

Researching the past

Without researchers to delve into the past, there would be no written history! This section will help you to do your own research, whatever your age. There will be material here for local historians, family history buffs, nostalgia addicts and students of all ages.

Start on the adventure of research and you never know what you're going to find. The project can be as large as the whole history of Dunfermline or as small as the history of your own house. Everyone does research whether they know it or not. When you read a book or article about a subject - you're doing research. When you ask your older relatives about their past lives - you're doing research. When you shop around for the best bargain - you're doing research. It just means 'finding out about things' and that's what we all do as soon as we can pick up objects and see, feel and taste them. We go on doing it all our lives.

Historical research is just one kind of 'finding out about things' and this website is just a start. There's a whole world of information out there waiting to be explored. Much of it is on the Web and the Links page will get you started on the cybersearch. It contains links to archives, museums, libraries, family history sites, publications (for instance, some histories of Dunfermline are on the web) sites about Dunfermline and Fife and useful sites which don't fit into any of these categories

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Sources and Resources

Sources

Primary Sources are manuscripts or printed works which were written at the time they are describing. For instance, if you wanted to find out what was happening in Dunfermline in 1700, you could look at that year's entries in the Town Council minutes, the register of the Bailie Court and the Kirk Session minutes. The wills and testaments of people who died in that year would be primary sources for 1700. Newspapers are a primary source and so are diaries and letters. So are things like contracts, bonds and property deeds. Most primary sources, especially the earlier ones, are manuscripts. Some of them have been transcribed and printed but in most cases you would need to be able to read the handwriting. From the eighteenth century onwards this is not too difficult, but earlier than that you would need to learn the techniques or to know or pay someone who could read and transcribe them for you.

Paintings, drawings and photographs can also be primary sources, although pictures can be affected by artistic licence and digital photographs are easily manipulated. Pictures which are 'artists impressions' of events or scenes cannot be relied upon for authenticity. Plans of buildings and estates are usually accurate and are good primary sources.

Secondary sources are the results of other peoples' researches and are almost all printed as books or pamphlets. They vary in their accuracy and sometimes the information you get from them needs to be checked with a primary source. Sometimes the author has not read the original manuscript properly, sometimes the printer has not read the author's handwriting properly, sometimes the author has repeated what he or she has read in other secondary sources without checking to see whether they were correct. Sometimes the author has reported the facts accurately, but has put a particular 'spin' on them in order to prove a point. This can happen with primary sources as well, of course, especially with diaries and letters. It is as well to think around any information and decide whether the writer had a reason to slant the facts to suit a particular point of view. After all, this happens today with newspapers – the Daily Record and the Daily Telegraph would each report the same incident in a very different way, or a music journalist and a gardening journalist attending the same function would each write about it from the viewpoint of their own speciality.

Resources

So you've read the Web page and you want to go deeper into Dunfermline's history. Where do you find the information you need?

The first step would be to visit the Local History section of the Dunfermline Carnegie Library. Here there is a collection of books, pamphlets, maps and old newspapers. You can search the Library's on-line database of the entire collection, to choose which publications may have the information you want and there is always a member of staff on hand to help. Facilities for using laptops are available.

You might find all you want to know in the Local History Library, that depends on what subject you are researching, but perhaps you need to go further afield and look at some original documents. The Fife Archive at Markinch may have what you are looking for. This archive holds Dunfermline Police

Records for the nineteenth and twentieth centuries, the twentieth century Town Council Minutes and some miscellaneous items dating from the eighteenth to the twentieth centuries. Readers' tickets are issued on production of identification. Facilities for using laptops are available.

Still drawn a blank or have some gaps that need filling in? The next stop is Edinburgh. The National Library of Scotland on George IV Bridge has a huge array of just about every book on Scottish history and other matters that has been published since the eighteenth century, or even earlier. It also holds newspapers and journals and a collection of original manuscripts. The National Library Map Room on Causewayside has a similarly extensive collection of maps of Scotland both local and national and it has a very good website. The National Library issues temporary Readers' Tickets which cover a few days and require some form of identification. For a permanent ticket passport photographs are required. Facilities for using laptops are available at the Library.

The National Archives of Scotland has two buildings, one in Charlotte Square and the main one at the other end of Princes Street in Waterloo Place. The NAS does have a small library of printed books, but its main purpose is to collect and conserve an archive of Scottish manuscripts, some of them dating as far back as the twelfth century. It also has a large section devoted to maps and plans of all kinds and another which holds the records of numerous courts of justice, both local and national. The NAS catalogues can be searched on its website, but here is an overview of the main items it holds about Dunfermline:

Ref B20

Court and Council minutes 16th – 20th century

Registers of Sasines 16th – 20th century

Registers of Deeds 17th – 19th century

Dean of Guild Court Records 18th century

A large collection of miscellaneous items 18th – 19th century

Burgh Accounts 18th – 19th century

Protocol Books 16th and 17th century

Refs NP1/185 – 193 and RH2/1/76 and 77

More Protocol Books

Maps and Plans

A large collection 18th - 20th century

Largely coal mining and railway development, but some estate and farm plans

Ref RH11

Regality Court Records 16th – 19th century

The Regality included many estates in Fife and there is much detail about them

Ref CH2/592

Kirk Session Records 17th – 20th century

Ref CH2/105

Dunfermline Presbytery Records 17th – 20th century

Refs CS8 and CS20

Wills and Testaments proved at St Andrews and Edinburgh

Readers' tickets are issued at the NAS on production of identification. No photograph is required.

Facilities for using laptops are available. Online facilities are also available for digital images of wills and testaments, kirk session records and other manuscripts.

The Royal Commission on the Ancient and Historical Monuments of Scotland (RCAHMS) in Bernard Terrace is a mine of archaeological and architectural information, pictures and plans. Readers' tickets are not issued here but security tags are issued at reception.

For weblinks to all these and other archives, see the Links page. All the websites will give details of location and opening times.

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Northern Graveyard

The Northern Graveyard

The northern graveyard of the Abbey has been used to bury Dunfermline's dead for nearly a thousand years, the area to the south of the Abbey not being used for burials until the early nineteenth century. The small church which existed before the building of the first Abbey church in the twelfth century may have had graves on both north and south sides, but once the Abbey was established the cloisters were built on the south side of the new church, leaving the only the north side to be used for the town's burials.

At first the monks and the people worshipped in the same church, the monks part being the 'choir' at the east end and the people having the western section for their parish church. In the thirteenth century the monks built a shrine to St Margaret at the eastern extremity of their choir. After the Reformation of 1560, which established Protestantism in Scotland, the parish church continued in use but the monks' choir was abandoned and fell into decay. The space within the ruins became known as the Setter kirkyard and a few important people were buried there but it was not in general use for burials. The cloisters also decayed but their site was not used for burials until the early nineteenth century.

Where did all the bodies go?

In order to understand how so many burials could have been fitted into the northern kirkyard over the years there are two main things to keep in mind. In the first place, medieval Dunfermline was a very small town. The earliest reliable record of its size is a 'feu roll' of about 1510 - a list made by the burgh council of all the properties in the town and the feu duty payable on each one. According to this list there were only about 250 domiciles in Dunfermline at that time. In earlier days, before the suburbs of East Port, New Row and the Netherton were developed there would have been half that number or even fewer. If, as is probable, each inhabited building in 1510 contained an average of three families, this represents an adult population of about 1500, and this number had only doubled by the mid-eighteenth century. For a population of that size the northern kirkyard was a perfectly adequate burying ground.

