



Illus 1 Location map. (Drawn by David Munro, courtesy of SUAT Ltd)

John of Strathearne and Alan Muschamp

two medieval men of Strathearne and their seal matrices

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Introduction

Casual discoveries made under the Scottish Treasure Trove system (and in spite of that system's massive under resourcing) continue to present us with significant new finds of medieval material culture. This essay discusses two of them, both seal matrices and both illuminating two of what we might term the lesser nobility/gentry of Strathearn (note 1) and their familial and territorial connections (Illus 1). They also remind us of the complexity of trying to locate individuals and their families geographically, within the landscape, thus underlining the dispersed nature of lordship landscape and cultural pursuits. Both matrices also remind us of the aristocratic desire to hunt and the symbolic value of hunting.

Descriptions

The two matrices are made of copper alloy and are stylistically dateable to the 13th–14th century. The first (Illus 2) is round but with a slightly oval appearance, possibly exaggerated by the substantially damaged edges. There is also loss of surface metal from the design of the matrix, the damage apparently due to post-deposition wear and tear (it does not readily appear to be an example of a deliberately defaced seal as discussed by Cherry 2002). The back of the matrix is plain with a small ridge incorporating a suspension loop. When suspended, the design, a dog, would appear to be 'walking up' the matrix. It measures 23.5x21.1 mm in diameter and 3.6mm (11.1mm with the loop) in thickness; it weighs 8.63 gms. The front of the matrix bears a hunting dog facing left (right in any seal impression) and the inscription around it: SIG' AL[A]NUS D. MOSCAMP (that is, 'the seal of Alan of Muschamp').

The dog looks rather like what later became known as a Talbot, blood-hound stock apparently introduced to Britain by the Normans (www.bloodhoundclub.com). The large floppy ears are recognisable under magnification and bear comparison with other depictions (eg Spencer 1978, figs 285–86). Several of the letters are garbled, consistent with the matrix having been cast by an illiterate (but skilled) craftsman. It was found in 1994 by metal-detectorist R Blake in the vicinity of Inchaffray Abbey, Strathearn and subsequently allocated to Perth Museum and Art Gallery via Scottish Treasure Trove. It now has the museum registration number 1997.17.



Illus 2 *The seal matrix of Alan Muschamp. Not to scale. (Copyright Perth Museum and Art Gallery)*



Illus 3 *The seal matrix of John of Stratherne. Not to scale. (Copyright Perth Museum and Art Gallery)*

The second matrix (Illus 3) is appointed oval or vesica and measures 37mm (length) x 24mm (width) x 3mm [10.4mm with loop] (thickness); it weighs 16.24 gms. It has a plain back with a ridge incorporating a suspension loop. The front carries the inscription: S^r IONIS DE STRATHERNE (that is, ‘the seal of John of Stratherne’) around the central design of a stag or hart running left (right on any seal impression). When the matrix was suspended the stag would appear to be running ‘up’ the matrix. About the stag are four rosettes, two (cinquefoils) to the fore of its front legs and two (hexafoils) beneath its stomach. The animal fills the available space, which, being restricted, makes the antlers look like they are flowing back along the body, in turn having the artistic effect of emphasising the animal’s speed. It was found in 2001 by metal-detectorist P Nunez, at Foulden, Berwickshire (in a field next to the parish church and tithe barn) and was subsequently allocated—via Scottish Treasure Trove—to Perth Museum and Art Gallery where it now has the registration number 2003.38. This matrix was analysed by non-destructive x-ray fluorescence in 2002, courtesy of the National Museums of Scotland. The results indicated that the matrix was composed of quaternary copper-zinc-tin-lead alloy (with traces of silver, arsenic and antimony), consistent with a 14th- to 15th-century date and with the original source of the copper possibly England or Sweden (Eremin 2002).

Identity and use

Both matrices were the personal, non-heraldic seals of the men named upon them. This does not automatically rule out their use by others—an accepted practice as documented for another Strathearn noble, Countess Ysenda, wife of Earl Gilbert. She, having no seal of her own at the time, sealed a grant of land at Abercairney to the canons of Inchaffray abbey, in 1221x1223, using the seal of Abraham, bishop of Dunblane (Lindsay et al 1908, no. XLVI). By the mid 14th century the spread of seal use was such that members of a knightly family who were not themselves knights often used what they deemed “the family arms” on their seals. Even before the end of the 13th century a law had to be passed forbidding esquires from making-up their own arms and restricting them to the use of their masters’ arms (Harvey and McGuinness 1996, 56).

