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HISTORIC MEMORIALS
OF
COLDSTREAM ABBEY
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Historic Memorials

of

COLDSTREAM ABBEY,
BERWICKSHIRE,

COLLECTED BY

A DELVER IN ANTIQUITY.

J. B. TURNBULL, D.

CONTAINING

A TRANSLATION OF THE CHARTULARY, AS PRESERVED IN
THE MACFARLAN, AND HARLEIAN MSS.,

TO WHICH ARE APPENDED

SUNDRY LOCAL, GENEALOGICAL, AND HISTORICAL
MEMORANDA.

PRINTED FOR PRIVATE CIRCULATION.

LONDON:
1850.
In submitting these memorials of the Ancient Abbey of Coldstream to the perusal of my friends, I do so with a full consciousness of their many imperfections. I printed them hastily; and without that digestion and care which authors, by profession, usually bestow. The delving in this kind of antiquity has been to me more than a pleasure; it has filled up many a painful chasm in my busy life, and kept alive the early associations of "life's young morn." Should any of my early friends feel a pleasure in their perusal, that is sufficient for a

DELVER IN ANTIQUITY.
HISTORIC MEMORIALS

OF

COLDSTREAM ABBEY.

INTRODUCTION.

The Ecclesiastical History of Scotland of the period preceding the Reformation, or what is more familiarly known as Roman Catholic times, although not less instructive and interesting than the events of a later period, has from various causes seldom been more than glanced at by historians. We are therefore at the present time but imperfectly acquainted with the early struggles of the infant church, its growth amongst our semi-barbarous progenitors, and its ultimate apostacy, leading to the sweeping changes of the Reformation.

It is generally supposed that Scotland became the recipient of the doctrines of the Cross at a very early period of the christian era, some allege, from apostolic ministrations, while others assume the change to have been accomplished by Roman agency, during the
period they held possession of Britain. The latter seems to me the more probable; but as we live in an age when apostolic succession holds no mean place in the creed and affections of a large portion of the church, it is possible that the previous assumption may be more agreeable to some of my readers; I will therefore upon this head not attempt to decide, but leave it as one of those points of minor importance upon which we can all very well afford to differ, without being one whit the worse friends.

The County of Berwickshire as a part of the Roman Province of Valentia, would appear to have been one of the districts that partially embraced the new faith at an early period. It was not however until a considerable time had elapsed, and more energetic measures had been adopted for its diffusion, that Christianity could be said to be publicly professed by any portion of the inhabitants. This event, according to the venerable Bede and other ancient authorities, occurred about the close of the fourth century, through the ministrations "of Ninias, a most reverend bishop and holy man of the British nation, who had been regularly instructed at Rome, in the faith and mysteries of the truth; whose episcopal see, named after St. Martin the bishop, and famous for a stately church, (wherein he and many other saints rest in the body,) is still in existence among the English nation. The place belongs to the province of the Bernicians, and is generally called the
White House, because he there built a church of stone, which was not usual among the Britons.”  *

St. Ninian,† or Ninias, who may be said to be the tutelar Saint of the south of Scotland, was born about 360, in the country of the Novantes, and after being ordained at Rome, was instructed in the discipline of the monastic rule under the celebrated St. Martin of Tours. Returning home to Britain, some time about 397, he entered upon those missionary labours amongst his countrymen, propounding to them the doctrines of Christianity with holy zeal, and by his earnest piety succeeded in extirpating many of the superstitious and barbarous rites that had so long prevailed. After nearly forty years of incessant labour in the good work he had undertaken, St. Ninian died on the 16th September, 432; and, as related by Bede, “rests in the body,” in the ancient church of Whithorn.

It would appear from the various ancient authorities, that St. Ninian confined his pious labours to the Romanised Britons of the province of Valentia, or as they are sometimes called, the “southern Picts,” as dwelling nearest the Wall of Hadrian. His fame, however, was not confined to this district, for no name became more familiarly known and honoured all

* Bede’s Ecclesiastical History, Book III. Cap. IV.

† St. Ninian is more popularly known in Scotland as St. Ringan. The latter being the Irish name of “Ninian,” the appellation may be easily accounted for, as having originated with the disciples of St. Columba, who emigrated from Ireland to Scotland.
over Scotland, than that of St. Ninian, as is evidenced by the numerous churches consecrated to his honour.

A considerable time elapses between the death of St. Ninian and the establishment of St. Columba on the island of Iona, of which, history affords but few memorials in relation to the progress of christianity, either among the Picts or Caledonians. We may however safely conclude, that during this long period, the pious administrations of St. Ninian and the other early pioneers of the doctrines of the cross were not uprooted or destroyed by the violent social convulsions that marked the history of that era. The good seeds had been sown, and only waited the appearance of a genial sun to enable them to spring forth and shed their humanizing influence over the land. Such a season was fast approaching.

In the year 503, a body of Irish colonists landed at Kintire, on the west coast of Scotland, under a leader named Fergus, who is generally allowed by historians to be the founder of the Scottish monarchy. These settlers obtained possession of a considerable tract of land, stretching along the sea shore of the modern County of Argyle. Columba, a descendant of a Scoto-Irish race of Kings, and related to the chief who ruled upon the Scottish coast, joined his adventurous countrymen in Scotland in 563. He had previously to this, attained considerable fame for piety and learning, having founded several monasteries in Ireland, and otherwise materially aided the
advancement of Christianity. As a preliminary to his contemplated pious labours among the Picts and Caledonians, he obtained from his royal relative possession of a small island named I,* situated in the western ocean, near the south-west promontory of Mull, which he had chosen as a proper site for the commencement of his missionary enterprise. Such a situation isolated from the mainland and surrounded by the heaving waves of the Atlantic, at most times dangerous to the skilful mariner, appears at first view but ill suited for the location of the early evangelizers of Scotland; indeed it is impossible to imagine one seemingly at greater variance with the nature of the work they had in contemplation.

On the solitary island of I, Columba settled with twelve disciples, and having surveyed the small domain he at length fixed upon an eligible site on which to found his infant settlement. Here a church was erected also a few huts of a temporary character, and after spending several years in consolidating their establishment—translating the scriptures, and matur ing plans for the great work of converting a people;

* The Island is known in history under four appellations, I, Hy, Iona and Icolm kil. I; in the Celtic-Irish means simply an island. Hi or Hy, would seem to be the Anglo-Saxon aspirate H added to the original name. Iona, Ithon, in the Celtic-Irish signifies the Island of Waves. Iona would seem to be this appellation with the Latin termination 'a' affixed. I-colm-kil, I, an island. Colum, Columba. Kil, a Church or retreat which may be rendered 'the church of Columba on the island.'
they at length ventured forth upon their holy mission.

At that period the Picts were governed by a Prince named Bridei, of whom it is related that the eloquence of Columba soon won him to the new faith, and by his power and influence among his people, coupled with the incessant ministrations of Columba and his followers, at a very early period of their labours, the whole Pictish nation became open converts to Christianity.

Having so far succeeded, Columba set forth in earnest to consolidate the good work. He travelled over the whole territory of the Picts, and even penetrated as far north as the Orkneys, founding at various places churches or cells in connection with his monastery of Iona.

The form of operation pursued by Columba and his followers would seem to have been in strict unison with the spirit of monkish seclusion, then fast spreading like an infectious malaria in every nook and corner where Christianity was professed. Considerable discussion has been raised by Historians and Antiquaries, as to the form of worship and church government adopted by Columba; the point of contention arising from an obscure passage in the history of Bede, in which he seems to favour the opinion that the Abbot of Iona possessed power and privileges distinct from the generally understood theory of church government as adopted and practised by the eastern church.
There is however no fact to sustain the assumption that he departed in the least from the general system of polity adopted by the early councils.

It is recorded of Columba that he died on the 9th of June, 597, after thirty-four years of incessant labours amongst the Picts and Caledonians.* Leaving a people converted to the true faith, a flourishing

* The successors of Columba, as given by the learned Chalmers from Innes's MSS. are here subjoined, which notwithstanding the uncertain nature of all early Scottish history, may from their chronological arrangement be interesting and useful to the reader.

1. Baithan, the son of Brendan, and Columba's disciple, succeeding him as abbot of Iona, and died 9th of June, A.D., 600.
2. Lafren, the son of Ferndach, died in September, A.D., 601.
3. Fergnan, who was surnamed Britannicus, a bishop and abbot of Hy, died the 2nd March, A.D., 622.
4. Segenus, who founded the church of Rechran, died A.D., 680.
5. Segenus, the son of Fiacre, died, A.D., 651; his festival was the 12th of August.
6. Suibnie, the son of Curthrie, died, A.D., 654.
7. Cumineus died in, A.D., 668; his festival was on the 24th February.
8. Feilbein died on the 22nd March, A.D., 677.
9. Adamnan, the son of Ronam, died the 23rd September, A.D. 703.
10. Conain, the son of Falbei, died the 11th September, A.D., 708.
11. Ceudei, the Bishop and Abbot of Hy, died 24th October, A.D., 711.
12. Dorbenei, who had the Cognomen of Conei, died the 26th October, A.D., 713.
13. Dunchad died the 25th May, A.D., 616 or 617.
14. Foelcho, who was instituted at the age of 74, died in 720.
15. Kilian, who had the Cognomen of Long, died the 14th or 19th of April, A.D., 725.
16. Kilian, who had the Cognomen Droich, died the 3rd of July, A.D., 747.
17. Feiblei died at the age of 87, the 10th March, A.D., 757.
monastery, and a name enshrined through all ages.

About the time Columba settled on the island of Iona, great and important changes were in course of operation in the civil government and social state of the southern districts of Britain. The Saxons who were invited to England by Vortigern, to assist his enfeebled countrymen in repelling the daring and destructive incursions of the Scots and Picts, who had never ceased from the time of the Roman evacuation of Britain to make war upon them;—had obtained as the price of their mercenary services, considerable portions of territory, and new hordes arriving every year, allured by the good fortune of their countrymen, an universal system of reprisal and spoliation was maintained against the primitive inhabitants.

In the year 547, Ida, a descendant of the great Saxon

18. Sielbnie died the 4th of March, A.D., 762.
19. Suibneil II., died in A.D., 767; his festival was on the 22nd June.
20. Muredach, the son of Haugal, died A.D., 777.
21. Bressaliei died in A.D., 786; his festival was on the 18th of May or 30th September.
22. Conmaec, the Abbot and learned writer, died, A.D., 797; his festival was the 10th of May.
23. Kellach, the son of Cognal, died A.D., 810; his festival was the 1st of April.
24. Diarmit died, A.D., 816; his festival was on the 12th or 20th of September.
25. Blathmac, the son of Flan, was slain by the Danes in A.D., 823; his festival was the 18th January.
26. Cellach, the son of Abdi, died A.D., 863; his festival was the 18th July.
Woden, and one of the most talented of the many Anglo-Saxon Chieftains, touched at Portsmouth with a fleet of forty chieules. Finding this part of the coast already pre-occupied by his countrymen, he sailed further north and landed at Flamborough in Yorkshire. Having disembarked his brave followers, he pushed northward along the coast and soon over-run the whole of the country between the Humber on the south, and the Forth on the north. Notwithstanding the incessant struggles made by the Britons, they were gradually forced to retire into the interior of the country, and in the course of a few years Ida held kingly sway over this extensive territory. Thus commenced the Kingdom of Northumbria, one of the most powerful and extensive of the Anglo-Saxon heptarchy.

Ida founded the town and castle of Bebbanburg, opposite the Farn Islands, on a conspicuous and strong position on the eastern coast, this he made the capital of his Kingdom, and conferred the name in honour of his queen Bebba. After reigning twelve years he was slain in battle by Owen a noble Briton, in 559.

The extensive territory subdued by Ida, was divided at his death into two Kingdoms. The district

* A small ship of a peculiar construction having a wooden keel, sides and upper works of wicker, and the exterior covered with hides.

† The modern Bamborough.
between the Tyne and Humber called 'Deira,' was conferred upon Ella, another descendant of the celebrated Woden, but by a different branch to that of Ida, while the territory between the Tyne and Forth, and called 'Bernicia,' was retained by Glappa the lineal descendant of the founder. There is however little to narrate concerning the successive monarchs of Deira and Bernicia that at all relates to the object of this short historical introduction, I shall therefore pass over this period, resuming the short summary from the time when the two Kingdoms became again united under the sway of the good King Oswald.

The career of Oswald carries us back once more to the solitary isle of Iona. During the abbacy of Segenius, the fifth from Columba, the monastery of Iona became the refuge of Oswald and other Saxon princes, who fled from the avenging power of Edwin; here Oswald was instructed in the great truths of christianity, and became a proficient in the language and learning of the Scoto-Irish, who, at that time were considerably in advance of any of the tribes who inhabited Britain. In the year 634, Oswald returned in triumph to his Kingdom, after the discomfiture of Cadwalla a British Prince, who, during his absence had slain his brothers the reigning princes, Osric and Eanfred, and for the space of one year held cruel sway over Northumbria. The accession of Oswald was a happy event, and one which peculiarly illustrates the secret workings of the divine will. Driven from
his home and country—overwhelmed with worldly adversity—fed by the hand of strangers, he returns laden with wealth, the bearer of glad tidings to a benighted people—a king truly anointed.

Oswald having tasted the consoling and sustaining sweets of Christian truth, no sooner ascended the throne, than the true missionary spirit of the Christian religion manifested itself by his anxiety to diffuse its principles among his subjects. We are told by Bede who dwells with pious delight upon the excellent virtues of this monarch, that "The same Oswald, as soon as he ascended the throne, being desirous that all his nation should receive the Christian faith, whereof he had found happy experience in vanquishing the barbarians, sent to the elders of the Scots among whom himself and his followers, when in banishment, had received the sacrament of baptism; desiring they would send him a bishop, by whose instruction and ministry the English nation, which he governed, might be taught the advantages, and receive the sacraments of the Christian faith. Nor were they slow in granting his request; but sent him bishop Aidan, a man of singular meekness, piety, and moderation; zealous in the cause of God. On the arrival of the bishop, the King appointed him his episcopal see in the Isle of Lindisfarne as he desired, which place, as the tide flows and ebbs twice a day, is enclosed by the waves of the sea like an island; and again, twice in the day when the shore is left
dry, becomes contiguous to the land. The King also humbly and willingly in all cases giving ear to his admonitions, industriously applied himself to build and extend the church of Christ in his Kingdom; wherein, when the bishop, who was not skilful in the English tongue, preached the gospel, it was most delightful to see the King himself interpreting the word of God to his commanders and ministers, for he had perfectly learned the language of the Scots during his long banishment.”

Such was the origin of the ancient bishoprick of Lindisfarne as related by the oldest ecclesiastical historian that Britain can boast of. Aidan the first bishop presided over the see seventeen years, and during that period there was much accomplished in furtherance of the pious wishes of Oswald. We are told that “many Churches were erected and the people flocked joyfully together to hear the word, and that many monasteries were founded.” The reader however must not suppose that these churches and monasteries presented the least resemblance to the substantial fabrics of after times. The ancient churches were invariable built of timber and covered with reeds, or other slender materials such as the locality naturally afforded; although, as already stated, St. Ninian built a church of stone, it does not appear that the Saxons who afterwards became famed for their solid masonry, had as yet stretched much

* Bede's Ecclesiastical History, Book III. Cap. 3.
beyond the rude habits of barbarous life, at least as far as related to architecture or any of the ornamental arts.

The establishment of the bishoprick of Lindesfarne introduces to us a new era, and brings more immediately under our view the main object of these introductory pages, as it is from this event that the numerous churches and monasteries founded in Berwickshire, and the counties adjacent may be said to date their origin. Previous to the return from Iona of King Oswald, the Saxons were sunk in the idolatry and paganism of their ancestors, Christianity had made little impression upon their rude and barbarous faith, and even amongst the Britons whose forefathers had profited by the pious labours of St. Ninian, but few traces of its vitality were observable. But now a regular system of Ecclesiastical Polity was introduced, enforced by the learning and piety of bishop Aidan, and the regal influence of the monarch. It is generally supposed that at this period originated those clerical divisions of the country known at the present day under the name of "Parishes," and which have tended so much to the spread and perpetuation of the Christian religion. Usher in his "Primordia" ascribes to St. Ninian the institution of the different orders of clergy, and the origin of parochial divisions when he founded the ancient bishoprick of Candida Casa among the Britons of Wigton and Galloway. It is only reasonable to
suppose that some such system was introduced, and acted upon by Ninian; but it is equally certain, that at the time of the foundation of the bishoprick of Lindisfarne, none such existed in the Kingdom of Northumbria.

To the first century of the history of this See, must undoubtedly be ascribed, the origin of all the ancient Monasteries and Churches of the south of Scotland. Of the monastic institutions only two in the south-east district of Scotland claim a very high antiquity, Coldingham and Melrose. Leland ascribes to the former the honour of being the most ancient, and coeval with the foundation of the see by bishop Aidan; also as having been the parent of all the churches and monasteries established in the Saxon dominions north of the Tweed. In the year 670, St. Ebb became the abbess of this establishment, and according to Bede, St. Cuthbert also ministered to its inmates. In 870, it was destroyed by the Danes.

Of the ancient parish churches in Berwickshire, who date their origin from these early times, the following as registered in the _Ancient Taxatio_ and forming the _Decanatus de Mers_, may with the highest degree of probability be ascribed.

<table>
<thead>
<tr>
<th>Aldcambus</th>
<th>Hilton</th>
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<tbody>
<tr>
<td>Coldingham</td>
<td>Whytusum</td>
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<tr>
<td>Lambirton</td>
<td>Sympring</td>
</tr>
<tr>
<td>Berwyk</td>
<td>Suinton</td>
</tr>
<tr>
<td>Morthynpton</td>
<td>Leinas (Lennal)</td>
</tr>
<tr>
<td>Fulden</td>
<td>Foggou</td>
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<tr>
<td>Place</td>
<td>Surname</td>
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<td>---------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Chirnesyd</td>
<td>Paulwrthe</td>
</tr>
<tr>
<td>Edirham</td>
<td>Grenlau</td>
</tr>
<tr>
<td>Duns</td>
<td>Gordyn</td>
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<tr>
<td>Ellum</td>
<td>Haliburton</td>
</tr>
<tr>
<td>Chrankhaws</td>
<td>Home</td>
</tr>
<tr>
<td>St. Boithani</td>
<td>Ecclis</td>
</tr>
<tr>
<td>Langton</td>
<td>Merton</td>
</tr>
<tr>
<td>Fyschwyk</td>
<td>Ersaldon</td>
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<tr>
<td>Hornden</td>
<td>Lidgeardwood</td>
</tr>
<tr>
<td>Huton</td>
<td>Lawder</td>
</tr>
<tr>
<td>Upsettington</td>
<td>Chyldinchirche*</td>
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</tbody>
</table>

Thus it would appear wherever a settlement of any magnitude had been formed, either by the ancient inhabitants, or their conquerors the Saxons, a church was planted by the early bishops of Lindisfarne, which for the space of 241 years exercised ecclesiastical authority over the modern county of Berwickshire, along with the other adjacent districts subject to the Saxon power. During this long period not fewer than seventeen bishops in succession held spiritual authority over the diocese, viz.

* The Deanery of the Merse also contained the following Parishes:—

  Edinham, Smalham, Malcarriston, Wedale, in Roxburghshire.

  Hornden, in Edinburghshire.

† Bishop Colman attended the Council of Whitby, which met chiefly to determine the dispute about the proper time for the celebration of Easter, then agitating the Church. Not succeeding in convincing the English Prelates of the rectitude of the custom adhered to by the Scottish Church. He retired from Lindisfarne, and once more sought shelter among the brethren of Iona.
Coldstream Abbey.

