



HISTORIC
ENVIRONMENT
SCOTLAND

ÀRAINNEACHD
EACHDRAIDHEIL
ALBA

Property in Care (PIC) ID: PIC074

Designations: Scheduled Monument (SM90170)

Taken into State care: 1965 (Guardianship)

Last Reviewed: 2020

STATEMENT OF SIGNIFICANCE

INNERPEFFRAY CHAPEL



We continually revise our Statements of Significance, so they may vary in length, format and level of detail. While every effort is made to keep them up to date, they should not be considered a definitive or final assessment of our properties.



© Historic Environment Scotland 2020

You may re-use this information (excluding logos and images) free of charge in any format or medium, under the terms of the Open Government Licence v3.0 except where otherwise stated.

To view this licence, visit <http://nationalarchives.gov.uk/doc/open-government-licence/version/3> or write to the Information Policy Team, The National Archives, Kew, London TW9 4DU, or email: psi@nationalarchives.gov.uk

Where we have identified any third party copyright information you will need to obtain permission from the copyright holders concerned.

Any enquiries regarding this document should be sent to us at:

Historic Environment Scotland
Longmore House
Salisbury Place
Edinburgh
EH9 1SH

+44 (0) 131 668 8600
www.historicenvironment.scot

You can download this publication from our website at
www.historicenvironment.scot

HISTORIC ENVIRONMENT SCOTLAND

STATEMENT OF SIGNIFICANCE

INNERPEFFRAY CHAPEL

CONTENTS

1	SUMMARY	2
1.1	Introduction	2
1.2	Statement of significance	2
2	ASSESSMENT OF VALUES	3
2.1	Background	3
2.11	History and patronage	3
2.2	Evidential values	4
2.21	Chapel exterior	5
2.22	Chapel interior	6
2.3	Historical values	9
2.31	Ecclesiastical context	9
2.32	Association with the Drummonds of Innerpeffray	10
2.33	Library	11
2.4	Architectural and artistic values	11
2.41	The Faichney memorial	12
2.5	Landscape and aesthetic values	13
2.6	Natural heritage values	14
2.7	Contemporary/use values	14
3	MAJOR GAPS IN UNDERSTANDING	14
4	ASSOCIATED PROPERTIES	15
5	KEYWORDS	15
	BIBLIOGRAPHY	16
	APPENDICES	
	Appendix 1: Timeline	17
	Appendix 2: Summary of archaeological investigations	17

SUMMARY

1.1 Introduction

Innerpeffray Chapel¹, together with its enclosing graveyard, is located in rural Perthshire, in the valley of the River Earn, around four miles south-east of Crieff. It was built in the sixteenth century as a private chapel for the local noble family, the Drummonds.

Although an earlier non-parochial chapel is known to have existed on the site, the rectangular structure visible today was likely built around 1506-07, when four chaplains were endowed to offer prayers for the spiritual welfare of Lord Drummond's family and household. By 1542 it had become a collegiate church, and is notable as one of the most complete medieval collegiate churches surviving in Scotland today.

During the 17th century it was altered internally and housed one of Scotland's first free public lending libraries.

The site is open seasonally², or when the neighbouring library is open³, during which times it is free to visit.

1.2 Statement of Significance

As one of Scotland's most complete rural collegiate churches, with considerable evidence for a number of its liturgical furnishings and fixtures, Innerpeffray is of outstanding significance for our understanding of the architecture and liturgy of the later medieval Church in Scotland.

It derives added interest from what is known of its survival and adaptation for new uses following the Reformation. Those uses included continued burials and commemorations of the descendants of the family for whom it had originally been founded.

Of comparably high post-Reformation importance is its adaptation as a library, which is one of the earliest public libraries to have been established in Scotland.

The beauty of its tranquil churchyard setting and the proximity of its 18th century successor library adds considerably to the interest of this site.

¹ Also known as Innerpeffray Collegiate Church or St Mary's Collegiate Chapel

² For access information please see: www.historicenvironment.scot/visit-a-place/places/innerpeffray-chapel/

³ www.innerpeffraylibrary.co.uk/

The above paragraphs outline the key significance of Innerpeffray Chapel. The following sections offer more detailed descriptions and analysis of the site.