We also need to adjust our idea of what a graveyard should look like. We are used to the Victorian model, with corpses buried six feet down in substantial coffins. The graves are lined up in neat rows with a space between each plot and a substantial headstone to mark the spot. In Medieval and later times the picture was very different. No neat rows here – archaeologists who have dug in old graveyards have commented on the difficulties this caused them. Graves were crammed tightly together, often with the later ones intercutting the earlier. The only common feature is that all were orientated east to west, so that on the Last Day all the faithful would be able to stand up and face Christ, who would appear in the east.

Headstones were only for the wealthy. Ordinary people would have a small wooden marker or no marker at all, so after a number of years no-one would remember the exact position of the grave. Not everyone was buried in a coffin, many were just wrapped in a linen or woollen shroud and if there was a coffin it was knocked up cheaply by the local wright from a soft wood like pine, which would quickly decay. It was standard practice to dig a new grave extra deep so that burials could be piled one on top of another. As bodies, bones and coffins decayed, any remains would sink to the

bottom of the grave, leaving room for many new corpses to be placed in the initial excavation over the years.

If the natural processes of decay were not sufficiently rapid, people had no problem about digging up old graves and starting again. Reverence for human remains is a comparatively modern phenomenon, initiated by the Victorians, who began founding separate cemeteries, where the dead could be guaranteed perpetual rest. Their attitude has been reinforced more recently by the adoption of New Age notions of respect for 'the ancestors'. In former times the graves of the great and the good were revered because these were people everyone wanted to remember. For ordinary folk, once their immediate relatives had joined them they were largely forgotten, so there was no problem with digging up their remains to make space for newcomers. Even in more recent times the practice of re-using grave plots has been universal. Elsewhere on this site is a list of burial plots in the northern kirkyard, assigned by the Kirk Session between 1761 and 1800. Few of these plots are now identifiable, most having been re-used during the nineteenth and early twentieth centuries.

Excavation

In 1992 extensive excavations were carried out in the Abbot House and its garden, which throw considerable light on the early development of the graveyard. The earliest structures on the site was found near the present south wall of the garden and consisted of the remains of two metal-working workshops which were dated as thirteenth century at the latest and were probably in use during the building of the twelfth century church and the thirteenth century shrine. There was no evidence of graves on the workshop sites at that date because the earliest burials would be close to the church building. A third workshop was subsequently built and above it was a layer of glass and worked stone fragments, which may have been dumped there after the sacking of parts of the Abbey by Edward I in February 1304.



Part of a thirteen/fourteenth century gravestone has been re-used in Dunfermline's northern graveyard.



Diamond Cross motif from a thirteenth/fourteenth century grave slab at Culross West Kirk.

A relic of these times still stands in the cemetery – part of a recumbent gravestone carved with a cross motif that was used in the thirteenth and fourteenth centuries. The motif consists of two interlinked crosses with fleur de lys finials and is called a ‘diamond cross’ because of the eight-sided figure produced at the centre of the interlink. There are some complete examples of this type of gravestone re-used as door lintels in the small disused Culross West Kirk. Part of a similar grave slab has been used as a fireplace lintel in the seventeenth century portion of the Abbot House.

During the fifteenth century the cemetery was extended to the north of the site of the early workshops found in the Abbot House excavation. Nine burials were discovered by the excavators and a coin found with them was of a type introduced in 1400. Two other coins were also of fifteenth century date. A number of pins found in the graves suggested that the corpses had been buried in shrouds, except for a two-year-old child who seems to have been buried in a coffin, as nails survived in the grave. The building of the first house on the Abbot House site, probably in the second half of the fifteenth century, put an end to the use of this area for burials. The new building continued the tradition of using the kirkyard as an industrial site, its ground floor being used as a smith’s workshop.

The Kirkyard Dyke

The Abbot House excavations established that the northern wall of the fifteenth century house had been built on the footings of an earlier wall, which was assumed to be the wall of the Abbey precinct. However, the graveyard, in which the house was built, cannot have been within the strict precinct as it had to be accessible to all the townspeople for burying their dead. They and the pilgrims to St Margaret’s shrine also had to pass through it to get to the church. Within the precinct itself the only lay people allowed access were workmen who repaired the buildings and did other manual tasks. Women would have been totally excluded.

Identification of the northern wall of the earliest house as the graveyard wall explains an anomaly which puzzled the excavators. The position of the supposed ‘precinct wall’ was several feet to the north of the monastery wall, which was on the line of the south side of the present Canmore St. The excavators concluded that the present eastern wall of the graveyard is in the same position as it had been in the fifteenth century, so that it and the northern wall formed a right-angled corner into which the Abbot House premises were inserted. If it is accepted that the northern wall was the wall of the graveyard, not of the precinct, the problem of this ‘kink’ in the wall line disappears. It also strongly suggests that the graveyard area predated the laying out of the Abbey precinct, whose boundary had to respect the existing graveyard.

On the first of June 1499 John Orrock entered into a conjunctfeftment (joint ownership) with his wife Janet Kinloch, of his slated house on the ‘Kirkyard dyke’. This phrase is significant because whenever the precinct wall was referred to in early legal documents it was always called ‘the wall of the Monastery’. The Kirkyard dyke was clearly not the same as the Monastery precinct wall. John Orrock’s slated house may have been the Abbot House, or it may have been one of the other properties that stood along the kirkyard wall by the early sixteenth century.

Sixteenth century properties

The first documentary reference which can be fairly confidently assigned to the Abbot House is a sasine of 1519, when William Wellwood inherited from the late John, his father, a slated house on the north side of the High St and another ‘in the street called the Maygate, on the northern side of

the parish church and cemetery'. This house had a 'common vennel' on its eastern side, which was probably the pathway into the churchyard which was discovered on the eastern side of Abbot House during the archaeological excavations.

Wellwood's neighbour on the west was Robert Sharp, whose house re-appears in the record in 1601, by which time it belonged to a tailor called John Drysdale. Drysdale was about to marry his second wife and he infested her in the upper and lower front rooms of the eastern half of his tenement. Nine years later he made over three rooms in the western half to John jnr, his son and heir and a brewhouse, stable and cellar (storeroom) in the eastern half to his other son, who was currently living in Poland. By this time Wellwood's house was in the possession of the heirs of Murray of Perdieu, who is known to have bought the Abbot House and considerably enlarged it.

Further to the west, the tenement next door but one to Drysdale's enters the record in 1574, when James Anderson, also a tailor, granted it to William (a tailor) his eldest son and his future wife. At that time his neighbour to the east (next door to Drysdale) was Andrew Abercrombie and to the west, David Hutchinson. Hutchinson's tenement was partly built over the entrance to the kirkyard. So by the second half of the sixteenth century there were five tenements along the southern side of the Maygate, backing onto the cemetery. What is not clear, owing to the incomplete survival of the records, is the order in which they were built, although the one at the extreme western end, with its pended western half, gives the impression of having been built last and squeezed into the remaining available space.

The Seventeenth Century

None of the properties on the northern edge of the graveyard included a yard and all of them were said to back straight onto the 'cemetery'. Excavation at Abbot House revealed evidence of a garden having been laid out behind it in the late sixteenth or early seventeenth century, but this must have been an unofficial appropriation of part of the ground, which was finally formalised in the eighteenth century (see below).

