

Doirich-na-Fharaichd (Keepers of the Quigrich)

The Dewars of Beckwith Township

On Tuesday July 21, 1818, as the morning sun burned away the mist hanging over the port of Greenock, Scotland, 10 members of the Dewar family boarded the brig *Curlew*¹, bound for Upper Canada. Packed securely, deep within in their baggage, they carried with them a treasured talisman of which the Dewars had been guardians for 500 years, the Quigrich of Saint Fillan.

The departing family was led by Archibald Carmichael Dewar (1756-1831) and his wife Margaret Gow-Dewar (1770-1835). They were accompanied by their minor children Duncan (1808-1901) and Archibald Jr. (b.1811), their unmarried adult sons John (1796-1890) and Peter (1800-1839), and their son Malcolm (1792-1838) with his wife Ann Comrie-Dewar (1798-1886) and their children Ann (1813-1884) and Alexander (1816-1884). Two weeks earlier, Archibald and Margaret's daughter Jannet (1778-1861), with her husband John McNie/McNee (1780-1868) and their children Archibald (1803-1840), Duncan, (1809-1878), Donald (1814-1832) and Janet (1917-1857)² had sailed for the same destination on the brig *Sophia*. Archibald and Margaret's unmarried eldest son, Alexander (1816-1884), followed the family to Canada in 1819.

The Dewars, all natives of Comrie Parish but living at nearby Glen Artney in 1818, were among about 450 highlanders from the Earl of Breadalbane's³ estate in Perthshire, drawn from within a perimeter of about 30 miles around Loch Tay, encompassing the Parishes of Dull, Killin, Comrie, Kenmore, and Balquhidder. The Breadalbane emigrants of 1818 sailed in three ships – the *Curlew*, 205 passengers; the *Sophia*, 106; and the *Jane*, 131.

The emigrants of the *Curlew*, *Sophia* and *Jane* had been pushed from their crofts by clearances making way for sheep farms and by high rents and low prices for their cattle, the result of a crushing economic depression that followed the end of the Napoleonic Wars. Simultaneously, they had also been pulled from their highland homes by positive reports from former neighbors who had gone to the Perth Military Settlement in 1815 through an assisted immigration scheme offered under the Edinburgh Proclamation.

By 1818 that scheme was no longer available, but when the Breadalbane tenant families petitioned for emigration assistance, the British Government reluctantly approved an equivalent one-time package. Like the earlier emigrants, the Breadalbane parties of 1818 were granted free

¹ The *Curlew*, commanded by Master John Young, a vessel of 260 tons, had been built at Newcastle in 1815 and had a Lloyd's rating of A1.

² Jannet and John had three more children born in Beckwith -- John (1822-1898), Malcolm (1824-1828) and Elizabeth (b.1833)

³ The Earl of Breadalbane in 1818 was John Campbell (1796–1862), 2nd Marquess of Breadalbane.

passage, free land, rations and tools⁴, but they were required to pay a deposit⁵ of £10, refundable when they had completed settlement duties⁶ and received patents (deeds) to their land.

The rules of the government scheme, however, barred anyone above the age of 45 from participation. If emigrants wished to bring their ageing parents with them to Canada, younger family members were required to pay their cost of passage. Archibald and Margaret Dewar were both 'over-age' and presumably had their passage paid by themselves or their adult children.



Western Perthshire

After a seven-week passage, the *Curlew* docked at Quebec City on September 9, 1818. The Dewars travelled to Montreal by steamboat and then up the Ottawa River by batteaux to Richmond Landing⁷ (the future site of Ottawa). At Richmond Landing the women and youngest children were left in temporary huts built of “poles covered with pine branches”⁸ while the men went on to choose land allotments.

⁴ Army rations were allowed for one year. Each family received an axe, a broadaxe, a mattock, a pick, a spade, a shovel, a drawknife, a hammer, handsaw, nails, glass, blankets, etc.

⁵ The refundable deposit was instituted to discourage emigrants from taking advantage of the free passage and then travelling on to the United States.

