

ART. XI.—*The Granges of Holm Cultram.* By the REV.
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THE material for this paper includes extracts from the Holm Cultram Chartulary kindly supplied by the Rev. Dr. James Wilson of Dalston, some notes by Mr. Francis Grainger of Southerfield from State Papers, etc., and the evidence of the Rental of 1537, lent by the late Mr. Barnes of the Lees. The period under consideration covers nearly four centuries (1150-1538). We have a beginning and an end, with a few isolated facts for the intervening space, where thick darkness prevails except for their presence ; and so we must be content with a sketch which presents some facts of real importance, with their general drift and tendency.

The Cistercians at Holm Cultram—the *culta terra* or cultivated land by the Holm or water-meadows, as the name* was interpreted by their later writers—lost no time in making a start with the reclamation and improvement of the wastes allotted to them. In 25 years, taking 1150 as the date of the foundation of the Abbey, they had not only erected a considerable portion of the conventual buildings, but they had built five granges within their territory. In a charter of Pope Alexander confirming the possessions of the Abbey and bearing date 8th December, 1175 (*Holm Cultram Chartulary*), these are named Old Grange, de Ternis, Mayburg, Skyneburg and Raby. A further grant of Pope Lucius, 2nd May,

* Hodgson-Hinde identified the *mansio* of "Culterham," which belonged to the See of Lindisfarne in the ninth century, with Holm Cultram (Symeon, *Hist. Recap.* s. a. 854, in Surtees Soc., vol. 51, p. 68).

1185, confirms the above charter, and repeats the aforementioned five granges, giving the variant Schineburg for Skyneburg, and adding two others, Sevehill and Arlosk, to the list.

The list, however, is not yet complete ; a Sandenhouse Grange was in working order at the Dissolution, and from its position on the sandy ridge overlooking the Abbey and the adjacent *tun*, it is probable that it was also built in early times. The Calvo Grange was a much later adjunct to the Grange de Sevel.

It was not to be expected that all these eight granges would endure the shocks and changes of four centuries. Four disappeared ; at what date we know not. The Old Barn, the Grange de Ternis, Mayburg and Arlosk dropped out of the reckoning. The Old Grange gave its name to Aldoth, the old lathe or barn. The Tarns Grange supplies the meaning of the obscure place-name Pellatho, which the valuation of 29 Hen. VIII., calls Pollathow, pool-lathe-hill (N. and B., ii., 177). The Skinburness Grange was often described as Se-lathe, the barn by the sea, or perhaps Seve-lathe, the barn among the sieves, in which we recognise our modern Silloth. This grange was in existence in 1537.

It is not certain whether, before a particular grange fell into disuse, the lands within the measure of its capacity had come to be spoken of as the grange. A time did certainly come when the term stood not merely for the original barn, but chiefly for the lands, arable and pasture, which experience and custom had assigned to it. This was the usual description in 1537 when the fields farmed by the Grainger or bailiff were known as the grange.

It may be profitable first to consider the four granges that fell out of the Abbot's hands. The Ald-lathe or old barn survives in Aldoth. This has been supposed to mean the " old wath " or ford but there is no ford at the present hamlet ; and in a document of the thirteenth

century in the *Holm Cultram Chartulary* it is mentioned that Adam de Bromfield made a grant of land to the monks in the marsh of Bromfield by certain boundaries, mentioning the Aldlathe. In 1537 Adlath was the spelling. The grange cannot have been where Aldoth now stands; as it was near the moss and towards Bromfield it is more likely to be identified with Southerfield or the district near Cowfauld. Near it was the Southerfield for the grazing of sheep (*sauðr*, genitive *sauðar*, old Norse for "sheep"), the Cowfauld, and the Hards, *dura terra* firm, good soil opposed to the *Mossa* or bog. In the Hards were the Acredales, divisions of the *ager* or field, where in process of time 262 acres, divided into Rivings, were let by the Abbot on the rule of nine years' grazing for three years' ploughing. The reason for the disappearance of this grange may be the attention paid to sheep farming. The great common pasture, stretching from Southerfield to Cowfauld, bordering on the moss and reaching indeterminate northward over a district which even now scarcely possesses a single dwelling, was no doubt the Abbot's domain for the rearing of large flocks and the supply of wool. An extract from the Rental of 1537 will throw light on the industrial situation:—

John Borrowdale, Souterfield, holdeth a tenement with the appurtenances of old time and rents at Michaelmas and Pentecost equally £1-0-0. *Item* he yieldeth every tenth year for gressom £1-0-0. *Item* the same payeth for Tithe Corn at Candlemas 15 bushels of barley or 8/-. *Item* the same holdeth in the Pasture 12 oxen, 12 cows, 6 horses and 20 sheep with their followers. *Item* he yieldeth 3 ploughing days and 12 reaping days. *Item* he holdeth in Swaley Ing one acre, 1/-.

