

# THE TYRIES

OF

DRUMKILBO, DUNNIDEER,

PERTSHIRE:

ABERDEENSHIRE:

AND

## LUNAN,

FORFARSHIRE.

*Andrew Tyrie*

GLASGOW:

JOHN HORN, PRINTER, 42 ARGYLE STREET.

1893.

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## P R E F A C E.

THE following Notes of the Tyrie Family are compiled and arranged by ANDREW TYRIE, and the historical authorities consulted for the same will be found at the end of the Notes. The Notes are not intended for the public eye; but should such fall into the hands of an outsider, I trust he will have the courtesy to remember that they are only intended for the race, and those interested in the families bearing the name.

A T.

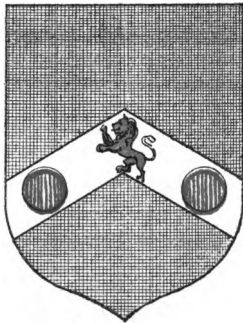
GLASGOW, 1892.



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PLATE I.

COAT ARMS OF TYRIE OF DRUMKILBO.



*From Stodart's Scottish Arms.*

## PLATE I.

### COAT ARMS OF TYRIE OF DRUMKILBO.

*From Stodart's Scottish Arms.*

SABLE, CHEVRON ARGENT, CHARGED WITH LION, AZURE,  
BETWEEN TWO TORTEAUX, GULES.

**T**HE signification of this plate (as I understand Ancient Heraldry)—Sable field denotes the most Ancient Families, and those who bear Sable are bound or obliged to relieve Widows, Orphans, Churchmen, and the learned that are under oppression. It also denotes Grief, Simplicity, Honesty, Wisdom, and Prudence. Leigh says that it also signifies Divine Doctrine, etc. The Chevron is an ordinary, formed of a twofold line, spirewise or pyramidical. This ordinary is resembled to a pair of barge couples or rafters, and betokeneth the achieving of some business of moment, or the finishing of some chargeable or memorable work, such as the completion of a Great House, etc. The Chevron was given to such as supported their Prince, Country, Family, or Clan. The Lion was, by the ancients, and is to this day, regarded as the king of beasts, and therefore

he has been chosen to represent the greatest heroes. The azure Lion rampant on this plate signifies Meekness, Nobility, Riches, Vigilance, and Recreation. James Coats, in his Dictionary of Heraldry, 1725, says that this colour signifies Justice, Humility, Chastity, Loyalty, and Eternal Felicity; of Worldly Virtues -Praise, Beauty, Meekness, Nobility, Victory, Perseverance, Riches, Vigilance, and Recreation. The more Ancient Herald's say that those who bear this colour in their Arms are obliged to assist and protect the faithful servants of princes who are deprived of their wages, etc. The Tourteaux, gules, signify that he who bears this colour is to be feared of his enemies. Sylvanus Morgan tells us it denotes the power of the Almighty, and in moral virtues it denotes Martial Prowess, Boldness, and Hardiness. The ancient Britons, as well as the Egyptians, esteemed this colour above all others.

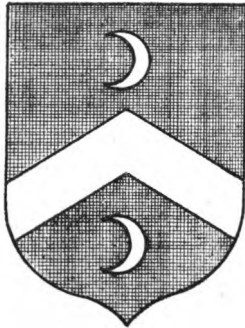




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PLATE II.

COAT ARMS OF TYRIE OF DUNNIDEER.



*Designed by ANDREW TYRIE from the descriptive phraseology of same, as given by Jervise and others.*

## PLATE II.

### COAT ARMS OF TYRIE OF DUNNIDEER.

*Designed by Andrew Tyrie, from the descriptive phraseology of same, as given by Jervise and others (minus impalement of Arms of Tulloch).*

DESCRIPTION OF THIS PLATE, OR COAT, IS SABLE, CHEVRON ARGENT, BETWEEN TWO CRESCENTS ALSO ARGENT.

**T**HE signification of this plate:—Sable field denotes the most ancient families, and those who bear Sable are bound or obliged to relieve Widows, Orphans, Churchmen, and the learned that are under oppression. It also denotes Grief, Simplicity, Hone-ty, Wisdom, and Prudence. Leigh says that it also signifies Divine Doctrine, etc. The Chevron is an ordinary, formed of a twofold line, spirewise or pyramidal. This ordinary is resembled to a pair of barge couples or rafters, and betokeneth the achieving of some business of moment, or the finishing of some chargeable or memorable work, such as the completion of a Great House, etc. The Chevron was given to such as supported their Priuce, Country, Family, or Clan. The Crescents does signify the Honour of God, the support and defence of the Church. Everything seems to indicate that the family of Tyries who bear this Coat of Arms is the most ancient of the race.

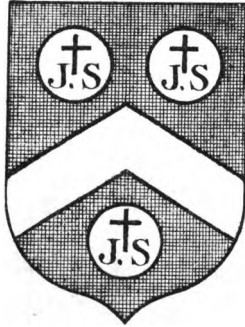
James Coats, in his preface to his dictionary of Heraldry, 1725, says that it is only England that makes a distinction between nobility and gentry, for in other countries all gentlemen are called noble; but then there is more regard had of them than with us (English), among whom the most money makes the greatest quality, and has most respect paid to it. For this reason Heraldry is much laid aside, because ancient and honourable descent is looked upon as of little value, and coat armour in little esteem, by reason that it is not now the reward of heroic actions, but free to all that can defray the charge. In former ages the honour of bearing Arms or Knighthood was nowhere to be obtained but in the field, and even there it required much service, or some singular exploit. In later ages it has not only become common among lawyers and physicians, which, though honourable professions, are noway concerned in martial prowess; but it is no less frequent among the lowest rank of mechanics when fortune, or fraud, has bestowed some extraordinary share of wealth on them.

Thus, Heraldry is grown into disesteem, honour being attainable at an easy rate, and without those toils and perils which were once the only purchase of it. Nor is this all, for even those who have been ennobled by their ancestors, seeing others advanced above them, upon no other account than by their wealth, do value themselves the less upon the dignity of their descent; and many scarce know anything of their pedigree, for what reason the Arms they bear were given them, or how to blazon them.

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PLATE III.

COAT ARMS OF TYRIE OF LUNAN.



