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CHARLES MINOT

RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.



THE CHRONICLES AND MEMORIALS
OF
GREAT BRITAIN AND IRELAND
DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER THE
DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the Reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.

The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

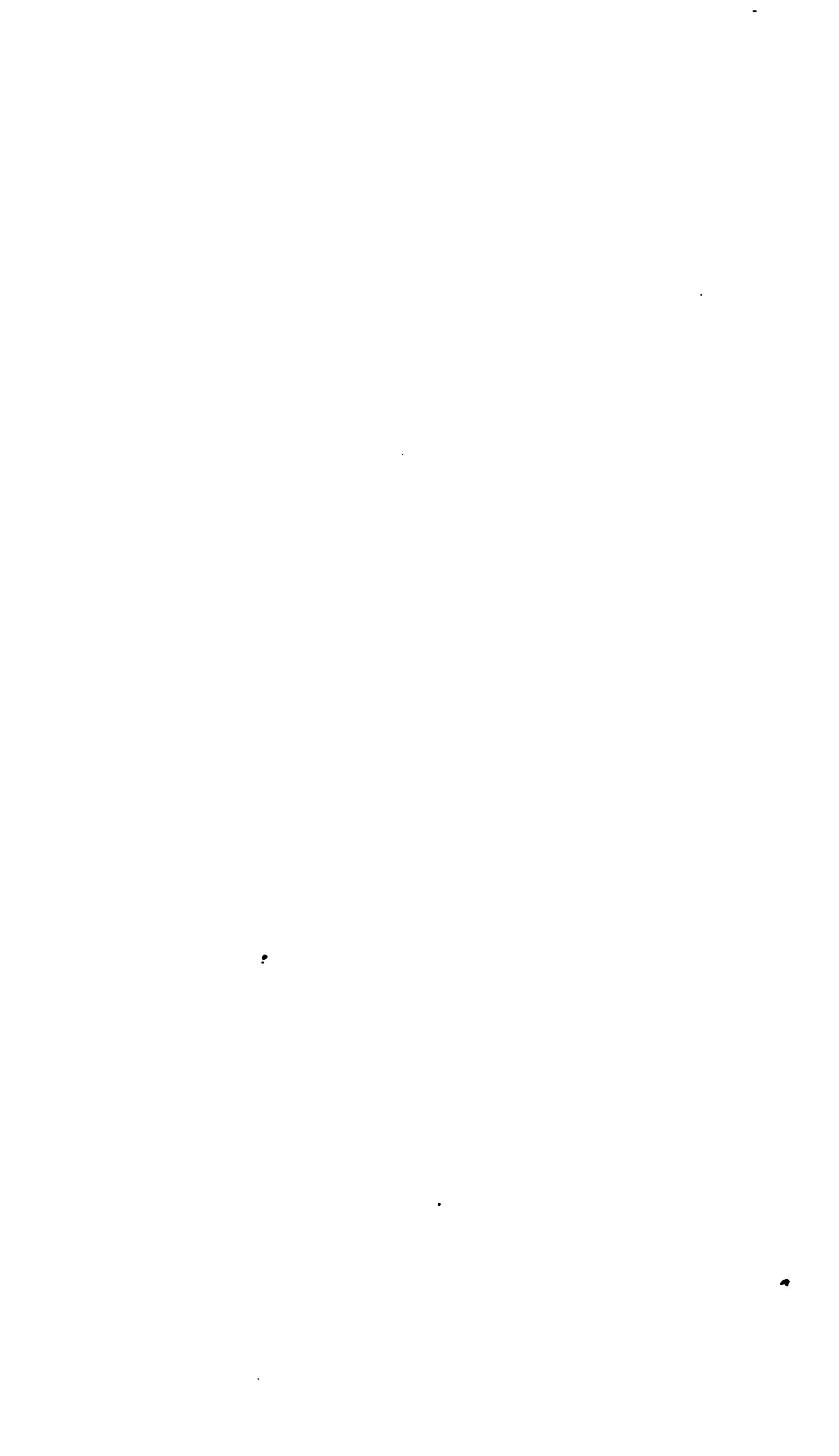
The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,

December 1857.

CHRONICON ÁBBATIÆ DE EVESHAM.



PARTICULA:

incipit plos
e bonorum e
tem apud l
sa condicio:
egregius auct
suis commo

tes: firmus impressio. Per
ta sanctorum quos frequenter
et commendat etiam nuncium d
attendere et si vultis uenire.

CHRONICON

ABBATIÆ DE EVESHAM,

AD ANNUM 1418.

EDITED

BY

WILLIAM DUNN MACRAY, M.A.,

CHAPLAIN OF MAGDALENE AND NEW COLLEGES,
AND ASSISTANT IN THE BODLEIAN LIBRARY, OXFORD.

Completed by

J. M. B. Prior of Evesham

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PREFACE.

P R E F A C E.

I. § 1. THE Chronicle which is printed, for the first time, in the following pages contains much that is of great interest to the student of monastic manners and history. It presents in its larger portion an autobiographical sketch, which gives, with evident honesty and faithfulness, and with no lack of graphic illustration, a picture of the occasional inner life of a great abbey such as but rarely has been recorded. That zeal and affection for the honour of a house which in monastic annals too often spend themselves upon general and misty panegyric, find here, in the story of a courageous and successful contest with a profligate abbot, the opportunity for inserting an equally creditable page in the history which they dictate. It is, however, a significant fact that a struggle for independence of episcopal control (a privilege of exemption that proved so fertile in abuses, and formed at last so strong a link in the chain of causes which drew on the overthrow of the monastic system amongst us) is recorded in this narrative with no less interest, while it elicited throughout its course even more zeal, than the struggle against the tyranny of a dissipated abbot. Nay, it even forms with the writer a subject for pride and congratulation, that to the

maintenance of doubtful, if not pretended, privileges, which gratified worldly ambition by removing to a distance all outward checks and control, the members of the abbey were willing to sacrifice all other considerations, and would even consent to tolerate vice in a house dedicated to piety, if at that price they could—not, succeed in preserving a precious right which had been clearly transmitted from past generations, and recognized, but rather—throw off, by a new claim of exemption, a wholesome superintendence which had in former years been occasionally exercised, and had never, as it seems, until about half a century previously been openly resisted. Thus, through years of glory and usefulness, hastened abbeys and priories to the day of their extinction, in that, by sure degrees, amidst the strife for worldly aggrandizement they more and more lost sight of their true object, and in their desire to be houses of greatness and pomp too often ceased to be houses of religion. The decay of the system can be surely traced, the whole in the abstract, in the very tone of this Chronicle. From the pious remembrance of the alms-deeds of an Agelwy, the consoler of the afflicted, the feeder of the hungry, the refuge of the oppressed, we come to the glorification of those whose good deeds are for the most part summed up in the acquisition of lands, the increase of buildings, the buying of chasubles, and the providing of altar-lights.

II. § 2. Three writers are concerned in the authorship of the present volume, prior Dominic, abbot Thomas de Marleberge,¹ or Marlborough, and (from the year 1214) an anonymous continuator.

¹ This, as being the form of spelling which the abbot himself uses, is that which the Editor has adopted.

§ 3. Of the three books into which the Chronicle is divided, the first two, which contain the Life and Miracles of S. Egwin (excepting the Legend for the festival of the Translation), written in the ordinary verbose and grandiloquent style of hagiographers, are assigned in the rubrics at their head to prior Dominic. These, that writer tells us (p. 2.), he wrote at the request of his brethren; but almost the next generation that followed appears to have grown sufficiently weary of the worthy prior's prolixity to request Marleberge to curtail it to more readable proportions (pp. 27-8). Professedly "abridged," as Dominic's work now is, by the hand of the latter, there is sufficient evidence still left to show that, in the glories of his subject, the author had indeed lost all thought of the "fastidiosi " auditores " whose better taste Marleberge sought to consult.

§ 4. There can be no doubt that the history of the Translation and Miracles of S. Odulph and the anecdotes of several members of the abbey, which are printed in the Appendix to the present volume, are also the work of Dominic. The sounding declamatory verbiage in which he delights, and which forms such a marked contrast to the more matter-of-fact style of his successor, would of itself almost unmistakably assert his claim; but at p. 320 we are expressly told that the writer of the Miracles of Odulph was the same as the biographer of Egwin. We learn also, from the same passage, that Dominic was the author of a third tract of a similar character, viz., an account of Miracles wrought by the Blessed Virgin, which commenced with the words "Æterna Dei sapientia." Possibly, also, the Life of S. Wistan, although in its present shape it is the work of Marleberge, may (as its style would in some degree suggest) have been founded on some previous memoir by Dominic, which Marleberge may have used and enlarged (see p. 27).

and to which he may refer when he hints that lives had been previously composed which were disfigured by faults of diction.

§ 5. It is singular that no mention of Dominic occurs in the subsequent course of the history, nor is any clue there furnished as to the period at which he lived. This, however, we ascertain from an incidental notice in the Chronicle of Florence of Worcester, where, under the year 1125, we read that Dominic, prior of Evesham, was present on May 25 at the enthronization of Simon, bishop of Worcester, and the consecration of Benedict, abbot of Tewkesbury, "pro abbate suo infirmitate depresso." It is worthy of remark that, while abbot Reginald's commencement of the dispute with the bishop of Worcester about the abbey privileges is noticed at p. 99 of our history, this instance of the recognition in some measure, during his own abbacy, of diocesan jurisdiction is passed over *sub silentio*.¹ It probably formed one of

¹ The following letter from bishop Foliot, written on the occasion of Reginald's dispute with his diocesan, was probably sent in consequence of the appeal to him from the abbot which is entered at p. 112, *infra* :—
 " Gilbertus, Dei gratia episcopus
 " Herefordensis, caro suo magistro
 " G[ervasio] archidiacono Wigorni-
 " ensi, salutem. Scitis, carissime,
 " scitis, quod pacifici in prerogati-
 " vam filiorum Dei adoptati sunt.
 " Unde proximorum paci eo dili-
 " gentius attendendum est, quo
 " majus est quod ex hoc opera a
 " Domino speramus et expectamus.
 " Rogamus igitur ut hac spe bene-
 " volentia vestra facilem se nobis
 " preestet et exorabilem, ut domi-
 " num Wigorniensem a persecu-
 " tione fratrum nostrorum, mona-
 " chorum scilicet Eveshami, revo-

" cetis, et paci inter ipsos refor-
 " mandæ operam impendatis. Ad
 " quod si vos preces nostræ non im-
 " pellerent, reverentia tamen domini
 " papæ jamdiu traxisse et compu-
 " lisse debuerat. Ad ipsum namque
 " appellatione facta, pacem omnem
 " et securitatem appellatoribus ob-
 " servari justum esset. Audivimus
 " tamen a multis dominum Wigor-
 " niensem prædictos fratres, post-
 " quam ad dominum papam appel-
 " laverunt, non solum suis ordinibus
 " suspendisse, sed ad hoc operam
 " dare ut eos de monasterio suo
 " ejiciat, et ne dominum papam
 " adire possint custodia carcerali
 " cohibeat. Quod si fecerit, de
 " gravi in dominum papam offensæ
 " excusari non poterit. Igitur do-
 " mini papæ reverentia, caritas
 " etiam domino Wigornienti debita,

those facts which Marleberge owns (at p. 193) that he did not record, lest they should thereby come to the knowledge of the adversaries of the abbey, to whom they would prove useful.

§ 6. An earlier and independent life of S. Egwin, which as yet has never been printed, is preserved in a MS. of the tenth or eleventh century in the British Museum, Cotton, Nero, E. 1, and has hitherto passed under the name of one Brithwold as its author. For this name, however, no contemporary authority appears in the MS. itself (which contains a collection of biographies by various authors), nor is it elsewhere noticed; it is only assigned in a heading prefixed by a modern hand, and probably was a mere conjecture from the circumstance mentioned in Egwin's foundation-charter (p. 20, *infra*), that Brithwold, archbishop of Canterbury, drew up the original charter describing the place and the privileges granted by king Cenred:—
 “Bryhtwaldus archiepiscopus ex ore omnium et
 “terram loci et libertatem in carta descripsit.” This life appears to have been the only one known to late writers; for while Capgrave's account of Egwin in the “*Nova Legenda Angliæ*” (fol. Lond. 1516, ff. 123–126) is certainly compiled from Dominic's, since it agrees with that in all the points (save one) in which the prior's life differs from the earlier document, and while Leland also seems to have derived from the same source the notes “*ex libro de miraculis S.*

“preces quoque nostræ, vos mo-
 “veant, ut aut paci hinc refor-
 “mandæ studeatis, aut his qui in
 “archidiaconatu vestro ad nomen
 “domini papæ confugiunt consilium
 “vestrum et auxilium non negetis,
 “nec eorū manu quacumque laica
 “extrahi et affligi, aut quæ eorum
 “sunt distrahi, permittatis. Vobis
 “hæc ex caritate scribimus, ne con-

“sentientem cum agente par reatus
 “involvat. Consensus enim est non
 “resistere quum possis aut debeas.
 “Qua in re manifesta conclusio
 “vobis aut consensum ingerit aut
 “monachis defensionem. Valet.”
 Gilberti [Foliot] *Epistolæ*; ed.
 J. A. Giles, LL.D., vol. i., pp. 128–9.
 [Bodl. MS., E Mus. 249, letter 96.]

“ Egwini,” preserved in his “ Collectanea ” (vol. i., pp. 300, 301, apparently coinciding with pp. 36, 45, 51, 55 of our text)¹, Wharton, on the other hand, in ignorance of any other biography than that contained in the Cotton MS., assumes (“ Anglia Sacra,” vol. i., p. 470) Capgrave’s Life to have been founded upon the latter, with which alone Godwin also (“ De Præsulibus Angliæ,” edit. 1743, vol. ii., p. 28) appears to have been acquainted. The following summary of the points of difference between this life and that printed in our text may probably be interesting.

Text, p. 6. The Cotton MS. adds that Egwin went to Rome, not entirely of his own accord, but at the command of both king and pope. “ Rex itaque, “ nimium credens, præcepit ut ad urbem Romulæ “ mœnia properaret, ibique apud patrem patriæ se “ protegeret, si potuisset. Fuit etenim et apud eun- “ dem patrem accusatus, qui eum præcepit ad se “ quantocius properare, quod et ipsud ipse cogitavit, “ eo quod desiderium haberet limina apostolorum [visitandi] ” (f. 24b).

Ibid. The place in the Avon where the key was thrown is specified : “ — in loco qui dicitur Hrud- “ dingpol.”

Ibid. Egwin is said to have embarked at Dover.

