

### III.

NOTICES OF THE LOCALITIES IN A GRANT OF THE LANDS OF KEIG AND MONYMUSK, BY MALCOLM, KING OF SCOTS, TO THE CHURCH OF ST ANDREWS; AND A SKETCH OR HISTORY OF THE PRIORY OF MONYMUSK. BY THE REV. ALEX. LOW, MANSE OF KEIG, ABERDEENSHIRE, CORR. MEM. S.A. SCOT.

The bounding charter, published by the Spalding Club, in the view of the diocese of Aberdeen, is a curious and unique document. It is a brief memorandum or bounding charter of the marches of the Episcopal or Church lands of Keig and Monymusk, which were "dedi-

cated to the Church of St Andrews, given to God, and the Church of the blessed Mary at Monymusk, by Malcolm, King of the Scots;" and, moreover, is contained in a more extended and perfect charter, in the register of St Andrews. It was extracted from the register of St Andrews by "Master Walter Bannantyne." This charter, as published by the Spalding Club,<sup>1</sup> was taken from a paper in the charter-chest at Monymusk, in the handwriting of the sixteenth century, which was collated with an older but less perfect copy in the charter-chest at Whitehaugh. It appears from this charter that these lands of Keig and Monymusk were bestowed upon the church by Malcolm, King of Scotland, that is, as will afterwards appear, by Malcolm III.

The first march mentioned in this document begins at a water or brook, which was designated Toen, so named from a woman of that name who was called Toen, and was drowned in that stream. This small burn has its source in the northern shoulder of the Corennie Hill, and runs through Glen Ton, evidently the same name, eastward to the river Don, bounding the lands of Monymusk, from Cluny. A line from the source of the Ton, proceeding in a north-westerly direction, including a small hill belonging to the Corennie range, reaches the Koley, which rises in a wood, nearly a mile west of Tillyfourie Toll-Bar, on the estate of *Ton-ley*, which shows some connection with Toen or Ton from its name. This small stream, designated in the charter the Koley, is now known by the name of the Burn of *Ton-ley*, and *Ban-ley*, when it takes a northerly direction, and, like the Koley, at a distance from the source of the Ton of about seven miles, discharges itself into the river Don, being the same, and the only stream running in that direction.

The march then takes the channel of the river Don, in a westerly direction for more than one mile, when it reaches a point where the rivulet Fowlesy runs from the north into the Don, by or through the garden of the mansion-house of Whitehaugh. The Fowlesy rivulet, which, as well as the Koley, has now lost its ancient name, is distinctly traced due northward to its source, exactly four miles from the river Don. It is now known by the name of the Camach Burn, which has been a

<sup>1</sup> Collections for a History of the Shires of Aberdeen and Banff. Edited by Joseph Robertson, Esq., in 1846.

little diverted from its original source, near the river Don, in consequence of the improvements at Whitehaugh. Tracing from the Don the Fowlesy, we reach a place called in the charter Coritobrieth, a natural corrie, opening up the entrance to the hill, which is interpreted in the charter to signify the fountain of the valley. This fountain, which is the source of the Fowlesy or Camach, rises in a morass on the hill of Brinie, dividing it from Knocksaul to the west of it; and the principal well here is named Saint Tobran's Well, from Topher, which in Gaelic signifies a spring of water, and hence Coritobrieth.

The march then proceeds still northward to Lawchtendaff, at a small distance off, which signifies the place where a certain person was slain, at a point where four roads meet. This locality is easily distinguished, as the event has been handed down by tradition; and the place is known by two roads crossing each other at this point, which is called Littlejohn's Length, where a man was said to have been slain, and most probably bore this name; one of the crags or rocks on the mountain of Benochie is called Littlejohn's Crag or Craig. The march then turns eastward, even to the top of a mountain called Sclenemingorne, which signifies the place where the goats feed or lodged. This hill is not known by its ancient name, but is now called the Satur hill.

The march is then traced eastward to standing stones, close by Alba Clanenauch, which is interpreted "the field of sweet milk." There are, eastward from this hill, two points where standing stones are found,—one due north from the other, one and a-half mile, near the summit of the highest part or northern pinnacle of Brinie Hill; and the other, a set of Druidical circles half down the hill, consisting of upright or standing stones.

The first place alluded to consists only of a few standing stones, about two miles east of the hill of Sclenemingorne, the goats' hill, and one and a-half mile due north of the circles. These consist of five or six stones, one or two of which are found in an erect posture, and three or four inclined or lying on the ground. From these stones, which are held as march-stones to a small property reaching across the Brinie Hill on both sides, there is a hill-road or unmade track, which winds south-eastward by the summit of the irregular hill, to a road which ascends to the top of the mountain of Benochie. By this track may be meant, in

the charter, "by *the way*,<sup>1</sup> even to the top of the hill which is situated between Kege and Garuiauch," this being the highest southern peak of the Brinie. This would be a natural enough division of the hill which separates Keig from Garioch, mentioned in the charter, now known by the name of Brinie Hill, which is situated between the two districts.

The access from the Druidical circles, the other point, although not by a road or track to the top of the mountain (that is, a part of the Brinie Hill), "which lies between Keig and Garioch," is equally direct, and much nearer the second set of standing stones or Druidical circles mentioned, being situated at the foot of the hill, to which both lines lead.

