower, and it is no small tribute to walls which necessarily become thinner as they ascend, that in the broached spire imposed upon them, they have been enabled to carry safely a weight for which they were not originally designed.

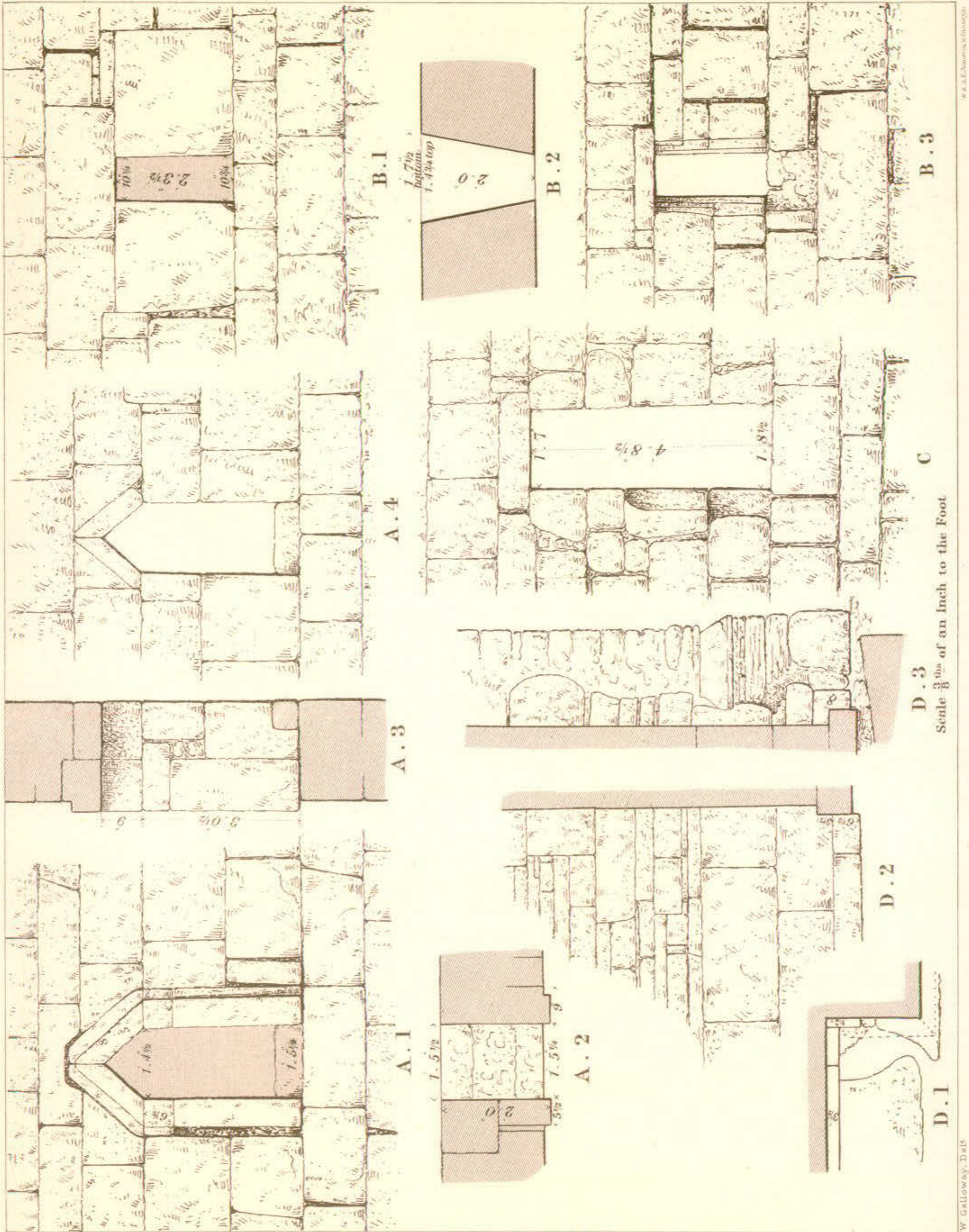
Of the openings in the upper part of the tower, the largest is that immediately over the eastern archway. It has evidently been designed to give access from the first floor of the tower to the space within the roof or croft of the church. It is shown in Fig. C, Plate XXXV. Like all the smaller openings in the tower, the jambs converge to the extent of  $1\frac{1}{2}$  inches on a height of 4 feet  $8\frac{1}{2}$  inches. The ingoing is quite square, with no splay, as are also those of all the other openings.<sup>4</sup> On this stage occurs the small opening illustrated in figs. B, 1, 2, and 3, Plate XXXV. The jambs and lintel are formed of three massive stones, which give it quite an archaic character. It is curious that in the round towers in Ireland there is frequently a window placed some distance above the doorway, exactly as in the present instance. The only other opening on this stage is a small circular orifice looking out toward the west. The next stage forms the belfry proper, pierced on every side by openings for the emission of sound. Their construction is illustrated in Figs. A, 1, 2, 3, and 4, Plate XXXV. Like the doorway, these windows are distinguished by a raised margin from 5 to 6 inches in breadth, and an inch or so in projection. The arches are triangular-headed or straight-lined, formed by inclined stones, of which there are two breadths in the thickness of the wall. Windows with this triangular-headed arch do occasionally occur in England in buildings reputedly Saxon, but a slight consultation of the standard works on the subject will show that it is still more extensively prevalent in Ireland, what is exceptional in the one country being to a great extent the rule in the other. The great majority of the

