

Haswell History

Haswell

“Recollect, Miss Vere,” he replied, “that when, in your humanity, you asked me to interfere with your father in favour of Haswell and his ruined family”

..... “This man, young lady, was bred a Catholic, a sect which affords a thousand instances of those who have retired from power and affluence to voluntary privations more strict even than his.”

From: The Black Dwarf / Scott, Walter, Sir, 1771-1832

Research of early records: Google website ([ws. 1](#)), and other references, cited below.

While the dialect of Haswells of the North East of England can be traced to the Angles, the Saxon Haswells, arrived much later, and may have been colonists, transplanted by William II, Rufus, who was known to have introduced them to North of England, with his Norman/Flemish followers. The Saxons were known to follow the Flemish mercenaries, and the Haswells, it seems, were no exception: following David I into Scotland when he claimed the Scottish crown, with the help of the great Flemish families, who had outlived their usefulness, if not the stigma of all mercenaries; and again, in 1156, when Henry II expelled great numbers of Flemings; who had been brought, as stipendiaries (mercenaries), by king Stephen for his war against Henry's mother, the Empress Maud. Notwithstanding, the influence of David's wife; Queen Maud's, Flemish roots (her mother was Judith of Lens); and included the families of Balliol, Bruce, Comyn, Crawford, Douglas, Fleming, Graham, Lindsay, Rutherford, Seton, Stewart who all later inter-married to form the great dynasty, which perpetuated, or withstood, the 300 years war on the Borders, until the fall of the Stewarts; and as we shall see, the Haswell fortunes were to be inextricably bound to the Stewarts, until the reformation and the fall of Catholicism in Scotland; and so poignantly recorded by Sir Walter Scott. Those who stayed, in England, were absorbed by the juggernaut of the great Norman families e.g. the Nevilles. While much has been made of the Flemish migration into Scotland, with David I, it was “the Brus” who consolidated their power, when he seized the crown; prior to this, the power was still in the hands of the great Norman families e.g. Moreville, Fitzalan, Keiths, Engaine, Lundre, and Gifford.

This information has been gathered as a result of my frustration at not being able to get past my GGG parents; George Haswell; a master butcher, innkeeper and shipwright, who spent time in the debtors prison in 1835, and his second wife, Isabella Langton (nee Brown) of Sunderland, Co. Durham, in my quest for family history (please get it touch, using the “Contact Us” form, if you have a connection to the Haswells, regarding family history; or any of the variants of the Haswell name) - and so I thought I would begin at the other end, and find the earliest beginnings of the name Haswell (an Anglo Saxon name – variations of Hessewelle, which is the translation, in Latin, of the name of Haswell, Halswell, Haselwell or Heffewell, which we find in: various Charters/Rolls from the 12th, 13th and 14th century, of the Prior and Convent of Durham; and the Durham Liber Vitae). That said, it seems clear, from my journey through my family history, my ancestors were the progeny of the Haswells of Ryton, from the 16th century; and speculatively the Haswells of Satley/Haswell, Co. Durham, from the 13th century, who were in turn a sept of the Lambertons of Berwick from the 12th century, the ancestors of whom I have not been able to trace. The name of Haswell does not appear in the Bolden Buke (the Domesday Book of Durham), except where it is named on a map of Durham. The Bolden Buke, is a survey of the Bishops of Durham’s lands in the See of Durham, in 1183, by Bishop Hugh Pudsey: there is a stark contrast in the names appearing in lands of the Bishop, and those of the Prior and Convent, of Durham, in the their muniments; where the Haswell lands are those most frequently mentioned, of the Prior and Convents lands; which, upon reflection should not be surprising. Many of the names of those holding land-tenure on the Bishops lands, appear to be Viking/Danish (or Halfdanes), whereas those on Monastery lands, appear to be Anglo Saxon, including those with the name of Haswell (de Hessewelle); and the monks enmity, can be no surprise, given the devastation wreaked upon the Monasteries by the Viking/Danes, in earlier days, and the association of the Normans with the Vikings, and later the Norman invasion of England. (While little is mentioned in English history – perhaps, the Danes may be forgiven for their retaliation, for the St. Brice’s Day massacre, perpetrated on them, by king Ethelred the Unready, and the subsequent ‘Danegeld’ extracted from Ethelred; with parsimonious contributions by the monks, who had perhaps suffered most at the hands of the Danes – perhaps, because they were so rich). The Prosopography of Anglo Saxon England, which is a comprehensive biographical register of recorded inhabitants of Anglo-Saxon England (c.450-1066), does not record any of the names of Haswell, or its variations. This may lead us to conclude that the Saxon name, of Haswell, came to England later in the Saxon period, rather than earlier, perhaps following the conquest of the Auld 'old' Saxons (as the early English chroniclers called them), including Hessi the leader of the Eastphalians, at the end of the 8th century, by Charlamagne - certainly not as early as the Angles, or the Early Saxon period, but before the Viking/Danes invasions (which does not preclude Hesse being a Brigantic name, however, there does not appear to be any early evidence of it, in place names in England or Scotland). The Saxon, Hew Hassa, came to Scotland, about 730, marrying Germunda Dervise, heiress of Glenbervy, in the parish of Fordun, Mearns; although the male line of this family appears to have become extinct, and the female line, Helen Hassa married into the Oliphant family. We know, from the work of Professor Rosemary Cramp, of the Saxon influence of Northumbria, in Scotland, at that period - ref: “The Corpus of Anglo Saxon Stone Sculpture”; “When in 716 Nechtan, king of the Picts, sent to Northumbria for builders to construct for him a church in the Roman manner, it was to a monastery — Monkwearmouth /Jarrow — that he wrote”. The period between c. 710 and c. 740 saw the ecclesiastical supremacy of the English church over its Celtic neighbours (Cuthbert who had been trained as a Culdee at Melrose had

converted to Rome, and while his influence was felt by the Picts, accounting for the supremacy of the English church, the defeat of king Ecgfrith of Northumbria, by the Picts, and their installation of Aldfrith, as the new king of Northumbria, would mean the Picts held the political supremacy: Aldfrith was a half-brother to Ecgfrith, and had been exiled in Ireland, and later Iona, by him; where he became a pupil of St. Adomnan, who became the Pictish advocate of the church of Rome; although, like St. Cuthbert, his conversion came very late in his life: St. Adomnan and Aldfrith were highly regarded by Bede), but it was also a period during which the artistic traditions of the two races could interpenetrate". Note: by "construct for him a church in the Roman manner" is meant the church of Rome: the Picts having been influenced towards Rome, by Adomnan, Abbot of Iona; and through him, by Ceolfrid, Abbot of Jarrow (Girwy): Adomnan did not have the support, in Iona, by the Culdees there, for his support of Rome, (a simmering feud had begun after the synod of Maghlene, about 631, culminating in an exchange between bishop Cumméne, of Clonfert (died, 662), and abbot Ségéne, of Iona (died, 652), over the dating of Easter), Iona was the last hold-out in its contrary beliefs, against those of Rome, when, finally, Nechtan expelled the monks from beyond the Grampian Mountains, in 716 (significantly the material from the 'Iona Chronical', breaks at this point, presumably having been taken by those monks returning to Ireland, in the period following the death of Adomnan, and their expulsion by Nechtan, when it finds its way into the 'Chronical of Ireland', ref. From Pictland to Alba: Scotland, Alex Woolf; although Jamieson in his 'Historical Account of the Culdees of Iona' suggests that while a number of the monks went into retirement, including: Curitanus, who went to Rosmarkie; and Abbot 'Haselachii', perhaps going to Fordun (he was probably from the monastery at Haselac, Alsace, adding Hii (Iona) upon becoming Abbot there): Adomnan, died in 704, having visited with Ceolfrid, at Jarrow, on at least three occasions, prior to his death; and while Nechtan did not become king of the Picts until 706, we must accept that Adomnan's influence with Nechtan, persuaded him to follow the church of Rome, prior to his becoming king; and that Nechtan found a new centre for Adomnan's Romish church, in Fortriu, at the centre of Pictland territory, when he became king? We can only speculate that: Abbot Haselachii (Hii is the gaelic name of Iona, and Hase is a Germanic or Brigantic name) did not come from Ireland, with Adomnan; and/or that, perhaps, Hew Hassa, was a Saxon, and part of the migration, to undertake the building of the new church, perhaps in the parish of Fordun, Mearns, over the old wood church, which was dedicated to Palladius (Palladius was sent by pope Celestine in the 5th century, and was reportedly buried there, in the stone crypt, beneath the church – similar, although much smaller, to the crypt beneath St. Paul's, Jarrow): however, it seems clear that the name Hesse, has its beginnings in Briton about this time, becoming the root of many variations in name. The Pictish Kingdom of Foirriu was based around the lower Tay, beyond Mearns, it was said in the records in A. U. 693 (Annals of Ulster). There is much confusion regarding St. Boniface of Rosmarkie: he is likely Curitanus, who became Abbot, and later, Bishop of Rosmarkie, becoming the 'local' Saint, St. Boniface; having, earlier been at Iona, under St. Adomnan, attending the Synod of Birr, as Bishop under Adomnan: Rosmarkie is frequently given as a site for one of Nechtan's Stone Churches, as St. Peter's of Rosmarkie, but ancient stone coffins found there, and thought to hold the bones of Curitanus (St. Boniface), being described as of crude workmanship, and so not the standard of Franks; also, it was probably not under the invocation of St. Peter until the reign of David I, who dedicated it then, for his mother, St. Margaret; leading us to discount this site as one of Nechtan's stone churches, in the Roman manner. The Franks, having defeated the Saxon tribes of Germany, converted them to Christianity: the Anglo-Saxon monk, Willibrord, under the

protection of Charles Martel, king of the Franks, spread the gospel there, in the late 7th century and the early part of the 8th century. The Frankish influence: in the building of stone churches and monasteries in the Roman manner, is evident in the building of the twin stone monasteries of: St. Peter's, Monkwearmouth, and St. Paul's, Jarrow – the birth place, of the venerable Bede, where he lived, and wrote, as a monk, under the early tutelage of Abbot Ceolfrid; and the writing of elaborate scripts, which became the standard for writing and copying ancient manuscripts, in Anglo-Saxon England; credited to the 'Calligrapher of the Gospels of Echternach', who was the oldest member of the Lindisfarne Scriptorium (Willibrord founded and was Abbot of Echternach, where he was joined, later (716), in the Frankish territories, by Winfrid). Winfrid, later St. Boniface (ref: Landscapes of Conversion in Eighth Century Hestia, John-Henry Wilson Clay, PhD thesis, York, 2008), went on to spread the Anglo-Saxon religious culture in Hestia, Germany from 721 to 754, corresponding with his mentor Daniel, bishop of Winchester, and Nothhelm, bishop of Canterbury, both correspondents of Ceolfrid, and Bede, at Jarrow (ref: Kings and Kingdoms of Early Anglo-Saxon England by Dr Barbara Yorke); and while his greatest influence was as a missionary, in Germany: Winfrid perhaps having recognized the failure of Wilfrid's direct attempt to usurp the power of St. Cuthbert's cult, in Durham, nevertheless could not resist the temptation to use his influence, through his mentor, Daniel, of his circulation of the mass-set for St. Cuthbert after Cuthbert's elevation in 698 (ref: "The Durham Ritual" MS. A.IV.19 Alicia Correa, PhD thesis 1988, St. Andrews). Ceolfrid was to become the first Abbot of St. Paul's, Jarrow, and Willibrord must have sent to Ceolfrid, and others: the master craftsmen to build those stone monasteries (and later used by Nechtan to build his monasteries, speculatively, one in Fordun, Mearns, on the site of St. Palladius' Chapel); and those artisans skilled in the copying of scripts and books, for which Bede was to become famed; those skills later to be seen in the legendary calligraphy of the Lindisfarne Gospels. I cannot help but think that it was at this time that the name of Hesse, whose lands bordered on those of the Auld Saxons, in Germany, who were still pagans, that the Hessians having been converted to Christianity by Winfrid, were integrated into Anglo-Saxon England, becoming Hessewelle, or one of many variations in spelling.