Unofficial appropriation of garden ground was one thing, but if owners wanted to build to the rear of their Maygate properties they had to ask permission from the Kirk Session. In 1654 the Sharp family had regained possession of the tenement next to Abbot House, when it was bought by the wright Robert Sharp, who requested permission from the Session to erect a back stair and entry on his house. It was granted on condition that 'he keeps the parts under and about the said back entry clean and free from excrements and filth'. Sharp renewed his petition in 1659 and permission was again granted, as long as Sharp never assumed that the ground was his property 'but it shall still belong to the session to bury in it as in any other part of the kirkyard and to take down the pale as they please.'

In the same year Sir Henry Wardlaw of Pitreavie informed the session that he intended to build a brewhouse and bakehouse to the south of his Maygate house and requested land on which to build an oven. The Session agreed as long as the kirkyard was 'not defiled with the blaidrie and filth that is cast out from the brewhouse and bakehouse'.

The mention of 'excrements and filth' around Robert Sharp's back stair is a comment on the standards of cleanliness of the time. Another is provided by an entry in the Kirk Session minutes for 5 February 1643. On that day they ratified their act of 5 September 1641 granting permission to

George Turnbull, James Reid, Thomas Stanhouse, Robert Mudie and James Stanhouse 'to build revels about their burial places for keeping of them clean from those who would defile them with excrements, with provision that the buttresses and kirk walls be not howked nor stirred. The said James Reid having a burial place for himself next to the porch door on the east side thereof, and the said George Turnbull in Broomhall having his room of burial for himself and his next adjacent thereto enclosed with revels, and next to him the said Thomas Stanhouse and Robert Mudie, having their rooms of burial equally between them enclosed with revels'. In 1648 similar permission was given to James Leslie of Pitliver and James Wardlaw of Wester Luscar. All these graves were near the church door and the assumption must be that men who could not last out the long services on a Sunday were slipping out to relieve themselves in the nearest part of the kirkyard.

Drainage

The kirkyard was prone to flooding, which was probably kept under control by the monks before the Reformation, Benedictines being noted for their skill in waterworks. A drain found during the excavation in the Abbot House garden may have been part of their system. By the second quarter of the seventeenth century, however, these arrangements were no longer working and the Kirk Session were receiving complaints from people whose burial plots were flooded in wet weather. By 1641 the situation had become so bad that weavers were washing their webs in the kirkyard floods and the bellman was instructed to throw them out. The Kirk Session ordered a collection to be made to raise money for drainage works and put a mason in charge of them, with instructions to ask Alexander Chalmers of Pittencreiff for permission to get stone from his quarry.

What, if anything, was done in 1641 was ineffective and another attempt was made in 1649, again apparently without success. Finally in 1660 £156 was collected and a drain was built which seems to have solved the problem. References to a 'syver' (drain) in the eighteenth century burial register suggests that there were at least two drains .

The Eighteenth Century

In 1737 the kirk Heritors, who were responsible for major works in and around the church, gave up a portion of the northern end of the graveyard so that properties on the south side of the Maygate could have their own small yards or gardens. The Abbot House, of course, had already unofficially appropriated ground, but in other places burials were removed from the new enclosures and the remains re-buried elsewhere in the kirkyard. It was at this date that the existing north wall of the kirkyard was built.

Report on the excavation at Abbot House

Tayside and Fife Archaeological Journal vol 2 - 1996, pp 70 - 112

Interment of the Dead

From Historical and Statistical Account of Dunfermline by Rev. Peter Chalmers Vol. 1

As the civilized Pagan nations, Greeks, Romans, &c., considered it unlawful to bury their dead within the precincts of their cities, lest their sacred places should be defiled, and generally interred them in the suburbs, and the sides of the highways, the early Christians followed the practice. But in the fourth century, from a mistaken feeling of piety, an attempt was made by them to have their churches used as repositories for their dead, especially for such as had been of eminent Christian

reputation. This was resisted by the Emperor Theodosius in that century, who issued an ordinance, that all who should be guilty of this practice “should be fined in one-third part of their patrimony.” From the superstitious notion, however, that interment in a place of sanctity would be beneficial to the souls of the deceased, aided by the introduction of the Popish tenet of worshipping and doing homage to the dead and their relics, as well as from the idea of its being a great honour to be buried within a church or chapel, or near an altar, the custom of so burying became almost universal among the great, and all who could afford to purchase the privilege. In the thirteenth century and afterwards, it was much prized by the Roman Catholic population, and the once-lettered pavement of our old church, of which some remains still exists, show the prevalence of the custom.

Soon after the Reformation, the Church of Scotland saw the evils of the custom not only in a religious point of view, but as regarded the health, comfort and convenience of the living, and sought to put an end to it.

As early as 24th October 1576, a question was proposed in the General Assembly, as to its propriety. Sessio 7. “Whither if burrials sould be in the kirk or not? Ansuerit. Not ; and that the contraveiners be suspendit frae the benefites of the kirk, quhill [till] they make public repentance.” The enactment, however, does not seem to have been always strictly observed ; for in the General Assembly held in April 1577, there is this record

Sessio 9a. “Anent the complaint made be David Fergusone vpon Mr James M’Gill, Clerk of Register, to the zong Laird of Rossyth, that agains the actis of the Kirk they causit burie the vmquhill Laird of Rossyth in the Kirk of Dumferling, albeit the said David made them foirsein of the said act. The kirk ordainit Johne Durie to warn the Clerk-Register to answer heirto, the first of May nixt to come.”* “The Clerk-Register beand present, declareit that the Proveist and Baillies of Dumfermling agriet to burie the said Laird of Rossyth in the Kirk ; that he was not the cause thereof, submit and himselfe allwayes to the judgement of the Kirk, if any offence be found done by him.” – Booke of the Universall Kirk of Scotland, Ban. Club Edit., Part 1., pp. 378,388 (1839).* Nearly a hundred years after this, an unseemly affray took place in the church-yard, by an attempt to inter another Laird (Stewart) of Rosyth within the kirk, which is thus recorded in the session minutes. The affray is remarkable for the very early hour at which it took place, and the fidelity and alertness of the then ministers in being at their post to oppose the meditated interment, by a forcible entrance into the kirk, and which even a writer was brought from Edinburgh to render legal :- * “24th April 1660. – The act and instrument following, being produced this day, Mr Rot. Kay, and Mr Wm. Oliphant, present ministers of the kirk of Dunfermline, desirit yt it myt be insert in the session-book for yr exoneration, which was consented to be the session. Off the qlk act and instrument the tenor follows:-* “At Dunfermline, the 20 day of Aprile Jajvic and thrie score years – ““The wch day, in presence of me, notar publick, and witnesses, efter-nait compeirit ps~nlie at the kirk-dore of Dunfermline – betwixt 4 and 5 hours in the morning, Mr Rot. Kay, and Mr Wm. Oliphant, ministers, yr who declaired, they were certainlie informed yt the friends and kinsmen of the Laird of Rossyth, deceist, were of intention to bring the corps of the sd laird wthin the sd kirk of Dunfermline, and yt the keys of the kirk-dores were not in the kirk-officer’s hands, but had bein taken fra him yetngt. And yrfore did send and direct yr kirk-officer to Rot. Walwood bailie of the sd brut (who had taken the keys fra him, as they were informed), To desire and require him to give bak the keys of the sd kirk-door, yt they might have ym in yr custodie, who accordinglie went, and made report of his comission thus ; that the bailie said he had not the keys for the present, but had left ym wth the toun-officer, that he