<sup>1</sup> "Ecclesiastical Architecture of Ireland," p. 358.

<sup>2</sup> "Notes on Irish Architecture," vol. ii. p. 9.

<sup>3</sup> *Ibid.*, p. 29.

<sup>4</sup> Of the Round Tower at Glendalough, Lord Dunraven states:—"All the apertures in this tower have inclined jambs, and have no *internal splay*."—"Notes on Irish Architecture," vol. ii. p. 15.



W. Galloway, Del.

W. Galloway, Del.

RESTENNET PRIORY - WINDOWS & MASONRY OF TOWER.

upper or belfry windows in the round towers are so formed. In the tower at Kilmacduach there are eleven windows, six of them belfry windows, all triangular-headed.

We thus see that it is not merely in the doorway, as fully recognised by Dr Stuart, but throughout every feature of the tower that the analogy with early Irish architecture prevails. On a general survey, indeed, it is impossible to resist the idea that, although, as a true western tower, it is square in plan, and designed to give direct access to the church, still the arrangement is exactly similar to that prevalent in the round towers, and that both are due to a people working on the same principles, and actuated by the same ideas—defence, passive resistance, evidently forming in both the leading object. Although not elevated above the ground, the doorway at Restennet is closely akin to a great majority of those in the purely defensive towers. With exception of this doorway, and that of the small window immediately over it, and the little outlook to the west, there is not a single opening in the lower half of the tower—nothing which could facilitate attack, or by which access could be obtained. Even the first floor or stage is elevated twenty feet above the floor, and, with no means of ascent which could not easily be removed, might form, when occasion required, a place of refuge by no means insecure. On the next stage, or 38 feet above the ground floor, at a level where large openings were comparatively safe, are the belfry windows; which also, in any number up to eight, perforate the uppermost story of the round towers.

It might reasonably be supposed that, even in the practice of the same style by sister nations so distinctly separate as those inhabiting Scotland and Ireland, characteristic differences would inevitably arise. As the necessary result of their transplantation, most styles do so differ; but, in the present case at least, while the points of analogy are unmistakable, those of divergence will be found remarkably slight. Take, for instance, the masonry. No element in a building is more readily affected by altered circumstances or local material than this, and yet the following remarks by Dr Petrie on the masonry of the Primitive Irish Churches might be adopted word for word as describing that of Restennet.

“The stones are most usually laid in horizontal courses, with more or less irregularity, but with their joints not always vertical; and except in the doorways and lower courses, the stones rarely extend as bonds through the thickness of the wall, but are placed perpendicularly on their edges both on the inner and outer faces of the walls—the space between them being filled with rubble, or small stones, and thin grouting, while little or no mortar was used in the joints externally, which are admirably fitted to each other. It should be stated, also, that the stones used in three or four of the lower courses, from the foundation upward, are often of considerably greater size than those above them.”<sup>1</sup>

Parallel statements, both as to the hearting of the walls in ancient Irish buildings being formed of grout and rubble, and the absence of cross-bonding, are made by Mr Brash.<sup>2</sup>

There is, indeed, one point wherein this tower at Restennet differs from usual

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<sup>1</sup> “Ecclesiastical Architecture of Ireland,” p. 186.

<sup>2</sup> “Ecclesiastical Architecture of Ireland,” p. 152.

