

Melrose Abbey and St Mary of Melrose - Roxburghshire, Scotland and William de Douglas 1st Lord of Douglas

'The church of the convent was dedicated to St. Mary (like all Cistercian houses) on 28 July 1146'. (Wikipedia)

Seeking historical information on William de Douglas 1st Lord of Douglas?
Was William de Douglas c1174 to c1214, in fact the first Douglas who can be traced in Scottish history or was he in fact about the 3rd Lord of Douglas.

What was William's connection with Melrose Abbey - William de Douglas c1174 witnessed a charter by Jocelin the Bishop of Glasgow (see below) who had previously been Abbot of Melrose Abbey and William, between 1174 and 1199, possibly became Abbot of Melrose Abbey?

Was there an earlier William de Douglas who was the Abbot of Melrose as well? In 1162 a 'William abbot of Melros' (Melrose) was a Witness to a Charter by Malcolm, King of the Scots, granting lands to Newbattle Abbey - National Records of Scotland GD1/194/2/1.

How did William de Douglas c1174 manage to be an Abbot and marry Margaret de Kerdal of Moray c1177 and have seven children? Did he leave the order of the Cistercians or white monks in order to marry?

What I am doing here is asking some questions and compiling some key sources about the early days of Melrose Abbey.

William de Douglas 1st Lord of Douglas c1174 Douglas Castle, Douglas, Lanarkshire, Scotland was a Scottish Knight and witness to a Charter of Jocelin/Joselin/Jocelyn, who was Bishop of Glasgow in 1174. The date of the Charter was between 1174 and 1199 at which time William was in possession of the Lands of Douglas. William possibly became the Abbot of Melrose Abbey - he married Margaret Kerdal de Moray born c1177 in Elgin, Morayside - daughter of Kersdale of Moray.

In a research paper* some years ago by Dr. Deborah Richmond Foulkes, FSA Scot, it says about William de Douglas bef 940 to aft 1011 - (*This paper is no longer on the web)

"William Douglas was the abbot of Melrose in the beginning of the eleventh century. His name was mentioned in a catalogue of abbots for the monastery and included an anecdote that this William Douglas was a favorite of St. Fothad, the Bishop of St. Andrews who died in 962 and of Grime, King of Scots who died in 1003. From these facts we can deduce that his date of birth must have occurred before 940 as he was likely ordained in his twenty-second year or later to come under the watchful eye of his patron the Bishop of St. Andrews.

The records also reveal another strange fact: the cloister of Melrose Abbey was built by Abbot Douglas and at his own personal expense! From this bit of information we can be assured that this churchman and his family were people of substantial means. After the death of King Grime, the abbot became the confessor to Malcolm II who succeeded as King of Scots; another indication of the priest's prominent standing within the community of the realm. Abbot Douglas was still alive according to the records in 1011. This wonderful bit of Douglas history found in the Melrose Abbey records supports the long held tradition that the Douglasses were a prominent Borders clan for centuries; some 350 years prior to their ascendancy to power wielded from the acquisition of charters issued by Robert the Brus, King of Scots to the Good Sir James.

This exciting discovery also provides credence to the storytellers' version of our clan's much earlier history; specifically the accounts of another Douglas patriot and nobleman, Sholto Douglas and his younger son William who later followed Charlemagne to a part of the continent now known as Piacenza, Italy. According to a letter dated 8th May 1622 from Marco Antonio Scoto d'Agazano to William Douglas, 11th Earl of Angus, the Douglas Scotti of Agazano were descendants of that 8th century Scottish nobleman William Douglas who joined Charlemagne on campaign as his lieutenant. From the catalogue of Melrose Abbey we can be reasonably certain that the Douglasses were a powerful and respected Border Clan in the 10th century; their son the abbot of Melrose Abbey, building the cloister at his own cost. With these facts in mind we are another step closer to validating that 8th century tale of our earlier Douglas ancestors in the Scottish Borders."

- The Douglas Book - Vol 1 - Chapter 1 - The Origin of the Family of Douglas - Page 9 to 36 - Sir William Fraser 1885 - Edinburgh

"...the first member of the family of Douglas appears on record, between the years 1174 and 1199. During these years William of Douglas witnessed a charter in favour of the monks of Kelso, granted by Jocelyn, Bishop of Glasgow. He also witnessed a charter by King William the Lion, at Edinburgh, some time after 1196, and his son Archibald, was present at a convention between the two claimants of the earldom of Menteith, made on 6th December 1213, before Alexander, Prince of Scotland, and a number of magnates... William's eldest son Archibald...is first named in a document which must have been dated between 1179 and 1198, in which Archibald, Abbot of Dunfermline, grants to Thomas, son of Edward of Lestalric (Restalrig), the lands of Hailes. The Abbot narrates that the lands had been held from the monastery by Archibald, son of William of Douglas, and were given to him by grantee. The charters of the lands were handed over, which seems to imply some length of possession by himself or his father...