<table>
<thead>
<tr>
<th>Date of succession A.D.</th>
<th>Held the See A.D.</th>
<th>Died A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Aidan</td>
<td>634</td>
<td>17 651</td>
</tr>
<tr>
<td>2 Finan</td>
<td>651</td>
<td>10 661</td>
</tr>
<tr>
<td>3 Colman†</td>
<td>761</td>
<td>3 664</td>
</tr>
<tr>
<td>4 Tuda*</td>
<td>664</td>
<td>—</td>
</tr>
<tr>
<td>5 Eata</td>
<td>664</td>
<td>20 684</td>
</tr>
<tr>
<td>6 Cuthbert</td>
<td>684</td>
<td>2 686</td>
</tr>
<tr>
<td>7 Wilfred</td>
<td>686</td>
<td>1 687</td>
</tr>
<tr>
<td>8 Eadbért</td>
<td>687</td>
<td>10 697</td>
</tr>
<tr>
<td>9 Eadfrid†</td>
<td>697</td>
<td>22 719</td>
</tr>
<tr>
<td>10 Ethelwold</td>
<td>719</td>
<td>16 735</td>
</tr>
<tr>
<td>11 Cynewulf</td>
<td>735</td>
<td>45 780</td>
</tr>
<tr>
<td>12 Higbald</td>
<td>780</td>
<td>20 800</td>
</tr>
<tr>
<td>13 Egbert</td>
<td>800</td>
<td>18 818</td>
</tr>
<tr>
<td>14 Heathured</td>
<td>818</td>
<td>9 827</td>
</tr>
<tr>
<td>15 Egred</td>
<td>827</td>
<td>16 843</td>
</tr>
<tr>
<td>16 Eanbert</td>
<td>843</td>
<td>9 852</td>
</tr>
<tr>
<td>17 Eardulph</td>
<td>852</td>
<td>21 873</td>
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</tbody>
</table>

About the commencement of the eighth century the Danes or Northmen, began those series of piratical invasions of Britain which entailed much suffering and destruction upon the inhabitants, especially those inhabiting the districts situated upon the coast. The churches and monasteries became favourite objects of their fury. Iona had fallen a sacrifice to their

* Tuda died of the Plague shortly after his induction.

† Eadfrid distinguished himself beyond his predecessors, being a man of noble birth, his means and influence were thereby of greater note. He built the Church of Norham and two towns called Jedword, which he bestowed upon the brethren of Lindesfarne. (Ridpath page 43.)
destructive progress. Lindisfarne had also during the rule of Higbald been visited by their vengeance and its altar stained by the blood of the inmates. In the year 873, bishop Eardulph in order to escape from those ruthless invaders, resolved to abandon Lindisfarne, which from its exposed situation was at all times an easy prey to the enemy, and from its esteemed holy character, a doomed object of pagan vengeance. Having secured the relics of St. Aidan, Cuthbert, Oswald, Eadbert, Eadfrid, and Ethelwold, and placed them in a shrine, the holy band set forth in quest of a more secure retreat.

For the space of seven years Eardulph moved from place to place, bearing with pious care the sacred relics of the early bishops, but at the expiration of that period, he settled at Chester-le-street, and here at a distance from the coast fixed the episcopal See, where it remained for 118 years, as is shewn by the following chronological list of Bishops.

A.D. 884 Eardulph
" 900 Cuthard
" 915 Tilred
" 929 Withred
" 944 Uchtred
" 947 Sexhelm
" 948 Aldred
" 968 Alfine
" 990 Aldwin
The last named bishop moved the See to Durham, where it continues until the present time.

For a very short period after this date, the bishop of Durham exercised authority over the district north of the Tweed. The Saxon power of Northumbria had long been declining, and at this time had fallen from its regal rank to the second rate cognomen of an Earldom. On the other hand Scotland had risen in strength and importance. The three tribes that anciently divided her soil, and by their intestine struggles sacrificed her common weal, now appear on the page of history united in one cause and in one name.

In the year 1018, Malcolm II. King of Scots, after a fiercely contested battle with the Northumbrians between the villages of Carham and Wark, on the south side of the Tweed, although victory declared for the later, the triumph was but of short duration. The earl being shortly after assassinated by his own subjects, his brother who succeeded him fearing the prowess of Malcolm, for the sake of peace ceded the Saxon districts north of the Tweed for ever to the crown of Scotland. This occurred in 1020, and ever since that time, the Tweed has formed the eastern boundary between Scotland and England.

Shortly after this concession the See of Durham ceased to exercise spiritual jurisdiction over the ceded territory, which was transferred to the charge of the Bishop of St. Andrews and formed into a Deanery.
From the earliest history of the Christian Church in Scotland, monastic seclusion formed an important feature in its progress, and at this early period numerous institutions of the kind were to be found in nearly every district. It does not however appear that the lovely vale of the Tweed had as yet allured many of those ascetics, for excepting the Abbeys at Coldingham and Melrose as already mentioned, we are not informed by the ancient chroniclers of any other foundations of note, having taken root in the south of Scotland.

Coldingham had already fallen a sacrifice to the Danes, and Melrose had disappeared, having been burned by its inmates through accident. We must therefore descend a century down the stream of time, before we arrive at the period when the foundations were laid of those stupendous fabrics whose grey ruins now add charms to the border landscape.

In the year 1098, Edgar the son of Malcolm Canmore, through the aid of the English Monarch, succeeded to the throne of Scotland. But by monkish superstition it is related that he owed his success to the patronizing manes of St. Cuthbert, who appearing in a vision to him during his march to Scotland promised the protection of heaven while he displayed the banner which he would receive from the Monks of Durham. Edgar having by the banner of the Saint raised himself successfully to the throne, in gratitude erected anew the Abbey of Coldingham,
repeopled it with Monks of St. Cuthbert from Durham, and ultimately assigned it by charter to that brotherhood with other substantial gifts.*

Edgar dying in the year 1107, was succeeded by his brother Alexander, who after reigning 17 years died without issue in 1124, and was succeeded by his brother David the Earl of Huntingdon.

David, the first King of Scotland, of that name, became the great patron of monachism. Having spent much of his time in England at the Court of Henry I., at a period when monastic institutions were receiving a considerable impetus from the learning and accomplishments of that Prince, as well as from the supreme head of the Church, who fostered with the most crafty care their promulgation throughout Christendom, no sooner had he ascended the throne of Scotland than the Church became the great object of his peculiar regard, and at Roxburgh, in the year 1226, he summoned the first registered council of the Scottish Clergy who were honoured by the presidency of John of Cremona, the Pope's Legate.†

* There are six Charters of Edgar to the Monks of St. Cuthbert still extant in the Chapter house of Durham Cathedral. In the first five Charters the following Manors are donated:—Aldcambus, Lumesedene, Regintum, Ristum, Swinewde, Farndun, Eitun, Prenegest, Cranummuthe, Fiscwick, Horverdene, Cnapadene, Swintun, Paxtum. The sixth which has generally been styled the "Forged Charter" recapitulates the former and adds to the list Berwic, Faudon, Graiden Lembale, Dilchestre, Ederham, Chirnside, Hilton, Blaketir, Hoton, Raynton, Fulden, Morthington, Lamberton, Edington, Horford, and Upsetlington.
† Simeon of Durham, 252.
The Borders became the favoured province of David, and during his reign Religious Houses rose in the most majestic splendour throughout the whole district, but more particularly in the vale of the Tweed—the most wealthy and powerful of his subjects vied with each other in imitation of the royal example as to who should confer the greatest gifts upon an already too richly endowed church. But in order that the reader may form a correct idea of the superabundant charity of the monarch, and the zealous piety of the period, I will here subjoin a list of the Religious Houses founded during his reign.

Selkirk—Founded by King David when Earl of Huntingdon, in the year 1109. Here he established a colony of Monks of the Tyronesian Order.

Roxburgh*—Founded by David when he ascended the throne of Scotland, in 1124. He removed the monks from Selkirk to this place, where they remained for about four years until the completion of the magnificent Abbey of Kelso.

Kelso†—Founded by David in the year 1128, in favour of the Tyronesian monks of Roxburgh.

* The Establishment at Roxburgh was called Maison Dieux. There is a grant of the patronages of this house to Walter Ker, of Cessford, dated August 1488.

† The “Book of Kelso” is deposited in the Advocates Library, Edinburgh, being a portion of the Antiquarian Collections of Walter Macfarian. It is entitled “Liber Sancte Marie de Calchou,” and contains besides the Charters of the Abbey, many documents of general historical import.
COLDSTREAM ABBEY.

LESMAHAGOW—in Clydesdale was a cell of Kelso, and founded by David in the year 1140.

HOLY-ROOD-HOUSE—Founded by David in the year 1128, in favour of Canons Regular.

CAMBUSKENETH*—Founded by David, in the year 1147, in favour of Canons Regular.

JEDBURGH—Founded by David in the year 1147, in favour of Canons Regular.

ISLE-of-MAY†—Founded by David, in favour of Canons Regular, date of foundation not known.

URQUHART—A cell or Priory belonging to the Abbey of Dumferline, was founded by David in the year 1124. The Monks were of the Benedictine Order.

MELROSE‡—whose magnificent ruins have long been the object of profound admiration, was founded by David in the year 1136, and peopled by Monks of the Cistertian order, brought by him from the Abbey of Rievaulx in Yorkshire.

NEWBOTTLE§—in Mid-Lothian, was founded by David in the year 1140, and peopled by Monks of the Cistertian order from Melrose.


† It is said that the Duke of Buckingham has some of the Charters of this Abbey in the Library at Stowe. (Scoto-Monastice.)

‡ There are several Chartularies of Melrose extant. The Harl. MSS. No. 3860, deposited in the British Museum, contains "Registrum Charterum Monasterii Sancte Marie de Melros." The Macfarlan MSS. Advocates Library, Edinburgh, contains a mutilated copy of the Charters on vellum, entitled "Cartae Abbatiae de Melros." There are also several in the possession of the Earl of Morton.

§ The original Chartulary of this Abbey is in the Advocates Library, having been purchased by them from James M'Ewen, Bookseller in Edinburgh, in 1723, for twelve guineas.
COLDSTREAM ABBEY.

KYNLOSS—in the Shire of Moray was founded by David in the year 1150, in favour of the Cistertian order.

MAUCHLINE—in Ayrshire is also said to have been founded by David in favour of the Cistertian order.

BERWICK-UPON-TWEED—a Cistertian Nunnery was founded here by King David, which was afterwards annexed to the Abbey of Dryburgh.

THREE-FOUNTAINS or TREFONTANA—in Lamermuir, a cell to the Nunnery of Berwick was founded here by King David.

GULANE—in East-Lothian, a Cell belonging to the Nunnery of Berwick existed here, and is supposed to have been founded by King David.

The Knights Templars were introduced into Scotland by David, and to him they are indebted for the chief part of their establishments, viz. Temple, Balantradoch, Oggerston, Mary Culter, Aboyne, Tullock, Inchinan, and St. Germanis.

The Knights of St. John of Jerusalem were also established in Scotland by the enthusiastic piety of David. He conferred upon them Torphichen* in the Shire of Linlithgow.

Besides these original and extensive foundations, King David also extended his beneficence to the Houses established by his predecessors, as well as those founded by his subjects during his reign, who, as has been already observed, imitated the profuse

* A volume of the Chartulary of this Preceptory was a few years ago in the possession of J. B. Gracie, Esq., writer to the Signet Edinburgh. (Fragmenta Scoto-Monastico, by Turnbull.)
liberality of the monarch. The principal foundations by subjects during this reign were:

**SOULS-SEAT**—in Galloway near Stranraer, founded by Fergus, Lord of Galloway, in favour of the Praemonstratian order of Monks.

**HOLYWOOD**—in Galloway, founded by the same in favour of the same order.

**WHITEHORN**—The ancient *Candida Casa* of St. Ninian, was re-founded by Fergus, Lord of Galloway, in favour of the Praemonstratenses.

**TUNGLAND**—in Galloway, founded by Fergus in favour of the Praemonstratenses.

**DUNDERINAN**—about two miles from Kirkcudbright, was founded by Fergus in 1142, in favour of the Cistercian order.

**ST. MARY'S ISLE**—near Kirkcudbright, was founded by Fergus in favour of Canons Regular.

**DRYBURGH**—in Berwickshire was founded by Hugh Moreville the Constable and his wife Beatriz, in the year 1150, in favour of the Praemonstratenses.

**KILWINNING**—was founded by Hugh Moreville in the year 1140, in favour of the Tyronenses.

* By some, Dryburgh is said to have been founded by King David. This is possible, but it is certain that Hugh Morville augmented it to such an extent, that he has generally been considered the Founder. The Book of "Sancte Marie de Dryburghe" is in the Macfarlan MSS. Advocates Library, on paper and contains 112 leaves.
CANNONBY—in Dumfries was founded by Turgot de Rossedal, in favour of the Canons Regular.

RESTENNOT*—in Forfarshire was founded during David's reign, and became a Cell of the Abbey of Jedburgh. Being a place of natural strength all Papers and precious things belonging to Jedburgh were kept there.

PITENWEEM—in Fife was founded during David's reign in favour of Canons Regular, but by whom has not been discovered.

BLANTYRE—in Clydesdale, founded in David's reign in favour of Canons regular.

HOLYWOOD—in Galloway was also founded in David's reign in favour of Praemonstratenses.

Such are a few of the principal Abbeys and Monasteries that arose in Scotland during the pious reign of David. There are still however many others of considerable magnitude that might be added to the summary. But sufficient have been enumerated to convey to the mind of the reader a tolerable correct idea of the great impetus given to the Church in Scotland at this period.

During the reign of Malcolm the Maiden who succeeded to the throne on the death of David in 1158, a considerable number of religious Houses were also erected. He imitated to a certain degree the

* The Priory of Restennot was founded by David Bishop of St. Andrews. This Priory was granted to the ancestor of the Earl of Kelly, from whom it descended to the Earl of Strathmore.
piety of the age, by founding several himself, as well as encouraging the pious liberality of his nobles. In his short reign of twelve years the following were founded.

MANUEL—near Linlithgow, founded by Malcolm in the year 1156, for Nuns of the Cistercian order.

COUPAR in ANGUS—founded by Malcolm in the year 1164, for Monks of the Cistercian order.

SOLTRA—an Hospital was founded on Soutra Hill by Malcolm, in the year 1164.

PAISLEY—founded in favour of the Cluniac order of Monks by Walter, son of Alan the Steward. The Monks were brought from Wenloc in Shropshire.

ECCLES—in the Merse, founded by Derder, Countess of the fourth Earl Gospatrice of Dunbar, in the year 1154, in favour of Cistercian Nuns.

LINCLUDEN—in Dumfries, founded in favour of the Benedictine or Black Nuns, by Uthred, son of Fergus, Lord of Galloway.

Having thus far glanced over some of the important facts connected with the early history of the Church in Scotland, chiefly in reference to the origin and extension of Monkish seclusion. The reader cannot have failed to observe that Scotland was chiefly indebted to the piety of King David's reign, for the foundation of those gigantic establishments of Romish error which so long enslaved the minds of our forefathers.
COLDSTREAM ABBEY.

From the List already given of those founded at that period, I have reserved the name of one to whose historic memorials the remaining portion of this small volume will be devoted, viz.

The Abbey

Sancte Marie de Caldestrem.
COLDSTREAM ABBEY.

This Abbey was founded by Gospatrick, or Cospatrick, the fourth Earl of Dunbar, and his pious Countess Derder, sometime towards the close of the reign of King David I., probably in the year 1150, but of this we have no authentic information, as the chronicles of that period fail to register the event, and the charters of foundation as in general with those early legal instruments have no date appended.

In its origin Coldstream Abbey would appear to have been of a very humble and limited character, from the slender provision made in the two following charters conferred by Gospatrick.

I. CHARTER OF THE FOUNDATION OF THE PRIORY OF COLDSTREAM BY EARL GOSPATRICK.

Earl Gospatrick to all honourable men, Barons and Servants, Clergy and Laity, either present or future, health. Be it known that we granted and conceded to God and the Sisters of Witchou,* serving God in that

* Spottiswood in his "List of Religious Houses in Scotland at the time of the Reformation," annexed to "Keith’s Catalogue of Scottish Bishops," observes, under the head of Coldstream, that, the Nuns were
COLDSTREAM ABBEY.

place, one half of the church of Laynalle,* with the half plough-land of land and one plough-land of land, viz., one half of the land of Laynalle and the other half of the brought by Gospatrick from Withow in England. Evidently founding the statement upon the words as expressed in this Charter of Foundation, "Sisters of Witchou." I have however used every endeavour to discover where this English Monastery, Nunnery, or Convent was situated, but without success, the name does not appear amongst those suppressed by Henry VIII., nor is it to be found in Dugdale's Monasticon. Another solution of the word "Witchou" has been suggested, as being the ancient name of the locality upon which Gospatrick founded this Nunnery.

* The Barony of Laynalle consisted of lands lying on, and adjacent to the north bank of the river Tweed, a little eastward from the town of Coldstream. In ancient Deeds and Charters the name is rendered in various forms of Orthography as Laynalle, Leinas, Leinhall, Lemhale, Lenhal, Laynal, Lennal, and Lennel. Chalmers supposes the Etymon of the name to be derived from two sources, viz., the Ancient British and Anglo-Saxon Languages. Lyn and Len in the Celtic or ancient language of Britain signifies a pool, thus deriving the root of the name from the curve or bend of the river formed at this spot, and fixing its antiquity coeval with the epoch of the Roman invasion of North Britain, when the wandering Ostadinian tribes first began to form fixed places of abode. The termination hal is purely Anglo-Saxon, signifying a large house or place of strength, also a hole or den.

The ancient town or hamlet of Lennel from which the Barony derived its name, is generally assigned by tradition to have stood on the banks of the Tweed, east of the venerable ruins of its ancient Church, but by the reading of the Charters granted to St. Mary of Coldstream, it would appear that in this particular, tradition is not altogether correct. For we find in Charter No. 13, granted by Earl Patrick, mention made of the Suthton, which is the Anglo-Saxon for South Town, South Farm, or South Village, (Bosworth's Anglo-Saxon Dict.) This leads to the inference that the old town proper of Lennal, was situate to the North or North-East of the Church. But as every vestige of its remains has long since been removed, it is impossible to fix with certainty where it really stood. After the decline of the
land of Birghame, in perpetual gift; and know that my spouse, Derder, made a donation to those Sisters of Saxon Power, and when the Tweed became the boundary on the east between Scotland and England, Lennal from its exposed position frequently fell a sacrifice to the cruel inroads of the English Borderers, and it is generally said that on one of their sanguinary incursions Lennal was so severely visited that the inhabitants finally abandoned the site and located further to the west; hence the origin of the New Town of Lennal, now more familiarly known as Coldstream New Town.

The feeling common to our nature, to cling with fond affection to the Graves of our fathers, would seem to have operated strongly with the primitive inhabitants of Lennal. They sought a new abode for the security of the living, but still retained the ancient Church Yard for the repose of the dead. Whether the Church escaped the fury of the border freebooters it is impossible to say. The remains of the present ruin do not indicate a remoter antiquity than the 18th century, this conclusion is arrived at by the faint traces of the decorative English style of Architecture still visible in the broken Arches of the Doorways. This style of church building obtained in Britain about the end of the 18th century, and Lennal Church may be classed as an early and humble specimen. By this means we arrive at a tolerable just conclusion as to the age of the present ruins.

From this Charter of Foundation to the Abbey of Coldstream, we learn that a church was established at Lennal, and in full operation at that time, also that for some considerable period afterwards the town was extant. At what time it ceased to exist I have not been able to discover.

Lennal would seem to have been included among the munificent grants bestowed on Gospatrick by Malcolm King of Scotland, and to have been again conferred by the fugitive Earl upon a vassal named Norman, and as we learn from the Coldstream Chartulary, continued to be possessed by several generations of his descendants.

In the Archives of Durham Cathedral there are six Charters granted by King Edgar, to the Monks of St. Cuthbert, in which he bestows many of the fairest lands of Berwickshire upon the brethren along with the restored Abbey of Coldingham. The last Charter granted contains the name of Lemhale, but of the authenticity of this Charter
one plough-land* of land of the property of Hirsell† and
the church of the same, which I ratify and confirm.
Know ye also that I have granted to them one half
plough-land of land of the property of Laynall, with the
addition of my plough-land. And know that Norman
the son of Edulph, has granted and conceded to these
Nuns, one plough-land and a half of the property of
Laynall, with my consent and that of Norman his heir.

there are many doubts, and it is generally known as the Forged Charter.
(Nicholson's Leges Marchiarum.)

* Plough land of land.—The extent of a Carrucate or Plough land of
land, has been variously estimated at 60, 80. and 100 acres. It may
however be said to contain as much as a Plough is capable of tilling in
one year. The name is synonous with the English Hide of land, and in
ancient times a duty was paid to the King under the name of Carucage.
(See Thomas' Ancient Exchequer.)