The Saxon lands, including those of the Haswells, in England: in Hampshire, Cheshire, Lancashire, Cumberland and, of course, Durham (or Wessex, Mercia, Cumbria, Bernicia and Deira as they were known then); were then taken by the Vikings/Danes and finally by the Flemish/Normans. While the Viking/Danes married into the Saxon House of Wessex when: Horda Canute (Knutr I) Sigurdsson married Elgiva (Aethelgiva) daughter of Alfred the Great; and in another political marriage Athelstan gave his sister, and Alfred's granddaughter, Edith (Eadgyth) to Sitric, king of Northumbria; they were, subsequently, driven north, allying themselves with the Scots who held Northumbria and Cumbria, which was ceded to Malcolm I of Scotland by Edmund I (Athelstan's brother and Grandson of Alfred) in 945: perhaps accounting for the expansion of the Haswell lands, following the Viking/Danes, from Wessex and Mercia to Northumbria (i.e. north of the Humber) and Cumbria. When Malcolm III (Canmore or Ceanmohr) invaded England in 1070, and ravaged Durham, he carried off so many prisoners, that for years after, English slaves were found in every hamlet in Scotland; including, no doubt, families of Haswell, whose name can be found on both sides of the border for the last millennia.

I wish to share this with all of you who have been so generous in sharing your family history with me - and while I have not been able to connect my family with any of yours, or, in fact, any of the following - I hope you will find this information of interest.

I was fortunate, when I began a few years ago, to have come across, by serendipity, the use of an 'f' to represent 's' while doing some research on another branch of the family "Sessford" which I also found under the name "Sefsord". As with any research using computers, because of the necessity of having the exact spelling, there is a need to consider variations of spelling and so I googled Heffewell, with the result: Heffewell, William de (del compte de Rokefburgh: **SIGNATORIES IN THE RAGMAN ROLLS OF 1296** - his seal is a lion rampant on a rose; as is Robert de la Chaumbre, Escheator of Northumberland - both William and Robert's family intermarried and had estates in Satley, Co. Durham; and of significance, I think, is the Scottish/Flemish/Hesse Rampant Lion, including the arms of Hassa of Glenbervie) - In the 13th century the letter 'f' was used to represent the letter 's' and that convention has been left in these names - (I found 'f' - called the 'long S' - still being used as a variation of the name Sessford in the 19th century, when the letter was dropped from the alphabet). William of Haswell, in Durham, and Eddilshead, Scotland, was also mentioned in the Pipe Rolls, of 1280 and 1293/94, as being the cellarer for, the Cistercian, Newbattle Abbey (see website for definition of Cellarer: see website ([ws. 2](#)): while his brother Ricardo de Heffewell is a monk at Newbattle: see "Registrum Sancte Marie de Neubotle" published by, The Bannatyne Club; and edited by Cosmo Innes: another brother John is a lawyer in Roxburgh; we later see a Thomas de Hessewell as servitor of Archibald, 4rd Earl Douglas, in 1408, (of note: George Rutherford was squire to the Earl; the Rutherford, Lamberton, Haswell and Flemish connections dating from David I) and would seem to be the same Thomas Haswell (Hessewell) who was Serjeant of the Burgh of Edinburgh, in 1433 when Archibald, 5th Earl Douglas was Regent of Scotland for the young James II Stewart (James II was to witness the beheading of Archibald's sons William and David at the infamous 'Black Dinner' on November 24, 1440, and to later attainder the Earls "Black" Douglas, ending their dynasty, with the stabbing death of William, 8th Earl Douglas in 1451): Henry de Hesswell, perhaps Thomas' son, is Burgess of Edinburgh in 1492: and a Robert de Hesswell, holding lands in the Barony of Barr, Ayr, is granted certain lands in the sheriffdom of Peebles in the reign of Robert III of Scotland (reigned 1390 – 1409); which he passes on to his heirs John and Patrick; and is perhaps father to Thomas; although, the timing of the loss of the lands of Haswell in Durham, to Ralph de Neville in 1397, may be significant, and lead us to investigate a connection to the family of Sir Thomas de Hessewelle of Durham, Master of Sherburn Hospital. While there are, now, a number of Haswell families in Durham, all with significant histories, it is about the time of Sir Thomas de Hessewelle, where we begin to see a divide between these various families, with those having a more mercantile side, developing in the city of Durham – known as Heswellplace; Bakers, Masons and property owners, with names more familiar than the latin 'de Hessewelle', viz. Heswell, and descended from an early side of the family, who were Stewards and Pages to the Priory of Durham. William of Haswell and his wife Elen, of Kirkby Wiske, Yorkshire, quitclaim lands in Edmundbyers, in the city of Durham, which were, formerly, Thomas Haswell the sergeant's in the village (the substantial family of Haswells in Yorkshire: Foston by Malton, Hinderskelf, Hutton Rudby, Guisbrough, Helmsley, Stokesley after this time, cannot be traced, with any certainty, to this family, and while it seems to follow the naming convention, this could equally apply to the migration, to Yorkshire, of Catholic families, following the Dissolution, with

reversals during: the Civil War; the Restoration of the Monarchy; and the arrival of the Methodist preacher John Wesley – with John Partis Haswell moving to Yorkshire, and bringing the Wesleyan ministry back to the North East, in North Shields; his son Francis Robert Newton Haswell, another scion of the Haswells there, following William Haswell lecturer at Christ Church, Church of England, and Thomas Haswell, headmaster of the Royal Jubilee School and Choir Master at Christ Church: and, while all of different families, from county Durham, they are, in all probability, descendants of one family viz. the de Hessewelles, of Haswell in Co. Durham). John Haswell passes the lands in Peebles on to his heir David in 1519; and I think we can conclude this line is the David (aka Andro) Haswell who in 1585 becomes linked with the infamous Tweedie family; who were, in turn, involved with the murder of David Rizzio (Mary Queen of Scots, music teacher). It is only conjecture, however, that the James Haswell, who becomes Abbot of Newbattle in 1529 (see later notes), and perhaps sister Annabella, a relict in Edinburgh in 1543, is of the Jedburgh Haswells, rather than the Peebles Haswells (who were associated with the Tweedys', opposing Mary); and is perhaps Thomas', given Abbot James' support for the Queen, and his association with St. Margaret's Chapel, Edinburgh; and while it seems highly probable, it remains to find the connection of these Haswell/ Hessewelles to the considerable Haswell family of Jedburgh (John Haswell was laird of Crailing, Jedburgh and Sheriff of Roxburgh Scotland, in 1607), for which we can find continuous records from about 1600; and who continued to use the given name of James; whereas the name of Patrick is a name consistently used by the Haswells of Fife; and David by the Haswells of Ayr, following perhaps the Peebles line. See "The Surnames of Scotland, their origin, meaning and history" by George Fraser Black. The association between the Peebles and Jedburgh Haswells is fairly conclusive: I think we may be sure they were the progeny of William de Hessewelle and his wives; Dulcia, and Johanna of Yolton, of Satley, near Lanchester, Co. Durham, and Eddilshead, Jedburgh, Scotland, in the 13th century. Later, William Haswell, the son of Robert of the Manor of Scraling, Peebles, had his lands in Jedburgh confiscated by Richard II, for conspiring with the Kings enemies; however, in 1436 the barony of Broundoun, Jedburgh (also known as Eddilshead and Efingshop) was again in the hands of Robert. These lands would appear to have been held by the Haswells, until 1492, when James IV gives them to James Rutherford, ancestor to the Rutherfords, of Hunthill (Note. Rutherfords were earlier the Flemish styled 'de Rodirforde (Ridefort) or Riddlesford, in Ireland). The Rutherford lands became the property of James Stewart of Traquair, through marriage to Catherine Rutherford; although by 1615 the lands are again in the hands of the Rutherfords. While Phillip Rutherford had married the daughter of Sir Walter Kerr of Cessford, warden of the middle marches, the succession of the lands are disputed, Kerr and Traquair being friends, and enemies of the Rutherfords (as were the Haswells); although in 1616 Richard Rutherford had married into the powerful 'Border Reiver' family, the Eliotts (as did the Haswells), and peace came to the borders, if somewhat slowly, when Richard subscribed to a bond, to the King, at Kelso, to keep good rule on borders; but certainly by the time of the 'Restoration' of the monarchy; Charles II, and his younger brother James VII. The substantial family of Haswell in Ayr, were in all probability are descended from the Haswells of borders, many of whom still reside there: the Donaldson Haswell descendants, were ships Masters, trading from Ballantrae to Ireland, and eventually worldwide, immigrated to Australia. A number of other Haswell families emigrated from Ayr, to both Australia and New Zealand.

Professor MacGregor discusses one family of Roxburgh: see website: [\(ws. 3\)](#) N.B. if any of these websites are not available anymore - you can usually find them in the archives: see website: [\(ws.4\)](#): enter by copying and pasting the URL, into the 'waybackmachine' box and click on "take me back"; and select the most recent: William de Hessewelle "Comte de Roxburgh" (or Heffewell as we see in the Ragman Rolls), and not the topographical, Roxburgh: while Professor MacGregor states that the name of Roxburgh became lost with the scourge of the plague, in Scotland, around 1360, the numerous families "Compte de Roxburgh" in the Ragman Rolls in 1296, may account for a diluence of the name Roxburgh, of which the Haswells were only one, but were a known sept of the Lambertons of Berwick [\(fn. 1\)](#): and appear to be a hereditary ecclesiastical and monastical family, at least until the reformation. Recent work by Beryl Platts [\(ws. 5\)](#) on the, flemish, Lindsey (Limesi) family, suggests that the lands of the Lambertons, in Berwick, may have been taken by them, as part of the fortunes of war, in their support of the David I [\(fn.1a\)](#). Lambyn Asa, I propose, was a Culdee, who held lands in Draffane and Ardach, of the prior of Kelso, which had been the lands of the Strathclyde Britons, (Strathclyde Britons being adherents of the Culdees); his descendants are later given Lambie's Land, in Lethan (Lambielethan), in the burgh of St. Andrews, which had been given to the Culdees, by the Bishop of St. Andrews, when their lands in Ayr are taken by the Bishop of Glasgow, and given to the flemish, Douglas'; other lands of Lambin's son, James of Loudon, on the death of his son, Andrew, become those of the, flemish, Sir Reginald Crawford, on his marriage to Lambin's granddaughter, Margaret of Loudon as her tocher. Many of Lambin's descendants, of his other son, Lambin, later, became Burgess' of St. Andrews. The cause of much confusion, is that Eustacious of Ardach, however, was a Fleming, and his descendants; son, William of Ardach, also held the lands of Ardach, which later, became part of the flemish, Rutherfords, lands, through marriage; viz. Robert the Fleming, of Robertson, Lambrochton, in Kilmaur, Ayr; and which later became part of the Cunningham's lands. Lambeden, Greenlaw, lands in Berwick are the lands of William de Greenlaw (conflict; if William fitz Patric is descendant of the Earls of Dunbar or Raby), in 1147, although by 1240, the lands are held by John de Stivelyn, of Stirling. The lands of Lamberton, Berwick, are those of William de Lamberton (aka Lambekin) – note: Lambekin's family appear to have strong links with the Bishops' Foliot; Gilbert, and Robert: Johannes fitz Lambekin, was attorney to Robert Foliot, regarding Richard Stongbow's property, in Ireland, while Lambekin fitz William (speculatively William of Naas, whose family "Windsor" were Keepers of "the Conqueror's" Forests of Windsor – Walter de Windsor accompanied William I 'the Lion', king of Scotland, Earl of Huntingdon, to Huntingdon and was witness to several of the kings charters): Croc, who was "the Conqueror's" huntsman, in the forests, was ancestor to the Foliot family; A descendant, Robert de Croc, married into the family of the Earls of Dunbar; and so we have another link to the Lamberton family: William fitz Lambekin's mother was Matilda of Kingston, who was his ward, with Robert Foliot, Lord of the Manor, of property in Bickmarsh, Warwickshire while in his minority: Lambekin fitz William was sergeant of King John's castle in Limerick (note: St. Ailred of Rievaulx early in his career had been educated with king David I, becoming his Steward; and was a confidant of Bishop Gilbert Foliot). Ailred was descended from: Hunred (Unred) one of the bearers of St. Cuthberts coffin, known as the haliwerfolc, from Lindisfarne to Chester-le-Street (one of a core of bishops, seven men and a dean, known as the Cuthbertine Church); Hunred as a member of the Cuthbertine Church (Cuthbert had been Prior of Hexham), was rewarded with the position of Provost of Hexham Abbey (his descendants Eadwulf and Eadred I had been, perhaps, High Reeves of Bamburgh, as it would appear to be more than a