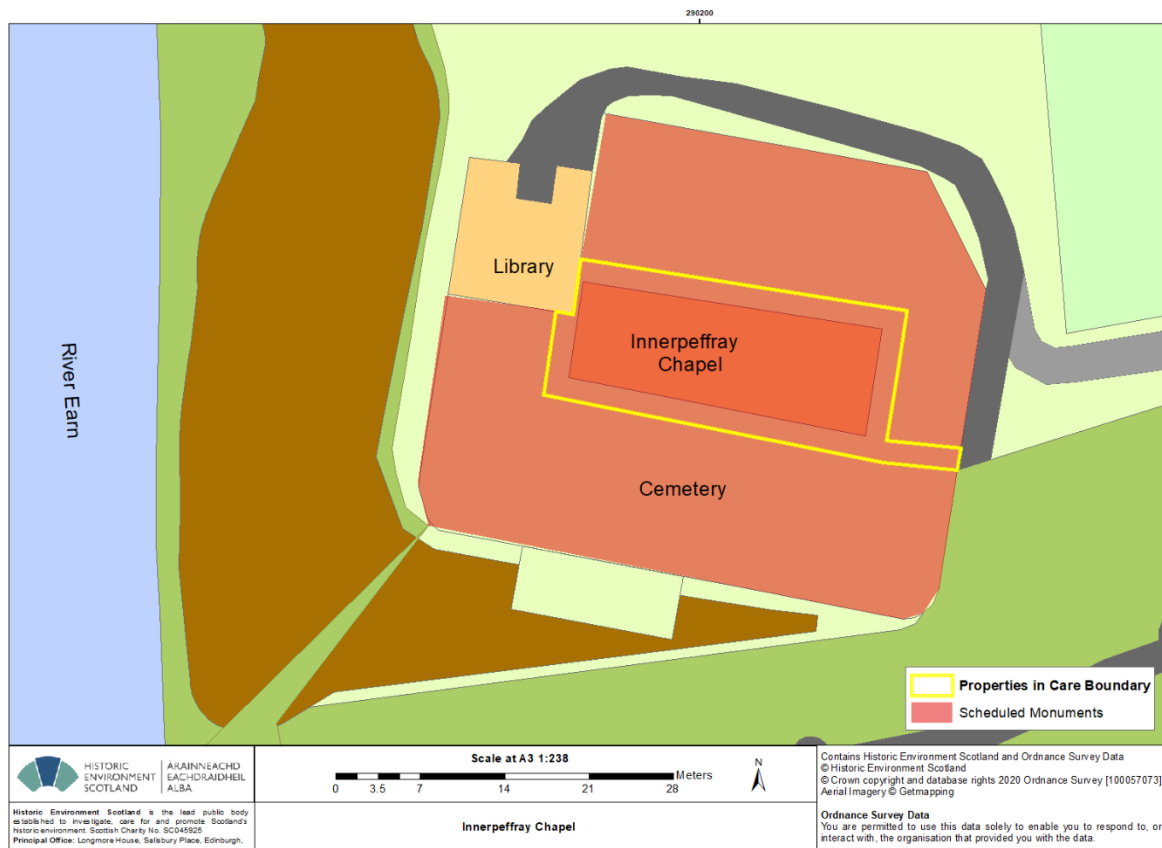


Figure 1: Innerpeffray Chapel: Scheduled area and PIC boundary. For illustrative purposes only.

ASSESSMENT OF VALUES

2.1 Background

2.1.1 History and patronage

The first known reference to the chapel at Innerpeffray is in 1365.⁴ On stylistic grounds however, the present structure appears to be largely a creation of the early years of the sixteenth century when a collegiate foundation was established to meet the spiritual needs of the branch of the Drummond family who occupied the nearby Innerpeffray Castle⁵ as a principal residence.

⁴ W.A. Lindsay, J. Dowden and J.A. Thomson (eds), *Charters, bulls and other documents relating to the abbey of Inchaffray*, (Scottish History Society, Edinburgh), 1908, p. 128.

⁵ For a brief description of the castle see MacGibbon and Ross *The Castellated and Domestic Architecture of Scotland* vol 2, Edinburgh 1887, pp 193–5.