might open the dore this morning to ring the 5 hor bell. Thairfor, beore 5 o'clock came, Johne Laurie, officer, wth the keys, fra whome the sds Mr Rot. Kay and Mr Wm Oliphant demandit the sd keys, wch he altogedder refusit, saying yt yr wth he was to open, the dore to ring the 5 hor bell. And, in the meantyme George Carmichell srvtor to the Laird of Buchanan, and Alexr. Crookshank, writer in Edinburgh, came to the kirk-dore, at whom the sd minister desyred to know yr erand yt tyme of day? Who ansred yt they intendit to keip ye Laird of Rossyth's old buriall-plaic. To the which it was replied by the ministers, yt all burying wthin the kirk was discharged be the General Assemblie in August 1643. And yt yr hade nevir bein any in this kirk since yt tyme. And desyrit ym to forbear fra breaing the kirk-floore, and burying w'hin the kirk. Which they wilfullie refused. And wth 5 or 6 men thrust ymseles in at the kirk-dore. Qrvpon, and vpon the refusal of the sd toun-officer to delyver they keys in manner foirsaid ; And all and sundrie the premisses, the saids Mr Rot. Kay, and Mr Wm. Oliphant, ministers, askit act and instrument, ane or mae, in the hands of me, notar-publict, under subcrywand ; And protestit yt as they were frie, and had no accession to the sd irregular fact, so they myt be frie fra all the evils and consequents yt myt follow yrvpon.* "Thir things were done day, yeir, and plaic foresaid, betwixt 4 and 5 hors in the morning. Before James Marshall, Patrik Anderson, Archibald M'Craich, burgess [es] of Dunfermline ; George Befrage, srvtor to the sd Mr Wm. and Arthere Kay, sons laull to the sd Mr Rot, witness [es] to the premisses called and requyred, sic subscribitur. I, henrie elder, notar-publict, Doe testifie and declare the haill premisses before set doun to be trewlie done, as is above exprest, be this my subscription usuall, H. Elder. Quhilk act and instrument being red, Peter Walker, Provost, declairs yt they medled wth no keys bot yt which properly belonged to the toun. And desyred this to be marked."

There was published in 1610, 4to, an interesting book entitled "The Blame of Kirke-Buriall, tending to perswade Cemiteriall civilitie, by Mr William Birnie, minister of Lanark." "First preached," it is added on another page, "then penned, and now at last propyned to the Lord's inheritance in the Presbyterie of lanerk by Mr W.B. the Lord his minister in that ilk, as a pledge of his zeale, and care of that reformation. Matth. Viii.22." This book was reprinted by the Bannatyne Club in 1834, edited by W.B.D.D. Turnbull, Esq. Advocate.

Burials in Kirks

The following are two acts of the General Assembly, passed "against Burials in Kirks," the latter of which, in particular, the two Ministers of Dunfermline were so anxious to preserve from violation, in the affair of the interment of the Laird of Rosyth. They illustrate the views of the Church in this matter, and the two reforming periods of 1588 and 1643. –There has always been, however, much difficulty in maintaining the observance of them. As they are not generally known, the printing of them here may be acceptable.

"August 1588 – Against Buriall in Kirks. "A Sessiun 5. Forasmuche as in no countrie where anie religioun is allowed, is it permitted that the deid be buried in the kirks; and that, albeit inhibitioun hath beene diverse times made for avoiding of that abuse, neverthelesse, the acts and constitutions of the kirk are daylie, brokin, therefore, the Assemblie inhibiteth that anie person in tyme comming be buried in the kirk ; and that no ministers give consent thereto, but directlie oppone thereto : Certifeing suche persons as sall be the authors and inbringers of the dead to the said kirk, that they sall be suspended from the benefits of the kirk, whill [till] they make public repentance therefore; and the minister that giveth his consent, or dischargeth not his conscience in opponing thereto, sall be suspended from his function of the misistrie. And to the effect this act may have better

executioun, supplicatioun sall be made to his Majestie, that an ordinance may passé by his Hienesse and Counsell, discharging the said buriall within kirks, and siclyke erecting of tombes, and laying of thruches in kirk-yards, under such paines as his Hienesse and Council please to devise.” – Calderwood. Wod.Edit.iv.p.689-690

“Sess. 9. August 11. 1643. - Act against Burials and hinging of Honours, &c. in Kirks.” “The General Assembly, considering the great abuses of burying within kirks, wherein God’s publick worship is exercised, notwithstanding diverse acts of this kirk, prohibiting the same ; and that through toleration thereof, other abuses in hinging of pensils and brods, affixing of honours and arms, and such like scandalous monuments in the kirk, hath crept in: Therefore, for remedy hereof, do hereby ratifie and approve the former acts and constitution made against burials in kirks. And inhibits and discharges all persons of whatsoever quality to bury any deceased person within the body of the kirk, where the people meet for hearing of the Word, and administration of the Sacraments. And als inhibits them to hing pensils or brods, to affixe honours or arms, or to make any such like monuments, to the honour or remembrance of any deceased person, upon walls, or other places within the kirk, where the publick worship of God in exercised, as said is.”

Between these two periods of 1588 and 1643, viz.,-at a meeting of General assembly, held at Dundee on 9th March 1598, when King James VI. Was present, there was the following answer given by him to one of the grievances presented to him on the forenoon of that day :-

“Sess. 5. [Post meridiem.] “Anent burials ; his Majestie thought good that ane supplicatione should be given in to he nixt Parliament, craving that for the avoiding of burials in kirks, every nobleman sould bigg ane sepulture for himselfe and his familie.” Book of the Universall Kirk of Scotland. Ban. Club Edit. P.298. * “Eodem die. “Anent burials. It is ordaynit that no pictures or images be carried about in burials, under the paine of the censures of the Kirk.”

The Presbytery of Edinburgh, at their visitation of Parishes form 1586 to 1601, frequently prohibited interment in churches. In 1598, probably in accordance with the Act of Assembly 1588, they required all the throches to be removed from the Kirk-yard of Leith.This might be felt to be hard by the people, and in the present day would not readily be submitted to ; but, as a sanatory provision, it was wise and benevolent, since these large flat stones tend to obstruct the dispersion of the miasm, arising from the putrefaction of the dead bodies. And, when we recollect the frequency and destructiveness of the plague in early times, both in the towns and rural districts in Scotland, occurring almost annually for many years, and not removed till after 1646 ; and in England also, having raged so fearfully in the metropolis in 1665, which the great fire of London, that occurred in 1666, however calamitous, served to extirpate, by purifying the atmosphere, and by inducing habits of greater precaution for its future prevention, we can not be surprised at our Scottish ministers being so wisely jealous of permitting the putrid remains of any of the dead to contaminate the air of their often ill ventilated old churches ; and while they enjoined those to be consigned to the church yard, taking care that this should be done in a manner, most conducive to the health of the neighbourhood.