mere co-incidence of names and timing); following the tradition of the Culdees, of patrimony (Cuthbert received his training as a Culdee, at Melrose Abbey, entering in 651, only converting to Rome at the Synod of Whitby in 664, with Abbot Eata): Hunreds descendants held the patrimony as Provosts of Hexham Abbey, and according to Raine, continuing there until the eleventh century, when the Bishop of Durham, William de Carilepho, applied to the Pope to have all the secular clergy of the church of Durham, become monastical; Kolawis, was a descendant of Hunred, and as her husband, Alfred of Westou, Jarrow held that patrimony – although, Alfred seems to have transitioned well from Hexham, becoming a canon at Durham (he was accused, by some, of stealing the bones of local saints from surrounding monasteries, and taking them, with him, to Durham – although Hutchinson in his “History and Antiquities of the Palatine of Durham...”, describes him as a man of severe virtue and religious austerity, and that his moving of the bones to Durham, as being pious works – whatever his motives, he most definitely became the man of Eadmund, Bishop of Durham from 1021 - 1041). Through his marriage to Kolawis, their descendants had held the patrimony of Archdeacon of Hexham: their son, Eilaf I, became Clerk and treasurer at Durham, and their grandson, Eilaf II, a tenant and benefactor of Durham, later moving his family back to its roots in Hexham; yet another branch of the family becoming Sheriff of Hownam/Crailing, Roxburgh, having married into the family of the Earls of Dunbar. Durham’s association with Hexham, however, was damaged after the conquest, when the Cuthbertine community of Hexham sort the protection of the Archbishop of York, when the secular canons of the Cuthbertine Community were evicted from Durham by Bishop William de St Calais, in 1083, as reported in Symeon’s *Historia* (although Aird tells us that the list of names of the members of the Convent, would suggest that the members of St. Cuthberts church joined the Benedictine Convent over a 30 year period, from 1083, and that Symeon’s “description of the disruption in the ecclesiastical establishment at Durham was exaggerated”; bearing in mind that many of the Benedictines were of Saxon extraction: Symeon was one of Prior Aldwin’s clerks; Aldwin was a Benedictine from Winchcombe, who had come north to Newcastle, but was given Jarrow and Wearmouth, by Bishop Walcher, before becoming Prior at Melrose, and returning to Jarrow/Wearmouth at Walcher’s insistence: following Walcher’s murder, his replacement, William de St. Calais was able to refound his Cathedral as a monastery, in 1083, and he drew the necessary 23 monks from Jarrow and Wearmouth, with Aldwin as its Prior). The archbishop of York, in return, persuaded the community to allow the Augustinian canons to reform the priory at Hexham, which was completed by 1138 (ref. Alexandra Luff PhD thesis, 2001, Durham). Strangely, St. Ailred of Rievaulx, whose ancestors, arguably, were the backbone of the Cuthbertine Community, at Hexham, openly promoted the cult of St. Wilfrid, of Hexham, over the cult of St. Cuthbert (ref; Luff), and yet contributed to Reginald of Durham’s collection of St. Cuthbert’s miracles; Wilfrid had been openly hostile to Cuthbert, and was only allowed to return as bishop of Hexham, after Cuthbert’s death. While Durham was to lose control of Carlisle, Hexham and Tynemouth in the war of the cults of the ancient Anglo Saxon Saints, of the North East of England, they must assuredly held onto to the cult of St. Cuthbert. When the Augustinians, promoted by the bishop of York, later encroached too closely on the Benedictine territory of Durham, at Baxterwood, and a grange at Haswell, the Benedictines, of Durham, had them removed. We should consider Alfred of Westou to be a descendant Alfred son of Brihtwulf, who along with: Abbot Aedred (aka Eadred Lulisc) of Carlisle (who had been one of the Haliwerfolc, and was considered head of the Cuthbertine church, having persuaded the Danes to proclaim Guthred as their King, who in his gratitude granted the lands between Tyne and Wear,

to him, so that he translated from Carlisle (Caer Luel) to Chester-le-Street, ref. The History of Northumberland, by C.J. Bates); and Abbot Tilred of Heversham (another member of the Cuthbertine church, who succeeded as Bishop of Lindisfarne in 915, following the death of bishop Cutheard): all had fled the Norse invasion of Cumbria, and were given the protection of the Bishop of Lindisfarne, and by extension, Chester-le-Street as part of his See. Alfred leasing a large number of villages in St. Cuthbert's diocese, in Durham (some 17 000 acres according to Johnson South's calculations: note. Johnson South, in his *Historia de Sancto Cuthberto*, says our curiosity should be aroused by the parallels of Eadred, son of king Ricsig, of Bamburgh, and Alfred son of Brihtwulf, High Reeve of Bamburgh: both dying at the Battle of Corbridge in the year 918, but Eadred's lands, held of Cuthbert, are given to his brothers Esbrid and Earl Elstan, by Earl Ragnall, following his victory at Corbridge) – including, I would suggest, Westou (note. Greenwell tells us in the “Survey of the Prior and Convent of Durham estates”, that Westou (Westoe) was an appendage of Jarrow (on the west side of a tributary, to the River Tyne, when its mouth was a delta), and that Shields was part of the Prior and Convents lands of Westoe; although earlier, in a charter dated 1154, Henry I had granted to the Bishop of Durham, all the liberties and possessions of Jarrow, with the church and fisheries of the Tyne: Shields (North and South) had developed, despite the efforts of the merchants of Newcastle, and by 1565 South Shields, distinct from Jarrow and Westoe, had become a substantial fishing town, governed by the Dean and Chapter of Durham, which had replaced the Prior and Convent of Durham, following the dissolution): Alfred of Westou as a descendant of Alfred son of Brihtwulf, could, equally, explain the patrimony of Alfred of Westoe's family: while answering the question of the wealth, power and influence of Alfred, with bishop Cutheard, as son/heir of Brihtwulf, probably the Brihtwulf (Bertwulf), high reeve, who died fighting the Danes, at York, in 867; Alfred, becoming the ‘fidelis’, protector, of the Cuthbertine Church, fighting for the Northumbrians, and dying at the battle of Corbridge, in 918. If we continue the concept of alliteration of Brihtwulf, high reeve, and consider Beornhæth, to be kin to Queen Iurminburg, of Mercia/Kent, and was high reeve to her husband, king Ecgrith, and led the kings forces to victory, in 671, against the Picts, soon after the death of Ecgrith's father, king Oswiu, in 670: Beornhæth was sub-king of the southern Picts, until his death in the ill-fated battle against the northern Picts, in 685, dying with Ecgrith: following this, seeming, alliteration of names, with those of the house of Mercia/Kent: Beornhæth's son, Berhtred, who caused such devastation, when he was sent by king Ecgrith to Ireland, in 684, raising the ire of Bede, dying in a battle with the Picts, in 698; and Beornhæth's grandson, Berhtfrith, who was the subject of Bede's criticism for his polity in support of the kings who came to power following Ecgrith's death. Possibly, Alfred, son of Brihtwulf (continuing the concept of the alliteration of names), was a descendant, of the house of Queen Iurminburg (variant, Eormenburg): Iurminburg, was perhaps the witness to a charter of Abbe, Abbess of Minster-at-Thanet, in which Iurminburg was named as an Abbess (Abbe, confusingly, has been said to have been consistently misnamed as Eormenburg, and therefore we must consider that it was in fact Abbe's sister who was Queen Iurminburg, and died, in 699): whether Ecgrith's 2nd wife, Queen Iurminburg, was the same Iurminburg, the Abbess, and sister to Abbess Abbe, is a moot point; and while Annie Whitehead discounts Queen Iurminburg being connected to Mercia, in her “Mercia: The Rise and Fall of a Kingdom”, while Eddius Stephanus, Stephen of Rippon, in his ‘Life of Bishop Wilfrid’, says she was the sister of Centwine's, king of the West Saxons, Queen; and after the death of her husband king Ecgrith, Stephen describes her as a “Lamb of God” and a “perfect Abbess”. Queen Iurminburg had taken the veil, in a monastery in Carlisle

(aka Caer Luel), after her husband Ecgfrith, King of Northumbria, died in a battle with the Picts, in 685. Queen Iurminburg had been opposed by Wilfrid, but supported by Cuthbert, who visited with her in Carlisle, as Bishop of his Diocese, while also visiting with his old friend, the hermit, Herbert of Derwentwater, until his death in 687; Carlisle was part of Cuthbert's See of Lindisfarne: while nowhere is there made much of Cuthbert's support of the royal houses in the pursuit of Sainthood - Bede is silent on the matter, although he sails close to it, in his letter of admonition, to Bishop Egbert of York, in his criticism of those he calls prefects, of the King, of furnishing themselves with monasteries, seemingly, following the practice of kings and queens, but which perhaps tipped the scales for Bede: Cuthbert, however, seems to be following the Culdee tradition of patrimony, though, having trained as a Culdee at Melrose; although he, later, supported Rome at the Synod of Whitby, while we accept that the Synod had been more about the date of Easter, and the tonsure. (Gardner, PhD thesis Durham 1992, develops the idea that diocese of Carlisle was the main center of the Brythonic Rheged). Perhaps Queen Iurminburg, and her sister, the Abbess in Carlisle, were of the royal house of Rheged, and not the Iurminburg, sister of Abbess Abbe, of the house of Mercia/Kent, which Annie Whitehead discounts: perhaps Iurminburg and her sister the Abbess of Carlisle, had set out to compete with her predecessor, her husband's 1st wife, Queen Aethelthryth, and others of the royal houses of Kent, to create another dynasty, of Abbess' and Saints', for the royal houses of Rheged (note. the first wife of Iurminburg's father-in-law, Oswiu, was, Rheinmellt, of the royal house of Rheged). Queen Iurminburg's sister; although, more probably her sister-in-law, Ælflæd, sister of her husband king Ecgfrith, later became joint Abbess of Whitby, with her mother, Eanflæd (step-mother of Ecgfrith), and eventually, the sole Abbess there, until her death in 714, was earlier the Abbess in Carlisle, when Queen Iurminburg took the veil there, in 685, and surely Iurminburg, becoming Abbess there, herself, when Ælflæd translated to Whitby. This was the cause of much of Iurminburg's enmity with bishop Wilfrid, who was critical of the pursuit of Sainthood by Kings and Queens, and in particular Queen Iurminburg, in the founding of new monasteries, as a road to Sainthood (Note. Cuthbert has been made Bishop of Lindisfarne, in the year 684, by Archbishop Theobald of York, which included Carlisle, having been given the land in Carlisle by king Ecgfrith ref: Sally Crumplin "Rewriting History in the Cult of St Cuthbert"); and yet Wilfrid had supported Ecgfrith's first wife, Aethelthryth, who received the veil at the hands of Wilfrid, leaving her husband, Ecgfrith, and became the Abbess of Ely, in the fens (Aethelthryth's first husband, Tondberht, and been king in Gyrwas – the fens; which along with Lindsey was under the control of the Mercians, although Ecgfrith's father, Oswiu, had, for a period, taken control of Mercia: under Ecgfrith, Lindsey was made part of the Northumbrian Episcopal diocese, by Theodore, Archbishop of Canterbury. Notably Gyrwe is also the name of Jarrow, perhaps so called when Aethelthryth's second husband, king Ecgfrith gave the lands of Gyrwe or Jarrow, to the monks there – which explains Bede of Jarrow's praise for Ecgfrith, while avoiding the obvious schism between cult of St. Cuthbert and St. Wilfrid): this was the initial cause of the difficulties between king Ecgfrith and Wilfrid. Iurminburg was said to have removed a pectoral cross from Wilfrid's neck, on his imprisonment, rumoured to have belonged to Cuthbert. Iurminburg had Wilfrid banished from Northumbria, by her husband, Ecgfrith, the King, after he was released, at, Ecgfrith's step-mother, Eanflæd's insistence, from the prison in Dunbar, where he had been held by Ecgfriths reeve, Beornhæth, before fleeing to Wessex – although, Wilfrid was to regain his bishopric of Hexham, in 705 until his death in 710; when his supporter Osred, became King of Northumbria, after the death of Iurminburg, in 699 (Osred was the son of Aldfrith, the exiled half-brother of Ecgfrith, who became King after Ecgfrith, in