† Hirsel, the seat of the Earl of Home, beautifully embosomed among
magnificent woods, about one mile to the north-west of the town of Cold-
stream. The Barony of Hirsel was early in possession of the Dunbar
family, and no doubt formed a part of the original grant to the same.
Although conversant with the topography of this part of Berwickshire,
until those Charters came into my hands I was not aware of a Church
anciently existing here. So completely has its site been obliterated, that
even with some of the oldest inhabitants to whom I have named the
circumstance, not the least traditional trace lingers behind. In a statistical
account of the Parish of Lennal dated 1627, now in my possession,
I find the following: "As for Cheplanries we know none to be
within our said Parish but there hes bein of old neir to the Hirsell
ather Chappell or Kirk quhairof ther is only restand ane Kirk Yaird
callit Granton Kirkysaird Possessit by the Earle of Home and we know
no benefit belonging thairto."

During the prosperity of the house of Dunbar, a junior branch of
the family generally resided on the Manor of Hirsel, as will be evidenced
by reference to the succeeding Charters to St. Mary of Coldstream.
And thus I confirm and command that those before mentioned donations to the said Nuns, may be freely, quietly, and honourably held in perpetuity in the same manner as any gift is enjoyed freely and justly

Witnesses—Waldevo my son.
Ketel de Letham.*
G. Frisell.†
Haldane the cupbearer.
R. Blod.‡
R. the son of Hunibald.

* The name of Ketel, appears frequently as a witness to the Charters granted by the Earls of Dunbar, and other members of the same family, who made donations to the Abbey of Coldstream. They seem to have settled on the Manor of Leitholm, as vassals of that family. Probably their progenitor was a companion in the flight from Northumberland of the first Earl. No member of the family appears at any time to have obtained a name in Scottish History.

† This is one of the ancient specimens of orthography now moulded into Frazer. The name appended as witness to this Charter is considered to be the first of that family who appeared in Scotland, at least as far as ancient family documents testify. Douglas the author of the Scottish Peerage, who carefully investigated all sources of available authentic information calculated to assist him in his genealogical researches, points out this name as the original, while on the other hand the Author of Caledonia, disputes the Peerage writer's statement, he not having been able to verify it by reference to the Coldstream Chartulary as Douglas had done.

Keath, in East Lothian was their first settlement. (Chartulary Keiso, No. 84.) Another branch of the family obtained the Manor of Hales in the same County, from this stock sprung Bernard Frazer, who rose to considerable distinction during the reign of Alexander II., witnessed many of the Royal Charters and ultimately became Sheriff of Stirling. To this branch of the family the present noble families of Lords Saltoun, Frazer, and Lovat owe their origin.

‡ Evidently a contraction in the original.
COLDSTREAM ABBEY.

II. CONFIRMATORY CHARTER OF THE SAME EARL GOSPATRICK.

Gospatrick, Earl, to all honourable men, Barons and Servants, Clergy and Laity, present and future, health. Be it known to you that I have granted and confirmed to God and the Sisters of Witchof, serving God there, one ploughgate of land, viz., one half ploughgate of the land of Laynall, and another half of the land of Birhame;* and know ye that the Countess Derder my spouse donated to the same Sisters one ploughgate of the land of Herrshill and the church of that place, with all the pertinents and Norman donated to the same (Sisters) one half ploughgate of the land of Laynall in perpetual gift, all which I ratify and confirm for the salvation of our souls, undisturbed and in usual wont exempt from all servitudes for ever, and as freely and lawfully as any religious service possesses any gift.

Witnesses—Derder, Countess.

Waldef, son of the Earl.
Lambekin the Cupbearer.
Em. de Simet.
Robert de Norreis.
Ada, son of Meldred,
and others.

* Birgham, a Village in the Parish of Eccles, nearly adjoining the west confines of the Parish of Coldstream. It is of considerable antiquity, and has been supposed by some to derive its name from the circumstance of a bridge having in ancient times crossed the Tweed nearly opposite its site, this however is but a doubtful conclusion, resting as it does upon the ancient orthography of the name (Brigham,) as no remains or local tradition tend to substantiate the deduction. The Manor of Birgham was conferred upon the Earl of Dunbar, by Malcolm, and forfeited by
Coldstream Abbey being thus founded, and endowed by Gospatrick and his spouse 'Derder' it was dedicated to the Virgin Mary, and bequeathed to the Cistercian Order of Monkhood, which body had obtained in Britain a few years before this period, and were fast rising to great repute among the various established Orders. The Cistercians derived their origin from the reforming zeal of Robert, Abbot of Mosleme, in Burgundy, who had cause to be dissatisfied with the laxity and licentiousness of the brethren who composed his Monastery. But finding while he retained his post among them, that all his denunciations of their delinquencies were uttered in vain, he with about twenty of his better disposed Monks seceded from the Monastery, and fixed themselves at Citeaux, this occurred some time about the end of the eleventh century.

the treason of his descendant George Earl of Dunbar in the year 1400, it then passed into the family of the Halyburtons. Walter Halyburton having married the daughter of the Regent Albany, (See Caledonia vol. II.) It would then seem to have again passed to the lineal descendants of Gospatrick, and so to the noble family of Home.

Birgham formerly could boast of a Chapel, which stood near the centre of the Village, and belonged to the Monastery of Eccles. The burying ground still extant indicates its site.

In the year 1291, Birgham attained considerable notoriety from the circumstance of the competitors for the Scottish throne, meeting the Commissioners of Edward the I., there, to submit for his decision their respective claims, and bow their necks to his assumed paramountcy over their country. From this circumstance the name became hateful in the ears of Scotchmen, and up to this day it is perpetuated in the contemptuous phrase "Go to Birgham."
The spot chosen by the dissenting brethren held out no natural inducements tending to increase the number of their adherents. It is stated that the spot was selected on account of its primeval sterility, in order that they might the more completely shroud themselves from the wickedness of man. The results however were not of that cheering character anticipated by the holy Abbot, for even in the shades of the wilderness, his high standard of rigidity could not be maintained, the spirit of contention soon arose, which caused Robert to withdraw from Citeaux.

About this time an Englishman named Hardynge, who had been brought up a Monk in the Monastery of Sherborne, and by talents of no common order, had raised for himself a name that had attracted the attention of the pious and learned both in Britain and on the Continent. Returning from Rome, by the way of Burgundy, having very probably heard of the scism among the brethren at Mosleme, and being himself a reformer in reference to the necessary sanctity of the monastic life. It is more than probable he took this route for the purpose of visiting Citeaux. Arriving there at the time when the differences between the founder and his refractory adherents had assumed an irreconcilable character, on the secession of Robert, he assumed the superintendence of the infant establishment.

It would seem, if we are to credit the testimony of the historians of the these times, that Hardynge had
had now entered on a field of labour perfectly suited to the enterprise of his genius, and the spirit of rigid piety that animated him, William of Malmsbury ascribes to Hardynge, the origin of the Order, but this is not historically correct. Robert was the founder,—Hardynge consolidated and amended what the former had but faintly outlined, and no doubt gave that strength and character to the Order, which ultimately obtained for it a high reputation for sanctity in the church.

The Order being thus established, progressed rapidly under the able superintendence of their accomplished abbot, having been already incorporated, through the intercession of the Archbishop of Lyons with the apostolic See. We are informed that Hardynge remained with them, carefully watching over their interests, for a period of nearly twenty years.

In 1113, St. Bernard accompanied by about thirty monks joined the Monastery of Citeaux, relieving Hardynge from the very onerous duties that he had so long fulfilled, with credit to himself, and superior advantage to the brethren. The Cistertians under St Bernard progressed rapidly. The wilderness which had at first induced them to settle at Citeaux, began very soon to lose all its gloom, and shade after shade to melt away, until the rugged features of nature smiled beneath the well directed efforts of civilized life. The accession of St. Bernard effected much for the fortune and fame of the Cistertians, hitherto
their fame had extended little beyond the province of their first settlement. St. Bernard remodeled the already austere regulations of their Rule, and added many precepts of discipline, in unison with the rigid nature of his views. From this date, the rapid strides of progression of the order are so manifest, that Historians have frequently fallen into the error of assigning to him the honour of foundation, hence the Order is sometimes called Bernadines, in honour of St. Bernard, and Cistercians in honour of the spot where their first monastery was established.

The supreme piety of the Order, could not remain long hid, and excluded from the world in the solitude of the wilderness. In a few years as we are informed by Cardinal Vitry, who lived during the thirteenth century. The "whole Church of Christ is full of the high reputation and opinion of their sanctity as it were with the odour of some divine balsam, and there is no country or province wherein this vine, loaded with blessings has not spread its branches."

It may be well here to present to the reader, a summary of the strict observances required of the followers of this Order, as they are found enumerated in Stevens', Account of Monasteries. "They neither wear skins nor sheets nor ever eat flesh, unless in grievous sickness; and they neither eat fish, nor eggs, nor milk, nor cheese, but only upon extraordinary occasions and when given to
them in charity. Their lay brothers who live in the country round about the abbey drink no wine, all the brothers both lay and ecclesiastical lie only upon straw beds, in their tunics and cowls, they rise at mid-night, and spend the rest of the night till break of day in singing God's Praises and having such prime and mass, and confessed their faults to the chapter, they spend the rest of the day in labour, reading or prayer, without ever giving way to sloth or idleness; and in all those exercises they maintain strict and continual silence, excepting during the hour that is allowed them for spiritual conference. Their fasts are continual from the Feast of the Exaltation of the holy cross, till Easter; and they exercise hospitality to the poor with extraordinary charity." William of Malmsbury, in his Chronicle also furnishes many particulars relative to them. He says, "They wear nothing made with furs or linen, nor even that finely spun linen garment, which we call Staminium*; neither breeches, unless when sent on a journey, which at at their return they wash and restore. They have two tunics with cowls, but no additional garment in winter, though, if they think fit in summer they may lighten their garb. They sleep clad and girded, and never after matins return to their beds; but they so order the time of matins that it shall be

* A kind of woollen shirt.
light ere the lauds begin; so intent are they on their rule, that they think no jot or tittle of it should be disregarded. Directly after these hymns they sing the prime, after which they go out to work for stated hours. They complete whatever labour or service they have to perform by day without any other light. No one is ever absent from the daily services, or from complines except the sick. The cellarer and hospitaller, after complines, wait upon the guests, yet observing the strictest silence. The abbot allows himself no indulgence beyond the others,—every where present,—every where attending to his flock; except that he does not eat with the rest, because his table is with the strangers and poor. Nevertheless, be he where he may, he is equally sparing of food and of speech; for never more than two dishes are served either to him or his company; lard and meat never but to the sick. From the Ides of September till Easter, through regard for whatever festival they do not take more than one meal a day, except on sunday. They never leave the cloister but for the purpose of labour, nor do they ever speak, either there or elsewhere, save only to the Abbot or Prior. They pay unwearied attention to the canonical services, making no addition to them except the vigil for the defunct. They use in their divine service the Ambrosium chants and hymns, as far as they were able to learn them at Milan, while
they bestow care on the stranger and the sick, they inflict intolerable mortifications on their own bodies for the health of their souls.”

Such are a faint outline of the austerities that obtained among the Cistercians during their days of pristine vigour, while poverty was their close companion and the solitude of the wilderness their home. No doubt these observances were followed with strict and religious zeal; but when the tempting smile of wealth, and the easy couch of luxury, spread their allurements before them, the wilderness lost its charms, and many of the severities of the Rule, melted away in the sunshine of their rising prosperity, until little was left except the name to distinguish them amid the legion of their voluptuous brethren.

For more than a century, however, after the foundation of the Order, it would seem that in reference to revenue, poverty peculiarly marked them for its own, hence we find by Bulls of Popes, and resolution of Synods, many circumstances that bear out the verity of this conclusion. Thus by a Bull of Pope Eugenius III., dated Paris, 28th May, 1147, in answer to a petition presented on their behalf. It was granted to the Monks and their successors, that no tythes should be exacted from them on account of any lands or cattle that might be in their possession

Malmesbury’s Chronicle by Dr. Giles.
COLDSTREAM ABBEY.

or occupation. Again, by the Records of a Synod held at Rome, at which, Pope Innocent III. presided in person. It was resolved "That the Order should pay no tythes to any person for possession of lands that belonged to them before the then sitting council, nor for any ploughed lands they possessed before or should possess after the same." They were also exempted from all exactions for warlike operations, especially the Crusades against the infidels of the Holy Land, which at that period, pressed heavily upon the revenues of the church, as well as the civil resources of the Potentates who embarked in the sanguinary struggle.

By exemptions such as these, the Cistercians soon emerged from the shackles of poverty, and from their peculiar love of the wilderness of nature at the same time, for singular to say, we have had no Order of Monachism that have shewn such singular tact and judgment in selecting sites for their establishments, as the followers of St. Bernard. Dr. Whittaker, the learned historian of Manchester, in treating of Whalley Abbey, in Lancashire, makes the following observations in reference to their superior judgment on this point. "Though they affected to plant themselves in the the solitudes of woods, which were to be grubbed up by their labour, and obtained an exemption from tythes on that plea, yet they were excellent judges of the qualities of the land and found their recompence.
A copious stream to the south, a moderate expanse of rich meadow, and pasture around, and an amphitheatre of rich sheltering hills, clad in the verdant covering of their native woods beyond, were features in the face of nature which the early Cistercians courted with instinctive fondness; where thus combined, it does not appear that they ever abandoned a situation which they had once chosen, and where these were wanting, it is certain they never long remained."

The precise date of the first introduction of the Cistercians into Britain is uncertain. Waverley Abbey near Farnham, in Surry, founded by William Giffard, Bishop of Winchester, in the year 1129, is generally asserted to have been their first regular foundation. But in the course of a few years several very extensive Monasteries were erected, comprising, Tintern Abbey, in 1132; Rieval Abbey, 1132; and Byland Abbey, a few years later. Their diffusion over the island was very rapid, penetrating into Scotland about the same time, the Abbey of Melrose being founded by King David in 1136, being only seven years later than the foundation of Waverley.

The many exemptions secured to the Order by the early resolutions of the Apostolic See, and the high patronage they had obtained during their infancy of struggling poverty, had added immensely to their immunities. Monarchs attempted, but in vain, to
restrain this dangerous accumulation of wealth, by
despoiling them of part of their treasure, and sub-
jecting them to the usual burdens of the state, which
the other Orders had long borne; but the peculiar
privileges of the Order, secured by the infallible head
of the Church, proved in most cases, an effectual
safeguard against royal depredations. Yet in some
cases this was not sufficient. King John, in 1210,
taxed the whole Cistertian Order in England, to a
considerable amount, and spurned the privileges of
exemption;—violently extorting all he demanded.
The Order, however increased, both in numbers and
wealth, as the following List of Religious Houses in
England, at the time they were dissolved by King
Henry VIII., will illustrate.

<table>
<thead>
<tr>
<th>No. of Monasteries</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>186 Benedictines</td>
<td>£65877 14 0</td>
</tr>
<tr>
<td>20 Cluniacs</td>
<td>4972 9 2½</td>
</tr>
<tr>
<td>9 Carthusians</td>
<td>2947 15 4½</td>
</tr>
<tr>
<td>101 CISTERTIANS</td>
<td>18691 12 6½</td>
</tr>
<tr>
<td>173 Augustines</td>
<td>33027 1 11</td>
</tr>
<tr>
<td>32 Premonstratensianes</td>
<td>4807 14 1</td>
</tr>
<tr>
<td>25 Gilbertines</td>
<td>2421 13 9</td>
</tr>
<tr>
<td>3 Fonteroauld Nuns</td>
<td>825 8 6½</td>
</tr>
<tr>
<td>3 Minorieses</td>
<td>548 10 6</td>
</tr>
<tr>
<td>1 Brigettine</td>
<td>1731 8 9½</td>
</tr>
<tr>
<td>2 Bonhommes</td>
<td>859 5 11½</td>
</tr>
<tr>
<td>28 Knight Hospitalers</td>
<td>5394 6 5½</td>
</tr>
<tr>
<td>33 Friaries</td>
<td>809 11 8½</td>
</tr>
</tbody>
</table>

| Total             | £142,914 12 9 |
In reference to Scotland, unfortunately no certain information exists as to the number, magnitude and value of the Religious Houses, that were established there. The suppression Monasteries in England, was effected with a shew of legality, enabling those engaged in the work of destruction to transmit to posterity, tolerable correct information respecting them, while in the former country the excited passions of the mob were let loose, to execute by deeds of blind violence, what might have been effected, by legal and deliberate agency. In the indiscriminate work of demolition that ensued after the first outbreak at Perth, in 1560, there was much lost to the world that would have thrown a very interesting radiance on many features of the history of our country. In the old Monasteries of Scotland, it was the usual custom to keep several Registers of events and occurrences. 1st.—The General Register which gave a detailed history of matters relating to the public generally, of this description is the 'Melrose Chronicle' still extant. 2nd.—The Obituary or Register of deaths, places of interment, and other circumstances relating to eminent personages who had contributed to the advancement of the Order generally, and the respective establishments, such as Donators, Abbots, Priors, &c. 3rd.—The Chartulary or Register in which were transcribed the charters of Benefactors and Bulls of Popes, which had at sundry times been passed in their favour. These were kept with the
greatest care, and although defaced in most instances by the superstitious belief of the age, were in general no mean guides to the important history of those times. In very few instances have any of these been preserved, but nearly all were sacrificed by the violent convulsions that accompanied the Reformation. It must be apparent to every mind, how important to history would have been the preservation of the monastic Libraries, and in particular of those Religious Houses situated upon the Borders, where the most stirring national events were in continual occurrence.

At the period of the Reformation, according to Spottiswood, the various Monastic Orders possessed nearly two hundred Religious Houses in Scotland. Of those the Cistercians were in possession of twenty-four, of considerable value and importance, viz.:

MONASTERIES.

1. Melrose in Tiviotdale.
2. Newbottle in Mid-Lothian.
3. Dundrenan on the Frith of the Solway.
4. Holmcultrum near Carlisle.
5. Kynloss in Morayshire.
6. Coupar in Angus.
7. Glenluce in Galloway.
8. Saundle in Argyle.
10. Deer in Buchan.
11. Balmerinach in Fifeshire.
12. Sweetheart in Galloway.
NUNNERIES.

16. Trefontana, or Three-Fountains, in Lamermuir.
17. Elbottle in Haddingtonshire.
18. Gulane on the Frith of Forth.
19. COLDSTREAM.
20. Eccles in Berwickshire.
22. Haddington.
23. North Berwick.

The Cistertians were called Monachi Albi, or White Monks, in order to distinguish them from the Benedictines, whose costume was entirely black.

Such then, was the Order on whose behalf the Abbey St. Mary of Coldstream was erected and endowed. Earl Gospatrick dying (1166) did not confer further bounties upon it, than those secured by the preceding Charters. He was succeeded by his son Waldeve, who also became a donator, and granted on behalf of the Sisters the following:

III. CONFIRMATION OF THE CHURCH OF LAYNALL AND OF WHITECHESTER BY EARL WALDEVE.

Waldeve, Earl, to all honourable men, to his friends, and to all beloved in Christ, health. Be it known to all equally present and future, that after the half part of the church of Laynall granted by my father Gospatrick,
to the holy Sisters of Coldstream, I have conceded, and by this present charter have confirmed, and I have sincerely granted, and by this present charter have confirmed, the other half of the same church of Laynall to the same holy Sisters of Coldstream after the decease of the incumbent. Moreover, by this my present charter, I confirm to the same Sisters, Whitechester, with its recognized divisions and common in my surrounding pastures, so much for its proper sustenance, and one ploughgate of land in the Barony of Hirsell and the church of the same with all its pertinents, which the Countess Derder my mother granted to those (Sisters), and Earl Gospatrick my father confirmed by his charter, and all the land which Norman donated to those (Sisters) in Laynall, in accordance with the recognized boundaries, all which I ratify and confirm for the worship of God and the salvation of my soul, and of all my progenitors and successors (descendants) in free and perpetual gift, to be undoubtedly and lawfully possessed as any grant is undoubtedly and lawfully held and possessed in the realm of Scotland.