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Burials 1760-1800

1772 Aitken Alexander Shoemaker
1775 Aitken Andrew Tenant in Blacklaw
1779 Aitken John Weaver Gutterside
1761 Alexander James Writer
1763 Alexander Samuel Weaver
1792 Alister William jnr Weaver
1762 Allan David Coal hewer at Baldrige
1762 Allan Henry Coal hewer at Baldrige
1767 Allan James Coal hewer at Baldrige
1767 Allan John Coal hewer in Baldrige
1775 Allan Robert Coal hewer
1763 Anderson Andrew Weaver
1763 Anderson James Weaver
1764 Anderson John Brewer
1767 Anderson John Brewer
1770 Anderson John Merchant in Crossford
1785 Anderson Robert Weaver, Netherton
1790 Anderson Thomas Weaver
1763 Angus Mrs
1772 Arnott William
1763 Bain James Tenant in Chapel well
1768 Bain James Multerer of Touch Mill
1780 Bain John Weaver
1790 Bald William Miller
1793 Balfour William Weaver
1797 Bartholemew John esq of Waldridge
1773 Barton Robert Flax dresser
1780 Beath Alexander Weaver
1774 Beath William jnr Baker
1764 Bennett Alexander Weaver
1762 Bennett James Slater
1762 Betson George Baker
1761 Beveridge Adam Weaver
1793 Beveridge James Baker New Bridge D'line
1780 Beveridge James Mr Writer
1764 Beveridge Robert
1768 Beveridge Thomas Brewer
1791 Bifort Thomas Mason
1792 Birrell William Weaver
1761 Bissett John
1768 Bissett William Labourer
1790 Black David jnr Weaver
1779 Black John Mr Writer
1790 Black Robert Wright
1767 Blackwood John snr Merchant
1791 Bonnar James -
1768 Bonner Alexander Feuar in Pittencrieff
1778 Botson David Mr Merchant
1778 Botson David Mr Merchant
1764 Bowie Ralph Weaver

1768 Brand David Weaver
 1771 Brand William Tenant in Halbeath
 1761 Brown William Gardener
 1765 Bruce John
 1772 Bryce James Labourer in Charlestown
 1785 Buldrons John Weaver
 1773 Burt Peter Coal hewer in Berrylaw
 Burials 1760-1800
 1773 Campbell Thomas Coal hewer at Baldrige
 1765 Chapman Lawrence
 1767 Christie Euphame Widow of John Farmer meal seller
 1785 Christie James Brewer servant
 1763 Christie John
 1781 Christie Peter Brewer servant
 1768 Christie Robert Tailor
 1780 Christie Thomas
 1774 Clunie George Merchant
 1765 Coldstream Andrew Clothier
 1780 Couston John Wright
 1768 Couston Robert Merchant
 1793 Couston Robert Baker
 1791 Crichton George Mason
 1793 Crichton William Mason
 1780 Croll Colin Reedmaker
 1775 Cumming Andrew
 1791 Cummon David Labourer
 1791 Cummon James Labourer
 1791 Cunningham Margaret Widow Stewart Alexander, Crossford
 1767 Curren John Weaver
 1763 Davidson James Coal hewer at Pittencrieff
 1796 Davidson James Dr Physician
 1767 Davidson Robert Weaver
 1789 Dick James Tenant, Gellett
 1788 Dickie Archibald Labourer at Little Hole
 1775 Donald Andrew Weaver in Kestock
 1787 Donald William Baker
 1764 Donaldson Henry Weaver
 1765 Donaldson John Labourer
 1775 Donaldson Thomas
 1780 Douglas James Mr Writer
 1790 Douglas William Miner, Pittencrieff
 1791 Downie Andrew Weaver
 1761 Downie James Weaver at Damheads of Pittencrieff
 1789 Drummond Robert Weaver
 1761 Drysdale Robert Mason at Pitliver
 1790 Drysdale John Customer
 1765 Duncan William Weaver in Knockhouse
 1761 Elder Hugh Weaver
 1790 Ewan John Weaver
 1765 Faulds George Weaver
 1774 Feckney David Grieve at Cairl

1765 Fergus David Weaver
 1790 Fergus David Gardener
 1767 Ferguson David Weaver
 1764 Ferguson George Weaver
 1761 Ferguson John Shoemaker
 1793 Ferguson William Weaver
 1768 Ferrier William Tacksman of Hol Baldrige coal
 1770 Flockhart Robert Mason and feuar in Pittencrieff
 1773 Flockhart William Gardener at Pitliver
 1793 Foullis Robert Weaver, Netherton
 1765 Gall Robert Mason
 1777 Gardener Alexander Weaver
 1770 Gardener William Multerer of Woodmill
 1765 George Peter Merchant
 1781 George Thomas Merchant
 1775 Gibb Lawrence Merchant
 1766 Gibson John Tailor
 1780 Gibson John Labourer
 1770 Gibson Thomas Wright
 1766 Gibson William Labourer in Craigs
 1790 Gilmour John Weaver Brucefield
 1791 Goodsir John Kirk treasurer
 1790 Gowans Joseph Weaver
 1790 Graham Hugh Weaver
 1779 Grant John Mr Factor to Earl of Elgin
 1771 Gulland Mr William Surgeon
 1765 Hadstone William Farmer of Bridge and Cairl
 1772 Halley James
 1782 Hamilton James Weaver
 1768 Harrower Robert
 1793 Hart James Meal seller, Netherton
 1793 Hart John snr Weaver
 1796 Hay Peter Weaver
 1796 Hay Robert Labourer ground of Pittencrieff
 1795 Henderson Andrew Weaver, New Road
 1764 Henderson David Wright
 1774 Henderson John Labourer in Pettocks Wells
 1792 Henderson Peter Weaver Pittencrieff
 1771 Henderson William Wright
 1767 Herdman Archibald Brewer
 1783 Hoggan Henry Carrier
 1770 Honeyman Thomas Plasterer
 1777 Horn Alexander Indweller of Dunfermline
 1767 Horn Andrew Servant of Adie William
 1763 Horn Archibald Mason
 1774 Horn John Tailor
 1790 Hunt Alexander Merchant
 1768 Hunter George Weaver in Quarryholes
 1791 Hutchinson Robert Shoemaker
 1790 Hutton Alexander snr Weaver
 1793 Hutton David Weaver, back of Dam

1764 Hutton George Merchant
 1790 Hutton George Weaver
 1799 Hutton Robert Mason & feuar Pittencrieff
 1767 Inglis David Wright
 1796 Inglis George Weaver
 1791 Inglis John Weaver
 1765 Jameson John Shoemaker
 1790 Kesson David
 1763 Kidd Archibald Weaver
 1762 Kilgour Alexander Brewer
 1780 Kilgour David Baker
 1793 Kilpatrick John Weaver Netherton
 1785 Kinnes Andrew Merchant
 1768 Kirk John Merchant
 1771 Kirkcaldy Thomas Weaver
 1778 Knox David Tailor
 1768 Law Earnest Waulker and dyer at Drymiln
 1793 Lawson Robert
 1792 Learmonth Charles
 1764 Learmonth Archibald Coachman in Pittencrieff
 1785 Littlejohn Robert Labourer
 1785 Littlejohn Robert Labourer
 1781 Lothian James Tailor
 1768 Love Gavin Horse hirer
 1763 Low Adam Linen manufacturer
 1763 Low Adam Feuar of Meldrum Mill
 1763 Low Robert Merchant
 1762 Mackie David Manufacturer
 1762 Mackie John Carpet weaver
 1775 Mackie John In Berrylaw
 1785 Mackie John Shipmaster of Dunfermline
 1762 Mailer William Carrier
 Main Andrew Wright
 1778 Main John Netherton
 1762 Main Robert Shoemaker
 1794 Malcolm Findlay Brewer
 1787 Marshall James Labourer
 1764 Martin William Labourer in Spittall
 1793 Matthew John Labourer Masterton
 1768 Mawer David Labourer
 1764 McAra James Merchant
 1793 McDuff John Heckler
 1764 McEwan John Flax dresser
 1763 McKillop Donald Cottar in Benthead of Lathalmond
 1762 McLachlan John Innkeeper
 1765 McNaughton Daniel Labourer
 1772 Mercer James Mason
 1763 Miller Arthur Kirk elder
 1775 Miller James Mason in Golfdrum
 1764 Miller John Brewer's servant
 1768 Miller John Flax dresser