The second point, said to be near Alba Clanauch, consists of not less than five circles of upright stones, with a causeway leading to an altar stone in the centre, or sacrificial stone, erected on the side of a table-land, which was covered with heath about thirty years ago, but is now cultivated land. Some of these circles would have been from forty to fifty feet in diameter, others somewhat less; and the causeway was probably about twelve feet wide, and of a considerable length. The height of the upright rude stones, of a quadrangular shape, was about four or five feet above the ground, at a distance of about nine feet from each other in the circle, which contained in some cases from fifteen to eighteen stones in number. It was, in short, one of the most complete set of circles which the writer had ever seen, who has been thus particular in describing them, as every one of these stones has fallen under the hand of the labourer, in the progress of modern improvement, and been removed for the purposes of building. Nothing now remains to be seen of these Druidical places of worship but one upright stone, about six feet in height above ground, which was placed in a more perpendicular position, and marked as a memorial stone, on the accession of George IV. to the throne. There are also one or two more, of less height and dimensions, still remaining to mark this place of antiquity, which existed before the Christian era. These few remains of bygone centuries are now enclosed in a small circular plantation of wood for preservation.

I will now consider the evidence for this other set of standing stones,

<sup>1</sup> "Per viam."

which may be those meant in the charter, which divides the hill of Brinie, lying between Keig and Garioch. They are situated about half-way down the hill, which separates these lands from each other, and at the foot of the pinnacle or conical hill, a part of the Brinie range, from which the march proceeds to Benochie or Benychie. The place known by the name of Alba Clanenauch, described in the charter as the plain of sweet milk, a name not known in modern times in this district, near which the march passed, might in some measure be descriptive of this locality, rather than the other; and, on the whole, the evidence rather points to this place, as Alba Clanenauch.

This line of march proceeds "by the way" to the top of the hill or southern eminence of the Brinie range, dividing the hill into two parts, one of which belonged to Garioch, and the other to Keig and Monymusk. From the top of this hill the boundary line stretches eastward to Littlejohn's Crag, and from thence to the Watch Crag, the Oxen Crag, and onward through the centre of the highest part to the Methertap, or most eastern point of the mountain of "Benychie," dividing it into two parts, the northern division of the mountain belonging to the Garioch, and the southern to Keig and Monymusk.

From Benochie the march is traced by a rivulet to Alde-clothi, which signifies the rocky burn; and from this place, turning to the right, it reaches Brecachath or Breca, the modern name, a word which is interpreted "the speckled plain." In the descent from Benochie Hill, the bounding line passes through part of the parish of Oyne, which part lies to the west of it, and is included within the boundary of these churchlands. From Breca, the name of a property south-east of Benochie, the boundary reaches to the water which is called Vreewy, and from thence by this stream, which pursues its course to Cosalde. From this rivulet the boundary line winds its course to the highest part of the wood of Trenechinen, which signifies a very extensive forest, probably Whitehill, an ancient wood now cut down, the highest part of which forms the boundary between the properties of Monymusk and Fetternear, in the parish of Chapel of Garioch. The march now proceeds southward for about two miles, to a fountain which flows, after diffusing itself in the low grounds around, into a rivulet or rill, which is called Doeli, and means burning coal, on account of its blackness. This is evidently the

moss of Monymusk and Fetternear, a place full of springs and stagnant water, from whence a small stream or rill takes its rise, and runs into the River Don, considerably south of the House of Fetternear, as the Doeli is said to do. What name this rill bears, if any name, I know not. From the Don, which, for a small distance, forms the boundary, this march turns southward till it reaches the first march, southward of the river, through Glen Toen or Ton, mentioned in this memorandum or bounding charter.

These lands appear at first to have been in possession of the Crown, when Malcolm III., King of Scotland, was on a visit at Monymusk, having proceeded to the northern parts of the kingdom in consequence of a rebellion which had broken out in the province of Moray. He was assisted by the inhabitants of Ross, Caithness, and the northern parts of the kingdom, against the rebels, who committed heirschips and slaughters such as were unheard of in these parts. Macduff was sent with an army from Mar to repress them ; but his progress seems to have been put a stop to by bribery, the influence of money, and his unscrupulous proceedings. The King, hearing that not only the northern parts of the kingdom, but the isles had united together against him, slaying his servants and the ministers of justice, demanded of his treasurer if any lands in these parts belonged to the Crown. He was informed in answer, that the lands of Monymusk, on the River Don, afterwards made a barony, belonged to the Crown. He then made a vow that they should be dedicated to St Andrew, the patron saint of Scotland, if he would aid him in putting down the rebellion, and intercede with God for him, according to the superstitious views of the times.<sup>1</sup> He overran the district, subdued the enemies of his Crown ; and these lands were, by charter, conferred about 1080 upon the Culdee Church at Monymusk, by King Malcolm, now comprising the parishes of Keig and Monymusk, and a part of the parishes of Oyne, Chapel of Garioch, and Cluny.<sup>2</sup> The extent of these lands is

<sup>1</sup> Bellenden's Croniklis of Scot. b. xii. ch. xi. vol. ii. p. 283.

