ROYAL CONFIRMATION OF THE FOUNDATION CHARTER OF SWEETHEART ABBEY.

The Monastery of Sweetheart, Dulce Cor, or New Abbey, was founded by Devorguilla, daughter and co-heiress of Alan Lord of Galloway. It was situated in the valley of the Nith, about seven miles from the Burgh of Dumfries, in the Deanery of Dumfries, Diocese of Glasgow, and Stewartry of Kirkcudbright. Devorguilla married John Baliol, whose name is perpetuated by Balliol College, Oxford, which was founded in 1268. John Baliol was great-grandson of Bernard Baliol, who built Bernard Castle, in the Bishopric of Durham, whose father Guy, a large landowner in Normandy, joined William the Conqueror and acquired great possessions in the North of England. Devorguilla's son, John Baliol, was the undoubted heir to the Crown of Scotland after the death of the Maid of Norway. He is known as the unfortunate King John of Scotland, a mere puppet in the hands of Edward I of England. John Baliol, Devorguilla's husband, died in 1269, and it was to his memory that she founded the Monastery, as its more usual name so eloquently testifies.

When Balliol, that was her lord
Spousit, as yow heard record
His soul send to his Creator
Or he was laid in sepulture
She gart opyne his body tyte
And gart take his heart out quite
With spicery right wele savourand
And of kind wele flavorand
That ilk heart, as men said
She balmyt and gart be laid
In a coffore of Ebore
That she gart be made therefore
Enamylit and perfectly dight
Locket and bunden with silver bright
She foundit into Galloway
Of Cistercians Order an Abbey
Dulce Cor, she gart thame all
That is Sweet Heart, that Abbey call
But now the men of Galloway
Call that steid New Abbey.

According to the *Chronicon de Lanercost*, Devorguilla died 21 January, 1290, at Bernard Castle, and was buried at Duquer (Dulce Cor).

The Monastery belonged to the Cistercian Order, and was, as were all Houses of this Order, dedicated to the Virgin Mary. It is usually said to have been founded in 1275, but, from the little known Charter that follows, it would seem to have been established at least two years earlier. From the Charter we also learn the fact that the monks were brought from Dundreynane, an Abbey in the near neighbourhood, said to have been founded by David I, King of Scots, and Fergus, Lord of Galloway.

The Charter, which appears to be as yet little known, is a con-

firmation granted in 1359 at Sweet Heart of what may be termed the foundation Charter of Sweet Heart, as granted by Devorguilla in 1273. This Charter is in the Laing Collection of Charters belonging to the Library of Edinburgh University. Apart from the special value of the Charter, it is of interest as enumerating among the pertinents of the various lands, trigilda, talliage, soccage, etc., words more familiar in Charters belonging to south of the Tweed than in those that hail from the north.

David Dei Gratia Rex Scottorum &c . . . . Sciatis nos inspexisse &c . . . . quondam cartam quondam Dervergille filie quondam Alani de Galwidia &c . . . . in hec verba.

