

LANDS OF DUNFERMLINE

BY

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Common Seal of the Burgh of Dunfermline
Annals of Dunfermline

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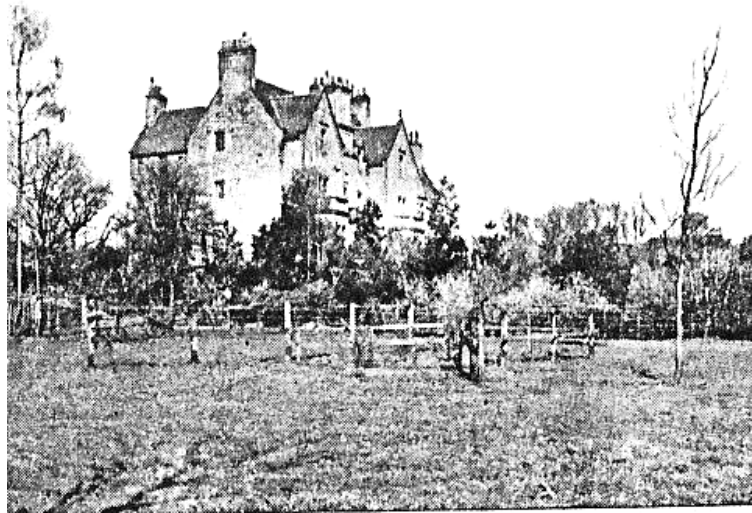
Throughout his life Dr Webster evinced the greatest interest in the historical background of Dunfermline and the immediate surrounding neighbourhood. His literary works included "History of the Parish of Carnock" and more recently, "Dunfermline Abbey." In a tribute to Dr Webster's authorship of the latter work the minister of the Abbey, the Rev. Robert Dollar, B.D., said, shortly after its publication: "He has brought all previous histories of the church up to date—and corrected a great many previous misconceptions." Dr Webster was also responsible for an introduction and notes, in conjunction with Mr A. A. M. Duncan, M.A. (Hons.), lecturer in History, Queen's University, Belfast, to a transcript of the Regality of Dunfermline Court Book, 1531-1538, which was published by the Carnegie Dunfermline Trustees in February 1953. He was also a frequent and informative contributor to *The Dunfermline Press* on a variety of topics related to the history of the burgh and its environs.

In November 1952 his jubilee as an ordained minister of the Church of Scotland was marked when he was the guest of honour at a Presbytery lunch where he was made the recipient of a gift subscribed to by fellow Presbyters. When he received his Doctorate degree from Aberdeen University in 1950 members of the Presbytery and friends in the parishes of Carnock and Dunfermline North presented him with a D.D. hood and cap to mark the honour conferred upon him.

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LANDS OF DUNFERMLINE



Pitreavie House

THE LANDS OF PITREAVIE

In the story of Pitreavie the most outstanding figure is unquestionably HENRY WARDLAW, - afterwards Sir Henry Wardlaw of Pitreavie, - a not unworthy successor of the two outstanding members of that famous family:- Walter, the first Scottish Cardinal, and Henry, Bishop of St. Andrews and founder of Scotland's first University there.

Malcolm Canmore and St. Margaret are met with in the story; James VI and his learned tutor, George Buchanan; even Cromwell and his Ironsides appear upon the scene. The Collegiate Church of St. Giles, Edinburgh, plays a part in it and the Monastery of Dunfermline, which was the Superior of so many of the lands concerned.

But Henry Wardlaw has a place peculiarly his own.

Without him, the appeal of the story would largely disappear.

It is, in fact, questionable if there would ever have been a Barony of Pitreavie.

The second son of Cuthbert Wardlaw in Balmule – about three miles N.E. of Dunfermline – and Katherine Dalglish, his wife, Henry was baptised 16 May 1565, and, almost certainly, began his education at the extra –mural Grammar School there which is known to have occupied the

site of the present Post Office from, at least, the closing years of the 15th century.

Beginning in 1570, or thereabout, he would have had as Schoolmaster JOHN HENRYSON, who held that office before the Reformation and for at least thirteen years after it.

Henryson is described as having been both monk and notary; and, though now conforming to Protestant beliefs and practices, is unlikely to have made any material change in his methods of teaching.

The opening Latin prayer would disappear; but this master would still teach, and the pupils converse, in Latin. The hours would probably be much the same: - from five or six in the morning till six o'clock at night – the school closing on Saturdays at 2 p.m.

While still in attendance there, Henry Wardlaw seems to have given the impression of unusual promise; so much so as to suggest the desirability of further education; but there were other three sons, besides two daughters, and the financial possibilities were definitely limited.

Fortunately, there seems to have been a certain measure of intimacy between members of the Wardlaw family and George Buchanan, the historian, - one of the leading scholars of the time, who was then tutor to James VI. Through his influence, almost beyond doubt, the young Henry, styled “student”, received from the king, under the Privy Seal, a gift of the “chaplanry callit Sanct Leonard, with all lands Emoluments etc. pertaining thairto”.

The Chapel of St. Leonard, on the site now occupied by St. Leonard's Factory, on the south side of Dunfermline, was destroyed by the English troops after the Battle of Pitreavie, to which reference will be made later.

There could be no question of his having to perform any ecclesiastical duties. But the revenues were still available, and, with the temporary gift of these, further study on the Continent was now a possibility.

On the advice of George Buchanan, who had at one time been a Professor at Guienne in Bordeaux, Henry went there, preceded by a letter from Buchanan to Vinetus, a former colleague of his, commending him as “a young man of our nation and the descendant of a good family”.

The letter was dated 16 March 1581/2 – which suggests that Henry would have been about 17 when he set out. How long he remained at Guienne does not seem to be on record.

On his return, qualified as few young men of his time, one imagines, are likely to have been, he became a Writer in Edinburgh.

Two or three years later he married Elizabeth, youngest daughter of Lucas Wilson, merchant-burgess in Edinburgh – the initials D.E.W. (Dame Elizabeth Wardlaw) are to be seen on various parts of Pitreavie

Castle – and whether it was that she was “well-tochered” or that business was rapidly improving, the years that followed tell of a steadily increasing list of lands acquired – one of the few forms of investment that were then available.

Not all these lands became part of the Barony of Pitreavie – though most of them, or at least portions of them, did; and, later on, an attempt will be made to give some indication of what the term implies.

In the meantime, let us look at the lands that, in addition to those of PITREAVIE, did, in fact, constitute the barony.

In the Register of the Great Seal, under date 16 May 1626, with their respective rentals – not including teind-sheaves- they are given as follows; -

Masterton (one-half) - £20 with 24 poultry.

St. Margaret’s Stone - £10: 4: 5, with 12 poultry.

Pitbauchlie - £5: 6: 8, with 8 poultry.

Pitcorthy, East and West - £27:11: 6, with 24 poultry.

Primrose - £13:17: 4, with 18 poultry.

In the Chartulary of Dunfermline there is no reference to *Pitreavie* earlier than the middle of the 16th century; and, even then, it has not much to say.

A return by Allan Coutts, Chamberlain of Dunfermline, Abbey, (1561), contains a reference to its liability for teinds; and, between 1557 and 1558, Patrick Fyldar had a lease of the teind-sheaves.

In neither entry is there so much as a suggestion as to where either superiority or ownership lay.

Fortunately, there is a certain amount of information to be found elsewhere.

Dr. Erskine Beveridge, in his Introduction to the *Burgh Records of Dunfermline*, writes as follows: -

“Robertson’s Index of Charters (p.38) quotes two confirmations granted by David II (and therefore not later than 1370-71) – the first No. 16, `of ane annual furth of the Petrevy, in vic. de Fyfe, to the Lady Chappell near Dunfermline, doted by Andrew Murray; ` and second, No. 20, `of ane annual to the Virgin Chapple, near Dunfermling, given by Andrew Murray, brother to the King`.”