The next recorded appearance of Archibald, son of William, is in Morayshire, where he and his brothers resided more or less permanently from about the year 1200. The cause...was the elevation of Brice, a younger son of William of Douglas, to the Episcopal See of Moray. He belonged to the fraternity of Kelso Abbey, and had been prior to their cell of Lesmahagow, not far from his native valley of Douglas. Brice of Douglas was Bishop of Moray from 1203 to 1222, and between these years the following members of the Douglas family appear frequently as witnesses to charters granted by him - Archibald of Douglas, Alexander of Douglas, Hugh, Henry, and Freskin of Douglas... (An uncle of Brice's was Freskin de Kerdal - of Moray/Morayshire/Moravia - and there is a strong connection between the Douglases and Morays)...To this Morayshire baron...the Douglases were related.

In an endeavour to discover the ancestry of Freskin of Kerdal, his true relationship to the Douglases and their possible affinity through him to the De Moravias, it is impossible to overlook the similarity of Christian names in the members of the two families. In the pages of the Register of Moray - (were) Hugh, William, Archibald, Freskin and Alexander De Moravia...

The parentage of Freskin de Kerdal is the more difficult to trace, as he appears to have left no male heirs...No evidence has been discovered of any immediate descendant of Freskin of Kerdal, save one daughter (or granddaughter) who married, previous to 1231, Sir Alexander of Striuelyn or Stirling, the founder of the family name in Moray...Marjory de Moravia...designated as the widow of Sir Alexander Stirling, was the daughter of Sir Freskin Kerdal ...([Freskin] may have been Freskin a son of William [of Kerdal] or a grandson of the older Freskin)...

The proved kinship of the Douglasses with a Morayshire baron, the similarity of Christian names, and also of armorial bearings, while these tend to connect the Douglasses closely, not only with the province of Moray, but also with the family of Moray, do not prove that the two families of Douglas and Moray had a common origin. The connection may have been only by intermarriage, as the alternative that William of Douglas was a brother of Freskin de Kerdal...

{It is noted that William de Douglas - 1st Lord of Douglas married a Margaret Kerdal of Moray and this must have some input to the discussion}

Fraser quoting Godscroft [The King of Scotland]...afterwards inquiring who this loyal nobleman was, received the reply " 'Sholto Du Glasse,' that is to say, Behold yonder black, grey man" Under this title, Solvathius promoted his loyal subject in his service and bestowed upon him extensive domain, which from him took the name of Douglasdale. These events occurred in the year 767...To Sholto, according to Godscroft, succeeded his son Hugh, who had two sons - Hugh who inherited the family estates, and William, who is claimed as the progenitor of the family of Scoti in Italy... {I get the feeling that Godscroft was often unreliable - partly because his sources were suspect and the also the fact that editing of his historical research was done by others family members after his death}

Fraser quoting George Chalmers - author of Caledonia - "Theobald Flamatus", Theobald the Fleming, who between 1147 and 1160 received a grant of lands on the Douglas water...but this assertion has, in the light of later research, been shown to be erroneous...

The fact that William of Douglas, the first on record, is not named earlier than between 1174 and 1199, may imply not that he was a new settler, or a member of an

emigrant family, but that he was simply the first of his family to receive a charter of the lands of which his ancestors held...

William of Douglas may have been of native lineage; his ancestors may have possessed Douglasdale, and he may have been the first to take his name from that territory, as holding it by a new charter. He may have been a native Moravian...it is not proved that William of Douglas was a Fleming...His domicile of origin...cannot be definitely fixed... (it) must remain an obscurity"

- Douglas - From: *The Scottish nation: or The surnames, families, literature ...*, Volume 2 - By William Anderson - Fullarton 1862 Edinburgh

"DOUGLAS, the name of an ancient and once very powerful family in Scotland, long the rival of royalty. Its origin is entirely unknown. Hume of Godscroft, in his 'History of the Douglasses,' says, "We do not know them in the fountain, but in the stream; not in the root, but in the stem, for we know not who was the first mean man that did raise himself above the vulgar." The traditionary account, a mere family fable, which he gives of their origin, is, that in the 8th century, during the reign of Solvathius, king of Scots, one Donald Bane, of the Western Isles, made an irruption into the Scottish territory, and put to the rout the forces collected to repel his invasion. An unknown warrior, with his friends and followers, came seasonably to their aid, and in the conflict which ensued Donald was defeated and slain. When the king inquired at his attendants to whom he owed his deliverance, the stranger was pointed out to him by one of them, with the Gaelic words, "Sholto Dhu-glas,"—"Behold the dark man." The king is said to have rewarded him with a large tract of land in Lanarkshire, which, with the river by which it is traversed, was called Douglas after him.