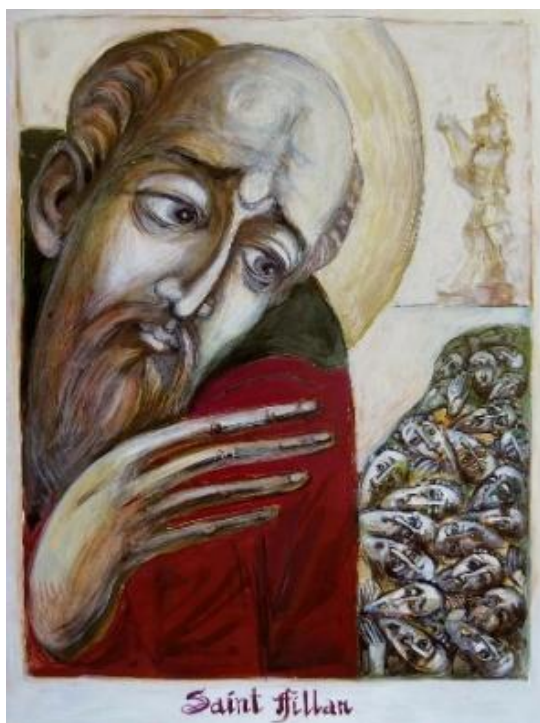
⁶ Settlement Duties required that, within three years, the immigrant erect a house, clear and fence five acres of land, and clear a 60-foot road allowance across the front of his lot.

⁷ aka Point Nepean.

⁸ *Irish and Scottish Identities in A Canadian Community 1816-1991*, Glenn J. Lockwood (1991) quoting *Sixty Years on the Ottawa*.

Following a narrow bush trail opened only a few weeks earlier⁹, they reached the Richmond Military Settlement where, on October 24th they were issued location tickets for plots of land in Beckwith Township¹⁰. While the men were exploring Beckwith Township “*some of the huts [at Richmond Landing] caught fire and some valuable articles were burnt*”. The Dewars were among those who suffered losses in the fire¹¹, but the Quigrich escaped unharmed.

Saint Fillan's Quigrich packed away in Archibald Dewar's baggage was a dual artifact, although none knew that in 1818. It was comprised of a crozier, the top-piece of an 8th century Bishop's or Abbot's processional staff, fitted like a Russian doll within a highly decorated 14th century casing of the same shape and form.



Saint Fillan (c695-c770)

The original crozier had been brought to Scotland in 717 AD/CE by the monk Fillan (c695-c777)¹² on a mission to Christianise the Picts. In Perthshire, Fillan founded a priory in Glen Dochart and built a mill at Killen. He became renowned for his miracles, was much venerated and achieved the status of a national saint.¹³ When Saint Fillan died, he was buried at either Killin or Strathfillan and his relics came to be greatly revered. These included his bell (Bernane), a portable altar (Fergy), a manuscript (Meser), one of his arm bones in a silver casket¹⁴, and his crozier.

In 1314 Robert the Bruce (1274-1329) commanded that Saint Fillan's arm be brought from the priory to the battlefield at Bannockburn, to bless and encourage his outnumbered army as they prepared to face the English.¹⁵ However, the monk responsible for the relics, fearing the Scots would be overwhelmed and the relics captured or destroyed, brought only the arm's empty silver casket.

Nevertheless, on the night before battle, the casket lid opened and closed by its own volition and when examined by the monk, the arm was found within. In the face of such a miracle, the monk admitted his deception to the King.

⁹ The first 30 former soldiers of the 99th Foot had only reached the center of the settlement on the Jock River in August and begun laying out a townsite and building a government storehouse.

¹⁰ Archibald, C-7/L-25(W); Malcolm, C-7/L-23(SW); John, C-9/L-20(NE); Peter, C-7/L-25(NE). Son-in-law John McNie/McNee drew C-4/L-5(NE). In June of the following year son Alexander was located on Beckwith C-9/L-19(SW).

¹¹ In *Early Life in Upper Canada*, Edwin C. Guillet (1933), records an account by Christina Dewar (1836-1926), daughter of 1818 immigrant Peter Dewar (1799-1839) and Janet McEwen (1804-1891), that the Dewars lost “*all their goods in the fire at Richmond Landing [but] were able to return to Scotland and be back a few years later with another outfitting*”. There is, however, no other evidence that the loss was so serious or any evidence that the Dewars ever returned to Scotland.