The reference, in both cases, is to the same Chapel – that of St. Mary, on the south side of the Netherton, at the east corner of Grange Road; and it is to this same Chapel that the following extract from the Exchequer Rolls (iii.166.) refers: -

“Rent of Pitrenny (Pitreavie) granted for the Chapel of St. Mary at Dunfermline in 1388.”

From these references it would seem reasonable to infer that, about this time, the superiority of Pitreavie lay with the King and the ownership with Andrew Murray.

The next contribution to the story is to be found in Dr. Stephen’s *History of Inverkeithing and Rosyth*, from which we learn that, for many years, the superiority of the lands of Pitreavie had pertained to the barony of Rosyth. In support of this, he quotes a Crown Charter of the year 1423 which includes among the possessions of that barony “the lands of Petravy in Fife”.

Further, he draws attention to the fact that in 1435/6 Christian Valans resigned her third of Rosyth to David Stewart, who, in exchange for it, granted her son, Henry de Wardlaw of Wilton, the lands, among others, “of Pitreavie lying in the barony of Rosyth”, - an indication, incidentally, that Henry Wardlaw of Balmule was not the first of the Wardlaw family to be connected with Pitreavie.

The next known reference to superiority is to be found in the *Burgh Records of Edinburgh*, under date 13 May 1614, as follows: -

“The superiority of the lands of Pitravy, formerly belonging to a prebendary of St. Giles, is sold to Sir Henry Wardlaw for 820 merks (£546:6:8).”

How it came to be in his hands can only be a matter of conjecture.

A fortnight later, James VI, in recognition of Sir Henry Wardlaw’s services, erected “the lands of Pitreavie of old, belonging to the altar of St. Nicholas in the Collegiate Church of St/ Giles, Edinburgh *with their superiority*, into the free barony of Pitreavie”.

As for *ownership*, this reference to the Altar of St. Nicholas is definitely suggestive.

We had already concluded from Robertson’s *Extracts* that, in the reign of David II, the ownership lay with Andrew Murray, who laid upon the

lands liability for two annual payments to St. Mary's Chapel, Dunfermline. Now, it would seem, the lands themselves are gifted – subject, no doubt, to the existing burdens on them – to the Altar of St. Nicholas in the Collegiate Church of St. Giles; of which the Magistrates of the Burgh of Edinburgh are patrons.

This is, admittedly, on the assumption that the gift to Dunfermline was the earlier of the two. Both date from the reign of David II, but Andrew Murray could not have laid burdens on lands that were no longer his.

The gift of the lands of Pitreavie was made to St. Giles by a man of the name of Robert Hogg, burgess of Edinburgh, who, presumably had acquired them from Andrew Murray.

It may also safely be assumed that the gift to St. Giles was the larger of the two. Burdens could not well be laid on land larger than the land was worth.

Before going further, it may be well to explain that the designation of St. Giles as a *Collegiate Church* is not to be confused with *Collegiate Charge*, such as existed at Dunfermline until recent years, - a parish and congregation, that is, served by two ministers. The distinctive feature of a Collegiate Church was that, unlike an ordinary parish church, it was served by a Chapter, consisting either of a Dean and Canons, or, as in the case of St. Giles, of a Provost and Prebendaries. According to *Fasti*, however, St. Giles was not created a Collegiate Church till 1467.

In support of the above statement that the ownership of Pitreavie lay with the Altar of St. Nicholas, the following extracts from the Burgh Records of Edinburgh are worth attention: -

“12 Sepr. 1532 – The quhilk day, in the presens of the prouest baillies and counsale, Gilbert Lauder, procuratour and in the name and behalf of Sir (indicating Chaplain) Gilbert Lauder, renuncit and purelie and simple resignit the alterage and seruice of Sanct Nicholace alter, scituat within the College Kirk of Sanct Geyll, in the hands of the prouest baillies and counsale as patronis to the samyn, and incontinent the said prouest bailies and counsale gaif the said alterage to Sir Daud Purdome, be the delivering of ane bouet (hand-lantern) as vse is, efter the foundatioun.”

“25 Sepr. 1532 – The quhilk day, the prouest baillies counsale and communitie granttis till Gilbert Lauder the lands of Petravye in Fife in few (feu), as they that ar patronis to the samyn, in augmentatioun of the rentale of the said chaplainrie, viz. for xxvi merkis, that is vj merkis mair nor it wes wont till gyf, to be brukit and joysit (owned and enjoyed) be the said Gilbert and his airis, induellaris within the toun of Edinburgh, and granttis till his charter thair of thair commoun seill in the best forme can be maid.”

As it happens, the oldest Pitreavie Writ now in the possession of the Central Library, Dunfermline, dated 29 Oct. 1532, consists of a Notarial Summons issued on the authority of the Papal Nuncio, to authorise the ratification of a charter granting to Gilbert Lauder, burgess of Edinburgh, and his wife, Isobel Mathane, - whom failing, to their son, Henry Lauder, - a feu of the lands and toun of Pettravy.

The above reference to the “rentale of the chaplaincy” – twenty-six merks as compared with the former twenty- raises the vexed question of the value of the lands of Pitreavie.

Throughout the generations the value of Money Scots varied greatly. Till the middle of the 14th century it equalled that of sterling. Thereafter a gradual process of debasement and shrinkage set in, till, by 1600, or thereby, it was worth no more than a twelfth.

On the other hand, in spite of its debasement, it was still the current coin of the realm.

Dr. Chalmers, in his *History of Dunfermline*, writes: -

“Shortly before the Reformation, the whole estate of Pitreavie belonged to a chaplainry in the church of St. Giles, the incumbent of which, with consent of the magistrates, as patrons, feued it for a trifle to one of his nearest relations; one of the many instances in which church property was at that time alienated.....

It was once very large, but now comprehends only about 1200 acres, yielding an average rental of £1800.”

Clearly, there is considerable misunderstanding here.

The statement by Dr. Chalmers that the average rental of the estate of Pitreavie, in his day, was £1800 is, no doubt, correct.

But between the “estate of Pitreavie” and the “lands gifted to the chaplainry of St. Nicholas” there is a material difference.

The estate of Pitreavie latterly included not only the lands of Pitreavie, but all the lands, with the exception of Primrose, that were included in the barony on its second erection, and, over and above, the other lands belonging to the Wardlaws that were not included in the barony. There is simply no comparison between the two.

There were many unquestionable cases of gross nepotism in the transference of Church property, both before and after the Reformation; and it is quite a possibility that there was an element of it here. But it is unlikely to have been on the scale suggested by Dr. Chalmers.

According to the evidence available, the chaplainry of St. Nicholas was estimated in 1532 at £17: 6: 8. To which would have to add the value of the two annual payments to the Chapel of St. Mary, Dunfermline.

In 1608 Sir Henry Wardlaw acquired the lands of Pitreavie from James Kellock and his wife for the sum of 10,000 merks Scots – i.e. £6,666:13: 4 (Scots), or £555 odds Sterling.

The superiority he acquired in 1614 at a cost of 820 merks – i.e. £546:6:8 (Scots), or £45 odds Sterling.

It will, of course, be kept in mind that the figures for 1532 represent annual payments. The early 17th century figures represent purchase prices.

The conjunction of *St. Giles, Edinburgh*, and *Dunfermline Abbey* as joint-participators in the revenues of Pitreavie leads naturally to consideration of their relation to one another.

According to Walcott's *Ancient Church of Scotland*, St. Giles belonged originally to the See of Lindisfarne. Afterwards, it became a "cell" of Dunfermline Abbey. This is confirmed by evidence of later date, such as Arnot's and Maitland's *Histories of Edinburgh* and by long and definite tradition to that effect.