*Designed by ANDREW TYRIE from the descriptive phraseology of same, as given by Sir Patrick Home and others.*

## PLATE III.

### COAT ARMS OF TYRIE OF LUNAN.

*Designed by Andrew Tyrie from descriptive phraseology of same as given by Sir Patrick Home, and others.*

DESCRIPTION OF THIS PLATE, OR COAT, IS SABLE, CHEVRON ARGENT, BETWEEN THREE PLATES, EACH CHARGED WITH A CROSS BETWEEN THE CAPITAL LETTERS J. AND S., ALSO SABLE.

**S**IGNIFICATION of this plate:—The Sable field denotes the most ancient families, and those who bear Sable are bound or obliged to relieve Widows, Orphans, Churchmen, and the learned that are under oppression. It also denotes Grief, Simplicity, Honesty, Wisdom, and Prudence; Leigh says it also signifies Divine Doctrine, &c.

The Chevron is an ordinary, formed of a two-fold line spirewise or pyramidal. This ordinary is resembled to a pair of barge couples or rafters, and betokeneth the achieving of some chargeable or memorable work, such as the completion of a great house, etc. The Chevron

was given to such as supported their Prince, Country, Family, or Clan.

The Plates Argent (or silver) charged with a religious cross, and the letters J. S., probably signify the Cross of Jesus the Saviour, and probably denote that the family who bear such are closely connected with the Church.







**C**OATS OF ARMS (Ancient) are hereditary marks of honour composed of fixed and determined colours and figures granted by sovereign princes as a reward for military valour, shining virtue, a signal of public service, and which serve to denote the descent and alliance of the bearer.

Knights were created with great solemnity by the king himself, sometimes by the general of eminent fame before a battle. The ancient oath administered in Scotland has been preserved, and deserves insertion as a curious relic of the spirit of chivalry.

- 1st. I shall fortify and defend the Christian religion to the uttermost of my power.
- 2nd. I shall be loyal and true to my sovereign Lord the King, to all orders of chivalry, and to the noble office of arms.
- 3rd. I shall fortify and defend justice at my power, and that without favour or enmity.
- 4th. I shall never flee from my sovereign Lord the King, nor his Lieutenants, in times of affray or battle.

- 5th. I shall defend my native realm from all aliens and strangers.
- 6th. I shall defend the just action and quarrel of all ladies of honour, and all true and friendless widows, of orphans, and of maidens of good fame.
- 7th. I shall do diligence wheresoever I hear that there are any murders, traitors, or masterful robbers, who oppress the king's lieges; to bond poor people to bring to low at my power.
- 8th. I shall maintain and uphold the noble state of chivalry with horse, armour, and other knightly habiliments, and shall help and succour those of same order at my power if they have need.
- 9th. I shall enquire and seek to have the knowledge and understanding of all the articles and points contained in the books of chivalry, all these promises to observe, keep and fulfil, I oblige me, so help me God, by my own hand and by God himself."

The third and highest rank of chivalry was that of knighthood. The knight had several privileges of dignity and importance. He was associated into a rank wherein kings and princes were in one sense only his equals. He took precedence in war and in counsel, and was

addressed by the respectful title of Messire in French and Sir in English, and his wife by that of Madame and Dame. To distinguish him in battle, as his face was hid by the helmet, the knight wore above his armour a surcoat, as it was called, like a herald's coat, on which his arms were emblazoned. Others had them painted on the shield, a small triangular buckler of light wood covered with leather and sometimes plated with steel, as best suited him. The knight could either wield it on his left arm, or suffer to hang down from his neck, as an additional defence to his breast, when the left hand was required for the management of his horse. The shape of these shields is preserved, being that on which heraldic coats are most frequently blazoned. There was deadly offence taken if a knight, without right, assumed the armorial bearings of another, and history is full of disputes on that head, some of which terminated fatally. The heralds were the persons appealed to on these occasions when the dispute was carried on in peace, and hence followed the science, as it is called, of heraldry, with all its fantastic niceties. By degrees the crest and device became also hereditary, as well as the bearings of the shield.







THE TYRIES OF DRUMKILBO, MEIGLE,  
PERTSHIRE: DUNNIDEER, PARISH OF  
INSCH (OR BUCHAN), ABERDEENSHIRE,  
AND LUNAN, FORFARSHIRE.

**T**HE above families are all the one stock or race. The name "Tyrie" is somewhat unique, the definition (Gaelic) being King's House; and inasmuch as it is at the present time a rare cognomen, they have never been a numerous Sept (although one of the oldest of our land). This may be accounted for by the fact that they (the families bearing the name) seem to have allied themselves to the land of their birth and creed with a tenacity that is only peculiar to a Scot; and, for such noble and chivalrous spirit, they seem to have been rewarded with almost entire annihilation; indeed, it may be said that in the Parliament of George III., 1784, a motion was brought forward by

Mr. Dundas for the restoration of the forfeited estates in Scotland to the descendants or other heirs, etc., etc. This measure, brought forward by Mr. Dundas, seems to have been a humane one; but to show the feeling of the then English aristocracy, it may be said that when this motion of Mr. Dundas's was sent to the House of Lords to be passed by them, as part of the laws of our land, Lord Chancellor Thurlow vehemently opposed it, and in his address against the passing of the same, said that treason was a crime of so deep a dye that nothing was adequate to its punishment but the total eradication of the person, the name, and the family out of society, etc., etc. The Bill, however, passed in the Lords, and received the Royal assent.

The name "Tyrie," as a local and family name, is an old one in Scotland, and no doubt had its origination in Aberdeenshire, where a great house, as some historians say, was built about the ninth century; others say that it was of a later date—probably the ninth century is correct. The name "Tyrie," according to the learned Dr. Wilson, is a Celtic word (or words) Tigh-an-Righ, which signifies in our language "King's House." The pronunciation of Tigh-an-Righ in Gaelic is very nearly as we pronounce the modern name Tyrie. Dr. Wilson, in his *Gazetteer of Scotland*, says the name Tyrie is supposed to be derived from a building of an ecclesiastical kind, erected about the beginning of the 11th century, the ruins of which stand near Fraserburgh, in the County of Aberdeen, and which portion of Aberdeenshire is now known as the Parish of