¹² Fáelán in Old Irish, ‘little wolf’, son of Feriach and Saint Kentigerna.

¹³ St. Andrew did not become patron saint of Scotland until 1320.

¹⁴ The arm became a holy relic because in life it had glowed, providing St. Fillan light by which to study the scriptures at night.

¹⁵ Robert the Bruce was outnumbered at Bannockburn by a margin of about 5,000 to 20,000 by the army of Edward II (1284-1327).

The next day the holy relic was displayed before Bruce's army and the King credited it with contributing to his subsequent victory. In gratitude, he built a new St. Fillin's priory at Strathfillan, granted it a number of endowments, and placed his illegitimate son, Robert (c1293-1442), Lord Liddesdale, in charge of building an associated chapel at Tyndrum.¹⁶ The perfidious monk, however, was dismissed from his role as keeper of the relics and that trust placed in other hands.¹⁷

Malise Dewar of Eyich, Glen Dochart, who had distinguished himself in the great battle of June 23-24, 1314, was assigned guardianship of the crozier and designated Doirich-na-Fharaichd ('keeper of the relic').¹⁸

Although that office was originally one of ecclesiastical jurisdiction, the Dewar guardians were always laymen.¹⁹ The term Dewar was applied to any officer who might be the bearer of a crozier, the ringer of a bell, or the hereditary performer of some duty to which lands and perquisites were attached. The family came to be surnamed Jore, Deore, or Dewar, from the office.²⁰

It was probably at about the time Robert the Bruce appointed the Dewars as hereditary Doirich-na-Fharaichd that the original 600-year-old crozier, much battered and worn, was encased in its decorative outer shell, the Quigrich.²¹

In 1336 the lands of Eyich, in Glen Dochart, were granted to Cogech Dewar (i.e. Quigrich Dewar), and over many generations from that time or earlier the Quigrich was kept at the Dewar family home at Eyich, Crainlarich, Killen, Perthshire.



**Robert the Bruce Statue
Sterling Castle**

¹⁶ Some evidence suggests that the incident of St. Fillan's arm coming to the aid of Robert the Bruce occurred at the earlier, less successful, Battle of Dalrigh, near Tyndrum, in 1306.

¹⁷ The cast bronze bell, put in the custody of another Dewar of Glen Dochart, played a role in the coronation of King James IV in 1488. It was reportedly stolen by an English tourist in the early 19th century but recovered in 1869 and placed in the Scottish National Museum in Edinburgh. The Saint's arm disappeared and does not appear in the record after its appearance at Bannockburn.

¹⁸ An alternate version of the story recounts that Dewar guardianship of the Quigrich may have predated the Battle of Bannockburn and that Robert the Bruce merely confirmed their right.

¹⁹ The newly designated keeper of the bell, another Dewar, lived at Suie, Glen Dochart while the keeper of the arm lived at Acharn, at the opposite end of Loch Tay.

²⁰ The Dewars were a sept of Clan McNab but fought with Robert the Bruce at Bannockburn even though their clansmen fought in the English army.

²¹ Quigrich, from 'Cuagrich' or 'King's Crook'.

Effectively retaining its original function as a staff of office and sign of authority, the Quigrich entitled its possessor to ownership of lands and the right to tax local grain sales. An allowance of meal was given from every piece of land in Glen Dochart in payment to the Dewar for performing his duties as guardian of the Quigrich.

Over the centuries, the Quigrich appears periodically in Scottish property, court and other records -- held by its 'hereditary keepers'. The guardianship was confirmed in one Finlay Dewar by an inquest jury in 1428. In 1487, King James III (1451-1488) further confirmed the Dewar Family possession of the Quigrich as "*Keepers of the Time of King Robert The Bruys and of before*".²² In 1549, when the Prior of Strathfillan made a bid to recover the Quigrich, the Privy Council protected Malise Doir from having to hand it over. The Quigrich is again documented in the possession of another Malise Dewar in 1568.