P. 7. The account of the recovery of the key differs in a few particulars. “ Et cum descendissent, et ad “ pontem ubi Tyfre quo decurrit (*sic*) pervenissent, “ rogavit socios sistere paulisper, et sibi indulgere quo “ potuisset ea quæ Dei erant perficere et canonicas “ horas explere. Dixit enim antistes, ‘ Vos enim, quam- “ ‘ diu requiem do lasso corpori, abite ad flumen, et “ ‘ probate si aliquem pisciculum valeatis capere hamo.’ ”

¹ The preceding extracts in Leland | pear to be taken from the Cotton
(pp. 298-300), “ ex libro incerti | life.
“ auctoris de vita S. Egwini,” ap-

“ Fecerunt enim ut dixerit, et, mirantibus illis præ
 “ gaudio, ceperunt salmonem mediocrem et ad terram
 “ projecerunt, et post parvi spatii intervallum ante
 “ pedes patris detulerunt, quem videns gratias retulit
 “ digniter Christo. Præcepit deinde illum aperire et
 “ salire, quem quum coquus id agere cepisset et secreta
 “ manu tangeret pis[ci]culi, invenit aliquid novi mira-
 “ culi,” &c. A third account is given by William of
 Malmesbury (“ De Gestis Pontificum,” in Savile’s
 “ Scriptores Rerum Anglicarum,” fol. Francof. 1601,
 p. 284) ; viz., that, when Egwin was crossing the
 Channel on his *return* from Rome, the fish containing
 the key leaped into the ship. This version of the
 story is repeated by Bartholomew Cotton (“ Historia
 Anglicana,” 8vo., Lond. 1859, p. 402).

P. 8. Ethelbert is said to have entrusted the educa-
 tion of his sons to Egwin (f. 25 b). This is the only
 point in which Capgrave’s Life follows this earlier ac-
 count rather than that given in our text.

P. 9. The names of the herdsmen are given. “ No-
 “ mina subulcorum : Eoues et Ympa, duo fratres erant ;
 “ Trottuc et Cornuc, duo fratres erant ” (f. 26).

Ibid. The “ portenta et signa ” are described at
 length ; they consisted in the losing and finding of
 sundry pigs. An extract from this portion of the Life
 is printed in Mr. T. Wright’s “ Biographia Literaria ;
 “ Anglo-Saxon Period,” pp. 228–9.

At fol. 25 a curious notice is inserted of a letter
 written by archbishop Boniface to king Ethelbald.
 “ A denique tempestate altera delata est epistola ad
 “ Anglorum regnum quam gloriosus edidit papa Boni-
 “ facius et Eadbaldō regi Cantuariorum misit, quæ
 “ postmodum a multis scripta est, quoniam ad correptionem
 “ multorum profuit virorum, maxime horum
 “ qui inique concubinas habebant, sicut prædictus rex
 “ faciebat. Nos vero hanc epistolam huic loco inserere
 “ nolumus propter longitudinem, sed in calce exigui

“ hujus operis volumus, Domino succurrente, caraxare,
 “ et nunc sereno corde, prout multimoda et inedicibilis
 “ pietas Christi propria, prout Ejusdem almus Para-
 “ clytus, concesserit, retexere. Exordium epistolæ ita
 “ sumit: ‘Gloriosissimo¹ et in Christi amore cæteris
 “ ‘regibus præferendo, inclita Anglorum imperii sceptrâ
 “ ‘gubernanti, Æthelbaldo regi, Bonifacius archiepi-
 “ ‘scopus, legatus Germanicus Romanæ ecclesiæ, et
 “ ‘Pera² episcopus, et Burhardus³ episcopus, et Were-
 “ ‘berchtus⁴ episcopus, et Abel episcopus, et Wylbal-
 “ ‘dus⁵ episcopus, et Hwita episcopus, et Leofwine
 “ ‘episcopus,⁶ perhennem in Christo caritatis salutem.’
 “ Finis autem epistolæ hæc est: ‘Valere beatitudinem
 “ ‘vestrum et in moribus bonis proficere in Christo
 “ ‘optamus.’” The Life is imperfect at its close, two
 leaves being missing in this part of the MS.; but
 since the actual conclusion of Egwin’s biography must,
 apparently, have occupied only a few additional lines,
 it is probable that the remainder of these leaves was
 filled with the promised copy of this letter.

P. 11. The name of the place where the Council was held is added: “—in loco celebri qui vocatur Alne” (f. 27b).

Ibid. The “Wilfridus episcopus” is more distinctly described as being the archbishop of York, and also as “ierarchus Northanhymbrorum.”

P. 14. Egwin’s dying exhortation is entirely different, and, being simpler and shorter, is probably much more authentic than the more elaborate as well as beautiful address in our text. It runs as follows: “Reverentissimi fratres et dilectissimi filii, rogo vos et obsecro

¹ *Gloriosissimo.*] In Dr. Giles’ edit. of Boniface’s works (vol. i. pp. 132-9), the letter commences, “Domino carissimo.”

² *Pera*] Wera. *Ibid.*

³ *Burhardus*] Burgardus. *Ibid.*

⁴ *Wereberchtus*] Warbertus. *Ibid.*

⁵ *Wylbaldus*] Willibaldus. *Ibid.*

⁶ *et Hwita . . . Leof. episc.*] Om. *ibid.*

⁷ Om. *ibid.*

ut servare Dei mandata studeatis, et votum quod
 “ Illi spondistis reddere satagite, quia scriptum est,
 “ Vovete et reddite Domino Deo vestro. Pacem et
 “ sanctimoniam sequimini, ut ait Apostolus, sine qua
 “ nemo videbit Dominum ” (f. 29 b).

P. 18. (cf. pp. 72-3.) Egwin is introduced as giving
 in his own person the following more friendly account
 of the acquisition and exchange of Fladbury and Strat-
 ford: “ Ego, inquit Egwynus, quum maxime florerem
 “ et in magno mentis studio starem in diebus Æthel-
 “ redi regis Merciorum, cœpi eum benigniter precari ut
 “ mihi concedere dignaretur antiquum cœnobium quod
 “ Fledanburgh nuncupabatur, quod satis mihi libenti
 “ animo concessit. . . . Rex autem illam ter-
 “ ram ex hæreditate conjugis suæ in possessionem
 “ accepit, quam ego, post exigui temporis spatium,
 “ prædictum locum, Æthelheardo subregulo, qui erat
 “ rex illius provinciæ quæ *Hwicces* dicitur, sponte
 “ dedi, qui mihi alium benigno corde concessit cœ-
 “ nobium quod Stratforda nuncupatur. Intervallo facto
 “ modico, a prædicti regis fratre, onomate Osuardo,
 “ aliam terram cum ista acquisivi, id est, viginti mansas
 “ in loco qui dicitur Æt Twyforda ” (f. 27).

§ 7. That this Life was, however, known to Marleberge,
 the compiler of the “ *Legenda in Translatione*,” is ap-
 parent from the fact that the two miracles are contained
 in it which are embodied in his Legend, and which are
 there described as being taken from the book “ qui de
 “ ejusdem beati viri miraculis scriptus est.” The only
 difference worth noting is that the name of the fish
 caught in the river Avon is given in its English form:
 “ — quem nostrates *sealh* vocitant.” The Cotton Life
 has also the two miracles of the preservation of the
 relics of S. Egwin and of the punishment of the
 countryman who claimed land from the abbey, which
 are told by Dominic in his second book (pp. 40, 41).

§ 8. Another Life of S. Egwin is found in the Bod-

leian MS. Digby 112, ff. 58-66, a volume written in the twelfth century, and containing the lives of a few saints. It is anonymous, but a late hand has attached the apocryphal heading, "authore Brithwaldo Glastoniensi." It appears to be a portion of Dominic's book, omitting the greater number of the miracles. The commencement is more diffuse than in Marleberge's abridgment. The story of the key agrees with our text; the tuition of Ethelred and the "portents" of the pigs are mentioned. An abridged extract from Egwin's charter is given, beginning at the words, "quum maxime florerem" (p. 18 of text), and ending at, "— in Angliam sumus reversi" (p. 19). In this extract the Roman pontiff is erroneously called Boniface instead of Constantine. Then follows the passage, "Huc nos . . . transcripsimus" (p. 21), which is succeeded by an account of the council of Alcester. This, being much fuller than any hitherto printed, is given at length at the foot of the page.¹ Then follow, i., the

" Rex insignis Kenred ubi
 " Roma rediit confestim generale
 " sinodum in loco qui Alne voca-
 " batur jussit congregari. Conve-
 " niunt illuc primates regni, Can-
 " tuariensis antistes Bertualdus
 " et Wilfridus Eboracensis archi-
 " episcopus, et cum eis utriusque
 " ordinis summi et eminentiores
 " viri. Considerante igitur synodo et
 " silentio omni concioni, ex edicto
 " regis, imposito, surrexit rex
 " gloriosus Kenred, corona regni
 " redimitus et aliis regalibus in-
 " signiis ornatissime comptus.
 " Sicque super omnes conspi-
 " cius, succincta et decenti sanc-
 " tam synodum oratione allocutus,
 " primum Deo gratias egit quod
 " sanus et incolumis Romam ierit,
 " quod sanus et incolumis Roma
 " redierit, quod regni sui statum,

" Deo interim tuente, omni ex parte
 " pacatissimum reppererit. Dein
 " suæ intentionis causam brevi ape-
 " ruit, qua intentione illuc perrex-
 " erit, quæ vota voverit, quæ dona
 " Deo et sanctis Ejus apostolis
 " contulerit, cœnobium scilicet jam
 " sæpe superius memoratum. Ad
 " ultimum, voluntatis suæ summam
 " rescravit, rogans ut tam cleri-
 " calis quam et laicalis ordo qui
 " aderat huic suæ donationi tes-
 " tes in posterum existerent, ac
 " suam testificationem debita sub-
 " criptione firmarent. Litteras
 " quoque jussit recitari quas super
 " hoc beatus papa Bonifacius, tes-
 " tis rogatus, scripsit sui que im-
 " pressionem sigilli consignavit.
 " His breviter pro regia dignitate
 " intimatis, assurrexit sancta sy-
 " nodus, et modesta conclamatione

panegyric passage which occupies p. 16 of our text; ii., the miraculous supply of water (p. 22), in a much shorter form; iii., Egwin's dying address (pp. 13, 14), together with the epitaph, in which the fifth line agrees with the version given by Leland and Godwin; iv., the miracle of the penitent released from his fetters (pp. 34, 35), greatly abridged; v., the death of the countryman (pp. 42-4), in the same words; and, lastly, the preservation of the shrine and relics (pp. 40, 41), also in the same words.

§ 9. The Life printed by Capgrave is evidently another

“ quæ volebat et poscebat humili
 “ favore concessit.* Postea regio
 “ jussu ex communi consultu libel-
 “ lus ibi confestim super his
 “ donationibus editus est, primus-
 “ que totius Angliæ primas et
 “ pater patriæ Berthualdus Can-
 “ tuariæ archiepiscopus ad sub-
 “ scribendum regiæ cartæ acces-
 “ sit, et post illum Eboracensis
 “ antistes, et alii de quibus regiæ
 “ majestati complacuit ex utroque
 “ ordine præstantiores personæ.
 “ Si quis etiam posterorum ista
 “ violare attemptaret, horrenda
 “ eum imprecatione maledixerunt,
 “ ipsamque maledictionem in calce
 “ libelli posuerunt. His vero ita
 “ expletis et soluta in pace uni-
 “ versa quæ illuc convenerat con-
 “ cione, jussit rex, idque sancta
 “ synodus decrevit, ut vir reve-
 “ rendus Northanhymbrorum sum-
 “ mus antistes Wilfridus exinde
 “ ad locum accelerato iret ipsum-
 “ que locum dedicaret, et dona

“ regis cum libellis donationum
 “ Deo et Ipsius beatæ matri of-
 “ ferret. Paruit ille libenter, pro-
 “ peravit ad locum, locum sacra-
 “ vit, sacratum Deo sicut definitum
 “ erat inter missarum agenda op-
 “ tulit, præsentem et id summonente
 “ sancto Egwino pontifice qui
 “ hæc universa extruxerat. Ac-
 “ cumulabat diei gaudia Omnium
 “ Sanctorum, quæ ipsa die erat,
 “ solennitas. Peractis tantarum sub
 “ una die celebritatum solenniis,
 “ et exhibitis Deo coram omni
 “ populo quæ dicta sunt donariis,
 “ constituit mox beatus Egwinus
 “ eo in loco fratres qui secundum
 “ instituta beati Benedicti Deo
 “ ibi essent servituri.” This
 council of Alcester appears to have
 been transformed by Bale and the
 Magdeburg Centuriators (who give
 no authorities for their statements)
 into a supposed council of London,
 held A.D. 714, at which the
 worship of images is said to have
 been sanctioned. See Binius, Con-
 cilia, iii. 337; Baronius, xii. 248;
 Inett's History of the English
 Church, edited by Rev. J. Grif-
 fiths, i. 190-5.

* In the Cotton Life, the assent of the
 synod is thus described: “ Illi omnes
 “ clamaverunt voce clara, et dixerunt,
 “ ‘ Pacto (qu. facto?) et verbo parati
 “ ‘ sumus; quicquid tunc majestati libet,
 “ ‘ potenter exerce.’ ” (f. 28.)

abridgment of Dominic's compilation. The miracles which it contains are those of the supply of water, of the destruction of Alcester, of the two peasants, of the preservation of Ælfward from shipwreck, of the healing of the dumb man, and of the visions of Sperckulf.

§ 10. In the foundation charter incorporated by Dominic at pp. 17-20, we appear to possess what the writer really believed to be the authentic original, at least in its greater part. That which is printed in Kemble's "Codex Diplomatum" (vol. i., p. 74) is much shorter, as well as different, and is marked by the editor as being apparently spurious; but the version in our text claims so decidedly to be a transcript, "*pæne verbum ex verbo, sicut ipsemet vir sanctus in cartis suis ex maxima parte scribendo est prosequitus,*" that its genuineness, as a whole, can only be disputed either by accusing the prior of a deliberate forgery, or by imputing to him an almost incredible ignorance of the age and character of the document which he used.