1799	Miller Ralph	Weaver Damside
1768	Moir John	Weaver
1768	Moodie John	Miller in Woodmill
1796	Morris John	Brewer
1787	Mowbray Henry	Weaver
1768	Mowbray William	Labourer
1787	Mowbray William	Weaver
1777	Moyes James	Weaver
1762	Norman William	Flax dresser
1761	Page James	Mason
1796	Paterson James	Weaver
1762	Paton Samuel	Merchant
1774	Peebles William	Merchant
1764	Philp James	Weaver
1764	Philp James	Weaver burgess
1765	Philp James	Weaver
1780	Philp John	
1768	Pierson John	Labourer at New Broomhall
1790	Pierson William	Weaver
1773	Reddie Adam	Labourer
1790	Reid John	Weaver
1780	Reid John Mr	Schoolmaster
1764	Rennie Janet	Widow of John Lawson
1789	Richardson Andrew	
1786	Richardson Charles	Weaver Netherton
1785	Robertson John	Weaver
1780	Robertson Peter	Widow of
1799	Ross Michael	Shoemaker Pittencrieff
1770	Roy Alexander	Weaver in Pittencrieff
1775	Russell John	Labourer
1765	Sands James	Tenant in Touch
1782	Scott David	Labourer
1764	Sim Robert	Weaver
1764	Smeaton Andrew	Wright
1761	Smeaton Robert	Day labourer
1773	Smith James	Farmer in Stone
1781	Smith John	Saddler
1785	Smith John	Weaver Bothwells Haugh
1792	Spence James Mr	Manufacturer
1793	Stalker James	Weaver, back of Dam
1783	Stark Mark Mr	
1790	Stenhouse George	Guild brother
1779	Stenhouse John Baker	
1767	Stewart James	Flax dresser
1790	Stewart John	Labourer
1763	Stirling Alexander	Weaver
1766	Stobie James	Labourer at Arnotshall
1778	Stronach William	Miller in nether mill
1796	Taylor James Mr	Venturefair
1782	Taylor Robert	Urquhart
1775	Templeman Thomas	Labourer

1783 Thomson James Labourer
1768 Thomson John Smith in Spittall
1783 Thomson John Labourer
1790 Thomson Robert Berrylaw
1777 Thomson William Mealseller
1790 Todd James Weaver burgess of Dunfermline
1784 Trail David Labourer Crossford
1770 Turnbull David Labourer
1761 Veitch Mr Hugh Writer
1762 Wall John Labourer
1796 Walls George Wright, Hospital
1772 Walls Robert Wright
1772 Watson Lawrence
1793 Weir William Master of lint mill
1768 White David Clothier
1768 Williams Thomas Coalgrieve at Balmule
1763 Williams William Coal hewer at Baldrige
1790 Williamson Andrew Shoemaker
1790 Wilson James Wright, Pittencrieff
1771 Wilson Robert
1781 Wood Robert Sailor, Limekilns
1761 Woolcomb Lord
1773 Young James Servant of Mr Chalmers
1789 Young Robert Mason
1764 Young William Labourer

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Burgh Hearth Tax Roll 1694

National Archives of Scotland ref E69/10/1

The Hearth Tax was introduced in England and Wales by the government of Charles II in 1662 at a time of serious fiscal emergency. The original Act of Parliament was revised in 1663 and 1664, and collection continued until the tax was finally repealed by William and Mary in 1689. Under the terms of the grant, each liable householder was to pay one shilling for each hearth within their property for each collection of the tax. Payments were due twice annually, at Michaelmas (29 September) and Lady Day (25 March), starting at Michaelmas 1662.

It was introduced in Scotland in 1690 by the Scottish Parliament in a one-off attempt to pay off its debts to the Shires and Burghs and reduce the arrears of army pay. It was payable at Candlemas (February 2nd) 1691 by both landowners and tenants, and the rate was 14s per hearth. Only hospitals (almshouses) and the poor living on charity from the parish were exempt. The principal collector for Scotland was James Melville of Cassingray and sub-collectors were responsible to him for compiling lists in their areas.

There were huge difficulties in collecting the tax, particularly in highland or remote areas. Collection dragged on for several years until August 1694 when a proclamation called for all hearth lists to be sent to the treasury before 1 October. Some lists give the names of the exempt poor, but unfortunately Dunfermline's is not among them.

Dunfermline's list is arranged under the names of the heritors of property, some of whom owned several tenements. The names of their tenants are listed with the numbers of hearths in each 'house'. A dwelling house for most people at that time consisted of just one or two rooms, so tenants with more than two hearths were doing well for themselves. Not all rooms were heated, so a tenant with only one hearth may have been living in more than one room. The rate of 14s per hearth was a lot of money for some people to find and in some cases they would not tell the collector how many hearths they had. The number was only obtained 'after search', as is noted in the list.

The names have been modernised and the information tabulated.

<u>Name</u>	<u>No.</u>	<u>Other</u>
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Patrick Anderson tailor	1	
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Margaret Colden's tenements

John Chalmers	5	1 kiln
Marjorie Woods	1	
James Haddens	1	

Strachan's Lands

Robert Strachan	1	
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Earl of Tweeddale's Lands

Dame Anna Murray	12	
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<u>Name</u>	<u>No.</u>	<u>Other</u>
<i>Cowie's Lands</i>		
Jerome Cowie snr	3	
David Endine	4	1 kiln
William Johnstone	1	
Patrick Peacock	1	
<i>E Willick's Lands</i>		
Laird of Willick	9	
Thomas Mitchell	4	
James Gibb	1	
John Cheap	1	
William Nesche	1	
George Chapman	1	
Patrick Anderson	1	
<i>Bonton's Lands</i>		
John Bonton	2	1 oven
James Pringle	1	
<i>Flockhart's Lands</i>		
Mr John Gray	1	
Andrew Bryce	4	
<i>Wilkie's Lands</i>		
John Wilkie	1	
John Malcolm	1	
John Thortstone	2	
<i>Baird's Lands</i>		
Mr John Christie	3	
<i>Merror's Lands</i>		
Elizabeth Kellock	3	
Black's Lands		
William Young	1	
James Hutton	1	
Robert Bonnar	1	
Robert White	1	
James Lamb	2	
Andrew Steedman	1	
John Baxter	1	
Robert Gardner	1	
Mr Aitken	1	
Patrick Inglis	1	
<i>James Walls' Lands</i>		
James Walls	2	
James Shorts	1	
Malcolm Robertson	1?	
Catherine McGregor	1	

