

XI.—THREE PAPAL BULLS CONFIRMATORY OF THE
POSSESSIONS OF THE RIDDELLS OF RIDDELL.

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[Read on the 28th August, 1886.]

THROUGH the kindness of Sir Walter Buchanan Riddell, Bart., there have been exhibited for a considerable time, at the Black Gate Museum, three original documents of the 12th century, that, to say nothing of the great local interest that attaches to them, possess a peculiar value as examples of the far-reaching, all-embracing power of the Mediaeval Papacy.

Before relieving ourselves of the responsibility attendant on the custody of these Bulls of Adrian IV. and Alexander III., it would be ungrateful of this Society not to do something in the way of printing and editing them.

The Empire and the various kingdoms of Europe were, we know, held through the Middle Ages to be in the gift of the Holy See. It was Adrian IV. who presented Ireland to our Henry II. To the Pope were finally referred all complications in home life connected with the subjects of marriage and divorce; with him rested the power of annulling contracts, by absolving the parties to them from their oaths; but that the title of a layman to property in the south of Scotland should have been secured by three Papal confirmations is a fact that will come to many, it is safe to say, with all the freshness of novelty.

Of two things we may be certain: Bulls of this description would not have been applied for unless the right to the property which they confirmed was liable to be called in question, nor would they have been granted to persons not possessed of more than ordinary influence at the Papal Court.¹

¹ We have a Brief of Alexander III., which, though undated, was evidently written during his sojourn in France (April, 1162—Sept., 1165), addressed to R— Fitz Henry, and confirming the restitution to him by Becket of certain land in Thanet: "Alexander Papa ad R. filio Henrici. Dilecto filio R. filio Henrici.

There had been Ridels among the Normans who invaded Sicily and Apulia in the 11th century.² There is still a village called Ridel in Touraine. On the Roll of Battle Abbey the names "Avenell, Ros et Ridel" stand in as close proximity as that in which we meet with them a century later in Northumberland.³

In the reign of Henry I., Geoffrey Ridel appears as an eminent lawyer. A decision he gave in favour of the rights of sanctuary at Ripon, as against the Sheriff of Yorkshire, brought him to the front, and he became Great Justiciary of England; but his son, of the same name, perished with the King's son in the White Ship, and his inheritance, that lay chiefly in Northamptonshire, passed with his daughter Maud to the Bassets, a family of equal legal reputation.⁴

In 1110, David of Scotland was made Earl of Huntingdon (probably including Northamptonshire) on his marriage with Maud, daughter of Earl Waltheof, and this connection with the midland shires of England led a large number of the younger sons of the Norman families that had settled in them to follow him to the North, where, during the reign of his brother Alexander I., he ruled Cumberland as an appanage. Among his Norman followers was Gervasius Ridel, who appears in the *Inquisitio Principis Davidis* (an inquiry into the possessions of the Church of Glasgow) as the first Sheriff of Roxburgh on record. The chartularies of Melrose, Jedburgh, and Kelso, foundations of David after his succession to the throne, are full of the names of Ridels, either as benefactors or witnesses. Gervasius Ridel became the Steward [*dapifer*] of David's son, Henry Earl

Justis petentium desideriis, &c., assensu terram de insula Thanedos, quam venerabilis frater noster Thomas Cantuarensis archiepiscopus tibi restituit, sicut ipsam cum pertinentiis suis tibi et hæredibus tuis tenendam concessit, devotioni tuæ, &c."—*Materials for Hist. of Becket* (Rolls Series) V., p. 170. This confirmation relates, however, not to lay property, but to what appears to have been part of the lands of the Church of Canterbury.

In the reign of Mary, Paul IV. issued, 28th Nov., 1555, a Bull confirming Sir William Petre in certain possessions of the monastery of Buckfastleigh, co. Devon, which had been bestowed on him by Henry VIII.—*Monasticon Diæcesis Exon.* p. 372. This again was a case in which it was comparatively natural for a layman to endeavour to fortify his title with the highest ecclesiastical sanction.

² *Border Memories*, by Walter Riddell-Carre—an interesting book that contains much general information concerning the Riddell family.

³ Robert Avenell and Walter Ridel also attest the Foundation Charter of Dryburgh (A.D. 1150-1152.).—*Liber de Dryburgh*, lxx.