Dr. Cameron Lees, in his *History of St. Giles*, accepts without hesitation the dependence of St. Giles on Lindisfarne, but professes uncertainty about the connection with Dunfermline.

"In the reign of that King (David II)" – he writes – "the great Benedictine abbey of Dunfermline fell heir to much property that had hitherto been in English hands, and it is possible That the patronage of St. Giles passed into the possession of the Scottish monastery; but of this we are uncertain.

In 1393 it belonged to the crown, and Robert III granted it; to the monastery of Scone. To that Perthshire house it belonged for some time...."

That St. Giles was at one time attached to the monastery of Scone is vouched for by contemporary evidence; but the connection was short-lived. What happened to St. Giles after that?

A parish church, even though it were collegiate, could not be independent. It must be subject either to a monastery or to a bishop.

Admittedly, the evidence of its control by the monastery of Dunfermline – apart from tradition – is scanty.

But, since Dr. Lees wrote, a possibility of evidence has become available through the publication by the Carnegie Dunfermline Trust of the Regality of Dunfermline Court Book (1531-8).

It was, as has already been indicated, a common procedure at that time for such a court, when unable, on the evidence submitted, to reach a finding, to appoint arbiters to meet with the parties in an appointed church on a Sunday, or on two, if that was found necessary. Usually the church appointed for the purpose was the parish church of Dunfermline – but not always.

When another church, subject to Dunfermline Abbey, was found better suited to the convenience of the parties – Burntisland, for instance – the meeting was held there.

On 1st December 1534, the Regality Court of Dunfermline was confronted with a case of unusual difficulty – partly because of the standing of the families concerned, and partly because of the unusual local feeling that had been engendered.

The concern of the court is reflected in the unusual list of arbiters selected: - The Earl of Rothes, Lord John Lindsay, Sir James Colville, Sir Peter Crichton, the Prior of the Metropolitan Church of St. Andrews etc.; and, to avoid the possibility of trouble from popular feeling, it was resolved that the church selected for the meeting be on the south side of the Firth.

As most of those concerned were resident in East Fife, this involved no great hardship; and the monastery had at least half-a-dozen churches on the south side – all, unquestionably, under its control – any one of which might have served the purpose.

The interesting fact, from our point of view, is that the choice fell upon St. Giles.

If, as tradition has it, St. Giles was also subject to the monastery of Dunfermline, the choice is perfectly intelligible and needs no explanation.

But if the monastery had no control whatever over it, then the court's peremptory instructions to the parties concerned to meet there on a Sunday – possibly enough two – without, apparently, permission being either asked or given, seem to require a considerable amount of explanation.

The full story of Henry Wardlaw's life cannot be told here. A full and detailed account if it is to be found in John C. Gibson's *THE WARDLAWS IN SCOTLAND*, from which the following extracts are taken: -

"There is a charter under the Great Seal dated at Hampton Court , 29 Sept. 1607, wherein the King and Queen, with consent of the Lords of the Secret Council, constitute Henry Wardlaw of Balmule, and his heirs male, Chamberlain of the Lordship of Dunfermline, and hereditary Chamberlain of the Lordship and Regality of Dunfermline for his faithful administration of the office for some years. The King and Queen both subscribe it."

"Henry Wardlaw was knighted at Royston, 22 Oct. 1613, and in a procuratory of resignation of the lands of Pitreavie, dated 20 May 1614, he is designed 'the right honourable Sir Henry Wardlaw of Balmule, Knight'.

On 27 May 1614, Sir Henry had a charter under the Great Seal from King James VI, wherein he is designed the King's *predilectus servitor*, and in which his lands of Pitreavie &c. are erected into a barony, 'for the good, faithful, and gratuitous service' done to the King and for other causes.

In 1616 a burying vault in the Abbey Church of Dunfermline was gifted by Queen Anne to Sir Henry Wardlaw."

"Sir Henry had the gift of a pension of 'ane thousand pounds Scottis' granted by James VI 'for service done' which was 'ratified by the Parliament hauldin in Edinburgh, 1617' The deed of gift had to be produced for the satisfaction of King Charles I in 1625. Besides being Chamberlain of Dunfermline, Sir Henry was Chamberlain of Rosse, Ardmanagh and Ettrick Forest. He was also Receiver General of Rents &c."

"There is a letter of King Charles I, dated Whitehall, 10 November 1626, wherein he alludes to Sir Henry 'who hath bene an old and faithful servant to our late dear father and mother and unto us'.

Another letter, dated 18 October 1627, refers to Sir Henry as 'now in his auld age' He was created a baronet by Charles I, on 5 March 1631."

The record of Sir Henry's death is in the Register of Dunfermline as follows: -

'I Sir Henry Wardlaw of Pitreavie, Knight, being weak and deceised in my bodie, yet praised be God haill and perfyt in spreit and mynd and hes thocht wise to make my will and testament.

First, I commend myself and sawll to the protection of God, houping to be saved by ye preases blod of Cryst Jesus, my Saviour, and after this life to rise again in glory and enjoy full fruition in ye heavens. I nominate ... (then follow provision for members of his family).....

He left `for ane support and help of the building of the New Kirkes of Edinburgh £1333; 6: 8. Item: to be delyverit to the primus and regents of the College of Edinburgh to buy buikes, £333: 6: 8. Item: to the poor householders of the town of Edinburgh 1000 merks. To the Hospital at the fuit of Leith Wynd £1000.

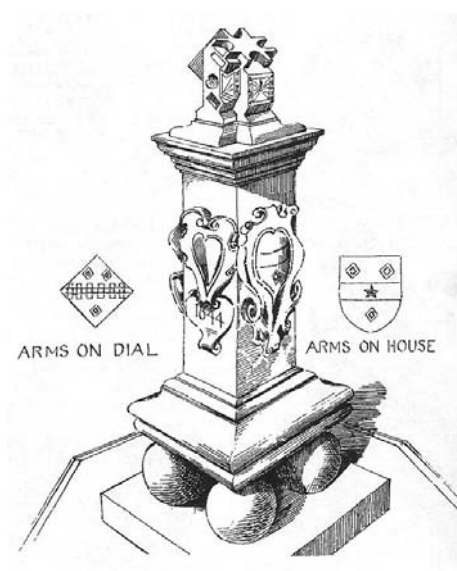
He also left money to the Grammar School and to the poor householders of Dunfermline.....

He states that `this money above written is lyand in ane privie pairt of my studie wtin ye chalmer of dais whereof my wife hes the key`.

He ends with `The Lord bless you and be with you all` and then states `I desire to be known of none till it please God to call me`.”

Sir Henry Wardlaw, 1st Baronet of Pitreavie, was succeeded by his eldest son, Henry. (1637-1653)

Educated at Edinburgh and graduating therein 1612, he appears to have been an Advocate, though little is on record concerning him in that connection. Apart from the fact that he served on Committees of War for Fife in 1646 and 1648/9, he seems to have taken little part in public affairs and the only reminder of him still existing is the SUNDIAL erected by him at Pitreavie, dated 1644.



His name, however, is not likely to be forgotten because of his association with the battle, 20 July 1651, between the Royalists and the troops of the English Commonwealth – officially described as the *Battle of Inverkeithing*, but better known locally as the *Battle of Pitreavie* – the difference in nomenclature being doubtless due to the fact that, while fighting began near Inverkeithing, it ended at the gates of Pitreavie.

There are various accounts of the battle, which is not a particularly easy one to follow. Most Scottish historians deal with it in more or less detail; and not a few local historians have something to say about it – particularly Dr. Stephen, late minister of the parish of Inverkeithing, who, in his *History of Inverkeithing and Rosyth* (pp.359-66), makes a contribution to the subject outstanding in respect of its extensive use of contemporary records and his personal knowledge of the ground over which the battle was fought; and the following notes are largely based on his account of the battle.