<sup>2</sup> *Marchie terrarum Episcopatum de Kege et Monymusk concessarum ecclesie Sancti Andree per Malcolmum Regem scotorum prout in carta desuper confecta latius continetur. Extractum ex Registro Sancti Andree per Magistrum Walterum Bannantyn.* From a paper in the charter chest at Monymusk, in the handwriting of the sixteenth century, collated with an older but less perfect copy, in the charter

considerable, and they are mostly composed of cultivated ground, unless the half of Benychie, which is incapable of cultivation, but is now, for the most part, planted with trees, and will form a large forest. The united properties represent a quadrilateral figure, the northern boundary being about fourteen miles in length, bending a little towards the south near the east end, the southern line being almost a parallel to it, and about ten miles in length. The east line extends about eleven miles, but is more irregular in its course, and bends due eastward to a point, where it meets the River Don, near Kemnay Manse. The west line, forming a right angle with the northern boundary, measures about twelve miles, and describes a tongue with the south line on Corennie Hill, at the south-west corner of the quadrangle, the contents of the whole figure being about one hundred and thirty-eight square miles, and the circumference upwards of forty-seven miles. It is intersected by the River Don, which divides it nearly into two equal parts, entering considerably north of the middle of the west boundary, and issuing at the south-east corner of this quadrilateral figure.

These lands appear to have been the property of the Culdean Scottish Church, on which a priory was founded by King Malcolm III., at the same time that he granted them to the Church. The priory consisted of one oratory for public worship, where the people assembled to offer their devotion to God; one dining-room, for purposes of hospitality; and one dortor or dormitory, where the Culdees took their rest; but no cemetery for burial. It was also endowed still further by Robert, Bishop of St Andrews, who lived between 1138 and 1153; by Roger Earl of Buchan; before 1179;<sup>1</sup> by Gilerist Earl of Marr, who bestowed upon it the churches of Loychel, Ruthauen, and Inuernochin or Strathdon, between 1199 and

chest at Whitehaugh—*Etsunt istæ Marchie quas reliquit Malcolmus Rex propter victoriam ei concessam Deo et ecclesie Beate Marie de Monymusk, dans benedictionem Dei et Sancte Marie omnibus juro ipsius ecclesie seruantibus.* Collections for a History of the Shires of Aberdeen and Banff, 1843. Edited by Joseph Robertson, Esq., for the Spalding Club.

<sup>1</sup> Carta Rogeri Comitis du Bouchan de grano et caseo de Foedarg, etc. (forte ante A.D. 1179). ‡ Keledeis de Munimusc. Boetius in Malcolmum tertium (f. 2586; Buchan rerum Scot. Hist. lib. 27, c. 20.—*Archbishop Spottiswood's "History of the Church of Scotland."* Lond. 1672, fol.

1207.<sup>1</sup> These possessions, bestowed by Gilerist Earl of Marr, and the churches of Saint Andrew de Afford, Saint Diaconianus de Kege, Saint Marnoc de Loychel, and Saint Mary de Nemoth, and all the lands, tithes, and pertinents belonging to them, were confirmed by the Pope Innocent, between 1198 and 1216.<sup>2</sup> By another deed of Pope Innocent, the churches of Saint Andrew de Afford, Saint Marnoc de Loychel, Saint Diaconianus de Kege, and Saint Andrew de Kindrocht, were confirmed in the year 1245 to the Priory and Convent of Monymusk.<sup>3</sup>

This priory consisted at first of Culdees, of which the Church of Scotland was then composed.<sup>4</sup> But when the Romish Church began to grasp at universal dominion, and was desirous of subjecting every Christian Church to their rule and forms, a convention was held for this purpose, in consequence of letters from Pope Innocent, between Brice, Prior of the Culdees, and William, Bishop of St Andrews, in the year 1211. The twelve Culdees with their prior, of which the priory seems to have now consisted, were taken bound to present a leet of three, chosen by the convention, to the Bishop of St Andrews, out of which he was to make choice of one, whom he nominated Prior or Master of the Culdees, with power to exercise his authority over them, but not to alter the order of Monks or Canons without the consent of the Bishop of St Andrews.<sup>5</sup> This Culdean oratory was to have no churchyard, the bodies of such as belonged to it were to be buried in the churchyard of the parish church of Mony-

<sup>1</sup> Carta Johannis Aberdonensis Ecclesie ministri Canonicis de Munimusc de ecclesiis de Loychel.—*Ruthauen et Inuernochin Liber cartarum. Prioratus S. Andree*, pp. 374, 375, inter A.D., 1199, et A.D. 1207.

<sup>2</sup> Litera Domine Pape Innocencii. *Ibid.* pp. 375, 376, inter A.D. 1198 et A.D. 1216. Confirmatio Innocencii Pape Priori et Conuentui di Munimusc, &c., (A.D. 1245.)

<sup>3</sup> Confirmatio Innocencii Pape Priori et Conuentui de Munimusc de ecclesiis Sancti Andree de Afford Sancti Marnoci de Loychel Sancti Diaconiani de Kege et Sancti Andree de Kindrocht (A.D. 1245).

<sup>4</sup> "Donauit cenobio suo quod construxit apud Munimusc in ecclesia Sancte Marie in qua Keledei antea fuerunt." Carta Johannis Aberdonensis ecclesie Ministri canonicis de Munimusc de ecclesiis de Loychel, Ruthauen, et Inuernochin. Liber cartarum Prioratus S. Andree, pp. 374, 375 (inter A.D. 1199, et A.D. 1207.)