Tyrie. At this time surnames were not in use in Scotland, and I am of opinion the Gaelic language does not require surnames to designate or distinguish one from another, so I may here be allowed to conjecture an opinion of the origination of the name as a family one—viz., the first person who bore the name De Tiry (or in English of Tyrie) was owner of the lands now known as the Parish of Tyrie, and it is probable that he was also the Chancellor of Malcolm Canmore's reign, "or Maormor, a term by which we are to understand the civil ruler of a district." A Chancellor at this time was a kind of legal scribe, so called from his position at the Cancelli of the Courts of law, and he was also keeper of the King's House, as none could enter or get an audience with His Majesty until this official Chancellor gave an introduction, and he, the Chancellor seems to have been invested with judicial powers and a general superintendence over the other officers of the King and had power to grant patents, and by him Crown grants were approved and completed at this time. The Chancellor was usually an ecclesiastic, and he became keeper of the King's conscience, examiner of his patents, etc., the official by whom prerogative writs were granted, or prepared, and keeper of the Great Seal. The Chancellor was also the ruling power, being keeper of the King's conscience, of his laws, writs, and patents, etc., and as laws, writs, and patents were at this time made and granted with great solemnity, it is reasonable to

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conclude that the place where the King's business was done was of an ecclesiastical and residential kind. The Scottish Kings, during these days, seem not to have possessed legislative power; whenever they acted as legislators they were guided by coadjutor, maormor, or bishop. A great house of an ecclesiastical and residential kind existed at Dunnideer, and I think it reasonable to suppose that the Chancellor or person at the head of the King's affairs, should in time come to be known, or signify, "in brief," King's House.

Several Tyries all along the line seem to have been churchmen, priests, and prelates, and this station of life in those days was next, or equal to, prince or king. The landed gentry of those days considered it essential to have some members of their family as churchmen.

Malcolm Canmore was the first to introduce surnames amongst his nobles, which surnames were taken from their lands or paternal property (1057); but surnames were not in common use till long after this time. Hence we have in history (1296) mention made of one Maurice de Tiry, of Perthshire; and in the fifteenth century we have James of Tyry, who held part of the lands of Lunan, in Forfar, as will be seen further on. It is worthy of note that the Tyries allied themselves in marriage, diplomacy, and war with the three great Highland houses, "or families," of Athole, Gordon, and Ogilvy. Tradition emphatically says that the Tyries (of which we are a branch) forfeited, "for their principles," much property in the north or north-



east of Scotland. No doubt they espoused the Jacobite cause, and their religion to the death, and their lives exhibited much of that romantic and chivalrous spirit which is now fast falling into decay in the Scot's nature. It is somewhat remarkable that history says that the Busbies or Methven property remained in the possession of the Tyrie family till about 1700, or beginning of the 18th century. Drumkilbo was in their possession till about the same time. Dunnideer, as history has it, passed from their possession about 1724. The Tyrie race has paid dearly for their honesty and principles. At the present day there is not a single territorial family bearing the name. Had they got moral justice it is more than probable that some territorial remnant family of the race would still possess some portion, or part, of the large domains that once belonged to them. Tradition says one Thomas Tyrie, from the north, about beginning of the eighteenth century, was a refugee, and remained for some time under hiding, or cover, in or about Haddington; and from this branch the writer of these notes has descended. This Thomas frequently met his north country friends at Leith for the purpose of consultation, etc. Much more of a historical and circumstantial kind "in corroboration of above" might be said, but it is enough for the present to say that all the older members of our family knew, from tradition, that their forebears had, for their principles, sacrificed much possessions, etc. It is probable that a branch of the ancient race was located about Haddington

long before the beginning of the eighteenth century, as in the register of the Privy Council of Scotland, of date 1609, mention is made of the farm and mill of Tyrie, in Midlothian; and no doubt the aforesaid Thomas had, for the sake of his country, creed, and king, incurred the penalty of (then so-called) treason. He crossed the Forth for refuge; at anyrate tradition emphatically says that his son, "said to be named" Andrew, carried on the business of lint farmer, millowner, heckler, and weaver, or in modern language, manufacturer, and in a very extensive way, about Haddington or Dalkeith, east, or Midlothian; it is probable that he carried on business in both places. The Tyries of Lunan owned the manufacturing mills on the Lunan Water; these are now, and have been for over a century, in ruins. The Tyries of Dunnideer owned the manufacturing mill on the Shevock Burn, and the mill lands, and also the estate of Dunnideer.

But we must now refer to the purely historical records of the race, so far as we have found history to record the same.

When a place and a family have the same name, it is the place that gives name to the family, not the family to the place. This rule has very few exceptions. It is generally supposed that the name "Tyrie" is derived from the Gaelic "Tigh-an-Rìgh," meaning "King's House," and the explanation given in the old statistical account of Scotland is that the name was taken from a religious house, built fancifully after a foreign model, but never

quite finished, and now ruinous. It had for its tutelary saint St. Andrew; the earliest notice of the Church is in the Taxatio, which the late Dr. Joseph Robertson says "may perhaps be assigned to the same era as that of the new extant in the year 1366." It next appears in Boece's "Descriptio Scotiæ," where mention is made of *templum Divi Andrea Tyrie* (*pago cuidem nomen est*). Boece was the most famous ecclesiastic connected with the parish. He held the living for about 27 years, and as he was principal of King's College, Aberdeen, it is possible that he served the cure by a deputy. Assuming "Tigh-an-Righ" to be the Celtic for king's house, the probability is that the parish of Tyrie, which is in Aberdeenshire, was called in consequence of some petty pietish king having resided in it, as we know from the Book of Deir one of these Celtic chiefs dwelt in the neighbouring parish of Aberdour. Tyrie is bounded on the north by the parishes of Aberdour and Pitsligo; on the east by Fraserburgh and Rathen; on the south by the detached portions of Fraserburgh and Aberdour, and the parish of New Deer; and on the west by Aberdour. Tyrie, "Buchan," Aberdeenshire, must have shared in the more remarkable events which were common to the whole district; but it does not appear to have been the scene of any battle or any other occurrence worthy of record. The church of Tyrie seems to have been a very ancient edifice, and built of stone, which was then uncommon, was called the "White Kirk of Buchan," and it is said

to have been a resting place of pilgrimage. In 1692 there was great excitement in the parish in consequence of the intrusion of Mr. Andrew Dalgarno, at the instance of Lady Tyrie, who was roughly handled by the Muirland wives, so styled in an old ballad composed on the occasion. Mr. Dalgarno had been assistant to the previous incumbent, and had been very unpopular with the people in general. Mr. Dalgarno either died or left the parish in 1696, and his successor remained only for three years.