685). While Hunreds family must have been a secular clergy, probably culdees, to attach itself to the Cuthbertine church (Cuthbert was prior of Hexham in 684, before becoming Bishop of Lindisfarne), they must have been Ald Saxons, or perhaps even of the earlier Angles (but not early Brythons, who had long since moved into the Northumbrian hills, where, interestingly, the local dialect is associated with the Brythonic (Brigantic) lilt, called the ‘Northumbrian burr’ – although, interestingly, it can, also, still be heard in Leinster, Ireland). William Aird suggests that the translation of Cuthbert’s body from Lindisfarne, was to protect it from Wilfrid, for the Cuthbertine church, and its cult, and not from the invasions of the Vikings: he further suggests that Cuthbert’s final translation to Durham was not, in-fact, to protect the body of Cuthbert from the Scandinavians, but, rather, part of bishop Aldhun’s contract with Earl Uchtred of Bamburgh, to translate his See from Lindisfarne, at Chester-le-Street, and to build the church at Durham, in 995, for his daughter’s marriage to the Earl. Bishop Aldhun, was the last Bishop of Chester-le-Street (990-995). It was his predecessor, bishop Ælfsige at Chester-le-Street (968-990), who commissioned Aldred the Scribe (aka Aldred the Glossator) the task of transcribing the Lindisfarne Gospels latin texts into Old English, while Aldred was priest and later provost of the community of St Cuthbert at Chester-le-Street, about the year 970.

The lands in Hownam/Crailing, Roxburgh later came into the hands of the Oliphant family, progeny of Helen Hassa, and coincidentally, or not, the lands in Crailing subsequently came into the hands of the family of ‘de Hessewelle’: Robert Foliot (ancestor to the later Bishop Robert Foliot, and probably Bishop Gilbert Foliot), was the Steward, of Huntingdon, to both David I, later king of Scotland and Henry, Earls of Huntingdon (it would seem, all of these families connect to the, hereditary, house of Huntingdon, Earls of Northumbria - or more strictly, to the, Flemish, Duchess of Huntingdon, Judith of Lens, wife of Waltheof, Earl of Northumbria, and her progeny – all being servitors of that house; remembering that the rampant lion on the seal of William de Hessewelle is consistent with the rampant red lion of the house of Huntingdon, and the seals of Alexander II and III, of Scotland) : William de Lambertton (aka Lambekin) was the progenitor of the Lambertton dynasty in Scotland, perhaps having accompanied Foliot, into Scotland, becoming Steward to Earl Gospatrick, in 1136): William (aka Lambekin) appears in charters as dapifer/steward/cupbearer to Gospatrick, 3rd earl of Dunbar: later, when the Lambertton lands are taken by the Lindsays, the Lambertton descendants are given lands in Linlathen, Bourtie and Craige (note. William de Lambertton was Laird of Bourtie 1190-1199). The Laird’s grandson, Sir Alexander de Lambertton, held the lands of Kinpunt, Lothian through marriage to Eda de Kinpunt. We must assume Eda de Kinpunt was a Graham; as it seems, to be more than co-incidence, that the other half of the lands of Kinpunt are held by the Grahams; Sir David II Graham marrying Agnes Noble, of Kinpunt (the Noble family, adherents of David I of Scotland, acquired the lands of Kinpunt from Henry de Bohun, whose mother was Margaret, princess of Scotland); and “curiouser and curiouser” the Lambertton descendants, viz. Bishop William de Lambertton, and a relative of Alexander de Lambertton, have 3 escallops on their shield of arms (interestingly, these were also used by the Halswell family of Goathurst): if we follow the work of Beryl Platts – perhaps, there is a connection to the Lambertton family, of Haswell, Co. Durham, and the Halswells, of Goathurst, after all; the 3 escallops were long on the family arms of the, flemish, Grahams (Hesdin): Sir David II Graham, who later became a supporter of the English faction, in Scotland, led by Patrick of Dunbar - although Sir David, had earlier adhered to the Comyns, Earls of Mentieith, and Buchan; leaders of the anti-English faction. In another volte-face: the lands of the Lambyn Asa, in Ayr, which had been taken by

Flemish families, in Lesmahgow (see the “Annals of Lesmahgow”); which had been the stronghold for centuries of the Alcut tribe of Strathclyde - King William of Ardach having been one of their last kings, there - were received by the, lords of Hamilton, and the Scotts of Kirkcudde, following their change in support of the ‘Black Douglas’; who lost their lands, including those around Lesmahgow, to James II, following the battle of Arkinholm, in 1455 (Note; the lands around Lesmahgow had been held by various Flemish families in the intervening time, including, Crawfordjohn, Lindsay, and Seton). While, it would seem, we must discount any connection of the Lambertons of Berwick (later, Linlathen, Bourtie), as the progeny of the Strathclyde Britons, who were adherents of the Culdees; given that William de Lamberton, was opposed, as Bishop, by the Culdees (although, the Bishops Wishart had been Culdee adherents, later becoming ‘reformed Culdees’: in what has been called the Culdees, “Golden Age.....when they successfully asserted their right to take part in several episcopal elections, and had themselves and their possessions put under papal protection” ref: Ash, PhD thesis Newcastle 1972: William Wishart was Provost of the Culdees, of St. Mary’s (St. Andrews), later becoming Bishop of St. Andrews, having converted to Rome, as a ‘reformed Culdee’, opposing the Culdees, convent of St Mary’s (St. Andrews), whose Provost was now William Comyn, brother of the Earl of Buchan; Comyn had been excluded from the election of Wishart, as the Bishop of St. Andrews; both Wisharts were strong supporters, of both, William Wallace, and bishop William de Lamberton). Lambin Asa, and his family, were surely Strathclyde Britons (and perhaps Culdees), as perhaps were the family of the great “Wallace”, given they both, early, held the lands of the Britons, in Ayr; and were, absorbed by the Scotti; as were the Picts. We must be open to the idea of Lambin Asa, and his family, to an association of their names (at least) with early British (Brython) Saints viz: Lloudon, Asa (who was a missionary of St. Kentigern, aka St. Mungo, who was himself a missionary, invited there, by Riderch Hael, king of the Strathclyde Britons), and Lambert, and their ecclesiastical heritage, perhaps as Culdees. The next question, would have to be whether the Anglo Saxon Haswells were part of the early Welsh Briton migrations into Scotland and Cumbria, which took place following the outbreaks of the plague; the Justinian Yellow plague in 547 and the 664. There is much evidence of the Haswell (and its variants) name in the Saxon Mercia, and Cumbria, after the Conquest, although they may have been absorbed by the Strathclyde Britons, when Rheged (Cumbria) was invaded by the Northumbrians as early as the 7th century, and then, subsequently, and became part of the Alt Cluthe (i.e. Britons/Brythons) of Strathclyde. The Haswells seem to have been of a more monastic heritage than the Lambertons of Berwick, bearing in mind they were, at one point, a sept of the Lambertons: and if we, therefore, discount a connection of the Lambertons, with the Strathclyde Britons, and the Culdees; it would appear, a Haswell connection to the Strathclyde Britons to be remote, at best; and by extension, also, to the Culdees (not forgetting the Haswell roots in Durham, and St. Cuthbert’s, Scottish Culdee, heritage: although he, seemingly, embraced the Roman form, after the Synod of Whitby, in 664; prevalent in the Anglo Saxon Church of Northumbria, where he became Bishop).

There appears to be a number of Flemish connections, including the families of: Ghent, Fleming, Flanders, including the Count Lambert of Bolougne line, to Maud of Northumberland, wife of David I, of Scotland; William Lamberton who became Archbishop of St Andrews, in 1298, crowning Robert the Bruce on March 25, 1306; the Haswells of Co. Durham, when their lands are in the hands of the Lambertons; Robert Bruce (Brus) of Skelton/Cleveland, in Yorkshire ([fn. 2](#)), gave lands for the, Benedictine, Priory of Durham, between 1143 and 1153,

and to the Augustinian canons for Gisborough (Gisburgh or Gisburne) Priory, Cleveland, between 1119 and 1124: ref: 'Houses of Austin canons: Priory of Guisborough', A History of the County of York: Volume 3 (1974), pp. 208-13. (ws. 6). Robert's brother, William, became its first Prior: The Foundation Charter of Gisborough records that Robert had founded the house, by the counsel and advice of Pope Calixtus, and Archbishop Thurstan. The Abbey is now spelled Gisborough, while the town is spelled Guisborough.: see Bruce Genealogy see website (ws. 7): this Bruce family later married into the Percys of Northumberland. Galfrid (Geoffrey) of Hesswelle (Haswell), in 1190, is given the lands of Haswell, Durham, by his grandfather, Adam of Lamberton (Adam witnesses charters, at this time, in Berwick; and we can only speculate that he was a son of William de Lamberton. William, in 1136, witnessed a charter to the church of Dunfermline, by King David I: and was dapifer, i.e. steward, to Gospatrick, 3rd earl of Dunbar, about 1124-1138; and Cup Bearer by 1147) - land was often given for what is termed "for a rose" and "foreign service", e.g. to serve in the crusades, and therefore, in granting the land, the service was, in fact, to the church, the pope and God - see website (ws. 8). Geoffrey's son Richard (in yet another spelling, Heiswelle), gifts land to the monks of S. Mary, in Haswell, but they later move to a site on the Browney River (Finchale): another Richard de Hesswelle, is cited in the Miracles of St. Godric (Godric died in 1170), by Reginald of Durham (who was temp with St. Godric, and a prolific writer of the lives of Northern Saints; including a collection of the Miracles of St. Cuthbert); confirming the cure of Helias, and his wife; and this Richard is probably the son of Ralph of Haswell (Radulfus de Hessewelle): Radulfus witness' a grant by Algar (Ælfgar), prior of the Convent of Durham (1109 – 1137), to Dolphin of Staindrop, son of Uchtred, in 1132, and later in 1166, together with his son Helias (this Helias must be the brother of Richard, who was, miraculously, cured by Godric, and were both sons of Ralph: Ted Johnson South in editing in his *Historia de Sancto Cuthberto*, tells us that the lease of lands of Easington, by Alfred son of Brihtwulf, did not include the lands of Haswell, and which were probably not founded until the 12th century, leading us to suggest they were founded by Radulfus de Hessewelle, and held of the Prior and Convent of Durham, sometime after 1132, as prior Algar's man (Algar was perhaps of the family of Ælfgar of Mercia, who had become merchants in London, Algar becoming a Canon there, and of note as had the family of Thomas Becket, and were both Benedictines): note. Algar had been Clerk at Durham before 1100, as had the Cuthbertine, Eiliaf son of Alfred of Westou, and was present at the opening of Cuthbert's coffin in 1104, as a monk (ref. Sarah Luginbill thesis, Trinity, 2014), and eventually becoming its Prior in 1109; Algar, as clerk, had been admonished by Thomas I, Archbishop of York (d. 1100) for giving chrism (myrrh, consecrated for use in the sacraments) to Teviotdale, rather than the intended, Bishop of Glasgow (note. we know that the descendant of the Haliwerfolc, Hunred, Gospatric of Crailing, was the Sheriff of Teviotdale, and that the Lamberton/Haswells also held land in Crailing): Radulfus witnessed a charter, confirming the boundaries of Dalton, Durham (Dalton is listed in the Survey of the Lands of the Prior and Convent of Durham). We also see the same Galfrido Hessurle (Geoffrey Haswell) of Lamberton, in a second reference, when Adam (Waldeve) of Lamberton grants a third part of his lands to his grandson, Geoffrey Haswell, in Lamberton, Berwick: however, about 1177, following a dispute with the Abbot of Kelso, over lands his lands called Dodins land, the Haswells are given lands in Crailing and Eddilshead, Roxburgh, (aka Broundoun, Jedburgh), which later became part of Edgerston: the de Hessewelles (Haswells), whose namesakes can still be found in Jedburgh today: the records of this family in Jedburgh, are as ancient as those which we can trace of the family of de Hessewelles