Alan Muschamp remains an opaque figure, though the family name is reasonably well known. It is thought to be of Norman origin, with the family holding land in the North of England by the end of the 12th century. Variations and possible misspellings of the name include Musseus, Muscens, Muscamp, Muschance, Muscaumpe, Moscocamp and Muscampe. Sir Engram de Musseus/Muscens is recorded as a charter witness from the mid 13th century. Stephen de Muscamp was a familiar (ie a person rendering certain services in a bishop’s household) of Bishop William Fraser of St Andrews in 1291. Robert de Moscocamp (of Edinburgh) swore fealty to Edward I in 1296 (with a seal bearing an eight-rayed star or flower, a device discussed by Hall forthcoming (b)) as did a Thomas de Muscampe (of Lanarkshire) (Black 1946, 621–22; Laing 1866 nos 776, 777; McAndrew 2000, no. 3232). The direct line of the Muschamps seems to have ended with the death of Sir Robert in c 1255, who left co-heiresses but no sons. One of these, Marjory, was married to Malise II, Earl of Strathearn in c 1244/45 (Black 1946, 622) and by whom Malise gained a very large estate in Northumberland, helping to complicate the political ties of the earldom during the War of Independence (Watson 2002, 484). Inchaffray Abbey, the findspot of the matrix was the principal ecclesiastical patronage of the earls of Strathearn (and situated less than 2 km from the putative caput of the earls at Fowlis Wester). It should therefore occasion no surprise to find the seal matrix of one of the distant familial ties of the Strathearn earldom. Alan Muschamp may have occupied a minor official position within the household or may have held one of its clerical benefices. In the late 12th to early 13th century Earl Gilbert retained direct control of a large number of churches in Strathearn and indirect control of many others through patronage of Dunblane Cathedral (whose bishop is often referred to as the Bishop of Strathearn) and Inchaffray abbey (which he re-founded at the end of the 12th century) (Lindsay et al 1908, no. XXVI; Dowden 1910, 10). It is also possible that any role enacted by Alan may have included involvement in market activity associated with

Inchaffray. Such market activity has recently been suggested in a reassessment of medieval fairs in Perthshire (Hall 2004, 53). This could have included arrangements with respect to any goods or produce coming into Strathearn from the Muschamp lands in the Northumberland. The Inchaffray findspot once more demonstrates the broad and complex linkages that fed into the functioning of the monastery there and previously demonstrated, for example, by the linkages between Kings Lynn, Norfolk and Inchaffray, via Perth, as evidenced by the examination of the Inchaffray Abbey seal matrix (Glenn 1999, 151–60).

John of Stratherne's matrix appears to be considerably more finely executed, perhaps implying greater status on the part of its owner, something which may also be suggested by the locative appellation, putting him closer to the main Strathearn kin group. The clearest link one might expect on a seal that would connect its owner directly to the Earl's family would be the use of the Earl's coat of arms—or, two chevrons gules, this and the chevronel appear on a number of comital seals (Stevenson and Wood 1940, iii, 625–6; Lindsay et al 1908, 313–14 and note the wide variety of abbreviations used for Strathearn) but this is clearly not the case here. The name Stratherne (as it appears on the matrix) is not without difficulty. Principally it may be taken to refer to the Strathearn household in question, an earldom of ancient, pre-12th-century origin. The first documented reference to one of the earls is Malise, who appears in a Scone charter before 1124 (for a full account of the earls, their dependents and patronage see Lindsay et al 1908, lv–xc). Several persons were called de Stratherne, who may have been the sons and daughters of the earls (and of their children or other relatives) 'but probably many others were styled de Stratherne merely because they came from the district.' (ibid lxxii). However we should also note that the giving of a position or clerical benefice in or by the Earl's household would be a strong reason to adopt such a name, especially on a personal seal. Between c 1198 and 1271 there are a number of Inchaffray charters witnessed variously by Jonathan Bishop of Dunblane/Strathearn, John Dean of Strathearn and John and Duncan Archdeacons of Strathearn (Lindsay et al 1908, nos. III, VII, X, XI, XII, XIII, XV, XCVIII and C; Watt 1969, 88) and Bishop Jonathan may have been related to the Earl's family (Dowden 1910, 10). However it is also true that prior to 1268 the common form of appellation for the Bishopric of Dunblane was Strathearn, and Dunblane only becomes the common form of title from 1268 on. The name Strathearn does continue beyond this date and records tell us of one Alpin de Strathearn, Bishop (and former canon) of Dunblane 1295x1296 and one Maurice de Strathearn Archdeacon 1377–91 (Watt 1969, 76 and 89). This last may be a case of a true name rather than an honorific title because it post dates the sequestration of the Earldom (see below). Several other clerics with the Strathearn name are also known. The same Alpin de Strathearn already mentioned is earlier an Archdeacon in St Andrews, in 1278 and a general