Neither Cromwell nor Charles II was present at the battle; though neither was very far off, the Commonwealth forces being under the command of General Lambert and those of the Loyalists under General Holburne.

It is difficult to form any reliable estimate of the number of troops engaged or of the casualties suffered – such figures as are available being hopelessly irreconcilable.

We have, however, Lambert's own word for it that, when fighting began, his forces were numerically superior.

In respect of "intelligence", Lambert seems to have been particularly well served, - so much so as to create suspicion.

"That there was a traitor on the Scottish side is, however undoubted. Cromwell was in touch with an anonymous strategical adviser as to vulnerable points on the Fifeshire coast

Perhaps the secret informer may have been discovered when 10 years later, after the Restoration, it was charged against William Dundas of Magdalens that during the period from 1650 to 1660 he `did joyne with them (the English) at Innerkething and in and about Edinburgh and uther places, and gave his best advyse and intelligence to them all the tyme aforesaid and did act as supervisor under the said usurper`.

Of this charge he was found guilty; and his estates were forfeited and his arms ordered to be torn to pieces."

In generalship, too, the Scottish side proved sadly lacking – almost unbelievably so: -

“General Holburne forsook his army just when his assistance was most needed, taking some cavalry with him and also causing the flight of the Scottish reserve; and Sir John Brown, left to withstand the whole weight of the enemy’s right with about 200 cavalry and two battalions of infantry, was completely overpowered.”

By all honest men”, says Balfour, “he was thought to have played the traitor.”

“On this charge he was tried at Stirling soon after the battle, and acquitted. But such was the feeling entertained against him in the army that he resigned his position.

But all was not yet over. On the level ground the Scots rallied; and a terrible struggle ensued. Surrounded by superior numbers, the Macleans and Buchanans nevertheless refused to give way, and were cut down almost to a man.

This tragic yet heroic conflict that terminated the battle has been kept green in the country’s memory by the call “Another for Hector”, the cry with which eight fearless spirits of the Clan Maclean successively threw themselves between their chief and the foe and were killed, and which, largely through Sir Walter Scott’s skilful use of it in the Fair Maid of Perth, has passed into a proverb.

The pursuit was kept up for a distance of three to six miles. The battle itself was by no means of long duration, the estimates varying from a quarter of an hour to three hours.”

As already indicated, the battle ended in the neighbourhood of Pitreavie and tradition has it that some of the Highlanders pleaded for shelter for themselves and their wounded, but the only response was to have stones hurled at them from the castle walls.

It was at this time that the curse – again according to tradition – was pronounced upon the family of Wardlaw of Pitreavie “that it would melt awa` like sna` aff a dyke”.

Certain it is that, little more than a year afterwards this second laird died, 2 March 1653, and in *Lamont’s Diary* there is an entry as follows: -

“The Laird of Pitreavie, elder, surnamed Whartlaw, departed out of this life at Dunfermling and was interred there. He dyed suddenlie and, as it was said by some, the last word he spake was ane oath.” A very different man, clearly, from what his father was.

He was succeeded by his son Henry, the third Baronet, (1653-1654) who died within a year of his succession; and so ended the direct male line.

His sister became heiress of Pitreavie and, by marrying her cousin, Sir Henry Wardlaw of Balmule, the two estates, Balmule and Pitreavie, were merged in one.

Sir Henry Wardlaw, the fourth Baronet, (1654-1680) is best known through his gift of the so-called PITREAVIE HOSPITAL.

Mr Gibson in his *Wardlaws of Scotland* refers to it as follows:-

“He founded in 1675 a hospital at the village of Mastertown, called the Pitreavie Hospital, for the benefit of four widows, and to raise the money for it, he burdened a portion of the lands of Mastertown.”

Dr. Chalmers, in his *History of Dunfermline* (i. 454.) gives a much more detailed account: -

“In the year 1675, Sir Henry Wardlaw of Pitreavie, Baronet, `for implementing and fulfilling of several vows, promises and engagements, made by him before God, after great mercies received, and for certain other good causes, motives and considerations`, instituted an hospital at the village of Masterton, in the south-eastern part of the parish; a house of four rooms, still remaining, in favour of four widows, `women of honest fame, relicts of honest husbands, who live on the ground of Pitreavie, or other ground belonging to him and his successors`, and, failing widows of this description, such other honest women as the patron shall please to prefer.

Each of the widows was to have a chamber in the hospital and six bolls of meal yearly, or one-half oats, the other bear, at the option of the patron.

The eighth part of the lands of Masterton was burdened with the provision of these twenty-four bolls victual.

In consequence, it is supposed, of the investigation referred to in the note below, about a hundred years after this period, and the sale of Primrose farm, part of Pitreavie lands, to the Earl of Elgin, a new arrangement was made, whereby each of the widows has still a room at the village of Masterton, if she choose to occupy it, one half-boll of meal, paid in kind, on the first Monday of every month, and two pounds yearly of money, paid at Martinmas.

Part of the victual is furnished by Lord Elgin, as a burden on Primrose, and the remainder of the provision by the Pitreavie estate.”

The note, above referred to, is as follows: -

“In 1764-66, the heritors and magistrates, on the hand, and the kirk-session and presbytery of Dunfermline, on the other, with the approbation of the General Assembly, instituted an investigation into the management of Pitreavie’s Hospital, on an allegation `that, for a great number of years, the hospital house were allowed to become totally ruinous, the vacancies were not supplied, nor the annuities paid`.

This investigation the proprietor, then Robert Blackwood, Esq. Advocate, resisted, chiefly on the ground of the parties having no jurisdiction in the mater; the deed of mortification `discharging all judges or ministers, civil or ecclesiastical, to meddle therewith in any sort`.

The process was raised, first before the Sheriff-Substitute for the district of Dunfermline, and afterwards carried by the proprietors, by letters of advocation, to the Court of Session, and that court found in substance the patron accountable to the parties and ordained him to account accordingly, and otherwise to fulfil the terms of the deed of mortification.

The decision was founded mainly on an act of Parliament, passed in the reign of Charles I, anno 1633, empowering bishops of the diocese and ordinaries, in place of whom presbyteries have come to judge in the first instance, and to compel the right application of all pious donations and mortifications.

The Presbytery Records of that period (Vol.9th.) contain ample details on the subject.”

Sir Henry Wardlaw, the fifth Baronet, (1680-1695) does not seem to have taken any particularly active part in public life and there is little on record concerning him.

He was succeeded by his eldest son,

Sir Henry Wardlaw, the sixth Baronet. (1695-1703)

He married at Edinburgh, 13 June 1696, Elizabeth Halket, second daughter of Sir Charles Halket, Baronet of Pitfirrane, a lady of great accomplishments, regarded by many as the authoress of a historical poem, or ballad, entitled “Hardyknute”, relating to the invasion of Scotland by Haco, King of Norway, at Largs, Ayrshire, in 1263.

Dr. Chalmers, who deals with the question at considerable length (i. 297-8) sums up as follows: -

“Whether Hardyknute really proceeded from the pen of Lady Halkett is disputed, some ascribing it to her brother-in-law, Sir John Hope Bruce of Kinross, and others thinking it to be far more ancient than either of them.