III. § 11. The writer, however, of the greater portion of the work, that portion which (with its continuation) embraces the actual history of the abbey, was, as we learn from the title of the Second Book, Thomas de Marleberge, dean, sacrist, prior, and, lastly, abbot. Of the events of his life, identified as they were with the history of his monastery, his own narrative necessarily tells us much, while the account written after his death by the anonymous continuator supplies the rest. We learn from the latter that it was in the year 1199 or 1200 that Marleberge took the cowl, since the year 1202, in which the bishop of Worcester's claim to visit the abbey was made and at his instigation rejected, was, (as we are told at p. 264) the third year of his monachate. Yet we are also told at p. 102, that the writer relates the acts of abbot Adam, who died in 1191, partly from personal knowledge, while the whole ac-

count of abbot Norreys' conduct between 1191 and 1200 is evidently given by one who was an inmate of the monastery at the time. Marleberge must, therefore, have been connected with the abbey in some capacity for a considerable period before his actual profession, possibly during a lengthened noviciate; and the date of his death, 1236, renders this the more likely. His own previous studies appear to have been carried on at Paris, since he tells us that he (together with Richard Poore, afterwards dean and bishop of Salisbury) had been the scholar of none other than Stephen Langton, who before his creation as cardinal was a distinguished teacher in that University. Of Marleberge himself it is said that he subsequently, but before becoming a monk, lectured at Oxford and Exeter, in what was his own especial branch of study, namely law, civil and canon (p. 267).¹ In this faculty he himself tells us that he was well skilled (p. 117), and the course of his narrative affords sufficient proof that herein he made no vain boast. Nor did he in later years neglect opportunities for improvement; for when in 1205 the malaria of Rome compelled him to leave that city and retire to Bologna, we hear that he there spent six months in attending daily lectures in both branches of jurisprudence (p. 147). On his appointment to be prior he gave to the abbey library a large collection of books in law, medicine, philosophy, poetry, theology, and grammar.² That he should,

¹ It is probable that a not infrequent mistake between two similar names is made in the remark (repeated in Vesp. B. xxiv.) that Marleberge "rexit scholas apud *Oxoniam* et *Exoniam*." What schools were there at Exeter? And Exeter college was not founded until long afterwards.

² The title of one of these books,

said to be a medical work, and called "*Liber Antiparalenionis*," defies the editor's powers of interpretation. There is not much doubt about the reading of the MS., save that the contraction "Pa" would rather suggest "*Antiperalenionis*," but the Cotton MS. Vesp. B. xxiv. supplies "*—para—*" at full length. In the latter MS. the word looks at

while still an ordinary monk, have acquired for his own private library such a store of volumes as is mentioned by his biographer, affords a striking testimony to the now acknowledged fact that neither were books so rare, nor the range of reading so limited, among general ecclesiastics as writers were formerly accustomed to represent.¹ And his history

first, indeed, like "Antipavilionis," and it was so copied by Tindal in transcripts which he made for his history of Evesham, which are now preserved in the Bodleian Library (Gough MS., Worcestershire i.), but in his printed volume he gives the reading adopted in our text. He, however, could not furnish any explanation of the title, and the mistake which has evidently been made by the scribe still so effectually hides the work which the latter intended to designate, that not even a hint at interpretation could be afforded by several friends whom the editor consulted.

¹ It is plain from the entries recorded of gifts of books, that the library of the abbey must have been of very considerable extent. We are told at p. 83 of our text that bishop Ælward gave very many books in divinity and grammar even at a period anterior to the Conquest; and at p. 97 it is recorded among the acts of abbot Walter that "libros multos fecit." In the Harleian Register also (MS. 3763, ff. 195 b.—203b.) the three following benefactions are entered:—i. From John of Worcester, surnamed Sebrond, prior, "quamplures libros" in grammar, logic, physics, theology, canon and civil law, &c. ii. From prior John de Marcle, six treatises on law. iii. From John de Brym-

mesgrave, while sacrist, fourteen volumes. But the greatest gift of all was that of prior Nicholas Herford, recorded in full in the same MS., who presented no less than 96 volumes, together with a map of the world. This last list is printed (probably without great accuracy) in Tindal's Evesham, and is announced for re-publication, together with Marleberge's list, in a forth-coming volume of Catalogues of Monastic Libraries, under the editorship of Beriah Botfield, Esq. Two MSS. now existing in the Royal Library, Brit. Mus. (10 D. vi. and 8 G. iv.) were bought for the abbey by Richard Penbroch (elected abbot in 1460) while a monk. But of the contents of this great library very few remnants appear to have escaped destruction. Even Leland, in his notes on the monastic libraries which he visited, only mentions seven of its MSS. (Collectanea, iii. 160.) And now, besides the two mentioned above, the Editor has traced but two more of the many volumes which unwearied hands indited and pious hands bestowed; one, "Officium ecclesiasticum Abbatum secundum usum Evesham. monasterii," of the fifteenth century, among bishop Barlow's MSS. in the Bodleian Library, No. 7; and one, Lombard's Commentary on the

shows, not only by the abundance of its scriptural citations that the Holy Bible was familiar to him throughout (another fact which, common as the evidence is, some are slow to admit), but also by several quotations from classical poets (these being, besides, other than those specified among the contents of his own library), that general and elegant literature were far from being lost sight of amidst the subtleties of legal studies, or the excitement of violent and perilous controversies. After distinguishing himself by his boldness and ability in disputing the diocesan's visitatorial claim, we find that he was appointed to the office of dean of Christianity, or dean of the Ecclesiastical Court, for the exempt churches of the Vale of Evesham. From September 1204 to April 1206, he was occupied in Italy and at Rome with the great business of the appeal to the pope against the bishop of Worcester, which forms so large and so interesting a portion of the present volume (pp. 142-200). The case upon which the appeal was made stood as follows:—

§ 12. Malgere,¹ bishop of Worcester, to the integrity and piety of whose character Marleberge frankly bears witness, had claimed the right of visitation and jurisdiction over the abbey and over the churches held by it in the Vale, relying chiefly on the facts, firstly, that some previous abbots had attended episcopal synods; se-

Psalms, in the Library of Queen's College, Oxford, No. 302. Of the seven MSS. seen by Leland, three were by abbot Adam, viz., "Exhortatio ad sacras virgines Godestovensis cœnobia;" "De miraculo Eucharistiæ, ad Rainaldum;" and "Epistolæ." With the exception of five letters to various persons, which are preserved in a MS. (No. 11) in the Library of Jesus College, Oxford, none of Adam's works

are, however, now known to be extant.

¹ He is called a "cardinal" at p. 110, but, although this is by contemporary authority and stress is represented as having been laid upon his distinction by those of the brethren who argued for his admission to the abbey as Visitor, he is not noticed by Ciacconi in his "Vitæ Cardinalium," nor styled a cardinal by any other writer.

condly, that the curates of the churches had admitted the right of the bishop and his archdeacons to visit them; and, thirdly, that the holy oil had been consecrated for their use by their diocesan. His claim being utterly rejected, and he himself being refused admission to the abbey on his personal appearance at its gates, he excommunicated the contumacious brotherhood. The case was then carried before the archbishop, but both parties seem almost at once to have had recourse to the supreme authority at Rome. Even while the hearing was proceeding in England the monks obtained a papal commission to the abbots of Malmesbury, Abingdon, and Ensham to be judges in the cause. The bishop, however, in his turn, very soon personally appealed to Rome from these, as being incompetent judges by reason of partiality and prejudice, and shortly returned, bringing, with consent of the abbey, a fresh commission to the bishop and prior of Coventry and the archdeacon of Northampton, empowering them to examine witnesses, take down their depositions, transmit these, with their own report, to Rome for final inquiry and adjudication, and, meanwhile, give temporary possession, without further appeal, as they might judge to be just. The decision of these commissioners was, that, pending the pope's final sentence, the bishop should have jurisdiction over the abbey, but the abbey should retain its exempt peculiar in the Vale. The appeal upon the general case was forthwith prosecuted at Rome by both parties; on the part of Marlberge, as proctor for the abbey, with a degree of earnestness, self-devotion, and perseverance which show how the cause of his abbey was bound up with his whole heart and life, and almost with his very religion, but which show also to what an extravagant height the mutual jealousy of the regulars and seculars had proceeded. The enthusiastic advocate little thought that in winning the cause he so thoroughly espoused, he was only in truth helping, remotely it may be but yet surely, to pave

the way for the very downfall of the house for which he was ready to sacrifice his life. The report of the pleadings in the case is by no means the least interesting part of his narrative, not only for the skill which he himself displays throughout their course in dealing with technical subtleties and quibbles of interpretation, nor for the evident desire which the account manifests on the part of the Roman court to hear without partiality and judge according to the merits, but also for the occasional graphic notices which it presents of manners and of individuals (particularly of the famous pope Innocent III., who presided at the trial), and for the simple, unaffected way in which the narrator relates what is really also the tale of his own autobiography. We gain here a few more such glimpses of the pontiff as are preserved by Girald the Welshman, and described in Mr. Brewer's able preface to his works (vol. i., pp. lxix.-lxxxii.); we see how the dreary formalities of endless arguings and counter-arguings sometimes openly provoked impatient interruptions (pp. 151-2), and at other times only gave rise to some ready joke (pp. 153, 160). It is amusing to find papal lips giving testimony six centuries ago to the already notorious love of the English nation for *beer*; to find that when the judge sitting in grave tribunal would correct the bad law of an English advocate, avowed to have been learned in English schools, the ready taunt rises to his lips, "Verily, you and your masters " had drunk no little of your English beer when you " gained such teaching as this!" (p. 189.)¹

¹ Hearne, in the preface to the "Curious Discourses" (pp. lxxviii.-ix.; 2nd edit., vol. i., p. xxxviii.) discourses very curiously indeed on this national predilection, and gravely suggests that *Britannia*, interpreted by some as the country of *paint*, by

others as the country of *tin*, means in reality the country of *beer*. "There is one thing which . . . the antiquaries should have observed, and that is our malt liquor, called " *βύτρον* in Athenæus. Τὸν δὲ " *κρίδινον οἶνον* (saith he) καὶ

§ 13. At last the long hoped-for sentence came ; and Marleberge faints for joy when he hears his loved abbey declared free for ever from all episcopal interference. The question, however, of the churches of the Vale still remained ; but, after further examination at tedious length, this was finally referred to commissioners in England for decision ; and Marleberge, having exhausted all his means, left Rome secretly, to avoid making the usual farewell presents to the pope and cardinals (p. 200).¹ As, however, the abbey was already, *pendente lite*, in possession of these

“ *βρύτον* τινὲς καλοῦσιν. Which
 “ being so, it is humbly offered to
 “ the consideration of more judi-
 “ cious persons whether our *Britan-*
 “ *nia* might not be denominated
 “ from *βρύτον*, the whole nation
 “ being famous for such sort of drink
 “ it was always made use
 “ of in Britain, and it was looked
 “ upon as peculiar to this island ;
 “ and other liquors were esteemed
 “ as foreign, and not so agreeable to
 “ the nature of the country. And
 “ I have some reason to think that
 “ those few other people that drunk
 “ it abroad, did it only in imitation
 “ of the Britains, though we have
 “ no records remaining upon which
 “ to ground this opinion.”

¹ The following bond, given in Dec. 1204, for one of the Roman loans frequently alluded to in the course of the history in connexion with Marleberge's needy condition while prosecuting the suit, is entered in Cotton MS., Vesp. B. xxiv., fol. 48 b. :—

“ Johannes, Dei gratia Albanen-
 “ sis episcopus, omnibus ad quos
 “ literæ istæ pervenerint salutem in
 “ Domino. Noverit universitas vestra
 “ quod T. de Marleb. et T. de

“ Warewic clericus, nuntii et pro-
 “ curatores abbatis et conventus de
 “ Evesham confessi sunt coram
 “ nobis se tantam pecuniam rece-
 “ pisse mutuo pro utilitate ecclesiæ
 “ de Evesham a Petro Malialardo
 “ mercatore Romano, pro qua de-
 “ bent ei vel ejus nuntio solvere
 “ xx. marcas bonorum et legalium
 “ sterlingorum, xiii. sol. et liii.
 “ denarios pro qualibet marca com-
 “ putatis, ad festum Pentecostes in
 “ nundinis proximum ; quid ni fa-
 “ cerent, promiserunt eidem nomine
 “ pœnæ pro singulis x. marcis
 “ unam marcam de nundinis in
 “ nundinas et expensas competentes
 “ sibi cum serviente et equo uno ;
 “ pro qua pecunia concesserunt
 “ eidem mercatori literas abbatis et
 “ conventus de mutuo quas habe-
 “ bant, et, quod bona fide laborabant
 “ pecuniam supradictam solvi juxta
 “ promissionem factam, tactis sacro-
 “ sanctis evangeliiis, juraverunt
 “ nuntii memorati. Dat. apud S.
 “ Clementem, xiiii. kal. Januarii,
 “ pontificatus domini Innocentii
 “ tertii papæ anno vii°. In cujus
 “ rei testimonium præsentis literas
 “ sigillo nostro munitas duximus
 “ concedendas.”

peculiars by the interim judgment which had been pronounced in England, and as, further, the stream of evidence was (as Marleberge himself confesses) decidedly adverse to its claim, a decision was just what was most dreaded, and was therefore to be delayed by all the means of procrastination which the course of law could so abundantly minister. And procrastination for a time triumphed! Fortunately for the abbey, the Interdict came upon the king and kingdom, the blow which was to cut off from the communion of the faithful and the ministrations of the Church the monarch who was not willing to receive his primate at the hand of Rome, and the people who were also not ready to have it so; and so Malgere of Worcester took ship and left the stricken land, and the case dropped for want of the prosecutor. And death came upon him in his exile, and for some years no one of his successors dared to renew the costly and uncertain suit; so that the day of the great interdict must for a time have been regarded in the abbey as a day for no small rejoicing. But at length Walter de Cantelupe (who was consecrated in 1236) ventured to revive the quarrel; and the Roman bishop of Porto having been appointed by the pope to hear the case, it was referred by him in 1248 to Simon [of Evesham], archdeacon of the East Riding of Yorkshire, and Richard [of Gloucester], treasurer of Lichfield, for arbitration. These judges decided that the churches of the Vale should be exempt from episcopal jurisdiction, with the exception of Abbot's Morton (see p. 194), in which parish, however, the abbot was to retain the privilege of having his own private chapel in his manor-house. To compensate, moreover, for any injury which might arise to the cathedral church from the exemption, the abbey was to resign to the bishop the patronage of Hillingdon in Middlesex, Weston in Gloucestershire, and Kinwarton in Warwickshire, while

the annual pensions paid to the abbey of one mark from Hillingdon and half a mark from Weston were in future to be paid by the church of Stow. The decree was signed at Fladbury, 11th December 1248, and the confirmation by the abbey on St. Katherine's day, 1249.¹

§ 14. The decisions which had been given at Rome, in 1206, became precedents of some importance in point of law. They are therefore found noticed in the "Decretales Gregorii IX." There, under the title "Per exemptionem concessam monasterio, capellæ sibi subjunctæ non censentur exemptæ" (*lib. v., tit. 33, cap. 17*; Par. 1512, *coll. 1667-8*), an abstract of the first decree is given, and in the marginal notes there