<u>Name</u>	<u>No.</u>	<u>Other</u>
Janet Cunningham	1	
Robert Shorts	1	
William Wellwood of Touch	2	
James Wilson weaver	1	
James Lamb	1	
Catherine McGregor	1	
<i>Logie's Lands</i>		
William Gotterstone	2	
John Wilson	1	
<i>Dunkisson's Lands</i>		
John Kerr	1	
John Durham	1	
James Morris	2	
<i>Widow of Mr Robert Anderson</i>		
Alexander Petrie	3	
John Wilson	1	
Andrew Scotland	1	
Catherine McQueen	1	
<i>David Horn's Lands</i>		
David Horn	1	
John Cockburn	1	
James Walker	1	
William King	1	
John Horn	1?	
John Belfrage	1	
John Potter	1	
Elspeth Mullens	1	
Robert Watson	1?	
William Inglis	1	
<i>Hutton's Lands</i>		
Mistress Galbraith	2	
David Sands	4	
<i>Mrs Stillen's Lands</i>		
Mrs Stillen	3	
Thomas Wilson	2	1 kiln
Charles Young	2	
<i>Anderson's Lands</i>		
William Wilson	1	
Janet Anderson	4	
Andrew Smeaton		1 kiln
<i>Kerr's Lands</i>		
Robert Brown	2	1 oven

<u>Name</u>	<u>No.</u>	<u>Other</u>
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White's Lands

Grizel Wild	1	
Henry Kirk	1	
John Anderson Wester Gellet	2	
Mr Thomas Marshall	3	
Andrew Burn	2	
William Smith dyer	3	
Robert Wilson	2	
Grizel Tounart	1	

Anna Micklejohn's Land

William Pearson	1	
James Anderson wright	2	

Anderson's Lands in the Close

John Anderson	2	
Robert Crawford	1	
David Cunningham	1	

Thomas Hannah's Lands

Thomas Hannah	2	1 kiln
John Anderson ex bailie	2	
John Hannah	2	
Robert Crawford	1	

Belfrage's Lands

Margaret Saunders	2	1 kiln
Thomas Richardson	1	
David Turnbull smith	2	
James Brown	1	
William Belfrage	1	
William Inglis	1	
John Marshall	1	
John White	1	
Thomas Cunningham	1	

John Watson's Land

John Watson	1	
Andrew Pearson	1	
James Meldrum	3	
William Alexander	1	
Robert Fife	1	
Peter McGrew	1	
Andrew Belfrage	5	1 kiln
Margaret Dow	1	
Barbara Smeaton	1	
George Stevenson	2	
James Leggatt	4	
John Henderson	1	

<u>Name</u>	<u>No.</u>	<u>Other</u>
James Stewart	1	
<i>Thomas Elder's Land</i>		
John Cooper	3	
Robert Henderson	1	
John Gibson	1	
John Adie	8	1 kiln
William Wright	1	
<i>Andrew Simpson's Lands</i>		
Isobel Wardlaw	3	
Mrs Fairfoull	1	
Alexander Gordon	1	
<i>J Walker's Land</i>		
William Hodge	2	
William Wellwood	1	
<i>Late William Walls Land</i>		
Jerome Cowie	5	
Laird of Pitreavie	2	
James Masterton	1	
John Cowie	2	
John Brown	2	
Adam Russell	4	
Andrew Hunter	2	
Sir Charles Halket	2	
Patrick Turnbull	1	
Robert Dalgleish	1	
James Mabey	1	
Patrick Currier	1	
Adam Robertson	1	
John Ray	1	
George Williamson	1	
Thomas Law	1	
Helen Henderson	1	
James Mitchell	1	
David Hunter	1	
George Williamson	1	
Robert Young	1	
John Burleigh	1	
Elizabeth Donaldson	1	
John Stark	1	
Janet Moodie	1	
Elizabeth Elder	1	
James Morris	1	
John Stewart	1	
Jean Elder	3	
Alexander Bone	3	
John Burleigh	1	
Andrew Hall	4	

<u>Name</u>	<u>No.</u>	<u>Other</u>
<i>Boyes Lands</i>		
James Wardlaw	2	
Andrew Walker	3	
William Wilson	1	
Janet Elliot	3	
Robert Johnston	1	
John Keillor	2	
Mrs Fairfoull	1	
James Turnbull	5	
Janet Anderson	1	1 oven
<i>William Wilson's Lands</i>		
Elizabeth Duff	1	
John Brown merchant	4	
Janet Anderson	1	
Robert Moodie	5	
Robert Kirk	4	
John Gibson maltman	3	
William Gibson	1	
George Chalmers	1	
David Meldrum	2	
Andrew George	1	
Laurence Henderson	1	
Thomas Stevenson the Cross	4	
James Brymer	5	
Catherine Aitken	1	
Robert Shorthouse	4	
John Dalgleish	1	
Harry Elder	6	
<i>Mr Robert Walker's Lands</i>		
William Beveridge	1	
Peter Cairns	1	
<i>Leggatt's Land</i>		
Agnes Pearson	1	
Bessie Leggatt	1?	
<i>Provost Walker's Lands</i>		
Provost Walker	4	1 kiln
Mrs Orrock	2	
James Richardson messenger	1	
James Morris	1	
John Ferguson	2	
John Berryhill	2	
Andrew Burt	1	
John Wilson	2	
Thomas Stevenson	2	
Thomas Mitchell		1 kiln
<u>Name</u>	<u>No.</u>	<u>Other</u>

<u>Name</u>	<u>No.</u>	<u>Other</u>
<i>Henry Davidson's Lands</i>		
Henry Davidson	1	
Robert Stewart	1	
John Main	2	
John Christie	1	
John Main	1	
James Aitken	1	
David Main	1	
John Lyon	1	
John Brown	2	
James Dewar	1	
John Hutton	1	
Andrew Bain	1	
John Currie	1	
Patrick Hunter	1	
John Hepburn	1	
<i>Skeen's Land</i>		
Adam Radice	1	
Robert Garlick	1	
William Lundie snr and jnr	2	
William Burn	1	
William Walker	5	1 kiln
Alexander Gillespie	1	
William Logan	1	
Robert Drysdale's land	2	
David Burn	2	
James French	2	
James Somerville	3	
Patrick Hall	1	
<i>Broomhall's Land</i>		
George Purves	1	
James Donat	1	
Broomhall's house Netherton	3	
Catherine Herdman	3	
James Purves	1	
John Stewart	1	
<i>Randiford</i>		
William King	1	
Marjorie Brown	1	
John Henderson	1	
Mr Patrick Dykes	4	
Mr Robert Wellwood	3	
Margaret Nichol	3	
Janet Mitchell	5	
William Robertson	1	
James Walker snr	1	
David Steven	1	

<u>Name</u>	<u>No.</u>	<u>Other</u>
Alexander Bennett	1	
William Wilson	1	
Robert Pearson	1?	
Henry Milne	1	
John Hutton	1?	
Thomas Hutton	1	
William Hutson	1	
Janet Birrell	2	
Thomas Bonnar	3	
Robert Stevenson	2	
John Hodge	1	
Andrew Smeaton	2	
Adam Stevenson	4	1 kiln
James Wilson	1	
William Kirk	1	
Mr Graham	5	
Agnes Gibson	1	

Elizabeth Anderson's Land

Andrew Duncan	1	
Andrew Grieve	1	
Robert Henderson	1	
Margaret Main	1	

William Reid's Lands

William Reid	2	
Agnes Philp	1	
James Dick	1	
Margaret and Janet Kellock	1	

Kinnadie's Land

James Buist	1	
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Window Tax 1748 and 1753

After 1748 certain assessed taxes were levied in Scotland and lists of those assessed to pay them survive in the Exchequer records. The Window, Commutation, Inhabited House and Consolidated Assessed Taxes were all taxes on householders though in practice only the better off were taxed. The house had to have at least 7 windows or a rent of at least £5 to be taxed. The war with France from 1793 onwards resulted in the extension of taxation to other forms of property and imposed additional duties on those already taxed.