<sup>5</sup> Confirmatio Canuensionus inter W. Episcopum Sancti Andree et Keledeis, de Munimusc. *Ibid.* and Spalding Club; Collections on the Shire of Aberdeen, pp. 174, 175.

musk; and when the bishop visited Monymusk, the Culdees were required to meet him in solemn procession.<sup>1</sup>

The Culdees of Monymusk, after having been denuded of their landed property, were not permitted to hold lands without the consent of the Bishop of St Andrews, or even to acquire possession of property to which he had not first given his assent. And as the lands which were the gift of Gilcrist the Earl of Marr, to the Culdees of Monymusk, Dolbethok, and Fornathy, had never been given with his permission, they were obliged to resign them into the hand of the bishop.<sup>2</sup>

The disputes between the Culdees and Canons Regular were carried on with great acrimony; and the Culdees, who held the gospel in a purer form, were unable to resist the superior power of the Papal Church, which had mixed up with religion many superstitions and human inventions.

The Romish Church extended, through Innocent III., their protection to the Culdees of Monymusk, after they had become Canons, and confirmed their rights and privileges; but for this, the Pope received two shillings sterling annually from the priory of Monymusk.<sup>3</sup>

The Roman Catholic Church had succeeded in having its authority recognised in Scotland, through the influence of the Prior and Bishop of St Andrews, which had now become a see, and of which priory of St Andrews, Monymusk was recognised as a cell. David, Bishop of St Andrews, before 1253, restored to the prior and canons of Monymusk one of the properties which had originally been the gift of the Earl of Marr, Dolbethok, with all its pertinents and privileges, for the support of the poor, and the travellers who might wander in that direction, a most judicious gift, had it not been their own property.<sup>4</sup>

Along with Dolbethok de Loychel, the lands of Eglismeneyttok were

<sup>1</sup> Confirmatio Conuensionis inter W. Episc. St. Andree et Keledeos de Munimusc, A.D. 1211.

<sup>2</sup> Confirmatio Canuensionis inter W. Episcopum Sancti Andree et Keledeos de Munimusc, A.D. 1211.

<sup>3</sup> Ad iudicium autem hujus protectionis ab apostolica sede percepte duos solidos sterlingorum nobis nostrisque successoribus annis singulis persoluetis. Datum Viterbii xii., Kalendas Julii, etc. Litera Domini Pape Innocencii inter A. 1198 et A.D. 1216. Confirmatio Conuensionis inter W. Epis. A.D. 1211.

<sup>4</sup> Carta David Episcopi Sancti Andree de Dolbethoc. Vid. Liber. Cartarum prioratus S. Andree, p. 369.—*Spalding Club Collections*, p. 177.

confirmed to their possessors by Pope Innocent; and if any one should dare to infringe this act, or dispossess them, he should feel the indignation of the omnipotent God and of the apostles Peter and Paul.<sup>1</sup>

The next step in the Romish usurpations, was to convert the Culdees and Monks of Monymusk into Canons, which William Lamberton, Bishop of Saint Andrews, accomplished in 1300, when he converted them into Augustinian Canons, such as were those of the Priory of Saint Andrews. They now wore not only the surplice in the church, the rochet of fine linen above the gown, but the almuce, a fine black or grey skin from foreign parts, and frequently lined with ermine, the distinguishing badge of the Canons regular from the other religious orders.

The Bishop of Saint Andrews, who had thus acquired possession of the lands of Keig and Monymusk, and the other properties which he had unjustly usurped, all originally bestowed upon the Culdees of Monymusk, had them constituted into a barony or regality. He sat as Lord Keig and Monymusk in the Scottish Parliament.<sup>2</sup>

1211. The first prior of this abbey or monastery of Monymusk, which I find recorded in charter, is Brice, Prior of the Culdees, who entered into a contract with William, Bishop of St Andrews, in 1211, in the time of Thomas, Prior of St Andrews, and Master Andrew de Monymusk. It was this prior who agreed, on the part of the monastery, that there should be twelve Culdees, out of whom three were presented to the Bishop of St Andrews, who made choice of the prior from these representatives of the order, and who otherwise moulded the rules of the monastery agreeably to the views and usages of the Roman Catholic Church.<sup>3</sup>

It appears that in 1496-7, Lord Forbes, who afterwards obtained possession of the lands in Keig, which were originally Culdee lands, and be-

<sup>1</sup> Confirmatio ejusdem Innocencii Pape de terris de Dolbethok de Loychel et de Eglismeneyttok, A.D. 1245.

<sup>2</sup> Charter by Cardinal David Beaton, Archbishop of St Andrews, to George Earl of Huntly, Cartulary at Gordon Castle, 1543. See "Scottish Heroes in the Days of Wallace and Bruce," by Rev. Alexander Low, Minister of Keig, vol. ii. Appendix, p. 391.

Confirmatio conuensionis inter W. Episcopum Andree et Keledeos de Munimuse, A.D. 1211.

longed to the Bishop of St Andrews, had in some way to account for the teinds at this period. A letter was directed in the king's name to the Lord Forbes, Duncan Forbes, and his wife, to have no intrusions with the teinds of Monymusk, pertaining to Master Gavin of Douglas, and to charge the parishioners to pay their tithes to him and his factors, according to the prior's letters, and to summon the said persons for the twelfth of October.<sup>1</sup>

Strachan was prior in the reign of James IV., whose priory church was dedicated to Saint John. He had a natural daughter, who was married to William Forbes in Mersmithock, in Monymusk, grandson to Sir John Forbes, first laird of Tolquhon.<sup>2</sup>