¹ The documents are printed in Nash's *Worcestershire*, vol. ii., p. 179. Nash's reference for them is "Liber Albus Ep. Wigorn." Through the kind permission of J. H. Clifton, Esq., deputy registrar of Worcester, the Editor has been enabled personally to examine the registers of the see, and has ascertained that the transcripts of these deeds are entered in a register of documents relating to possessions of the see marked "Liber Ruber," and that the correct references for the leaves at which they are found are as follows:—*Confirmatio*, 49 b., *ordinatio*, 55, *decretum*, 101-2. The text of the deeds themselves is correctly given by Nash. There is no diocesan register known now by the name of the White Book; the only volume so called is the Chapter Book, frequently cited by Nash, which contains the register of the priory of Worcester from 1301 to 1457. The Editor was unable to find any other documents bearing upon the Evesham controversy, as

the earliest extant register of episcopal acts commences at the year 1268. In the "Annales Wigornenses," printed in Wharton's "Angliæ Sacra" (vol. i., p. 493), the settlement of the dispute is thus briefly recorded under the year 1248:—"Formata est pax inter episcopum et abbatem Eveshamiæ et ejusdem loci conventum, post Conceptionem S. Mariæ." At the Dissolution the patronage of these peculiars was granted to Christ Church, Oxford, and the questionable privilege for which Marleberge had contended passed with the patronage. And for six hundred years the diocesan remained deprived of his jurisdiction; but at length, in pursuance of the provisions of 6 & 7 Will. IV. c. 77., the anomaly has been removed, the peculiar and exempt jurisdictions in the diocese of Worcester having been abolished by an Order in Council, dated 3rd Feb. 1851, and gazetted on the 18th of the same month.

is a good *résumé* of the case. The abbey is disguised in this report under the name "Evasen." In the decree in the second case, respecting the churches of the Vale, viz., the order that, on account of both parties having omitted to offer necessary evidence, they should be alike restored to the state *in quo ante* and allowed to begin *de novo* (which is given in abstract in *lib. i., tit. 41, cap. 3, coll. 461-3*), the abbey appears under the more recognisable name of *Evescam*. It is there remarked, in a marginal comment, that the papal privileges were not sufficient to bear out the claim of the abbey, because they contained no special mention of the Vale itself, but only generally of the place which the kings Ina and Offa had given; "et sic recur-
 " rendum est ad privilegium illorum regum, et si ibi
 " contineatur quod illi reges vallem de Evescam dona-
 " verunt libertati, tunc erit probata exemptio; et sic
 " dubia probatio non prodest. Reges enim donaverunt
 " locum illum libertati quoad temporalem jurisdic-
 " tionem, papa vero quoad spiritualem."¹ It is un-
 fortunate that in the copious collection of the letters
 and bulls of pope Innocent III. which was pub-
 lished by Baluze, just those years which would be of
 use and interest in relation to our present subject
 are altogether wanting. Baluze tells us that he tried
 in vain to procure from Rome the means to supply
 the gap; and the extensive series of transcripts of papal
 documents, preserved in the British Museum, presents
 the same *hiatum valde deflendum*.²

§ 15. The other great business of Marleberge's life is mixed up with the question of exemption well-nigh throughout its whole course. It is that of his zealous

¹ Further extracts from this comment will be found in the Glossary under the words *Minor* and *Restituere*.

² The only reference to Evesham contained in Baluze's collection is in a letter relating to a peccant and penitent brother of the house in 1207.

and courageous resistance to the tyrannical and immoral abbot, Roger Norreys, and of the appeals which led to the latter's deposition.¹ Into this it is unnecessary here to enter; the account given in the text is plain and straightforward, and it is hoped that the marginal notes will be found sufficient to point attention to the specially noticeable passages. The outline of this dispute has been already partially known from a few extracted passages, found in Cotton MS. Vesp. B. xv., which are printed in Stevens' Appendix to Dugdale's Monasticon, vol. ii., No. cxxxvi., and in Vesp. B. xxiv., printed in Nash's Worcestershire, vol. i., pp. 419-20. But the copious and curious details here supplied have hitherto been unpublished and unknown. It is sadly suggestive to learn, in the course of these details, from the formal accusation brought by Marleberge on behalf of the monks against the abbot, that the prosecution of the latter was caused not so much by his notorious immorality as by his injustice and harshness towards themselves; nay, that they would have thought it more conducive to the honour of their house to have concealed the character of his private life, had it been possible, than to have revealed it. Even at the last his profligacy is alleged only as filling up the measure of his unworthiness, while the stint of

¹ The character given of Norreys by Gervase of Canterbury fully confirms Marleberge's account of him: "Erat enim ab adolescentia
" monachus sui superbus, elatus,
" pomposus in verbis, dolosus in
" factis, cupidus prælationis, asper-
" nator religionis, ad superiores
" adulator, ad inferiores contemptor,
" gloriosus in veste, negligens in
" ordinis observatione, amicus femi-
" narum, amator equorum, iracundus
" ad correptiones, paratus ad de-

" tractiones, in omnibus etiam in-
" corrigibilis." — ["Decem Scrip-
" tores," col. 1506.] It is singular
that an ecclesiastic bearing both the
same christian and surname was
abbot of Lilleshall, Salop, in the
following century. He died in the
year 1371, and his (Obit-Roll (or roll
of monastic houses of the same
order which were visited by an
itinerant monk to solicit their
prayers) is preserved in the Bodleian
Library.

the monks' allowances in food and clothes, the rough behaviour exhibited towards them, and the violation of the rules of ordinary monastic routine and discipline, are pressed as the leading points in his accusation.

§ 16. The remaining events of Marleberge's life are soon told, and are learned, with one exception, from the present volume.¹ We hear that, in company with abbot Randolph, he attended the Council of Lateran in 1215 (pp. 153, 205, 266); that in the year 1217 he was appointed sacrist, and in 1218 prior (pp. 266-7).² In both these offices his energy and zeal were abundantly displayed, particularly, while holding the latter, in the procuring numerous manuscripts for the abbey library, and in additions to the abbey church and the erection of other buildings. In 1229 he was, upon the death of Randolph, elected abbot; and when the election was, on account of some informalities, annulled by the pope, was unanimously and validly re-elected. He appears to have shown in this station that he possessed administrative talents as well as such as fitted him to be the leader of an opposition; the greater portion of the debts which had been incurred during the lawsuits were within two years discharged, the abbey church was further adorned (with, amongst other things, his own tomb and effigy), and the abbey property

¹ In the "Rotuli de liberate ac de misis et præstitis, regnante Johanne" (8vo. Lond. 1844, p. 122), there is a notice of king John's being at Evesham in the year 1209, and of alms being then given to brother *Thomas*. Possibly this may be our author, but we do not find any mention of his having acted as the abbey almoner.

² While he was prior a fresh dispute arose between the abbey and the diocesan. We learn from the

Worcester Annals (Wharton's Ang. Sac. i. 484), that in the year 1219 William of Blois, bishop of Worcester, held a synod, in which the abbot was not permitted to wear his mitre or to occupy the place next in dignity to the bishop, privileges which had been expressly conveyed to him by the papal bulls; and consequently an appeal was made. But nothing further is recorded thereupon.

enlarged. But still questions of exemption or non-exemption haunted him. In Tanner MS. 223 (Bodleian Library), which contains a register of Christ Church, Canterbury, there is preserved (at fol. 53b.) an act of submission on the part of himself and the abbey to the visitatorial authority of the archbishop, the authority so expressly recognized in those papal privileges he had so often quoted. It runs as follows:—"Universis
 " ad quos præsentes literæ pervenerint, Thomas, Dei
 " gratia abbas de Evesham et totus ejusdem loci con-
 " ventus, æternam salutem in Domino. Universitati
 " publicæ vestræ protestamur nos illius qui pro tem-
 " pore fuerit Cantuariensis archiepiscopi visitationem
 " absque omni contradictione paratos esse suscipere, ut
 " possit idem archiepiscopus singulis annis monasterium
 " nostrum vel ipse personaliter visitare, vel visitationem
 " ipsam quibus voluerit personis ecclesiasticis, viris
 " prudentibus, demandare, necnon et in ipsa visitatione
 " tam in capite quam in membris corrigenda corri-
 " gere, ipsum etiam ordinem nostrum prout expedire
 " viderit regulariter reformare. In cujus rei testimo-
 " nium præsentes literas imperpetuum valituras sigillis
 " nostris duximus consignandas. Actum apud Eve-
 " sham, xv. kalendas Maii, anno Domini M.CC.XXXIII."¹

¹ But even the submission which Marleberge was willing to pay to visitatorial authority was more than his successors could endure to render. On the next leaf of the Canterbury register there comes an inhibition from Rome forbidding the archbishop to avail himself of the submission of the abbey. There is no date to the document save the year of the pontificate; but this taken in conjunction with the city whence it was issued leads to the conclusion that the pope is Innocent IV., and the date 1249. It is as follows:

" Innocentius, &c., venerabili fratri,
 " &c. (i.e., archiep. Cant.) Ex parte
 " dilectorum filiorum abbatis et
 " conventus monasterii de Evesham
 " fuit propositum coram nobis quod
 " licet idem monasterium ad Roma-
 " num [pontificem] et nullo pertinet
 " mediante, tu tamen—eo prætextu
 " quod in quibusdam privilegiis [a]
 " Romanis pontificibus monasterio
 " ipsi concessis, tutela dicti mo-
 " nasterii tibi dicitur reservata; et
 " quia quondam abbas et conven-
 " tus ejusdem [loci] fuerunt per
 " suas patentes literas, ex quadam

But at length came rest; and he who had lived a life of ceaseless work and turmoil, and had done with his might whatsoever his hand found to do, "in Domino obdormivit" in the thirty-seventh year of his monachate, and in the year of Grace 1236. His narrative appears to have been written about ten years before his death, since at pp. 196, 253 he speaks of himself as being prior at the time of its composition, while he makes mention at p. 253 of the death of Norreys, which took place in the year 1223.

IV. § 17. The MS. from which the contents of the present volume are printed is preserved in the large collection bequeathed by Dr. Richard Rawlinson to the Bodleian Library, marked with the number Rawlinson A. 287. It is a noble volume in large folio, containing 194 vellum leaves in double columns, written for the most part in a broad distinct hand of the commencement of the thirteenth century. The first 116 leaves are

" simplicitate, in propriæ libertatis
 " dispendium, protestati quod te
 " ad correptionem et visitationem
 " eorum reciperent;—intendas prop-
 " ter hoc in præfato monasterio
 " visitationis officium exercere in
 " apostolicæ sedis præjudicium et
 " eorundem abbatis et conventus
 " dispendium et gravamen :—Quum
 " igitur visitatio et reformatio ipsius
 " monasterii, quod ratione tituli
 " hujusmodi ab aliorum molestiis
 " defensare teneris, solum ad Roma-
 " num pontificem (cui pleno jure
 " subest) pertinere noscitur, man-
 " damus quatenus dictum monas-
 " terium in hujusmodi visitationi-
 " bus vel aliis contra tenorem
 " privilegiorum ipsius et in præ-
 " judicium ecclesiæ Romanæ de

" cætero non molestes, nec occa-
 " sione prædicta jurisdictionem tibi
 " vindicas in monasterio supradicto.
 " Dat. in Lugd. xv. kal. Januarii,
 " anno vii." A similar inhibition
 to the abbey is thus worded : " Uni-
 " versitati vestræ tenore præsen-
 " tium districtius inhibemus ne
 " dictum archiepiscopum ad cor-
 " reptionem vel visitationem in
 " eodem monasterio aliquo-
 " admittatis." It is seen at p. 306
 that archbishop Courtenay made
 another attempt at the beginning of
 the fifteenth century to exercise the
 power which appears to have been
 certainly reserved to the archbishops
 of Canterbury by the papal privi-
 leges, but then, we are told, abbot
 Zetton " gloriously expelled him."

occupied by Haymo's Commentary on the Revelation of St. John; and this fact enables us to trace the volume to the very hands of its chief author and writer. For we are told in the continuator's account of the acts of prior Thomas Marleberge (p. 268), that "fecit . . . Haymonem super Apocalypsim et vitas et gesta patronorum et abbatum Eveshamie in uno volumine;" and he refers us also (p. 264) to the former portion of the MS. as being the book "quem idem prior composuit." We have here, therefore, the original work of our author himself. That the term "*fecit*" implies also that the volume had Marleberge not only for author but scribe, may be inferred from the different expressions used with reference to other MSS., which, we are told, "*fecit scribi et ordinavit in uno volumine,*" and for which he provided all the necessaries "*excepto quod fratres monasterii scripserunt et.*" It is said in the same notice of Marleberge's books that he also wrote a copy of his history of the abbey in a separate volume; but this is not now known to be in existence, and the copy from which our text is printed is believed, therefore, to be unique. No clue is afforded in the volume itself by which its former possessors may be traced. It has been lately re-bound, but the previous cover was only one of a very rough kind in which it had been clothed by Rawlinson, and no name of any previous owner, nor number referring to any catalogue, was therefore found on it. It appears to have been carefully perused by some anti-papal reader in the sixteenth century, numerous English marginal notes of the contents being interspersed in a hand of the latter part of that period, and wherever the word "papa" occurs, or "summus" precedes "pontifex," it has been carefully obliterated.

§ 18. Although the MS. is evidently, if not the author's autograph, at least the authorized trans-

cript from his original, it is nevertheless disfigured by many mistakes in spelling. One peculiarity occurs so frequently that it would seem to be no mere slip of the pen, *membrum* being in most cases written *menbrum*. A deed also is omitted which the author intended to include. We are referred at p. 85 to a charter of Leofric's, which is said to be given "in fine operis;" this, however, nowhere appears. It is possible that it may have been removed from the end of the book when the continuation was added. The handwriting of the original scribe ceases during the narrative of the year 1214 (p. 256), which is thence continued in a hand of the beginning of the fifteenth century. It is clear that the work of the original scribe was finished on the next leaf, *i.e.*, at p. 260 of our text; but when the history was taken up for continuation the last leaf must have been removed and its contents rewritten, so that the additional matter might join in due sequence. The last two leaves of the MS. may also have been added by a hand somewhat later although very similar, as in the colour of the ink they stand in bright contrast with several rubbed and faded leaves which precede them. There are, besides, traces which seem to show that one or two leaves have been cut out at the end.

§ 19. Some small portions of the narrative are found embodied in several manuscript registers of Evesham, which are preserved in the British Museum. The earliest of these is Cotton MS. Vesp. B. xxiv., a volume written by various hands in the twelfth and thirteenth centuries. On the first leaf is inserted, in a detached form, the account of the acts of Marleberge as dean, sacrist, and prior, which occupies pp. 264-272 of our text. This was copied by Nash, and printed by him in his History of Worcestershire, vol. i., pp. 419-20. The papal bulls granting and confirming the abbey privileges are also entered in this register,

together with Marleberge's advice concerning their maintenance and preservation (pp. 195-7, *infra*). An index to the contents of this volume exists in Lansdowne MS., 1233.

§ 20. *Vespasian B. xv.*, a paper MS. of the sixteenth century, contains at ff. 17-20 a few extracts "*ex Chronico Monasterii Eveshamensis*;" together with the very brief continuation to the Dissolution which is printed in the Appendix. The extracts (which were probably drawn from the volume next mentioned) are printed in Stevens' Appendix to Dugdale's *Monasticon*, vol. ii., No. cxxxvi, E., and thence incorporated in the last edition of Dugdale.