George Chalmers, (*Caledonia*, vol. i. p. 579.) derives the origin of the name from Douglas water, tracing it to the Celtic words "Dhu-glas," the dark stream. He states, but without any warrant, that the founder of the family was a Fleming named Theobald, who came to Scotland about 1150, and as a vassal of Araald, abbot of Kelso, received from him a grant of some lands on Douglas water. Wyntoun (*Chron. b. viii. c. 7.*) says that of the beginning of the Murray and the Douglas, he can affirm nothing for certain; nevertheless as both bear in their arms the same stars set in the same manner, it seems likely that they have come of the same kin, either by lineal descent or by collateral branch.

The first of the name on record is William of Dufglas, who, between 1175 and 1199, witnessed a charter by Joceline, bishop of Glasgow, to the monks of Kelso, (see *Origine Parochiala Scotia* [Edinburgh 1851 to 55], under parish of Douglas, vol. i. p. 155). He was either the brother or brother-in-law of Sir Freskin de Kerdale in Moray, and had six sons. 1. Sir Erkenbald, or Archibald, who succeeded him. 2. Brice, prior of Lesmahagow, and in 1203 bishop of Moray. 3. Fretheskin, parson of Douglas, afterwards apparently dean of Moray. 4. Hugh, canon and probably archdeacon of Moray. 6. Alexander, sheriff of Elgin. 6. Henry, canon of Moray.

Sir William of Dufglas the third of the family and apparently the son of Sir Archibald, was a witness to charters in 1240, and with Sir Andrew of Dufglas, probably his brother (progenitor of the Douglasses of Dalkeith, earls of Morton) in 1248. He died in 1276. He had two sons, Hugh, who contributed to the defeat of the Danes at Largs in 1263, and succeeded his father in 1276, but dying without issue before 1288, he was succeeded by his brother William, surnamed the Hardy, from his valour and his deeds. In July 1291 he swore fealty to Edward the First in the chapel of Thurston. He afterwards attacked the English, and in 1296 was governor of the castle of Berwick, when the town was besieged by Edward and taken. After the garrison had capitulated and been allowed to march out with military honours, Douglas was detained a prisoner in one of the towers of the castle, called Hog's Tower, and the same year he renewed his oath of fidelity to Edward, at Edinburgh. In May 1297, however, he joined Sir William Wallace, for which his estate was invaded with fire and sword by Robert Bruce, earl of Carrick, and his wife and children carried off. In the subsequent July he again made submission to Edward, when he was sent to England, and died in the castle of York in 1302.

His eldest son was the celebrated Sir James Douglas, styled "the Good Sir James," the first really great man of the family..."

- http://www.bbc.co.uk/history/scottishhistory/earlychurch/trails_earlychurch_melroseabbey.shtml

"Melrose was the first Cistercian abbey in Scotland, founded in 1136 by King David I. Three miles away from the present abbey, Old Melrose had been a monastic settlement since the 7th century, founded by St Aedan of Iona, the man who also founded Lindisfarne. So the foundation of the new abbey reflected continuity within Scotland's monastic traditions rather than a radical break.

The Melrose monks, being Cistercians or white monks, were one of the new wave of reformed monastic orders, and were founded in 1098 AD at Cîteaux, near Dijon in Burgundy, by a group of Benedictine monks. They were observers of St Benedict's Rule, and believed that it was being followed in too lax a manner. The Cistercians, who took their name from the Latin for Cîteaux - 'Cistercium' - opted to follow St Benedict's rule strictly, refusing feudal revenues and reintroducing manual labour for their monks...

Due to its proximity to the border, Melrose frequently suffered at the hands of invading English armies. In 1322 Edward II desecrated and burnt the abbey. It was rebuilt and endowed by King Robert the Bruce in 1326 only to be destroyed again in 1385 when Richard II of England once more set the abbey ablaze..."

- <http://liamdevlin.tripod.com/nunraw/cistrail.htm> *

(*This site is no longer on the web)

"...At its height Melrose could count as many as two hundred monks, and even twenty years before the Reformation one hundred and thirty were present in the monastery. One of the Abbots, Waltheof, stepson of David I, was honoured as a saint after his death, and it is recorded that in a time of famine he multiplied miraculously the corn of the abbey so that it sufficed for four thousand persons for the space of three months, during which time the poor from all the country around took up their abode in huts and tents in the vicinity of the monastery. A later Superior, Joscelyn, began the building of Glasgow Cathedral. The first church at Melrose was destroyed during an English invasion in the fourteenth century and was restored later by Robert the Bruce, whose heart was later taken to Melrose for interment..."