(Haswells), in Co. Durham; and we must conclude they were as sept of the Lambertons: before 1199, the Lambertons, of Berwick, are given lands in, Bourtie (Bowirdin), Aberdeenshire, whose famous son, Bishop William, crowned "the Bruce": and the lands of Lamberton, Berwick, came into the hands of the Lindsay (Limesi) family - see website ([ws. 9](#)): (of interest, in addition, the account, tells us of the much later event, the arrival, at Lamberton, Berwick, of Princess Margaret, eldest daughter of King Henry VII, on the 1st Aug 1503, and her journey to become the wife of the Scottish King James IV). William de Heffewell of Roxburgh is most certainly the William of Hessewell, and Scotland, whose name and style appears in many of the charters, of the County of Durham, at this time. (Note: Sir William de Hesswell sided with the king Henry III, alongside Robert de Neville, in the Barons Wars against the King, 1264). The lands of Haswell, appearing in the many charters of the County of Durham of the period, are held by the 'de Hessewelle' family, and later, by others including; Kelloe, Blakcherle, Claxton, Heriz (note. The Heriz family were also styled as Hess), Humez, Burdon and Ralph de Neville; and so, we cannot conclude to which of these families the, later, Haswells of Durham, for which we can follow lines from about 1600, can be associated. It is tempting to jump to the conclusion that the lands simply came into the hands of the families of the current Prior or Bishop of Durham, however, it is evident from these charters that many of these families, who had at least one family member, who was either Prior or Bishop of Durham, became intermarried following deaths, in these families, at the time of the plague in 1348; and so we may say that, in fact, these Hessewells were one family, albeit through marriage. About October 16, 1315, William of Haswell de Eddilshead, Roxburgh, grants, to John, son of John de Bois, all his land with tofts and crofts in the village of Haswell, (Co. Durham) to hold of the chief lords, paying annually to William a pair of spurs worth 6d, at the Nativity of St. John the Baptist. However, in 1317, an agreement was made between Master Galfridus, the Prior of Durham, and William of Haswell, and Dulcia, his wife: the Prior and his monks, of Durham, let out to William, and his sons, 50 acres with two holdings in Spennymoor, but the land begins on the east part and stretches right up to the mill-pool which is situated beyond Wermendene, and, from that pool, stretches northwards right up to the land, which people from Whitworth once held, and from that land westwards towards the King's highway that leads to Durham, and from the Kings highway right up the spring called Hefferwell (Hessewell); and from Hefferwell right up to Thomas Coxs land; and on from that land and right up to the stream that runs towards the pool at the aforementioned mill: Yearly payment of 25 shillings. Witnesses: Robert Greathead, then senschal of the Prior, Adam de Bowes, Henry of Hett, clerk of Eshe, William and others: so clearly his lands in Spennymoor, are held of the Prior and Convent, of Durham, rather than the bishop of Durham. A document, in the Durham Cathedral Muniments: Pontificalia; dated March 12, 1332, shows that upon his death, the lands of William Haswell (de Hessewelle), of Cralyn (Crailing), Roxburgh, the lands, which he held on the village of Great Haswell, and Butsfield, near Satley, where he held 69 acres of the bishop, in capite, by homage and foreign service and 33 shillings rent, for non-performance of which, were forfeited, by William, and came to the bishop, Louis Beaumont, Bishop of Durham in the manner of escheats (the Haswell lands, in the villages of Haswell, are now clearly in the hands of the bishop of Durham, rather than the Prior and Convent, of Durham, although this, probably did not include the lands of Fallowfield, which he had given to Wito, or the lands his progeny held, in Butsfield, Satley, through marriage to the Chaumbre family, or the lands he held of the Prior, in Spennymoor): and, apparently, did not include the manor of Haswell; which was in king Edward III's hand - the prior and brethren of Finchale, in 1349, complain to the king at Westminster; Walran de

Lambourn had refused to pay rent due to them, for the farm, because of the kings commission; the king apparently agreed with them, forcing Walran to pay the rent, including arrears. By the end of the 14th century, the Haswell family, in Scotland, had lost all its lands in Co. Durham, opposing Richard II - see "A Genealogical and Heraldic History of the Commoners of Great Britain" by John Burke, et al; and we see the lands of Haswell (Hessewell) are held by the Ralph de Neville, Earl of Westmoreland from 1397 - see "Annual Report of the Deputy Keeper of Public Records". The Haswell family had married well though, acquiring the lands in Satley, Lanchester, Co. Durham, which were, notably, lands of the Bishop of Durham, and not the Prior and Convent, of Durham (i.e. the Prior his and monks); and which is the seat of many of todays Haswell families, including my own. Peter de Hessewelle married the heiress of John (de Camera) de la Chambre, who was Mayor of Newcastle in 1361, and again later, another married, the daughter of another heiress, of John. William de Hessewelle, who was Steward to the Priory and Convent of Durham, married Emma de Witton whose ancestors were Earls of Dunbar and Northumbria. While those Haswells (aka Hessewell) viz. Nicholas and Richard, of the Priory and Convent, of Durham, were still prominent into the early 15th century; this seems end of the powerful connections of the Haswells, of the North of England; while their influence in Scotland would continue until the 16th century, until the demise of Abbot James Haswell, of Newbattle, at the time of the reformation in Scotland about 1557. By the time of the Civil War, the lands of Haswell, Co. Durham, including the manor farm, which had been bought, after the reformation, by the Anderson family, are sold by Sir Henry Anderson to William Hall, severing Sir Henrys connection to the Bishopric, (Sir Henry, having allied himself with catholic families of Yorkshire, through marriage, while, cleverly, passing his substantial shipping interests, and lands in Newcastle, Shields, to his sons and grandsons, presumably, to give the allusion of support to the royalist leanings of Newcastle and Shields, to his sons and grandsons, while he moved to Cowton Grange, in Yorkshire, which had belonged to the Dean and Chapter, of Durham. Interestingly, we see members of the Haswell family mentioned as yeomen, in the lands of Cowton Grange, at that time, and must assume they moved from Haswell to Cowton Grange with Sir Henry Anderson: Sir Henrys great grandson, Henry, was expelled by the Long Parliament, in 1645, for deserting to the Royalist army. The Haswells appear to have remained the Prior and Convent, of Durhams men, after the 'dissolution', when it was restored, by Henry VIII, as the "Dean and Chapter, of Durham", the Haswells were appointed as local officials, of the Halmote Court of the Dean and Chapter (aka the Court of the Prior, before the dissolution), of Durham, to ensure good government (all constables, being their assistants). There were many conflicts: both local, between farmers and mill owners; nationally e.g. the Jacobite Rebellions; and the ongoing disputes between The Hostmen of Newcastle, The Merchant Adventurers of Newcastle, The Trinity House Brethren and the lessees of the Dean and Chapter, of Durham, including; ferry-boatmen, foy-boatmen, keelmen, and fishermen. These were dangerous times, and the Dean and Chapter, of Durham, often had difficulty filling these positions (ref: George B. Hodgsons "The Borough of South Shields"). Thomas Haswell, in 1666, was slain at a Lime-Kiln, perhaps at that kiln on the Shields - Sunderland highway, locally known as 'Cut Throat' Lane. The last connection I can find of the family of Haswell, with the villages of Haswell, is: Nicholas Haswell, yeoman in Fallowfield, and his wife Hannah (Fallowfield had originally been the moorland of Haswell), in the mid 18th century, his son John, a butcher - husband of Eleanor Beckwith (I believe this family to be my direct ancestors): John losing the lands in Fallowfield to his father's 2nd wife, Hannah (who may be the Hannah Haswell, who died in Sunderland in 1805, aged 99), in a

probate dispute, in 1785, seemingly following the “English-Borough” custom of “widows dower”, so prevalent in Sussex – a suggestion of early Saxon customs - in contrast to the, more common, early system of primogeniture, of “partible inheritance”, the custom of the Angles, among sons only, which existed in the North of England (as mentioned by Bede); and was the particular practice in Northumberland, with lands held of the Duke of Northumberland, whereby the eldest son held preference of inheritance: the farm at Fallowfield, in Haswell (lands of the Bishop of Durham) had been held by Walter (Wito de Hessewelle) Haswell, of the Bishop, before 1316, when he divided the land between his nieces, Lucy and Julianna; the daughters of his brother Robert Haswell. Nicholas’ father, Mark Haswell, of Elvet, Old Durham, yeoman, holding lands in Chester-le-Street, with John Proude: Marks ancestors, had held the lands of Butsfield, Satley, near Lanchester, since losing their lands in Haswell, to the Bishop of Durham, in the 14th century. The farm lands at Fallowfield, and other farms at Haswell, which included the colliery, were sold numerous times, after the opening of the colliery in 1835, and its closure in 1895. There was a major explosion at the Haswell colliery, on these lands, in 1844, killing 95 men and boys, and while there were many with the name of Haswell who died in the pits, of Durham, none of the name of Haswell died on this occasion.