official of St Andrews 1289x1293 (Watt 1969, 305, 323). One Duncan de Strathearn was precentor of Dunkeld Cathedral 1307–47 and then Bishop 1347–54 (ibid 96, 106, 322) and Robert de Strathearn was the treasurer of Glasgow Cathedral 1330–39 (ibid 164). Further close connections between clerics in the Earldom and the Earldom itself are indicated by personal names. Malise (from Middle Gaelic, *Mael Ósa*, 'follower of Jesus') parson of Struan (near Crieff) bears a name that is markedly prevalent in the Earl's family and court, showing either loyalty on the part of the parson, if he adopted this name, or a kin relationship if it was a given name. In the 13th century several other close relatives of the Earl with church benefices in Strathearn are known: another Malise, parson of Trinity Gask was a son of Earl Gilbert and brother to Earl Robert; Hugh, son of Earl Robert and brother to Earl Malise VI was Prior of Inchaffray and Nicholas, rector of Crieff was the grandson of Earl Gilbert and nephew of Earl Robert (Watson in Hall et al 2000, 173). It appears that the name 'John' was not one used by the main comital line of the Earldom down to its seizure by the Crown in the mid 14th century (pers comm Angus Watson), perhaps odd given the dedication of Inchaffray Abbey to St John the Evangelist.

So, like Alan Muschamp, John of Stratherne remains rather opaque – so much so that during the Treasure Trove allocation process it was understandably suggested that he could be the same John of Stratherne recorded in the 1296 Ragman Roll (McAndrew 2000, no. 3616; Paul 1911, 532), and of the county of Forfar. However the relevant seal appended to the Roll carries the design of a bird, rude; not a running stag. It remains a speculative possibility that the two Johns were related or (improbably?) that there was one John who also held lands in Forfar, through links to another household. He may then have had two seal matrices, one in his official clerical capacity in Strathearn (pointed oval or vessica seals are usually associated with clerics) and one in relation to any Forfar holdings or duties. Other Stratherne individuals clearly worked elsewhere, including a Malcolm of Stratherne, clerk from the county of Peebles (and also in the Ragman Roll, see Paul 1911, 532). This could represent either Strathearn sons being found positions in other households or undertaking duties that took them to more distant landed possessions outside the Earldom of Strathearn.

The discussion thus far has noted connections between Strathearn and the Borders/Northumberland (the Muschamp line married into the Strathearn comital line and Malcolm of Strathearn active as a cleric in the Peebles area). The finding of John of Stratherne's matrix at Foulden suggests further connections, perhaps comparable to those speculated for Muschamp above. There is one further clue to a John of Stratherne with a Borders connection. In 1335 King David II issued a charter to John Home and Walter de Haliburton (both families with lands in Berwickshire' – see Black 1946, 362–63 and 338) granting them the forfeiture of John de

Stratherne. The original charter has been lost and only a short reference to it survives in a 17th-century index in the NRA (National Register of Archives). It is possible that the forfeiture referred to was related to the sequestration of the Earldom of Strathearn which happened around the same time (note 2). The Earldom was forfeit to the Crown by 1333–34 because Malise V was deemed to have committed treason by surrendering the earldom to John Balliol who then granted it to John de Warenne, Earl of Surrey. Malise then retreated north to Caithness, claiming the title of Earl of Caithness through his grandmother's line (Matilda, daughter of Earl Gilbert of Caithness and Orkney, who married Malise II Earl of Strathearn 1245–71). Malise V was later cleared of treason but the lands of Strathearn were never returned by the Crown (Watson 2002, 484 and f.n. 14). If both forfeitures are linked then perhaps John of Stratherne was of male issue from the principal comital line of the Earldom? That said it does not appear as if the matrix found at Foulden had been cancelled in any way, something that one might have expected if it had been surrendered as part of the Strathearn earldom sequestration.