Witnesses—Nicolas, Abbot of Stirling.
Radulph, Prior.
Patrick, brother of (the)
Earl (Waldeva.)
R. de Merley.
Patrick, son of Adgar.
Ada de Edyngton.
Henry Clerk,* nephew of the Abbot of Stirling, and others.

* In the original this name is written 'Henrico Clerico,' which may be understood as Henry, Clerk to the Abbot.
Earl Waldeve died in the year 1182, leaving several children. He was succeeded in the Earldom of Dunbar, by his son Patrick, who became a liberal supporter of the Church. He granted to the Monks of Kelso, the Church of Halyburton, and some land adjacent. (Chart. Kelso, No. 71.) To the Abbey of Melrose, he granted all his arable land of Sorrowlessfield on the river Leeder. (Chart. Melrose, No. 63.) To the Monks of Newbottle, he confirmed many Charters conferred by his vassals. (Chart. Newbottle, Nos. 83, 87, 100, 122.) To the Monastery of Dryburgh, he granted the lands of Elvinsley, and two bovates of land in Ercildun. (Chart. Dryburg, Nos. 80, 82.) To the Abbey of Coldstream, he granted the following:

IV. CHARTER OF THE ENTIRE DONATION OF THE CHURCH OF LAYNALL BY PATRICK EARL OF DUNBAR.

Patrick, Earl of Dunbar, to all honourable men, his friends clerical and lay, health. Know all ye, present and future, that I have granted and conceded, and by this my charter have confirmed, to God and the holy Sisters of Coldstream, the whole church of Laynall entirely, with all its pertinents, for the salvation of my soul, and progenitors and successors, to be held in perpetual gift, which (as) the charters of my predecessors, Earl Gos-patrick and Earl Waldeve confirmed and attested, and as any gift is lawfully held in the Realm of Scotland.

Witnesses—Adam, son of Aldin.

Patrick, his son.
Bernard Fraser.
Gilbert, son of Walter.
Gilbert, son of Aldin.
Ketel de Letham.
Gilbert, Parson of
Wittinghame.*
Adam, Parson of Hirsel.
Ædart de Home.
Robert Bagge.
William the son of Patrick.
Richard de Faûnesse, and
many others.

V. CONFIRMATION OF EARL PATRICK OF A CERTAIN
PLOUGHGATE OF LAND IN STAITHEMOR.†

Patrick, Earl, to all the sons of the Universal Mother
Church, health. Know ye, all present and future, that
I have conceded and donated, and by this my charter
have confirmed, to God, St. Mary, and the Holy Sisters
of Coldstream, the property of Staithemor, with all its
known limits, the same as held by Adam the son of
Osbert. I have given this land to be held in perpetual
gift, freely, lawfully, and honourably, the meadows,
pastures, and waters, &c., and all its pertinents, to be
exempt from all servitude, exaction, and custom, as any

* Whittingham, in Haddingtonshire. This manor belonged to the Earl-
dom of Dunbar, the baronial courts were held there.

† The Property here donated by Earl Patrick, appears to be a portion
of that land, situated about three miles to the north of Coldstream, and
known at the present day by the name of 'Scaithmoor.'
Abbey land is lawfully and honourably possessed.

Witnesses—William, Canon of Stirling.
   Radulph, Chaplain.
   John, Chaplain.
   Gilbert Fraser.
   Stephen Lup, cupbearer.
   Gilbert, son of Walter.
   Ketell de Letham.
   Walter, son of Edgar.
   Rodland de Ejut. *
   Richard, Master Etom. †
   Utredo, son of Gamel.
   Thomas de Lemhat.
   William de Heilon.

VI. CONFIRMATION OF EARL PATRICK OF THE LAND OF STRAITHEMOR.

Patrick, Earl, to all who may hear these letters, health.

Know ye that I have conceded, and by this my charter have confirmed, to God, St. Mary, and the Sisters of Coldstream, serving God and St. Mary, the land of Straithemor, with all its rightful divisions, which Norman, son of Norman, granted to Amabel his spouse as dowery. This land I have conceded to these (Sisters), and by this my present charter have confirmed by my secure service, in perpetual gift, willingly, lawfully, and honourably, with its meadows, pastures, and streams, and in all its pertinents, (to be as exempt) from all servitude, exaction, and custom, as any Abbey retains and possesses freely and lawfully any land, by the feeling of love, and for the salvation of the souls of all

* In the original Latin this name is evidently a contraction.
† Also a contraction.
my progenitors, as is testified and confirmed by the charter of Richard, son of Norman.

Witnesses—Patrick, son of Edger, and
Walter his brother.
Patrick, son of Adam.
Bernard Fresell.*
Ronald, the Seneschal.
Roger de Merley.
Robert de Wallibus†
Henry de Ferlinton.
Ketel de Letham.
Walter, the Chaplain.
Thomas Fraser.*
Master Adam Hastin,
Provost.
Robert Morell.
Adam, Parson of Kingorn,
and many others.

During the life of Earl Patrick, Richard the son of Norman, of Lennal, made a donation to the Sisters of Coldstream, which was confirmed by his mother Amabel.

* Or Fraser, see Charter No. 4.

† In the reign of David I. a family of this name emigrated from England to Scotland, and obtained under William the Lion, the lands of Golyn and Dirleton, in East Lothian. Several English families settled in Scotland as vassals under them, among whom appears the name of 'Noble.' William Noble, obtained from William de Wallibus, the lands of Garmilton, which were afterwards called Garmilton-Noble. (Charter-ary Newbottle, 123-4.) William Noble, was succeeded by his son Radulph Noble, who confirmed his father's grants to the Monks of Newbottle.
VII. CHARTER OF DONATION OF THE LAND OF STRAITHMOR BY RICHARD, SON OF NORMAN.

Richard, Son of Norman of Leinhall, to all children of the Holy Mother Church, health. Know all (persons) present and future, that I have conceded and donated, and by this my charter have confirmed, to God, and St. Mary, and the Sisters of Coldstream, serving God and St. Mary, the land of Straithmor, with all its rightful divisions, which my father Norman granted to my mother Amabel in dowery. This land I have bestowed on these (Sisters) in perpetual gift, to be held freely, lawfully, and honourably, in its meadows, pastures, and streams, from all servitude, exaction, and custom, the same as any Abbey holds and possesses freely and lawfully any land. For the soul of Earl Waldeve and the Countess Alina, his spouse and for the salvation of the body and soul of Earl Patrick, for the soul of the Countess Ada his spouse, for the soul of my father and mother, for my soul and for the soul of my spouse, and for the souls of my predecessors and successors, and for the souls of all the faithful departed.

Witnesses—Lord (Sir) William • • •
Master Adam de Herseil.
Master Henry de Eccles.*

* Eccles, a parish adjoining that of Coldstream, on the west and north-west, derives its name from the village of Eccles, situated within its bounds. Antiquarians are disposed to bestow a very high antiquity on this village, the name is considered by Chalmers, to be derived from the Celtic Eglys and Gaelic Eaglis, a church. Thus dating its origin as far back as Celtic times. Whether derived from this source or from the Latin Ecclesia, I shall not presume to determine. One thing however is certain that a church was planted here, and dedicated to
COLDSTREAM ABBEY.

Master Warin de Soltra.
Ketel de Letham.
Alexander, Parson of Letham†
Ascin de Birgham.
Robert Morell.
Ran(dulph) de Heüethin.
Alan, son of Ethred.
Richard, the Chaplain,
and many others.

VIII. CHARTER OF CONFIRMATION OF THE LAND OF STRAITHEMOR, BY AMABEL, WIDOW OF NORMAN DE LAYNALL.

To all the sons and faithful of the Holy Mother Church, who shall see and hear these letters. Amabel, wife of Norman de Laynall, (wishes) health. May it be known to all that I have conceded, and by this my charter have confirmed, to God, and the Church of St. Mary of Coldstream, and the Sisters therein serving God, my dowery of the land of Straithemor perpetually, in free,

St. Cuthbert, at a very early period, and obtained still further celebrity from the extensive Abbey founded by Gospatrick in 1154-55. This Abbey was of considerable extent, and is supposed to have covered as much as six acres of ground. A fragment of its ruins adjoining the church yard still points out to the curious its ancient site.

* Soltra (modern Soutra) in Mid-Lothian, ten miles south of Edinburgh. In the year 1164, Malcolm IV. founded an Hospital there for the relief of Pilgrims and sick people. The ruins are I believe still to be seen on the top of Soutra-Hill.

† There was anciently a chapel at Leitholm, which belonged to the Abbey of Eccles. It stood at the west end of the Village, its site is marked by an old ash tree, which grows on the summit of the chapel-knowe, as it is still called. The adjoining land (now cultivated) had been used as a place of sepulture, as is proved by relics of bones and coffins discovered. (See New Statistical Account of Scotland, Parish of Eccles.)
spontaneous, and willing gift, as the already conferred charter of R (ichard) my son to these (Sisters) has testified and confirmed. This I have conceded to these (Sisters) for the salvation of my soul and of the souls of my progenitors and successors. But if at any time any document shall be found to exist contrary to this donation, I order and testify that it shall be of no effect, and that this approved and voluntary grant may be sanctioned in all time coming by law. Lord H. Abbot of Kelso, and R (ichard) my son have approved and affixed my seal to what I have written with their seals.

Witnesses—The Lord H. Abbot of Kelso.
Thomas de Gordon.*
Richard, my son.
The Lord John, Treasurer,
and Roger, Steward; to
the Monks of Kelso,
and many others.

Patrick, after enjoying his Earldom for the long space of fifty years, died in the year 1232, leaving two sons, Patrick and William,† also a daughter.

* The perusal of ancient charters, at first sight, may appear barren and uninteresting to the general reader; but the historical student finds them a valuable treasure. It is only from such sources that much of the early history of our country can be gleaned. In this charter we stumble upon another original in the list of witnesses, viz., Thomas de Gordon, the progenitor of the Gordons, and whose descendants became contributors to the Abbey of Coldstream.

† William of Fogo, married Christian Corbet, the heiress of Walter Corbet, of Mackerston, in Roxburghshire. Christian died in the year 1241, and William her husband in 1253. They left two sons, Nicholas who obtained Mackerston, and Patrick who possessed Fogo.
COLDSTREAM ABBEY.

named Ada.* Patrick succeeded his father in the Earldom, and William obtained the Manor of Fogo, and other adjoining lands. Both contributed to the riches of St. Mary of Coldstream, as the following Charters will testify.

IX. CHARTER OF THE DONATION OF THE LANDS CALLED RHONDES AND BRAIDESPOTES, BY WILLIAM, SON OF PATRICK.

To all the faithful in Christ, William, son of Patrick, (wishes) health. Be it known to all that, under the influence of religious principle, and for the salvation of my soul, and for the souls of my father and mother, and for the souls of all my progenitors and successors, I have donated, conceded, and by this my present charter have confirmed, to God and St. Mary of Coldstream, and to the Sisters serving God there, the property called Rhondes and the meadow (or field) known as Braespotes, in my Barony of Herrishill, to be held and possessed from me and my heirs in pure and perpetual gift, as freely, lawfully, fully, peacefully, and honourably, (exempt from) all secular servitude, exaction, and ordinary dues, as any donation in the Realm of Scotland,

* Ada, the daughter of Earl Patrick, married during the lifetime of her father, a gentleman named De Courtney, and on that occasion obtained as a marriage portion the lands of Home in the Merse, but De Courtney dying shortly after his union with Ada, she married again her cousin William, the son of Patrick, of Greenlaw. William, after his marriage, (in unison with a custom that began to prevail about this period) adopted the surname of Home. From this union sprung the noble family of Home, so long powerful on the Borders, and whose descendant the Earl of Home, still enjoys a portion of the ancient patrimonial Estate.
is freely, lawfully, fully, and honourably held and possessed.

Witnesses—Roger de Morley.
Thomas de Gordon.
Edward de Wallibus.
Andrew, Chaplain.
Winfred, Chaplain.
Patrick, Deacon.
Henry, Deacon.
Alan, Marshall.
Alan de Hirsell.
Thomas, son of Gilbert,
and many others.

X. CHARTER OF DONATION OF THE LANDS OF THOTHERIG, 
SPETHENES, AND HALDESTROFLAT, BY 
WILLIAM, SON OF PATRICK.

Know all men, present and future, that I, William, son of 
Patrick, have granted and conceded, and by this my 
present charter, have confirmed, in pure and perpetual 
gift, to God, and St. Mary, and the Sisters of Coldstream 
serving God there, the entire ground which they hold 
in my feu of Hirsell, viz., the lands called Thotherig, 
Spethenes, and Haldestroflat, as freely, lawfully, and 
honourably, from all servitude, as any other grant is 
lawfully held and possessed in the Realm of Scotland.

Witnesses—Patrick, son of Ada.
Bernard Ferser (Fraser.)
Roger de Morley.
Neso (or Reso) de Valtun.
Ketello de Letham.
COLDSTREAM ABBEY.

John, Archdeacon.
Master Ada de Hirsell.
Thomas de Coupland.
Edward de Redpeth.
Patrick, son of Richard,
and many others.

XI. CHARTER OF DONATION AND CONFIRMATION OF
THE CHURCH OF HIRSELL, BY
WILLIAM, SON OF PATRICK.

To all the faithful sons of the Holy Mother Church,
present and future, who may see and hear these letters,
William, son of Patrick, (wishes) health. Know all ye
present and future, that, animated by divine love, I have
granted and conceded, and by this my charter have
confirmed, to God, and the Church of St. Mary of
Coldstream, and to the Sisters serving God there, and
to those serving the Church of Hirsill, the lands, tithes,
and revenues, and all others (emoluments) justly pertain-
ting to the foresaid church, in free, pure, and perpetual
gift, as freely, lawfully, honourably, and fully, as the
charters of Earl Gospatrick, and of Earl Waldeve, and
of my father Patrick, ratified and confirmed, and as
freely, lawfully, fully, and honourably as is possessed
and held by any church within the Realm of Scotland.

Witnesses—Earl Patrick.
Patrick, his son.
Roger de Morley.
Patrick, son of Ada.
Alan de Rule.
Master Radulph, Archdeacon
of St. Andrews.
COLDSTREAM ABBEY.

Master Lawrence, Official.
John, Dean of Fogo.
Master Henry de Coldstream.
Patrick, Parson of Dunse.
Master Ada de Hirsell.
Alexander, Parson of Letham.
Thomas Ferser, (Fraser.)
and many others.

XII. CHARTER OF DONATION AND CONFIRMATION OF THE LANDS OF LAYNALL BY EARL PATRICK.

To all the faithful in Christ, who may see and hear these letters, Earl Patrick wishes eternal salvation in the Lord. Be it known to all, that by the suggestions of divine love, and for the salvation of my soul, and of Cecelia my spouse, and for the souls of our progenitors and successors, that I have donated and conceded, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the sisters serving God there, and to those serving continually, the entire lands of the town and barony of Laynall, without any reservation which formerly belonged to Lord Patrick Edgar, Knight, with the tenants, their servants, and goods, and all their pertinents, which were formerly on the property of the said Patrick Edgar, Knight, now devolved to us with the same property for defect of servitude, and publicly rendered and resigned, and the entire right which he possessed or could possess in that property and its pertinents, legally acquired by us, to be perpetually held and retained by the same Sisters and their successors from us and our heirs, the whole said property without any reservation of its rights,
boundaries, and divisions either within or without the town, with the tenants, servants, and their goods, with all the pertinents, liberties, and possessions, and all others which pertain or ought to pertain to the said lands either existing within or without the town, viz., in muirs and marshes, in meadows and pastures, in streams and pools, in fishings and mills, and in all others without any subtraction or diminution, in free, pure, and perpetual gift for ever, as freely, lawfully, fully, and honourably, as any gift is freely, lawfully, fully, and honourably held and possessed any where by any one in the whole Realm of Scotland; and we and our heirs have guaranteed to maintain and defend the said lands of Laynall, with all the pertinents aforesaid, for the aforesaid Sisters, and their successors against all persons whatsoever. In confirmation of which present deed, we have affixed our seal before these

Witnesses.—Lords: Patrick, John, and Alexander, our sons.
Lord Alan de Hermistun.
Hugh de Gourlay.* and John Letham, Knights.
Sir Patrick de le Motstun, Rector of the Church of Chirnside,† at the time our Seneschal.

* The Gourlays are supposed to have come into Scotland with William the Lion, in 1174. Ingeiram de Gourlay settled in Fife. Another family settled on the borders as vassals of the Earl of Dunbar. (Caledonia, vol. 1, 590.)

† Chirnside, 'anciently Chernside,' a parish in the County of Berwickshire. A church was erected here during Saxon times, it became a
COLDSTREAM ABBEY.

Sir John, Rector of the Church of Oldhamstok, with many others.

XIII. CHARTER OF CONFIRMATION OF THE LANDS OF LAYNALL BY EARL PATRICK.

To all the faithful in Christ who shall see and hear these present letters. Patrick, Earl of Dunbar, wishes eternal salvation in the Lord. Be it known to all that, animated by divine love, and for the salvation of my soul, and of Cecilia my spouse, and for the souls of my progenitors and successors, I have donated and conceded, and by this my present charter have confirmed, to God, Rectory in the Deanery of the Merse. The patronage belonged to the Earls of Dunbar. Earl Patrick, on the foundation of the College Church of Dunbar, annexed to it the Church of Chirnside, and property belonging to it. On the forfeiture of George, Earl of Dunbar, the Barony of Chirnside was bestowed upon the family of Home; in the year 1581, Chirnside became a seat of Presbytery, and includes the parishes of Ayton, Coldingham, Coldstream, Edrom, Eynouth, Foulden, Hilton, Hutton, Lady Kirk, Mordington, Swinton, Simpron, and Whitsome.

Chirnside also obtains a celebrity from the circumstance of the brothers Ebenezer and Ralph Erskine, the fathers of the Secession Church, having sprung from it. Their father, the Rev. H. Erskine, was first minister there after the Revolution, 1668. A monument at considerable expense is erected to his memory in Chirnside churchyard.

* Oldhamstok, a parish in the Presbytery of Dunbar, and partly situated in the Counties of East-Lothian and Berwick. The name is derived from the Anglo-Saxon Aldham the old habitation, and Stoc a place. The Kirk town of Oldhamstocks is beautifully situated on the steep bank of a small rivulet called Dunglass-burn. The Church is ancient, even more so, than the date of this charter. In A.D., 1127, Aldulph, presbyter of Oldhamstoc, witnessed a charter in favour of the Monks of Coldingham. At the time this charter was granted by Earl Patrick, it seems to have progressed to a Rectory.
and the Church of St. Mary of Coldstream, and to the Sisters serving God there, and to (their) servants for ever, the whole of my property in the Barony of Laynall, viz., the Suthton (South Town or Farm) of Laynall, with all its pertinents, liberties, and possessions, and all others, pertaining to the said Barony, whether within or without, viz., muirs, marshes, meadows, pastures, streams, pools, roads, produce, fishings, and mills, without any retention, subtraction, and diminution, in free pure, and perpetual gift, to be possessed and held by the said Sisters, from me and my heirs, as freely, lawfully, fully, and honourably as any grant is freely, lawfully, fully and honourably possessed and held by any party within the whole realm of Scotland. I (Earl) Patrick and my heirs, guarantee to maintain and defend for ever my said lands, viz., the Suthton (Southtown) of Laynall, with all the aforesaid (pertinents), to the said Sisters against all persons whatsoever. In confirmation of which present deed, I have affixed my seal before these


* The Manor of Halyburton, in the parish of Greenlaw, seems to have been bestowed upon a vassal named Truete, who followed in the flight of
XIV. CHARTER OF EARL PATRICK, OF A PLOUGHGATE OF 
LAND IN HALDHISSELL (OLD HIRSELL.)