Evidently, though the grange and its old lands had disappeared, the Abbot had still ploughlands which demanded the services of the tenants. They may have been taken from the open field, any part of which he could appropriate, and to some extent also from the

Acredales, where according to custom, the services of the tenant would be requisitioned for three seasons every twelve years. The pasture, again, thrown open to the tenants for a limited number of horses, cattle and sheep, was probably overrun by flocks of sheep which were turned in by the Abbot with no restrictions save the amount of pasture and the length of the purse. The grange may have been overthrown during the Scotch troubles, after which the changes described would come with quieter times.

It was risky to keep wool in outlying granges in those days. We are told (these *Transactions*, n.s., ix., 136; Bain, *Cal. Doc. Scot.*, iii., 13) how the Abbot of Sweetheart in 1308 petitioned for the value of $8\frac{1}{2}$ sacks of good teased wool, taken for the late King's use by Hasculf de Cleasby and others out of a grange of Holm Cultram, where it had been stored for fear of the Scots in 1302. In 1327 we read of a licence to the Abbot and any of his monks to go to Scotland during the truce to survey his grange at Galloway; and in July 1390 Clement the antipope orders that as the Church of Kirkwhinny in the diocese of Glasgow cannot be served from Holm Cultram because of the schism of war, it shall be granted to Thomas de Glenbury in the diocese of Whithorn while the schism lasts. If the church had so suffered, what chance had the grange?

At Pellatho and at Mawbray, the Granges de Ternis and Mayburg had passed out of the Abbot's hands or been thrown into common pasture by the time of the Dissolution. Scotch troubles again may have been the cause. It may have been better for the Abbot to leave Pellatho and the hill ground around it in the hands of his tenants, while he broke up land in the outfields for corn and secured their labour. At Mawbray was the most remote of the granges; the greater likelihood of attack may have hastened a similar process.

The Arlosh grange, carved out of Old Raby, was in a district scarcely favourable for agriculture. The names in the locality, Cocklakes, Wedholme (Wethenholme or With-holme), Slightholme (the Sleechholme), Moss side, Saltcoats, indicate disappointment to the husbandman, though sources of profit in other directions. More than one hundred years after the erection of this grange, as appears from the description of the Bounds of the Manor, 1292, not much extensive farming was in operation. The flow, the sleech* and the wood (*inter nemores*) were painfully in evidence and a little strip of good land (*dura terra*) ran between the moss and the flow and the sandy "sleechy" soil to seaward; but how far this was cultivated is uncertain. In 1537 Newton Arlosh appears to have been the most populous section of the Holm district. Thirty-four tenement holders grew corn; sixteen more had salt and peat farms; another sixteen combined ordinary farming with the lucrative salt industry at Salto and Sleechholme near the coast. Added to these sixty-six farms there were twenty cottages. Long before, the grange had disappeared, and with it the management of the Abbot.

The withdrawal of the grange lands from the Abbot's control was hastened and to a great extent completed by the heavy pressure of the Scotch wars. Little outbreaks occurred, as when in 1235 "malefactors have done much damage where the granges are, and Thomas de Multon is commanded to allow the servants of the monks to be armed outside the Forest with bows and arrows to guard the monks and their goods." But these were only temporary setbacks; the Scotch wars were disastrous. We are proud of the visit of Edward I. to Holm Cultram: but he and his ill-starred son were scourges to the district. Their exactions crippled the resources of the Abbots and weakened the corporate body. Many monks sought an

* Sleech, muddy sediment left by the tide: N.W. Cumb. (Prevost).

asylum elsewhere. The district was so impoverished that not once but repeatedly the Abbot and his men were granted a safeconduct while victuals were brought in their ships from Ireland, Gascony, Wales and the Isle of Man for the conduct of their house. The granges must have been wellnigh empty and tillage neglected.

From 1290 to 1327 the dark shadow scarcely lifted. In 1315 the Abbot petitions for the advowson of the church of Burgh-under-Stainmore "for the amendment of his poor house." The enemy had burnt and wasted their buildings and taken cattle, horses and corn to the extent of £500 damage. So heavy, too, were the levies for the support of the army that great debts were incurred to meet the expense; and we have an instance in 1300 of the indignity to which the Abbot was subjected by the public seizure of his carts and cattle at Carlisle and Torpenhow, and the pillaging of his grange at Alneburgh with distraint upon the carts and draught cattle of the tenants in that neighbourhood. The offender was William de Mulcastre, late sheriff; and a commission of Oyer and Terminer sitting at Carlisle heard the complaint of the Abbot. The discouragements of these years supplied the most powerful of all reasons for the disappearance of the granges.