It is assumed that the chapel was largely, if not entirely, rebuilt around 1506–7 when John, first Lord Drummond, endowed four chaplains within the chapel.⁶ Their principal duties included offering prayers for the welfare in life and salvation after death of members of Lord Drummond's family and household and others he nominated to share in the benefits of the endowment. The priests serving the chapel were subsequently incorporated into a college, and the first reference to a provost as head of that college dates to 1542.⁷ The religious functions of the college ceased with the abolition of the mass by the Reformation parliament in 1560, but the college survived for some time as an endowed institution. The last known reference to the provostship was as late as 1592.⁸

The chapel continued in use as a place of burial for the Drummond family, and this seems to explain its survival after the Reformation. In the later seventeenth century, the building was adapted to serve as a library. It continued to house that library until a new purpose-built library was erected off its north-west corner in 1758–62. This handsome classical building, 2-storeys high, continues in use as a library today and is open to the public in season.

The chapel continued act as a mausoleum with memorials and painted burial hatchments to the Drummond/Drummond-Hay family remaining in situ. In 1965 the chapel was taken into State care. In 1997, an elaborately carved gravestone to the Faichney family was taken from the graveyard and placed inside the chapel to ensure its conservation.

The chapel is set within a walled rectangular churchyard. A plan of c 1806⁹ depicts circular structures at the four corners of the enclosing wall, albeit there are no indications of their functions or of the height to which they rose; no traces of them now remain. The churchyard contains a number of significant memorials.¹⁰

2.2 Evidential Values

The evidential values of Innerpeffray Chapel are principally those provided by the physical structure itself, combined with its below-ground archaeology. The structural completeness of the chapel, combined with the

⁶ J. B. Paul, *The Register of the Great Seal of Scotland*, vol. 2, reprinted Edinburgh, 1984, no. 3048.

⁷ J. B. Paul and J.M. Thomson, *The Register of the Great Seal of Scotland*, vol. 3, reprinted Edinburgh, 1984, no 2825.

⁸ National Records of Scotland, PS1/63, fo. 148.

⁹ In the collections of Historic Environment Scotland, https://canmore.org.uk/search/collection?SIMPLE_KEYWORD=SIM/1/80.

¹⁰ Willsher, B. and Hunter, D., *Stones, A guide to some remarkable eighteenth century gravestones*, Edinburgh and Vancouver, 1978, pp. 4–5.

survival of a number of liturgical fixtures, gives the chapel a very high significance for our understanding of rural collegiate foundations, a significance that is second in Scotland only to that of Fowlis Easter Church. The provisions for the support of the rood loft and what may be assumed to be the lighting of the altars associated with the loft and rood screen are of great value for our understanding of the liturgical divisions and furnishings of later medieval churches of relatively modest scale. The mouldings of the doorways and windows, located as they are within a relatively securely dated context, are of considerable value in helping to establish a precise chronology for later medieval Scottish architectural detailing.

The interior of the chapel, the graveyard and its immediate vicinity are archaeologically sensitive given the known presence of human remains and the potential for the remains of other structures associated with the college such as accommodation for the priests and gardens.

2.21 Chapel Exterior

In its early sixteenth-century form, and perhaps from the beginning, the chapel was laid out to a rectangular plan, with dimensions of approximately 24.5 by 8 metres and with no structural distinction between nave and chancel. Such an undifferentiated rectangular plan became the most common layout for churches of relatively modest scale in later medieval Scotland, and was the plan of choice for a number of rural collegiate churches, including **Maybole**¹¹, Tain¹² and Fowlis Easter¹³, as well as Innerpeffray. The chapel is constructed of random pink/buff uncoursed rubble, with pink polished ashlar dressings to quoins, doorways, windows, base courses and gable skews. The reconstructed roof is of collar-beam construction covered with slates and set within coped gable skews. Provision was made for a now-lost sacristy projecting from the north flank of the chancel area.

As was usual, most of the doors and windows are in the south wall, albeit there are traces of some blocked openings in the north wall. There are three entrances into the chapel, with a richly moulded rectangular west doorway providing the principal ceremonial access. The rectangular doorway for the clergy, and presumably for members of the Drummond family, whose seating would most likely have been within the chancel area, was towards the east end of the south wall. It is framed by a broad cavetto

¹¹ Throughout the text, site names in **bold** are managed by Historic Environment Scotland and are publicly accessible. Access information can be found at: www.historicenvironment.scot/visit-a-place/

¹² Canmore ID 14702: <https://canmore.org.uk/site/14702/tain-castle-brae-st-duthuss-collegiate-church>

¹³ Canmore ID 32054: <https://canmore.org.uk/site/32054/fowlis-easter-church-and-churchyard>

moulding of a type that could suggest it is a secondary insertion. The principal entrance for other layfolk was further west and, like the west doorway, has a richly moulded framing reveal. Both of the south doorways have the arms of Drummond carved on their lintel: that is, three bars wavy. The chancel, in the eastern part of the building, has two large rectangular windows, while the nave has two rectangular windows west of the doorway, and a possibly recycled arched window head above that south door. Half-way down the chapel is a low window that was presumably intended to light the nave altar, above which are traces of a blocked upper window that would have lit the rood loft.