In an account of the reign of Alexander III “King of Scotland”, his eldest son, Prince Alexander, writes to Edward I of England, and the letter is still extant: in the account, his sister Margaret writes, a year later, to Edward I, under the seal of her chamberer - lady of the bed chamber - Dame Luce de Hessewell: I believe this to be William of Roxburgh and Hessewelles daughter; his wife's name was Matilda (see Greenwell Deeds). There are a number of important facts to consider in this thesis including: (i) both Prince Alexander and his father, Alexander III, were born in Roxburgh; (ii) we find both William and Lucy of Hessewell in many charters in the lands of Haswell, in Co. Durham, where William is also styled as William of Scotland and Modi of Hessewell; (iii) William of Heffewell appears in the Ragman Rolls as Compte de Rokefburg (Roxburgh). The Hessewelles must have been part of the English faction at the Scottish court: in 1255, the strength of Roxburgh was recognized when the English faction at the quarrelling Scottish court, led by Patrick, 7th Earl of Dunbar, kidnapped the young Alexander III, and his Queen, from Edinburgh Castle, and held them prisoner at Roxburgh. We should not be surprised, therefore, that William's seal on the Ragmans Rolls were almost identical to Earls of Dunbar, who were leaders of the English faction at the Scottish Court. The royal wedding of Lord Alexander, the son of Alexander III, and Margaret de Dampiere, daughter of the Count of Flanders, followed in 1282, but the castle was to be occupied by the English at the end of the thirteenth century (ref: Gary Rutherford Harding). William as a Scottish Rebel, in contrast to his pre-war pro English stance, came to the King Edward’s peace, on August 24, 1304, having done homage and fealty to him: Edward commanded that the English lands be returned, allowing William to retain his lands in Durham, which he held as his inheritance, with letters from the Bishop of Durham.

Henry Pudsey, son of Hugh Pudsey, a powerful Bishop of Durham, from 1153 to 1195, invited Augustinian white canons, from Guisborough (the white canons, or Premonstratensian order, was founded in 1121 by St.Norbert at Prémontré near Laon in Northern France: Premonstratensians followed a strict version of the rule of St.Augustine and were closely related to the Cistercians in their lifestyle and choice of isolated sites for their monasteries), to establish a priory near Durham; they settled at Haswell. It would appear, however, from the charter in

Finchalia (the Finchale Priory deeds) that they elected to become Canons Regular - who were not bound to the simplicity of vesture and diet of the field-working Cisterians. The priory (Raine calls it a monastery, and doubts there was any building there, until a chapel was built, later) was called "The Church of St. Mary of Haswell", and 30 acres was gifted to the brothers there, about 1170-1180, by Adam the clerk of Wolsingham (so clearly the brothers, at Haswell, had a monastery/priory there); and later we know, from a charter of land by William, son of Guy, Lord of Haswell, in 1250, that there was a chapel at Haswell; none of which can be seen today, although the foundations have been found (note. there was a manor at Haswell, called Hesilchawhille, and must be the same grange "manorial farm of Haswell Grange", of the Augustinians' priory, when the grange later became part of Finchale Abbey, at Haswell). The Augustinian canons moved to Baxter Wood, a more preferable site, by the Browney River, at Crossgate Moor, west of Durham. The Benedictine Monks, of Durham Priory, were unhappy with Augustinians near their monastery, and when Bishop Pudsey died, they pressured his son Henry Pudsey into giving up the land to the Benedictines; the Augustinians had to leave. As an appeasement to Henry Pudsey, the Benedictines agreed to establish a Benedictine priory at Finchale. Finchale Priory was established in 1196, and Thomas, the Sacrist of Durham Priory, became its first prior. The priors manor house at Bearpark (Beaurepaire), was used as a place of rest for the monks at Durham, and, presumably, to distance themselves from the scourge of the plague, which had wiped out the population of many towns and villages e.g. almost all the population of the town of South Shields died in the year 1348, from the plague: and it was granted to Henry, so he could be proclaimed the founder - and find favour with God - but agreed to return it immediately to the Cathedral Priory.

My thesis is that a distinct branch of the Haswells originated from the villages of Haswell (Hessewelle), in the North East of England, (note. in the late 13th and early 14th century, the second name of nearly all Durham monks had been toponymics, providing a genuine indication of their place of origin, however, in the early 15th century, this was no longer necessarily the case, and use of the family name was common - see p 56/57 in "Durham Priory", by R.B. Dobson). This strong connection of Haswell village (or should I say villages; High and Low Haswell, and Haswell Plough, and included the moor at Fallowfield), and the early Haswells, with the Church, and in particular the Prior and Convent of Durham, is evidenced in numerous references (e.g. see Durham Liber Vitae on the website ([ws. 10](#)): in which we find William, Richard, Thomas and Reginald were all monks of Durham Priory: monks were recruited from the more substantial peasantry - ref. "Durham Priory", by Dobson. William was a monk, at the convent, at Durham, at the end of the 13th, century, probably following his fall from grace as prior of Cirencester ([fn. 3](#)); see website ([ws. 11](#)): Richard was a bursar in Durham in 1404 and 1405, and becomes Prior of Lytham St. Annes (Lytham was a daughter house of Durham Priory), from 1412 until his resignation in 1431, when he asks to come home to Durham (interestingly Richard's grave stone was found in the vault containing the coffin of St. Cuthbert, when the vault was opened in 1827, and whether or not Richard's bones were also in the vault, remains a mystery): Thomas was variously monk, bursar, almoner, and lastly, doctor and rector of the hospital at Sedgefield, after it was rebuilt in 1328; following its destruction by the Scots: Reginald was cellarer of Durham in 1354 (note: Durham was a Benedictine Priory, although Richard de Kellawe was the last Benedictine prior to become bishop of Durham). While he is not mentioned in the Durham Liber Vitae, Nicholas of Haswell, following his resignation as Vicar of Norham, becomes inceptor of canon law, and rector, of Kirkby on Bain,

in Lincolnshire, in 1397, while appearing to keep his position as rector of Wolsingham, Durham (of note: the Prior of Durham, reminds Nicholas, in a letter, that he still works for him): neither is John of Haswell who is cited in the “Calendar of Patent Rolls” during the reign of Edward I, in vol. 2, years 1281-1292, together with Richard of Hoton (who later became prior of Durham), as monks of Durham, and present a petition for a License, dated June 18, 1283, for the prior and convent of Durham to elect a bishop, they having brought news of the death of their Bishop, Robert of Holy Island (1274-1283). While there are many others, I cannot fail to mention Hugh (Modi) of Haswell, who, upon his retirement, is given the job as “doorkeeper of the Durham Priory brew-house”, in 1323. It is important to note that the lands in Haswell, had belonged to the Prior and Convent of Durham, at this time, until 1332, when it becomes clear they had come into the hands of the Bishop Louis Beaumont, when William loses his lands in Haswell, to the Bishop. At the end of the 11th century, Bishop Carileph had divided the territory of the Palatine of Durham, reserving part for the Bishop of Durham, and part for the Prior and Convent of Durham. At the reformation, Henry VIII proclaimed himself head of the Church of England, selling off many of the Churches lands, in England, including those of the Palatine of Durham; reducing the power of the Bishops, and dissolving the monasteries (having the additional benefit of staving off his insolvency, caused by his wars in France). Henry seems to have reversed his policy in Durham, somewhat, following the protests to the dissolution of the monasteries, called the “Pilgrimage of Grace”, when in 1541 he granted a new foundation charter to Durham, reinstating the “Prior and Convent”, by instituting a Dean and twelve Prebendaries, named the “The Dean and Chapter”, although their power and lands were much reduced. (See ref: History, Directory, and Gazetteer, of the Counties of Durham, by William Parson et. al).

James Haswell, Abbot of the Cistercian Monastery of Newbattle Abbey from 1529 – 1557 (confirmed by the ‘Court of the Lord Lyon’, in Edinburgh; which has a record of his coat of arms; and they are certainly the arms of an Abbot with the pastoral staff, and the Boars head; a symbol which signifies of the Cistercians, rule of the order, for hospitality). A baptismal font is located at Newbattle (see photo below) which includes the coats of arms of: Royal Coat of Arms of the reigning monarch i.e. James V; Margaret Tudor, James’ mother - his father James IV died at Flodden Field, 9th September, 1513; James’ First Wife, Madeleine of France; Mary of Guise, James’ second wife; and Abbot James Haswell (see photos below).



The Dalkeith Historical Society holds that Mary Queen of Scots was baptized in this font in 1542, by Abbot James Haswell; although my first thought was that it seemed strange that the one blank panel would not have her arms on it; however, the court of the Lord Lyon advised that Queen Mary (Mary Queen of Scots), as reigning monarch, would not have a coat of arms different to the Royal Arms of Scotland i.e. that of James V, her father, who died 8 days after

her birth. James Haswell, Chaplain of St. Margaret's Chapel, Edinburgh, (later Abbot James Haswell, of Newbattle) was appointed by James V in 1528 as Prior of Beaulieu; Beaulieu Priory, situated in the Parish of Kilmorack, which had been established in 1230 by James Bisset of Lovat, for Valliscaulian Monks, and was a reformed order of the Cistercians. Refs: The Abbey of St. Mary Newbattle by The Rev. J. C. Carrick; Some Notes on the Religious Orders of Scotland in Pre-Reformation Scotland By Anthony Ross O.P. [\(fn. 4\)](#). James then becomes Abbot of Newbattle in 1529: he remained in office until 1557 (no coincidence in the timing, of what Sir Walter Scott describes as the ruin of the Haswells, when the Dowager Queen, Mary of Guise, holds a convention at Newbattle, prior to declaring war against England in 1557, having betrothed her infant daughter, Mary Queen of Scots, to the Dauphin of France). This is also the time of the beginning of the reformation, in Scotland, when Mark Kerr supercedes James: Mark becomes Lay Abbot (Commendator) of Newbattle [\(fn. 5\)](#): see website [\(ws. 12\)](#): Sir Walter Scott refers to the ruin of the Haswells (see later) beginning, presumably, with Abbot James Haswells death, which appears to have been in 1557, as this reference talks of his demise in 1557 (although, according to the records of the 'Court of Lord Lyon', we know he was still alive on 8th Oct 1557). We have to assume that with; the reformation in Scotland, and Abbot James Haswells association with, the catholic Mary of Guise, and her daughter Mary Queen of Scots (Mary was born in Linlithgow Palace, 7th December, 1542), that the services of a Cistercian Abbot, and his family, by being on the wrong side, politically, because of his allegiance to the catholic church, would no longer hold the power which Professor MacGregor alludes to: while it appears from the sheer number of legal historical records of litigation, between the Kerrs and the Haswells, that a blood feud existed between the two families. The Jedburgh Haswell family were still prominent and named in many of the feuds: James Haswell born about 1600, being a surgeon in Jedburgh and his family becoming, Ballie and Provost of Jedburgh. We also find many Haswell families, latterly, in the five Kirks of Newbattle; Temple, Carrington, Borthwick, Cockpen and Dalkeith, in the records of the IGI; and, also, in the Barony Parish of Glasgow; these lands were given to the Cistercian Abbey of Newbattle, by Malcolm IV.