⁴ Dugdale's *Baronage* I., p. 555.

of Northumberland [1139-1152], and as such witnessed, with the other great officers of State (the Chancellor Eugenius and Gilbert de Umfreville the Constable), a confirmation by the Earl at Newcastle of the privileges of Tynemouth Priory. Earl Henry's exemption of the tenants of that house from military service was granted at Newcastle at Michaelmas, 1147, in the presence of a Thomas Ridell.⁵

To Walter Ridell,⁶ apparently a brother of Gervasius, King David [1125-1153] gave (or confirmed) the lands of Lillesclive and Whitton, together with a mediety of "Escheho" to be held as one knight's fee,⁷ and this fief received the name of the Barony of Riddell.

The village of Lillesclive, in Roxburghshire, lies about half-way between Jedburgh and Selkirk. Through the parish flows the river Alne, or Aile Water, near the junction of which with the Teviot was held, in A.D. 684, the synod of Twyford-on-Alne, which insisted on St. Cuthbert accepting the Bishopric of Lindisfarne. Lillesclive was

⁵ Gibson's *Tynemouth*, II. App. No. XXIII. xviii.

⁶ In "Notes on some papers evidencing the Antiquity of Riddell of that Ilk," presumably drawn up by "Mr. Thomas Craufurd, Regent of the Colledge of Edinburgh, anno, 1660," there appears a copy of a charter of Alexander I. (1107-1124), to Walter de Ridel, that seems otherwise to have been forgotten: "The charter itselfe is mislaide or lent out to copy, but there are several faire copies of it in the hands of relations of this family. The sume of it is:—'Alexander Rex Scotorum Episcopis Abbatibus Comitibus Baronibus Vicecomitibus Præpositis omnibusque hominibus terræ suæ . . . sciant posteri et presentes me dedisse et concessisse Waltero de Ridel Wittones . . . et Lillescleve per suas rectas divisas cum omnibus appenditis suis juste ad eas pertinentibus in nemore plano . . . sicut unus Baronum meorum' . . . Andrea episcopo de Catenis. Waltero filio Alani, Ricardo de Moreville, &c.'" Craufurd adds that the only Andrew bishop of Caithness, who was contemporary with an Alexander King of Scots, was the second bishop of that See, who lived temp. Alexander I. Another Andrew was not elected bishop till 1288, three years after the death of Alexander III.—Copies and Translations of Riddell Documents (MS. in poss. Sir W. B. Riddell), p. 19.

⁷ "Per servitium unius militis sicut unus Baronum nostrorum." "I have seen a Charter by that King (David), to the said *Walter Riddel* of the Lands of *Lillescleve*, §. *Dimidiam de Escheho*, §. *Wittun*, now called the Barony of *Riddel*, and the Charter as well as the Lands belonged to Sir *John Riddel* of that Ilk Baronet, and now to *Sir Walter Riddel*, his son and successor."—Dalrymple's *Collections*, Edin., 1705, p. 348. This Charter of David I. was "transumpted in a Justice Court holden in Jedburgh by Andrew Lord Grey His Majesty's (James IV.) Justice on the south side of the Forth, November 4th, 1506, bearing that John Riddel of Whittouns compeared and delivered in this Charter and desired the same to be writ over and transumpted in regard of its oldness, which was accordingly done and sealed with a seal."—T. Craufurd's *Notes, Copies and Translations of Riddell Documents*, p. 20. George Craufurd, historiographer of Scotland (who wrote his *Peerage of Scotland* in 1716, and died 1748), states that in his time this "transumpt" was still preserved among the Riddell Archives. He seems to have read the names mentioned in the Charter as "Lillescleve, Dnnadan, Elcheles et Wittun."—*Ibid.*, p. 31.

one of the mensal churches of the bishops of Glasgow.⁸ It was confirmed by Alexander III. to Bishop Engelram, in a Bull dated at Veruli on the nones of April, A.D. 1170;⁹ and by him also to Bishop Jocelyn, in Bulls dated respectively at Ferentino and the Lateran in A.D. 1174 and A.D. 1179.¹⁰ Whitton is on the Kail Water, among the Cheviot Hills.

Walter de Ridel left by will—surely a very early instance of real property being made the subject of bequest—the vills of Lillesclive and Whitton to his brother Askitill.