As became common in later medieval Scotland, the east wall is largely blank, apart from an image niche in the gable. The omission of window openings in this wall was presumably in order to allow the erection of a retable for the principal altar against the interior of the wall. The sacristy was destroyed at some unknown date, and the main external evidence for it was the absence of a plinth course where it had abutted the north flank. Unfortunately, that evidence was lost when the plinth course was inappropriately extended by HES's predecessors across the length of wall that the sacristy would have abutted.

2.22 Interior of the Chapel

Internally, a range of evidence survives for the liturgical provisions. There is a particularly rare rubble-built solid stone altar base against the blank east wall, now lacking its *mensa*. A short way west of the altar there are beam holes in the side walls that might conceivably have been for a Lenten Veil or a candle beam; though, more prosaically, they were perhaps simply associated with a post-medieval cross wall that is known to have been located there. Half-way down the chapel are corbels at mid-height of the side walls that would have supported the rood loft, associated with which are a low window to light the nave altar and a blocked upper window that lit the rood loft. Inside the south doorway is a holy water stoup. There is a blocked doorway and a small squint opening towards the east end on the north side that opened into the now-lost sacristy. Within the chapel are a number of the painted consecration crosses that marked the points anointed by the bishop when consecrating the chapel for worship (see Figure 5).

A unique feature is a cross wall pierced by a wide round arch, a short distance from the west end. In the jambs of this arch are what appear to be slots for the transverse beam of a screen, and there is a small opening through the section of wall on the south side of the arch. This may suggest that there was a narrow screened-off western vestibule entered by the doorway in the west wall, beyond which access could be limited if necessary, when the only view into the chapel may have been through the

small opening to the south of the arch. At the north-west corner, within the screened-off area, is a spiral stair. This now leads up to a small post-medieval upper chamber with an inserted fireplace and with a small window in its west wall; this chamber is thought to have been a laird's retiring room in its final state.

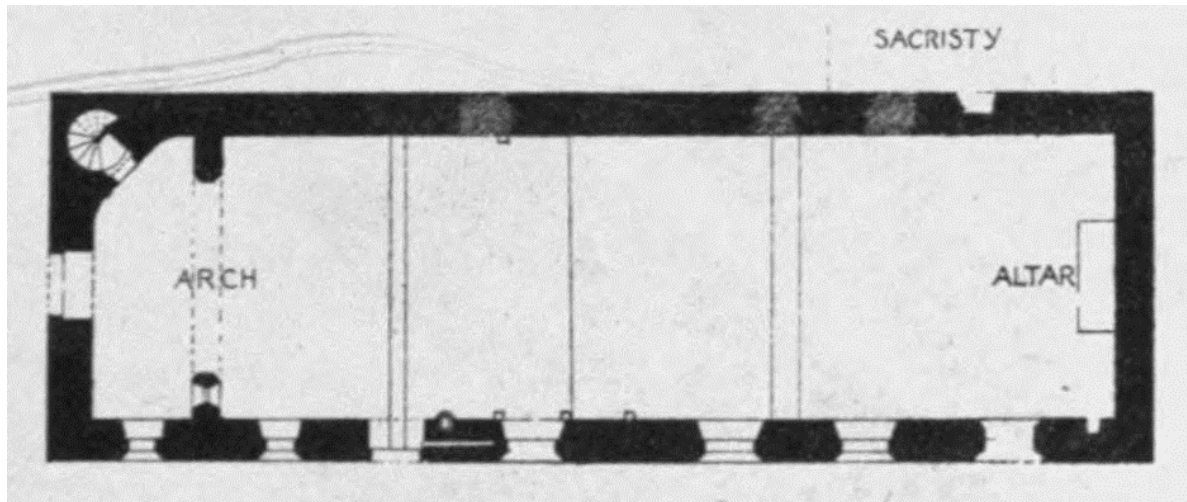


Figure 2: Plan of Innerpeffray chapel. © Courtesy of HES.