Irish practice, which is rather peculiar, and that is the mode of forming the window-sills. In Ireland it is a rule, to which there are comparatively few exceptions, that a stone, often of dimensions so considerable as to be out of all proportion to the opening above, shall first of all be laid as a basis for the window or other aperture. Upon this stone, the rybats, each formed either of one or more stones, are set up, and the whole capped by a lintel, rivalling, it may be, the sill in point of size. Such are the primitive openings; and the same thing holds good of the round and triangular-headed windows, and also of the elevated doorways in the round towers, the jambs being always set up on a *true sill*, long enough at least to form for them a solid base.<sup>1</sup> At Restennet there is not such a sill in the whole tower, either external or internal. The jambs or rybats are invariably set up on the ordinary coursing, so that nothing is more common than to find a joint falling within the limits of the opening, or just below the rybat.<sup>2</sup> In the triangular-headed windows in the upper stage this defect is partly supplied by *slip sills*, *i.e.*, short pieces of stone about 6 inches square in section, introduced between the rybats, both on the outer and inner face of the wall—the intermediate space being filled in with rubble.<sup>3</sup> This device, however, only renders the absence of the characteristic just mentioned the more notable, and it forms a variation for which it is not easy to account. Still a difference occurring on a point like this only serves to emphasise the complete harmony alike in principles of construction, general arrangement, and subordinate detail, between what remains of the early buildings at Restennet and those which occur in Ireland. Dr Stuart has already pointed out this fact with regard to the doorway; and any doubt being removed as to a discrepancy in point of date between this feature and the rest of the tower, the logical conclusion becomes at once apparent. In the views stated by Dr Stuart two conflicting tendencies will be noticed, which it would be difficult under any circumstances to reconcile. The one, based upon an observation of actual facts, points exclusively to a native origin, analogous to that of the round towers at Abernethy and Brechin; the other, based on an endeavour to harmonise certain historical and ecclesiastical coincidences, points not less distinctly to a Northumbrian, or, we should rather say, a Continental influence. Between the two we do not hesitate. Architecturally, the entire weight of the evidence rests with the first, and I venture to say that, had the information in its completed form come before Dr Stuart, he would have arrived at the same conclusion. His death unfortunately intervened before this result could be accomplished. The last letter he ever wrote on the affairs of the Society conveyed the permission to have the southern doorway opened up. Only on this being done could it be fully proven that, instead of being blocked up and superseded in the eleventh century, this door must have been in use for centuries afterward, and in all probability formed, if not the main, certainly a main entrance to the church, and, as such, part, not of a preceding, but of the existing structure.

<sup>1</sup> Any illustrated work on Irish architecture will supply striking examples of this fact. In Dr Petrie's work, I need only refer to pp. 181–184, 208, 281, and 400–413.

<sup>2</sup> *Vide* Plate XXXV., figs. A, 1–4, B, 1–3.

<sup>3</sup> *Ibid.*, figs. A, 1–4. In the south window the outer slip-sill is gone, but it may be seen still *in situ* in the west window (Plate XXX., view from N.W.).

An examination of the tower of St Peter's church at Monkwearmouth, referred to by Dr Stuart, not less effectually dispels the idea of any analogy having existed between it and Restennet. I am aware that, on the high authority of J. H. Parker, it is denied that any remains exist at Monkwearmouth earlier than 1075. Still it is I think probable that the lower part of the tower, at least, may be of the time of Benedict Biscop, *i.e.*, the seventh century. But if so, then the building of which it formed a part must have been *basilican* in its arrangements. The lower part of the tower has really been an open porch—a *porticus ingressus*, not part of the church as at Restennet. There are archways on all the four sides. Of these, by much the largest is toward the west, and there has evidently never been any provision for its being closed by a door. The true entrance to the church is through the archway on the east side, which is comparatively small. The openings to the north and south are of similar dimensions, and, from the door-checks which still remain, were evidently designed to give access not to the porch, but from it to apartments on each side.<sup>1</sup> An arrangement like this presents the strongest possible contrast to that at Restennet, where a single doorway of the narrowest dimensions was the only means of access into a tower, one great object of which was evidently passive defence.

Whatever basis there may have been for the transactions narrated by Bede, Nectan's message to Ceolfrid may be accepted as a proof that in the eighth century a desire for churches built with stone was at least entertained. At the same time, the silence of Bede as to any result from the mission of the "architects" sent by Ceolfrid is significant. So far as has yet been ascertained, they have left no recognisable trace of their operations on Scottish ground. One thing is certain, whether in the days of Nectan, or in those of his Pictish or Scoto-Pictish successors, the want indicated was supplied in a manner quite consistent with what we otherwise know as to the history of the country, and the capabilities of the race by whom it was so extensively colonised.