- <http://ferrebeekeeper.wordpress.com/category/gothic/> *

(*This site is no longer on the web)

"...Constructed in 1136 by Cistercian brothers, Melrose Abbey replaced an ancient monastery to Saint Aiden which had been founded in the 7th century. The new Melrose Abbey was burned by Richard II in 1385 but rebuilt. In 1544, English armies again burned the rebuilt Abbey as part of their effort to coerce the Mary, Queen of Scots to marry the child son of Henry VIII. After this the Abbey was not rebuilt, but its beautiful ruins are a major tourist destination in their own right..."

- http://macdonnellfleinster.org/page_13r_catholic_monasticism_in.htm *
(*This site is no longer on the web)

"...the remarkable new order of the Cistercians, founded by Benedictine monks headed by Robert of Molesme in 1098 and named for the original house at Citeaux, near Dijon, France. Their government was based on strict interpretation of the rule of Saint Benedict, practicing severe asceticism, rejecting all feudal fees and reintroducing manual labor for monks as a principal feature of their life. They sought austerity and solitude, while they refused to hold proprietary churches, receive patronage, tithes, profit from seigneurial courts, markets, bakehouses or servile labor. The Cistercians built their churches and monastic buildings without adornment or concession to comfort. Each house was regularly visited by the head of its mother house, ensuring discipline, poverty, chastity and obedience within the order. Even so, by the 13th Century, they were one of the largest exporters of wool in Scotland, they were exploiting peasant labor by coal mining at Newbattle, as well as by boiling seawater for salt at Prestonpans, and they had become money lenders, all in violation of the rule of their order..."

Archives and Collections -

Scope	1124-19th cent: charters 1124-1625, related papers 13th-19th cent
Repository	<u>National Archives of Scotland</u>
Record Reference	GD55
NRA catalogue reference	NRA 30352 Melrose
Other reference	see Liber Ste Marie de Melrose, Bannatyne Club, 1837; HMC Estate Guide(70b); List of Gifts and Deposits
Scope	c1174-1556: grant of wax 1174x99, inspeximus of perambulation of bounds 1427, writ 1556
Repository	<u>British Library, Manuscript Collections</u>

Record Reference	Add Ch 76747, 76756, 76763
Scope	1446-1657: writs and tacks, mostly rel to teinds 1446-1657
Repository	<u>Collection held privately: enquiries to National Register of Archives for Scotland</u>
Record Reference	NRA(S)1 box LIV, muniments consulted by Fraser box 14; NRA(S)1275 bundles 432, 1677, 1679 (This comment about Fraser is interesting)
NRA catalogue reference	NRA 6184 Montagu-Douglas-Scot
Other reference	see NRA(S)1, 1275
Scope	16th-18th cent: writs, tacks and legal papers 1500-1707
Repository	<u>National Archives of Scotland</u>
Record Reference	GD224/174/4, 308/23, 890/10, 906/3-4,20, 930/38,41,43, 997/1-3, 1126/59,103,133
NRA catalogue reference	NRA 34806 Buccleuch
Scope	12th cent: Melrose Chronicle
Repository	<u>British Library, Manuscript Collections</u>
Record Reference	Cotton Faustina.B.IX, fos 2-75; Cotton Julius B.XIII, fos 2-47
Other reference	see Monastic Research Bulletin 8, pp25-6

Scope late 13th cent: parts of cartulary

Repository National Library of Scotland, Manuscript Collections

Record Reference Adv.34.4.11 (A.5.47)

Other reference see GRC Davis Medieval Cartularies (1167); Monastic Research Bulletin 3, p5

Scope 15th cent: cartulary

Repository British Library, Manuscript Collections

Record Reference Harley MS 3960, 7394

Other reference see GRC Davis Medieval Cartularies (1168); Monastic Research Bulletin 3, p5

Scope 13th cent, 16th cent: declaration by abbot rel to dispute between Coupar abbey and Cistercian order c1250

Repository Collection held privately: enquiries to National Register of Archives for Scotland

Record Reference Box 2/16, 102; Box 32/V/49; box 43/67

NRA catalogue reference NRA 10983

Other reference see NRA(S)0217; HMC 6th Rep, App, p642

Scope 1524-1618: writs 1524-1618 and tithe and estate accounts 1527-28

Repository National Archives of Scotland

Record Reference GD 150

NRA catalogue
reference

NRA 32338 Douglas

Other reference

see HMC Principal family and estate collections A-K, 1996
[29a]

The National Records of Scotland - Papers of the Graham Family, Dukes of Montrose (Montrose Muniments). Legal, Estate and Miscellaneous Montrose Papers - c1136 -1941.

'Facsimilie of foundation charter of David I to abbey of Melrose. Printed 'Liber de Melros' no 1; Early Scottish Charters' no 141. Original Melrose Charters no 1. C1136

In 1589 there was a 'Tack of yard in Melrose Abbey' - National Records of Scotland GD1/452.