In the year 1296, when Edward I. of England usurped the Scottish crown and marched through the country at the head of a powerful army, he compelled all the nobles, barons, and smaller gentry to submit to him and swear fealty. Amongst whom was Maurice de Tiry del Counte de Perth. James of Tyry held part of the lands of Lunan, and there appears to have been a marriage alliance between this old race of Tyries and a female branch of the house of Stuart, for the barony of Lunan was Crown lands; and by a manuscript of Scottish charter in Panmure House it is noted that on 3rd September, 1476, Egidia Stuart, (who seems to have been daughter of Walter Stuart, Earl of Athole, who was son of King Robert II., and uncle of James I. of Scotland), who is designed "of Lunan," granted a confirmation charter to her son, Walter Tyrie—a lordship of considerable extent and value—of the lands "of Lounane in Forfar, of Forteviot in Perth, and of Pitfour in Aberdeen," all of which were held in ward. Beside Easter Lunan, with its mill, etc., it comprehended among other lands

those of Arbikie, Courthill, Cothill, Dumbernot, False Castle, Hawkhill, Hillhead, and Newton. Lunan is a small parish on the coast of Forfarshire, bounded on the north by a detached part of Maryton, on the east by Lunan Bay, on the south-east and south-west by Inverkeilor, on the west by Craig. It is an oblong  $2\frac{3}{4}$  miles in extreme length, from east to west  $1\frac{1}{4}$  miles in breadth. Its summit land commands an extensive and enlivening prospect of the German Ocean, and an expanse of country on the coast. On an eminence at the mouth of the Lunan water stands a venerable ruin called Redcastle, supposed to have been a Royal residence. Tradition asserts it to have been built by King William, and to have been a Royal hunting seat, and it seems to be aided in its verdict by the names of some localities in the neighbourhood—Kimblythmont being a contraction of Kings-blythe-Mount, and Courthill and Hawkhill being names still in use. The heritors of the parish of Lunan at present are the Right Honourable the Earl of Northesk, William Taylor Imry, Esq., of Lunan, and James Mudie, Esq., of Pitmuis, proprietor of the lands of Arbikie. By authentic documents of very ancient date we find that the lands presently in possession of William Taylor Imry, Esq., were originally called the Kirklands of Inverlunan, and belonged to the Abbey of Arbroath. By charter, bearing date 21st July, 1544, the lands were given in feu by the commendator and chapter of the Abbey of Arbroath to John, Lord Innermeath, and Elizabeth Beaton, his spouse, upon payment of a specified yearly feu-duty.

By the Annexation Act, 1587, the lands were annexed to the Crown. In 1610 we again find the lands of Lunan in possession of the Tyries. The feu-duties were afterwards, with other lands that belonged to the Abbey of Arbroath, erected into a temporal lordship in favour of James, Marquis of Hamilton, from whom they passed into possession of the Earl of Panmure; they were forfeited in 1715, purchased by the York Buildings Company, repurchased by the late Earl of Panmure, and finally disposed to the late William Imry, Esq., 1767.

Walter of Lunan was great-grandson of the James of Tyry already mentioned, he was also probably the same person as Walter of Drumkilbo, parish of Meigle, who was grandfather of William of Drumkilbo, who, in 1532, possessed half of Lunan. David of Drumkilbo was father of David of Drumkilbo who was killed in 1581 by Adam Crichton of Ruthven. The following is extracted from Pitcairn's Ancient Criminal Trials, in reference to the killing of David Tyrie:—"June 22nd, 1588, Adam Creychtoun, fear of Ruthvennis, being enterit on pannell as becam in our Fouerane Lordis will of before in ane Court of Justiciarie, hauldine in the Tolbuith of Edinburgh, the xxij day of May lastbypast, for certane crymes, viz., the slauchter of Umq<sup>le</sup> James Creychtoun att the Mylne of Ruthvennis, committet in the moneth of February lastbypast, Umq<sup>le</sup> Tyrie of Drumkilbo, committet in the moneth of December, 1581 yearis, his hienes temperand justice with mercie, for

certane respectis moving his Maiestie be his precept," etc., etc.

This David, who was killed, was married to Lilius, fourth daughter of Patrick, fifth Lord Gray, who afterwards was married to John, Master of Oliphant.

David Tyrie of Drumkilbo left a son and heir, William, his tutor (guardian) being Thomas Tyrie, who was concerned in the schemes of the Roman Catholic party, and corresponded with James Tyrie. This James Tyrie was a son of Tyrie of Dunnideer, and is said to have been born at Drumkilbo in 1543. He was a distinguished scholar, and was Professor of Philosophy and Divinity in the Jesuit College at Paris. He subsequently returned to Rome, and was peremptorily taken away by a short illness, 20th March, 1597, aged 54. Under name of George Thomson he wrote a brief but learned treatise—"De Antiquitate Ecclesiæ Bibliothecie." This treatise exasperated John Knox to publish an answer. Tyrie's rejoinder is pronounced to be masterly argumentative. There are a few copies of the book still in existence, and they are rare and valuable. A copy was sold at Heber's sale 10th April, 1835. Another copy of the pamphlet was sold at the late Dr. Laing's sale about ten years ago, and was bought by Mr. Ellis at the price of £11 5s.

The mansion-house of Pitfour, parish of Old Deer, Aberdeenshire (which was once in the possession of the Tyries) is a large square building of no particular style of architecture, on which the late proprietor, Admiral

Ferguson, expended a large sum of money in constructing its various useful and ornamental appendages. Altogether the house and grounds of Pitfour are upon a large scale, and with a lake of 45 acres, shrubberies, flower gardens, several *jets d'eau*, and a miniature model of the Temple of Thesus, with fine old timber and thriving plantations. Pitfour is one of the finest residences in the country. Drumkilbo is a fine mansion embossed in woods, about a mile east of the village of Meigle, "and, I think, is now in the possession of Lord Wharnclyffe."