Regarded as perpetrators of superstition, the Dewars fell on hard times during the Reformation of the mid 16th century. In 1574 the bulk of their lands at Eyich were sold to Sir Duncan Campbell of Glenorchy and, in about 1655, the Doirich-na-Fharaichd of the day pledged the Quigrich to the Catholic McDonnell's of Glengarry as security for a loan. When he failed to pay the debt, the Quigrich changed hands and the loss was said to have increased the Dewar family's misfortune, motivating them to great efforts toward its recovery. Ultimately, their right of possession was restored in 1734 by a court ruling based upon the King James III letter of 1487.

The Quigrich is next documented in 1782 in the possession of yet another Malise Dewar, a day laborer living at Killin. After his death the talisman passed to his younger brother, Alexander (1734-1815), who monetized the job of Doirich-na-Fharaichd by putting it on display at Edinburgh in 1808. He advertised in the *Caledonian Mercury* that "*there is to be seen at the first entry below Covenant Close a most curious antiquity, in the family of the proprietor since before the time of Robert the Bruce. Admittance two shillings*".²³

When Alexander of the Edinburgh exhibit died in 1815, the Quigrich passed to his 59-year-old son Archibald, a farmer at Glen Artney.²⁴ Three years later, Archibald carried the artifact to Upper Canada.

²² King James granted a 'Letter of Gift and Confirmation', dated at Edinburgh, July 6, 1487, in favour of Malise Dewar, the keeper.

²³ This paragraph details the line of descent and possession of the Quigrich according to *A History of the Clan MacNab Part Five: The Dewars of St. Fillan*, by David Richard Rorer (2017).

²⁴ The genealogy of Malise Dewar, to Alexander Dewar, to Archibald Dewar, may be in some dispute.

In the highland glens of Perthshire, the Quigrich had functioned for generations as a ceremonial object, used to bestow blessings, for oaths of loyalty, for dispute settlement, to assist in the recovery of lost or stolen cattle or household goods, to heal illness and was said to be particularly useful in cases of lunacy. In cases of both human and livestock disease, on application to the Doirich-na-Fharaichd the crozier was used in two ways -- by stroking it on the part affected, or by dipping it in water which was then given to the patient to drink.

The powers of the reformation worked hard to suppress the veneration of relics and associated superstitions, but belief in the Quigrich's magical properties survived into the 19th century and made the journey with it to Upper Canada.

In Beckwith Township, in as far as their new circumstances allowed, the Breadalbane settlers were faithful to their traditions. In 1820 they recruited a Gaelic speaking minister in the person of Reverend George Buchanan (1761-1835)²⁵ and the community continued to speak Gaelic in their day-to-day lives well into the late 19th century. On one level they were dour Presbyterians in the Calvinist mould, but on another they clung to their customs and superstitions.

The Gael was ever close to the supernatural and wove some of his superstitious propensities into whatever creed he adopted. Not even the strictest Calvinist would readily scoff at the phenomenon of 'second sight'.²⁶ [In Beckwith the Quigrich], quickly became an object of great veneration. With faith in its sacred origin and influence, settlers of all creeds made long bush journeys to the Dewar homestead.²⁷

Even as Archibald Dewar undertook the task of building a shanty and clearing the first acres of his farm, his fellow highlanders walked miles to seek his help in treating the illnesses and injuries of man and beast. Dewar was not a doctor, but he was the 'Doirich-na-Fharaichd' ('keeper of the relic'), custodian of Saint Fillan's Quigrich. The visitors arrived with their buckets or jugs, filled them with water, had Archibald dip the Quigrich and carried away the thus blessed water to treat ox or a child as the need might be.

Another example of the deep and lasting connection between the highland emigrants and Saint Fillan was the naming of an early cemetery for the saint, at Beckwith C-10/L-20.²⁸

After more than a decade in Canada, Archibald Dewar died on his Beckwith Township farm in 1831, and was buried in Kennedy Cemetery, 446 Glenashton Road, Beckwith (C-8/L-24). His eldest son, Alexander (1789-1885) inherited the Quigrich and the mantle of Doirich-na-Fharaichd.

²⁵ When a new stone church was completed in 1833, a large number of the congregants insisted it adhere to the Church of Scotland but Buchanan, a Secessionist, refused, he was evicted from his church and forced to preach thereafter in his own house.

²⁶ *The Scottish Tradition in Canada*, by George S. Emmerson (1976).

²⁷ *Ottawa Journal*, November 13, 1957.