- [Paradox of Medieval Scotland 1093 to 1286 - <http://www.poms.ac.uk>]
"Archibald of Douglas was the son of William of Douglas, the earliest known member of the family who appears in the last quarter of the twelfth century. He had perhaps six brothers, Brice, later bishop of Moray (d.1222), Henry of Douglas, Freskin, parson of Douglas and later dean of Moray, and three others who were canons of Moray chapter. Archibald had two sons, William (d.c.1270-74) and Andrew. Descendants of the latter would come to represent the Douglasses of Lothian or Dalkeith. (start date) 1186 (end date) 1236.

["This project funded by the Arts and Humanities Research Council and combining the Universities of Glasgow, Edinburgh and King's College London, has investigated how a recognisably modern Scottish identity was formed during the period 1093-1286..."]

- Scottish History Society -
http://www.scottishhistorysociety.org/media/media_63960_en.pdf

The Chronicle of Melrose Abbey - a Stratigraphic Edition. Volume I:
Introduction and Facsimile Edition - Dauvit Broun Julian Harrison

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"The Chronicle of Melrose Abbey is the principal source for Scottish history in the late twelfth and thirteenth centuries; it is also a remarkable survival of a chronicle-manuscript that grew for over a century. It is thus of great importance to historians and palaeographers alike.

This new edition is accompanied by a detailed introduction, offering a full account of scribes; a collation of the manuscript; a discussion of the manuscript's evolution and binding-history in the light of its disbinding in 2005 and 2006; a new 'stratigraphic' approach to the chronicle's development; and a full account of the manuscript's history. There is also a discussion of Cistercian chronicling in the British Isles. Of particular interest is the recognition that the manuscript comprised part of British Library MS Cotton Julius B. XIII as well as Cotton Faustina B. IX, shedding new light on the nature of the original codex and its date. The book is accompanied by a DVD containing digitised images of the whole manuscript.

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- http://en.wikipedia.org/wiki/Chronicle_of_Melrose
"The Chronicle of Melrose is a medieval chronicle from the Cottonian Manuscript, Faustina B. ix within the (British Library) British Museum?. It was written by unknown authors, though evidence in the writing shows that it most likely was written by the monks at Melrose Abbey. The chronicle begins on the year 735 and ends in 1270, consisting of two separate segments. The first part of the chronicle from the year 745 to about 1140 (the year Melrose Abbey was founded), is a compilation from the Anglo-Saxon Chronicle as well as other historical works written by Simeon of Durham and Hoveden. The second portion starts from 1140 until the end of the chronicle in 1270. It contains original work and is considered by historians to be more credible than the first segment. The chronicle is currently in the British Museum, taken away from Melrose possibly during the Reformation period."

[The chronicle of Melrose, from the Cottonian manuscript, Faustina B. is in the British Museum / a complete and fullsize facsimile in colletype with an introd. by Alan Orr Anderson and Marjorie Ogilvie Anderson ; and an index by William Croft Dickinson. London : Humphries, 1936. Bib ID 1952598 - q 941 MEL - National Library of Australia]

- (The Douglas Book, Vol 4 - Sir William Fraser - Edinburgh 1885)

Concerning William Douglas 4th Lord of Douglas - Royal Letters and Warrants
"...the said Alan, Chancellor of Scotland, commanding him to charge the Sheriff and his bailies of Lanark to cause summon the said William of Douglas, knight, to appear before his Majesty at Berwick-on-Tweed, to answer for contempt of the King's mandate recently addressed to him, regarding injuries alleged to have been done by him to the abbot and convent of Melrose. Attested at Berwick-on-Tweed, 3d July [1291]"

- [Records of the Parliaments of Scotland to 1707 -
University of St Andrews & the Parliament of Scotland
<http://www.rps.ac.uk/>

Robert I: Translation

1325, 26 March, Scone, Parliament

Parliamentary Record

26 March 1325

Charter: to Melrose abbey of sums for the new construction of the monastery church

Robert by the grace of God king of Scots, to all good men of his whole land, greeting. Know that we, for the salvation of our soul and for salvation of the souls