In Nomine Sancte et Individue Trinitatis, universis Sancte matris ecclesie filiis presens scriptum visuris vel audituris Dervorgilla filia Alani de Galwidia, Salutem in Domino sempiternam, Noverit universitas vestra me in legitima viduitate mea dedisse concessisse et hac presenti carta confirmasse Deo et ecclesie Sancte Marie de Dulci Corde et Monachis ibidem Deo servientibus et in perpetuum servituris Cisterciensis Ordinis de Conventu de Dundraynane ad Abachiam construendam in honore Dei et Sancte Marie Virginis caritatis intuitu et pro animabus omnium Regum Scocie, et pro salute Domini mei Domini Alexandri presentis Regis Scocie et omnium predecessorum suorum et successorum et pro salute animarum Henrici Comitis, et David Comitis et Johannis Comitis et pro animabus omnium antecessorum et successorum suorum et pro animabus Fergusii de Galwidia, Uchtredi filii sui et Rolandi avi mei et Elene uxoris sue et Alani filii sui patris mei et Mergarete matris mee et pro animabus omnium antecessorum suorum et successorum, et pro anima Johannis de Baliolo domini mei et quondam spousi mei et pro anima Hugonis filii sui et mei, et pro anima Cicilie filie mee et pro salute mea et omnium antecessorum meorum et successorum et pro animabus omnium fidelium Christianorum in liberam, puram, et perpetuam elemosinam, totam terram meam de Louqrindelow et de Kirkpatrik Dorande, scilicet, terram de Louqrindelow per has divisas Sicut Polster ascendit . . . usque ad locum ubi Polstruson currit in Polster et per Polstruson ascendendo usque in quendam locum qui vocatur Drumgan Murcehy per unum syketum currentem juxta eundem locum versus partem orientalem ascendendo usque ad unum rivulum qui vocatur Polcormyle descendendo usque in lacum qui vocatur Louyfernane et de eodem lacu descendendo per unum rivulum qui vocatur Polcrofresk et exinde descendendo per eundem rivulum, usque ad rivulum qui vocatur Pollyhage et per eundem rivulum ascendendo usque in Locharthur et de Locharthur ascendendo per unum rivulum qui vocatur Polcageri usque ad unum fossatum qui est divisa inter terram Grangie de Kirkwynny et terram de Louqrindelow de eodem fossato ascendendo usque ad Suylofchus et exinde per moram de Crufell usque ad divisas de Prestoun in summitate ejusdem more sicut homines mei de Louqrindelow aliquo tempore uti consuescit et sic de summitate ejusdem more descendendo usque ad capud unius rivuli versus orientem qui vocatur Pollechan qui est divisa inter terram ecclesie de Kirkbene et terram de Louqrindelow et exinde

per eundem rivulum descendendo usque in Polleben et per Polben usque. . . . . Et terram de Kirkpatrik per has divisas, scilicet de Logan ascendendo per aquam de Urre usque ad divisas de Glasteres ad quendam locum qui vocatur Lyurehall per unum syketum qui vocatur Eskewene ascendendo usque capud Knokesteswy ex parte Australi et descendendo per eundem syketum usque ad rivulum qui vocatur Polhauchynhath et per idem Polhauchynhath, ascendendo usque ad terram Abbatis de Dergungall qui vocatur Stroneheylk et sic de Hauchynhach per unam vallem usque ad terram Abbatis de Dundreynane in tenemento de Kirkpatrik scilicet usque ad capud de Glenwestey et sic de capite de Glenwestey descendendo per divisas terre Abbatis de Dundreynane usque ad rivulum de Loumorchwane que est divisa inter terram Domini Eustachii de Turribus et terram de Kirkpatrik et sic descendendo per eundem rivulum usque Carrech inter terram de Culnesangan et terram de Spottys et exinde per divisas de Spottys et Culnesangane usque ad capud de Polcre et sic de capite de Polcre per divisas de Culnesangane et Culconnauchthy usque ad terram ecclesie de Kirkpatrik et ita per divisas inter terram ecclesie supradicte et Culconnauchthy usque ad divisas de Logan et sic per divisas de Logan et terre ecclesie memorate usque ad fontem in parte Australi ad locum veteris Grangie quondam Abathie de Dundreynane et sic a fonte predicto per divisas inter terram de Logan et terram de Kirkpatrik que vocatur Barmoffet et Dalcessok descendendo usque in aquam de Urre; Habendam et Tenendam Deo et ecclesie beate Marie de Dulcicorde et Monachis ibidem Deo servientibus et in perpetuum servituris, de me et heredibus meis in liberam puram et perpetuam elemosinam cum omnibus pertinenciis suis et rectis divisis in ecclesiis et ecclesiarum advocationibus capellarum, in boscis et planis, in pratis et pasturis in aquis dulcibus et salsis, in viis et semitis, in moris et marresiis, in salendinis et molendinis in sabulis applicationibus et wreche maris, in stagnis et vivariis, in rivis et lacubus in piscariis tam in aquis dulcibus quam in salsis, in grangiis et virgultis, in venationibus et in omnibus aliis pertinenciis et libertatibus, que ad predictas terras pertinent, bene et in pace, libere et quiete integre et honorifice de omnibus consuetudinibus et auxiliis assise et geldis occasionibus placitis et querelis et de Socchen et de supradicto servientum talliagiis soccagiis et de omnibus aliis serviciis et exactionibus secularibus prout Abachia de Dundreynan et Abachia de Glenloyse liberius quiecius plenius et honorificencius ab antecessoribus meis dantur et fundantur. Concedo etiam dictis monachis et presenti scripto confirmo pro me et heredibus meis et ubicunque in tota terra mea res suas furto sublatas invenerunt ipsi trigeldam de hiis qui commisit furtum habeant salvis michi et heredibus meis de malefactoribus justicia et judicio quod ad me pertinet. Et sciendum quod Ego et heredes mei totam predictam terram cum suis pertinenciis et libertatibus, sicut predictum est, contra omnes homines warantizabimus acquietabimus et in perpetuum defendemus. In cujus rei testimonium presens scriptum Sigilli mei munimine roboravi. Testibus Domino H. venerabili patre Candide Case episcopo. Briano Abbate de Dundreynane. Godfrido Abbate de Glenloyse. Alexandro Abbate de