Hunting: reality and symbolism

The two matrices under consideration noticeably share an evocation of hunting culture, something which reinforces their attribution to the (lesser) ranks of the nobility, for hunting was perhaps the pivotal pursuit of the medieval nobility. It provided food, pleasure and demonstrated status and power but also the aspiration to such status—compare for example the much cruder stag matrix and the cancelled matrix bearing a hawk-on-the-hand design from excavations at Fishergate, York. The stag matrix in particular is worth noting as it is a cheap product not specifically linked to a named individual (its inscription, in medieval French, reads IESU SELE PREVE, 'I am a private seal') and forms an informative social contrast with the hawking matrix which is personally inscribed, indicating greater status for its owner (Ottaway and Rogers 2002, 2940–2942).

Royal forest was the designation given to hunting reserves where the king's permission was required to hunt. These were apparently introduced to Scotland by David I (probably based on his English experience as the Earl of Huntingdon). David also introduced the concept of the forest grant, permitting the establishment of baronial hunting reserves which did not require a royal licence to hunt in them. The Forest of Strathearn (at the Western extremity of the Earldom) was such a forest, a large one, with no known defined limit (McNeill and MacQueen 1996, 199) and by the late 15th century the forfeited Earldom had royal hunting reserves in Glen Artney, Glen Shee, Glen Almond, Corriemuckloch and Glen Shervie (Gilbert 1979, 39). Despite the close links between the Scots and the English forest systems, the Scots system was less harsh in both making royal grants for hunting reserves and in the administration of royal forests (Gilbert 1979, 27). In

addition, in Scotland, the principle of free hunting (the right of everyone to hunt for lesser game, possibly established in Scotland before it was in England or France) was not rejected until 1621 (ibid 39). The development of hunting in Scotland at this time was not a straightforward Norman introduction but one influenced by prevailing Scottish practices: 'A picture emerges of native landholders learning of and then copying the Normans idea of a forest as a hunting reserve and of the Normans adapting some native customs' (ibid 25). This is a particularly noteworthy observation in the context of Strathearn which is something of an historical model for Norman-Gaelic interaction (see particularly Watson forthcoming). In 1172–3 King William I's confirmation charter to Earl Gilbert of Strathearn refers to hunting privileges based on *trysts* (RRS ii, 136; Gilbert 1979, 25). The *tryst* or *trista* was the spot where the hunters awaited the arrival of the quarry driven to them and is thought to derive from the Old Norse *treysta*, 'to trust' (Gilbert 1979, 6) (its route to Scotland remains obscure but a direct introduction by Scandinavians seems entirely plausible). The term was extended as *tristriis* or *tristria* to encompass those who had to carry out hunting duties for their lords at the hunting stations (Lindsay et al 1908, 303–4). Such practices are seen as a survival of pre-Norman Gaelic custom in Scotland. Similarly, the freedom to hawk and fish anywhere on his lands granted by Earl Gilbert to Inchaffray Abbey in 1200 (and later hunting privileges granted by Earl Malise II) seem to be a Scots-Gaelic custom: 'Although the Earls of Strathearn ... may have included these pertinents in their grants as a consequence of the receipt of a royal charter for their lands such pertinents could also be an expression of native hunting customs in Norman charter terms' (Gilbert 1979, 26).

Returning to the matrices. Muschamp's matrix displays a hunting dog. By contrast John of Stratherne's matrix displays the most prized of hunting quarries, the deer stag or hind. It is also worth noting that a third Strathearn seal is designed around a hunting motif, a hawk killing a bird. It belonged to Annabella, daughter of Earl Robert and wife of Sir Patrick de Graham and can be found on the Ragman Roll (McAndrew 2000, no. 3274).

Hunting scenes with dogs are, of course, a staple of medieval art and in Scotland begin with the numerous examples of Pictish/early medieval sculpture. Their focus is undoubtedly the mounted rider, but collectively the whole panoply—hawks, deer, boars, bears, lions, otters, pedestrian huntsmen, etc—are portrayed (Henderson and Henderson 2004, 125–29). In the later medieval period hunting scenes are perhaps less prolific in stone sculpture (but not in other media) but include the high-water mark of the hunting scene, on the tomb of Alexander MacLeod at St Clements Parish Church, Rodel, Harris. This scene includes two ghillies, both leading a pair of dogs on leashes. The smaller pair of dogs (not unlike beagles in size and perhaps meant to be otter hounds) is to the rear and the larger, medium-

sized dogs (more like blood hounds) have their leashes attached to a swivel ring connected to the wrist of their holder via a strap (Steer and Bannerman 1977, 186–7). Such swivel rings are known from at least Viking times (ibid) and recently a copper alloy example of 13th/14th-century date was found on the lower slopes of Dunsinane (it was allocated to Perth Museum via Treasure Trove and has the registration number 1999.66; see Illus 4). Though the findspot is in the Sidlaws and not Strathearne it is only a few km NE of Inchaffray and was potentially good hunting ground. There are also swivel rings known from the excavations at Finlaggan, Islay (pers. comm. David Caldwell). For an elaborate, complete, copper alloy double swivel see Zarnecki et al 1984, no.248.