²⁸ Now a part of 'United Cemeteries' (Maplewood, Pine Grove and St. Fillan's) at 2677, Cemetery Side Road, Carleton Place, Ontario, K7C 3P2.

Even before assuming the role of Doirich-na-Fharaichd, Alexander Dewar was a respected member of the township community. He had arrived among the earliest settlers and had created a successful and prosperous farm. In 1822 he was a founding member of the first Presbyterian Congregation in the township and in the same year was commissioned an Ensign in the 3rd Lanark Militia Regiment. At age 35 he had married 17-year-old Janet Kennedy (1808-1884) in 1825 and over the next 20 years they became the parents of 11 children.²⁹



**Archibald Dewar Memorial, Kennedy-Dewar Cemetery, Beckwith Township
Unveiled August 15, 2010**

Although called upon less frequently as the years passed, old habits and beliefs faded only slowly and Alexander was still required, from time to time, to treat water with the Quigrich. He continued to faithfully uphold a tradition dating back five centuries, although he later said that *"people came to him for water in which it [the Quigrich] had been dipped to administer to cattle, 'But I never enquired whether it cured the cattle or not'."*³⁰



**Sir Daniel Wilson
(1816-1892)**

At some date in the 1840s a man named Adam Dawson (d.1847) visited Beckwith Township where he was shown *"the venerable Quigrich together with documents which proved its authenticity, at the house of its hereditary guardian, Alexander Dewar or Doir"*.³¹ Adam Dawson mentioned the Quigrich in a letter home to his brother Reverend Aeneas McDonell Dawson (1810-1894), a priest at Dunfermline, Fife, Scotland.³² In turn, Reverend Dawson passed news of the find to his friend Daniel Wilson (1816-1892), then Secretary to the Society of Antiquaries of Scotland and, at the time, engaged in writing a book entitled *The Archæology and Pre-historic Annals of Scotland* (published in 1851).

²⁹ Archibald (1826-1884), Margaret (1827-1869), Catharine (1829-1879), Donald (1830-1907), Alexander (1834-1909), Janet (1836-1908), Malcolm (1838-1907), Peter (1840-1904), John (1842-1920), Ann (1844-1921), Robert (1846-1930).

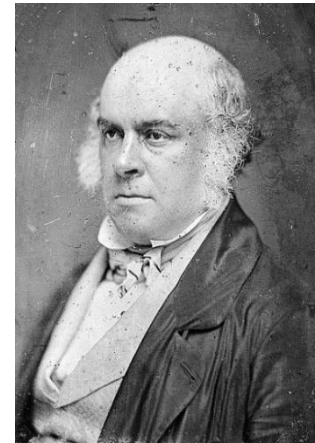
³⁰ *Book of Perthshire Memorabilia*, by Robert Scott Fittis (1879).

³¹ *The Catholics of Scotland*, by Rev. Aeneas McDonell Dawson (1908).

³² Reverend Aeneas McDonell Dawson was later preacher at the Ottawa, Ontario, cathedral.

Daniel (later Sir Daniel) Wilson (1816-1892) was an archaeologist, ethnologist and author. Born in Edinburgh he studied briefly at the University of Edinburgh and later worked as a freelance writer, engraver and illustrator. In 1853 he left Scotland for Canada, to take up the post of Professor of History and English Literature at University College, Toronto, and later became the first president of the University of Toronto (1890-1892). His brother George Wilson (1818-1859), a professor at the University of Edinburgh, was appointed in 1855 as the first director of the Industrial Museum of Scotland (now the National Museum of Scotland).

Having arrived in Canada, Professor Wilson set himself the task of locating and purchasing the Quigrich on behalf of the Scottish Society of Antiquaries, but the Doirich-na-Fharaichd was gone from Beckwith Township. In 1850, Alexander Dewar and his brother John had been among the exodus of Lanark County farmers moving to southwestern Ontario in search of more and better land for themselves and their sons. When Wilson traced Alexander Dewar to Plympton Township, Lambton County, he made several offers to purchase the Quigrich, but all were refused. In 1859 James Bruce (1811-1863), 8th Earl of Elgin, Governor General of Canada 1847-1854, stepped up and offered £300 for the relic, but Alexander still said no.