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<sup>1</sup> Precisely the same peculiarities occur in the lower part of the tower of the church at Brixworth in Northamptonshire, a building in its older portions attributable to the period of the Roman occupation. Were it desired to present on English soil an analogous instance to Restennet, it would be much more readily found in the church at Barneck in Northamptonshire. The tower at Barneck is at least two-thirds larger than that at Restennet, and the attempts at ornamentation are much more elaborate, but in plan the arrangements are identical. They are both western towers connected with churches, which in width must have exceeded the towers very slightly. They were true towers, and, with certain additions and alterations, still exist intact. At Monkwearmouth and at Brixworth there were no towers originally, but only porches upon which towers have been superimposed at a later date. The thickness of the walling at Monkwearmouth does not exceed twenty inches, and thus can never have been intended to carry a lofty superstructure. These porches also gave access to buildings of relatively considerable width, with subsidiary arrangements equivalent to nave and aisles. At Restennet and Barneck there is the same massive substructure pierced with no external opening save that of a comparatively small southern doorway. Both have the same ample tower-arch, opening into the interior of the church; and as in each case the church was really very little wider than the tower, the space so acquired must have formed no slight addition to its area. I may also mention that in the doorway at Barneck the jambs are inclined in the same way as at Restennet, so that the door is two inches wider at the impost than at the threshold. There is also a similar increment of three inches in the width of the tower-arch.

Attention having been hitherto confined to the tower, a few words may now be permitted regarding the church. The merest fragment of it remains, just sufficient to indicate the point of junction between the two. All that is recoverable is shown in figs. D, 1, 2, and 3, Plate XXXV. It is part of the return of the south wall of the church upon the tower. About 8 inches in length of the original plinth still remains; it is  $8\frac{1}{2}$  inches deep, with 2 inches projection, the top being about  $3\frac{1}{2}$  inches above the tower plinth. Above it there are nearly 6 feet of fractured ends of stones bonded into the tower, which had formed a part of the original wall-face, the unbonded junction between them and the later masonry being quite apparent. When the primitive church was taken down, these stones must have been broken across, instead of being picked out, just as we have seen was the case at the western archway. It will be noticed from fig. D, 3, that the basement of the new church was carried right down to the bottom of the plinth of its predecessor, showing that the ground-level had not varied appreciably during the centuries which intervened between the building of the two.

I may also state that on making an excavation at the north-east angle of the tower, a line of broad foundation stones running eastward was come upon, in all probability indicating the position of the north wall of the church. The first of the stones was a very massive one, and went in beneath the angle of the tower. It would have been most interesting to have carried this examination a little further, but at the time it was not considered expedient to do so.

It will be noticed from Plate XXXI. that, for a considerable way above the ground, this north-east angle presents a ragged appearance, as if the masonry had been torn out. This is no doubt due to the removal of the north wall of the church, which had impinged upon the tower at this point. The church must have been a very narrow structure; its internal dimensions probably not much exceeding the breadth of the tower, *i.e.*, 15 or 16 feet. To our lasting regret, this interesting example of Scotland's primitive architecture was doubtless demolished sometime during the thirteenth century, to make way for the present more enlarged fabric.

I must apologise for the length to which these remarks have extended. I have endeavoured to express the conviction, only strengthened by each renewed examination, that the remains in question are not only homogeneous, but, in their entirety, referable at latest to the same period to which we owe the round towers at Abernethy and Brechin; nor will the work undertaken by the Society at Restennet be lost if, through its instrumentality, this tower be permanently enrolled among the few but precious memorials of that early time.



A P P E N D I X.

CHARTERS OF THE PRIORY OF RESTENNET.