§ 21. *Harl. 3,736* is a quarto register of the abbey, collected in the fifteenth century. Among its contents is (at ff. 167-176) "*Extracta particula de gestis abbatum*," extending to the death of abbot Ombersley in 1389, which has evidently been compiled from our present Chronicle, omitting, however, the whole history of Marleberge's struggles. At f. 168 b. distinct reference (for the list of twenty-eight villages seized by bishop Odo, the names of which are given at p. 97, *infra*) is made to our narrative in the following words:—"quarum nomina in *libro de gestis abbatum* intitulantur." From this MS. much of the information was gained which is incorporated in May's "*History of Evesham*," a recent publication, of which the second edition appeared in 1845.¹

§ 22. In *Harl. 229* there are three leaves filled with brief notes of the abbots to the time of Zetton, which are printed in the *Monasticon*.

§ 23. *Cotton Augustus A. ii.*, contains in its eleventh article a contemporaneous copy, if not the actual origi-

¹ This locally-compiled work must not be mentioned without testimony to its great merits; it is distinguished by an unusual degree of research

and accuracy, and evidently seems to have been with the author a real labour of love.

nal, of abbot Randolph's Constitutions. It is written on one side of a sheet of vellum, well executed, and in beautiful condition, and has been lately carefully mounted. A translation of these statutes has been given by Tindal in his History of Evesham, 4to, Evesham, 1794.

§ 24. Cotton Titus C. ix. contains (on thirty-eight leaves) the register of Richard Bromisgrave's abbacy, 1418-1435. Among its contents (at ff. 18-22) are articles for the reformation of monasteries which were proposed by king Henry V. in 1421, with modifications suggested by the abbots of various monasteries. Several memoranda of ordinations within the abbey-church are recorded, which show that this right, granted by the papal privileges, was one frequently exercised. Three ordinations were held in successive years by Richard, bishop of Achonry; viz., on 18th Dec. 1428, of five acolytes and subdeacons and three priests; on 15th Feb. 1429 of one acolyte and subdeacon, eight deacons and one priest; and in 1430 of five acolytes and subdeacons, four deacons and seven priests. And in Sept. and Dec. 1431 two ordinations were held by Nicholas, bishop of Dunkeld, at which five acolytes and subdeacons, four deacons, and one priest were ordained. These ordinations comprise secular clergy as well as regular.

§ 25. In Cotton Nero D. iii., ff. 242-9, there are a few miscellaneous deeds and notes relating to the abbey, which are printed in the Monasticon.

§ 26. Among Gough's MSS. in the Bodleian Library, there is one (marked, Worcestershire 1.) filled with notes and extracts made by Tindal, the historian of Evesham, from Vesp. B. xxiv. and Harl. 3,763 and 744.

§ 27. One volume of the collections of that marvel of industry, Henry Wharton, preserved in Lambeth Library, has also been consulted, viz., MS. 589. This contains, at pp. 40, 41, chronological notes of the suc-

cession and deaths of the abbots to the Dissolution, collected from various chronicles and from two Evesham obituaries in Cotton MSS. Vitell. E. xii. and xvii.,¹ the former of which was burned, and the latter much injured, in the fire in 1731. These notes have in several instances enabled the editor to supply dates which would otherwise have been wanting. A few other notes by Wharton, of less importance, are in MS. 585.

V. § 28. In the Appendix to this volume several tracts are printed, which in the MS. precede the history, and are written by the same hand. They relate to the lives and miracles of saints whose relics were preserved in the abbey, and of others connected with its history. The first tract, containing an account of the translation of the relics of S. Odulf (which, having been brought from Stavoren in Holland to London by some merchants during the reign of Canute, were bought by bishop Ælfward for a sum variously stated at one hundred marks and one hundred pounds), follows in the MS. upon the life of that saint; the life, however, being verbally the same (lacking the prologue) with that printed by the Bollandists in the "Acta Sanctorum," under the date of 12 June, pp. 593-5, is not here reprinted. We learn from the notes which are attached in the "Acta" (in which no mention is made of Evesham), that only a portion of the saint's relics could have come to our abbey, since his head was preserved at Utrecht, and other remains at Oorschot. No mention is made in this life, or in that of S. Fretheric, or Frederic, ("Acta," 18 July, pp. 452-71) of the scandalous story concerning the latter which is

¹ Some documents are printed from E. xvii. in Stevens' Appendix to Dugdale, and reprinted from thence in the last edition of the *Monasticou*.

related in our Appendix; it is only said that Odulf was directed to go to the assistance of Fretheric by an angelic vision. The curious story which follows, of queen Edith's gathering a "Great Osteological Exhibition" at Gloucester, with the view of selecting for herself the most famous or the most wonder-working specimens, and the punishment which rewarded her sacrilegious temerity, appears to be entirely unknown.

§ 29. The second item in the Appendix, viz., an interesting life of S. Wistan (whose relics were transferred to Evesham from Reppingdon by Canute), appears in an abridged form in Capgrave's "Nova Legenda Angliæ," and is thence transferred to the "Acta Sanctorum;" but the stories of the annual growth of the martyr's hair on the field at Wistanstow where he was murdered (—a miracle attested by witnesses sent for the purpose of examination by archbishop Baldwin—) and of the subjection of his relics to the ordeal of fire, by the unbelieving Norman abbot Walter, are there altogether unnoticed.

§ 30. The last entry in the Appendix is a short list of the abbots from the point where our history ends to the Dissolution, taken from Cotton MS. Vesp. B. xv. This has been previously printed in the *Monasticon*; but as several errors are found in that copy, it has been deemed worth while to include it here for the sake of their correction, as well as to give some degree of completeness to the history of the abbey.

VI. § 31. Of the authenticity of the history contained in the following pages, there can, as to its main facts, be no doubt. What Marleberge relates of the story of his own times, although tinged with the colouring of his own views and feelings, bears every appearance of truthfulness; what he relates of earlier history he declares that he has faithfully copied from

ancient documents or collected from trustworthy narrators.¹ It is worth noticing that the greater part of the miracles attributed to S. Egwin are related by prior Dominic from oral tradition (pp. 24-5, 42), e. g., the legend of the destruction of Alcester, and those belonging to the tenth and eleventh centuries, and may, therefore, without impeaching the good faith of the author, be reasonably supposed to be presented to us in the shape in which they came to him, with the accretions of generations, amongst whom, as in our own day, a good story lost nothing in the telling. Some of the later stories, however, reach to within fifty or sixty years of the time of the writer.

§ 32. Upon comparing, however, Marleberge's narrative of several circumstances in which the church of Worcester was concerned, with the parallel record preserved by Heming, the historiographer of that church, in his "Chartularium Wigornense," (published by Hearne, 2 vols, 8vo. Oxf. 1723), it is curious to see how an apparently jealous rivalry (felt in particular by Heming, as the representative of the house which had suffered loss) gives rise to considerable variations, while it becomes difficult to determine which side deserves most credit for impartiality and candour. For instance, the Evesham chronicler, in relating the good deeds of abbot Agelwy, mentions Bengeworth among the lands which he had acquired with great labour and expense, and held in perfect peace without any question. If, however,

¹ See pp. 24, 102. It is probable that when, at p. 24, the author testifies to the faithfulness of his narrative, the passage may be derived by Marleberge from an earlier chronicler, which terminated about the death of abbot Agelwy, the writer there appearing to say, that some of

the things he has already narrated are things of which he was himself an eyewitness; while he goes on to add, that "nunc in fine hujus operis," he will give the names of certain lands acquired for the church.

Heming is to be believed, Agelwy's acquisition ought not in this case to be reckoned among his "bene gesta;" for the former tells us (vol. i. pp. 269-70) that the land in question was held by one Ærngrim¹ under Worcester, but in consequence of Urso d'Abetot having unjustly seized other land belonging to that church at the same place, Ærngrim had recourse to Agelwy as the most powerful patron he could secure, and, renouncing Worcester, paid suit and service for his land to the abbot of Evesham. The latter, however, soon contrived, by means of tricks and artifices, to oust Ærngrim altogether, and, although all the neighbours cried out upon the injustice of his act, his power and eloquence (which made even the Normans fear him) soon silenced these. Heming goes on to say that this method of acquiring property by crafty pretences was not at all uncommon with Agelwy; and that he was hence continually engaged in disputes with his friend bishop Wulstan, who, being an earnest soldier of God, was no match for Agelwy in worldly wisdom, whence it happened that many lands and houses were lost by Worcester to Evesham. But after Agelwy's death, upon Wulstan's beginning to offer special and earnest prayers for the repose of his soul, the latter was immediately attacked by a most violent fit of gout, (the disease from which the abbot had died,) from which he was warned by a divine revelation that he could not recover until he ceased his prayers. Acting upon this intimation, he was, without the help of medicine, restored in a few days. Hence the embittered Wigornian annalist draws this conclusion:—"unde colligere
 " possumus quantæ damnationis sit terras et possessiones
 " monasteriorum invadere et monasteriis auferre, quando

¹ Ærngrim is mentioned in Domesday as holding land at Bitford, Warwickshire, under Odo. | His name occurs in our text at p. 97.

“ etiam pro ipsis raptoribus exorari Deus avoratur ” (p. 273). It is very evident that the loss of some of the Worcester lands to Evesham, in whatever way it happened, made Heming guilty of great injustice in his character of Agelwy. The matter-of-fact account given in our text of the good deeds of the latter is too plain and straightforward to be rendered unworthy of belief by the petty and obscure insinuations of the annalist of a rival and disappointed monastery.

§ 33. Another instance in which very different accounts appear in the two narratives, is with reference to the loss of lands experienced by Evesham in the time of abbot Walter. If Heming's circumstantial account (vol. i. pp. 80-83) be true, as it certainly appears to be, Evesham was deprived, at any rate, of fifteen hides in Hampton and four in Bengeworth, (if not of other possessions,) with more appearance of justice than our annalist would allow. A formal suit was instituted between abbot Walter and bishop Wulstan, on the claim of the latter to *soc* and *sec*, and all other rights and services, for lands in Hampton and Bengeworth. In pursuance of the king's writ, the cause came to trial at Worcester, before Gosfrid, bishop of Coutances, and the barons of Worcestershire and the neighbouring counties, when the bishop produced various aged witnesses who deposed to the rights of the church of Worcester in the time of Edward the Confessor, while the abbot was only prepared to make oath for himself on his own behalf over the relics of S. Egwin. The latter, thereupon, seeing the hopelessness of his case, abandoned his opposition to the claim of Wulstan, and that claim was subsequently confirmed by a royal writ. It is not clear whether this suit was connected with that described in our text as ending in the loss of twenty-eight villages, including Hampton and Bengeworth, and which is said to have been decided at a great court held at a place called

Gildenborough. However this may be, it appears that the abbey soon regained possession of some of these lands, since a writ was shortly issued by the king re-granting a portion to the abbey. This writ, with two other documents, is added at the end of the preface, on account of the illustration which it affords of the text.¹

§ 34. It is singular that, in the otherwise full account of Agelwy's abbacy, the expedition of Aldwin of Winchelcumbe, together with a deacon of Evesham named Alfwy, and an unlettered brother named Reinfrid, to restore the wasted monasteries in Northumbria, is passed over without notice. It was in the year 1074 that these three Benedictines set out, taking nothing with them but the necessary books and vestments for the divine offices, which formed the burden of one ass; but the result of that poor mission was the revival of the monasteries of Wearmouth and Jarrow, of Streonshalch or Whitby, and Lastingham, from which sprung St. Mary's at York.² Two distant allusions only are found in our texts to this interesting occurrence; the first at p. 255, where, after mentioning the church of St. Mary at York, Marleberge adds, "quod monasterium a fundatione sua ita confœderatum est monasterio Eveshamensi ut quasi unum corpus et una ecclesia reputentur;" and the second at p. 258, where he speaks of Randolph as having been consecrated "in propria ecclesia, quia in abbacia Eboracensi."

§ 35. Another important and interesting instance of an off-shoot from Evesham, taking deep root in still

¹ Other documents are printed in Heming, i. 75-78. Some particulars about the lands at Hampton, Upton, Wilton, and Lench, lost in abbot Walter's time, are printed from Vesp. B. xxiv. in Tindal's Evesham, p. 75.

² The story is told by Simeon of

Durham. Hist. Dunelm., lib. iii. capp. 21, 22, pp. 198-208, 8vo. Lond. 1732. Reference is made to a Bodleian MS. of Simeon by Dugdale as "Laud H. 52." and by Tindal (Hist. of Evesham) as "H. 76, fol. 3 b.;" the correct reference is now Laud 748, f. 24 b.

more distant soil, wins allusion (and nothing more than passing and indistinct allusion) at p. 325 of our text. We are there told that monks from Evesham founded a flourishing monastery at Odensee, in Denmark. The facts are these. At the request of king Eric the Good, who died in 1103 (*L'Art de Vérifier les Dates*, vol. ii. p. 83), and of bishop Hubald, who was an English Benedictine, twelve brethren were sent from Evesham to Odensee, and there established a Benedictine foundation.¹ A charter of king Waldemar, dated 1174 (printed from Cotton MS. Vesp. B. xxiv., fol. 16, in Dugdale's *Monast.*, vol. ii. p. 25), recognizes and confirms the dependence of Odensee as a cell to Evesham, and speaks of its foundation by his grandfather Eric. Other deeds relating to the intercourse between the two monasteries are preserved in the same MS., and in Harl. 3,763. Pontanus, in his "*Rerum Danicarum Historia*" (fol. Amst. 1631, p. 205), says that Odensee was founded by Nicholas, brother and

¹ These twelve brethren are mentioned in a list of the members of the abbey preserved in the Register in Vesp. B. xxiv., fol. 37 b, which list in the Chronicle in Harl. 3,763, and in the extracts in Vesp. B. xv. (f. 18) is said to apply to the period of abbot Robert's prelacy; and, since William Rufus is said to have been instrumental in sending them to Denmark, their mission must consequently, from these data, have occurred between the years 1088-1096. The list has been printed elsewhere; but to correct errors, as well as on account of its intrinsic interest, it may be worth while to subjoin it. "Fuerunt in Evesham 67 monachi, et ex his fuerunt 12 in Dene-
"marchia, quos rex Willielmus
"juvenis illic transiit, et 5

"moniales, 3 pauperes ad Manda-
"tum" (translated by Tindal, 'three
"paupers at command!'), 3 clerici
"qui omnes habent tantum quan-
"tum monachi. 65 servientes fue-
"runt in monasterio, scilicet, 5 in
"ecclesia, 2 in domo infirmorum,
"2 in cellarario (cancellario, Vesp.
"B. xv.), 5 in coquina, 7 in pis-
"trino, 4 qui faciunt cerevisiam,
"4 sertores (servitores in balne-
"ario, Harl. 3763, and Vesp. B.
"xv.), 2 in balneario, 2 sutores, 2
"in pomario, 3 hortulani, 1 ad os-
"tium claustrum, 2 ad magnam
"portam, 5 ad vineam, 4 qui ser-
"viunt monachis quando pergunt
"foras, et quatuor piscatores, 4 in
"camera abbatis, 3 in aula, 2 vi-
"gilantes." The total number of
the servants is 63, not 65.

successor to Eric, in 1110; but this is irreconcilable with all the particulars given in other accounts.