Several persons of the name Tyrie were magistrates of Perth. John Tyrie was Sheriff-Depute of Perth, 1456; another John Tyrie was bailie of Perth, same date; John Tyrie was writer in Perth, 1475, and during the next fifty years. Alexander Tyrie, Esquire, of Busbie, Methven, held the office of Provost of Perth in 1511. On the 20th October, 1525, this Alexander Tyrie founded an altar to St. Barbara, but shortly afterwards annexed it to his chaplaincy of St. Christopher, founded by him at St. Clement's altar. Sir John Tyrie was provost of the collegiate church of Methven from 1488 to 1523, and founded the chapel of St. Catherine's in Perth. St. Catherine's chapel was situated at the west end of Perth, in the locality known as the Claypots; it was founded on 19th June, 1523. At the west end of the building was an hospital for the entertainment of poor travellers, the original Latin charter, which is of considerable length, is preserved, and is inscribed:—"Johannes Tyry, Præpositus



de Meffin." The following extracts from the translation set forth the founder's sentiments:—"Whereas, by pious prayers and celebration of masses, wherewith the Son is offered for sins, we believe that sins are remitted, the pains of purgatory mitigated, and the souls of the deceased frequently liberated and placed in the joys of paradise, know therefore that being engaged in Divine contemplation, I, the said Sir John, have to the honour of the sacred indivisible trinity, the Father, the Son, and Holy Spirit of the most glorious Virgin Mary, and of the whole celestial courts, especially to the honour of the most blessed Catherine virgin spouse of our Lord Jesus Christ, and for prosperous augmentation of ecclesiastical worship, founded, constructed, and ordained a chapel at the west end of the burgh of Perth, at the Claypots, and an house or hospital for the hospitality of poor travellers coming thither, situated contiguous of west side of chapel, with chambers and garden for the chaplain underwritten and his successors in and for perpetual support of said chapel and chaplaincy. I have given, granted, and assigned to one chaplain, Sir David Tyrie, and his successors perpetually, to celebrate divine service in said chapel, for the salvation of the soul of James the Fourth, and for the soul of James the Fifth, present King of Scots; for the salvation of the souls of the founder, of his family, father, mother, brothers, and sisters, of Master Robert Monorgand, who had afforded his sound counsel towards the founding and building of said chapel; for the salvation of the souls

of all from whom he may have received any goods without having rendered full and condign satisfaction ; also for the salvation of the souls of all the faithful dead. His nine oxgangs, with the pertinants of all and sundry the lands of Ochertyre, within the Sheriffdom of Forfar, payable at Whitsunday and Martinmas, and two merks of annual rent for the sustenance of the roof, the reparation of said chapel and the beds of the same." The pious founder also makes an annual donation of £5 6s. 8d. to one poor man to minister in the masses daily, to be celebrated in the said chapel, and to worship daily for the souls above expressed, to be paid out of the lands commonly called Langlands, on the north side of the chapel, in the barony of Balhousie. The founder next enjoins that if Lord Oliphant or his heirs shall redeem or acquit the nine oxgangs of the lands of Ochertyre according to the tenor of revision made thereupon, the sum of four hundred merks shall be received for these lands by the chaplain, by Robert Tyrie, his brother, and his heirs, and by the Provost of Perth, who are to deposit the money with the prior and convent Carthusian Monastery. The chaplain was to be of approvan life and honest conversation, sufficiently instructed in literature, was to reside in the chapel and maintain decently the ornaments of the chapel, and celebrate daily in said chapel masses and suffrages of prayer, and he was to retain no concubine or public handmaid. The poor man was to be of mature age, of good condition and state to minister to the priest in mass. The founder was to have the right of patronage

during his life-time, and after his death by the Magistrates and Town Council. Some other conditions are specified, regulating chaplain, patronage, &c.

Sir John Tyrie had property in the town of Perth, in his own right, and possessing considerable worldly substance, was a great benefactor of the Church, and stood high in favour with his sovereign, James IV. In the month of July, 1490, the King came to Perth, and lodged during his stay in the residence of Sir John Tyrie, to whom the Lord Treasurer of Scotland paid £7, "to buy a puncheon of wine to lay in his house in Saint Johnston again the King coming here."

It would be interesting to ascertain in what quarter of the town the house was situated in which the King chose to lodge. So far as we can judge, it seems to have been on the east side of the Watergate, and was a mansion of considerable pretensions, with a garden attached. A house there of that character was subsequently made over by Provost Tyrie to the King, who, by charter, dated at Edinburgh, 15th October, 1510, granted the lands of Easter and Wester Busbie, in the lordship of Methven, to the said Provost, "for the good and faithful service rendered by him to His Majesty, and also partly to recompense for the said Sir John's tenement of land, and the houses, erections, and garden thereof, in the burgh of Perth, on the east side of the street called the Watergate, and also for the increase of divine worship and offering of devout prayers, to be made daily for the King, and the welfare of the souls of

his predecessors and successors." For some period, therefore, the Watergate House was apparently used as a royal residence, when the King chanced to be in Perth. Moreover, at the time we speak of, a vennel, called the "Provost of Methven Vennel," led to the Tay "at the east end of the Southgate," but in the Speygate." In 1496, Sir John Tyrie had a tack of Easter and Wester Busbie, in Methven. His brother Robert and Agnes Abercromby, his wife, in 1506, had a tack of the same place; and in 1510 the brothers had a Crown charter of that property, which remained in the family till about the year 1700.

Sir Alexander Blair, of Inchyra, second baron, who had by his wife Ann (daughter of James Carnegy, a minister of the Episcopal Church) six sons and eight daughters. The fifth daughter, Ann, was married to Robert Tyrie, Esq., of Busbie; and, secondly, to John Blair, Esq., writer in Edinburgh; died, without issue, about 1700.

On 26th January, 1543-4, the chaplain of St. Catherine's Chapel (a relation of the founder) showed much sympathy for six persons who suffered as martyrs at Perth. James Tyrie, who was the last chaplain of St. Catherine's Chapel, disposed in 1567, "all and haill lands, houses, biggins, and yards of the Chapel of St. Catherine's, lying contiguous on the west part of the burgh of Perth, betwixt the lands of Claypots on the east and north, the lands of Thomas Marischall of Pitcarne on the west, and the High Street on the south, to be holden of the said Sir James and his successors, paying therefor yearly the sum of forty

shillings of the realm." This alienation held good, but the feu-duty of forty shillings Scots had been long paid to the Hospital managers by the subsequent proprietors.

Nomine Jesu, founded on the 28th February, 1518-19, by Sir John Tyrie, Provost of Methven, as Dean of the confraternity of the Name of Jesus in the Parish Church of Perth, the endowment being out of the property of the society of the burgh. Sir John, on the 4th January, 1524-5, granted ten shillings annually out of a tenement in the Kirkgate of Perth to the chaplain of St. Peter's Altar in the Parish Church of Perth.