On the 8th of April, A.D. 1156,¹¹ Adrian IV. [Nicholas Breakspeare], the only Englishman who has ever yet sat in the Chair of Peter, addressed from Benevento¹² the following Bull to Askitill de Ridale:—

“Adrian the Bishop, the Servant of the Servants of God, to the beloved Knight Askitill, greeting and Apostolic benediction. The Holy Roman Church has been wont the more readily to favour her devout and humble sons out of regard to their continual pious services, and like a pious mother, is accustomed to cherish them with the safeguard of her protection. Wherefore, beloved son in the Lord, perceiving the sincerity of the devotion to the blessed Peter and ourselves by which thou art distinguished, we take thy person with the property which thou dost now justly and canonically hold, or mayest hereafter by the favour of God, regularly acquire, under the protection of the blessed Peter and ourselves; but in especial that which Walter de Ridale thy brother, in making his will before death, is known to have left thee, namely the vills of Wittunes and Lillescleve. And all other property that any have justly conferred upon thee, we, by the authority of the Apostolic See, confirm entirely to thy devout use, and secure it by the protection of this present writing, decreeing

⁸ Orig. Paroch. Scot. I., p. 307. Lillesclive would seem to be the same place as ‘Eadwinesclive’ near Melrose, where, after three days’ fighting, Ethelwald Moll, King of Northumberland, defeated and slew the rebel ealdorman Oswin on 6th of Aug., A.D. 761. If so, it is singular that it should have come to bear the name of Lilla the faithful thane, who, at the cost of his own life, saved that of Edwin from the poisoned dagger of the West Saxon envoy.

⁹ Regist. Ep. Glasg. I., p. 24.

¹⁰ *Ibid.*, p. 30.

¹¹ This was the only year in which Adrian IV. was at Benevento on the 8th of April. On the same day that he issued the Bull to Askitill de Ridale, he directed another, involving the highest claims of appellate jurisdiction, to the Bishop of Langres: “Godefrido, episcopo Lingonensi, nunciat, se Ludovici Francorum regis contra Burgundiae ducem sententiam confirmasse.”—Jaffé, *Regesta Pontificum Romanorum*, Berlin, 1851, p. 666.

¹² At Benevento, on 9th June, 1156, Adrian IV. invested William the Norman with the Kingdom of Sicily and Duchy of Apulia. John of Salisbury was his guest there for three months, and draws a pathetic picture of the Pope’s unhappiness as disclosed in the course of intimate conversation.—Collier’s *Eccles. Hist.* (ed. Barham), II., p. 258. quoting Joh. Sarisbur. Polycrat. l. 8. c. 23.

that if thou shouldst feel thyself oppressed in any thing, it shall be freely permitted thee to appeal to the Apostolic See. Let it not therefore be lawful for any man at all to rashly trouble thy person or property, or to lessen the force of our confirmation on this page. But if anyone presume to assail it, let him incur the anger of Almighty God and of the blessed Peter and Paul the Apostles.

Given at Benevento, the 6th of the Ides of April."¹³

Anskitill de Ridale appears to have succeeded at his brother's death to the vill of "Brahebi,"¹⁴ in addition to those of Whitton and Lillesclive, which are specially mentioned in this Bull. Respecting Lillesclive, he found it necessary to come to an arrangement with Huctred the Priest, but this was only accomplished by the mediation of King Malcolm IV. [1153-1165.] The King incorporated this agreement in a charter. Anskitill, however, again had recourse to the Pope for a confirmation of these estates to himself and his heirs.

Meanwhile a great change had come over Christendom. On the death of Adrian IV., a double election had occurred, and Alexander III., the Pope, supported by France and England, had been forced to fly from Italy and take shelter in the dominions of Louis VII. But this schism may be said to occupy only the second place in the contemporary history of the Church, the first being assigned to the great quarrel between Henry II. and Thomas Becket, in which the name of Geoffrey Ridel appears as one of the King's foremost partisans.

On his election to the archbishopric, Becket was credited with the wish of still continuing to hold the rich archdeaconry of Canterbury.¹⁵ This was not permitted; Geoffrey Ridel¹⁶ became archdeacon, or, as Becket in the heat of their hostilities preferred to call him, "*non archidiaconus sed vero archidiabolus.*" In the early part of 1164, Geoffrey was sent with John of Oxford on an embassy from the King

¹³ See Appendix A.

¹⁴ There seems no place in Roxburghshire with a name like "Brahebi;" and this name does not occur in any of the published chartularies of Abbeys, &c., &c., in the south of Scotland. Can it possibly be an error for "Eschebi?"

¹⁵ Milman, *Hist. of Latin Christ.* V., p. 41n.