To all the faithful in Christ, who may see and hear the present deed, Patrick, Earl of Dunbar, wishes everlasting salvation in the Lord. Be it known to all, that, incited by divine love, for the salvation of our soul, and for the souls of our progenitors and successors, I have conceded and granted, and by this my present charter have confirmed, to God, and the Church of the Blessed Mary of Coldstream, and to the Sisters and their assistants serving God their, one ploughgate of land, in Haldhisell, with all its pertinents, without any reservation, viz., that ploughgate which Walter, known as the Chaplain, son of Walter, son of Sir Thomas of Derchester, Knight, held hereditarily from us, and which the said Walter, in defect of servitude, publicly resigned to us for himself and his heirs, and altogether relinquished every right and privilege, the said land to be retained and held by the said Sisters and their successors from us and our heirs, its muirs, marshes, fishing, pasturages, mills, with all and every, its pertinents, liberties and possessions, in pure and perpetual gift for ever, as freely lawfully, fully, and honourably as any gift is freely, lawfully, fully and honourably held and possessed by any party within the realm of Scotland; and we and our heirs guarantee the first Earl Gospatrick, and whose descendants, in conformity with the usual wont of adopting surnames, adopted as theirs the name of their settlement. The etymology of the name is derived from the Saxon *Holy-bur-tun*, which signifies *Holy-fortlet-town*. A church was erected at Halyburton, by the early settlers, which was donated to the Monks of Keleo, by David, the son of *Truct*. The name of Philip attached to this charter as witness, was the grandson, or great grandson of David.
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to maintain and defend the aforesaid land with all aforesaid to the before-mentioned Sisters against all persons whatsoever. In confirmation of which present deed we have affixed our seal before these

Witnesses.—Sir Patrick, our son.
    Sir John and Alexander,
    our sons.
    Sir Alan de Hermistun.
    Sir Gilbert de Rowle.
    Thomas Papedy.
    Peter de Gardener,
    and others.

XV. CHARTER OF DONATION OF THE SAME LAND OF LAYNALL, BY EARL PATRICK.

To all the faithful in Christ who shall see and hear this present deed, Patrick, Earl of Dunbar, (wishes) salvation in the Lord. Know all that I have granted and conceded, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Sisters and their assistants serving God there, for ever, the whole land with toft and croft, in all its legal boundaries, which Sir Alan, Chaplain, son of Gilbert de Halfyter possessed in the town (or place) of Laynall, and within the limits of the same, with all its pertinents, liberties, and possessions, whatsoever, in pure and perpetual gift for ever, to be held and possessed from me and my heirs, by the said Sisters as freely, lawfully, and honourably, as any gift is freely, lawfully, fully, and honourably held and possessed by any party within the realm of Scotland. I, Patrick and my heirs, engage to maintain and defend the said land and all
its aforesaid (accompaniments) to the before-mentioned
Sisters against all persons. In confirmation of which
present deed I have affixed my seal before these

Witnesses.—Sir Patrick, my son.
Sir Alan de Hermistun.
Sir John de Letham.
Sir John Gray.
Sir Samuel, Chaplain.
Sir Patrick de le Mottun,
  Rector of the Church of
  Churnside.
Philip de Haliburton.
Adam de Gordun.
William de Hume.
Robert de Hellum.
with many others.

Two Charters by a vassal named Randulphe de
Haultun, would also appear to have been granted
about this time.

XVI. CHARTER OF RANDULPH DE HAULTUN, OF THE
SAME LAND NEAR AUCTASALW, IN THE
BARIONY OF LAYNALL.

Know all, present and future, that I, Randulphe de Haltun,
have conceded and granted, and by this my present
charter have confirmed, to God, and St. Mary, and the
Holy Sisters of Coldstream, those seven acres of land
which are between their ploughgates near Auctasalw,

* The title Sir, now applied exclusively to the laity as a title of
honour, in ancient times was also applied to the clergy, the same as Revd.
is at the present day.
which were mine before the conversion of my daughter, Matilda, for the souls of my father and mother, for the souls of my progenitors and successors, for my own soul, and for the soul of my spouse Sieriff, in free, pure, and perpetual gift, as lawfully and quietly, as any gift is freely and lawfully possessed and held by any party within the Realm of Scotland.

Witnesses.—Richard de Laynall.
Master Adam de Herisshill.
Hastin de Birgham,
Robert de Morell.
Thomas de Copland.
Sir Alan de Hirsell.
Galfred, Chaplain.
Bartholomew, Chaplain,
and many others.

XVII. CONFIRMATION OF WILLIAM DE HALTUN.

Know all, present and future, that I, William de Haltun, have conceded and confirmed seven acres of land which Randulph, my brother, granted in free and lawful gift to the Church of St. Mary and the Holy Sisters of Coldstream, for (the salvation) of my soul, and for the souls of my progenitors and successors, according to the charter which Randulph my brother granted and confirmed.

Witness.—

King Alexander III. of Scotland, in the year 1270, and during the lifetime of the second Earl Patrick, confirmed by Royal Charter all the previous grants made by subjects to the Abbey of Coldstream.
XVIII. CONFIRMATION OF KING ALEXANDER, OF THE LANDS AND LIBERTIES OF THE MONASTERY OF COLDSTREAM.

ALEXANDER, by the Grace of God, King of Scots, to all honourable men in the whole realm, wishes salvation. Know ye that I have conceded, and by this my present charter have confirmed, that donation which Patrick, Earl of Dunbar, granted to God, and the church of St. Mary of Coldstream, and the Sisters and their assistants serving God there, the whole Lands of Laynall, viz., the Suthtun (Southtown) of Laynall, with the pertinents held and possessed by the same Sisters from the said Earl and his heirs, with all the liberties, properties, and pertinents whether within or without the same, without any retention, subtraction, or diminution, in free, pure, and perpetual gift, as freely, lawfully, fully, and honourably, as any gift within our whole realm is freely, lawfully, fully, and honourably held and possessed by any party, and as the charter of the said Earl granted to the said Sisters fully declares, with our safe service from the Lord Earl and his heirs.

Witnesses.—Hugh de Berkeley, Justiciary of Lothian.
Hugh de Abyrnyth.
Alexander de Balliol, of Cavers.
Alexander de Wallibus.
Richard Gwyward (or Syward.)
Bernard de Monte Alto.
William Byisith,* apud       •       •       •       •

vicesimo primo die Junii anno Regni nostri vicesimo primo.

* The family of Bisset, take their origin from Bisette, a follower of William the Conqueror. The first of the name that appears in Scottish
In the *Chartulary of Coldstream*, as preserved in the Macfarlan MSS. now deposited in the Advocates Library, Edinburgh, three charters follow the confirmatory charter of King Alexander, granted by vassals of the House of Dunbar, who would appear to have held the lands of Darnchester, adjoining the Manor of Hirsel, also a portion of the later.

**XIX. CONFIRMATION OF THE CHARTER OF WALTER, SON OF THOMAS OF DERCESTER, OF THE LAND IN DERCESTER AND OLD HIRSSELL, BY WALTER, SON OF WALTER.**

To all the faithful in Christ who may see and hear this writing, Walter, son of Walter of Dercester, wishes salvation in the Lord. Be it known to all that I have conceded, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Sisters and their assistants (or community) affairs, is during the reign of William the Lion, when they obtained the Manor of Upsettlington in the Merse. An Hospital was founded there by some member of the family, who conferred it on the Monks of Kelso. A few large stones still remaining in what is called the Chapel-Park, mark the site of this ancient building. Near the same spot three, excellent springs of water are still conspicuous, known as the Nun's, Monk's, and St Mary's Wells.

In the year 1242, a circumstance occurred, which destroyed the family reputation of the Bissets. Patrick, Earl of Athol, overthrew William Bisset of Upsettlington, at a tournament on the borders. In revenge for this apparent dishonour, the Bissets assassinated the Earl in his lodging at Haddington. This bloody deed, caused the outlawry of two members of the family, and the disgrace of the whole.
serving God there, the entire donation which my father granted to the said Sisters, viz., twelve acres of land which are (close to) near my property on the west, and twelve acres in Old Hirsel, viz., seven acres in one tillage (or under cultivation) and five acres in other tillage from the west part, for my soul, and the souls of my progenitors and successors, and for participation in the benefits connected with the Monastery of Coldstream, that the said lands may be held for ever by the said Sisters from me and my heirs in free, pure, and perpetual gift, as freely, lawfully, fully, and honourably as any gift is possessed and held freely, lawfully, and honourably by any party within the Earldom of Dunbar. I, Walter, and my heirs, engage to maintain and defend the said lands for the before-mentioned Sisters against all persons whatsoever. In confirmation of which I have affixed my seal to this deed before these

Witnesses.—Sir R., son of Walter, (and) } Knights.
Sir Robert de Nesbit.
Roger de Hume.
Gilbert de Totherig.
Walter, tenant (primarius) of the Lord Earl de Hirsel, and others.

XX. CONFIRMATION OF THE PRECEDING CHARTER.

To all the Faithful in Christ who shall see and hear the present deed, Thomas, son of Walter, of Derchester, wishes eternal salvation in the Lord. Know ye that I have conceded for myself and my heirs, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters and their domestics serving God there, for ever all the lands,
possessions, and liberties granted and conceded by my predecessors in the Barony of Old Hirsell and Staymor, with all their pertinents held and possessed from me and my heirs in perpetuity, as freely, lawfully, fully, peace-fully, and honourably, as any gift is freely, lawfully, fully, and honourably held and possessed within the Earldom of Dunbar. I and my heirs engage to main-tain and defend the said lands, possessions and liberties, with all and sundry their advantages and pertinents against all persons whatsoever. In confirmation of which, I have affixed my seal to this deed before these

Witnesses.—Sir Galfred, Rector of Lintun.
Sir William, Vicar of Hastynden.
Peter de Graden,*
and many others.

* Graden, or Graden, a barony adjoining that of Lennal, and on the eastern confines of the Parish of Coldstream. The name is derived from the Anglo-Saxon, graeg, grey, and den, a valley, which accords truly with the natural appearance of the locality. Whether this domain belonged of old to the Bissets of Upsetlington, or the Earls of Dunbar, or was retained by the Crown, I have not been able to discover. For several generations it was held by a family named Ker, of considerable note on the borders, hence the origin of the name "Ker's-field," which it vulgarly retains until the present day. On the purchase of the estate by the late Admiral Sir David Milne, the ancient name of Graden was revived, and it is now politely known as Müne-Graden.

In ancient times the Sisters of Coldstream possessed a portion of the barony of Graden, also the fishings on the Tweed belonging to it. In the Macfarlan MSS. there are two charters granted by the Prioress of Coldstream to Ker of Graden, dated 3rd January, 1551. And we find also, that James V. granted a charter to Isabella Hope Pringle, Prioress of Coldstream, of the lands of Hirsell and Graden, with the fishings in the water of Tweed belonging thereto.
XXI. CONFIRMATION OF THE SAME LAND OF DERCESTER AND IN OLD HIRSTELL.

To all sons of the Holy Mother Church, present and future, who may see and hear these letters, Walter, the son of Thomas of Dercester, (wishes) health. Know ye that with my consent, and the consent of my heirs, I have granted and conceded, and by this my present charter have confirmed, to God, and the Blessed Mary of Coldstream, and to the Holy Sisters serving God there, twelve acres of land which are near my lands of Hûyis-baugh on the west, and twelve acres in Old Hirsell, viz., seven acres in tillage from the east part, for my soul, and for the soul of my father, and for the souls of my progenitors and successors, and for participation of the benefits which are and may be connected with the said Abbey, to be held from me and my heirs, in as pure and perpetual gift as any gift is freely, lawfully, and conscientiously held and possessed.

Witnesses.—William, Chaplain to the Lord Earl.
Walter, Chaplain of Layüall.
John, Chaplain of Hirstell.
Thomas Steisly.
Sir Maurice Brun.*
William, son of Thomas.
Eliseus, his brother,
and others.

* Brun—this is the ancient orthography of the modern name of "Brown" which is derived from the Anglo-Saxon brun, signifying in that language brown, dark, dusky. The surname appears to have originated from the natural complexion of some grim progenitor, during the early Saxon settlement of the south of Scotland.
Patrick, the eldest son and heir to the second Earl of that name, bestowed large gifts during the lifetime of his father, upon the Abbey St. Mary of Coldstream. This might arisen from the circumstance of his father having embarked in the Crusade to the Holy Land, under Louis IX., and where he died, according to the Melrose Chronicle, at the siege of Damietta, in the year 1248. It is only reasonable to infer that Patrick his son would hold regency over the Earldom during the period of his absence on military service, and thus be able to grant many donations for pious purposes, which would all be ratified and duly confirmed when he succeeded to the Earldom.

XXII. CHARTER OF CONFIRMATION OF LAYNALL AND OF CERTAIN TENEMENTS IN BERWICK, BY PATRICK, SON OF THE EARL.

To all who may see and hear this deed, Patrick, son of Lord Patrick, Earl of Dunbar, wishes everlasting salvation in the Lord. Be it known to all that I have confirmed to God, and to the Church of the Blessed Mary of Coldstream, and the Sisters serving God and the Blessed Mary there, the whole land which the said Sisters held in the same place and Barony of Laynall from collation of my Lord, my father, together with tenements in the town of Berwick, which formerly belonged to David Forffor, in the village of Rannsden above Nesse, which tenements have been held and possessed by the aforesaid Sisters from the collation of my Lord the Earl, my father, as freely and lawfully as their complete charters from the aforesaid Lord Earl our father to the said Sisters, amply and satisfactorily
enumerated and attested. In confirmation of which present deed, we have affixed our seal before these

Witnesses.—Patrick of Dunbar, our son.
Sir John and Sir Alexander, our brothers.
Master Henry de Moïchétun,
Rector of the Church of Dunse.
Maurice, the Clerk,
and others.

XXIII. CHARTER OF PATRICK, SON OF EARL PATRICK, OF THE LAND WHICH IS CALLED PUTANYSHALWA IN THE BARONY OF HIRSELL.

To all sons of the Holy Mother Church, who may see and hear this deed, Patrick, son of the noble Patrick, Earl of Dunbar, Knight, (wishes) salvation in the Lord. Be it known to all, that under the influence of the divine love, for the salvation of my soul, and for the salvation of the souls of my progenitors and successors, I have granted and conceded, and by this my present charter have confirmed, to God, and to the Church of St. Mary of Coldstream, and to the Holy Sisters and their community serving God there, the entire Land beyond Let, which is called Putanyshalwa, viz., from Let* on the south altogether to the land held and possessed by the said Sisters from me and my heirs, to them in pure and perpetual gift, as freely, lawfully, and peacefully, as any gift is freely, lawfully, and honourably granted within the Realm of Scotland. I and my heirs engage to maintain and defend the said Sisters in the said land against all persons whatsoever. And that this my grant may be complete and undoubted, I have

* Let—the rivulet Leet, which flows through the barony of Hirsel, and joins the Tweed at Coldstream.
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corroborated the present deed by my seal before these

Witnesses.—Patrick, the Earl, my father.
Sir R. Egar.
Sir Alan de Ormistun.
Sirs P. de Symprym,*
John de Milligan,
William de Laynall,
Adam Cunot de Kelchow, (Kelsu)
Walter de Dereester,
and many others.

XXIV. CHARTER OF DONATION OF THE LAND OF
SELBURLETHE AND WNELHOPE BY PATRICK,
SON OF EARL PATRICK.

To all the faithful sons of the Holy Mother Church, who
may see and hear this deed, Patrick, son of Patrick,
Earl of Dunbar, (wishes) salvation in the Lord. Know
all, that by the influence of divine love, I have conceded
and by this my present charter have confirmed, to God,
and to the Church of the Blessed Mary of Coldstream,
and to the Holy Sisters serving God there, the entire
land of Selburleihe, which Alan the son of Thomas
held in all its proper divisions, by which the said Alan
held and possessed the same from the donation of my
father, and as an augmentation of the said, I concede

* Sympryn, modern Simpron, a small hamlet in Berwickshire,
situated about three miles to the north-east of the town of Coldstream.
A family of the name of Hye settled there during the reign of David I.,
but previous to that period a church existed at Simpron, which was in
possession of Thor, Archdeacon of Lothian. (Chart Kelsu.) In the
reign of Malcolm IV., Hye de Sympryn granted the church to the
Monks of Kelso, reserving to the Archdeacon a life-rent in the same.
Hye was succeeded by a son named Peter de Sympryn, who was
most probably the witness to this charter granted to St. Mary of
Coldstream.
and confirm to these (Sisters) the entire pasture from the head of Wlnelhope without the wood to the vale descending between Farmley and Striesley descending to the rivulet of Crumbesyde and Saigidewed to the boundaries between the Earl my father and William de Alipunt, held by these (Sisters) from my Lord, my father, and his heirs, in pure and perpetual gift, as freely, lawfully, and honourably, as any charter attested and ratified by my father the Earl.

Witnesses.—Sir William, my brother.
Bernard Ferser, (Fraser)
Adam de Pollwirth,* (Polwarth)
Roger de Merley.
Thomas de Gordun.
John de Letham.
John, son of Waldeve.
William de Boltery,
and many others.

* Polwarth, modern Polwarth, a parish in Berwickshire, situated on the north-west of the parish of Fogo, and about eight miles in the same direction from the town of Coldstream. The Etymology of the name would seem to be derived from the Celtic Pui, a muddy stream and the Saxon weorth, a hamlet or village, thus making the name to signify “The village on the muddy stream.” A church was erected here at a very early period, and in the last statistical account of this parish, the author alleges the year 900, as the date of its foundation, but the present structure was erected in 1703.

During the twelfth and thirteenth centuries, the manor of Polwarth was enjoyed by a family who adopted the surname of Polwarth. In the reign of Robert II., Elizabeth, the daughter and heiress of Sir Patrick de Polwarth, married Sir John Sinclair of Herdmanston, by which union, the estates of Polwarth and Kimmergham passed to the families of the “Sinclairs.” In the reign of James II., the grandson of Elizabeth died without male
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XXV. CHARTER OF CONFIRMATION OF THE PRECEDING
BY PATRICK, SON OF EARL PATRICK.

To all sons and the faithful of the Holy Mother, who may see and hear these letters, Patrick son of Patrick, Earl of Dunbar, wishes salvation in the Lord. Be it known to all that I have conceded, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters serving God there, the entire land of Selburlethe, which Alan, the son of Thomas, Knights, possessed in all its proper divisions by which the said Alan held and possessed the same land from the donation of my father: and as an augmentation of that land, I concede and confirm the entire pasture from the head of Ulnesahope without the wood to the vale descending between Fermley and

issue, but leaving two daughters named Margaret and Marian. Herdmanston passed to the next heir male, but the daughters retained the estates of Polwarth, and Kimmergham. Margaret married Sir Patrick Home, and conveyed to him Polwarth. Marian married George Home, of Wedderburn, who obtained Kimmergham, but which, was afterwards transferred to Home, of Polwarth. The church of Polwarth was a rectory until the time of the Reformation, at which period Adam Home, the third son of Sir Patrick Home, was rector, he continued to officiate after that event, and was consequently the first Protestant Minister of that parish. (Chalmers Caledonia, vol. 11, 369.)

A poetical celebrity is also attached to the ancient village of Polwarth, arising from the circumstance of its beautiful Green having been the chosen arena for the celebration of the rude, but no less happy gambols of our forefathers. Who, at all acquainted with the literature of Scotland, has not heard of "Polwarth on the Green."!

At Polwarth on the Green,
If you'll meet me the morn,
Where lassies do convene,
To dance about the thorn.—Ramsay.
Strikeley, descending to the rivulet of Crumbesyde, and from that rivulet ascending between Crumbesyde and Seigedewd to the boundaries between the Lord Earl my father and William de Uepund, held by these (sisters) from my confirmation and that of my heirs, in pure and perpetual gift, as freely, lawfully, fully, and honourably, as any gift is lawfully and honourably held within the realm of Scotland; and it shall not be lawful for any persons to intrude their cattle within the foresaid boundaries without the permission of the before-mentioned Sisters, or to claim pasturage, as the charter of my father the Earl declares and sanctions. And that this my confirmation shall be binding in all time coming, I have ratified this deed before these

Witnesses.—Patrick, Lord Earl.
   William, by brother.
   Bernard Fraser.
   Adam de Polwurd.
   Roger de Morley.
   Thomas de Gordun.
   John, son of Waldeve.
   John de Letham.
   William de Liberre.
   Hugh Forrester de Duns,
   and many others.