James Bruce (1811-1863),
8th Earl of Elgin

Nevertheless, for the next 15 years Wilson relentlessly pursued the Quigrich. As part of his campaign, he *"wrote a careful description of it for the Canadian Journal"*³³, *in hope of stirring up the Scotsmen of the province to join in acquiring the relic and sending it home to the National Museum"*.³⁴ Eventually his persistence paid off and Alexander Dewar was persuaded.

*He was 87 years of age; and rightly believed that his sons would not be guided by the same sentiments as himself in regard to Scotland and its historical associations. In fact, he could imagine the holy and historic relic among the profane shows of a Barnum or consigned to the melting pot.*³⁵

On December 30, 1876, Alexander Dewar entered into an agreement to sell the Quigrich to the Scottish Society of Antiquaries for \$700, but with only \$500³⁶ of the total payable. The remaining \$200 was to be counted as his own contribution to the total purchase price, so that he would be recorded as one of the donors of the relic.

I have consented to dispose of my right and title to said 'Quigrich' for the consideration of the following ...

The price and sum of seven hundred dollars to be paid in manner following: five hundred dollars, and the remaining two hundred dollars of said sum to be credited to me by the said acquisition of said relic, and on the further express considerations that the said

³³ *Canadian Journal*, October 1859.

³⁴ *Historical Notices of St. Fillan's Crozier and of the Devotion of King Robert the Bruce to St. Fillan*, by John Stuart (1877).

³⁵ *A History of the Clan MacNab Part Five: The Dewars of St. Fillan*, by David Richard Rorer (2017).

³⁶ According to the website *Measuring Worth* the purchasing power \$500 in 1875 would equate \$15,000 in 2025.

*Society shall permanently deposit said 'Quigrich' in the National Museum of Antiquities in Edinburgh, and shall record my name in the archives of the said Society and Museum as joint donor of the said relic ... there to remain in all time to come, for the use, benefit, and enjoyment of the Scottish nation.*³⁷



Alexander Dewar (1790-1885)
The last Doirich-na-Fharaichd

The Deed of Conveyance was signed jointly with his eldest son Archibald, the heir apparent of the Quigrich and the title of Doirich-na-Fharaichd.

*I Archibald Dewar, son and heir of the said Alexander Dewar, do expressly assent to the foregoing destination of the said 'Quigrich' and do hereby resign and release to the said Society of Antiquaries of Scotland all my right and title to the said 'Quigrich' and the possession and custody therefor on the trusts above set forth.*³⁸

Two of Alexander Sr.'s younger sons, Malcolm (1839-1907) and Alexander Jr. (1834-1909), signed the conveyance as witnesses.

It was only when the Quigrich reached Edinburgh and was opened for restoration that it was found to contain the much older Crozier, presumably the original dating to about the year 700. The wood core of the old crozier appeared to have been stripped of most of the copper plates with which it had been ornamented, and these had been re-used for the covering and enrichment of the outer case.

In the late 13th century, as the crozier had become worn, battered and damaged, it had been enclosed in the Quigrich, a protective reliquary of matching size, shape and pattern. The Quigrich was made from a bronze base lined with a series of plaques decorated with raised bands of engraved metal ornamented with niello³⁹, lead sulphide⁴⁰, copper, silver, gold and rock crystal, and enhanced with other decorative additions. A number of these elements were those removed from the old Crozier.

*It seemed also that before this second crozier was thus reconstructed the previous one had lost several of these plaques of filagree work, and in the spaces thus left vacant on the new crozier additional plaques had been introduced, but in a style of art sufficiently different from the others to enable them to be recognized as additions. The probability is that the new covering was added at the time when King Robert Bruce gave the grant to the Dewar ...*⁴¹

³⁷ Deed of Conveyance, December 30, 1876, National Museum of Scotland.

³⁸ Ibid.

³⁹ A black metallic alloy, typically of sulfur, silver, copper, and lead, used as an inlay on engraved or etched metal, especially silver, to create a contrasting, ornamental effect.

⁴⁰ A naturally occurring mineral and a compound of lead and sulfur.

⁴¹ *A History of the Clan MacNab Part Five: The Dewars of St. Fillan*, by David Richard Rorer (2017).