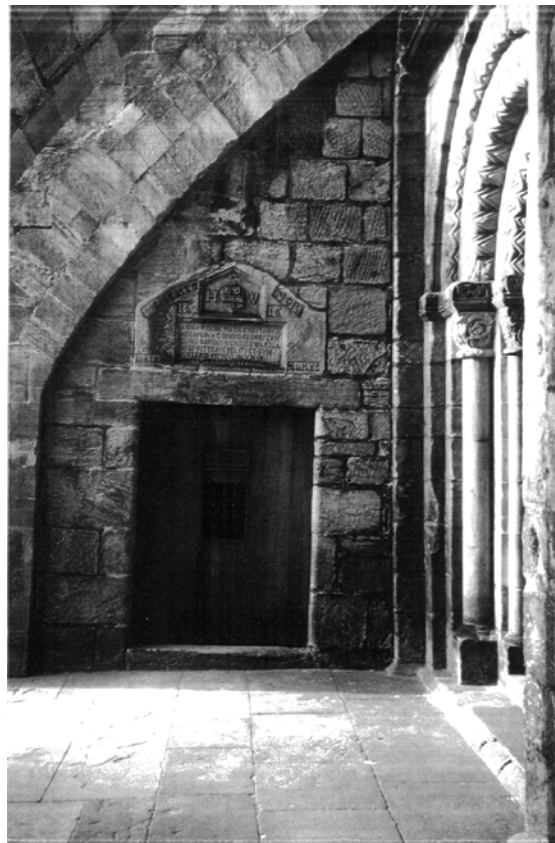
The controversy is not likely to be now satisfactorily settled. Each of them, it would appear, disclaimed the authorship.... The lady `pretended she had found the poem written on shreds of paper! And the gentleman `that he had found it in a vault at Dunfermline, written on vellum, in a fair gothic character, but so much defaced by time, that the tenth part was not legible`”

Sir Walter Scott, who declared that it was the first poem he ever learnt – the last he would forget; without giving a positive opinion as to the authorship, although seemingly favourable to the claims of the lady, pronounces decidedly against its antiquity.

Of this lady Mr. Gibson says definitely that she was interred in the Wardlaw family vault at Dunfermline Abbey.

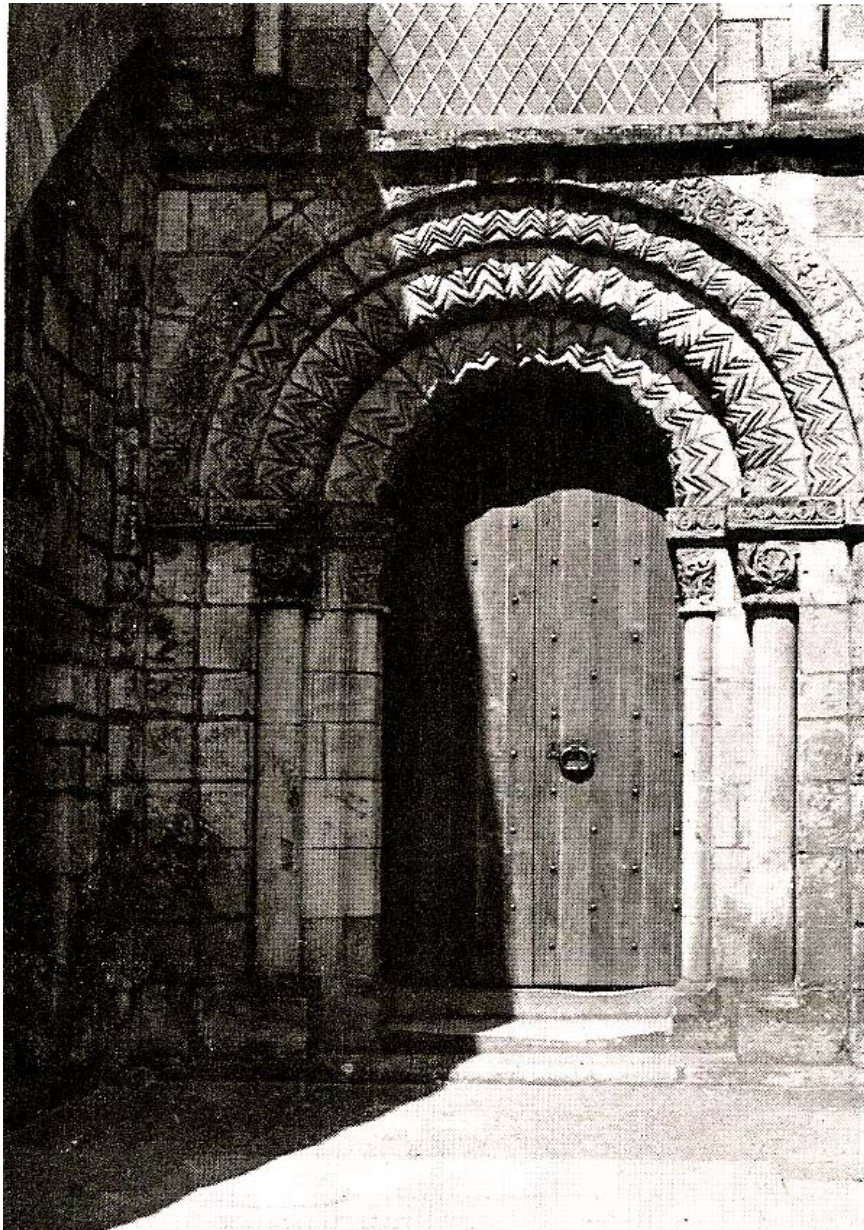
It may be remembered that, in dealing with the first Baronet of Pitreavie, mention was made of a gift to him by Anne of Denmark in 1616 of a burial vault between two of the south buttresses of the Nave.

Following the Boer War, it was resolved to erect a memorial to local men who had died then, on the south wall of the Nave – opposite, as it happened, to the Wardlaw Vault.



Henry Wardlaw, of Pitreavie, Esquire. (Early Illustrations)

The workmen being puzzled about certain features of the wall, the matter was referred to the Office of Work, whose men disclosed a beautiful Norman Arch, in almost perfect preservation, - the original Processional Doorway of the Nave, with striking resemblances to one at Durham.



Processional Doorway.

According to Mr Gibson, there were nineteen Wardlaw Baronets; but the sixth was the last to own Pitreavie.

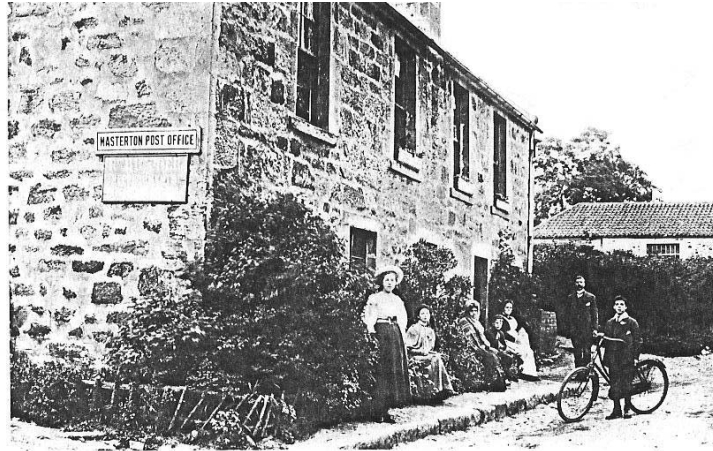
As already indicated, he sold the estate, 19 March 1703, to the Earl of Rosebery.

PITREAVIE CASTLE

The best description of this castle or mansion house is to be found in *THE CASTELLATED AND DOMESTIC ARCHITETURE OF SCOTLAND* by Messrs. McGibbon and Ross Vol. II P.540. Dr. Ross is of opinion that the builder was the First Baronet and Mr. Gibson confirms this.



THE LANDS OF MASTERTON



Masterton Village

There is this to be said for taking the lands of Masterton first, that their story reaches further back than that of any of the others – back beyond the time when charters came into use in Scotland, - back to the time when the Saxon Royal Family of England landed at St. Margaret's Hope, in the immediate neighbourhood of what is now Rosyth Naval Base. The course their flight had taken is variously accounted for. One version is that they wished to return to the Hungarian Court, from which they had come to England but, under pressure of heavy weather, had been driven into the Firth of Forth. Another, quite as plausible, is that Malcolm Canmore, then King of Scots, had, as a young man, fled to the Saxon Court of England on the death of his father Duncan, who had been defeated by Macbeth. He had, in fact, been resident there a considerable time; and, when Edgar and his mother and two sisters were faced with the necessity for flight, it was not unnatural that they should think of him.