VII. § 36. With regard to the chronology of that portion which relates to the first ten or twelve years of the thirteenth century, some difficulty has been experienced; but a careful consideration of the course of the narrative has, it is hoped, resulted in a correct assignment of dates.

§ 37. That the dispute with the bishop of Worcester began in the year 1202, is proved by the date of the papal commission in the following year, printed at p. 132, by the allusion at p. 118 to the burning of Worcester cathedral, and thenceforward by the whole subsequent narrative. The following chronological abstract may be useful in pointing out the course of the history:—

1195. First complaint against abbot Norreys to the archbishop while acting as legate (p. 106).
- 1198-9. Second complaint, while the archbishop was in Normandy (p. 107). [He returns to England immediately after the death of Richard I., in April; *Matt. Paris*, p. 196.]
1201. About the beginning of the year (“anno præterito,” p. 119) the archbishop visits Evesham (p. 107).
- 1202, Aug. The bishop of Worcester attempts to visit Evesham, but is repulsed (p. 109).
 Sept.-Oct. The case of his claim to visit heard before the archbishop (pp. 121-3).
 About Dec.? The bishop appeals to Rome, and goes there himself (p. 123).
1203. He returns with a commission from the pope, dated 22nd May, for the examination of the facts in England, reserving the questions of law (pp. 130, 132).

- 1204, Sept.—Nov. While the suit is proceeding in England, the abbot and Marleberge set out for Rome, to be prepared to carry on the appeal on the points of law (pp. 141–2).
- 1205, Jan.—Oct. Marleberge is at Piacenza, Pavia, Rome, and Bologna.
- 24th April. Judgment is pronounced in England upon the existing facts, two years after the commencement of this suit (p. 131).
- The abbot returns to England after the judgment has been given (p. 148).
- During Dec. (p. 168) the question of the exemption of the abbey is argued before the pope, the pleadings ending on Thursday, Dec. 22, and judgment being given on Saturday (p. 169). [The accidental mention that Christmas Day fell on the *Sunday* (p. 169), materially assists in determining the chronology; a reference to Professor De Morgan's *Book of Almanacs* showing that it fell on that day in 1205.]
- 1206, "Pontif. nostri 8," Jan. 25. The sentence is definitively sealed (p. 183).
- Jan. Pleadings on the question of the exemption of the Vale.
- Feb. 3. Commission to try the case in England (p. 192).
- April 16. One year after the judgment given in England in favour of the bishop ("anno revoluto"), the abbey is declared exempt (p. 198).
- Oct. 19. Council of Reading (p. 202).
1207. "Post recessum legati," [who left England immediately after the council at Reading, *Matt. Paris*, p. 114], the case of the Vale is argued before the English delegates (p. 221).
1208. But it is stopped by the Interdict (p. 223), pronounced on 23 March.

1213. The legate Nicholas arrives in England [about Michaelmas, *Matt. Paris*, p. 246] to remove the Interdict (p. 229). [The interdict, however, was not actually taken off until 29 June 1214.]
Nov. 20. He comes to Evesham.
Nov. 21. Hears Marleberge's charges against the abbot.
Nov. 22. Deposits the abbot (pp. 234, 247, 252).
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§ 38. In conclusion, the editor has only the pleasant duty to discharge of acknowledging the favours he has received during the prosecution of his labours; firstly, from Edward Bond, Esq., in frequent and ready help during several visits to the British Museum; secondly, from Felix Knyvett, Esq., in most courteous assistance when the editor, by the kind permission of his Grace the late Archbishop of Canterbury, visited the library at Lambeth; thirdly, from J. H. Clifton, Esq., deputy registrar of Worcester, in readily affording all facilities for the examination of the diocesan and conventual registers under his charge.

Oxford, December 1862.

APPENDIX TO PREFACE.

I.

WRITS FOR THE RECOVERY OF LANDS.

[Vesp. B. xxiv. f. 24, Preface, p. xlii., Text, p. 97.]

W. REX Anglorum, Lanfranco archiepiscopo et Odoni Baiacensi episcopo et omnibus baronibus suis totius Angliæ, salutem. Sciatis me dedisse Deo et sanctæ Mariæ et W[altero] abbati de Evesham, Westun et Swellam et Beningwrtham et alias terras quas ipse abbas dirationavit coram multis baronibus meis Agildeburga, et volo et firmiter præcipio ut cum tali lege et libertate teneat ipsas terras sicut unquam antecessor ejus melius tenuit tempore Regis Edwardi et meo, et præcipio ut nullus super defensionem meam de illis terris aliquam calumniam ei faciat.

Odo Baiocensis episcopus Wlstano episcopo, Urso et Durando et Wal., vicecomitibus de Wirecestreshire et Gloucestreshire et Warewicscire, et omnibus fidelibus Regis, Francis et Anglis, salutem. Sciatis omnes quod dominus meus W. Rex reddidit Deo et ecclesiæ de Evesham et W[altero] abbati illas terras quas ipse abbas explacitavit coram vii. schires ad Gildeneberga contra omnes injuste eas quærentes, hoc est, Weston et Swella et Beningwrtha et Bivinton, Withlakesford et Oleberga et Kinewarton et Hildeburewrtha et Rageleia, et constanter defendo ex parte Regis ut nullus amplius super hoc ei injustitiam faciat, sed istas et omnes alias terras cum magno honore et pace teneat, et nemini inde respondeat nisi Regi.

II.

CHARTER OF CONFIRMATION GRANTED BY WILL. II. TO
THE ABBEY, A.D. 1100.[*Ibid.* f. 25 b.]

W. REX Anglorum Ur[soni] vicecomiti et cæteris vicecomitibus et ministris sub quibus ecclesia de Evesham habet terras, salutem. Sciatis quod ego volò et præcipio ut illa ecclesia habeat et teneat totum honorem qui pertinet ad eam cum tali honore et pace et libertate, cum terris et legibus et consuetudinibus, cum clericis et laicis, sicuti unquam melius habuit tempore regis Eadwardi et patris mei et meo; et sicuti abbas dirationavit coram me contra episcopum, sic et defendo, ut nec episcopus nec aliquis potens homo super ecclesiam et super abbatem de his rebus aliquid invadat aut injustitiam faciat. Quod si aut episcopus aut aliquis alius de his rebus quæ ad ecclesiam pertinent, et quæ pater meus ei concedit et ego concedo, quasi super abbatem reclamaverit, abbas non respondeat ei neque placitum teneat nisi in curia mea. Neque episcopus ordinationes aut synodos ibi per se teneat, aut ordines faciat, nisi ab abbate loci rogatus fuerit ut faciat. Scripta est hæc carta anno Dominicæ Incarnationis M^o. C^o., præcipiente Rege W. Test. A[nselmo] Cant. arch., et M[auricio] episcopo London., et R[oberto Bloet] episcopo Lincoln., et R[adulpho Flambard] episcopo Dunelm. et abbate G[ilberto] de Westm., et abbate R[icardo de Albineio] de Sancto Albano, et Fud[one] dapifero, et W[illiello Giffard, episc. Winton.] cancellario, et multis aliis baronibus totius Angliæ, in sollemnitate Paschali, in quarta feria Paschæ, apud Winton.

ERRATA.

- Page 36, line 3, " possessionbus," *read* " possessionibus."
- „ 78, marg., A.D. 976, *read* A.D. 975.
- „ 104, line 4 from bottom, *insert* [et] before " capitulum."
- „ 107, marg. 1199 or 1200, *read* 1201.
- „ 119, two last lines " et nobis—nostris," *read* " et, nobis omnibus præ-
" sentibus, in scriptis nostris."
- „ 122, line 14, *dele* comma after " pascebat."
- „ 133–140, running date, A.D. 1204, *read* A.D. 1205.
- „ 195, line 29, " ammadvertant," *read* animadvertant."
- „ 205, note 1, " A. III.," *read* " A. II."
- „ 211, lines 22–25, punctuate thus : " In Brethfortona, in uno [&c.]
" in dominico ; in villinagio [&c.] dimidia ; et decimæ—."
- „ 214, note, " infimarius," *read* " infirmarius."
- „ 218, line 17, " præter quam," *read* " præterquam."
- „ „ line 19, " Avena," *read* " avena."
- „ 219, line 8, after " in Rogationibus," *insert* a semicolon.
- „ 255, line 32, " remuntiavit," *read* " renuntiavit."
- „ 256, line 16, " ecclesiæ," *read* " ecclesia,"
- „ 269, note 2, " ordinavit," *read* " ornavit."
- „ 279, line 18, " eusdem," *read* " ejusdem."
- „ 284, line 4, after " sericis," *insert* a comma.
- „ 286, line 13, " super quem," *read* " super quam."
- „ 305, line 7, " refectorarii," *read* " refectorariæ."

CHRONICON ABBATLÆ DE EVESHAM,

AD ANNUM 1418.

CHRONICON ABBATIÆ DE EVESHAM.

Incipit Prologus in Vitam beati Egwini Episcopi et Confessoris, et de Miraculis quæ Deus per eum dum hac mutabili luce adhuc fruere operari dignatus est, editus a Dominico Priore Eveshamicæ.

DIVINORUM series et altitudo mysteriorum, quanto sæpius recitatur, attentius auditur, diligentius consideratur, tanto audientis animus auditu expavescit, admiratione obstupescit, magnitudinis consideratione evanescit; unde Psalmista, *Accedet homo ad cor altum, et Ps. lxiiv. 6. exaltabitur Deus.* Quanto enim homo accedere et accedendo ascendere ad Deum nititur, tanto Deus exaltari et exaltando elongari conspicitur. Nam quum sævus furor Chaldaici regis tres illos ex Judea gente pueros in fornacem misisset, ipsamque fornacem pice ac cæteris ignium fomentis succendi omnimodis elaborasset, quanta divinæ fuit eminentia gloriæ quod illi per flammam illæsi deambulabant, hymnum Deo canebant, tamque morosa et ordinata supputatione universa Dei opera ad Ipsius laudem provocabant! Ipsa tyranni rabies id contuendo exterrita pertimuit. Denique alius ejusdem imperii tyrannus quum Daniele in lacum leonum misisset, et ipsos leones longa dierum inedia sævientes in ipsam pæne rabiem convertisset, quanta virtus divina emicuit, quod leones, fame prorsus addicti, coram se virum expositum videbant et nullo eum morsu attingere audebant! Ipse tyrannus id condigna extollens admiratione, in vocem laudis atque confessionis potentiæ supernæ erupit. Quemadmodum vero sub temporibus legis, quæ, sicut ait Apostolus, iram operabatur,

- Rom. iv. 15. terroris et comminationis Deus exercebat judicia, ita sub temporibus gratiæ tanquam filiis suis suæ benignitatis evidentiora demonstrat indicia. Quanta enim gratia quod supra pectus tantæ majestatis, ipsius scilicet Omnipotentia, discipulus tanquam in sinu matris recumbebat! Merito humana debilitas ad tantæ
- Habak. iii. 2. magnitudinem virtutis exclamat, Domine, audivi auditum tuum, et timui; consideravi opera tua et expavi. Nec solum in anterioribus, verum et modernis temporibus multa et multum præclara dignationis suæ circa nos Deus aliquando præbet insignia. Diverso quippe temporum successu tanquam diversis noctium horis per orbem sidera producit, viros equidem religione approbatos, scientia præclaros, sermonis facundia et dignitate adornatos, signorumque magnificentia ubique admirandos, quibus nulla hæreticorum versutia, nulla Stoicorum, nulla Academicorum, nulla denique philosophorum contraire potest astutia. Sicut enim sol aureus suo exortu universa noctis nubila exturbat, ita veritas per eos ubique falsitatis machinamenta subvertit et dissipat. Inter quos, memoria nostra, velut sidus conspicuum exortum est in Britanniaë partibus, sub regibus Merciorum Ædelredo et Kenredo, beatus vir Egwinus, ejus actibus digne scribendis ipse vix sufficeret, si adesset, Homerus. Quantus proinde ego qui ejus vitam scribere præsumo? Longe prorsus infra pedes aliorum positus, et digne illius excellentiam stylo commendare omnino impotens atque nescius. Verum si per me vita illius aliis utentique innotescit, obtinenda est venia, quoniam in templo Dei sunt phialæ, sunt et cyathi. Eorum itaque auctoritate coactus et oratione adjutus quorum præceptioni me parere et morem gerere expedit, Deo opitulante, conabor pro viribus meis describere quis ille vir fuerit tantus, quo stemmate sanguinis ortus, quos habuit mores, demum quos edidit actus.

Explicit Prologus.

Incipit Liber Primus de Vita Sancti Ecgwini Episcopi et Confessoris, et Miraculis quæ Deus per eum dum hæc mutabili luce frueretur operari dignatus est, abbreviatus a Thoma priore Eveshamicæ.

LECTIO I.

TEMPORIBUS regum Ethelredi atque Kenredi, qui Merciorum regimen obtinuerunt, in territorio Wigornensi extitit religiosus vir cui nomen erat Egwinus, regali ex prosapia ortus. Qui postquam adolescentiæ tempus transegit, gratiam Dei multam obtinuit, illustratione veri luminis et Sancti Spiritus aspiratione irradiatus, sicut bonorum actuum¹ subsequens comprobavit effectus. Quantum enim in eo crescebat successus temporis, tantum excrescebat totius intentio et studium probitatis. Assiduus erat in lectione, cordis sui agrum pervigili excolebat sollicitudine, avellendo quæ nociva noscebat² et inserendo quæ salubria esse dinoscebat. Justus, fortis, constans et prudens, cuique quod suum est exhibere satagebat, ratione considerata labores et pericula non segniter suscipiebat perseverantemque in eis animi tolerantiam ferebat, ac rerum singularum fines diligentissime attendebat. Unde omnia opera sua verendo, juxta illud beati Job, Verebar omnia opera Job ix. 28. mea, sciens quia non parceres delinquenti, ad exequenda Dei mandata pium ac mite cor gerebat; in exterioribus quidem causis sciens ac discretus, fortis et ad omnia consideratus, in divinis autem intelligentia præditus, sapientia plurimum excellebat. Igitur postposita secularis fastus ambitione et bonorum temporalium jocunditate, paupertatem voluntariam propter Deum appetivit, et ecclesiastico cultui divinisque officiis se

¹ *actuum*] *acctuum*, MS.| ² *noscebat*], *nocebat*, MS.

A.D. c.690. omnino mancipavit. Per singulos itaque ordinis ecclesiastici gradus ad sacerdotium usque proventus, mox totam vitam suam ita in contemplationem divinam convertit quatenus in activa conversatione Deum præ oculis semper haberet, illius recordatus quod Scriptura dicit, Timenti Deum bene erit in extremis.