About 1433, Walter Stuart, Earl of Athole, then proprietor of Methven, formed the church of the barony into a collegiate church, which it continued to be down to the Reformation. Part of this old church is still standing (1883), on one of the walls of which there is a stone shewing its connection with royalty. The stone has the Royal Lion of Scotland sculptured upon it, with crown, &c., but the letters are so worn by age as to be completely illegible. The portion of the ancient building still standing is the aisle, which is believed to have been erected by Margaret, Queen Dowager of James IV., and eldest daughter of Henry VII. of England, when she resided at Methven; or by Walter Stuart, Earl of Athole, who endowed the church with lands and tithes. Being a son of Robert II., he was also a member of the Royal Family, and entitled to place the emblem of royalty upon the building erected under his patronage.

The Tyries were designed of Lunan in the fifteenth century. They were long proprietors of the estate of Drumkilbo. There were Nevoys of that Ilk, one of whom was Sir David. This Sir David was a Lord of Session, and assumed, first, the title of Lord Reidie, afterwards that of Lord Nevey. William Tyrie of Drumkilbo was knighted in 1633, and died at the end of that year, leaving a son, Sir Thomas, who served with gallantry under Montrose, and was present with that great soldier at the battle near Aberdeen in 1644. Sir Thomas appears to have joined Montrose while on his way to the North, and did so in company with Sir Thomas and Sir David Ogilvy of Clova, both sons of the Earl of Airlie; also, Grahame of Fintry, Ramsay of Ogill, and Ogilvie of Inverquharity, all of whom took the oath of allegiance to Charles I. as King of Scotland.

The reputation or character of this ancient race of Tyries was of religious and humane kind. Their arms and practice on the whole confirm this; but it must be admitted that some of them were directly interested in the social troubles and sports of their day, as the following two historical events will show. "William Lauder, bailie, and commonly called William at the West Port, being the man who hurt Cranston, fled to the Tolbooth, as being the strongest and surest house for his relief, but the Lord Home caused put fire to the house, and burnt it all. The gentleman remained therein till the roof-tree fell. In the end he came desperately out amongst them and hazarded a

shot of a pistol at John Cranston and hurt him, but it being impossible to escape with life, they most cruelly, without mercy, hacked him with swords and wringers all in pieces. A remission for this barbarous slaughter was granted by the King, in 1606, to the Earl of Home, Hume of Hulton Hall; Thomas Tyrie, tutor of Drumkilbo; John Hume, of Kelso, and other persons." Horse-racing appears to have existed in Perth from an early period. The place appropriated to it was the South Inch. The course was marked by six stakes. In 1631 there were three prize silver bells, but they were declared to be unsuitable, and a cup was substituted in their place, which, it appears, weighed eight ounces. The race on that year was run on the day after Palm Sunday, and the prize was awarded to Thomas Tyrie of Drumkilbo. His horse was called Kildare.

The Tyries of Drumkilbo seem to have embraced Protestantism, for in 1594 one of the family, Alexander Tyrie, was minister of Auchterhouse; another was minister of Sandwick, in Shetland. It may be here noted that the old kirkyard of Edzell contains the ashes of the parents and other near relatives of one who, in the midst of many disadvantages, rose to high eminence in the laborious study of natural history, and could number among his intimate friends the celebrated Sir Joseph Banks, Dr. Solander, and Mr. Pennant. This was George Low, afterwards minister of Birsay and Harray, the industrious author of "Fauna Orcadensis" and "Flora Orcadensis," and translator of "Forfæus History of Orkney." He was born in the

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village of Edzell, in March, 1747. In 1776 he married Helen, daughter of his former benefactor, the learned Mr. Tyrie of Sandwick.

A family of the name of Tyrie long held the lands of Dunnideer, in Aberdeen, and obtained a charter of their lands from the Earl of Mar, and their residence was near the burn of Shevock, on the southern slope of the hill of Dunnideer, where there was a chapel dedicated to St. John. They were a branch of the Tyries of Drumkilbo and Nevay, in Strathmore, and their quarterings or arms were similar. The Tyries, at this time, were Roman Catholics, and reported as such by the then minister of Inch to the Presbytery of Garioch, 1704. They are noted as being "gryte Jacobites." It is interesting to note that the Tyries held the property and lands of Dunnideer up to the year 1724. Subsequently Dunnideer came into possession of the Leiths of Overhall, and latterly, by purchase, came into possession of the Gordons of Wardhouse and Kildrummy. The hill of Dunnideer is well known for the richness of its pastures. The only remaining walls of the tower or castle of Dunnideer are from fifty to sixty feet in height, and about seven feet thick. In this wall there are two openings or ruined windows, the one above the other, but as the walls are composed of the strongest masonry, it is likely for ages to withstand, as it has done, the gales that have for centuries assailed its elevated and perfectly unsheltered position. Dunnideer is called in Celtic language "Dun-a-torr," which signifies "the fort on the round



hill." Some authorities say that it also signifies "the hill for the worship of God." To the west of Dunnideer is the site of the ancient castle, or meikle ward-house, and to the north of it is the little ward-house, and further north, where the valley of the Shevock opens up to the west, there is the ward-head, all being vestiges of the ancient defences of Dunnideer. Tradition says this ancient stronghold was built by King Gregory the Great, and was his favourite residence. He died there, 892-3. In the valley of Insch, and on the slopes of Dunnideer and Knockenhead, the soil generally consists of rich yellow loam of a fertile description. The hill of Dunnideer (Dun-a-torr, or "the hill fort"), says Monipennie, is called "the golden mountain, by reason of the sheep that pasture upon it, whose teeth are so extraordinary yellow as if they were coloured with gold. There appears to have been an early vitrified work with surrounding trenches upon the top of Dunnideer. The vitrified walls enclose a great portion of the summit of the hill, and within those walls, at a later period, another fort had been erected. It is the remains of this latter that give so much character and interest to the hill," &c. Some attribute the origin of the vitrified sites to the Picts, but examples of them are found throughout all Scotland. So far as yet known, however, they are peculiar to North Britain, and may have formed a curious feature in the domestic or warlike economy of the ancient inhabitants. They were first brought under notice in the year 1777 by Mr. Williams, the mineral surveyor and engineer of the

forfeited estates in Scotland, who published a book on the subject, and at once pronounced them "Vitrified Forts."