Not quite sure of their reception, it was in accordance with the spirit of the times that they should keep a look-out for favourable omens; and when, as they were approaching the land, five sea-birds were observed over-head in the form of a cross; and when, later, on the sails being lowered, the birds landed on the rigging in the same formation, their hearts were much uplifted and they set out on foot with increased hope for Malcolm's Tower at Dunfermline.

The five birds, it is worth noting, were afterwards embodied in the Coat of Arms attributed to Edward the Confessor and St. Margaret – originally sea-birds, then doves, afterwards that heraldic monstrosity – martlets – birds without legs.



Wearied, as they no doubt were, after a long voyage in so small a vessel, the ladies rested for a time on a great stone afterwards known as *St. Margaret's Stone* – a short distance from the entrance to Pitreavie Castle, on the west side of what is now the road from Rosyth to Dunfermline.

Afterwards, as land came into cultivation, a farm in the immediate neighbourhood was given this same name and, like Masterton, was one of those eventually incorporated in the barony.

Soon after their arrival at the Tower – one of the oldest royal residences in Scotland that can be confidently identified – Malcolm married Margaret, the elder daughter, in a little Celtic Church whose foundations, with its belfry and holy well, can still be seen under the floor of the Nave of Dunfermline Abbey.

Both in Hungary and in England Margaret had been accustomed to the Roman rites and, not taking kindly to the rites observed in the Celtic Church, she prevailed upon her husband to have another church built in the immediate neighbourhood where the service would be such as she had hitherto been accustomed to.

The difficulty was to find an architect, or master-mason, capable of building such a church. There were dry-stone buildings in Scotland before this date; but few, if any, of stone and mortar. The little Celtic Church in which they were married – the date of it can only be a matter of conjecture – had stone foundations, but is unlikely to have been built of stone and mortar.

Faced with this difficulty, their thoughts turned either to other Saxon refugees like themselves who had sought refuge in Scotland, particularly in the Lothians; or to the possibility of inducing a mason to come north from England.

In any case, the difficulty was overcome; the desired church was built; and in the monastic chartulary we find reference to a man, Aelric (Aelricus) by name, presumably a Saxon, described as a master-mason (Magister-cementarius), in possession of the lands of Ledmacduuegil – the spelling varies – in the neighbourhood of Dunfermline; - an entry which leaves little room for doubt that these are the lands now known as Masterton (Maistertoun).

The whole question is dealt with at considerable length in Dunfermline Abbey (pp.215-8) in the light of an old tradition that these lands were given to a master-mason in recognition of work done at the monastery.

The conclusion there reached is confirmed by a letter to the writer of these notes by Mr. John Harvey, author of *Gothic England* and recognised the outstanding authority on early ecclesiastical architecture, as follows: -

“You are certainly right in suggesting that “Magister-cementarius” is equivalent to “Master-mason” and that such a master was the nearest equivalent to an architect. I have looked up your references in the Dunfermline “Registrum” (chartulary) and I have not the slightest doubt that Aelricus was the “architect” of the church of Dunfermline in the time of Malcolm Canmore.”

The change of name from Ledmacduuegil to Maistertoun was doubtless due to the fact that, in time, people got to know and speak of the place as that where the master-mason lived.

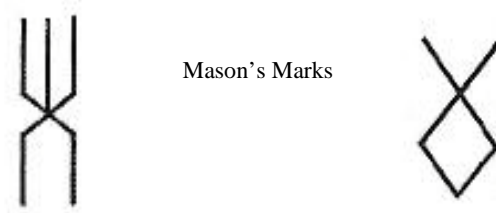
Later, Aelric’s successor adopted the name of their lands as their surname, becoming known as the Mastertons of that Ilk.

“In 1422 William of Masterton, Laird of Dalis (Dales), quite possibly a descendant of the mason, resigned all his lands into the hands of William, Abbot of Dunfermline, and dedicates to God, and bestows on the monks of the Holy Trinity there, all the said lands for the salvation of his own soul and the souls of his predecessors and successors. The Church already possessing the superiority, the rights of superior and owner once again merged in the same hands – not now the king’s, but those of the Church.” (Dunfermline Abbey, pp.217/8)

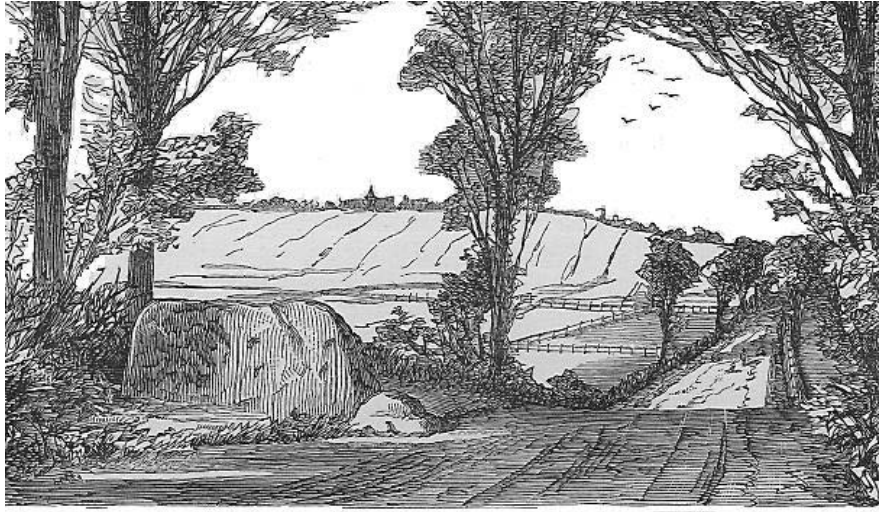
Still later, the lands were divided into eighths – in consideration, one would like to think, of prospective owners who should not afford a larger holding.

Following the Reformation (1560), the superiority of the lands “in terms of a decree before the lords of council” fell into the hands of John Pitcairn of that Ilk, a brother of the Commendator.

Later, they formed part of the “temporal lordship” of the Regality of Dunfermline – the wedding-gift of James VI to Princess Anne of Denmark.



THE LANDS OF ST. MARGARET'S STONE



The explanation of the name has been given above.

One of the Pitreavie Writs now in the Public Library, Dunfermline is a charter, dated 3 Nov. 1607, by John Galrig, with consent of Agnes Anderson, his wife, and David Anderson in Prymrois, his father-in-law, to Henry Wardlaw of Balmule of one-half of the lands of St. Margaret's Stone. From various sources these Galrigs (or Galriks) are known to have been in possession for many years of land in this neighbourhood.

On 2 Nov. 1536, another John Galrig appeared before the Regality Court of Dunfermline on a charge of disturbance of the peace and man-handling a woman to the effusion of blood.

“The method adopted in dealing with this case was one which was in frequent use, appointing a few `honourable and discreit` men to act as arbiters; putting both parties to the dispute on oath `by the faith in their bodies, with their hands on the evangels` to abide by the decision reached by the arbiters; all of them to convene for the purpose in the parish church of Dunfermline on Sunday afternoon at two o'clock, a time limit being set within which a decision must be reached, usually eight days, or it might be before a certain specified date such as the Vigil of St. Andrew.

Occasionally the hour of meeting was on the Sunday forenoon, and the place the Church of Burntsiland, or St. Giles Church, Edinburgh.....

This method of dealing with a matter in dispute, known as a Love Court, probably from the frequent use of the words `amicable compositouris`, seems to have met with much success.”