The Rodel tomb also includes a panel depicting three stags and the stag was, as has already been noted, the prime quarry of the hunt, certainly in medieval Britain. Stags were frequently depicted in various art media. In addition to the Pictish sculptures already alluded to the range includes misericords (eg in Gloucester and Manchester Cathedrals, see Gr[^]ssinger 1997, 165–67) and more portable items such as bone playing pieces (including one from Finlaggan, see Hall forthcoming c) and the copper alloy disc from Laoighis, Ireland (formerly identified as a gaming piece—see Roe 1945—but now displayed in the National Museum, Dublin as a weight). A large number of illuminated manuscripts contain various stag images (e.g. see the stag entries in the index of Randall 1966, 216–17). There are also several other seal matrices which adopt the stag as their signifying motif, including that of Michael de Witton, of Selkirk (McAndrew 2000, no. 3163) and the heraldic seal of John Davidson of Newlands, Peeblesshire (Harvey and McGuinness 1996, fig 53).

In medieval art the dog was also a symbol of fidelity but not exclusively so (as emphasised by Jones 2002, 35), for dogs could also symbolise, in the appropriate context, envy. Its most well-known symbolic role of fidelity is clearly demonstrated through the European wide folktale motif of the Faithful hound. In Britain the most celebrated example is that of Gelert, hound of Llewellyn the Great, Prince of Gwynedd (1173–1240). Gelert was killed by Llewellyn for apparently killing his baby son when in fact he saved him from a wolf (Jones 2002, 36). More widely great heroes are, of course, accompanied by their loyal hounds: Caval (King Arthur), Husdent (Tristram), Brann (Finn Mac Cool) and Luath (Cuchulain) amongst them. They are likewise often depicted with those particular Christian heroes the saints, most notably St Dominic, of whom the dog is an attribute when shown with a torch in its mouth. ‘In Dominican painting dogs (*Domini canes*, ‘dogs of the Lord’, a pun on the saints name) may be seen driving away wolves (heretics) that are attacking sheep (the faithful)’ (Hall 1996, 105).

The stag also played a key role in religious symbolism, both as part of the chase in general—used as a metaphor for conversion—and the stag specifically that takes refuge in the church (Anderson 1881, 165–7). The



Illus 4 *Incomplete swivel ring from Dunsinane, Perthshire. Actual size 23mm diameter. (Copyright Perth Museum and Art Gallery)*

stag was also often associated with particular saints including Julian the Apostler (a nobleman hunter), Eustace and Hubert (both of whom encountered a stag with a crucifix between its antlers – see Hall forthcoming (a) for a discussion of this as a conversion strategy and a similar episode in the foundation legend of Holy Rood Abbey, Edinburgh) and St Giles (protector of a stag wounded by an arrow) (Hall 1996, 289; 117; 158). Deer play a role in various stories defining the extent of religious boundaries. In Wales King Einion gave to St Oudoceus all the territory around which a stag he was protecting had run; in England King Ecgbert granted to Queen Eormenburgh all the land her pet hind could encompass (on the Isle of Thanet) in a single run, as compensation for the murder of her two brothers (and recorded in map form by a monk of Canterbury in 1410). They also help saints to cultivate their patch of sustaining ground: Saints Cadog, Deiniol, Neot and Kea all had their ploughs drawn by stags (as did the hermit Robert of Knaresborough) (Jones 2002, 25–6).

One further generic depiction of both stag and hound is worth mentioning, those found on livery badges, of which few have yet been found in Scotland. Fully secular items they deploy a kind of abbreviated heraldry but must also have been open to other interpretations given the wide symbolic value of their iconography. Livery badges, generally (but not exclusively) of lead alloy identified their wearers as in the service of a nobleman or king. In England such badges are commonly dated to the 14th and 15th centuries. A number are known with simple stag designs, variously linked to Richard II, his brother Thomas Holland (Earl of Kent), William Ferrers and the Neville family (Spencer 1998, 285–87). The Neville badges often include the gated pales (or fence) of the deer park, a further example of the symbolic cultural value of the whole paraphernalia of the hunt. Low Countries stag badges are also known (HP I, 265) and these and the dog badges (see below)