XXVI. CHARTER OF CONFIRMATION OF THE SAME LAND OF LET, IN THE BARONY OF HIRSELL

To all sons of the Holy Mother Church who may see and hear these letters, Patrick, Earl of Dunbar, wishes eternal salvation in the Lord. Know all that by the impulse of love, and for the salvation of my soul, and
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(of the souls of) my (relatives) I have conceded, and by this my present charter have confirmed, to God, and St. Mary of Coldstream, and to the Sisters serving God there, the entire land at Hirsell near Let, from the south-side of the bridge, as I have surveyed it for them, held and possessed from me and my heirs in pure and perpetual gift, as freely and lawfully as any gift is freely and lawfully held within the realm of Scotland; and I and my heirs engage to defend the said land for the said Sisters against all persons whatsoever. I have affixed my seal to this true and uncontrouled deed before these

Witnesses.—The Lord • • Abbot of Melrose.
David Papedy,* Seneschal for the time.
Sir John, son of Symon.
Sir John, son of Waldeve.
Sir David de Burolle.
David de Graham.†

* A family of this name would appear to have settled in the south of Scotland, at an early period, as vassals under the Earls of Dunbar; but it does not appear that, they ever rose to any distinction or importance in the country. From the appearance of the name however, as witnesses, to the charters, of St. Mary of Coldstream, it may be presumed that they held a respectable rank among the numerous adherents of that ancient, and powerful Earldom.

† William de Graham, during the reign of David I, obtained the lands of Abercorn, and Dalkeith. On his death he left two sons, Peter, and John, the former inherited the paternal estates and was the founder of the Dalkeith Family, the latter also became the founder of the Grahams of Montrose, &c. David de Graham, the witness to this charter, was a
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Peter and Henry, Chaplains.
Patrick, son of the Earl.
Patrick, son of the Earl of Athole.
Walter, son of Roger.
Patrick Faulconareis,
and many others.

XXVII. CONFIRMATION OF THE CHURCH OF HIRSELL,
WITH THE TENTHS (TITHES) AND REVENUES,
BY EARL PATRICK.

To all the faithful sons of the Holy Mother Church, present and future who may see and hear these letters, Patrick, Earl of Dunbar wishes salvation. Know all ye, present and future that by the impulse of love, I have conceded, and by this my charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters and their community serving God there, the Church of Hirzell, with its lands, tithes, revenues, and all other pertinents which rightly belong to the said Church, in free, pure, and perpetual gift, as freely, legally, fully, and honourably, as the charters of Earl Goepatrick and Earl Waldeve, and Patrick, my (maternal) uncle, and William his son,* ratified and confirmed, and descendant of John, the second son of William de Graham. He flourished during the reign of Alexander III., and was the father of Sir Patrick Graham, who fell on the fatal field of Dunbar, A.D., 1296, and Sir John Graham, who also fell at the battle of Falkirk, A.D., 1298.

* In the chartulary of Coldstream Abbey, as preserved by Macfarlan, a doubt seems to have existed in the mind of that eminent Antiquary, as to the charters 22, 23, 24, 25, 26, and 27, being granted by the third Earl Patrick, this he has embodied in a note, which precedes charter 27, but which, seems to me quite at variance with the genealogy of the family, as well as, the chronological arrangement of the chartulary. Nay,
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to be held and possessed as freely, legally, fully, and honourably, as any gift (is enjoyed) within the realm of Scotland.

Witnesses.—Patrick, son of the Earl.
William, son of Patrick.
Roger de Merley.
Alan, son of Edgar.
Fergus, son of the Earl.
Thomas Ferrier, at the time Clerk to the Earl.

and others.

further—The original does not seem to me to convey such inference, that, either of these charters were granted by the second Earl Patrick, who died in the year 1248. The following is a copy of the original:—

Confirmatio Ecclesiae de Hirsel cum Decimis et Ovventionibus per
Patricium Comitem.

Universis Sanctae matris Ecclesiae filiis et fidelibus tam presentibus
quam futuris has literas visuris vel auditis Patriicus Comes de
Dunbar Salutem. Noverint omnes tam presentes quam futuri me
intuitu Caritatis concessisse et hac Carta mea confirmasse Deo et
Ecclesiæ Sanctæ Mariae de Coldstrem et Sanctimonialibus ibidem
Deo servientibus et Ecclesiæ de Herschill cum terris Decimis et
Obventionibus et omnibus aliijs at prædicitam Ecclesiæ justa perti-
nentibus in liberam puram et perpetuam Eleemosynam ista libere,
quiescet planarie et honorifice sunt Cartæ Comitis Cospatricij et Comitis
Waldeni et Patricij avienneuli mei et Willielmi filij sui testantur et
confirmant, et sicut alias Eleemosyna in regno Scotia libarius,
quietus, plenius, et honorificentius tenetur et possidetur his testibus.
Patricio filis Comitis Willielmo filio Patricij, Rogero de Merley,
Alano filio Edgari, Fergus filio Comitis, Thoma Ferrier tunc Clerico
Comitis et aliijs.

The reader will observe that this charter refers only to the church of
Hirsel, and the tenths or tithes belonging to it. Now these had been
granted and confirmed to the Sisters by this Earl’s progenitors and in the
The succeeding Charter is the first of the series that favours us with a date. In the reign of Alexander III., and at the time this charter was granted, the independence and wealth of the Scottish Church was sorely menaced. From the enormous expenditure incurred by the Crusades against the infidels of the Holy Land, the coffers of the Church were exhausted, and by the supreme head of the Church, new and heavy contributions were demanded and enforced, in order to prosecute with renewed vigour another attempt to rescue Jerusalem. Pope Clement IV., five years before the date of this charter, required the Scottish Church to pay a tenth of its revenue to the King of England, for a Crusade then in contemplation, this however was evaded; but in the year 1275, an Agent from the Pope named Baymond appeared in Scotland to arrange and collect the impost. The valuation made by this functionary is still extant and known as Bagimonts Roll.

The Cisteritian Order, although one of the richest communities of the ancient Romish Church, were no order enumerated by the donator in this charter. This will be clear to the reader, on referring to preceding Charters No. 1—2, by Cospatrick, and No. 3, by Waldive. The charter by Patrick, the first Earl of that name, does not appear, but that, by William of Fogo, his son, is No. 9 of this collection. As we have not the charter of Patrick, I think we may fairly come to the conclusion that either the donator, or the transcriber has made a slight mistake in designating Patrick as the Uncle, William of Fogo, stood in that relationship to the second Earl Patrick, and it is more than probable that it was he who was so intended to be designated in this charter, and not Patrick.
way disposed to take scot and lot with their monastic brethren. They claimed the exemptions secured to them during their years of struggling poverty, which were allowed, while the other Orders of the Church, under pain of excommunication were denuded of the tenth of their worldly wealth.

XXVIII. CHARTER OF LAWFUL RATIFICATION
(OR PUBLICITY) OF THE LANDS OF LAYNALL,
BY PATRICK, SON OF EDGAR.

A.D., 1273.

To all who may see or hear this deed, Patrick, son of Walter called Edgar, wishes eternal salvation in the Lord. Know all that I, for myself and my heirs, have securely and faithfully conveyed to the Master, Prioress, and Convent of Coldstream, the legal ratification and complete resignation, with all its rights of my lands of Laynall, with all the pertinent, without any reservation, with all the tenants of my Lord Patrick, Earl of Dunbar, as an infeftment to the Sisters of Coldstream, whencesoever it shall please the Master (superior) and Sisters; and this I do, subjecting myself and heirs to the jurisdiction of the Bishops of St. Andrews and Glasgow, and their Officials, Archdeacons, and Deans, for the time, one or two of the aforesaid of whom or whoever the Master, Prioress, and Convent, may choose to elect, shall be authorized to oblige us, by any admonition, done either by him or by them, faithfully to observe the said Resignation and lawful Ratification of the said Earl, wherever it pleases the Master, Prioress, and Convent, either within or without the residence of the said Earl, (apart) from all subsequent disputing,
exception, dilation, and appellation, and renouncing on
on the one part all remedy and assistance of the Canon
and Civil Law, and all privileges, indulgences, and
grants, under the sign of the Cross; and all others
which are contrary to the present deed, and which I
Patrick and my heirs may produce to the said Master,
Priorese, and Convent. In confirmation of which I
have affixed my seal, in the presence of many honourable
persons. Signed at Coldstream, on the Friday next
after the Festival of St. Dionysius, in the year of grace
one thousand two hundred and seventy three.

XXIX. CHARTER OF LEGAL RATIFICATION OF THE OF
THE LAND OF LAYNALL, BY MARIOT (MARJORY)
DE HUME.

To all who may see or hear these presents, Marjory, Lady
de Hume, formerly spouse of Sir Patrick Edgar, wishes
eternal salvation in the Lord. Know all that in my
lawful widowhood I have granted, conceded, and legally
sanctioned, any right which I possessed or could exercise
within and without the Barony of Laynall, viz. Suth-
tun, with all the pertinentes belonging to the same, to
God, and the Church of St. Mary of Coldstream, and to
the Sisters and their community serving God there, for
ever, as freely and legally as any widow within the
realm of Scotland in her widowhood can concede or
grant any sum of money to me in my urgent necessity.
In confirmation of which, I have affixed my seal to this
deed before these

Witnesses.—Sir William, Vicar of Hassenden*  
at the time Master (superior)  
of Coldstream.

* Hassenden.—This would appear to be the modern "Bassendean," in the
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William Franks de Petockys.
Malcolm de Halkerstun.
William de Ardross, Chaplain.
Thomas de Dereester.
Alan Vyte de Dereester,
and others.

XXX. CHARTER OF LEGAL RATIFICATION OF THE LAND OF THOTHERYG BY ALEXANDER DE SYNTUN.

To all the faithful in Christ who shall see or hear these presents, Alexander de Syntun wishes salvation in the Lord. Know ye that I have granted, conceded, and lawfully sanctioned, and by this my present charter have confirmed, for myself and my heirs, to the Prioress and Convent of Coldstream, the entire land of Totherig, throughout its proper limits, with all the pertinents, liberties, and productions belonging to the said land, and all the right which I held in the same and its pertinents to the Prioress and Convent in all the premisses which I have granted to my assignees, for ever, which land I held from the donation and concession of Aymer de Makyswell and his heirs, conveying the possession to the said Prioress and Convent, and their assignees, as freely, lawfully, fully, and honourably as any charter of first infestment may be granted to the said Sisters, or any charter of our Lord the King, which may claim superiority over the said land, can be amply ratified and approved; and I and my heirs, exclusive of the heirs of Sir Aymer de Makyswell of

parish of Westruther, the church that anciently existed at this place belonged to the Sisters of Coldstream, also considerable tracts of land surrounding it, as will be seen by succeeding charters.
the said land and its pertinents, have amply and fully ratified this in perpetuity. In confirmation of which I have affixed my seal before these

Witnesses.—Master John de Musselburgh,
at the time Archdeacon of
Teviotdale.
Master Nicolas de Syntun.
John de Lilledive.
Hugh de Drumsdelie.
Maurece, Chaplain.
Alexander and Robert de Cold-
stream, Clerks,
and many others.

XXXI. CHARTER OF LEGAL CONFIRMATION OF THE
SAME LAND OF WHITECHESTER.

To all the faithful sons of the Holy Mother Church to whom the present deed shall be submitted, David Marescallus wishes salvation. Know ye that in consequence of a dispute between me and the Holy Sisters of Coldstream connected with the land between Whitechestre and Ottlyrburn this arrangement is sanctioned, viz., that I and my heirs lawfully ratify the said land to the before-mentioned Sisters from that locality where Hesilhow falls into Dür*; opposite the hill even to the junction of the rivulet of Heselihow, and thence opposite the Muir all the way to the head of Petar† towards the North; so that neither I nor my heirs have ever sanctioned any beyond their

* Dür, in the original is evidently a contraction.
† Petar, apparently a proper name in the original.
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aforesaid limits. I have ratified this agreement and undoubted and free confirmation by affixing my seal before these

Witnesses.—Nesio de Waltun.
Richard Nano.
Robert de Upsettlinton.
Roger de Latrey.
John Mariscall (Marshall.)
Roger, son of K. (or H.)
Alexander de Hirsell,
and many others.

XXXII. CHARTER OF LEGAL RATIFICATION OF THE SAME LAND OF WHITECHESTER.

To all sons of the Holy Mother Church to whom this present deed may be known, Henry, son of Duncan, wishes salvation. Know ye all that in consequence of a dispute between me and the Convent of the Holy Sisters of Coldstream concerning the land between Whitechester and Ottyrburn, this arrangement is sanctioned, viz., that I and my heirs lawfully ratify the said land to the before-mentioned Sisters from that locality where Hesilhow falls into Dur; opposite the hill even to the junction of the rivulet of Heselihow, and thence opposite the muir all the way to the head of Petar towards the north, so that I and my heirs have never sanctioned any right beyond these aforesaid limits. I have ratified this agreement and undoubted and free confirmation by affixing my seal before these

Witnesses.—Nesio de Waltun.
Richard Nan.
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Robert de Huselitun.
Roger de Latrey.
Roger, son of Henry.
Alexander de Hirsell,
and many others.

XXXIII. CHARTER OF HUGO DERCESTER OF A ROOD
AND A TOFT IN DERCESTER.

To all the Faithful in Christ who may see and hear this
deed, Richard, son of Hugh of Dercester, wishes eternal
salvation in the Lord. Know ye all that I have granted
and conceded, and by this my present charter have con-
ferred for ever, to God, and the Church of St. Mary of
Coldstream, and the Sisters and their community serving
God there, one Toft in the property of Dercester, and
one Rood of Land adjoining the said Toft in perpetuity,
for the annual payment to me and my heirs for all
servitude, custom, and secular demand, the sum of one
Pound, three Shillings, and three Pence at the fair of
Roxburgh, and I Richard, and my heirs engage to
defend and maintain the said Sisters in the said land
against all persons whatsoever. In confirmation of
which I have affixed my seal before these

Witnesses,—Walter de Dercester.

Walter, tenant of the Lord Earl
de Hirsell.

Sirs Henry, Roger, & John, at the
time Chaplains of Coldstream,
and many others.

* The word in the MS. is Oboles.

† Now St. James' Fair held yearly on the 5th day of August.
XXXIV. CHARTER OF ALAN SON OF THOMAS, OF LAND IN DERCESTER.

To all who may see or hear this deed, Alan, son of Thomas, son of Elena, wishes health in the Lord. Know ye all, that under the influence of divine love, and for the salvation of my soul, I have granted and conceded, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Sisters and their community serving God there, in perpetuity, one acre and a half in the west part of my croft with the croft adjoining the said land, and three acres of cultivated land in the Barony of Dercester, with all the pertinents, liberties, and produces belonging or which may belong to the said land, whether within or without the land of Dercester, without any reservation in free, pure, and perpetual gift, to be held and possessed by the said Sisters from me and my heirs freely, lawfully, fully, rightfully, and in peace, as any gift within the Earldom of Dunbar, is freely, legally, fully, and honourably held and possessed by any party; and I Alan and my heirs engage for ever to defend and to maintain the before-said Sisters in the said land, with all its crofts, tofts, and its pertinents aforesaid, against all persons whomsoever. In confirmation of which present charter I have affixed my seal before these

Witnesses,—Walter son of • • • Knight.
Thomas, his son; Alan de Edindn.*
Patrick de Grayden; Adam Cunot.
John de Tossaun,
and many others.

* Apparently a contraction for Edington.
XXXV. CHARTER OF THE SAME LAND OF DERCESTER
GRANTED BY ALAN, SON OF THOMAS TO WALTER
SON OF SWARD (SEWARD.)

Know all persons present and future that I, Alan, son of
Thomas of Dercester, have granted and conceded, and by
this my present charter have confirmed to Sir Walter,
Chaplain, son of Walter, son of Sward, one acre of land
in the Barony of Dercester extending near the road
called Cakewellgate on the east, with all its pertinents,
productions, and liberties either within or without the
place, without any reservation, to be held and possessed,
with all its pertinents by the aforesaid Sir Walter and
his heirs and assignees from me and my heirs freely,
legally, fully, peacefully, and honourably, in all, &c., by
rendering thence annually to me and my heirs only one
denarius,* or one pair of Gloves at the Festival of St.
James the Apostle in name of feu duty for the servitude,
custom, exaction, secular and demanded, which is liable
to be exacted for the said acre of land; and I Alan and
my heirs engage to maintain and defend the said acre of
land with all its pertinents and liberties to the before-
said Sir Walter, and his heirs and assignees against all
persons whomsoever. I have affixed my seal to this my
donation, concession, and confirmation to the present
charter, which is to continue fixed and undisturbed,
before these

Witnesses.—Patrick, son of Sir Patrick.
John Gray,† at the time Seneschal
to the Lord Earl Patrick.
Alan de Edinrifden.
Andrew, servant; and others.

* Equivalent to eight-pence three farthings sterling.
† The family of Gray obtained a settlement in Scotland during the
XXXVI. CHARTER OF A TOFT AND CROFT IN THE BARONY OF DERCESTER, BY WALTER, CHAPLAIN.

Know all persons present and future that I Walter, Chaplain, have granted and conceded, and by this my present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters and their community serving God there, in perpetuity one Toft and Croft within the Barony of Dercester on the east side of the road called Cakewellgate as an acknowledged request to the said Sisters on the morrow after (the Festival of) St. Lawrence the Martyr, for the salvation of Matilda my mother, and for the salvation of my soul, and (of the souls) of my progenitors and successors, in free, pure, and perpetual gift, with common pasture in the Barony of Dercester, with all productions common and pertaining to the said Toft and Croft within and without the Barony. I have also granted to the said Sisters, with consent and free-will of Walter son of Seward my father, one acre and a half lying above Cotesflattie on the east of the land of Frere, in pure and perpetual gift, to be held and possessed by the said Sisters from me and my heirs as freely, lawfully, rightly, and honourably, as any gift is freely, lawfully and honourably possessed and held by any party within the Earldom of Dunbar. I Walter and my heirs engage perpetually to maintain and defend the said Toft and Croft, and the said acre and a half with all the before-mentioned pertinents for the said Sisters against all persons whomsoever. In confirmation of this reign of William the Lion. The first settler was a younger son of "Gray of Chillingham," he is the progenitor of Lord Gray and other Scottish families of that name.
my deliberate and acknowledged donation, concession, and charter, have affixed my seal before these

Witnesses.—Sir Patrick, son of Patrick Earl of Dunbar.
Sir Patrick, son of Walter.
Sir John de Letham.
Walter, son, Knight.
Andrew, servant,
and others.

XXXVII. CHARTER OF DONATION OF COMMON PASTURE IN THORNIDICHE BY WILLIAM SON OF PATRICK DE HIRSELL.

To all faithful sons of the Holy Mother Church, to whom this present may be made known, William son of Patrick de Hirsell, wishes salvation. Know ye all that I have conceded, and by this my present charter have confirmed, to God, and St. Mary, and the Convent of Coldstream, and to the Servants of God and St. Mary there, the entire common pasture of Thornidiche, for forty mares and their attendants (foals) until they attain the age of three years, and for eighty animals and for eighty swine and two hundred sheep, that the sheep may pasture over the beforesaid common, with the common produce and pasturage of Gordum, as much as is possible to accommodate them. But if the beforesaid flocks and swine go beyond the boundaries of the before-said pasturage of Thornidiche, opposite the pasturage of Gordun, no exaction shall be eligible, except that the beforesaid Convent shall suffer no loss at their own option by the aforesaid swine. I have confirmed the aforesaid donated pasturage and produce to the before-
said Convent for the salvation of my soul, and for the souls of all my progenitors and successors, to be held and possessed in perpetuity from me and my heirs in pure, perpetual, and free gift, as freely, lawfully, peacefully, fully, and honourably from all accustomed exaction and secular servitude, as the charter of Thomas de Gordun confirmed and ratified, and as any gift is freely, legally, quietly, fully, and honourably held and possessed within the Realm of Scotland.

Witnesses.—Patrick, Lord Earl.

Patrick, his son.

H. Archdeacon of Dunkeld.

K. de Letham.

William de Hatun.

Adam de Gordon.

Adam de Faînes.

Adam, Clerk; and many others.