¹⁶ The connection of Geoffrey Ridel with the lords of Lillesclive though it does not directly appear, may be safely assumed. Gilbert Foliot, bishop of London, the most stubborn adversary of Becket, also probably came from the south of Scotland. One of Foliot's nearest relatives had forfeited his estate (in Northumberland?) for fidelity to the King of Scots.—Epist. ii. cclxxviii, quoted in Milman, *Hist. of Latin Christ.* V., p. 37n. Robert Foliot occurs as a witness to charters of Henry Earl of Northumberland, both at Selkirk and Huntingdon.—Hartshorne's *Feudal and Military Antiq. of Northumberland.* App. cxv.

to Sens, in order to try and obtain from the Pope a Legatine Commission over the whole of England for Becket's enemy the Archbishop of York, and a monition to Becket to obey the Constitutions of Clarendon. Alexander granted the Commission, and enjoined Becket to show a spirit of greater forbearance.¹⁷

Even Becket himself complains of the tergiversation of the Pope and the venality of the College of Cardinals. His cause rose and fell in constant ratio with Alexander's prosperous or adverse fortunes.¹⁸ It is then certainly a most curious coincidence, if nothing more, that on the very morrow of the day on which Alexander took his last leave of Becket at Bourges, he should publish at Sauvigny a Bull of protection to one of the family of Ridel, probably a near relative of the archdeacon, whom Becket so thoroughly abhorred.¹⁹

Sauvigny, a small town situated to the west of the Allier near Moulins, was the cradle of the illustrious house of Bourbon.²⁰ Adhémar, Sire de Bourbon, had, in A.D. 863, bestowed the town on the monks of Cluny.²¹ It was here that Alexander III. had met Louis VII. in August, A.D. 1162, and during a momentous conference that lasted for two days, the King had in vain urged Alexander to accompany him on his way to meet the Emperor for the purpose of restoring peace to the Church, by procuring the general acknowledgment of one or neither of the two rival Popes.²²

¹⁷ Milman, *Hist. Lat. Christ. V.*, p. 53.

¹⁸ *Ibid. V.*, p. 11.

¹⁹ Geoffrey Ridel, who of course had been excommunicated by Becket, took the King's Proclamation against both the Pope and the Archbishop to England in 1169.—*Ibid.*, p. 107. He became, after Becket's death, Bishop of Ely (1174—1189).—*Ibid.*, p. 128n.

²⁰ Élisée Reclus, *Nouvelle Géographie Universelle*, France, pp. 487-8.

²¹ Bruzen de la Martinière, *Dict. Géog.*, tom. 8., p. 64, quoting Mabillon, *Hist. des Bénédictins*, p. 85.

²² "Convenerunt . . . Alexander et Ludovicus apud Silviniacum qui est vicus Monachorum Cluniacensium."—Hist. Vizeliac., lib. IV. in D'Achery, *Spicilegium*, Paris, 1723, p. 539. "Rex Francorum . . . Alexandrum Pontificem apud Salvianum habuit obviam: in quo loco se invicem honorantes . . . per biduum tractaverunt."—Baronius, *Annal. Eccles.* (Lucca, 1746), XIX., p. 187. To which Pagius offers the sound criticism: "Apud *Silviniacum*, non vero apud *Salvianum*, ut habetur apud Baronium."—*Ibid.*, p. 187n. III. On leaving Sauvigny in 1162, Alexander went to Bourges, and passed the winter in the monastery of Déols (dep. Indre) near Chateauroux:—"Alexander . . . Catholicus Papa . . . transit in Aquitanie Metropolim urbem Bituricorum, et in Dolense Monasterium quod est apud Castrum Radulphi, ibique hyemavit."—Hist. Vizel. D'Achery, p. 540. Rohrbacher (*Hist. Univ. de l'Église Catholique VIII.*, p. 462), says: "Alexandre s'était retiré au monastère de Bourg-Dieu près de Chateauroux en Berri." These details are necessary in order to fix the locality

On the 17th May, A.D. 1165, Alexander III. left Bourges to proceed to Clermont, and by the 25th of the month had arrived there.²³ He had reached Sauvigny, about forty or fifty miles distant from Bourges, sufficiently early on the 18th of May to then and there date the second of these Riddell Bulls:—²⁴