Ecclus. i.
13.

LECTIO II.

Egwin appointed
bishop of
Worcester.
A.D. 692.

Ubi vero Wictiorum sedes pontifice orbata est, clamat clerus, petit populus, beatum virum pro sanctitatis merito ad episcopalem dignitatem sublimandum. Igitur, licet multum reluctans diuque renitens, eligitur ab omni clero in episcopum, rogantibus primoribus et principibus Ethelredi regis Merciorum, quo concedente, immo etiam plurimum cogente, primate etiam Britanniae consentiente et confirmante, ad episcopatum præfate urbis cum canticis et hymnis assumptus est. Positus igitur in pontificio, statim Divini Verbi factus est inclitus prædicator, bonisque exinde actibus omni conamine operam dedit, tanto humilior quanto altiori sublimatus erat officio. Pater orphanorum, sustentator viduarum, justus iudex oppressorum et consolator erat desolatorum; unde carus Deo et hominibus effectus est. Beatus itaque Egwinus, supra firmam petram fundatus, armis divinis accinctus, doctrinis celestibus imbutus, potenter eos redarguebat qui sanæ fidei resistebant, leniter vero eos demulcebat qui suavi jugo Christi obediendo colla subdebant. Pravis erat sermo ejus quasi stimulus, mansuetis vero quasi oleum. Fortibus erat durus, humilibus erat mitis et mansuetus. Fortissimus itaque veritatis assertor, vir Dei, populos noviter conversos et gentilitatis plurimum adhuc sapientes et errore antiquo in multis deceptos illicitisque connubiis contra Christianam sectam involutos a faucibus diaboli abstrahere cupiens, atque ab errore paterni delicti et

ab squalore vetustæ gentilitatis convertere desiderans, A.D. 692-
 sæpe luculenter quidem de talibus vitiis ad eos locutus ^{c. 700.}
 est. Quumque esset mitissimus ut Moyses, zelatus est
 legem Domini ut Phinees, tremendi iudicii et sempi-
 ternorum tormentorum crebris tonitruis retundens la-
 pidea corda, arguens, obsecrans, increpans, in omni ^{2 Tim. iv.}
 patientia et doctrina, instans opportunitate opportuna. ^{2.}

LECTIO III.

Verum quia insanabilibus morbis plerumque officit
 medicina et ratione obvia augetur insania, ab invidis
 et persecutoribus Christianæ religionis sæva tempestas
 contra sanctum Domini excitatur, et veritatis inimici
 in veritatis assertorem seditiosa peste grassantur et
 in ejus angelicam vitam falsis figmentis armantur;
 unde ei Dominica voce beatitudo potius cumuletur:
 Beati, inquit, qui persecutionem patiuntur propter jus- ^{St. Matt. v.}
 titiam. Vulgus enim et populus, cujus vita et intentio ^{10.}
 erat procliva ad malum omni tempore, videns sibi il- ^{Expelled}
 licita non licere, et assueta vitia relinquere oportere, ^{from his}
 unde proficere debuit inde contra athletam sanctum Dei ^{see.}
 in iram et odium et scandalum exarsit, eumque paul-
 latim conjecturis et adinventionibus et rumoribus malis
 diffamans, inveterata simultate prodita, ab episcopatu
 eum expulit. Permisit potestas primatis, et admisit
 hoc excitatus contra eum livor regius. De eo nempe
 non solum apud regem delatio, sed etiam apud Roma-
 num antistitem¹ ab inimicis et insidiatoribus perlata
 fuerat accusatio. Tum vero athleta Domini evangelicis
 exemplis imbutus, quum se vidisset ad certamen vocari,
 pro salute errantis populi et pro annihilandis inimi-

¹ antistitem] antistitem, MS.

A.D.c.700. corum figmentis ad apostolicam sedem intrepidus ire disponit, exemplum Domini et Magistri sui sequens, Qui sciens omnia quæ ventura erant super Eum retrorsum non abiit, nec faciem suam ab increpantibus avertit, sed processit, et quærentibus hostibus ultro se tradidit.

St. John
xviii. 4.

LECTIO IV.

Goes to
Rome to
defend
himself.

Before
leaving
England,
he binds
his feet
with iron
fetters, and
casts the
key into
the river
Avon.

Beatus itaque Egwinus, quia jamdudum causa visitandi apostolos decreverat Romam ire, nunc Raphaele archangelo fretus comite, proficiscitur, et felix exul et penitens beatus supremam juris ecclesiastici sedem adiit. Et quamvis coram hominibus se immunem ab illatis sciret et confiteretur, tamen quia coram Deo peccatis se obnoxium esse non diffitebatur, necnon et pro peccatis plebis suæ errantis profecturus in superni arbitrii et Divini examinis judicio, pedes suos vinculis ferreis astrinxit quæ clave poterant firmari ac reserari, ipsamque clavem in fluvium Avenæ projecit. Vincetus igitur servus Jesu Christi Domini nostri Egwinus, amulatus Petrum fluctus calcantem et Paulum in vinculis gloriantem, tanta difficultate tantisque laboribus pervenit ad apostolicam urbem de vinculis apostolicis gloriantem.¹ O fortissimum victorem laborum, O contemptorem humanarum exprobrationum, O hominem angelis et hominibus admirandum, et tot populis et gentibus spectaculum factum! O virum cunctis imitabilem, nec terroribus concussum, nec blandimentis seductum, nec laboribus vic-

¹ "Sanctus quoque Egwinus Romam profectus est vinculatus compedibus Campanæ urbis, ut fertur, in ejus adventu per se sonuerunt, secundum Chronic.

"Cistress, libro v. cap. 23." [Marginal note in a later hand] i. e. Polychromeon Ran. Higden, Cestrensis. Cæsar's Scriptorum xv., p. 246.

tum, qui inter corporis sui pressuras et abjectiones nec A.D. c.700. mundanas laudes captavit nec aspectus hominum recusavit!

LECTIO V.

Denique ferro vinctis pedibus Romam ingreditur, et, quod maxime quæsiverat, in ecclesia beati Petri apostolorum principis, ad orationem prosternitur. Quod dum vir sanctus vigilantia cura peragit, omnipotens Deus pro servo suo vigilare non desistit. Interim namque famuli ejus pro cibis emendis ad flumen pergunt, quibus venditores piscem offerunt, quo empto et asportato et ex more condiendi exenterato, omnipotentis Dei magnificentia compedum claviculam quibus vir sanctus pedes suos astrinxerat in visceribus¹ piscis inveniunt, ferrumque quod Anglicus fluvius absorbuerat, Romanis Tiberis exhalat. Pro antiquo igitur statere piscantis Petri, coram multis redditur clavicula famulo Christi, qua se sciret solvendum gratia ipsius coelestis clavigeri. Intelligens igitur vir Dei peregrinationi assumptæ inesse fructum et optatæ exauditionis effectum, per omnia voluntati Dei se subjiciens, coram cunctis clavem accepit et vincula quibus astringebatur reseravit. Tanta miraculi novitas in omnes erupit, Romam implet. Qui miserabilis ac noxius putabatur, sanctus et venerabilis comprobatur. Quis illum videre non certabat? Quis ab eo benedici non festinabat? Ipse etiam venerandus papa Constantinus, cognito sancti viri adventu et solutionis compedum miraculo prælibato, auditis etiam laboribus ejus et angustiis in itinere perpessis, illum ad se venire fecit, volentem sibi prosterni digna reverentia detinuit, et quem auctoritate apostolica benedixit propter sanctitatis meritum ab eo benedictionem suscepit.

The key is found in the belly of a fish caught in the Tiber.

Egwin's favourable reception by the Pope..

¹ *visceribus*] *viceribus*, MS.

LECTIO VI.

A.D. c.700. Condigna itaque a pontifice Romano beatus Egwinus exceptus honorificentia, ad celebrandum ante illum missarum solennia, et ad ejus singulare colloquium et consilium frequenter acciebatur et gratiose audiebatur. Non enim erat sermo ejus fatuus vel inutilis, sed sale spirituali conditus; sanæ fidei doctrinam et Christianæ moralitatis formam sapiebat. Paterno ille hunc affectu amplectebatur; hic per omnia illi debita reverentia subditus obsequabatur. Tandem controversiæ suæ et itineris causa coram ipso Christianitatis summo judice recitata et omnimoda ventilatione examinata et ad votum difinita, cum apostolica benedictione et literis apostolica consignatis auctoritate, in quibus magnorum dignitas privilegiorum continebatur, cum gloria triumphi ad propriam sedem remeavit in Angliam. Ubi vero nuntii de illius reditu ad regis audientiam pervenerunt, auditis miraculis quæ Deus per servum suum dignatus est operari, plurimum gratulatus jocunda illum suscepit exultatione, et auctoritate apostolica a Britanniarum primatu restitutus est in propria sede. Quo in cathedra pontificali restituto, sicut lux orta est justis et rectis corde letitia, sic obstructum est os loquentium iniqua, et omnis iniquitas oppilavit os suum. Sic [ut] dicit Scriptura. Quum justus resurgit, impius emoritur; sic adversarii ejus aut confunduntur aut convertuntur. In ampliorem igitur a rege susceptus amoris gratiam et familiaritatem specialem, ex amico amicissimus, ex familiari familiarissimus apud regem effectus, quæ volebat apud eum facile obtinebat.

He returns to England and is restored to his see.

P. xvii. 11; lxiii. 11; cvii. 42.

[Prov. xxiv. 16?] Received into new favour by King Ethelred.

LECTIO VII.

Egwin obtains from Ethelred the place

hisdem sane temporibus locus erat in territorio Wigornensi dumis ac vepribus condensis incultus, qui a modernis Eveshamia appellatur, tunc vero temporis

Hethomme nuncupabatur. Hunc vir Dei concupiverat, quia ibi clavem in aquam projecerat; et a rege Merciorum Æthelredo expetiit ac obtinuit, in quo pastores gregum ad victualia servorum Dei nutrienda constituit. Ex quibus unus Eoves nomine plura portenta et signa in eodem loco sæpe cernens, quadam die vidit ibidem virginem præclarissimam ipsius solis fulgorem sui splendore devincentem, librum in manibus tenentem, et cum aliis duabus virginibus cœlestia cantica psallentem. Quod quum idem pastor domino suo beato Ecgwino intimasset, vir Domini rem tacitus considerabat, et secum in animo revolvens Dominum Jesum Christum de sacra Virgine natum prius pastoribus gregum per angelum annuntiatum et eisdem in præsepi demonstratum, quod a parvo homine audierat non parvipendebat, sed per se ipsum, invocato Jesu Christi nomine cum jejuniis et precibus, id investigare studuit. Quadam igitur die, expletis nocturnis officiis et vigiliis, summo mane, adjunctis sibi tribus sociis, cum psalmodiis et precibus ad designatum locum nudus pedes pergit, eminusque relictis sociis ipse interius processit, diutiusque terræ accubans cum lachrymis et gemitu implorabat respectum misericordiæ Redemptoris, cum interventu Ipsius sanctæ Genitricis. Surgenti igitur illi ab oratione tres virgines non minoris splendoris et gloriæ quam prius apparuere, quarum quæ media eminebat præcelsior omnique nitore splendentior aliis præfulgebat, liliis candentior, rosis vernantior, odore inæstimabili fragrantior, librum quoque manibus præferens et crucem aurea luce radiantem. Quumque cogitaret hanc Domini Genitricem esse, virgo præcellentissima, quasi favens tam piæ æstimationi, adorantem prætensa quam tenebat cruce benedicit, et cum tali valesfactione disparuit.

(called Hethomme) where he cast the key into the Avon.

Vision seen there by Eoves, one of the King's herdsmen. A.D. 702 or 703.

The same vision of the B. Virgin seen by Egwin.

LECTIO VIII.

A.D. 703.
He dedi-
cates the
place to
God and
the B. Vir-
gin.

Gavisus itaque vir sanctus super his, intellexit esse divinæ voluntatis ut locus ipse Dei cultibus conservaretur et propitiationi sæculorum Ipsius beatæ Genitrici consecraretur. Voverat enim ab olim inter varias temptationum angustias, si Dominus prosperum faceret desiderium suum, ædificaturum se Domino templum; unde, modo nactus locum tanto iudicio a beata Maria præelectum, Deo et ipsi Dei Genitrici ad solvendum votum eundem deputavit locum. Ipsum igitur protinus emundavit, opus a Deo præsignatum inchoavit et decenter ad finem perduxit, possessionibus etiam multis a regibus Angliæ impetratis eundem locum ditavit. Modico post hoc tempore, Kenredus rex Merciorum, anno videlicet quinto regni sui, et Offa rex Orientalium Saxonum, Romam ire pergentes, cœnobii quod construere ceperant auctorem beatum Egwinum et magnam itineris sui causam, veluti testem tam manifestæ ostensionis beatæ Virginis Mariæ, socium ejusdem itineris sibi acciverunt. Hunc vero laborem beatus Egwinus libens subiit, ut ecclesia quam extruxerat a Romano pontifice omnimodam libertatem ab episcoporum subiectione obtineret. Quod et ipse Kenredus rex, ad quem jus patronatus ejusdem ecclesiæ pertinebat, omnimodis procurabat. Igitur Romam amica itineris societate profecti, coram summo pontifice Constantino, qui tunc apostolicæ sedi præsidebat, causas itineris sui aperuerunt, et plurima de beneficiis suis regia libertate contulerunt in loco ostense visionis, immo manifestæ ostensionis beatæ Virginis, sicut ipse summus Pontifex in privilegio suo asserit, et de ipsa ostensione æque ita certum esse tenendum præcipit quemadmodum de beati Egwini bonitate non dubitavit. Ipsas vero donationes et beneficia præfati reges in ipsorum privilegiis nominatim determinaverunt et apostolica auctoritate corroborari fece-

Egwin goes
to Rome
with the
kings
Ceured
and Offa.
A.D. 709.

Privileges
granted to
Egwin's
foundation.

runt; et eundem locum sub testimonio tantæ auctori- A.D. 709.
tatis ita ampliatus, totum liberum quoad temporalia,
Deo et sanctæ Ejus Genitrici et beatis apostolis Petro
et Paulo contulerunt. Summus vero pontifex locum
illum ut sibi donatum, quem regia potestas regiæ
libertati donavit, et ipse auctoritate Dei et sanctorum
apostolorum et sua quoad spiritualia donavit, sicut
in ipsius privilegio continetur. Omnibus igitur itineris
sui causis rite peractis et ad votum completis, cum
benedictione apostolica, prospero gressu, in Angliam
sunt regressi. Quo dum venissent, secundum formam
mandati apostolici a Brithwaldo, Britanniarum primate,
illis in partibus in quibus manifestatio habita fuisse
refertur, concilium totius Angliæ, episcoporum videlicet
sacrique ordinis religiosarum personarum optimatumque
regni cum proceribus suis, coactum est.