XXXVIII. CHARTER OF THOMAS DE GORDUN* OF THE COMMON PASTURAGE IN THORNIDICHE.

To all faithful sons of the Holy Mother Church to whom this present deed shall be made known, Thomas de Gordun wishes salvation. Be it known to all that I have granted and conceded, and by this my present charter have confirmed, to God, St. Mary, and the

* Having already slightly noticed the name of Gordon, (*See Note to Charter No. 8.*) as a Witness to Coldstream Chartulary. We here meet the name again, but under another and more important character than has as yet been presented to the reader. I will therefore shortly trace a portion of the early history of this renowned Scottish family.

The Gordons emigrated from England into Scotland about the commencement of the 12th century, and obtained the lands of Gordon in Berwickshire. It does not appear what was the name of the first
Convent of Coldstream, and to the Servants of God and St. Mary there, the entire common pasturage of Thornidiche, for forty mares and their foals, until the said foals shall be three years old, and for eighty animals and for eighty swine, and two hundred sheep, that the sheep may pasture over the before-said common of Thornidiche, with the usual produce and pasturage of Gordon, as settler, but he was succeeded by a son named Richard who inherited the grants made to his father, as appears by a charter granted by him to the Monks of Kelso. Richard was succeeded by a son named Thomas de Gordun, most probably the donator of this charter to St. Mary of Coldstream. Thomas was succeeded by a son of the same name who confirmed the grants made by his progenitors to the Abbeys of Kelso and Coldstream. The second Thomas de Gordun dying without male heir was succeeded by a daughter name Alicia who married a cousin named Adam de Gordun,—from this union sprung the Gordons of the North and of Galloway. Sir Adam de Gordun appears to be the first of the family who took any leading and active part in Scottish affairs. He appeared in arms as the supporter of the valiant Wallace and afterwards contributed to the success of Bruce. Towards the close of the 13th century, Sir Adam obtained a grant, of the Glenkens in Galloway, which he bestowed along with the Manor of Stitchel, upon his second son William, who thus became the progenitor of the Viscounts of Kenmure, and other Gordons, in Galloway.

On the forfeiture of David the Earl of Athol, Robert I. bestowed the vacant lordship of Strathbogie in the Shires of Aberdeen and Banff, upon Sir Adam de Gordun. This munificent grant caused a general removal of the family from Berwickshire to the north. Sir Adam fell nobly fighting for his country at the Battle of Halidon-hill, A.D., 1333, and was succeeded by his son Alexander, who obtained the title of de Huntly, and thus became the direct progenitor of the principal branch of the family, viz., Marquises of Huntley and Dukes of Gordon.

William de Gordun, a kinsman of the family and who originally inherited Cowden Knowes, followed in the removal of the principal branch to the north, from him has sprung the Earls of Aberdeen, and other minor branches of the Gordons.
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much as is possible to accommodate them; but if the beforesaid flocks and swine go beyond the boundaries of the beforesaid pasturage of Thorndiche, opposite the pasturage of Gordun, no exaction shall be eligible, except that the beforesaid Convent shall suffer no loss at their own option by the aforesaid animals, swine, and sheep. I have confirmed the beforesaid donated pasturage and produce to the beforesaid Convent for the salvation of my soul, and (of the souls) of all my progenitors and successors, to be held and possessed in perpetuity from me and my heirs in pure, perpetual, and free gift, freely, lawfully, quietly, peacefully, and honourably, exempt from all accustomed exaction and secular servitude as any gift is similarly enjoyed within the whole Realm of Scotland.

Witnesses.—Patrick, Lord Earl.
Patrick, his son.
William Patertin.
Roger Malo
H., Archdeacon of Dunkeld.
John de Letham,
and others.

XXXIX. CONFIRMATION OF THE COMMON PASTURE IN THORNDIK AND IN GORDUN.

To all the faithful in Christ who may hear and see this present deed, Thomas de Gordun, son of Sir Thomas de Gordun, Knight, wishes salvation. Know ye all that I have conceded to God, and the Church of St. Mary of Coldstream, and to the Sisters serving God and St. Mary there, the entire donation which my father granted to the said Sisters, viz., the lands
meadows, pastures, freedom of multure,* and all other produce of the place, (or property) of Thornedik and of Gordun, as is fully and amply contained in my father's charter, with the exception of eighty swine, for which I have granted, conceded to the said Sisters in exchange the common pasturage for the said swine in Thornidiche as in Gordun, with one hundred sheep and two hundred sheep before-named, and twenty fowls, with eighty others in the common pasture of Thornidiche, in the charter of my said father. I have granted, conceded, and confirmed an increase of the donation for the salvation of my soul, and of my wife, and of my father and mother, and all my progenitors and successors, to the said Sisters, of the entire land which is between the fosse† and the entrance (or outlet) to the land formerly

**In the Saxon settlement of the southern district of Scotland, and also during a latter period, it was the usual custom, as soon as, a grant of territory was made to any particular individual, for him to erect on the manor, or barony, a castle, church, mill and brewhouse, for the use of his own family and the numerous adherents who generally settled under him. Hence the number of small churches that anciently studded the whole of Scotland, also the ancient and primitive looking mills that still exist upon many of the baronies. By this charter the Sisters of Coldstream were granted the exaction of multure from the mill of Thornydike and Gordon, this exaction, even at the present period is generally considered a very lucrative source of revenue, which has been turned to no mean account by one of our native Poets in the song.

"O merry may the maid be
That marries the miller,
For foul day and fair day
He's ay bringing till her."

† "A little to the north of the village of west Gordon," so says the writer of last statistical account of the parish, "an eminence, dignified by the appellation of The Castle, is yet pointed out as the spot on which
collated by my father in free, pure, and perpetual gift: and it is my desire that the said Sisters hold and possess the said land with all its liberties according to the before-mentioned charter of my father as freely, lawfully, fully, and honourably as any gift is freely, lawfully, and fully held and possessed within the Realm of Scotland.

Witnesses.—Patrick, son of Patrick, Lord Earl.
Sir Richard Mautelant.*
Robert de Hetley.
Alan de Hertishede.
Robert de Letham.
Walter, Chaplain of Coldstream.
and many others.

XL. CONFIRMATION OF THE SAID CHARTER BY THOMAS, SON OF THOMAS DE GORDUN.

To all the Faithful in Christ who may see or hear this present deed, Thomas de Gordun, son of Thomas de Gordun, wishes salvation. Be it known to all, that by the influence of divine love, I have conceded and confirmed to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters serving God and St. Mary there, the entire donation which my father granted to the said Sisters, viz., in the lands, meadows, pastures, and productions of the property of Thronydyk, with the exception of eighty swine, for which I have the ancestors of the Duke of Gordon had fixed their residence. A moat or ditch may still be traced; but the whole is now covered with plantations, and even the very name is becoming obsolete."

* Probably Sir Richard Maitland, one of the family of the Earls of Lauderdale.
granted, conceded, and confirmed to the said Sisters in exchange for the (pasturage of the) said swine pasture for one hundred sheep, with (that for) two hundred (as) aforesaid in the charter of my father, anywhere in the Barony of Thornydik, with twenty fowls, and other eighty in the before-mentioned charter of my father; that the said Sisters shall have right to pasturage in the Barony of Thornydik for forty mares and their foals, (?) until the said foals (?) shall be three years old, because the proprietor has decreed that no other party shall have a similar right within the Barony (or property) of Thornydik. In which case the said mares and their foals, (?) and the before-mentioned fowls, and the before-mentioned three hundred sheep, may not be allowed to wander everywhere (at large), but the said sheep may enjoy the common pasture of my property of Gordan, and its produce everywhere, "extra Bladum et Pratum," except the pasture of Thornidik. But if the aforesaid animals happen to stray within the limit of the pasture of Thornidik opposite the pasturage of Gordan, no demand or exaction shall be made. I have granted, conceded, and confirmed, to the augmentation of the donation of my father, for the salvation of my soul, and (of the souls) of my progenitors and successors, that land between the foss at the entrance (or outlet) of the same property of Thornidik on the east, and the land which my father formerly collated, in free, pure, and perpetual gift: And I wish that the said Sisters may hold and possess this property, with all its lands and other (hereditaments), in terms of the charter of my beforementioned father, with all the liberties and productions of my property of Thornydik, as freely and lawfully, fully and honourably, as any gift is freely,
fully, and lawfully held and possessed by any party within the Realm of Scotland: But if the said Sisters have the said tenants remaining, or may grant occupation of the same lands, those to whom they grant and confer this right shall enjoy the common produce of the said property of Thornidick in pastures and comforts, with privileges of mill, viz., that the said tenants as the said Sisters may grind crops which they hold and retain from my grant, and that of my father in the property of Thornidik, as it respects my mill, without multure, and if it is convenient to grind, they shall grind at any time, unless they find a more favourable locality, for their produce.*

Witnesses.—Patrick, son of my Lord Earl.
Sir William, brother of the Earl.
Sir Richard Mautelant.
Sir William de Oldbridge,
(de Vetere Ponte,)† junior.
Sir Alan de Harkarres.
Sir Thomas Grim.
Robert de Letham.
Walter, Chaplain of Coldstream, and others.

* The phraseology of the conclusion of this charter, in the original is so barbarous that it is almost unintelligible. The meaning is, that the tenants were to enjoy the same privileges under the transfer to the Sisters, which they possessed from the former property, as it respects the mill and the grinding of corn.

† Vetereponte, here translated “Oldbridge.” A settler of the name of Vetereponte during the reign of David I., obtained the Manor of Langton in the Merse several members of the family appear as witnesses to ancient charters. The name is sometimes written Vipont.
XLI. CONFIRMATION OF THE SAME.

To all faithful sons of the Holy Mother Church by whom this present deed is seen, Thomas de Gordun wishes salvation. Be it known to all that I have granted and conceded, and by this my present charter have confirmed, to God, and St. Mary Coldstream, and the Convent there serving God and St. Mary, the entire common pasture of Thornidik, for forty mares and their foals, until the latter are three years old, for the salvation of my soul and (of the souls) of my progenitors and successors, to be held and possessed in free and perpetual gift from me and my heirs for ever, as freely, lawfully, peaceably, fully, and honourably, exempt from all exactation, customs, demands, and secular servitude, as any gift is held and possessed within the realm of Scotland.

Witnesses.—Patrick, Lord Earl.
Patrick, his son.
John de Letham.
William de Hattun.*
Adam de Gordon.
Adam, his son.
William de Faînes.
and many others.

* Probably one of the original settlers of the village of Hutton, in Berwickshire, the surname of Hattun being adopted after the usual custom of the period. At a later period the family of the "Foremans" enjoyed the Manor of Hutton. Andrew Foreman, Archbishop of St. Andrews, who played a conspicuous part during the reigns of James IV. and James V., was a member of this family. Sir John Foreman of Dalvene, King James IV's, Sergeant-Porter, who married Helen Rutherford, one of the co-heiresses of Rutherford of that ilk, was his brother.
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XLII. CHARTER OF DONATION OF THE SAME LAND OF THORNIDIK "AD HOSPITAND ANIMALIA"
DE COLDSTREM.

To all the Faithful in Christ who may see the present deed, Thomas de Gordun wishes salvation. Know ye that I have granted and conceded, and by this my present

Sir Adam Foreman, who fell at the fatal battle of Flodden, was also a member of the same family. In the village of Hutton, tradition retains a lingering trace of this family in the name of a small field still known as Foreman's Land. (See New Statistical Account.) The name however is not extinct upon the Borders, Foreman Hume, Esq., of Paxton House, claims his descent from this family, and others also have claims as scions of the same stock. The family of "Foreman" formerly of Horndean, afterwards of Coldstream and Oxenridge, and still partially connected with these localities, claims descent from the ancient proprietors of Hutton. I am informed that a member of this branch of the family has possession of a signet ring which belonged to the Archibishop of St. Andrews.

It may not be out of place here to mention a circumstance relating to the connection of this family with modern Coldstream. Robert Foreman, a merchant in Coldstream, married the daughter of the Rev. Mr. Pow, minister of the parish. He afterwards relinquished his mercantile business and commenced farmer at Oxenridge. From the circumstance of his marriage (as I am informed), he became the representative of some patronage which Mr. Pow, his father-in-law, and his heirs possessed in the parish of Coldstream. This was the right of placing two children, of poor parishioners at the parish school, for a certain term, upon conditions something similar to those of that excellent charity connected with the parish, called Bell's Fund. That some such right was possessed by the Foremans I have certain proof, in the fact, of two boys having enjoyed the benefit of the charity during my school-boy-days. But from the dispersion of the family to different parts of the world, and its almost total disconnection with Coldstream, I am afraid this charity has fallen into abeyance. Should such be the case, it is certainly worth the attention of the heritors to attempt its reanimation; and as guardians over the interests of the poor, to let slip no portion of their inheritance.
charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Convent serving God and St. Mary there, one Toft which Reginald, the Mason (or Builder), possessed, and four measured acres of land adjacent with the same land in my property of Thornidik to accommodate and support their fowls, which they hold from me in terms of my before-mentioned charter; and also four measured acres of meadow in the meadow called Lenedaniedin, to be held by them for ever from me and my heirs in pure and perpetual gift, freely, lawfully, peacefully, fully and honourably, exempt from all demanded exaction, custom, and secular servitude, as any gift is freely, lawfully, fully, and honourably possessed within the Realm of Scotland.

Witnesses.—Robert, Abbot of Kelso.
     Symon, the Monk.
     Roger de Morley.
     Edward de Wellibus.
     Adam de Gordun.
     Andrew, Chaplain.
     Walter, Chaplain.
     Alexander de Hirrell,
     Alan, Senchal.
     Randolph de Hayltun.
     and many others.

XLIII. CHARTER OF DONATION OF THE SAME MEADOW CALLED CAMINESMEDIN IN THE BARONY OF THORNIDIK.

To all faithful sons of the Holy Mother Church who may see or hear this deed, Thomas de Raeuechburne wishes salvation in the lord. Know ye that by the impulse of
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divine love and for the salvation of my soul, and (the souls) of my progenitors and successors, I have granted and conceded, and by this my present charter have confirmed, to God, and St. Mary of Coldstream, and to the Sisters and their community serving God there, that meadow called Caminesmedin, which lies in the Barony of Thronidik, with all its just pertinent and proper divisions without any diminution, retention, and subtraction, to be held and possessed by the said Sisters from me and my heirs in free, pure, and perpetual gift, as freely, lawfully, and honourably as any gift is held and possessed freely, legally, quietly, fully, and honourably within the Realm of Scotland. I Thomas and my heirs engage to maintain and defend the before said meadow with all its just pertinent against all persons whomsoever, subject above me and my heirs to the jurisdiction of the Archdeacon of Lothian and the Deacon of the Merse for the time, who shall have power to compel us if necessary without any opposition by ecclesiastical to maintain and defend the said meadow, with its pertinents to the satisfaction of the said Sisters, by the report of respectable men from injuries and quarrels on account of defect of warrant of me and my heirs. In confirmation of which present deed I have affixed my seal before these

Witnesses.—Sir Hugh de Gurlay, at the time Seneschal to my Lord Earl.  
Sir Patrick, son of Walter.  
Sir Robert de Nesbit.  
Sir Robert de Polleworth.  
Robert de Pinkerton.  
Walter de Dercestyr,  
and many others.
XLIV. CONFIRMATION OF THE PRECEDING BY THOMAS DE RAWCHBURN.

To all sons of the Holy Mother Church present and future who may see or hear this deed. Thomas de Rawchburn, son and heir of William de Rawchburn, wishes salvation in the Lord. Know ye that by the impulse of divine zeal, for the salvation of my soul, and (the souls) of my progenitors and successors, I have granted, conceded, and by this my present charter have confirmed, to God, St. Mary of Coldstream, and the Sisters serving God there, that meadow called Caminesmedin which lies within the Barony of Thornidik, with all its just pertinents by its proper divisions, without any retention, subtraction, or diminution, to be held and possessed by the said Sisters from me and my heirs in free, pure, and perpetual gift, as freely, lawfully, fully, and honourably, as any gift is freely, lawfully, and honourably possessed by any party within the Realm of Scotland. I Thomas and my heirs engage to defend and maintain the said meadow with all its just pertinents for the beforesaid Sisters, and I have subjected myself to the jurisdiction of the Archdeneon of Lothian and Dean of the Merse for the time, who if necessary shall have power to compel the maintainance and defence of the said meadow with all its pertinents for the said Sisters at the report of creditable persons from injuries and quarrels on account of any defect of warrant of me and my heirs to the said Sisters. In confirmation of which I have affixed my seal to this deed before these Witnessee.

Sir Hugh de Gurlay, seneschal of my Lord Earl.
Sir Patrick, son of Walter.
Sir Robert de Nesbit, &c. &c.
XLV. CHARTER OF FIFTEEN ACRES OF THE LAND OF BASTYNDENE FROM THE DONATION OF WILLIAM DE MAHLE.*

To all sons of the Holy Mother Church William de Mahle de Bastyndene wishes salvation. Be it known to all that I have granted and conceded, and by this my present charter have confirmed, to God and the church of St, Mary, fifteen acres of the land of Bastyndene, eleven of which are in the plain of Bastyndene, and four acres at Harelaw, and the entire meadow at Strocherflat, and the Toft and Croft, and two acres of land which Adam, pauper, clerk, formerly possessed, together with two acres of land which are at Henedes, viz. which Robert de Mahle, my grandson granted to God and the aforesaid Church of St. Mary de Bakesteneden, with all the liberties, advantages, and pertinents of the said property for the souls of my father and mother, and of all my progenitors, and successors, in pure and perpetual gift, as any gift can be freely and rightfully granted.

Witnesses.—Master Waren de Soltre, and
John, Dean of Fogo.
Master Adam de Hirsell.
Patrick de Home.
Thomas de Copland.
Alan de Edrode.
Ranulph de Haltun.

and others.

* William de Mahle—evidently one of the progenitors of the Maules. They are supposed to be of Anglo-Norman origin, and to have come into Scotland during the reign of David I. One of the branches of the family settled in Lothian, and named the place of their settlement, Maleville.—
XLVI. CHARTER OF THE DONATION OF ROBERT DE MAILLE.

To all sons of the Holy Mother Church who may see or hear this deed, Robert de Maille wishes salvation. Know all that with the consent of my heirs, I have granted and conceded, and by this my present charter have confirmed to God, and St. Mary of Coldstream, and to the Holy Sisters serving God there, seven acres of land in the plain Basynden, with their pertinents, viz., four acres between Fachelune and Moram (the muir?) and four acres at the head of the crofts, in pure and perpetual gift, for the souls of my father and mother, and of my progenitors and successors, as entirely and fully, freely, lawfully, and honourably, as any grant is freely and rightly held.

Witnesses.—Walter de Halyburton.
Adam de Gordon.
Henry, son of Belfrey.
William Belle.
Walter, son of Hugh.
Edolf, son of Galfred.
Galfred, son of Gerard, and many others.

XLVII. CHARTER OF A TOFT IN BASYNDEN, BY WILLIAM DE MAHILE.

Be it known to all, now present and future, that I, William de Mahile, have granted and conceded, and by this my

Another branch settled on the border, from which no doubt sprang William de Mahile, the donator of this charter Bassendean would appear to have been early in their possession, also other property near Roxburg. (See Chart. Kelso.)
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present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters serving God there, that Toft and Croft in the village of Bastynden, which Crin, brother of Hutred, of the same village, Chaplain, formerly held from me, and two acres of land, one at Hakeflat and the other near Harehaw, above Watlands, with their pertinents, in pure and perpetual gift, for the souls of Earl Waldeve and his Countess, and of my father and mother, and of all my progenitors and successors, with all the advantages and liberties pertaining to the foresaid village, as freely, lawfully, and honourably, as any gift can be freely and rightly granted.

Witnesses.—John, Dean of Fogo.
Master Adam de Hirsell.
Richard, Chaplain of Bastynden.
Richard de Fahenes.
Walter de Halyburton.
Ranulf de Halyhoun,
and many others.