I. MALCOLM KING OF SCOTS, to the Church of St Mary of Jeddeworde of the Church of St Peter of Restinoth, A.D. 1153-1160.

MALCOLMUS, Dei gracia Rex Scottorum, vniuersis sancte matris ecclesie filiis, tam futuris quam presentibus, salutem : Sciatis me, posteaquam arma suscepi, concessisse, et hac carta mea confirmasse, Deo et Sancte Marie de Jeddeword, et O[sberto] abbati eiusque successoribus et canonicis ibidem Deo seruientibus, Ecclesiam Sancti Petri de Rostinoth, cum omnibus que antecessores mei eidem ecclesie dederunt et concesserunt ; que ut clarius patefiant propriis nominibus exprimere decreuimus : videlicet, Rostinoth, in qua predicta fundata est ecclesia, et Crachnatharach, et Pethefrin, et Teleth, et Duninath, et Dyserth, et Eggespether, cum omnibus rebus et maneriis illis pertinentibus, et totam decimam de placitis meis de tota Anegus et de conuentionibus, in auro et argento et omni pecunia ; Et totam decimam de can casei mei et brasii mei et prebende mee . . . . [Et deci] mam molendini mei et piscarie mee de Forfar ; Et totam decimam de can coriorum meorum et pullorum meorum de meis haraz de Anegus ; Et x solidos de Kyneber ; Et [deci] mam firme mee de Salorch, et xx solidos ad lumen ipsius ecclesie de eadem Salorch ; Et decimam firme mee de Munros et de Rossin ; Et si forte eas ad firmam [non de]dero sed in manu mea retinuero, habeant totam decimam de dominio meo sicut de firma habuerunt, et decimam de molendino meo de Munros : Et sciatis me concessisse suprascripto Abbati et Canonicis passagium maris de Scottewater, libere et quiete de omni seruicio et consuetudine eis et hominibus eorum inperpetuum ; Et preterea unum toft in Pert, et unum in Striuelin, et unum in Edenesburgh, et unum toft in Forfar : Et precipio quod omnes illi homines, tam clerici quam laici, qui habitauerunt in terris pertinentibus [ ], ubicunque nunc sint, reueniant ad Rostinoth cum tota eorum pecunia : et defendo super forifactum meum ne aliquis eos iniuste detineat amodo super hoc breue [concessum illis] ; et concessi unum toft in Salorch ; Precipio itaque ut ecclesia de Rostinoth iuste habeat omnes cumelagas et cumherbas et omnes fugitiuos suos ubicunque sint et inueniri poterint : Preterea, quecumque eidem ecclesie Abbas atque Canonici iuste atque canonice adipisci poterint, tam largitione principum uel regum, quam oblatione ceterorum [fidelium], perpetuo eis iure mansura statuimus : Volo eciam ut prefata ecclesia habeat decimam salinarum mearum de Munros ; Et concedo eis molendinum quod fecerunt in eadem [ ], salua rectitudine molendini mei, et ita quod molendinum meum non peioretur per illud : Hec igitur omnia suprascripta, pro animabus aui mei, patris mei, matris mee, [sor]orum mearum antecessorum et

successorum meorum, predicte Ecclesie et Canonicis ibidem sub obedientia prefati Abbatis Deo seruientibus, in perpetuam elemosinam concedo, ita libera et quieta sicut aliqua ecclesia in terra mea elemosinas suas liberius et quietius tenet: Volo etiam ut predictus Abbas O[sbertus] et successores eius prefatam Ecclesiam de Rostinoth suo tractent regimine, ponentes in ea Priorem et Conuentum iuxta facultatem eiusdem ecclesie: Testibus his, Arnaldo episcopo Sancti Andree, Willelmo episcopo Morauienti, Herberto Glasguensi episcopo, Gaufrido abbate de Dumfermelyn, Willelmo abbate de Melros, Johanne abbate de Kalchou, Willelmo abbate de Edenesburgh, Aluredo abbate de Striueline, Willelmo et Dauid fratribus meis, Ada Comitissa matre nostra, Waltero caucellario, Engelramo archidiacono, Nicholao camerario Waltero dapifero, Ricardo conestabulario, Gilberto de Vnframullo, Dauid Olifard, Hugone Ridel, Ricardo Cumin, Philippo de Coleuilla, Radulpho filio Dunegal: Apud Rothesburg.

II. CHARTER by King ROBERT BRUCE, confirming various rights and privileges to the Prior and Canons of Roustinot, A.D. 1st March 1322.\*

*Carta prioris de Roustinot.*

Robertus etc., omnibus probis hominibus totius terre sue, salutem: Sciatis quod comperimus et intelleximus euidenter per inquisitionem de mandato nostro factam, et ad capellam nostram retornatam, per fideles homines patrie de Anegus, viz. per dominos Alexandrum de Lambertoun et Hugonem de Erth milites, Dauid de Innerpefer, Dauid de Manich, Henricum de Fethy, Duncanum Judicem, Willelmum de Gourley, Patricium de Strevylin, Johannem de Tremblay, Robertum de Tremblay, Johannem de Broxmouthe, Hugonem de Craumond, Thomam Marum, Douenaldum Marum, Johannem filium Leonis, Hugonem filium Leonis, Cristinum filium Johannis, Ego Marum, Willelmum Marum de Brechyn, Samuelem de Wylton, Richardum filium Thome, Willelmum filium Alani, Andream filium Nicholai, Christinum Gall., Rogerum Marum, Fynlaum Forestarium, Douenaldum de Hibernia, Adam Scotthe, Morauium de Caithenes, Laurentium de Lour, Johannem Barb de Monros, Christinum Chapman, Andream Porter de Forfar, Willelmum Scot et Henricum Oglath, Quod religiosi viri abbas et conventus de Jedworth prior et canonici eiusdem loci apud Restineth commorantes, et ibidem Deo seruientes ac hospitalitatem tenentes, fuerunt infeodati per reges Scotie, predecessores nostros, vestiti quoque et saysiti, de omnibus et singulis terris, redditibus et elemosinis infra-scriptis, et in plenaria possessione earundem terrarum, reddituum et elemosinarum, tempore bone memorie domini Alexandri Dei gratia regis Scotorum, predecessoris nostri vltimo defuncti, viz. de terra de Restinnet super quam ecclesia de Restinnet fundata est, de Dunynad, Dissarth, Cragratherau, Pettreychyn, Eglispedir, Ardworks, vno tofto in villa de Perth, vno tofto in villa de Forfar, et vno tofto in villa de Monros:

\* The transcript from which this charter is printed is obviously in several points inaccurate, especially in the list of the men of assize.

Item de viginti solidis et decem denariis, percipiendis per annum de thannagio de Thanahayis; de secundis decimis, omnium thanagiorum subscriptorum videlicet de Veteri Monros Enney Glammes Kingalteny et Abirlemenach: Item de tribus bondagiis de Forfar, scilicet, Trebog, Balmichenor et Esterforfar, plenariam decimam perceperunt prout singulis annis assedata fuerunt: Item de decima ville de Monros, molendino et piscaria eiusdem, et omnium aliarum rerum ad dictam villam pertinentium, prout potuerunt assedari: Item de duabus marcis percipiendis per annum de villa de Forfar, et de vna marca de molendino eiusdem de centum anguillis de lacu eiusdem; de sex marcis de baronia de Ketnes xl s., et vna petra cere de baronia de Brechin: Item de vna petra cere et vna marca de parua Perth de quatuor marcis de Innerlunan: Item de integra decima omnium lucrorum, finium et escaetorum, tam curie justiciarie quam vicecomitis, infra vicecomitatum de Forfar: Item de decima omnium wardarum et releuorum ibidem contingentium de decima equitii domini regis in vicecomitatu de Forfar, et de decima feni foreste del Plater. Item iidem iurati dicunt quod dicti religiosi percipere solebant et [sunt] in plena possessione percipiendi, in quolibet adventu regis apud Forfar, quolibet die quo ibidem steterit, duos panes de dominico, quatuor panes de secundo pane, et sex panes qui dicuntur hugmars, duas lagenas de meliori cervisia, duas lagenas de secunda cervisia, et duo paria ferculorum de quolibet trium cursuum de coquina. Item dicunt quod, si dominus rex aliquas terras de predictis terris dominicis suis in manu sua retinuerit non assedatas, plenam inde decimam dabit eisdem religiosis ac si essent in assedatione. Item dicunt quod dicti religiosi perceperunt dictas decimas per manus justiciarii, vicecomitis et escaetoris regis, ad festa Pentecostis et sancti Martini, de vniuersis rebus supradictis. Quare volumus et concedimus quod dicti religiosi, apud Restinnet residentes, omnes terras, redditus et elemosinas suprascriptas habeant, teneant et possideant, adeo libere et quiete, pure, plenarie et honorifice, sicut predecessores ipsorum religiosorum ipsas terras, redditus et elemosinas de predecessoribus nostris regibus Scotie liberius, quietius, purius, plenius aut honorificentius tenuerunt, seu possiderunt, aut percipere consueuerunt, et quod carte et munimenta quibus dicti religiosi super terris, redditibus et elemosinis predictis infeodati fuerant, per guerras et alios casus fortuitos perdita sunt et distracta, Nos, diuine caritatis intuitu, et pro salute anime nostre, et pro salute animarum omnium antecessorum et successorum nostrorum regum Scotie, omnes terras, redditus et elemosinas suprascriptas, per inquisitionem declaratas vt predictum est, prefatis religiosis et eorum successoribus approbando et innovando damus, concedimus et hac presenti carta nostra confirmamus in perpetuum. In cuius rei testimonium etc. apud Dundee, primo die Martii, anno regni nostri sexto decimo.