“Alexander the Bishop, the Servant of the Servants of God to his beloved son the Knight Anskitill de Ridale greeting and Apostolic benediction. It is right for us to lend a ready assent to the just wishes of petitioners, and promises that interfere not with the course of the ploughing should be carried into speedy fulfilment. For these reasons, beloved son in the Lord, being pleased to accede to thy just requests, we, by the authority of the Apostolic See, confirm entirely and secure by the protection of this present writing to thee *and thy heirs* those things that Walter de Ridale thy brother, in making his will at his death, is known to have left thee, namely, the villis of Whitton, Lillesclive, and ‘*Brahebi*,’ and all other property that any have justly conferred on thee; likewise also the agreement between thee and Huctred the Priest as to the vill of Lillesclive reasonably concluded with the assent of either party, through the mediation of our most dear son in Christ, Malcolm, the illustrious king of the Scots, and confirmed by the authentic writing of the same king, in the same manner as is known to be contained in that writing; decreeing that to no one at all shall it be permitted to lessen the force of our confirmation on this page, nor in any wise to oppose it. Should however anyone venture to assail it, let him know that he will incur the anger of Almighty God and of the blessed Peter and Paul His Apostles.

Given at Sauvigny, the 15th of the Kalends of June.”²⁵

The third Bull is from Alexander III. to Walter de Ridal, the son of Anshetill. Unfortunately the name of the place where it was written has been effaced, so that it becomes impossible to assign it to

of ‘Silviniacum,’ there being so many places in France with similar names. The geography of Alexander’s Itinerary is peculiarly difficult to master. Hermann Reuter in his *Geschichte Alexanders des Dritten* (Berlin, 1845), p. 273—a very feeble performance—instead of being of any assistance on the point, vaguely remarks of the place of conference between the Pope and Louis VII.:—“In Silviniacum, einem Dorfe mit ienem Cluniacenser-Kloster, kamen beide zusammen.”

²³ Jaffé, *Regesta Pontificum Romanorum*, p. 704

²⁴ A.D. 1165 was the only year during his stay in France (Apr. 1162–Sept. 1165) in which Alexander III. could have dated a Bull at Sauvigny (dep. Allier) on the 18th May. On the 17th and 22nd May, 1162, the Pope was still at Montpellier—Jaffé *Reg. Pontificum Rom.*, pp. 685-6; on the 16th and 19th May, 1163, he was at Tours.—*Ibid.*, p. 691; and on the 19th May, 1164, at Sens.—*Ibid.* p. 698.

²⁵ See Appendix B.

any definite year, and we must content ourselves with the day of the month—May the 10th.

In a certain sense this is the most interesting of all the three Bulls, as the fact it mentions of Sir Anschetill and his ancestors holding “Brahebi” of the Church of Hexham is the sole trace of that church having owned estates on the north side of the Tweed. It runs:—

“Alexander the Bishop, the Servant of the Servants of God, to his beloved son Walter de Ridale, greeting and Apostolic benediction. The Holy Roman Church has been wont to favour her devout and humble sons with more ready care out of regard to their continual pious services, and lest they should be troubled by the molestations of wicked men, is, like a pious mother, accustomed to cherish them with the safeguard of her protection. On these accounts, beloved son in the Lord, recalling the more carefully to remembrance the devotion that thy father Anschetill, of blessed memory, showed to the blessed Peter and ourselves, we take thy person with all the property that thou dost at present lawfully hold, or which hereafter thou shalt be able, by the Lord’s assistance, to acquire by just means, under the protection of the blessed Peter and ourselves; but in especial the vill of Lillesclive and the half of Langetun, and the vill of Witun, with all that pertaineth to it, likewise the vill of Brahebi, in the same manner as thy father and thy ancestors held it from the church of [He]xtoldesham. We further, by Apostolic authority, confirm to thy devout use the agreement as to the vill of Lillesclive, which was reasonably concluded between thy father aforesaid and Huctred the priest, and confirmed by us, and we strengthen it with the protection of the present writing; appointing that if thou shouldst feel thyself in aught [aggrieved], it shall be freely permitted thee to appeal to the Apostolic See. Therefore we decree that it shall not be lawful for any one at all to lessen the force of the protection we have granted and confirmed on this page. But should anyone dare to assail [it] let him know that he will incur the anger of Almighty God and of the blessed Peter and Paul, His Apostles.

Given at the 6th of the Ides of May.”²⁶

That there was some connection in history between the Ridels of Scotland and St. Thomas of Canterbury is rendered the more probable by a singular story inserted in the list of miracles attributed to his intercession. Possibly the hagiographer has spitefully given it a serio-comic turn, and dilated on it as showing that even the family of one of Becket’s chief persecutors was forced to bear witness to his sanctity. The legend may not be very refined, but has many points that make it worth telling:—

²⁶ See Appendix C. The date “A.D. 1180,” marked on the back, has no authority.