The Tyries of Dunnideer were intermarried with the Gordons of Auchindown. They were also mixed up with the Gordons politically. The following extract is taken from "Births, Brieves, from Register Burgh of Aberdeen, 1637-1705":—

"At Aberdeen, the twentie-ane day of Apryll, 1663, in presence of the Magistrates, the said day it was judically verified and proven, be the depositions of James Gordon of Rothemay; Thomas Gordon, sheriff-depute of Aberdeen; John Kerr of Culg—; Mr. John Gordon, merchant, burgess of Aberdeen, that Patrick Gordon of Glenbucket, Jeane, Elspet, Helene, Magdalene, and Anne Gordons, lawful bairns of the deceast Sir Adam Gordon of —, knight, procreat betwixt him and deceast Dame Helene Tyrie, his spous, are the lawful brothers and sisters german of the deceast Frances Gordon, lawful son to the said deceast Sir Adam, procreat betwixt him and the said deceast Dame Helene Tyrie, his mother: And that Andro Hay of Raines is husband to the said Jeane Gordon; David Tyrie of Cullithie, husband to the said Elspet; John Innes of Coul-draine, husband to the said Helene; William Gordon in Cullithie, husband to said Magdalene; and Thomas Gordon of Smithstone, husband to said Anne: And that the said deceast Frances Gordon went from this kingdom about twentie years ago, being then about the age of — years, and is reported had his residence at the time of his deceass

in —, ane myll or thereby distant from —, in Hungary, or there about.”

David Tyrie, from the Diocese of Brechin, entered Scots College, Rome, in 1618 ; left, 1624. James, Tyrie, from Diocese of Aberdeen, was son to David Tyrie of Dunnideer, in the Garioch. John, brother to above, went to Rome, 1711, aged seventeen years. This man seems to be grand-nephew of James, “the noted.” During the time he was in college, the Jesuits, finding him a youth of brilliant parts, used all their arts to get him to put on their dress, remembering his grand-uncle and the great honour with which his name was held.

John Tyrie of Dunnideer was a Jesuit, and a friend of Colin Campbell, brother to Campbell of Lochnell. This Colin joined the Pretender, Charles Edward Stuart, and is believed to have perished at Culloden. Tyrie and Campbell were together in Rome from 1735 to 1738. Tyrie subsequently came to Paris, and then to Edinburgh. He joined Prince Charles Stuart as soon as he heard of his landing in Scotland ; followed him into England, and left him only after the battle of Culloden, where he received two wounds on the head from a sabre, and got off with difficulty. He lay concealed for many months, during which time his house and books at Buochlie, in Glenlivet, were burned by the English soldiers. He died about 1755.

In the “Baronage of Angus and Mearns,” by D. McGregor Peter, the following is recorded :—“John Tyrie

of Dunnideer, in Aberdeenshire, joined the Rebellion of 1745, and was forfeited. When orders were sent to every parochial clergyman to intimate from the pulpit His Majesty's design for the suppression of the clans, John Tyrie of Dunnideer collected a few rebels to oppose the mandate, and went armed to church. While the Rev. Alexander Mearns was reading the proclamation, one of the rebels ran to the pulpit, presented a loaded pistol, and exclaimed, 'Stop, Mearns! stop, Mearns!' Tyrie rushed forward with his sword unsheathed to plunge it into the body of the minister, but was opposed, and the weapon wrested from him." One of the Dunnideer Tyries publicly abjured the Catholic faith at Elgin, before sixteen ministers, 1734; became a minister, and had a charge in the West Highlands. He died in 1779.

Within the ivy-clad ruins of the old church of Nevay, near Meigle (Nevay is now united to Essie, in Angus), which is amongst the most picturesque scenery in the county of Forfar, the shield upon the Tyrie stone is flanked by the letters J. T., the Tyrie coat of arms (a chevron between two crescents); is defaced, but the impale of a lion rampant still remains. The inscription reads thus:—

YRIES . IN . N . . . . E

Another tombstone in Nevay bears this curious inscription:—

“Heir lyes Thomas Tyrie, svmtym indveller in Nevay, sone of unvmhyl David Tyrie, and husband to Janet

Veilant, who departed the 10th October, 1681. His age was 3— years.

“Heaven keips his savel, heir the bodye lyies,  
On earth he was both vertvvs, cynd and wyse.  
Momento Mori.”

This old church of Nevay is sometimes called Kirkinch, or the Kirk on the Island, having been at one time surrounded by a swamp. The date, 1651, is upon the ruins of the church. The door lintels are also inscribed 16·D·N·95. Upon the surrounding walls, built by subscription, 1843, there is placed a mutilated stone, bearing these traces:—

YRIES . IN . N . . . . E  
E . FOLLOVS

which was said to have read when entire:—

HEIR LYE THE TYRIES IN NEVAY.  
HONEST MEN AND BRAVE FELLOVS.

Mr Jervise describes a mutilated stone at Durrisdeer, with initials J.T. and M.T., 1675. “John Tyrie and Margaret Tulloch, a chevron between two crescents impaling Tulloch.” Elizabeth Tyrie, wife of Alexander Wilson, Auchenclech is the last of the Dunnideer family recorded on the stone; died the 10th March, 1804, aged 84 years. The husband of the above died 1st June, 1799, aged 82 years.

In the “Baronage of Angus and Mearns,” by D. M'Gregor Peter, the following definition is given of Dunnideer:—“Gaelic, a corruption of ‘Dun-De-Adhra,’ hill for the worship of God.” The same authority says that, at

the base of this beautiful verdant hill, stood Dunnideer House, a seat long held by the Tyrie family. Over the doorway are the initials "J. T. M. T., 1675." On a panel the arms of Tyrie are impaled with those of Tulloch (Or) between three cross crosslets, fitchee (Sable), as many mullets, one in chief and two in fesse (Azure); crest, a Baron's Coronet. Might we not say, in the words of Sir Noel Paton, that these men were

" To the Northland ever faithful,  
Ever loyal to their King;  
For the old cause counting ruin,  
Death itself a little thing."

There is very little doubt but that it must have been the Earl of Mar's insurrection that occasioned the partial ruin of the Tyries, coupled with their devotion to the old faith; and the rising of 1745, on behalf of Prince Charles Stuart, commonly called the young Pretender, seems to have brought about the annihilation of the territorial remnant of the race.

Political vengeance swiftly followed the Rebellion of 1715. Of the Scottish nobles and gentry who had taken arms against King George, some were taken prisoners, tried, and executed. Most of them escaped abroad, but all lost their property, which was forfeited to the Crown under two Acts of attainder. The estates of the traitors, as they were called, were vested by Act of Parliament in His Majesty the King for the use of the public, and commissioners were appointed for inquiring into their condition.