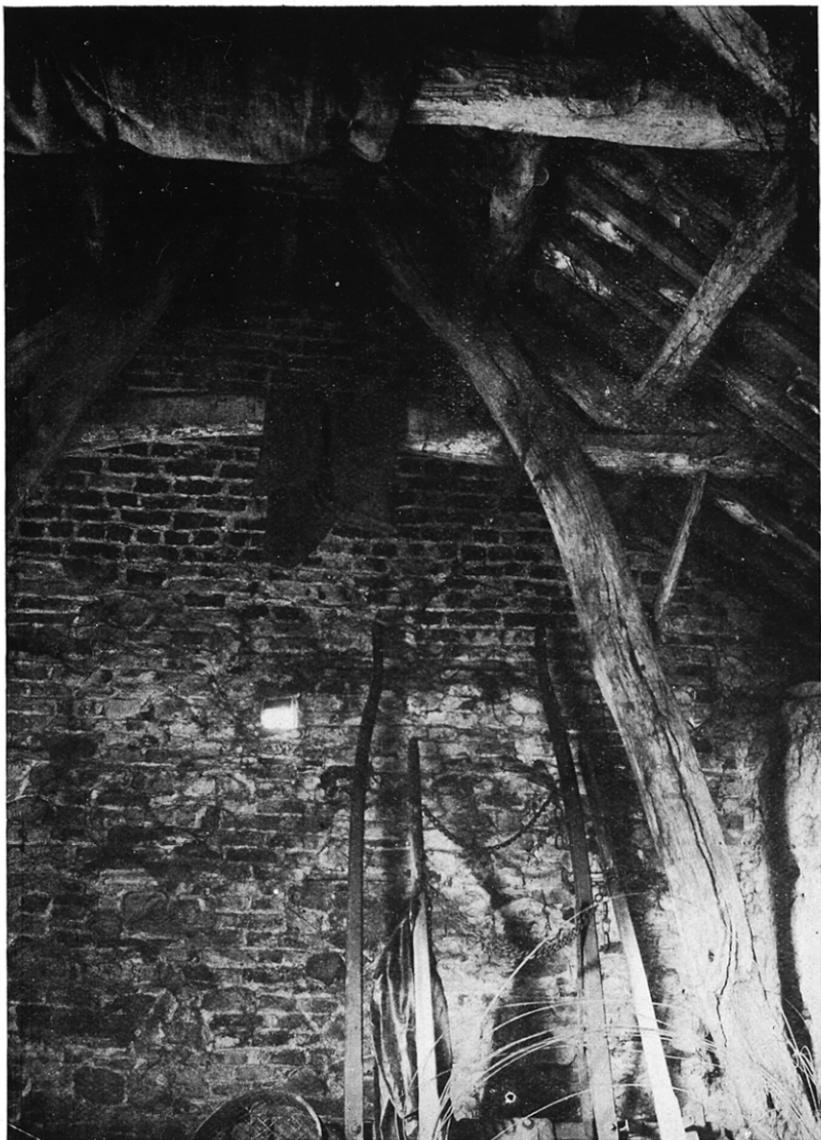
Four granges, however, survived, of which two, Raby and Sandenhouse, were close to the Abbey and portions of the home farm. The former in 1537 had "a byar with a barn; a dovecoat with a barngarth," worth yearly 1/-, a nominal rent. There were 117 acres under cultivation, and about 100 acres were arable. Five tenement-holders, renting from 2 to 3 acres apiece, were settled there, and the presumption is that they worked under a bailiff. The conditions here had become fixed.

The Raby grange farm, as it is known at this day, is the last phase of an interesting evolution in the history of farming. The old barn at Raby Coat, from a photo-

graph taken by Mr. Martindale, shows the structure of an ancient grange. The long, curved timbers are made for carrying a roof, and intended to be filled in with clay-daubing. There is no evidence, Mr. Martindale informs me, that such walls should support a loft or storey. Imagine, then, a long, well-roofed clay daubing, with a large opening on one side and we have the receptacle which could accommodate piles of wool and skeps of oats or barley.

The Sandenhouse grange is almost a duplicate of Raby grange: the house attached to the barn might be the residence of a grainger. The Calvo grange is modern: it has risen upon the abandonment of Sevehill grange; the ploughland of eighty-six acres in the "outfields" is the proof of its modernity and its progress. The Silloth grange, of two hundred acres, has the oldfields still in cultivation, with new lands broken up in the outfields, and it is evidently expanding as a corn-producing area, while the existence of East and West Cote for sheep farming confirms the tendency of those days to raise wool as a marketable commodity.

But the demand for wool had not driven arable land out of cultivation in Holm Cultram. The emblems of the Wheatsheaf and the Fleece carved on two corbels in the restoration now in progress at our church will permanently represent the work of the Cistercians through the instrumentality of the granges.



THE BARN AT RABY COTE.

Phot. by C. J. F. Martindale.

TO FACE P. 280.