"In the household of David, brother to the King of Scots,²⁷ a certain tanner [*alutarius*] named Robert, whose father, Thomas, had plied the same trade, lay sick unto death. Fifteen days had he lingered without food when, at what seemed his last hour, he was urged to put his trust in the Martyr and make a vow to him. He assented, made the vow, and the next day had quite recovered. . . . Restored to health, and intending to perform his vow, he said to his comrade, Hugh, surnamed Ridel, the son of a certain steward [*cujusdam castaldi*]²⁸ of the King of Scots—'See now, I am starting on a pilgrimage; let us be fellow-pilgrims to the shrine of the Martyr Thomas.' Hugh replied that he was in no mind to go, on which the other remarked that he was sure to be going there before long. Thus it happened that he foretold what came to pass; for a few days later as this Hugh was at dinner he took up a piece [*bucellam*] of meat and threw it into the mouth of one of his companions, who, in his turn, pitched a piece into Hugh's mouth. But after they had thus played together for a little with boyish wantonness and no great regard for table manners [*mensarum reverentia minus deferentes*], their gaiety was turned into grief, for Hugh Ridel's wind-pipe was choked [*spiramina obstrusa sunt*], a piece of beef having lodged in the vital passage [*carne bovina vite canalibus inserta*]. Unable to draw breath, he fell to the ground with a ghastly pallor on his face [*facie terribili decoloratus*]. Those present sprang up, and taking him from table began rubbing his throat and back, but not a sign of life was to be discovered. As they were wailing, his brother broke out in the lament—'Is it thus, O my brother, that cruel death is to separate us? Come to our aid, Thomas, thou Saint of God, thou worker of marvels and portents innumerable, and manifest in this thy power. See, I make the sign of a pilgrim; I wrap up this coin (?) [*Ecce peregrinationis signum, complico nummum*] in my brother's name. From me let this vow or the sin of breaking it be required. Help, Father, that the poor boy be not carried off in this pitiable way!' The others suggested obtaining water from a priest to pour down Hugh Ridel's throat. A boy was sent out, but came back to say the chapel was locked. Then said Abbot Richard,²⁹ 'I will go myself, and if I find it locked, the lock can be broken.' Coming to the door of the chapel he put out his hand to pull off the lock, but before he could

²⁷ David Earl of Huntingdon, brother to William the Lion, King of Scots. This legend is thus placed between the death of Becket A.D. 1170, and that of King William, A.D. 1214. There is nothing to actually determine whether the scene of it is laid in Scotland or in Huntingdonshire. The fame of Becket as a wonder-worker soon spread to Scotland; in the "Vita Oswini," *Surt. Soc. Pub.*, is a curious story of the pilgrimage of a woman of Edinburgh to his shrine. 8. p. 50.

²⁸ "Castaldi" does not appear to have been a term applied to a high official: or it would seem probable that Gervasius de Ridel the "Vicecomes" of Roxburgh, and "dapifer" of Earl Henry was intended.

²⁹ Possibly Richard, abbot of Welford.—See *Mat. for Hist. of Becket* (Roll Series) 1., p. 148.

lay hold of it, it had, by the marvellous goodness of God and the benignity of the martyr, fallen off of itself. Who then can deny that the saint took pity on the sufferer, and for his sake pushed back the lock lest aid should arrive too late? Having filled two flasks with holy water [*duabus arreptis ampullis*], Abbot Richard poured it into Hugh Ridel's mouth, who at once, like one woke from a sleep, sat up and burst forth into praise."³⁰

A word or two about the Riddells in Northumberland—the name of Jordan Ridel appears with that of Hugh in several Scotch charters at the end of the 12th century. In about A.D. 1240 we find a Jordan de Ridel possessed of Tilmouth, and mention also occurs of his son, Robert, in a deed relating to a tithe dispute at Norham. Jordan's seal attached to this deed has on it a shield *barry wavy* and *a chief*.³¹ This closely resembles the coat of the neighbouring family of Manners at Etal, *or, two bars azure, a chief gules*, and that of the Muscamps of Wooler, *three bars, a chief*. Sir William Ridell of Tilmouth³² was Sheriff of Northumberland in 1314; but the estate passed soon after with an heiress to the Claverings. A younger branch of the Ridell family, however, appears to have held on to certain husbandlands at Tilmouth till, at any rate, as late as A.D. 1426.³³