Dompnus John Hay was a canon regular at Monymusk in 1524, and Master Thomas Sherer was vicar in that convent. He delivered with his own hand to Thomas Rounald in Crag, for preservation, a sum of money, and a silver girdle, with suitable armour of the same, a collar, a silver cross adorned with jewels, two small sleeves, and a casket or small chest. He was exonerated by a deed for so doing.<sup>3</sup>

1522. The prior of Monymusk at this time was Dompnus David Farlie, who had been appointed successor to Dompnus John Akynheid, in virtue of an apostolic injunction, for whom was reserved, if not the rights, at least the fruits of the benefice.<sup>4</sup>

10th December 1524. Thomas Davidsone of Auchinhamperis, the procurator of the venerable religious father Dompnus John Akynheid, who enjoyed the fruits of the monastery of Monymusk, which were taxed to the amount of twelve pounds,<sup>5</sup> had access to the presence of Lord Forbes, who promised that he would take possession with his own hand and defend the priory and monastery of Monymusk, and the usufruct of

<sup>1</sup> Lettre for Master Gawane of Douglas, "Registrum De deliberatione Dominorum Consilii."

<sup>2</sup> Lumsden's Genealogy of Forbes, p. 35, edit. 1819.

<sup>3</sup> Thomas Rounaldi fatetur se recepisse pecuniam et bona prius data. Magistro Thoma Scherer vicario de Monymvsk, A.D. 1524. Antiquities of the shires of Aberdeen and Banff.—*Spalding Club*.

<sup>4</sup> Instrumenta super inductione Dompni David Fairlie, in Prioratu de Monimusc, A.D. 1522.

<sup>5</sup> Instrumentum super solutione summe duodecim librarum taxata in usufructuario de Monimusk, A.D. 1527.

the same, in all his own causes and actions, upon which Thomas took instruments.<sup>1</sup> For this protection extended to the monastery, Lord Forbes received from the prior some privileges and remuneration.

1525. A new seal which had been made for Dene David Farlie, the prior, was next year cancelled, and rendered of no value in confirming deeds, by an instrument which was drawn up in the cemetery of the priory.<sup>2</sup>

The priors were accustomed to give charters and tacks upon the lands of the monastery and to revoke them. A deed of this description, which had been given by "Dene" Alexander Spens, and "Dene" Richart Straquhyne, some time Priors of Monymusk, and deeds of all other priors, both before and since, and canons made to Duncane Daudsone or Thomsonsone, and to Thomas Daudson his son, on the lands of Easter Loquhel and Wester Foulis, with the mill and their pertinents, were revoked, annulled, and rendered of none effect. This was done by Dompnus or Dene David Farlie, prior of the monastery and abbacy of Monymusk, of the order of St Augustine, within the diocese of Aberdeen, with consent and assent of a reverend father, "Dene" John Aykenheid, and usufructuare of the same, and also with consent of said monastery.<sup>3</sup>

1533. The monastery of Monymusk seems at this time to have been in a state of insubordination, and the prior Farlie, who was a man of decision, and strict in the observance of his principles, together with the consent of the monastery, brought a certain process before the Apostolic See of Rome, by which the canonical obedience due to the prior was more distinctly defined by Pope Adrian VI. The canons who were called in court were Dene William Wilsonsone, Andrew Masoune, Patrick Andersoune, James Child, and Dene Alane Galt, who promised in all humility the obedience which was due to their superior.<sup>4</sup>

<sup>1</sup> Dominus de Forbes vsufructuarium seu Priorem et Monasterium de Monimvsk insuis causis et actionibus manu tenere et defendere promittit A.D. 1524.—In the General Register House, Edinburgh.

<sup>2</sup> Instrumentum super cassatione noui sigilli, Monasterii de Monimvsk, A.D. 1525.—In General Register House, Edinburgh; Spalding Club; Antiquities of the Counties of Aberdeen and Banff, vol. iii.

<sup>3</sup> Cassatioun of the charteris and takkis maid til Duncane Daudsone and Thome Daudsone his sone, A.D. 1534.

<sup>4</sup> Instrumentum super obedientia Canonicorum de Monimvsk suo Priori requisiti, A.D. 1533.—In Gen. Regist. Edinburgh.

1535. This monastery, which had been amply endowed, was by no means deficient in moral discipline, and the recent bull obtained at Rome, strengthened greatly the hands of the prior in the discharge of his duties as head of the convent. Dene Allane Galt, a canon of the monastery, had published or done something of an offensive nature against Dene David Farlie, the prior. He was called upon to do penance, which he was unwilling to perform. For which reason the prior charged him by writ, and commanded him under the form of precept, in the virtue of the Holy Spirit, to obey. He charged Dene William Wilsone, superior of the abbey, to pass to Dene Allane Galt, canon of the same, and command him to keep his chamber in the dormitour, and pass not forth from it but of necessity; and that he shall be in continual silence with all men, except him that ministers to his wants, and that he shall be fed on bread and water and ale. On Wednesdays and Fridays he was restricted to his discipline, and no bonnet was to be seen on his head during penance, except his night bonnet, until, through his penance, patience, and humility, he had made recompense to God and religion, and shall be deemed worthy, in our judgment, to be released from penance. "This we command you to do in virtue of spiritual obedience, as ye will answer to God, and return this precept, given and written with our hand at Monymusk, and duly executed and indorsed."<sup>1</sup>

1542. John Forbes, commonly called "Bousteous Johnnie," at the instance of David, the same prior, was charged before the sheriff of Aberdeen, with occupying and labouring four oxengang of the priory, and convent-lands of Eglismenathok, and the Court discerned against Forbes.<sup>3</sup>

7th April 1542. The lordship of Keig and Monymusk, which was distinct from the priory lands, was bestowed by charter in feu on George Earl of Huntly, by David Beaton, Cardinal Archbishop of St Andrews, and Pope's Legate. It consisted of the baronies of Keig and Monymusk, within the regality of St Andrews, and county of Aberdeen, and was to be held by him and his heirs in perpetual feu-farm, for payment of a feu-

<sup>1</sup> Instrumenta super Dompno Allano Galt, canonico de Monimvsk.—In Gen Register, Edinburgh, A.D. 1535.