may represent other types of secular badge, though some may be English livery badges, as legislation permitted their wearing abroad (Spencer 1998, 287). Dog badges are common in England, the Low Countries and France (for examples found in Paris see Bruna 1996; for the Low Countries see HP I, 265 and HP II, 414). The English examples discussed by Spencer (1998, 290–93) are identified as depicting the Talbot, which by the 15th century was closely linked with the Talbot family (Earls of Shrewsbury) – the medieval fondness for punning allusions knew no social restrictions. The link between the Talbot dog and the Talbot family is further discussed in Marks and Williamson 2004 (cat. nos. 42, 68d, 94 and plate 10). From the Low Countries come two Talbot badges (from Sluis [HP II, cat. 1786] and Nieuwlande [HP I, cat. 678]) which also carry the Latin motto AMOURS, and so appear to be relying on the notion of the dog as a faithful animal.

Within the context of Christian, medieval society these two strands of secular and sacred depiction are neither contradictory nor incompatible but rather intertwined and reinforcing. They are a clear demonstration of how medieval culture fused the holy and the profane (no doubt with elements of contestation for primacy of meaning by some individuals and groups). Given the presence of secular clerics within the Strathearn household this double-meaning, for men of God who liked to hunt, is both appropriate and a further reflection of polysemous medieval culture.

Endnotes

note 1 Throughout the paper Strathearn refers to the medieval earldom of Strathearn that flourished between the 12th and the mid 14th century. Its geographical extent is broadly encompassed by the Earn basin—its eastern limit the river Tay, its southern limit Dunblane and its north-western limit Loch Earn. For fuller accounts of the history of the earldom see in particular: Neville 1983, 1986 and 2000; Watson 2002 and Watson forthcoming.

There was a second Strathearn, the valley of the Findhorn river in Moray: *Strahdearn* or in Gaelic, *Strath Erenn* (pers comm Alex Woolf). It was also a late medieval territorial designation, frequently attached to the Ogilvy family. Their territorial origin seems to have been in Angus (Black 1946, 635) but we should also note that a clutch of Ogilvy names (including Ogilvy castle) in Strathearn, Perthshire are on record from the 12th century and may derive from Ochils, the hills that form the eastern march of Strathearn. These Ogilvy lands were certainly part of the Strathearn earldom (Lindsay et al 1908, 303). The main family line clearly held extensive estates in Moray and northern Aberdeenshire.

In the same year that the John of Stratherne matrix was found Treasure Trove also processed a lead alloy matrix found in Turriff, Aberdeenshire, inscribed to William Ogilvy of Stratherne. It bears the Ogilvy lion, crowned, passant, gardant (ie walking and looking out

at the viewer) with the addition of what appear to be two crescents above. It was allocated to the Falconer Museum, Forres. Several of the Ogilvy men in the 15th and 16th centuries are styled of Stratherne (MacDonald 1904, 270–73; Paul 1905, 1–5). Notably, Sir William of Stratherne is Lord High Treasurer of Scotland under James IV and his father, Walter Ogilvy in 1485–6 exchanged his share of the lands of Tulliallan (now in Fife) in the stewardry of Stratherne (ie in Perthshire) for lands in Boyne and in 1499 was appointed Chamberlain of Stratherne (with Petty and Brauchly) in Moray (Paul 1905, 2–3).

note 2 A Home–Strathearn connection also arises in the 15th century. Lord Home, bailie of Ettrick and of March and Great Chamberlain was also the King's For-ester of Strathearn, 1491–95 (Gilbert 1979, 133–34).

Acknowledgements

Thanks to metal-detectorists R Blake and P Nunez for their diligence and interest. In particular thanks to Mr Nunez for contacting the NRA regarding the Homes family, and to Dr Alison Rosie (NRA), whose reply to that enquiry underpins my comments on the royal grant to Home and Haliburton. Thanks also to Dave Munro for the map and to Angus Watson, Jenny Shiels, David Caldwell, Kathy Eremin and Alex Woolf for comments, references and discussion at various stages of the gestation and writing of this paper. Special thanks to John Cherry and an anonymous referee. Any remaining errors are of course my own.

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Abstract

Two copper alloy seal matrices found using metal-detectors and allocated via Scottish treasure Trove to Perth Museum & Art Gallery are here assessed in terms of their hunting iconography and their documenting of identity and office in the lower/middle ranks of the Earldom of Strathearn.

Keywords

clerics
hunting
metal-detecting
Muschamp
seal matrices
Strathearn
Treasure Trove