There is still preserved the very characteristic will of Thomas Ridell, senior burgess of the town of Berwick-on-Tweed in A.D. 1358. His connection with the Roxburghshire family is evident from his bequests to the building of a stone bridge at Roxburgh and to the chapel of St. Mary there, as also to the Abbey of Kelso. He leaves something too for the bridge of "Alwic," by which, probably, the Alnwick of the Percies is meant. Still more curious is it to notice

³⁰ *Miracula S. Thomæ Cantuarensis Lib. IV., 15. De juvene qui per teneritatem ludî bucella strangulatus est.—Mat. for Hist. of Becket I., p. 326.*

³¹ Raine, North Durham, p. 212n.

³² Do these coats (so like those of Heton and Grey), in Papworth's Ordinary, refer to the Riddells of Tilmouth:—*Gu., a lion rampant within a bordure indented arg.* (Sir William Rydell, Harl. MS., 6157); the same *within a bordure cerselé*, ("Monsire Will. Ridell," Dunstable Roll A.D. 1308)? The Riddells of Newcastle continued bearing this lion-coat at any rate till the time of Sir Peter Riddell, M.P. in 1635. The heralds at the Visitations took the singular course of passing the pedigree, but disallowing the arms. In recent times the Riddells of Northumberland have acquiesced in this decision and been contented to use the coat, *or, a fesse between three garbs az.*, that of John *Ridsdale*, Sheriff of Newcastle, A.D. 1479.

³³ Inq. p. m. Hen. Ridell, held at Norham, 15th Ap., 1426. Henry his son aged 26.—See *45th Rep. Deputy Keep. Pub. Rec*

that the strong attachment of the Riddells to the Holy See which is manifested in the three Bulls, and the pilgrim spirit that his miraculous recovery aroused in Hugh de Ridel, appears to have become hereditary in the family, since Thomas Ridell leaves six marks to a pilgrim to the Roman Court in honour of St. Peter, and five to one who should proceed in his name to the shrine of St. James of Compostella.³⁴

It does not seem possible to prove the exact connection of the Riddells of Felton and Cheeseburn with the ancient lords of Riddell; but, in spite of certain obvious difficulties that present themselves in the ordinary account of their lineage, it is difficult to help believing that their firm allegiance to the Roman Church may be traced back through seven centuries to the "sincere devotion" of Sir Askitill de Ridale to St. Peter and his one English successor.

There is something melancholy in the fact that the three Bulls of Adrian IV. and Alexander III. are all that has been preserved of

"Ancient Riddel's fair domain."³⁵

Circumstances have led Sir Walter Riddell's family to settle at Hepple, in Northumberland, and by the marriage of one of his early ancestors with a daughter of the house of Vesci, he is the most direct representative of the Norman lords of Alnwick.³⁶

³⁴ Wills and Inventories.—*Surt. Soc. Pub.* 2. p. 28. The Roman Court (*Curia*) was at that time at Avignon.

³⁵ *Lay of the Last Minstrel*, Canto I, St. xxviii. The note on this passage is an example of Sir Walter Scott's wide but uncritical reading. He mentions the three Riddell Bulls, but the dates he gives them—8th April, 1155; 17th June, 1160; and 10th March, 1120 (the last from Alexander III.!)—are incorrect. His account of the discovery of two stone coffins in the chapel of Riddell, "bearing the legible dates A.D. 727 and 936," is suspicious.

³⁶ It will be seen that I have taken no notice of that monstrous fabrication, the genealogy of the Riddells of Ardnamurchan, given in Hutchinson's *Durham*, App. III., vii; nor of the new American book, "The Riddells, Ridleys, and Ridlons"—families that have as much to do with each other as Monmouth with Macedon. The illustrations to the latter, however, are a most amusing medley of British country-houses and American manufactories. On this side of the Atlantic, the art of simultaneously puffing the pedigrees of families and their industrial produce is one yet to be learnt.

APPENDIX A.

Bull of Adrian IV. to the Knight Askitill, Benevento, 8 April, 1156.