<sup>2</sup> Lumsden's Genealogy of Forbes, p. 35.

<sup>3</sup> Antiquities of the Shires of Aberdeen and Banff, vol. iii.

rent, amounting, with the augmentation of the rental, to the sum of three hundred pounds Scots money.<sup>1</sup>

The Earl of Huntly and his heirs were at the same time constituted heritable bailies of this lordship of the Church, and were bound to do their best endeavour to keep the marches of Keig and Monymusk.

1542-3. John Elphinstone, canon of Aberdeen, and parson of Invernochty, was presented to the priory of Monymusk in 1542-3, by the Earl of Arran in the year 1542-3.<sup>2</sup> He was the son of Alexander Lord Elphinstone, and Catherine, daughter to John Lord Erskin.

1545. The only one of the heads of this monastic institution who distinguished himself was John Hay, prior of Monymusk, who was sent as envoy by Queen Mary to Queen Elizabeth in 1545.

1556. Robert, the fourth son of William Lord Forbes by Elizabeth, daughter of Sir William Keith, became prior in 1556; and, being well versed in the Scriptures, he was converted to the Protestant faith, and married Agnes, daughter of William Forbes of Corse, and had several children, three of whom were officers in the army.<sup>3</sup>

The priory of Monymusk, like all other Catholic institutions, was broken up, and the lands seized, at the Reformation. Those of Monymusk parish probably fell into the hands of Duncan, son of William Forbes of Corsinda, who had been infested by the canons in certain lands on the Manor or Mains of Monymusk, in feu-farm or heritage.<sup>4</sup> Being in possession of the Mains of Monymusk in feu-farm, he had less difficulty in obtaining possession of that part of Monymusk parish which belonged to the abbey, when these Church prizes were agoing; and it seems he built the manor-house of Monymusk out of the stones

<sup>1</sup> Charter dated at St Andrews, and subscribed by the Archbishop David, Card. lig. St Andro, 7 Aprilis 1542. *N.B.*—This is a most accurate and ample deed.—Gordon Castle, Cartul, 11. 3. 1.—See “Scottish Heroes, in the days of Wallace and Bruce,” by Rev. Alexander Low, A.M., Minister of Keig, Cor. Mem. of S.A. Scot.

<sup>2</sup> *Epistolæ Regum Scotiæ*, vol. ii.

<sup>3</sup> Lumsdon's Manuscript Genealogy of Forbes, p. 34.

<sup>4</sup> Carta magistri Duncani Forbes de Monymusk de manerie de Monymusk per Davidem Priorem cum consensu sui coadjutoris, A.D. 1549.—*Confirmacioun of the channonis of Monimusc*, A.D. 1500, in the charter chest of Monymusk.

(3.) By T. F. JAMIESON, Esq., Ellon.

Specimens of Flakes and chipped portions of Flint. The colours of the flints are red, gray, and yellowish. Found in the district of Buchan, Aberdeenshire. (See Communication, page 240.)

(4.) Rev. JOHN CHRISTIE, Kildrummy.

Arrow Head of yellowish-coloured flint, with barbs and stem, measuring 1 inch in length; it was found in the parish of Kildrummy, Aberdeenshire.

(5.) By Mr JAMES PATERSON, Longman, Macduff.

Small leaf-shaped Arrow Head of reddish-coloured flint, measuring  $\frac{3}{4}$  inch in length, found at Longman, Macduff, Banffshire.

(6.) By ARTHUR MITCHELL, M.D., Corr. Mem. S.A. Scot.

Flakes and chipped portions of reddish-coloured Flint; also portions of Flint which had been exposed to the action of fire.

Chip or Splinter of Fir, measuring 2 inches long,  $1\frac{1}{2}$  inch broad, and  $\frac{1}{4}$  inch in thickness, found in gravel under peat, in the parish of Abernethy, on Speyside, Elginshire. (See Communication, page 251.)

(7.) By Mrs JOHN SCOTT, 2 Mansion House Road, through George Sim, Esq., Curator of Coins, S.A. Scot.

Celt of Clay Ironstone, measuring  $10\frac{1}{2}$  inches in length by  $3\frac{1}{2}$  inches across the cutting edge, terminating at the other end in a sharp point. It was found in 1848 in ploughing in a field near Fala, Edinburghshire.

Finger-Ring of Gold, weighing 100 grains, inscribed ✠ **Jaspar. melchior. baltazar.** Found in digging the foundation of the Water Company's new Reservoir, Castle-Hill, Edinburgh.

Oval Badge of Silver, measuring  $1\frac{3}{4}$  inch in length, by  $1\frac{1}{2}$  inch in breadth, displaying in relief the Royal Arms of Scotland, and supporters; and a small Baton of Ebony, tipped with silver, measuring 3 inches in length by  $\frac{1}{2}$  inch in diameter. On the baton is a moveable ring of silver.