Tungland. Johanne Abbate de Saulsete. Duncano priore de Whythirne. David priore de Insula. domino David Marescallo. Roberto Marescallo. Johanne Carliolo. Cane McGillolane. Johanne de Gramisard, militibus. Waltero de Twynhame. Bertramo de Kerdones. Michaele filio Durand. Willelmo de Moffet et aliis. Hanc Autem Abachiam fundavi in honore Dei et beate Marie Virginis, et omnium Sanctorum, quarto nonas Aprilis, anno ab incarnatione Domini M° CC Septingentesimo tertio. Quamquidem Cartam, &c, &c.

. . . . Apud dictum Monasterium de Dulce Corde. quinto die Maii. Anno Regni nostri tricesimo [1359].

The following list appears to contain the names of all the Abbots as yet known:—

Abbot John is witness of a charter by Thomas, son of Andrew de Kirkonevill in Galloway, of certain lands to the Abbey of Holm Cultram [Monasticon Anglicanum, v, 616]. The charter is undated, but among the other witnesses are Sir David de Thorthorald, who died in 1296, and Sir John de Geveliston, who appears on Ragman Roll in 1296. These enable us to put the date about 1295, and to probably identify this Abbot John with John, Abbot of Douzquer, who also appears on Ragman Roll, and whose seal attached to that Instrument bears "A monk with a crozier in his right hand, and his left on his breast," with the legend "S. Abbatis de Dulci Corde." Probably the same Abbot rules for the next few years, when various protections and licences are granted to the Monastery by Edward I.

Spotiswood gives us "Abbot Henry who died on his journey to Citeaux in 1219, and to him succeeded Ericus Magister Conversorum ejusdem domus." Spotiswood was, however, less indebted to fact than to his imagination, and by no stretch of our imagination can we accept as Abbots two men, one of whom died and the other was elected Abbot more than fifty years before the Abbey was founded. Thomas witnessed a charter by John, son and heir of Sir John the Grame, to Roger Kirkpatrick, Lord of Torthorald, 5 January, 1355-6 ["Drumlanrig Writs," Hist. MSS. xv, part viii]. Abbot Thomas got a safe conduct to enter England with three servants in 1404. Twenty-four years earlier a Thomas de Kircudbright, a monk of Sweet Heart, gets licence to enter England for the purpose of studying at Oxford [Rotuli Scotie]. Probably this Oxford student rose, in after days, to be this same Abbot Thomas.

About 1500, in a list of landowners and the number of armed men each could bring into the field, the Abbot of Sweet Heart is credited with a following of 141 men.

Abbot Herbert appears along with James, Abbot of Dundranane, as Commissioners of Pope Adrian VI as to the disposition of certain lands by the Abbot and Convent of Holywood, September 1523 [Drumlanrig Writs].

John Brown appears in 1547 and the following years, and under his sway the lands of the Monastery were rapidly alienated.

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