ADrianus episcopus Seruus Seruorum dei · Dilecto Askitillo militi · salutem et apostolicam benedictionem · Sacrosancta romana ecclesia deuotos et humiles filios ex assuete pietatis officio propensius diligere consueuit · et eos protectionis sue munimine tanquam pia mater · Est solita confouere · Quæcirca dilecte in domino fili sinceritatem tue deuotionis quam erga beatum Petrum et nos ipsos habere dinosceris attendentes · personam tuam cum bonis que impresentiarum iuste et canonicè possides · aut in futurum deo propitio rationabiliter poteris adipisci · sub beati Petri et nostram protectionem suscipimus · specialiter autem ea que Walterius de ridale frater tuus testamentum ante obitum suum faciens tibi noscitur reliquisse · uidelicet villas Wittunes et lilescleue · et cetera bona a quibuscunque iuste tibi collata · nos deuotioni tue auctoritate sedis apostolicæ integre confirmamus et presentis scripti patrocinio communimus · Statuentes ut si te in aliquo grauari presenseris · libere tibi liceat sedem apostolicam appellare · Nulli ergo omnino hominum fas sit personam tuam uel bona temere perturbare · seu hanc paginam nostre confirmationis infringere · Si quis . . . attemptare presumpserit · indignationem Omnipotentis dei et beatorum Petri et Pauli apostolorum incurrat · Datum Beneuenti vj Idus Aprilis.

Attached is a leaden Bulla of Adrian IV.

APPENDIX B.

Bull of Alexander III. to Anskitill de Ridale, Sauvigny, 18 May, 1165.

ALEXANDER episcopus seruus seruorum dei · Dilecto filio Anskitillo de ridale militi · salutem et apostolicam benedictionem · Justis petentium desideriis dignum est nos facilem prebere consensum · et uota que arationis tramite non discordant · effectu sunt prosequente complenda · Eapropter dilecte in domino fili tuis iustis postulationibus grato concurrentes assensu · ea que Walterius de ridale frater tuus testamentum in obitu suo faciens tibi noscitur reliquisse · uidelicet uillas Witunes · lilescleue · et Brahebi · et cetera bona a quibuscunque iuste tibi collata · Conuentionem quoque inter te et Huctredum sacerdotem super uilla de lillescliue mediante Karissimo in Christo filio nostro M illustri Scotthorum rege · de utriusque partis assensu rationabiliter factam et autentico scripto eiusdem regis firmatam · quem admodum in eodem scripto contineri dinoscitur · tibi et heredibus tuis · auctoritate apostolicæ sedis integre confirmamus · et presentis scripti patrocinio communimus · Statuentes ut nulli omnino hominum liceat hanc paginam nostre confirmationis infringere · uel ei aliquatenus contraire · Si quis autem hoc attemptare presumpserit · indignationem omnipotentis dei et beatorum Petri et Pauli apostolorum eius se nouereit incursum · Datum Siluiniaci xv. Kal. Junii.

Attached is a leaden Bulla of Alexander III.

APPENDIX C.

Bull of Alexander III. to Walter de Ridal, 10 May.

ALEXANDER episcopus seruus seruorum dei · Dilecto filio Walterio de Ridal · salutem et apostolicam benedictionem · Sacrosancta Romana ecclesia deuotos et humiles filios ex assuete pietatis officio propensiori cura consueuit diligere · et ne prauorum hominum molestiis agitentur · eos sue protectionis munimine tanquam pia mater est solita confouere · Eapropter dilecte in domino fili · deuotionem quam bone memorie · Anshetillus · pater tuus circa beatum Petrum et nos ipsos exhibuit · studiosius in memoriam reuocantes · personam tuam cum omnibus bonis que impresentiarum legitime possides · aut in futurum iustis modis prestante domino poteris adipisci · sub beati Petri et nostram protectionem suscipimus · Specialiter autem uillam de lillescliuē · et dimidiam langetune · et uillam de Witune · cum omnibus pertinentiis suis · uillam etiam de brahebi · quemadmodum eam pater et progenitores tui ab ecclesia . . . xtoldesham · tenuerunt · Conuentionem quoque inter huctredum sacerdotem et predictum patrem tuum super uilla de lillescliuē · rationabiliter factam · et a nobis confirmatam · deuotioni tue auctoritate apostolica confirmamus · et presentis scripti patrocinio communimus · Statuentes ut si te in aliquo presenseris · libere tibi ad sedem apostolicam appellare · Decernimus ergo ut nulli omnino hominum fas sit hanc nostre protectionis et confirmationis paginam infringere seu personam et bona tua temere perturbare · Si quis autem attemptare presumpserit · indignationem . . . nipotentis dei · et beatorum Petri et Pauli apostolorum eius se noverit incursum · . . . vj Idus Maii.

Attached is a leaden Bulla of Alexander III.