Joan Hessewell is Abbess of Ikelyngton (Ickleton) Abbey, Cambridgeshire (1516 - 1536), and ironically, as for Abbot James Haswell, at the time of the dissolution of the monasteries, but in 1536 in England, rather than in 1557 in Scotland; and she, seemingly, the progeny of the Asshewelles of Rutland. Nicholas de Hessewell: mentioned previously as Vicar of Norham, who had moved to Kirkby on Bain; we must consider as one of the Asshewelles (variants; Asswell, Hasil, Hasel, Hassill and Haswell), of London and the surrounding counties. One branch; seemingly, Major Hassell, marrying Jane Tynte, this family having ancestry which included the Halswells of Goathurst, Somerset: other branches of the Hassells were early immigrants to Barbados, Jamaica, Saba, Virginia, Massachusetts and Carolina (note: The Hassells were related by marriage to Sir Walter Raleigh: who had attempted to colonize Roanoke Island, now N. Carolina (known as the "Lost Colony"); and while he never set foot in Virginia, he has always been considered as its founder: the Hassells (sometimes called Haswell) were early Pilgrims, Puritans, and Quakers; later becoming Methodists, Presbyterians, Unitarians, Adventists and Baptists as these religions were developed by the early church leaders, who were educated at the newly formed Universities of Harvard and Yale, and spreading west with the development of the United States of America). We cannot discount the name Essewelle or Asshewelle, and so prevalent in the South East of England, as being

Haswell; if we take into account the Norman French dialect, which drops the H's, giving us Hessewelle and Hasshewelle. The families of Asshewelle (Ashwell) were prominent, early, in the monasteries of London, and surrounding counties (Ashwell in Rutland, Herts and Norfolk – although Ashwell in Norfolk was sold to the Thorp family, finally becoming Ashwell - Thorpe about 1347: Ashwell in Norfolk was held by Ketel (Chetel) “Elder”, in 1066 of Archbishop Stigand): Bartholomew de Asshewelle, while seemingly the progenitor of these families was probably of the Hasels of Wells, Somerset, following Abbot Walter from Somerset, as his steward (Abbot Walter, of Westminster, who died in 1190, with Westminster becoming the new Royal Seat: was previously Abbot of Winchester, the previous Royal Seat; and Wells, Somerset, where St. Wulfic (died 1154) was visited, by king Henry I and his queen; the Lord there, of the manor of Haselshaw, William fitz Walter having founded Haselbury Priory, in Wells). The abbots of St. Peter, Westminster held Ashwell, Herts, with Bartholomew’s family holding land there, of the Abbot; John de Ashwell was appointed clerk and sub-deacon of Ashwell, Rutland, by his patron, the widow Elizabeth Touchet, in 1244 (Asshewelle farm, Wycombe, as part of the honour of Wallingford, was held by John and his wife Alice – note. Foliots were knights of Wallingford); John and Gwido de Asshewelle were brothers at St. Peter, Westminster (aka Westminster Abbey), in the late 13th, and early 14th centuries (note: Ashwell, Rutland was held; by Earl Harold – later king Harold, who incidentally, also held Huntingdonshire, of his sister, Eadgyth, Queen to Edward “the Confessor” – the earldom of Huntingdon passing to: Harold’s brother, Tostig, Earl of Northumbria; Waltheof, Earl of Northumbria; and Waltheof’s off-springs, prior to the conquest; and subsequent to the conquest, to David I of Scotland: Ashwell, Rutland was, subsequent to the conquest, held by the Touchet family, who were tenants in of Earl Hugh of Chester: the lands were then given by Edward II to Piers Gaveston, his close confidant, and, later, by the king, to Gaveston’s wife, Margaret, upon the execution of Gaveston): John Asshewelle and Richard Asshewelle were the kings serjeant at arms, in the 14th century, and Richard was the kings chief clerk in Drogheda, Ireland: John de Asshewelle (one of many of this family who became friars/brothers) was prior of the London house of the “Crutched Friars” in 1438 (note. “Crutched Friars” aka “Crosiers” were Canons Regular, of the Order of the Holy Cross); John de Asshewelle was prior of Newnham Abbey, dying in 1541; Thomas Asshewelle, O.F.M. (Order of Friars Minor), cantor, contracted with Thomas the Prior of Durham Convent, on 24 December 1513, for the term of his life, to instruct the monks of Durham in plane song, dischant etc. As with the later families of Haswells, of the North East, and those monks of Durham, it is difficult to trace those later Ashwells, in London and surrounding counties, to those early monks, of Ashwell: but the paths of these two families in monastic life, are remarkably parallel, and it is difficult not to assume their continued association with the family of the Earls of Huntingdon, following them into Scotland. Of note, is the Benedictine order at Winchester, Westminster and Durham; where we can find the names of Hasel, Asshwel and Hessewelle, and look to a familial connection between them all.

The hewers of wood, drawers of water, and people tilling the land, did not appear to use the toponymic, place name, e.g. Haswell: but from the "Inventories and Account Rolls" of the Priory of Finchale, it is clear that from the early 14th century that patronymics (names based upon occupation, e.g. Wodeman, or fathers name, e.g. Williamson) were in general use by the monks in their accounts; however, they were by no means permanent, until Elizabethan times when everyone was given a surname, for taxation purposes, with the consequence it was easier

to track people and keep records - and so for many of us we can, hopefully, be able to find records in the IGI from this time - see website ([ws. 13](#)).

The early references of the Haswells in the Scottish borders appear in Sir Walter Scott's (1771 – 1832) Waverley Novels, The Black Dwarf; "Haswell and his ruined family" - see website ([ws. 14](#)): and Guy Mannering; "I have seen one of these formidable stoups at Provost Haswells, at Jedburgh" (see website ([ws. 15](#)), and we know, from the Elliott genealogy files, that Provost Haswell married Helen Elliot, and that Helen was born in 1698; and also that John Haswell had been Baillie in Jedburgh before 1676. The Haswells of Peebles were involved with some nefarious dealings with the Tweedie family ([ws. 16](#)); who were an infamous as a Border Reiver Family.

Haswell, which in the south and south-west of England is more usually Halswell or Haselwell (although, Estwelle is also mentioned in the Domesday Book), is the place from which we get Halswell/Haselwell; whereas the name of Hessewelle, the latin spelling for Haswell, is the North East name we get from the village of Haswell (see various charters from the Durham in the 14th century). I will mention, there is a reference to Haswell in Durham, as Essewelle, in 'British History on Line', which I suspect is from J. Raine, who has one citation referring to Haswell as Essewelle, amongst the much more frequent reference to the latin spelling of the name Hessewelle (however, I now think this is the Norman French usage; Essewelle: although the village of Ashwell, Hertfordshire was once a borough and market town, and the seat of the Saxon kings, when it was called Escewell note. The Anglo-Saxon Rune of the letter diphthong æ is æsc, which is also the name of the ash-tree, which accounts for the prevailing theory, that Haswell or Hessewelle derives from this word), in "The Priory of Finchale" – charters of endowment, inventories and account rolls of the Priory of Finchale (Finchale, pronounced Finkle, was a daughter house of, the Benedictine, Durham Priory).



Hasswell and Halswell are seemingly different names; however, I'm not convinced that the l of Halswell was not the 'long S', again, and so we should have had, in all the regions, the name Hasswell; the ss gives a soft sound to the s' as opposed to a hard s sounding more like z: however, I do not believe they are the same family, after the Norman Conquest. In the South, South West, and West, of England, including; London (Halswell Park), Hampshire, Somerset (Goathurst, Halswell Park, now Andersfield), and Haselwell or Haselwall, in Shropshire, Cheshire and Lancashire, we have the Norman families, after the conquest, and so we have a serious divergence in these families, from the Anglo Saxon Haswells, of the North

East. Nicholas Halsewell, prebend of York, was physician to Henry VIII, and founder member of the College of Physicians and Surgeons. Blackmore Manor, Essex was renowned as the home of King Henry's mistress' when it was said he's "Gone to Jericho"; and while the Halswells held an estate called Blackmore, it came to them from the Tremayle family through marriage, and was in Somerset. Nicholas, nephew of Nicholas the physician to Henry VIII, who inherited Blackmore and Cannington, Somerset, did purchase a number of estates, during the 'Dissolution of the Monasteries' which were then willed to his son, Robert; and while Blackmore Manor, Essex was a Priory, and hence sold at the 'Dissolution', it would appear they were unrelated estates. There is no doubt, the name of Haswell (latin: Hessewell) is of Saxon Origin, whether, Haselwell or Halswell, the Haswells of the South, West and South West, or Hastwhittle in the North West - although a case could be made for a connection of the name to the Brigantes, from a much earlier time, if we accept the name of Hahessey, in Ireland, as being descended from the Brigantes. The Norman/Flemish Haselwells, or Halswells (Hesdin), at least those of the knightly families (accepting their use of the escallops, in the arms of these families), may have been descended, or intermarried with the family of Roger de Montgomery, Earl of Arundel, Earl of Shrewsbury, and 1st Lord of Sussex, who held Halswell, and Haselbere, in Somerset, from Alweard, after 1066 ([fn. 6](#)). Roger also held lands in Shropshire ([fn. 7](#)), which he had also succeeded from Alweard. I defer to the heavy hitters of medieval genealogy for a protracted discussion on the issue of the pedigree of Ketel, Orm Fitz Ketel, and siblings, for the Norman/Saxon line: further research is required to see if a connection can be made of all the variant Saxon names of Haselwell or Halswell, through Ketel and Alweard, who held lands prior to Roger, handed down from Aethelred II and Aelflaed - together with siblings Genust, Dunning and Aelfgifu - which is a bit of a stretch at this point, but may account for the number and variant Haswell place-names. A case can be made for Roger taking these lands by both right and might: Ketel, Alweard et al, and Roger, can all claim lineage to the name of G(Orm) and Gamel through Viking (Danish) lines; and, of course, Roger is given the lands of Ketel and Alweard, in England, for his support of William the Conqueror. Roger, Ketel and his siblings, are therefore related; which begs the question - what is the association between the Haswells and the Viking/Danish families of Gorm and Gamel Ormson, who held considerable lands in Southumbria; as it would appear at least some of the villages of Haswell, in England, were in the hands of these families (while the influence of the Vikings/Danes, of course, in these areas is historically well documented - did they become, de facto, Haswells)? Perhaps the arrival of the Haswell name in Britain can be traced through the association of the House of Wessex and Charlemagne: Charlemagne defeated the Saxons including Hessi (Germanic form of the Celtic Cassi or Chatti), leader of the Eastphalians (Austreleudi); as it is known that Egbert III of Wessex (or perhaps with the missionary St. Boniface of Wessex, a close confidant of the monks of Durham) may well have accompanied Charlemagne on some of his campaigns, in the defeat of the Saxons. The idea of the displacement of the Saxons by Charlemagne into Britain, is developed by the authors of the "Collectanea de Rebus Hibernicus"; using the term "Loch-Landers" to describe the Saxons and Norsemen (Danes), further distinguished by the terms 'Black or White Gentils' which refer to the 'Danes and Half Danes', respectively, presumably based upon their colouring. The word 'Loch' is used as a shibboleth, which is used to describe ethnicity; particularly by the pronunciation of the word, which identifies the person as not being a member of the region - as opposed to the use of the word 'Sassenach' by the Scots to describe Englishmen, meaning, originally, Saxons.

We can follow the succession down to the current line of the Goathurst family through the; Halswells, Halswell Tyntes, and Kemeys who were famous Royalists: and at the time of the Monmouth Revolution in 1685, Edward Haswell, of Keynsham, was executed for his part - see website ([ws. 17](#)).

It is perhaps time to come out and propose, what will prove to be, some unpopular theories of variants of the name Haswell, Hessewelle or Hefferwell (just to confuse matters, Haswell Spring or Hefferwell Spring is in Spennymoor - not Haswell), to the more traditionally held theory that the name derives from the Anglo Saxon word for the Hazel tree, 'Hæsel' viz: Hastwhittle, and its variants; Haistwell, and Hastwell (note. 'Whittle' is a northwest-country word for 'well'), these variants can be traced to the north western counties of England; Westmoreland and Cumberland: from the Saxon word for a 'hare' we have 'hasse'; although, another Saxon word 'well' means "all powerful", while the saxon word 'wiella', means river or spring, and so could be construed as 'well': it may seem too mundane an explanation, that we get the word 'haste' from this word for Hare (i.e. Hasse) and hence the variants Hastwell, Haistwell, Hastwhittle; or if this is too obvious, then perhaps we should look to a derivation from Hæst (Anglo Saxon for violent) from which we get Hastings or Hæstingers, i.e. people or followers of Hæst (interestingly, the Earls of Eu/Hastings, held Haselesse, Crowhurst, Sussex in 1086 as well as Haselwell in Cheshire; and their descendants holding Haselwell, Speke, Lancashire and Kirby Lonsdale, Cumbria); or Hæswalwe (Anglo Saxon for a Goshawk): but I think it likely that this is a different tribe altogether; and more probably, derives from the old German tribe "Chatti", which is pronounced Catti; but where the ch stands for a sound like that in loch, and so the name appears as Hesse for Hâtti. I think we should discount a connection with Essewelle in Kent (granted to the monks of St. Albans by King Stephen) as being part of the Haswell history: any discussion I have found on the derivation of this name leans towards "East Weald": we may, however, may wish to consider weald (as in Essewelle from East Weald) as contributing in part to the name Haswell - and so consider "Hesse Weald" as Hessewelle. Wikipedia tells us that the Anglo Saxons used their version of the Old Teutonic "Wahl" to have the meaning of "foreigner" - just as Dougal (old Gaelic "Dubh Gall") was used by the Scots, meaning "dark foreigners" - and so we should consider that "Hesse Wahl" as Hessewelle. The Welsh use of "well", e.g. Hywell, which Wikipedia suggests is a term to apply to "speakers of Celtic or Latin languages", or, infact, means Welsh i.e. foreigner in Old English. The earliest use of "well" place names of the British Isles is to be found in Simeon of Durham's 'Historia Regum', in which he reports the consecration of Tilberht as Bishop of Hexham, at "Wlfeswelle", about 781 A.D., which is, presumably, close to Hexham, and is, perhaps, Haltwhistle. We cannot exclude the possibility that the Haswell name is derived from the Flemish family of Hesdin, and that other families can be included viz.: Heselton, Hesselton, Hesselrig.