A plan by the Rev'd John Sime (1790-1864)¹⁴ that can probably be dated to 1806 on the basis of other drawings inscribed with that date shows a substantial cross wall about two-thirds of the way from the west end, with the western two-thirds described as 'burial chapel'. A second cross wall of slighter construction, cutting off the western third of the interior, is shown on the plan in their account published in 1897 by MacGibbon and Ross. Both those cross walls must have been post-medieval insertions and they have both been removed.¹⁵

On the ceiling below the upper chamber are traces of painted decoration depicting a celestial scene. This consists of a radiant sun with a face at its centre, surrounded by clouds and stars and with what appears to have been an angel to one side.¹⁶ Although the gallery within the vestibule now appears to be largely of post-Reformation date, the provision of a spiral stair leading up to it suggests that it had pre-Reformation origins. There may have been partly comparable medieval west galleries at **Castle Semple Collegiate Church** and at St Salvator's collegiate chapel in St

¹⁴ In the collections of Historic Environment Scotland, https://canmore.org.uk/search/collection?SIMPLE_KEYWORD=SIM/1/80.

¹⁵ MacGibbon, D. and Ross, T., *The ecclesiastical architecture of Scotland*, vol. 3, Edinburgh, 1897, p. 507.

¹⁶ Bath, M., *Renaissance decorative painting in Scotland*, Edinburgh, 2003, p. 266

Andrews¹⁷; regrettably, the intended function of none of these galleries is known.



Figure 3: detail of painted ceiling

The chapel survived the Reformation partly as a result of continued use for family burials, and partly because it was adapted to house a library, and the inserted cross walls were evidently associated with those functions. Use for post-medieval burials is to be seen in the survival of four memorials along the north wall, the most prominent being that of Sir James Drummond of Machany (d. 1650). Other monuments were provided for James Drummond (d. 1799) and James, Earl of Perth (d. 1800). There are also painted hatchments¹⁸ for the 7th Viscount Strathallan (d. 1817) and Clementina Drummond, 11th Countess of Perth (d. 1822).¹⁹

¹⁷ Canmore ID 34288: <https://canmore.org.uk/site/34288/st-andrews-north-street-st-salvators-college-church>

¹⁸ Images and details of the hatchments can be viewed at: www.historicenvironment.scot/archives-and-research/archives-and-collections/properties-in-care-collections/object/hatchment-viscount-of-strathallan-1817-modern-innerpeffray-chapel-27615

And www.historicenvironment.scot/archives-and-research/archives-and-collections/properties-in-care-collections/object/hatchment-clementina-11th-countess-of-perth-18th-century-18th-century-innerpeffray-chapel-27616

¹⁹ Burnett, C.J., 'Funeral heraldry in Scotland with particular reference to hatchments', *Proceedings of the Society of Antiquaries of Scotland*, vol. 116, 1986, pp. 473-559



Figure 4: Hatchments for Andrew John Drummond, 7th Viscount of Strathallan (left) and Clementina 11th Countess of Perth (right).

2.3 Historical values

This historical values of Innerpeffray chapel relate to its ability to demonstrate the changing ecclesiastical context of post reformation Scotland; its association with the Drummond family and their personal devotions; and its association with the history of libraries, literacy and learning in 17th century Scotland.

2.31 Ecclesiastical context

The uncertainty of life and the fear of damnation at the Last Judgement prompted most medieval Christians to make some provision for prayers to be offered for their welfare in life and their salvation after death. For those of limited means this might mean no more than bequeathing a sum sufficient for their parish priest to celebrate one or more masses on their behalf after death. For those with greater resources endowments might be provided for a succession of priests to offer a larger number of masses, sometimes with the hope that the endowment might be sufficient for the masses to be celebrated up to the time of the judgement.

Those masses might be offered at an existing altar in the chosen church of the founder, or at a newly provided altar, possibly in close association with the founder's selected place of burial. In some cases, a chapel might be added to the chosen church to house the altar and tomb. But the most generous endowments might involve the construction of an entirely new purpose-built place of worship. Successive generations of the founding

family, especially in the case of the great land-holding families, might add to the complement of priests endowed by their forebears. In a number of instances, the decision was eventually taken to incorporate those priests into a college ('collegium'), as was the case at Innerpeffray. This required the priests to live according to a common set of rules and ensured that the worship they provided adequately reflected the social significance of the founding family as well as assisting the transition of the souls of family members through the pains of purgatory. Use for burials might also give the church in which the priests served something of the character of a dynastic mausoleum for the founders' family.