XLVIII. CHARTER OF ROBERT DE MAYL, OF THE LAND OF BASTYNDEN.

To all the faithful in Christ who may hear this present deed, Robert de Mayle, grandson of Gavin de Mayle, wishes everlasting salvation in the Lord. Know all that within assent and consent of my heirs peacefully obtained, I have granted, conceded, and by this my present charter have confirmed, to the House of Coldstream, and to the Sisters serving God there, in pure and perpetual gift, for the salvation of my soul and (the souls) of my progenitors and successors, my land of Bastynden, viz., the
land between the chapel and my house, and also the land called Faulaiche, and the meadow near the said land, freely, lawfully, and honourably, exempt from all custom and exaction, by the saving lawd of my Lord; according to the tenor of my charter, and the confirmation of Lord Patrick, Earl of Dunbar, with all the advantages, adjacent to the beforesaid village. In confirmation of which, and to make this deed irrevocable, R., by the grace of God, Lord Abbot of Kelso and Dean of Morse, has affixed his seal before these witnesses.—Sir Patrick, William, and Robert de Merlin.
Andrew and William, Chaplains.
Peter Ustayuerin.
Alexand Marcaid, and many others.

XLIX. CHARTER OF LEGAL RATIFICATION OF ROGER,
SON OF WILLIAM OF BASTYNDEN.

To all who may see or hear this deed, Roger, son of William of Bastynden, and Alicia his wife, wish eternal salvation in the Lord. Know all that we for ourselves and heirs have ratified our entire right of servitude and dues, and all other demands of the Prioress and Convent of Coldstream and their assignees, of the land of Bastynden, and barony thereof, and have altogether confirmed as freely and lawfully, as any gift can be freely and lawfully granted within the Realm of Scotland, according to the tenor of our charter; and if any particular connected with the said land in the charter to the said Convent should be found defective, we have ratified it as if it had been legally conceded. In confirmation of which, I have affixed my seal and that of Alicia my wife to this deed.
L. CHARTER OF AN ANNUAL RENT IN BERWICK.

To all sons of the Holy Mother Church, present and future, who may see or hear this deed, William Batill, burgess of Berwick, wishes salvation in the Lord. Know all that by the impulse of divine love, and for the salvation of my soul, and (the souls) of my progenitors and successors, I have granted and conceded, and by this my present charter have confirmed, to God, and the Blessed Church of St. Mary of Coldstream, and to the Holy Sisters and their community serving God there, for ever, in pure and perpetual gift, the annual rent of twenty shillings paid annually from that land near Uddingate in the town of Berwick, between the land of Simon Flint on the one side and that of William the goldsmith on the other; which is held of the Abbot and Convent of Kelso on the other part, at two terms in the year, viz., ten shillings at Whitsunday, and ten shillings at the Festival of St. Martin in winter, to be held and possessed by the said Sisters from me and my heirs freely, lawfully, quietly, peacefully, and honourably for ever. I William and my heirs engage to defend and maintain the said Holy Sisters of Coldstream in the said annual rent of twenty shillings against all persons whomsoever. In confirmation of which I have affixed my seal before these Witnesses.—

Sir Matthew of Greenlaw, Mayor of Berwick.
Thomas de Benham, John Oliver, &c.

II. CHARTER OF ROGER MURYS, OF LAND IN BERWICK.

To all who may see and hear this deed, Roger Murys, burgess of Berwick, wishes everlasting salvation in the Lord. Know ye that I have granted and conceded, and
by this my present charter have confirmed, to God, and
the Blessed Mary of Coldstream, and to the Prioress
and Convent of Coldstream, in pure and perpetual gift,
for the salvation of my soul, and the souls of my pro-
genitors, altogether and without reservation, that land
in Crossgate* within the town of Berwick, which I
legally purchased with my own (acquired) money, as it
extends in length and breadth between the land of
Osbert Dun on the one part, and the land of Margaret
Bernham, on the other part, to be held and possessed
by the said Convent of Coldstream by the Sisters
serving God there, freely and lawfully with all its
pertinents, as free burgage of our Lord the King, by
paying annually to our lord the King, six Denarii,†
according to the law of the burgh for all which can be
legally exacted from the said land. In confirmation of
which I have affixed my seal before these

Witnesses.—Sir Simon Manusel, Robert de Bernham,
Robert de Staber, Galfred de Bernham,
Adam, son of Philip, Roger of York,
Robert de Aidale, Simon de Hoga,‡
Arnold Aëgul,§ Thomas de Sellar,‖ & others.

* Probably the Crossgate in Berwick is the right designation.
† See the note on the Denarius at Charter xxxv. If the denarius
was eight-pence-three-farthings, the money to be paid amounted to four
shillings and four-pence-half-penny sterling.
‡ The name Hoga is derived from the Saxon, and signifies care,
prudence, wisdom, and seems to be the original of the modern name
"Hogg," now common to both Scotland and England.
§ A contraction for some official situation which the translator, has not
discovered. It is probably a blunder of the transcriber of the charter.
‖ Thomas de Sellario is the original designation. As sellarius means
keeper of the hall, he was probably an official.
LII. CHARTER OF AN ANNUAL RENT IN BERWICK.

To all sons of the Holy Mother Church, present and future, who may see or hear this deed, Robert de Bernard, Rector of the Church of Tyningham, wishes salvation. Know ye all that, by the impulse of divine love, I have conceded, and by this my present charter have confirmed, to the Convent of Coldstream, and to the Holy Sisters serving God there, one mark of annual rent in pure and perpetual gift, paid by Roger, son of Martin, weaver, and his heirs and assignees from certain land which the said Roger holds from me in feu between the land of Arthur on the one part and the land of John Gray on the other, to be paid at two terms of the year, viz., the half at easter (Pasch) and the other half at the Festival of St. Michael. I Robert and my heirs engage to maintain and defend the said mark or annual rent to the Holy Sisters of the said Convent against all persons whomsoever. That this my donation and confirmation of my present charter may have perpetual effect, I have corroborated by affixing my seal before these

Witnesses.—Sir Matthew de Greenlaw, at the time Mayor of Berwick.
Sir Warin de Whyteby.
Adam, son of Philip.
Thomas de Bernham.
John Oliver, at the time Provost, and others.

LIII. CHARTER OF DONATION OF LAND IN BERWICK.

Know all men present and future that I, William de Salle, have granted and conceded, and by this my present
charter have confirmed, to God, and St. Mary of Coldstream, and to the Sisters serving God and St. Mary there, for the salvation of my soul, and (the souls) of my progenitors and successors, and for the participation of all benefits, the entire land between my stone tenement and the dwelling of Jordan my son-in-law, with all the messuages and other matters pertaining to the said land, to be held from me and my heirs in pure and perpetual gift, freely, lawfully, and (as) usually, by the the right pertaining to our Lord the King, viz., six denarii; and be it known that I William de Salle and my heirs engage to maintain the said land against all persons whomsoever, before these

Witnesses.—William de Bernham.
William Niger, (Black.)
Robert Bernam.
John, his brother.
Master William de Soltre.
Bartholomew, Provost of Hedinburthe.
William, his son.
Peter, Chaplain.
Philip, Clerk.
Roger Nutrix, and others.

LIV. CHARTER OF AN ANNUAL RENT IN BERWICK.

To all present and future who may see or hear this deed, John de Dunbar, burgess of Berwick, wishes eternal salvation in the Lord. Be it known to you all, that by the impulse of love, and for the salvation of my soul, and the souls of my father and mother, and of my progenitors and successors, I have granted and conceded,
and by this my present charter have confirmed, to the Convent of Coldstream, and to the Sisters and their community, serving God and the Blessed Mary there, in pure and perpetual gift, twenty shillings of silver from that land in the Shoegate,* to be paid annually for ever from that land, to-wit, which I purchased from Simon Cōch (or Corick), which land lies between the land of the late Thomas de Nottingham on the north part and the land of William England on the south part, to be held and possessed of the said Convent of Coldstream and the Sisters serving God and the Blessed Mary there, in pure and perpetual gift from me and my heirs for ever; and that this my voluntary donation and concession may continue unchallenged and permanent in future, I John have affixed my seal to this deed before these Witnesses.—

Sir Robert de Bernham, Mayor of Berwick.
Robert of Durham.
Warin de Witely. John de Hoc.
Stephen de Hoc. Peter of Dunbar.
John Champimas, and many others.

LV. CHARTER OF DONATION OF LAND IN BAMBURG.†

Be it known to all present and future, that I, Thomas de Warndham, with consent of my heirs, have granted and conceded, and by this my present charter have confirmed, to the Holy Sisters of St. Mary of Coldstream

* In the original vicus sutorum or street of the shoemakers.

† The Town of Bamborough, in the County of Northumberland, now much decayed and scarcely ranking higher than the denomination of a
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one acre of my cultivated land from the toft behind the Hospital of Bamburgh near the premises in pure and perpetual gift, for the souls of my father and mother, and my progenitors and successors, in free burgage, exempt from toll, and from all custom and secular exaction, free, usual, and lawful, with all the privileges and liberties belonging to the said town within and without, as freely, lawfully, and honourably, as any gift can be freely and rightly possessed. I the said Thomas and my heirs engage to maintain the said land with all its liberties aforesaid for the said Holy Sisters for the pure love of God against all persons whatsoever, before these

Witnesses.—John, Viscount, and John his son.
Roger, son of Raynuld.
Alexander de Bradford and Simon de Lühre.
William Biscop, chaplain of Bamburthe, and William Urceeter.
Adam de Minest, and many others.

LVI. CHARTER OF DONATION OF THE MILL OF SEPLEY.

To all the faithful in Christ who may see or hear this present

Fishing Village. The ancient name of this town was Bebba, as we are informed by the Anglo-Saxon Chronicle. It was built by Ida, the first of the Kings of Northumbria, in the year 547, constituted a royal City, made the capital of his Kingdom, and surrounded by a wall. Hovenden, as cited by Cambden, describes its ancient appearance as, "a strong city, not very large, but including two or three acres, having one entrance hollowed out, and raised with steps in a surprising manner, and on the top of the hill a beautiful church, and to the west, at the top, a fountain adorned with extraordinary workmanship, sweet to the taste, and clear to the eye. At this time it is rather a Castle than a City, though large enough to pass for a City."
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deed, Ysonda, daughter of Widon, Vicar of Alnwick, wishes salvation. Know ye all that, according to my present free will and in secular condition, have conceded and granted, and by this my present charter have confirmed, to God, and the Blessed Mary of Coldstream, and the Convent of the Superiors and Sisters serving God there, for the souls of Widon my father and Marista my mother, the entire right and title which I possessed or ought to have possessed in that part of the mill of Sepley, with its pertinents, which Lord John, Viscount of Stamford conferred on my father Widon and me for the feu of one denarius annually to him and his heirs, from me, my heirs, and assignees, or from their assignees, held, rendered, and possessed by them and their successors, for ever as freely and entirely in all as is contained in the charter of the said Lord John.

Witnesses.—Master Alan de Ten, Archdeacon of Northumberland.
Walter, Lord Abbot of Alnwick.
Elrorard Teutonicus.
Master John Fort.
Walter, clerk, constable of Alnwick.
Bartholomew, my brother,
and many others.

LVII. CHARTER OF JOHN DE PLASSET OF FORTY SHILLINGS FROM HIS MILL.

To all who may see or hear this deed, John de Plasset wishes everlasting salvation in the Lord. Know all that for the salvation of my soul and of Elena my late spouse, and of all my progenitors and successors, and of my heirs, I have granted and conceded, and by this present
deed have confirmed, for me, and my heirs, and assignees, to God, the Blessed Mary, and the Sisters of Coldstream, in free, pure, and perpetual gift, forty shillings of annual rent out of my mill of Plasset, paid at Plasset by their certified authority from me and my heirs and assignees, annually at two terms, viz., twenty shillings at the Annunciation of the Blessed Mary, and twenty shillings at the Nativity of the Blessed Mary: I have excepted this rent specially during the life of Joan my daughter, who has long resided as a Sister, after whose decease it shall remain for the benefit of the said Convent for ever. And if the payment shall be less than what has been guaranteed at any of the (two) terms, I John and my heirs and assignees will account to the said Sisters for all expences which they may have incurred in time past, on the simple statement of the Master of the Convent and the Prioresses on their conscience, without any other proof, I John and my heirs and assignees engage to maintain and defend the said rent to the said Sisters in all future time against all persons whatsoever. In confirmation of which I have affixed my seal to this present deed before these

Witnesses.—Adam, Lord Abbot of the New Monastery.
Sir Walter and Stephen, Rectors of the churches of Staintun & Mop (Morpeth)
Sir Thomas, chaplain of Whotton.
Sir Gerard de Wudryngtun.
Roger de Wudryngtun.
John de Wudryngtun.
William de Wydstand.  Adam de Plasset.
Richard de Whottun, clerk,

and many others.
LVIII. CONFIRMATION OF EARL PATRICK OF ALL THE CHARTERS OF COLDSTREAM.

To all the faithful in Christ who may see or hear the present deed, Patrick, Earl of Dunbar, wishes eternal salvation in the Lord. Know ye that for ourself and our heirs, by the influence of divine love, have conceded, and by this our present charter have confirmed, to God, and the Church of St. Mary of Coldstream, and to the Holy Sisters and their community serving God there, for ever all the lands, possessions, and superiorities granted and conceded by our progenitors and by us, and others faithful in Christ, whether excambions in the property of Hirsell and of Laynall, and in the Barony of these lands, with all its pertinents; and also Whitechester, with all its pertinents; also the lands, possessions, and superiorities which belong to them in the town of Bastynden and of Thorhidick, and in the Baronies of the same, with their pertinents; also all the other lands, possessions, and liberties which they hold by the donation of any one or of whomsoever, which are situated within our Earldom and Lordship, retained and held by them for ever, as freely and legally, fully, peacefully, and honourably, as any grant is fully, legally, fully, and honourably held and possessed within the Realm of Scotland, and as our charters, and those of our progenitors, and of all others of the said donations, possessions, and liberties, amply ratified. And if any thing should be found in the grants of the said possessions, lands, and liberties which may unjustly injure the said Sisters, we and our heirs engage to amend them amply and without delay according to the assize of the King. We prohibit all persons within our Lordship or who are
under our heirs, under our full forfeiture and that of our heirs, to presume to disturb or molest the said Sisters or their tenants occupying the said lands in their name. And we and our heirs engage to defend for ever the said lands, possessions, and liberties, with their entire productions and just pertinents for the said Sisters. That this our concession and confirmation may continue satisfied and undisputed for ever, we have corroborated the present deed by the impression of our seal, before these Witnesses.

Lord Patrick, our son.
Sir William, our brother.
Sir Robert our brother.
Sirs Adam de Harcase ; { Knights.
P., son of Walter ;
Walter his brother ;
Sir Alexander de Hirsell.
Galfred de Werk.
Adam de Brankastun, chaplain.
John de Letham, William, son of Alan.
Walter de Dercester, and others.

LIX. CHARTER OF ASSIGNATION OF THE LAND OF LITTEL SWYNTON* BY THE SAME LORD.

Be it maid kend till all men yir present letters, me, John of Swynton, Lord of that Ilk, till haë fülli grantit to the Prioris of Coldstrem and the Conüent all ye land of

* Little Swinton is a property in the Parish of Swinton, adjoining the parish of Coldstream. The name of Swinton is supposed to be derived from the circumstance of this particular locality having in ancient times been a chosen retreat for Wild Boars. (See Caledonia vol. 2, p. 359, and Sinclair’s Statistical Account of Scotland, vol. 6, p. 322). Local tradition asserts that the origin of the ancient family of Swinton of that ilk, arose
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Little Swynton, with ye pertinens during, for ye termes of ten yeers, for ye reward maid and for to be maid to me baith temporal and spiritual; wherefore I give bidding all ye lang me ayres, executors, and assignes, balye, serjaint, yat yai mak ony letting or obstacle, or punding for ye said land, but yat I ye said John do it in proper person. Also it is accordit yat what tyme I ye said John likes to have ye said land to my aine proper use, ye said prior(s) and the contient sal deliver it bot any demand. Ye said prior(s) and ye contient from the prowess of one of their progenitors, in his encounters with these savage animals. This appears, however, to be nothing more than an extension of the many popular traditions familiar to both Scotland and England, such as George and the Dragon, the Laidlaw Worm, &c. Genealogists have been at no loss, as to the true origin of this ancient and noted family, notwithstanding the pleasing fiction which tradition has entwined around it. Edulph, a follower of Malcolm Canmore, received a grant from that monarch of the lands of Swinton, for some signal service which he had rendered to the royal cause about the year 1060. But whether he became the actual progenitor of the family there seems to be a doubt, for during the succeeding reigns of Edgar and Alexander he was again dispossessed. When David I returned from England to take possession of the Scottish throne, he was accompanied by a soldier named Arnulf, upon whom he conferred the lands of Little Swinton. It is, therefore, to Arnulf that the honour must be assigned of having founded this illustrious family. On the restoration of the Abbey of Coldingham, by King Edgar, he granted to the Monks, along with many other estates, the lands of Swinton, and on its donation by David to Arnulf a reservation is made of service to the Abbey of Coldingham. Chalmers asserts that Edgar only granted to the monks the village, church, and lands of Swinton proper, and David granted to Arnulf the lands of Little Swinton; but the assertion is disproved by this, and the succeeding charter to the Abbey of Coldstream, on perusal of these the reader will perceive that the lord of Swinton, and Prior of Coldingham, were both interested in the lands of Little Swinton.
sal enter on ye tak of ye said land at Whitsunday, in ye yeir of our Lord, an: 1424, in ye witness of ye quilk thing to yir presents letteres I have sett to my selle at Dunbar.

LX. LETTERS OF ASSIGNATION OF THE LAND OF LITTLE SWYNTON, BY THE PRIOR OF COLDINGHAM.

Be it kend till all men by yir present letteris, us William Brax, Prior of Coldinghame, to have sett and to ferme letting, all ye landis of Little Swynton, with ye pertinens perteinand to us, or may pertene in tyme to cum be raison of warde perteinand to us, to the Priores and convent of Coldstreme, for all ye tyme yat ye lands is in warde till us, ye said Priores payand till us yeerly 40 shillings of usual money of Scotland, at twa usual termes of ye yher, yat is to say, Quittsunday and Martimes, pessabilli posand (peaceably possessing) ye said landis. In ye witness of ye quilk thing to thir present letteris we have sett to our selle at Swynton ye 22 day of ye month of Julie, ye yher of our Lord a thousand four hunderit 26 yheres.

LXI. COPY (EXPLICIT) OF ALL THE CHARTERS OF THE MONASTERY OF COLDSTREAM, RENDERED IN THE DEEDS BY THE NOTARY PUBLIC.

In the name of God, Amen. Be it made known to all persons that in the year of our Lord, 1434, on the 3rd day of the month of April, in the 3rd year of our most holy Father in Christ, Pope Eugene,* the 4th of the induction of the

* Gabriel Condulmero, a Venetian, elected in 1431—died in 1447.
COLDSTREAM ABBEY.

most venerable and highly religious Lady Mariota,* then Prioress of Coldstream and the Convent of the same place, with unanimous consent and assent assembled in chapter have produced to me the notary herein stated, the charters, evidences, records, grants, concessions, and confirmations, and formerly on account of antiquity, and now for fear of the English (especially those English dwelling near them), declarations of war, and various other causes, and principally for unforeseen accidents, as fire and such like; also on account of their pilgrimages by them to be performed, they deputed a true copy thereof to be made by me, a notary, and I faithfully reduced into writing the said gifts, grants, confirmations, and other their muniments, transcribing the same, word for word, and making a true and faithful copy as in this book, separately, in their proper order, fully is contained. And the same were by me plainly seen, considered, and read before these witnesses, viz. William Bell, Bachelor in laws, Patrick Blackborn, and Henry Kingorne, Preiste, with many others called in and interrogated as witnesses of the truth of all the premises here by me done. I, John Laurence, a licentiate in law and Notary Public by Apostolic Authority, being especially asked and required, have given the above under my usual and accustomed seal.

(Signed) LAURENCE.

The copy made by the Notary, appears to have been the same from which Macfarlan, derived his MSS.; for, by a note appended to the copy of the chartulary in

* This may also mean the venerable and distinguished lady, Lady Mariota.
the Advocates' Library, he seems to indicate such a transcription as a Notary would make:—He observes, "The chartular is in 8vo. bund in wood, covered with rid leather; it contains 55 leaves, in a bad character; and the charters appears only abbreviate. The first charter is 'Carta Donationes et confirmationes Terræ de Laynall.' and the last page hath the forenamed Instrument. All the titles of the charters are in vermilion, there is no title or index, and the book is about a finger thick."