1748

Name	No.	Name	No.
Dunfermline Burgh			
Alexander Kilgour victualler	19	David Turnbull dyer	10
William Morris victualler	21	Mr Bain above the school	11
John Couston wright	19	James Inglis	17
Charles Anderson victualler	14	William Wilson Clerk	18
William Stevenson victualler	13	John Forrest	15
Matthew Keir bailie	16		
Mr Ralph Erskine	11	Dunfermline Parish	
Thomas Anderson baker	12	Sir Peter Halket, Pitfirrane	66
William Adie bailie	14	Mr James Robertson, Cavill	19
Alexander Miller bailie	12	Mr Wellwood, Pitliver	14
Mr Robert Wedderburn	19	Countess of Kincardine, Broomhall	36
Mr James Moir	22	Robert Hutchison, Limekilns	11
Col Arthur Forbes, Pittencrieff	61	Mr Black	11
Mr William Black clerk	24	Mr Wellwood, Gelllets	19
Mr Thomas Fernie minister	18	Mr Blackwood, Pitreavie	66
William Stanhouse surgeon	15	Walter Grosset, Logie	27
John Lindsay bailie	14	Mr Black, Hill	68
Alexander Veitch bailie	24	Lady Gask, Dunfermline	18
Alexander Young victualler	14	James Anderson	13
Crawford jnr bailie	11	Archibald Harley, weaver	10
William Flockhart	20	William Stobie, weaver	11
John Buntine	24	Robert Bonnar, wright	11
James Wardlaw victualler	10	David Mackay, weaver	12
David Adie bailie	14		

1753

Name	No.	Name	No.
Dunfermline Burgh and Parish			
John Anderson	17	David Campbell weaver	43
William Stobie	11	James Inglis	17
David Mackay	11	Mr James Thomson minister	15
Alexander Kilgour	22	Mr Thomas Fernie	13
David Henderson	12	Lady Gask	26
John Couston	19	Mrs Buntine	16
William Morris	16	Mr Brown schoolmaster	11
Matthew Keir bailie	6	Lady Knockhill	13

Name	No.	Name	No
Mr Ralph Erskine relief	13	John Reid merchant	12
William Goalen surgeon	13	Peter Syme	11
Thomas Anderson	12	William Dickie	14
William Adie bailie relief	15	Mr Gillespie minister	10
Alexander Miller bailie	11	Mr Peter Forsyth	14
Mr William Black clerk	22	Thomas Bain	16
Mr William Stanhouse	14	Col Arthur Forbes	65
John Lindsay bailie	14	Sir Peter Halket	64
Vietch bailie	22	George Livingstone	16
James Anderson	14	Mr Robertson, Keavil	28
Crawford jnr bailie	11	Henry Wellwood esq	14
John Buntine	17	Countess of Kincardine	58
Mr John Manson surgeon	17	Mr Wellwood, Gelllets	20
Mather bailie, widow of	17	Mr Grosset, Logie	23
David Adie bailie	13	Mr Black, the Hill	67
John Chalmers weaver	27	Mr Blackwood, Pitreavie	66
William Black jnr writer	12		

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 NMRS NT 08 NE 05 Dunfermline, Wallace Spa Well
 NMRS NT 08 NE 06 Dunfermline, Pittencrieff Park, Pittencrieff House
 NMRS NT 08 NE 08 Dunfermline, St Catherine's Chapel
 NMRS NT 08 NE 14 Dunfermline, Gold Torc
 NMRS NT 08 NE 22 Craigs Farm, Cairn
 NMRS NT 08 NE 29 Dunfermline, St Mary's Chapel
 NMRS NT 08 NE 30 Dunfermline, Perdieu's Mount
 NMRS NT 08 NE 36 Crossford, Keavil House Estate, Cist, Food Vessel
 NMRS NT 08 NE 37 Wellwood, Flanged, Bronze Axe
 NMRS NT 08 NE 38 Langlees, Glenmoy, Enclosure
 NMRS NT 08 NE 83 Dunfermline, 63 Woodmill Street
 NMRS NT 08 NE 94 Dunfermline, Pittencrieff Park, Heugh Mills
 NMRS NT 08 SW 17 Pitreavie House, Stone Axe
 NMRS NT 18 NW 4 Dunfermline, Easter Pitcorthie, Standing Stone
 NMRS NT 18 NW 12 North Wood, Dunfermline, Cairn
 NMRS NT 18 NW 25 Deanpark House, Mortuary Enclosure (Possible)
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This website includes the amazing online survey of the 17th/18th century graveyard at Tulliallan, its numerous gravestones carved with trade symbols and ships.

[Abbot House Heritage Centre](#)

The Abbot House website. This 15th/16th century building houses an excellent virtual tour through the history of Dunfermline and of the house itself. The cafe is also very popular.

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Police Records 19th  20th century The Fife Archive holds the 20th Century Dunfermline Town Council Minutes and some miscellaneous items 18th  20th century

[Andrew Carnegie, Autobiography](#)

The text of Andrew Carnegie's autobiography

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[Durie Family Homepage](#)

The Duries were a prominent family in and around Dunfermline

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Resources for Family History researchers throughout Scotland

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The Gazette is a regular news sheet containing legal, government and commercial notices of all kinds. It was often used to notify bankruptcies. The Gazette from 1820 onwards is now online.

[Slezer drawings](#)

A feature on the website of the National Library of Scotland. Seventy zoomable

engravings by Slezer (1693) including two of Dunfermline.

[Records of the Scottish Parliament](#)

The website of the St Andrews University project, digitising the records of the Scottish Parliament up to 1707. Fully searchable by any name or keyword.

[Mercer's History of Dunfermline](#)

Published 1828. As with all 19th century publications, much of the early history is highly conjectural and some conclusions have been overtaken by modern research.

[Early 19th century history of Dunfermline](#)

Facsimile text of 'A History of the Town and Parish of Dunfermline' by Fernie, pub 1815. Approach the author's early history with caution but later periods are reliable.

[A 19th Century History of Dunfermline, vol 1](#)

The full text (facsimile) of vol 1 of Chalmers 'Historical and Statistical Account of Dunfermline', pub 1844. As with all 19th century publications some information has been superseded by more current research, but a good general introduction

[A 19th century history of Dunfermline, vol 2](#)

The full text (facsimile) of vol 2 of Chalmers 'Historical and Statistical Account of Dunfermline', pub 1859. Some of Chalmers antiquarian speculation has been superseded by later research, but on the whole a good introduction.

[Annals of Dunfermline](#)

The full text of Ebenezer Henderson's Annals of Dunfermline 1069 - 1887. Where he uses primary sources Henderson is usually accurate but his use of literary sources, traditions and antiquarian speculation should be viewed with much caution

[The Statistical Accounts of Scotland](#)

The Statistical Accounts of 1791 and 1834. They contain antiquarian speculation which cannot be relied on for historical accuracy, but their accounts of contemporary events and statistics are very useful.

[Proceedings of the Society of Antiquaries](#)

In 1851 the Society of Antiquaries began annual publication of reports and articles on various aspects of Scottish archaeology. The text of all volumes of the Proceedings to within five years of date is on this site

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