### III. CHARTER by King ROBERT BRUCE to the Prior and Canons of Restennet.

Robertus etc. sciatis nos, diuine caritatis intuitu, et gratia nostra speciali, dedisse concessisse et hac presenti carta nostra confirmasse religiosis viris priori de Restennet

et canonicis de Jedworth apud Restennet residentibus, in liberam, puram et perpetuam elemosinam, licentiam et libertatem scindendi infra forrestam nostram del Plater meremium et subboscum, quatenus indigerint ad vsus suos proprios, pro suis carrucis plaustris, herciis, cum jugis, laqueis et aliis apparatus ligneis ad predictas carrucas, plaustra hercias et carectas pertinentibus; Quare forestariis nostris predictae foreste nostre del Plater, qui pro tempore fuerint, pro nobis et heredibus nostris firmiter precipimus et mandamus quod dictos priorem et canonicos et eorum successores ad dictum meremium vnacum subbosco supradicto, ad vsus suos proprios, absque conditione sive impedimento, scindere et libere abducere permittant ad ipsorum religionum per totam forestam nostram maius aysiammentum [*Cetera desunt*].

IV. CHARTER by King DAVID II. to the Prior and Canons of Restennet,  
A.D. 10th June 1344.

*Chartour of secund teindis to Restennet.*

David etc. Cum felicis recordationis Malcolmus, Alexander et David, reges Scotie, predecessores nostri, dederint, concesserint et per cartas suas confirmauerint religiosis viris priori et canonicis de Restenot, inter ceteras donaciones sibi factas, decimam omnium fructuum thanagiorum suorum et terrarum dominicarum, tam in denariis quam in bladis, et decimam vardarum, releuorum, finium, lucrorum et escaetarum infra vicecomitatum de Forfare qualitercunque contingentium, prout carte dictorum Malcolmi, Alexandri et Davidis, ac charte bone memorie domini progenitoris nostri, in se plenius continent et testantur; excepta decima magne custume que dicitur le Mactoll infra burgum nostrum de Dundee contingente, in qua decima recognouerunt se nullum jus habere; Nos vero easdem donaciones illibatas confirmare et vberius augmentare volentes, diuine charitatis intuitu, et pro salute anime nostre, et pro salute animarum antecessorum et successorum nostrorum regum Scotie, ac ob benevolentiam et affectionem specialem quam erga dictum prioratum devote gerimus, eo quod ossa celeberrime memorie Johanni fratris nostri germani ibidem humata quiescunt, dedimus, concessimus et hac presenti charta nostra confirmauimus religiosis viris, priori et canonicis de Restenot, ibidem Deo seruiantibus et imperpetuum seruituris, viginti marcas sterlingorum de magna custuma nostra burgi nostri de Dundee, per manus camerarii nostri Scotie qui pro tempore fuerit annuatim percipiendas, ad terminos videlicet natiuitatis Benedicti Johannis Baptiste et natalis Domini per equales portiones: Tenendas et habendas eisdem priori et canonicis et successoribus suis in liberam, puram et perpetuam elemosinam, adeo libere, quiete, integre et honorifice in omnibus et per omnia, sicut aliqua elemosina infra regnum nostrum, per nos et predecessores nostros reges Scotie aliquibus religiosis data et concessa, tenetur seu possidetur. In cuius rei etc. Testibus etc. apud Seonam, in pleno parlamento nostro tento ibidem decimo die Junii, anno regni nostri sexto decimo.

V. DECRET of the DEPUTIES of WILLIAM, Earl of Ross, Justiciary of Scotland North of the Forth, for Payment of the Tithes of the Thanages of Monyfoth and Menmur, and other Thanages and Royal Lands within the Shire of Forfar, to the PRIOR of Rostynoth, dated at Dundee, 22d February 1347.