These form the official badges of a "messenger-at-arms," and are exhibited by him "*in nomine regis*" when about to perform certain duties of his office; when deforced, the officer slides the moveable ring on the baton from one end to the other, which in law is held to be equivalent

to breaking his official rod. This legal form still continues in use in Scotland. This badge is of a date early in the reign of King George III.

(8.) By Mr GILCHRIST, farmer, Thorneyhill, through the Rev. George Murray, of Balmaclellan, New Galloway.

Rounded Jar of coarse unglazed yellow clay, measuring 12 inches in height, and 4 inches across the mouth, from whence it bulges out to a diameter of 10 inches, and then tapers to the bottom, which terminates in a blunt point. The jar is in shape not unlike a Roman amphora, but without handles. It was found many years ago on the farm of Thorneyhill, on the estate of Kenmure, New Galloway.

(9.) By JOHN KAY, Esq., Kinghorn, Fifeshire.

Portion of a Jar, with a short neck, of gray-coloured clay. It measures 12 inches high, 4 inches across the mouth, and 7 inches across the bottom, the greatest diameter of the body being 10 inches. A handle 2 inches broad projects from one side of the mouth. Three parallel rows of knobs surround the neck, within the space enclosed by the projecting handle. It was found in levelling ground close to the old mansion-house of Abden, Kinghorn, and was filled with coins of Kings Alexander III. and David II. of Scotland; and Edward I., II., III. of England (See Note of the Coins in a Communication by Mr George Sim, Curator of Coins; Proc. Scot. Ant. Soc., vol. v. page 237.)

(10.) By DAVID LAING, Esq., V.P.S.A., Scot.

Flat-shaped Powder Horn, measuring 16 inches in length, 4 inches in breadth at the one end, and tapering to  $\frac{1}{2}$  inch square at the other; by  $1\frac{1}{4}$  inch in depth at the lower end. It is ornamented by incised concentric circles, &c.; and was found on the battlefield of Sheriffmuir, Perthshire.

Selection of Scots Airs for the Violin, by Peter Urbani. Book 1st and 2d, folio edition.

Six Solos for the Violin, with a Bass. Composed by a Gentleman. Folio. Printed at Edinburgh.

Illustrations of the Lyric Poetry and Music of Scotland, by William Stenhouse; with Notes and Illustrations, by D. Laing. 8vo. Edin. 1853.

Xenophontis quæ exstant Opera, Græce et Latine, ex editionibus Schneideri et Zeunii, accedit Index Latinus. 10 vols. 8vo. Edinburgh, 1811.

Thucydides, Græce et Latine. Accedunt Indices, ex editione, Wassii et Dukeri. 6 vols. 8vo. Edinburgh, 1804.

(11.) By G. R. KINLOCH, Esq., through John Alex. Smith, M.D., Sec. S.A. Scot.

The "Mustard Cap and Ball" formerly used for making mustard in the north of Scotland, a Wooden Cap or Bowl, turned on a lathe, measuring 4 inches deep by 8 inches across the mouth, having a lid or cover with a projecting knob in the centre, for a handle; and an Iron Ball,  $3\frac{1}{2}$  inches in diameter. (See Communication, by Dr J. A. Smith, page 255.)

(12.) By the Rev. HENRY A. PATULLO, Manse, Parton, Kirkcudbrightshire.

Oak Pulpit, hexagonal-shaped, measuring 4 feet in height to the edge of the reading-desk. The body is formed of longitudinal panels, carved with an interlaced ribbon; with moulded styles above, terminating in a projecting square billet moulding in three rows. The panneled back rises 4 feet 4 inches above the desk, and is 3 feet 6 inches broad; the centre panel is ornamented with a pattern of interlaced ribbon and leaves, forming heart-shaped devices, and the side panels with vine leaves and grapes. The canopy projects forward from top of back and is flat, it has in its centre a rose-shaped boss, at the angles above are short projecting pinnacles or finials, between which are raised semicircular panels.

FEIR

On the centre of the panels is carved, in relief,

THE LORD  
AND HONOR  
R HIS HOVS

The one to the right is broken at the top, but shows remains of the letters and date:—

R. G.  
1598

and on that to the left is a shield, with armorial bearings, between the letters I. G., of the family of Glendonwyn of Parton, patrons of the parish church, where the pulpit formerly stood, and from whence it was removed upon the erection of a new church in 1834.

(13.) Mr THOMAS VERNON, Jeweller, Leith Street, Edinburgh.

Steel for a Tinder Box, measuring 3 inches in length, with a turned-over handle of a twisted pattern.

(14.) By ALEXANDER BRYSON, Esq., F.S.A. Scot.

Seal of Steel, consisting of a polygonal-shaped handle, 3 inches long, which terminates in an oval seal,  $1\frac{3}{4}$  inch in length, on which is incised a mantle, displaying a shield with a death's head and cross bones, and above the crest a barred helmet; with the motto EN ! FRATRES MEI VIVUNT ! on a band under the shield.

(15.) By HENRY LAING, Esq., Elder Street.