Our understanding of medieval spirituality and the urge to make provision for prayers to speed the transition of the souls of the dead through purgatory to the joys of heaven would be greatly decreased without the survival of buildings such as Innerpeffray. It is additionally fortunate that the survival of documentation allows us to understand something of the foundation and staffing of the college, and of the aspirations of its founders and patrons

2.32 Association with the Drummonds of Innerpeffray

The Drummonds of Innerpeffray were a short-lived collateral branch of the main line of Drummond, a branch which descended from John, the third son of the first Lord Drummond. The Innerpeffray estate briefly passed back into the main line when the third Lord Drummond took as his second wife Agnes, co-heiress of Sir John Drummond of Innerpeffray, a marriage that produced no offspring.

Innerpeffray was evidently conveyed to James, the second son of the second Lord Drummond, who was created Lord Maderty in 1608-9. He was to be the ancestor of the Viscounts Strathallan and the Earls of Perth. By the mid-17th century the chapel was "in hazard of becoming ruinous" so three branches of the Drummond family joined together to support its upkeep and burials of the Drummond family continued there until 1822 at least²⁰. The estate was later held by Robert Hay Drummond, Archbishop of York (1761-76), who was a younger son of the eighth Earl of Kinnoull, but who was also great-grandson and an heir by entail of William, Viscount Strathallan; he consequently added Drummond to his original surname of Hay.

²⁰ Information from unpublished 1985 research notes HES CRT files

2.33 Library

A library was established in the chapel in about 1680 by David, third Lord Maderty. Along with the Leighton Library in Dunblane of 1685-7, this was one of the first publically accessible libraries to have been created in Scotland. It is of interest that, although founded by Bishop Robert Leighton (1611-84), the building housing the Dunblane library was erected under the guidance of Viscount Strathallan, whose family connections with the Innerpeffray-based branch of the Drummonds have been noted above.

The Innerpeffray library is thought to have been initially housed in the western third of the chapel's main body and in the loft at the west end. Use as a library ended when a new purpose-built structure was erected to its north-west in 1758-62, to the designs of the architect Charles Fairbairn and probably on the initiative and at the cost of Archbishop Robert Hay Drummond of York.²¹ The mason for the work was John Faichney: it is not known if he was a descendant of the John Faichney whose family monument is now in the chapel, but it would be an attractive coincidence.

The new library is an elegant U-shaped structure with harled walls and polished ashlar dressings. The principal front, facing northwards has three rectangular windows to the lower storey and a large Venetian window to the main library above.

2.4 Architectural and artistic values

As one of the most complete medieval collegiate churches to have survived in Scotland, Innerpeffray is a building of outstanding architectural significance. Within its rural churchyard setting, it is also a building of great aesthetic charm.

The architectural elements which contribute to its value are outlined in 2.2. In terms of artistic values, the painted elements, both the 17th century loft ceiling and the 19th century hatchments are important items within the HES collections. While not exceptional in national terms they help illustrate the history and patronage relating to the chapel.

²¹ *Governors of the Innerpeffray Library Trust. Innerpeffray Library and Chapel: A Historical Sketch, with some notes on the books of the library. Coupar Angus, 1960.*

2.41 The Faichney memorial

The Faichney memorial of 1707 is also of considerable interest as the work of a named mason, and for its elaborate design and iconography

In 1997 the highly enriched memorial to the family of the mason John Faichney was brought in from the churchyard to ensure its continued preservation. The main panel of this monument has a heraldic achievement surrounded by symbols of mortality that include trumpet-blowing winged angel heads, an hour-glass, a skull, a shrouded head and an open book.

The panel is arranged as a classical monument with cornice and where one would expect flanking pilasters, there are instead five minuscule figures one atop another, at each side. These represent Faichney's children: they are arranged in order of birth date. Capping the monument is a complex pediment with relief figures of Faichney and his wife in an oval cartouche; and the pediment is flanked by caped figures supporting foliate ball finials; while overall is a head finial. The monument is touching in its combination of classical architectural language with what are clearly individual family portraits.