Uniuersis Christi fidelibus presentes litteras visuris vel audituris, Andreas de Douglas, miles, et Samuel de Wyltoun, commissarij nobilis viri Hugonis de Ross, locumtenentis magnifici viri Willelmi comitis de Ross et domini de Sky ac justiciarij Scoocie ex parte boreali aque de Forth, constituti, salutem in Domino sempiternam : Noueritis quod, cum discreti et nobiles viri Hugo de Ross et Wilhelmus de Meldrum, locum tenentes justiciarij supradicti, die Iouis, videlicet, octauo die Februarij, anno gracia millesimo tricentesimo quadragesimo septimo, apud Forfare curiam justiciarie tenerent, accedens ad eos in plena curia religiosus vir, dominus Alexander prior de Rostynoth, quasdam cartas et quedam monumenta sub sigillis auctenticis regum Scoocie exhibuit, per quas et que constabat euidenter dictum prioratum de Rostynoth infeodatum esse ab antiquo de plena et integra decima omnium firmarum regiarum, tam denariorum quam bladorum, et tam de thanagiis quam de aliis terris suis quibuscunque infra vicecomitatum de Forfare : Et quod intencionis regie non extitit dictam decimam subtrahere, diminuere, auferre, vel permittere detineri, quantumcumque reges Scoocie, post dicti prioratus infeodacionem, fideles suos infeodauerint, permutationes, donaciones, vendiciones vel remissiones fecerint de dictis thanagiis vel terris, aut aliqua particula eorundem ; ymmo, quod res cum suo onere transeat per indiuiduam comitiuam, et quod predictus prior non minus extunc quam ante de dicta decima seruiatur, quapropter ijdem Hugo et Wilhelmus vicecomiti et balliuis suis de Forfare per litteras suas patentes preceperunt expresse quod, dictum priorem, de dicta decima, tam de thanagiis de Monyfoth et de Menmur quam de alijs thanagiis et terris regijs plenarie facerent deseruii : Quodquidem preceptum cum vicecomes exequeretur, et quidam de nouo liberetenentes effecti in thanagiis de Monyfoth et de Menmur predictis dictam decimam soluere recusarunt, inuentis plegiis quod ad huiusmodi solucionem minime tenerentur, idem vicecomes diem eis assignauit legitimum apud Donde, videlicet, vicesimum secundum diem Februarij anno gracia supradicto, coram nobis Andrea et Samuele commissarijs primoscriptis, vt si quod rationabile haberent ad contradicendum solucionem predictam dictis die et loco ostenderent vel iudicium soluendi haberent. Nobis igitur Andrea et Samuele commissariis primoscriptis apud Donde tenentibus iter justiciarie vicesimo secundo die predicto, comparente coram nobis prefato Priore cum euidentiis prenotatis, et instanter petente iuxta tenorem earum sibi satisfieri de decima pretaxata, partibus vero contradicentibus in iudicio comparantibus, nec aliquod rationabile ostendentibus quare dicta solucio fieri non deberet, de consilio jurisperitorum et fidelium domini nostri Regis consideranti quod dominus noster Rex easdem terras liberius dare nequiuit quam ipse eas habuit, quia nullus plus

iuris transferre potest in alium quam possidet in seipso, ex decreto curie per iudicium determinatum fuit et legitime definitum quod, de dicta totali decima, tam de dictis thanagiis de Monyfoth et de Menmur quam de alijs thanagiis et terris regiis infra vicecomitatum de Forfare, Priori de Rostynoth qui pro tempore fuerit, ita plenarie satisfiat in quorumcumque manibus ex quacumque causa dicta thanagia vel terre fuerint, ac si in manibus domini nostri Regis existerent sicut prius: Et quia veritatem occultare peccatum esset non modicum in hoc casu, premissa sic esse gesta coram nobis ad perpetuam rei memoriam harum perhibemus testimonium litterarum quibus nostra sigilla patentium duximus apponenda. Datum apud Donde, xxij die Februarij, anno gracie millesimo tricentesimo quadragesimo septimo.

VI. LITERA EPISCOPI BRECHINENSIS testimonium perhibere super decimis burgi de Munross.

Universis Christi fidelibus, presentes literas visuris vel auditoris, Patricius, Dei gracia Episcopus Brechinensis, Cancellarius Scotie, salutem in omnium Salvatore. Cum sit pium, meritorium et juri consonum, veritati testimonium perhibere, universitati vestre tenore presencium declaramus nos quandam cartam recolende memorie quondam Domino David regis Scotorum illustris, filii quondam Domini Malcolmi eadem gracia regis Scocie et Sancte Margarete regine, non abolitam, non cancellatam, nec in aliqua sui parte viciatam, super redditibus Prioratus de Restynot confectam, veraciter inspexisse et evidenter intellexisse; per quam plane et plene concepimus quod Prior et Canonici Prioratus predicti infeodati sunt ex antiquo tam de viginti solidis, percipiendis annuatim de firmis burgi de Munros ad lumen Ecclesie de Restynot, quam de decimis denariis dictarum firmarum. Et quod predicti Prior et Canonici prioris fundacionis et infeodacionis existunt de dictis viginti solidis et dictis decimis denariis annuatim percipiendis quam nos vel predecessores nostri Episcopi Brechinenses sumus vel fuimus de illo annuo reddito nobis debito de firmis burgi supradicti; unde nos tenore presencium, recognoscimus ex bono consciencie quod non est nostre voluntatis intencio, sicut nec esse debeat, quod predicti Prior et Canonici aut successores sui in percepcione predictorum viginti solidorum vel dictorum decimorum denariorum aliquo tempore causa predicti annui redditus nobis debiti de firmis dicti burgi aliquo tempore impedianur. In cuius rei testimonium presentibus sigillum nostrum apponi fecimus, apud Fernwalle, primo die mensis Maii, anno gracie millesimo ccc<sup>mo</sup> sexagesimo primo.