Electrotype Cast of a Medal of William Schevez, Archbishop of St Andrews, consecrated in 1478; measuring  $2\frac{3}{4}$  inches in diameter. On the *obverse* is a bust of the Archbishop in very high relief, with profile to the left. On the head is the *berretta* or close cap worn by ecclesiastics. Round the edge of the field, in low relief, is the inscription WILHELMVS + SCHEVEZ + S'CI + ANDREE + ARCHIEPS. *Reverse*, an archiepiscopal cross-staff, surmounted by an escutcheon, quarterly, 1 and 4, three catamountains in pale passant (Schevez of Mureton); 2 and 3, a cross voided in the centre, therein a mullet of six points; a cross-crosslet fitchée on the upper limb of the cross, and the legend LEGATVS + NATVS + & + TOTIVS + REGNI + SCOTIE + PRIMAS + 1491. The date is in Arabic numerals.

This rare medal appears to be of Flemish workmanship. The archbishop was in great favour with King James III.; he was one of the commissioners to effect a truce with Edward IV., King of England, in 1482, and was sent to renew the alliance with France; he was also employed in several negotiations in England. In 1491 a memorable controversy occurred, through the ambition of the Bishop of Glasgow, who prevailed with Pope Innocent VIII. to erect his see into an Archbishopric, thereby exciting the displeasure of the primate, whose power was thus diminished. A settlement was finally effected, by which the sees of Galloway, Argyle, and the Isles were placed under the jurisdiction of Glasgow, whilst St Andrews continued to retain the primacy.

The medal was doubtless struck with some allusion to this controversy, and probably in assertion of the archbishop's authority. The *Legati nati*, according to Ducange, were archbishops or bishops, who enjoyed within their provinces and dioceses the authority of Legates of the Apostolic See.

Mr Henry Laing, in his work on Scottish Seals, describes two seals of the archbishop—one a large oval seal, dated 1480, in the possession of the late Principal Lee of Edinburgh University; the other, a round seal, dated 1494, from a charter at Glamis.

The medal was exhibited by the Rev. H. Wellesley, D.D., Principal of New Inns Hall, Oxford, at the meeting of the Archæological Institute of Great Britain and Ireland, held at Edinburgh, February 1856; and the above account of the medal is taken from the Catalogue, drawn up by Mr Albert Way, of the temporary Museum then exhibited.

(16.) By the Rev. JOHN MILLIGAN, Twynholm.

Third Brass Coin of the Roman Emperor Crispus, struck at London; it was found in the parish of Twynholm, Kirkcudbrightshire.

(17.) By JAMES T. GIBSON-CRAIG, Esq., W.S., F.S.A. Scot.

Ancient Glass Sepulchral Vase, with a flat projecting lip; it measures  $7\frac{1}{2}$  inches in height, 6 inches across the mouth, and 4 inches across the bottom; the diameter of the widest part of the bowl-shaped body being  $7\frac{1}{2}$  inches. This vase, which shows a beautiful iridescence, from the decay of the glass, was found, with other three, in an ancient Christian tomb in Sardinia; and is described in the "Bulletino Archeologico Sardo, Anno x. Agosto 1864."

(18.) By JOHN TURNBULL, of Abbey St Bathans, Esq., W.S.

Four rude Arrow Heads or Flakes of light-coloured flint, measuring from 2 to 4 inches in length, found in caves in the Wady Meghara in Arabia. (See Communication by Mr Turnbull, page 253.)

(19.) By JAMES STARK, M.D.

Bronze Amulet or Priapus, and a small Brass Coin of Diocletian, struck at Alexandria, in Egypt, found at Ostia, near Rome, when digging the foundation of a house.

(20.) By JAMES T. IRVING, Esq., architect, London.

Various Etchings by the Donor, of Orcadian Antiquities in the Museum of the Society; View of Scalloway Castle, Standing Stone in Garth of Papil, North Yell, &c., &c.; Monumental Slabs at Sandwick, Unst, Shetland.

(21.) By the Rev. JOHN MAUGHAN, Rectory, Bewcastle.

Photographs, 4 inches by 6 inches, showing the four sides of a Sculptured Cross at Bewcastle, Cumberland.

Also, Photograph of an Inscription in Runes on a crag at Baronspike, Cumberland. A translation of the runes is given by Dr Charlton, in the "Archæologia Ælinana," part 21, new series, September 1866.

(22.) By the Right Hon. the EARL of DUNRAVEN and MOUNTEARLE, F.S.A. Scot.

Memorials of Adare Manor, by Caroline, Countess of Dunraven; with Historical Notices of Adare, by her Son, the Earl of Dunraven. Printed for private circulation. 4to. Oxford, 1865.

(23.) By JAMES D. MARWICK, Esq. (the Author).

The Precedency of Edinburgh and Dublin; Proceedings in the Privy Council in the question as to the Precedence of the Corporations of Edinburgh and Dublin in presenting Addresses to the Sovereign. 4to. Edinburgh, 1865.

(24.) By the Rev. J. H. POLLEXFEN, Colchester (the Author).

On a hoard of Gold Ornaments, Coins, &c., found at Bute, and now in the Museum of the Society. 8vo. (Pp. 16). London, 1865. (See Proceedings of the Society, vol. v. page 372.)

(25.) By LIEUTENANT HENRY BRACKENBURY, R.A. (the Author.)

Ancient Cannon in Europe. Part I. (Pp. 24). Woolwich, 1865.

(26.) By GEORGE SIM, Esq., Curator of Coins, S.A. Scot.

"Edinburgh Advertiser" for September 7, 1781, containing a notice of a Meeting of the Society of Antiquaries of Scotland, shortly after its formation.

The following Communications were read :—