Figure 5: The 1707 memorial of the family of the mason John Faichney was brought into the church in 1997 to ensure its continued preservation. Note consecration cross on wall behind.

2.5 Landscape and aesthetic values

The chapel is situated in an area that has been adapted for human habitation over at least two millennia. A Roman road was found and investigated a short distance to its south-east in 2004, and the fort of Strageath is amongst a number of other Roman remains in the vicinity.

The chapel and its churchyard are delightfully located in rural isolation in the valley of the River Earn, some four miles to the south-east of Crieff. One kilometre to the north-north-west, and closer to the bank of the river, are the ruined remains of Innerpeffray Castle²², the residence of the chapel's patrons. Although in its present state much of what can be seen of the castle is likely to post-date the collegiate functions of the chapel, it is likely that work contemporary with the chapel could survive within its fabric.



Figure 6: Rural setting of Innerpeffray Chapel, with library off its north-west corner. © Historic Environment Scotland.

The presence of the handsome eighteenth-century classical library next to the chapel serves as a delightful counterpoint to the medieval structure and is an added point of interest.

²² Canmore ID 26040: <https://canmore.org.uk/site/26040/innerpeffray-castle>

2.6 Natural heritage values

The bedrock geology belongs to the Cromlix Mudstone Formation, with River Terrace Deposits of sand and gravel²³. At the time of writing (Feb 2020), the PIC and its immediate surroundings were not protected by any natural heritage designations. Protected species are, however, found within and around the chapel. Brown long eared bats roost in the roof space and red squirrels have been recorded feeding in the graveyard

2.7 Contemporary/use values

The chapel is no longer in regular ecclesiastical use, although it is in occasional use for secular functions hosted by the trustees of the adjacent library.

Its principal function is now as a property of Historic Environment Scotland that is open to visitors, for whom it affords a range of pleasures and fulfilments. The monuments within the chapel and within the churchyard are a resource for genealogists and historians.

MAJOR GAPS IN UNDERSTANDING

- It is possible that some of the potential for subsurface investigation of the interior of the chapel has been vitiated by the water-proofing and resurfacing of the floor by HES's predecessors. Nevertheless, should the opportunity arise, evidence for the cross wall towards the east end that is shown on the Sime drawing of c.1806 should be investigated, as should evidence for burials, screens, side altars and other liturgical furnishings and fixtures.
- Within the churchyard, archaeological investigation may provide evidence for the sacristy that abutted the north flank of the chancel area. (This had evidently been removed before the time of the Sime drawing of c.1806, but consideration should perhaps be given to reversing the inappropriate extension of the chamfered base course across the length of wall against which the sacristy abutted.) Any opportunity for archaeological investigation of the sites of the four circular structures shown at the corners of the churchyard wall on the Sime drawing of c.1806 should also be seized upon. It is possible that sub-surface evidence will survive of the residences of the clergy who served the collegiate foundation.

²³ BGS 2020

- The evidence for the structure of the rood screen and the provision of fenestration in association with it requires fuller investigation in the light of what is still to be seen at a number of other churches, including most notably Fowlis Easter Collegiate Church. In doing so, account should also be taken of the records of the surviving structures and recorded form of a number of other churches, including the lost Franciscan friary church of Aberdeen.
- The pre-Reformation functions of the gallery within the western annexe of the chapel require fuller consideration, taking into account possible parallels at the collegiate churches of Castle Semple and St Salvator's in St Andrews.
- Three beautiful carved oak panels within the collections of the National Museums of Scotland depict the motto and arms of James Drummond and Margaret Stewart, but have unclear provenance. Further research may determine whether these were ever associated with Innerpeffray Chapel²⁴.

4. ASSOCIATED PROPERTIES

Collegiate churches in State care: (Abernethy), Dunglass, Lincluden, Maybole, Restalrig, St Andrews St Mary Kirkheugh, Castle Semple, Seton, (Stirling Chapel Royal).

Collegiate churches outwith State care: Crichton, Fowlis Easter, St Salvator's in St Andrews, Tain.

5. KEYWORDS

College, chaplainry, mass, prayers for the dead, altar, holy water stoup, screen, rood loft, corbel, gallery, painting, Reformation, Drummond family, hatchment, burials, library.