of all our ancestors and successors kings of Scotland, and for the honour of God and the blessed Virgin Mary and all the saints, and for the adorning of holy mother church to aid the fabric of the church of the monastery of Melrose being constructed anew, gave, granted and confirmed by our present letters to the religious men the abbot and convent of the said monastery of Melrose all wards reliefs, marriages, escheats, fines, amercements, issues and profits of courts, either of justiciar or sheriff, concerning us and our heirs in any way within our sheriffdom of Roxburgh. To be held and had by the same abbot and convent from the day of the creation of the present [letters] until they shall have fully raised £2000 sterling from the same. Nevertheless with the proviso that when some marriage fee shall chance to come into our hands or [the hands] of our heirs, we wish that it should be sold by us or our heirs and that a full recompense and satisfaction be made to the said abbot and convent of the true value of the said marriage according as it should happen to be sold. And that, concerning all their receipts, there should be indentures between our ministers and the abbot and convent for each of our and our heirs' accounts given before the same auditors of these same accounts, to be presented so that it may be clearer when the said £2,000 have been paid to them in full. But we strictly order and command the justiciars, sheriffs, escheators and all our other ministers whomsoever who shall be for the time that they should diligently attend to the said abbot and convent and their attorneys in all and singular the foregoing, and should answer faithfully for the payment without any diminution, and should make speedy distraint for the foregoing and each of the foregoing, in the same manner as they are held to make [distrain] for our own debt, nothing at all in any way being remitted or given away to anyone. Indeed we have caused, ordained and constituted, with immediate effect, with our full royal power in our last full parliament held at Scone our beloved and faithful James, lord of Douglas, chief auditor both of receipts and expenses and executor for distraining whomsoever our ministers by the seizure of goods and persons, and by other means which shall seem expedient, for equally collecting all the foregoing and for paying faithfully as is aforesaid. In testimony of all of which foregoing we have ordered out seal to be appended to the present letters. Witnesses the venerable fathers in Christ William [de Lamberton], John [de Lindsay] and William [de Sinclair], by the grace of God bishops of St Andrews,

Glasgow and Dunkeld, Bernard, abbot of Arbroath, our chancellor, Sir Duncan, earl of Fife, Sir Thomas Randolph, earl of Moray, lord of Annandale and Man, our nephew, Sir Walter the steward of Scotland (3rd High Steward) and Sir James de Douglas. At Scone on 26 March in the twentieth year of our reign [26 March 1325].

- <http://www.british-history.ac.uk/report.aspx?compid=47932&strquery=jocelin%20melrose>

Grant by Joceline Bishop of Glasgow to the Abbey of Melrose of a toft or building site in the Burgh of Glasgow. A.D. 1179-99.

[Latin text] Jocelinus Dei gracia Glasguensis Episcopus, vniuersis Sancte Matris Ecclesie filiis, tam posteris quam presentibus, salutem in Christo. Sciatis nos dedisse et concessisse et hac carta nostra confirmasse Deo et Ecclesie Sancte Marie de Maylros, et monachis ibidem Deo seruiantibus, in liberam et perpetuam elemosinam, illud toftum in burgo de Glasgu quod Ranulfus de Hadintun edificauit in prima edificatione burghi, ad opus domus de Maylros, ita plenarie sicut illud edificauit et tenuit. Quare volumus ut predicti monachi de Maylros teneant et possideant predictum toftum ita libere et quiete sicut ipsi aliquam elemosinam liberius et quietius tenent et possident. His testibus: Hugone abbate de Neubotle, Symone archidiacono Glasguensi, Helia, magistro Johanne, Helia, Philippo, Beda, Engelramo, Herberto, canonicis de Glasgu, Willelmo et Waltero clericis episcopi, Alano dapifero regis, Erkembaldo de Duueglas, Roberto de Mungumbri, Hugone de Paduinan, Alexandro senescaldo episcopi.

[Translation] Jocelin, by the grace of God Bishop of Glasgow, to all the sons of Holy Mother Church, present and to come, greeting in Christ. Know that we have given and granted, and by this our charter confirmed, to God and the church of Saint Mary of Maylros, and to the monks serving God there, in free and perpetual alms, that toft in the burgh of Glasgow which Ranulf of Hadintun built, in the first building of the burgh, to the use of the house of Maylros, as fully as he built and held it. Wherefore we will that the aforesaid monks of Maylros hold and possess the aforesaid toft as freely and quietly as they most freely and quietly hold and possess any alms. Before these witnesses : Hugh abbot of Neubotle, Symon archdeacon of Glasgu, Helias, Master John, Helias, Philip, Bede, Engelram, Herbert, cannons of Glasgu, William and Walter clerks of the bishop, Alan the King's

steward, Erkembald of Duueglas, Robert of Mungumbri, Hugh of Paduinan, Alexander the bishop's steward.

Grant by Bishop Jocelin to God and the Church of St. Mary of Melrose, and the monks serving God there, of that toft in the burgh of Glasgow which Rannulf of Hadintun built in the first building of the burgh. A.D. 1179-1199.

Also see -

Bannatyne Club publications at the National Library of Scotand.