Today the Crozier and Quigrich are on permanent display in the Kingdom of the Scots Gallery at National Museum of Scotland (catalogue #H.KC1 and #H.KC2) and are considered one of the museum's most prized artifacts. Dating back to the 7th century, the artifact is only exceeded in Scottish antiquity by the famous Coronation Stone of Destiny of Scone.⁴²

Alexander Dewar the last Doirich-na-Fharaichd, keeper St. Fillan's Quigrich, died on April 18, 1885, at the age of 95, in Plympton Township, Lambton, Ontario, Canada. He was buried beside his wife Janet Kennedy-Dewar, at the South Plympton Cemetery, Kertch Burying Ground, Plympton.

Appendix - 1

Following is a transcript of the certified extract of the original document registered as a probative writ in the Books of Council and Sessions, November 1, 1734. Taken from *Historical Notices of St. Fillan's Crozier and of the Devotion of King Robert the Bruce to St. Fillan*, by John Stuart (1877). (From the proceedings of the Society of Antiquaries of Scotland Vol. XII, Session 1876-1877. [St. Fillans Crozier, by John Stuart \(1877\).pdf](#))

LETTER OF GIFT BY KING JAMES III. TO MALISE DOIRE, GIVEN UNDER THE PRIVY SEAL AT EDINBURGH, 6TH JULY 1487.¹

LITERA PRO MALISEO DOIRE, COMMORANTI IN STRAFULANE.

JAMES, be the grace of God King of Scottis, to all and sindri our liegis and subditis spirituale and temporale to quhois knaulege thir our lettres sal cum greting: Forsamekle as we haue undirstand that our servitour Malice Doire and his forebearis has had ane Relik of Sanct Fulane callit the QUEGRICH, in keping of us and of oure progenitouris of maist nobill mynde, quham God assolye, sen the tyme of King Robert the Bruys and of before, and made nane obedience nor ansuere to na persoun spirituale nor temporale in ony thing concernyng the said haly Relik uthir wayis than is contenit in the auld infetmentis thareof made and grantit be oure said progenitouris. We chaing you therefor strately and commandis that in tyme to cum ye and ilk yane of you redily ansuere, intend and obey to the said Malise Doire in the peciable broiking and joising of the said Relik, and that ye, na nain of you, tak upon hand to compell nor distrenye him to mak obedience nor ansuere to you nor till ony uthir but allenarly to us and oure successouris, according to the said infetment and fundatioun of the said Relik, and siclike as wes use and wount in the tyme of oure said progenitouris of maist nobill mynde of before: . And that ye mak him nane impediment, letting nor distroublance in the passing with the said Relik throw the contre, as he and his forebearis wes wount to do; And that ye and ilk ane of you in oure name and autorite kepe him unthrallit, bot to remane in siclike fredome and liberte of the said Relik, like as is contenit in the said infetment under all the hiest pane and charge that ye and ilk ane of you may amitt, and inrun anent us in that pairt. Gevin undir oure prive sele at Edin- burgh this vj day of Julij, the yere of God j^m iiij^o lxxxvij yeris and of oure regne the xxvij yere.

JAMES R.

⁴² Fergus Mór mac Eirc (c430-501) is purported to have brought the stone from Ireland and sat on it for his coronation as the first King of Scots in about 498.

Appendix - 2

Although both families are from Breadalbane, Perthshire, there is no apparent (or at least modern) connection between the Dewar Whiskey family and the Doirich-na-Fharaichd Dewars of Comrie, Perthshire, and Beckwith and Plympton Townships, Ontario.

Dewar's Whiskey was founded by John Dewar Sr. (1806-1880) in 1846 and expanded into an international brand by his sons John Alexander Dewar (1856-1929) and Thomas Robert Dewar (1864-1930).

John Dewar Sr. was born at Dull Parish, near Aberfeldy, Perthshire, one of the Breadalbane parishes that sent emigrants to Beckwith Township in 1818. He was the son of John Dewar (1771-1855) and Janet Scott (b.1771), both of Dull. In 1845 he married Jane E. Gow (1820-1900) of Moneydie Parish, near Perth, Perthshire, and their 10 children were all born at Perth, Scotland.

- *Ron W. Shaw (2025)*