²⁴ See https://www.nms.ac.uk/explore-our-collections/collection-search-results/?item_id=15077 and https://www.nms.ac.uk/explore-our-collections/collection-search-results/?item_id=246361 and https://www.nms.ac.uk/explore-our-collections/collection-search-results/?item_id=15078

BIBLIOGRAPHY

Bath, M., Renaissance decorative painting in Scotland, Edinburgh, 2003, p. 266

BGS (British Geological Survey) 2020, GeoIndex, Accessible at: <https://www.bgs.ac.uk/geoindex/> (Accessed 14/02/20)

Burnett, C.J., 'Funeral heraldry in Scotland with particular reference to hatchments', Proceedings of the Society of Antiquaries of Scotland, vol. 116, 1986, pp. 473-559

Cowan, I.B. and Easson, D.E., Medieval religious houses, Scotland, London, 1976, p. 222

Easson, D.E. 'The collegiate churches of Scotland, Records of the Church History Society, vols 6 and 7, 1938 and 1941, pp. 193-215 and 30-47

Fawcett, R., Scottish architecture from the accession of the Stewarts to the Reformation, 1371-1560, Edinburgh, 1994, pp. 155-58

Fawcett, R. The architecture of the Scottish medieval Church, New Haven and London, 2011, pp. 349-50

Fawcett, R., 'The architectural setting of prayers for the dead in later medieval Scottish churches', in P. Jupp and H. Grainger (eds), Death in Scotland from the twelfth century to the twenty-first, Oxford and Bern, 2019, pp. 79-108

Fawcett, R. and Swarbrick, L., "'For the weal of my soul", the architecture and fittings of the Scottish collegiate churches', in P.S. Barnwell (ed.), Places of worship in Britain and Ireland, 1350-1550, Donington, 2019, pp. 152-73

Gifford, J., The buildings of Scotland, Perth and Kinross, New Haven and London, 2007, pp. 423-25

Governors of the Innerpefferay Library Trust. Innerpefferay Library and Chapel: A Historical Sketch, with some notes on the books of the library. Coupar Angus, 1960

Hannah, I C., (1936) 'Screens and lofts in Scottish churches', Proceedings of the Society of Antiquaries of Scotland, vol. 70, 1935-6, pp. 198-9

MacGibbon, D. and Ross, T., The ecclesiastical architecture of Scotland, vol. 3, Edinburgh, 1897, pp. 506-13

Oram, R. 'Scottish collegiate churches, c. 1320-1526, in P.S. Barnwell (ed.), *Places of worship in Britain and Ireland, 1350-1550*, Donington, 2019, pp. 126-51

Robertson, W.N., 'Report on pottery found at Innerpeffray Church, Perthshire, *Glasgow Archaeological Journal*, vol. 3, 1974, pp. 19-25

Watt, D.E.R., *Fasti Ecclesiae Scoticae Medii Aevi*, Edinburgh, 1969, pp. 361-2

Willsher, B. and Hunter, D., *Stones, A guide to some remarkable eighteenth century gravestones*, Edinburgh and Vancouver, 1978, pp. 4-5

APPENDICES

APPENDIX I: TIMELINE

1365	28 November, 1365: first known reference to a chapel on the site.
1483	10 May, 1483: Reference to a chapel on the site.
1506-7	John, first Lord Drummond endowed four chaplains in the chapel.
1542	First reference to a provost.
1592	Last known reference to a provost.
Pre-1680	Library founded by David, third Lord Madertie.
1707	Faichney family memorial erected in the churchyard.
1758-62	New library built adjacent to the chapel.
1965	Taken into State care and major works of conservation undertaken.
1968	New floor laid; painted decoration on soffit of west gallery conserved.
1969	Internal excavations undertaken in vicinity of altar.
1982	Improvements to drainage.
1995	Scheduled area extended to include the graveyard.
1997	Faichney family monument relocated to inside the chapel following conservation by Historic Scotland's conservators.

APPENDIX 2: SUMMARY OF ARCHAEOLOGICAL INVESTIGATIONS

Small areas to north and south of the altar base were archaeologically investigated in 1969.²⁵

There was an archaeological watching brief when the Faichney monument was moved from the churchyard in 1995, in advance of being conserved and remounted within the chapel.

²⁵ Robertson, W.N., 'Report on pottery found at Innerpeffray Church, Perthshire, *Glasgow Archaeological Journal*, vol. 3, 1974, pp. 19-25.