Maitland Club publications at the National Library of Scotland

Papers at the National Library of Scotand

Charters and Documents relating to the City of Glasgow at British History online
<https://www.british-history.ac.uk/glasgow-charters/1175-1649/no1>

This is what you will find -

- **VI. The Foundation of the Abbey, 1150.**
- **VII. The Growth of the Abbey From 1150 to 1200.**

VI. The Foundation of the Abbey, 1150.

The site chosen for the monastery may or may not have been fixed by the monks, but they at any rate made it suitable to the purposes of their Order. They came from Melrose Abbey and they settled in Cumberland under the protection of the Scottish Crown, which happened at the time to be dominant at Carlisle; but it would put a false colour upon the circumstances to say that Holm Cultram was a Scottish abbey on English soil. In ecclesiastical matters there was then no difference between the two groups of population which later became Scots and English on two sides of a sharply defined border. Socially and economically the shores of the Solway were closely connected; many landholders had estates north as well as south of the sands, and there was more distinction between Cumberland and Southern England than between Cumberland and Southern Scotland. It was only after the wars of Edward I, a hundred and fifty years later, that the Border was finally fixed, and then desolated by continual and embittered hostility.

The actual founder of the abbey was a Cumberland man with Scottish connexions. The so-called Foundation Charter (Register, no. 260) is only the ratification and amplification by the superior lord of a grant already made. In it Prince Henry, son of King David I,

confirms the gift by Alan f. Waldeve and his son Waldeve of a third part of the Holm, held from the prince as a huntingground and granted to the monks by charter at Carlisle; and the prince adds the remaining two-thirds of Holm and Raby. Alan's foundation charter is lost, but there can be no doubt as to his own identity as lord of Allerdale. The Distributio or Chronicon Cumbriae says that he granted to King Henry 'senior' the forest of Allerdale with hunting ground in Holm Cultram; this perhaps meaning Henry I, and a transaction earlier than the cession of the land of Carlisle to King David. Henry II re-granted the Holm to the abbey after he had gained possession of Cumberland, and this was regarded by many as the valid foundation; but in 1219 the earl of Albemarle, Alan's successor, claimed the advowson of the church, showing that there was a definite tradition, seventy years later, assigning the foundation to Alan of Allerdale.

The motive that led him to make the grant is fairly clear. His son Waldeve died shortly afterwards, unmarried and without issue; no doubt an ailing boy, the only son of his father. On his death Alan had him buried at Carlisle priory and gave, as fee, three churches in Allerdale and a valued relic, the holy cross which his father had brought home from the East; the priory owned it in the fourteenth century but it disappeared at the Reformation. As the young Waldeve had joined in the foundation of Holm Cultram one might expect that he would have been buried there, but the church was probably not built in time. Alan was a benefactor also to St. Bees, Hexham and Guisborough; he was obviously a religious man and one who thought of the world to come; these benefactions were to engage the prayers of the monks for himself and family. At his death the direct line of the great Earl Gospatrick went to William f. Duncan, nephew both to Alan and the King of Scots; and when William's son, the Boy of Egremont, was killed at Bolton Strid the tragedy was repeated. From the story of the second event made familiar, if a little distorted, by Wordsworth, we can imagine the poignancy of the first, although no legend remains to dramatize the loss of the young Waldeve.

In 1150 the land of Carlisle was not Scottish, but held by the Scottish Crown since 1136. Prince Henry had been recognised as Earl of Cumberland and therefore was feudal superior to Alan of Allerdale. He too died before his father (June 12, 1152) and King David died at Carlisle on May 24, 1153, succeeded by prince Henry's son Malcolm IV, called the Maiden, who in 1157 gave up the land of Carlisle to Henry II. Thenceforward Cumberland became part of England, politically, though socially its character changed very slowly. In 1158 King Henry came to Carlisle, and it was probably on that occasion that he took Holm abbey into his protection (Register, no. 208), renewing the grant of prince Henry and making it definitely English. But even so, Holm Cultram was ecclesiastically under Melrose. The time when that arrangement would become impracticable was . yet unexpected.

Of those who witnessed Prince Henry's charter the first was the bishop of Carlisle, Athelwold, Adelf, Aldulf, Adulphus (representing O.E. Æthelwulf). As he has been studied by Chancellor Prescott (Wetherhal, 479–488) and Canon James Wilson (V.C.H. Cumb. ii, 12ff; Rose Castle, 2–5) it is enough to say that he was originally a wealthy Yorkshire landholder, lord of Pocklington, who took orders and became archbishop Thurstin's friend, prior of Nostell in Yorkshire and confessor to King Henry I. When that king came to Carlisle in 1122, he seems to have become interested in the religious

house there, for Pipe Rolls show that in 1130 payments were made towards the building of the priory church. On Aug. 6, 1133, Athelwold was consecrated bishop of Carlisle. When Carlisle was ceded to King David, Athelwold found it possible to serve him diligently without forsaking his duties to the English Church and court. He was still prior of Nostell shortly before his death in 1156 at Carlisle, where he was buried in the cloister he had built.