The York Buildings Company, by their purchases, became the greatest landowners in Scotland, and held whole parishes in the counties of Aberdeen, Banff, Forfar, Perth, Linlithgow, Haddington, Berwick, and Stirling. The sympathies of a large part of the tenants were with the forfeited proprietors; the company was alien, it was impersonal.

After the battle of Culloden, which decided the fate of Prince Charles, the young Pretender, the English soldiers, under the command of the Duke of Cumberland, committed every act of indignity upon the so-called rebels. Such acts of cruelty perpetrated upon these honest clans is enough to make one's blood curdle. Some were stripped naked and allowed to remain so, without food or shelter, their houses and belongings burned to the ground. Those acquainted with the history of our country do not require to be reminded that the Jacobites and the Jesuits were the banded supporters of the Stuart dynasty, whom they believed to be the rightful heirs to the Scottish crown. And I think they were right. Though the stronger force of arms prevailed and crushed the spirit and schemes of the ancient Scots, who were fighting to maintain the integrity of their country, and, as they believed, their heaven-born kings, let us hope the time may come when justice shall be done, and the strong consider it the greatest privilege to protect the weak.

Tradition and history seem to indicate that Thomas Tyrie, the refugee, was of the Drumkilbo family. The

lack of documentary evidence of this apparent fact is a difficulty in a claim for lost rights. Government papers are accessible to parties interested or their agents. Estate papers, which are the most important of all, are more difficult of access; but we are not without the hope of being able to get at these, should the families bearing the name give us support, and furnish us with any information or documents that may be in their possession, all which are necessary for the prosecution of our rights. We have already been at considerable expense and personal trouble in trying to sift this matter, believing the traditional stories told us by some of our elders, who could, and did say, that they had never told an untruth.

History seems to say that James Tyrie, "the noted," and his kinsman, William Crichton, were the originators of what is called the Spanish Armada. This adventure, or exploit, was a bold move, for the purpose of retrieving the lost privileges or integrity of the Scots nation and creed. Ninian Winzet and Quentin Kennedy, the Abbot of Crossraguel ("who, no doubt, was the progenitor of the present Marquis of Ailsa"), and others seem to have been associated with Tyrie and Crichton in the Armada scheme, and took a stand in opposition to the reformed condition of affairs.





THE following poem is from James Hogg's "Jacobite Relics of Scotland," dedicated to the Honourable Secretary and Members of the Highland Society, London, and is his first poem in said work:--

To the sons of the men who ne'er flinched from their faith,  
 But stood by their sovereign to ruin and death,  
 'These songs I consign, as memorials that tell  
 Of the poets that sung, and the heroes that fell,  
 Whom interest ne'er moved their true king to betray,  
 Whom threatening ne'er daunted, nor power could dismay.  
 They stood to the last, and, when standing was o'er,  
 All sullen and silent they dropped the claymore,  
 And yielded, indignant, their necks to the blow,  
 Their homes to the flames, and their lands to the foe.  
 Then flowed the wild strains to the rock and the wood,  
 Of the fall of the mighty, the Royal, and good;  
 So plaintive and sweet, all were moved by the tone,  
 From the child of the cot to the prince on the throne.  
 The fates of the heroes they learned to deplore,  
 For our rocks never echoed such wailings before.  
 These strains, which a shepherd has travailed to save,  
 With joy he consigns to the sons of the brave:  
 He loved them when fancy was ardent and young,  
 Even then of the clans of the Highlands he sung;  
 And oft has he journeyed the dwellings to view,  
 And the graves of the heroes so gallant and true:  
 Yes, oft o'er their mountains, unnoted, unknown,  
 All weary and barefoot, he wandered alone;

For his Whiggish heart, with its Covenant tie,  
Was knit to the Highlands, he could not tell why—  
Was knit to the cause they espoused to their cost,  
And grieved that the name of Stuart was lost!  
Then blest be the hands that have pointed the way  
To rescue these relics from utter decay!  
On the brink of oblivion all trembling they hung,  
To die with the names of the loyal that sung;  
And wild though they be to the ear and the eye,  
They still are the carols of ages gone by,  
The strains of our country, unshackled and strong,  
The lays of the land of proud honour and song.  
When kings were degraded, to ruffians a prey,  
Or driven from the thrones of their fathers away,  
Who then could sit silent? Alas for the while,  
That now there are myriads, the worst of the vile,  
Whose highest ambition is bent to defame  
All greatness and sovereignty, order and name!  
But whether in high or in humble degree,  
My country, such spirit dishonours not thee!  
Ah! woe to the nation, its honours fall low,  
When mendicant meddlers dare majesty brow,  
And turn up the snout of derision and scorn  
At those who to honour or titles are born:  
All beggarly power is the bane of mankind:  
“It leads to bewilder, and dazzles to blind.”  
And now, noble Highlanders, sons of the North,  
That land of blue mountains, and birth-place of worth,  
These strains that were chanted o’er many a wild heath—  
These strains of your fathers, to you I bequeath;  
And with them this blessing, the best that I may:  
O, long be you loyal and gallant as they!

A.D., 1509.—Apud Striveling 1 Jul Rex ad manum Mortuam confirmavit cartum Wil Ruthvene de eodem militis, domini feodi baronie de R—, et Willelmi dom R—, domini liberi tenementi ejusdem,—qua in puram elemoinam, concesserunt uni capellano in Capella S. Petri apud Maneriem De Ruthvene fundata divini imperpetum celebraturo, Annuum redditum 10 lib. de terris de Ballinbreich, Petcarn, et Cragingall, in dicta baronia vic Perth quibus deficientibus de intergra baroni predicta. Test Walt Ruthvene de Lownan, Geo Murray, filio et apparente herede, And Me de Ogilvy, Joh Ruthvene de Ardonquhy, And Tyrie, filio et apparente herede, Walt Tyrie de Drumkilbo, David Murray et Joh Strang de Schipbriggs.—Aput Ruthvene, 14th June, 1509.

Tyrie (Tiry, Tiri, Tyrie) of Drumkilbo)—Andrew filius et heres apparens Walteri de Lownane, Walt filius et heres apparens Egidia Stewartt de Lunan —David frater Walter Tyrie de Lownane. 1436.



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