(Regality Court Book of Dunfermline. Pp.177/8)

There is an interesting connection between the lands of St. Margaret's Stone and a certain John Durie, at one time a monk of Dunfermline – a cousin, or nephew, of the last abbot, George Durie.

On the eve of the Reformation, he became suspect in respect of the new teaching. Tradition has it that the abbot immured him between two walls till he died. But that is quite without foundation. He became an outstanding preacher of the New Faith and was for some time minister of St. Giles Edinburgh.

It seems to have been the case, however, that he did not receive at the time either the “portion” that was his due as a monk, or the “pension” that was given to the other monks of Dunfermline on their dispersion. To correct this injustice, the king granted: -

“to oure weil-belovit John Durie, minister of Chrystis evangill, sum tyme ane of the conventuall brethir of our said abbay, and to Josua Dury, his sone, and to the langer levar of thame twa, for all the dayis of thair lyftymes, all and haill ane yeirlie portion and pension of the soume of 66 pundis 13s, and 4d, in place of his portion habite sylver and utheris dewties aucht to him out of the said abbay befor the dispersion of the brethering thairof.”

Power was given to the recipients to transfer the said gift at any period of their lives, “etiam in articulo mortis”.

For the annual payment referred to, the lands of St. Margaret's Stone were drawn upon to the extent of £10: 4: 6.



THE LANDS OF PITBAUHLIE

Among the early possessions of Dunfermline Abbey, Pitbauchlie is frequently referred to. David I, William the Lion and Alexander III all make mention of it; but only in a general way. The first mention of a specific nature occurs in the time of *SIMON*, who was about from 1267 to 1275.

According to the Chartulary, he gave to *Richard*, his cook, one-half of the lands of Pitbauchlie – the *reddendo* (the services to be rendered for the holding by the vassal to the superior) consisting of the annual gift of a pair of spurs on the anniversary of the Translation of St. Margaret; - i.e. the transference of her body from the church which Malcolm had built for her (Aelric's Church), where she had first been buried, to the new Shrine erected in her honour at the east end of the Conventual Church.

We have it on the authority of Fordun, the historian that Simon was deposed “for obstinacy and crossness to the poor”

To judge by the above, he seems to have been generous enough to his cook. And yet there is little occasion for surprise. The office of Cellarer – in some ways comparable – was thought honourable enough for the holder of it to be eligible for the highest office of all, that of Abbot, as happened with Simon's immediate predecessor, Matthew.

Both were, no doubt, liable to unfavourable comment.

On one occasion, Bishop Malvoisin of St. Andrews went the length of depriving the Abbey of Dunfermline of its right of presentation of the churches of Colinton and Kinglassie on the ground that he was dissatisfied with the quantity of wine provided for his evening collation.

It was urged in defence that the bishop's own attendants had consumed the wine.

The cook, it might be contended, had responsibilities even greater.

So far as one can judge, there can seldom have been more than fifty monks in residence in Dunfermline. But there were many within the precincts who were not monks – chaplains in attendance on the twenty altars in the two churches, scribes, teachers and others.

Outwith the walls there were the Almshouses at the Burgh-Ports; the Hospitium for the reception of pilgrims and, above all, the great guest-Chambers.

It is on record that Edward I of England, with his retinue, spent a whole winter there and, by way of excuse for setting fire to the buildings on his departure, maintained that the Scottish nobles had been in the habit of gathering there to plan their forays into northern England. It is to be remembered, too, that two Scottish kings were born there – events suggestive of considerable demands on hospitality. To all of which must be added remembrance of the simple, but unescapable, fact that, in winter, there was little but salted food available – cattle being then so lean as to be scarce worth killing.

In the light of considerations such as these, it is easier to understand the abbot's recognition of the services of the monastery cook. And if the gift should still seem unexpected, it is worth remembering that the lands of Pitbauchlie were then in a vastly different state of cultivation from what they are today.

Hugh – a later abbot (1309-1315) confirmed the gift of *Mariote*, daughter and heiress of Richard, the cook; the Reddendo being still the same.

Still later, Abbot Richard de Bothwell (1445-1470), in the year 1456, granted that same half of Pitbauchlie to *James Robertson*, cousin and nearest heir to the deceased Mariote.

About this time, David Fyn had a tak of the teind-sheaves of Pitbauchlie, and Marjorie Fyn and John, her husband, a precept of sasine of the lands – both halves, apparently – and Henry Wardlaw acquired them in 1606, though no indication is given of who then held them.

With variations in spelling, the name is frequently found in connection with ownership of lands near Dunfermline about this time. Thomas Fyne was a depute-bailie of regality in the fifteen-thirties.

Robert Pitcairn's sister Agnes married John Phin of Burntisland and by him had two sons, Patrick and David.

They inherited the lands of Limekilns and Gellet which Robert Pitcairn as Commendator, had acquired during his period of office; and David, in addition, inherited from his father the lands of Whitehill and Hillside in the parish of Aberdour.

Towards the close of the 18th century, there was also a Captain Fynn who was Laird of Pittencrieff. It was he who built, or restored, the upper arch of the double-arched bridge in Pittencrieff – the under-arch having been built by Anne of Denmark in 1611.

THE LANDS OF PITCORTHY

Like Pitbauchlie, Pitcorthy was an early gift to the monastery, a gift confirmed by one king after another. But definite information concerning it in the early days is disappointingly small.

The earliest known reference, 1531, speaks of “the tenants” of Pitcorthy. It is, of course, quite a possibility that both superiority and ownership may have remained with the monastery and that the lands were worked by tenants.

What we do know is that, on the approach of the Reformation, Catherine Sibbald, the unofficial wife of George Durie, the last abbot, got a feu-charter of East Pitcorthy; that their eldest son, Henry, had both East and West Pitcorthy, which, according to a Pitreavie Writ, now in Dunfermline Library, fell to his son and successor, George Durie of Craigluscar, 4 March 1611; and that from him they were purchased by Henry Wardlaw.

With regard to the “tenants of Pitcorthy” of a somewhat earlier date a certain amount of information has become available through the publication by the Carnegie Dunfermline Trust of the Regality Court Book of Dunfermline (1531-38).

There, under date 7 Dec. 1531, they are charged with carrying their grain to another mill than that to which the lands were “thirled” (astricted).

Under conditions then prevailing, such a charge was almost certain to be accompanied with a considerable amount of bitter feeling – with the result that the case was repeatedly adjourned by the court – till 11 Jan; 5 Feb; 11 April; and the last day of May; after which nothing more is heard of it – the matter, one imagines, having been settled out of court. But one definitely gets the impression that the court was reluctant to come to close quarters with it.

This system of astricted multures was, in fact, a running sore for many generations and no understanding of early Scottish agriculture is possible without some knowledge of it.

A mill, equipped with mill-lade and grinding stones, was a valuable property – the stones, in themselves, being frequently a serious consideration because of the distance that might lie between the mill and a suitable quarry, and (also because of) the difficulties of transport. One

gets the impression that the stones had often to be brought home travelling on their rims like the wheels of a cart.

If the superior, clerical or lay, wanted to mill for his sole use, the question of payment did not arise.

But if the mill, provided by the superior, was to be available for the grain of all his tenants, it became usual to make tenure of the land conditional upon all the grain being sent to the superior's mill – the charge for grinding, known as *multure*, being paid either in money or in grain.

The arrangement, in itself, was a natural enough one.

Few of the tenants, one imagines, were prepared to build a mill for themselves, or needed it for their exclusive use. Nor was it essentially unreasonable for the superior to try to recover his outlay by making a charge for the use of the mill.

Unfortunately – particularly, one imagines, when the mill was sublet to a tenant – there was a tendency for the miller, having a complete monopoly, to raise his charges more or less at will, until, in time, they came to be out of all proportion to the original cost eg. of the buildings or the labour involved; - with the result that payment of multures became a common source of trouble.