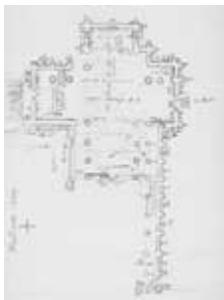
Walter the prior, who was active till 1169 and perhaps later, seems to be a generation younger than the Walter, chaplain to Henry I, who gave the priory Linstock and Carleton-by-Carlisle, which he had from King Henry I.

Beside the two chancellors, and the Scottish William de Somerville, Walter de Ridale, Hugh Ridill and Walter f. Alan, high steward of Scotland under Malcolm IV, the remaining witnesses were men who had interests on both sides of the Solway. Hugh de Morevill was probably grandfather of the Hugh, baron of Burgh-by-Sands, who appears often in connexion with Holm Cultram (Wetherhal, 186). William de Heriz granted land in Cumwhinton to Wetheral. William Engaine held in Lazonby and was father-in-law to Simon fitz Hugh de Morevill. Radulf de Soll' (Soulis), butler to King Malcolm, gave land in Liddel to St. Peter's, York. Radulph de 'Ludeseia,' for which a contemporary charter (St. Bees, no. 39) enables us to read 'Lindeseia,' was brother-in-law to Alan f. Waldeve, and held from him Blennerhasset and Uckmanby in Cumberland. Gospatrick f. Orm also was first cousin to Alan; he surrendered Appleby to William the Lion in 1174, and was ancestor of the Workington family. Henry f. Suan or Swain held Langwathby and Edenhall; his brother Adam was a great landowner in East Cumberland and Yorkshire. And Alan de Laceles was brother of Gerard of Asby, Westmorland, a benefactor to Byland abbey (Wetherhal, 203n). All these illustrate the statement that, before the Edwardian wars, the Border was no hard and fast line; and that Holm Cultram, though founded from Melrose under a Scottish king, can not be truly described as a Scottish abbey.

See VII at the site

Images -

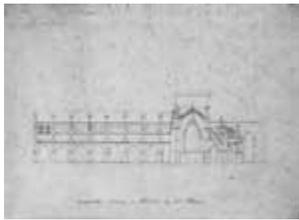
- At SCRAN



Annotated Ground Plan of Melrose Abbey



Drawing of interior of Melrose Abbey



Side View of Melrose Abbey



- Slezer's engraving of Melrose Abbey - is made up of several drawings. That is why the perspective of this view of the abbey from the south is not as accurate as it should be.

The once-magnificent 12th-century Cistercian building had suffered several major attacks during its first 300 years. At the start of the 17th century it was badly damaged, but part of it had been developed for use as the parish church. The church was still in use when Slezer visited Melrose, and the figures of persons he inserted could possibly be on their way to worship.

Image from Theatrum Scotiae by John Slezer, 1693.

<http://digital.nls.uk/slezer/engraving.cfm?sl=52>

- National Library of Scotland

Robert Sibbald wrote this about Melrose -

About Melrose

To the Right Honourable Charles Earl of Haddington, Lord Binning and Byres, &c.

Melrosse

It lies in Teviotdale on the Bank of the River Tweede, was founded by St. David, in the Year 1136, and possess'd by the Bernardines, Monks so called from St. Bernard a Burgundian; who entering the Monastery of Cisteaux, proved so strict an Observer of Monastick Discipline, that the Regulars of the foresaid Order took their Name from him; and are called at this Day promicuously, Bernardines or Cistercians.

<https://digital.nls.uk/slezer/engraving/?sl=52>

Other images of Melrose Abbey -



- Melrose Abbey - City of Edinburgh Council



- Melrose Abbey - St Andrews Library



- Melrose Abbey - all nine images by Thomas Annan of Glasgow 1829 to 1887 - Glasgow Libraries



- Roger Fenton -

Roger was strongly influenced by Sir Walter Scott in the choice of his subject matter in Scotland. Melrose Abbey was made famous by Scott's 'The Lay of the Last Minstrel' although there is a certain irony in the popular photography of the subject. The verse recommends viewing the ruin by pale moonlight whereas pictures of it were normally taken in bright sunlight as it is quite obvious from this photograph.

- National Galleries of Scotland



Melrose Abbey - Sun Picture in Scotland - 1845

- National Library of Scotland



Melrose Abbey - Choir and North Transept

- <http://www.fromoldbooks.org/HHScott/pages/36-Melrose-abbey/#details>

(*This site is no longer on the web)



Melrose Abbey

- John Stoddart 1800



Melrose Abbey

- Joseph Turner - 1775 to 1851



Melrose Abbey - 1900's

- <http://www.oldukphotos.com/roxburgh-shire-melrose.htm>

The basic text here was prepared by me some years ago. Since then some online sites have disappeared from the web but I have left them in stating as such, as they could still provide valuable leads. I have also added some new information.

Sally E Douglas

Melbourne

4th March, 2020