The Royal Navy tradition is apparently descended from the Haswells of Chester le Street, one branch, Anthony Haswell, moving to Portsmouth at the time of the development of the dockyards in Portsmouth in the mid 17th century: its highest ranking officer, Admiral Robert Haswell, retiring to London, where his daughter Sybilla Christian Haswell, born in 1757 in Kent, and marries into the Tateshall, Hastings/ Wheler/ Medhust family. Descendants of this family immigrating to New England, including the renowned: Anthony Haswell of Bennington, Vermont, Newspaper and Book Publisher; Susanna (nee Haswell) Rowson, novelist, playwright

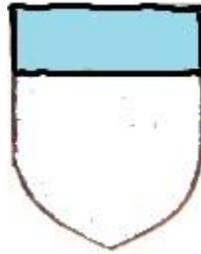
and stage actress; Robert Haswell, round the world Voyager, and visited Batavia, Java on his travels. Another descendant, Thomas Wilkinson Haswell, joined the army, in the service of the East India Company (and is perhaps the Thomas Haswell, hydrographer in their service in command of the East Indiaman packet “Endeavour”, in 1791). Confusingly, John Stepney Haswell who was Lieutenant in the Royal Marines, was severely injured during the invasion of Java in 1811, by the British, as part of the Napoleonic wars, however, he was not of any of these families, and became a considerable land owner in Brimfield, Hertfordshire following his service in the Royal Marines. George Haswell a partner of Milne, Haswell merchants, ship owners and map makers in Batavia, Java (temp. with Thomas Stamford Raffles during his Lieutenant-Governorship of the Dutch East Indies until Raffles was removed from his post by the East India Company in 1816 – and one those presenting Raffles with silver plate, as a measure of their esteem: Charles Stricker, son of the prominent local Dutch family, was a Captain for George Haswell in the trade of Batavia, Java in the 1820’s; the firm of Paine, Stricker being formed by the past administration of Raffles): while George Haswell, was seemingly, the son of Thomas Wilkinson Haswell (note. another son, Captain Thomas Haswell, died in the service of the East India Company in 1803), denied having any heirs, in his obituary in 1832: and so we must take him at his word, or the word of his widow (his second wife Mary – certainly not the mother of either Thomas or George, the unknown mother, as his first wife); and consider George Haswell (shown variously as being born about 1785, in Scotland or Ireland in records in Batavia, Java), who married Maria Catharina Mangelman, just prior to his death in 1838, in Batavia (whose surname, Mangelman, is synonymous with the gunpowder industry, in which George Haswell was a supplier of sulphur, used in its manufacture, and much in demand by the Netherlands, Dept. of War, after 1816: note. Maria became liable for inheritance taxes, upon his death): and consider George to be the son of either; Captain John (Jack) Haswell, captain of the “Earl of Middlesex”, and later the “Duke of Portland”, trading to Batavia, Java (now Jakarta) in the Dutch West Indies in 1767, or his brother of Edward (Ned) Hasell, merchant in Rotterdam (Gale, Hasell); who were descendants of the family of Bottisham, Cambridge, later of Dalemain, Penrith, Cumberland. There was also some tradition in the Royal Navy of the Haswells, of Scotland; including Patrick Haswell of Scoonie, a surgeon, who was killed in action off Santa Domingo during the American Revolutionary War, in 1788.

The descendants of Henry (senior) Haswell, of Calne, Wiltshire: Samuel Haswell, was a renowned London merchant, and ship owner (Brooks Haswell), trading in tobacco from Pennsylvania, his father Henry (junior) having married Margaret Boldero (the Baldero family were established Baltic traders).

We see Johanne, Gafre and William Haselwell in London, about 1316, where they are; weavers, burellers (makers of a rough woven wool for making clothes, freemen of the city, and given the silver knife, as proof they were freemen - see websites [\(ws. 18\)](#) [\(ws. 19\)](#) and [\(ws. 20\)](#), for Raine's ref. to a silver knife).

The niece of William the Conqueror, is Jeanne Helsinde d’Avranches, wife of William II, Lord of Hastings (Sussex), 4th Count de Eu; and one of their sons, Edard, becomes Lord of Haselwell in Cheshire (her brother, Hugh Lupus “the Fat” D’Avranches, becomes 1st Earl of Chester). It is also suggested that Edard, Lord of Haselwell was son of Ivo (Ives) de Tailboys and Lucia (Lucy) Of Mercia; Lucy later married Ranulph III “Le Briquescant” de Meschines, who

becomes 3rd Earl of Chester: she was of the Saxon line and may explain the Alweard, Ketel connection to all the Haswell (and variant names) lands. The last to carry the name of the knightly Haswells of Cheshire, appear to be Agnes and Cicely of Haselwell, when the families marry into the Norreys, Whitmores and Claverleys and so the coat of arms (Argent a chief azure) of the Haswells is no longer extant (see below a facsimile of a coat of arms 'argent a chief azure'). Patrick de Haselwell, their progenitor, gained the lands of Haselwell, Cheshire, and his knighthood, in the Welsh wars, as his reward, fighting for Edward I. This family may well be of local descent in Eswelle, Cheshire; as it was called in Domesday. Of course, there are many who carry this family name in these regions today.



Anyone who wishes to add, correct, or otherwise comment on any of the above may get in touch through the contact page.

Footnotes:

1. The Lamberton family are thought to have evolved from the Monks of St Cuthbert who resided at Chester le Street for over 100 years between 883 - 995 A.D. prior to moving to Durham, where they built Durham Cathedral; it was common practice for the clergy to marry and have children at that time.

1a. We have to ask ourselves if the families of Lamberton and therefore the Haswells were descendants of Ralph de Limesi, or Lindsay, (large land holderx in Huntingdon): this family were given the lands of Lamberton, Scotland, by David I, Earl of Huntingdon, when he enters Scotland in 1124, with a great horde of followers, to claim his throne; introducing feudalism and distributing the lowlands of Scotland (from the borders to as far north as Wigtown, on the west coast, and Aberdeen, on the east coast) - note: David was already Earl of Cumbria, and Northumbria - to these followers, mostly Flemish (NB. the Saxons were known to have become followers of the Flems, who had followed Eustace II de Boulogne in support of the Conqueror in 1066) and Norman mercenaries. We cannot discount the possibility of the Lambertons and Haswells as being among the Saxons who fled to Scotland in 1068, and again in 1072 with Gospatrick, the Saxon Earl of Northumbria, from the Conqueror, who made Robert Commine, Earl of Northumbria. The Scots side of the Lindsay family are certified as having the rights to the lands of Lamberton in Northumberland, by the Sheriff of Northumbria in 1188, at the time when prince David was Earl of Huntingdon, and his brother, William, king of Scotland, and also earl of Northumbria; when Sir William de Lindsay marries Aleanora, a descendant of Ralph de Limesi.

2. Robert Bruce I gained 200,000 acres and the lordship of Annandale, in Scotland, when his feudal overlord in England became David I, King of Scots (1124-1153). Robert Bruce I advised David I, King of Scots, not to invade England in 1138, and to overcome his dual loyalty, he divested his

Scottish properties to his younger son Robert Bruce II. At the Battle of Standard, in 1138, Robert I took his son, Robert II, Lord of Annandale, prisoner and it is from this line, of the family, we get Robert I - Brus, King of Scotland: this accounts for fact that the Bruces' of Skelton did not forfeit their lands in Skelton, as did others, who gave fealty to the Kings of Scotland.

3. William was probably the prior of the Augustinian House of Cirencester, when a letter written by Bishop Giffard, after his visitation of the monastery in 1276, reveals maladministration and weak government: William de Haswell, had exercised, or perhaps usurped, great power, and it is likely that he held the office of treasurer. At the visitation he was accused of being a drunkard, to the damage of the house and the scandal of many. He was negligent and remiss in spiritual and temporal matters, being himself a man of evil life. Discipline was relaxed, and he was charged with having spent a great part of the substance of the house on his kinsfolk; with alienating the silver vessels and ornaments of the church; with pledging the credit of the house for debts of other persons.

4. The monks were normally fiercely independent - electing their prior and obedientaries; the prior, however, was able to appoint: his esquires, or personal attendants - normally about six or seven; including his steward - who was the most important, and influential of all of the priors secular counselors - the often frenzied competition for the office, on the part of the gentry is indicative of the power of the steward, who often systematically exploited his influence over estate-management, usually in the interests of himself, and his friends – the influence of the Homes at Coldingham, and what has been described as, somewhat sinister activities of Sir Humphrey Neville, steward of Hexham Priory in 1461, who seems to have been a captain of freebooters, demonstrating the way a steward might obtain a financial stranglehold over the monastic community.

5. The reformation of the Scottish Church while not completed until 1568, much later than Henry VIII's reformation in England in 1536, can be seen to have begun much earlier; Mark Kerr, had been Commendator at the Abbey: Mark had a son, Mark, from a liaison with Helen Leslie, a widow with 2 children, and this liaison gives a hint of his own allegiances as a reformer; her family were in favour of religious reform, tended to be pro-English and anti-French, and to that end had been associated with the murder of Cardinal Beaton, in 1546, who supported the marriage of Mary of Guise to James V, some 12 years earlier. Mark Ker emerges from the upheaval of those Reformation years as a Protestant, and the family hold onto the Newbattle lands, which remains intact today.

6. In the Saxon and Norman period, Halswell, in Somerset, formed a distinct property within the heavily wooded parish of Goathurst. By the late 13th century, Peter of Halswell held Halswell for one quarter knight's fee, while in 1318 William Halswell was licensed to have mass celebrated in his private chapel.

7. 'Holdgate', Shropshire - called 'Stantune' in 1086 - HOLDGATE had presumably been part of the greater 'Stantune' that was restored to the church of Wenlock in 901 by Aethelraed (Earl of Mercia) and his wife Aethelflaed (daughter of King Alfred the Great. In their time 'Stantune' seems also to have included Stanton Long. By 1066 the 'Stantune' that became Holdgate had again ceased to belong to the church of Wenlock, and consisted of five estates held freely by Ketil (Chetel), Genust, Alweard (Aelward), Dunning, and Aelfgifu (Elueua). By 1086 Helgot held them of Roger of Montgomery, earl of Shrewsbury (the tenant in chief) as two estates. A Chetel "the

elder" Alder was Lord of Asshewelle, in Norfolk, which he held of Archbishop Stigand, giving us another possible Haswell (Hessewelle) connection; if not the how, of the connection.

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