One of the first reactions of the tenants to a rise in multure rates, particularly when the holding was a small one, was to revert to the old-fashioned hand-mill. But not only was this contrary to the conditions of tenure of the land; it was an express violation of an Act of Parliament which provided that “no man should presume to grind wheat, mixed grain or rye without hand-mills, unless compelled by storm or lack of mills”.

It is not to be too readily assumed that all lands were so “thirled” to a particular mill, as the following extracts from the Chartulary of Lindores, in Fife, makes clear : -

“John of Scotland, Earl of Chester and Huntingdon, grants that when the monks wish and are able to make mills on their lands none of my successors shall impede the men residing on their lands from going freely and quietly to the mills ...

Malise, son of Earl Fertheth, and brother of Earl Gilbert ...grants to Lindores ... that monks and their men, who hold the aforesaid land of the monks are entitled to grind their corn at the mill without any multure ...

Robert Griffin and Mabel, his wife, grant to the monks that they and their men ... Shall be quit of multure and of the work of the mill...”

Moreover, in the Foundation Charter of Lindores there is a reference to two mills – a mill which the Earl gives to the monks, and one for his own use, concerning which he makes the stipulation that “if my own mill shall not be able to grind, I shall grind my grain at their-mill without multure; and if the mill of the monks shall not be able to grind, they shall grind their grain at my mill without multure”.

But these exceptions notwithstanding, the fact remains that many lands were astricted to a particular mill; that the law remained in force until comparatively recent times; and that it was in simple truth a running sore.

One of the earliest recorded instances of multure trouble is that concerning the Mill of Balmule in the parish of Aberdour – not to be confused with Balmule N.E. of Dunfermline – when William, abbot of Dunfermline, Henry, prior of Culenros (Culross), Peter de Ramsay, who afterwards became bishop of Aberdeen, John de Haya, sheriff of Fife, and Archibald de Douglas had to be called in as adjudicators.

Even with such heavy artillery brought to bear on the dispute, the outcome was no more than a compromise. The multures were commuted for an annual payment of eight shillings, and the protesting proprietor given the right, to erect a mill of his own.

The Abbey of Inchcolm, which had the superiority of the lands, got security for its share of revenue from the mill, whilst the tenant of the land in question was released from certain feudal services such as supplying mill-stones to the mill.

A somewhat similar instance occurred in 1281 when the abbot of Dunfermline, as sole judge-delegate, by apostolic authority, and his commissary, the Dean of Christianity, of Aberdeen, and Master of schools of the same place, had to deal with a dispute between the abbot and convent of Lindores and the prioress and convent of Elyoch. The prioress was charged with having defrauded the abbot for thirty-four years past by preventing tenants of her priory from paying multure. With the higher members of her convent, she was for this suspended by the judges from “entering the church”; and, “having a wounded conscience with regard to this”, she eventually agreed that, so long as they had no mill of their own, the tenants would pay multure to the abbot’s mill; but, after they had a mill of their own, they would pay three marks of silver at two terms of the year.

In the Regality Court Book of Dunfermline already referred to, no fewer than three cases of the sort had to be dealt with, - all of them referring to Sir Henry Wardlaw's own mill – known as *Meldrum's Mill* – at Balmule, N.E. of Dunfermline.

In the first, the finding was that, so long as the miller gets his multure, he is under obligation to maintain the buildings in water-tight and satisfactory condition, so that the grain brought to him does not suffer in his hands.

In the second, it is decreed that the farmer's estimate of grain lodged is to be accepted – not the miller's.

In the third, the miller is charged with retaining, and thus depriving the farmer of, the shealings or husks; but was absolved of the charge.



THE LANDS OF PRIMROSE

In one of his charters King David I refers to Primrose as a gift to Dunfermline Abbey by his youngest brother Edgar.

But, apart from an occasional reference to rental values, the chartulary has nothing to say about it.

From various sources, however, we gather that it came into the possession of the Halketts of Pitfirrane in 1557, and that, on 27 Dec. 1580, the king confirmed a charter to Patrick Halkett and his son George of the lands of Primrose and Knokas (Knockhouse) – which the said George already had in assedation (lease).

It was doubtless from the Halkett family that Henry Wardlaw acquired Primrose, though no trace of the transaction can be found.

These, then, were the lands that, in addition to those of Pitreavie, constituted the barony of that name.

But, before entering on consideration of what a free barony really was, it may be well to note the somewhat unusual fact that, in this case, there were two deeds of erection.

The first, dated 27 May 1614, makes no mention of any lands save those of Pitreavie. We know that, by this time, Henry Wardlaw had acquired the ownership of all the lands that were later incorporated in the barony; but in none of these purchases is there any reference to superiority, and, without superiority, it is doubtful if they could become an integral part of a free barony.

The second is dated 16 March 1626 and, by that date, he had presumably acquired the superiority of all of them, for, on Sir Henry formally resigning the first deed of erection, the king issues a second in which all the lands, with their superiority, are mentioned by name as constituting the free barony of Pitreavie.

WHAT IS A FREE BARONY?

Though more or less obscure today, the term conveyed a definite enough idea to the minds of contemporaries; and even today one or two things can be said with more or less confidence, such as: - that the erection could only issue from the Crown; that the gift conferred a new dignity on the holder on the lands in question; that it added a new significance to the lands themselves, constituting them a unit of government within the feudal system; and that, by accepting the gift, the owner became responsible for “ordinary” justice within the bounds of the lands concerned.

It may also be taken for granted that there was no uniformity as to size, and that all such holdings were heritable possessions.

The difficulty begins when it comes to consideration of the rights and powers entrusted to the barony – courts.

Some of the earlier charters of erection make specific reference to rights and powers, thus conveying the impression that the court had none beyond these mentioned. Later charters, as a rule, refer simply to erection

Unfortunately, there is little definite information to be gleaned from other sources.

Historians frequently make mention of the right of “furca et fossa” (pit and gallows); but they also draw attention to the fact that, by the 17th century, cases in barony-courts involving “life and limb” were becoming rare.

Professor Dickinson, in his *Court Book of the Barony of Carnwath*, the latest authoritative work upon the subject, describes the powers conferred upon the courts as “a slice of the King’s authority” – not one comparable with that entrusted to Regalities and Earldoms, for example – but a real slice none-the-less.

All, however, agree that, with the growth of royal power, and the development of such bodies as the Court of Session, free-baronies began to fall into desuetude long before the passing of the Act of 1747, which put an end to such judicatories.

Unfortunately, no records of local barony-courts seem to have survived; but, with an erection-date as late as 1626, it is doubtful if Pitreavie would have so very much to put on record.

Professor Dickinson rounds off his study of the question with an apt quotation from Sir Walter Scott: -

“Readers of the *Waverley* will recollect that the baron of Bradwardine, though still infest with *furca et fossa*, was `more pleased in talking about prerogative than in exercising it`; and that the highest exercise of his jurisdiction was to imprison `two poachers in the dungeon of the old tower of Tully-Veolan, where they were sorely frightened by ghosts, and almost eaten by rats`; or to put an old woman in the jogs for saying `there were mair fules in the laird’s ha` house than Davie Gellatley`.”

Roughly, the present position, as regards ownership, of the lands above-mentioned is as follows: -

Masterton -	The Beveridge Family.
St. Margaret’s Stone -	Mrs. Jackson and Wm. Ferguson & Son Ltd.
Pitbauchlie -	The Beveridge Family.
Pitcorthy East - West -	Mr. Joseph Esson. Pitreavie Golf Club and Mr. J.T. Harley.
Primrose -	Sold by Robert Blackwood to the Earl of Elgin in 1765 – now owned by Mr. J.R. Auchterlonie.





Seal of the Abbey of Dunfermline

About 1200