LECTIO IX.

Concilio itaque de grege Dominico ex mandato apos- The royal
tolico in nomine Domini coadunato, et privilegiis tam grants con-
summi pontificis quam regum in communi perlectis, firmed at
cuncti laudem et gloriam Deo dederunt, et clamantes the council
of Alces-
ter, A.D.
709.
[Wilkins,
Concilia,
i. 72.]
dixerunt, “Benedictus Deus Qui per servos suos talia
“operatur et præparat in terris unde animæ salventur
“in cœlis. Nos vero quicquid in hac constitutione papa
“venerabilis exercet et imperat, suscipimus et laudamus;
“quicquid vero reges et principes nostri in loco
“Ethisomme contulerunt, concedimus et confirmamus.”
His vero ita expletis, et soluta in pace universa quæ Consecra-
illuc convenerat concione, sicut sancta synodus decre- tion of
Evesham
verat beatus Ecgwinus et Wilfridus episcopus ad locum by Wilfrid,
archbishop
præfatum perrexerunt, et ipsum in honore Dei et beatæ of York.
Ejus Genitricis et apostolorum Petri et Pauli et om- A.D. 709.
nium Sanctorum in festivitate eorundem dedicaverunt.
Et ex præcepto apostolico constituta est ibidem con-

... 22. 1951

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damna rerum temporalium simplici animo tolerare : ut A.D. 710-
 de eo veraciter posset dici quod antea dictum fuerat ^{717.}
 in prophetis, Qui sunt isti qui ut nubes volant, et ^{Isaiah lx.}
 quasi columbæ ad fenestras suas? Et sicut dicit Apos- ^{8.}
 tolus, Nostra autem conversatio in cœlis est, ita iste ^{Philipp. iii.}
 sanctus conversabatur in terris ut animus et intentio ^{20.}
 ejus semper esset in cœlis. Sacræ insistebat lectioni ;
 debitis castigabat corpus inedia et vigiliis. Humilis
 erat in habitu, in sermone jocundus, in prædicatione
 devotus, in moribus venerabilis, in orationibus pervigil,
 in lectione assiduus, in vultu angelicus, in affectu pius,
 in virtutibus admirabilis, in bonitate amabilis, in pie-
 tate laudabilis, multis etiam fulgens miraculis. Nam, ut
 cætera omittamus, inter lachrymas et singultus quæ
 nocte ac die indesinenter omnipotenti Deo fundebat,
 sæpe angelorum visitationibus demulcebatur, et aliorum
 sanctorum qui de hoc sæculo excesserant continuis
 consolationibus refovebatur. Beatam vero Dei Genitri-
 cem Mariam ita toto affectu et spiritu, toto corde et
 amore amplectebatur, ut nunquam a memoria ejus
 excideret, nunquam in verbis ipsius deesset ; cujus
 visitatione et consolatione servus Dei recreatus, omnia
 quæ mundi erant mittebat, et quæ Dei erant indesi-
 nenter exercebat. Miseris condolebat, pauperes recreabat,
 esurientes pascebat, sitientes potabat, nudos vestiebat,
 infirmos visitabat, mortuos sepeliebat, orphanis et vi-
 duis, secundum Apostolum, solamen exhibebat, et ab ^{S. James i.}
 hoc sæculo immaculatum se custodiebat. ^{7.}

LECTIO XI.

Virtutum itaque universarum avidus executor et
 vitiorum insectator beatus Ecgwinus, ubi ad cygneam
 ætatis speciem pervenit, Omnipotentis Dei nutu, Qui
 sanctos suos salubriter verberat, in monasterio quod
 construxerat in diutinam decidit ægritudinem. Quam
 quum patientissime amplecteretur, mortemque sibi jam

A.D. 717. instare persensisset, coram fecit adesse filios quos Deo genuerat, et eos hac extrema monuit adhortatione.

“ Vixi, fratres, apud vos, nec pudet vixisse. Feci
 “ enim quod potui, quamvis omnino exiguum sit quod
 “ feci. Quid agere et a quibus vos oporteat declinare
 “ dixi, quibuscumque modis dicendum esse existimavi.
 “ Ostensa igitur rectitudinis via precor ut gradiamini.
 “ Que enim in futuro retributio? Si gaudium, erit
 “ æternum; si tormentum, erit perpetuum. Nil vero
 “ inter utrumque medium. Nec vos decipiat præsentis
 “ umbra felicitatis. Fugit enim velut umbra, et nun-
 “ quam in eodem statu permanet. Ipse Qui Via est,
 “ Veritas et Vita, viam iniquitatis a vobis amoveat,
 “ viam justificationum suarum vos instruat, illamque
 “ amovendo et hanc instruendo felici perseverantia
 “ vos ad vitam perducatur æternam.” Et Patri eos
 A.D. 717. immortalis commendans, accepto viatico, plenus dierum
 et plenus virtutum vita excessit, tertio Kalendas Januarii.
 Quantus vero exinde inceror fuerit in fratribus monas-
 terii, quantus in principibus et optimatibus patriæ dolor,
 quanta tristitia in clero, quanta desolatio in populo,
 quanta in viduis et orphanis et pauperibus acclamatio,
 supersedemus dicere quia non possemus edicere. Per-
 diderant enim principes regni optimum in sæcularibus
 consiliarium, clerus doctorem et magistrum præcipuum,
 populus rectorem et iudicem justissimum, pupilli et
 orphani dispensatorem largissimum.

Death of
 Egwin.
 30 Dec.
 A.D. 717.

LECTIO XII.

His burial. Concurrit igitur ordo monasticus, occurrit et clerus ad beati viri exequias; ruunt catervatim populi utriusque sexus ad tanti viri exuvias. Una ex parte funebria personabant; alia ex parte cantica lætitiæ resonabant: hinc luctus et lachrymæ quia defunctus erat, inde gaudium et exultatio quia cælum obtinebat. Triumphus quodammodo celebritas videbatur, non funeris.

Celebratis igitur missarum solemnibus et aliis ex more A.D. 718. peractis obsequiis, positum est corpus ejus cum debito honore in loco quem prius elegerat sibi. Apposuit epitaphium scriptor, non leonina dictatum cantilena, sed simplici commendatum stilo et descriptione non ficta.

- “ Rupe sub hac vili tegitur vir summus, et urna Epitaph.
 “ Clauditur angusta quem subvehit alta per orbem
 “ Veri fama volans. Genus hic spectabile duxit,
 “ Et mores habuit præclaros magnaque gessit.
 “ Ecclesiam fecit Evesham quam modo dicunt,¹
 “ Ditavit terris, et multa nobilitavit
 “ Libertate locum. Qui regni jura tenebat
 “ Omnimodam scripsit; subscripsit curia regni,
 “ Et qui Romanam sedem tunc papa regebat,
 “ Confirmavit eam proprio testante sigillo.
 “ Vita migravit quum solis per Capricornum
 “ Tertius ac decimus medians² existeret ortus.”

Multis miraculorum signis in eodem loco Deus evidenter postea monstravit quanta sanctus vir Ecgwinus apud Eum gratia in cœlis eminebat. Orbatis lumine lumen ad ejus nominis invocationem restituebatur, auditu privatis auditus reddebatur, debilibus virtus amissa reformabatur et omne ab eis infortunium amovebatur. Nec solum ab incommodis exterioribus per ejus merita consilium obtinebatur, verum et ab interioribus animarum incommoditatibus auxilium divinitus adipiscebatur. Super his ergo viri sancti fama per patriam divulgata, ad impetranda tam corporis quam animæ remedia frequentia populorum ad eundem locum veniens, multa ipsum celebritate longe lateque in sublimi attollebat, ad gloriam et laudem Ipsius Qui cum Patre et Spiritu Sancto vivit et regnat Deus per om-

¹ Ecclesiam fecit quam nunc dicunt Evesham. Godwin, De Præsul.; Leland, Collectanea, i. 300.

² *medians*] moderans. Leland, ibid.

nia sæcula sæculorum. Amen. Attollant igitur poetæ quanta velint amplificatione Babylonem mirifice turritam, Niniven trium dierum itinere spatiosam; nos ista jure attollimus et attollendo præferimus ædificiorum mœnia. De illis ad inanem sæculi pompam exstructis Eccl. xii. 8. ait Ecclesiastes, Vanitas vanitatum et omnia vanitas: Ps. lxxxvi. de istis testatur Scriptura, Gloriosa dicta sunt de te, civitas Dei. Non solum enim ex insensibili materia ibi Deo aedes constituuntur, verum ex rationali atque immortalis animarum substantia gloriosæ et perennes domus ibi ædificantur. Illorum magistratus, quia in armis, in curribus et in equis confidit, obligatur et cadit: horum ducatus, in nomine Domini spem sibi totam affigens, ad certamina expeditus assurgit erectusque persistit. Nulla hunc exercitum violentia superare potest; quis enim, secundum Apostolum, separabit eum a caritate Christi? Nulla prorsus tribulatio, seu ferri, seu inedia, seu alioris, seu cujuslibet terreni furoris. Nulla denique hunc astutia subvertet, quoniam hæc acies spiritualiter die ac nocte in excubiis suis perstat, sicut in Canticis Canticorum dicitur, Uniuscujusque viri ensis super femur suum propter timores nocturnos. Quid plura? Eum habet tutelam et propugnatorem Qui suos milites ad hæc bella mittens et adhortans, ait, Confidite; Ego vici mundum. Quem ambitum civitatis et murum? Qui nullo ariete labari, nullo adversariorum impulsu potest impelli, quoniam Is. xxvi. 1. Ipse Salvator ponetur in ea murus et antemurale. Ps. cxx. 4. Nulla suffodi potest fraudis machina, quia non dormit neque dormitat Qui custodit Israel. Horum ergo Christi pugionum castra sunt ista beati Egwini ædificia et a'ia per orbem monachorum cœnobîa. Hæc autem scripsimus propter poeticas in sæcularibus gestis acclamationes et propter eos qui rei gestæ simplicem annullare solent stilum nisi variis verborum fucis veritas depingatur, depingendo varietur, variisque immutata figuris veritas non esse videatur.

Nunc autem redeamus ad ea quæ, ut vitæ historiam seriatim texeremus, in vita sancti Ecgwini interserere prætermisimus. Nulli enim unquam sacrorum dogmatum scriptori contigisse legimus, tum ob sui ipsius insufficientiam, tum ob rei scribendæ ineffabilitatem, tum ob lectorum fastidium, quin¹ aliqua memoria digna in suis scriptis inserere omiserit. Unde beatus Johannes Evangelista, Multa alia signa fecit Jesus in conspectu discipulorum suorum quæ non sunt scripta in libro hoc. Sic et nos quum caritati vestræ vitam sancti Ecgwini scriberemus, ne fastidiosis lectoribus tædium generaret prolixitas, multa omisimus quæ hic stilo commendare dignum duximus, quorum quædam in ejus sacra depositione, quædam vero tantum in ejus sanctissima translatione sunt legenda. Et primum cartam beati Ecgwini scribamus quam post dedicationem ecclesiæ Eveshamensis dictavit. Unde plures in ea denotantur possessiones quam in illa quæ Romæ confecta erat vel in illa quam Brithwaldus dictavit, illæ videlicet quas beatus vir medio tempore inter cartarum confectionem adquisivit. Multas enim postea beatus Ecgwinus ecclesiæ Eveshamensi adquisivit possessiones, quæ omnes sub eadem libertatis forma a regibus eidem ecclesiæ sunt collatæ sub qua et illæ quas Romæ fecerat confirmare. Est autem forma cartæ hujusmodi.

St. John
xx. 30.

Carta Beati Egwini Episcopi.

In nomine Domini nostri Salvatoris Christi. Ego Egwinus Wictiorum humilis episcopus volo manifestare in ista carta qualiter ego primum per Sancti Spiritus inspirationem istum locum elegi et monasterium ædificavi in Homme, in honore Omnipotentis Dei et sanctæ Mariæ Virginis. Contigit quodam tempore, ut ego breviter hic narro, quod ego sæpe in laboribus multarum visionum ductus fui. Qua de re arsit mihi in animo per Sancti Spiritus inspirationem, quod ego, si Dominus

Egwin's
foundation
charter,
A.D. 714.

¹ *quin*] *qun*, MS.

A.D. 714. prosperum faceret desiderium meum, unum locum ædificare deberem ad laudem Domini mei et sanctæ Mariæ Virginis et omnium Christi electorum, et etiam mihi ad æternam retributionem antequam ab ista mutabili vita discederem. Postquam igitur ab urbe Roma reversus fui ubi clavem in ventre piscis inveni quam in fluvium juxta Hethomme projeceram, cogitans locum illum sanctum, concupivi eum, et quum tunc maxime florerem in diebus Ælredi regis Merciorum, cœpi eum benigne precari ut mihi concedere dignaretur eundem locum qui Ethomme vocabatur. Satis ille libenti animo quod poscebam concessit, quia et Dei amicus et salutis animæ suæ erat studiosus. In quo loco quum beata Virgo Maria cuidam pastori gregum, Eoves nomine, comparuisset, (ob cujus viri sanctitatem eundem locum Eoveshamiam nuncupavi,) et ipso eandem apparitionem mihi intimasset; statim, subjunctis jejniis et orationibus, ad eundem locum nudus pedes, adjunctis mihi peccatori tribus sociis, accessi, et eandem gloriosam Virginem clara luce ibidem manifeste videre merui, et quum cruce aurea quam manu gestabat mihi benedixisset, disparuit. Tanto itaque indicio nactus locum proposito meo congruentem, statim illum emundavi, et opus a Deo præsignatum inchoavi. Ad quod complendum dedit mihi Ælredus rex Stratfordam et castellum de Chadelburi, et illud vetus monasterium quod Fladeburi nominatur, quod sibi evenit ex hereditate uxoris suæ, Ostrith vocatæ,¹ et ego illud vetus monasterium dedi Æthilhardo Wictiorum subregulo pro terra quæ erat in Stratforda quam injuste occupaverat. Postquam vere Æthelredus rex factus est monachus, Kenredus qui successit ei in regnum Merciorum et Offa rex Orientalium Anglorum, de hereditate quæ illum contingebat in regno Merciorum, dederunt eidem ecclesiæ octoginta quatuor mansas in circuitu loci illius qui dicitur Homme, in utraque parte fluvii illius qui vocatur Avena, in possessionem ecclesiæ, pro remedio animæ suæ et successorem suorum. Post parvum denique tempus a prædicti reguli fratre, Oswardo nomine, aliam terram obtinui, id est, viginti mansas in loco qui Twiford appellatur. Et post hæc Ælthilricus, Osheri regis filius, et Balterius, religiosus sacerdos, uterque eorum octo mansas pro divina religione; et ita completæ² sunt ecclesiasticæ possessiones cxx. mansas, sicut infra scriptum est, et in libro manifestatur terra et termini ejus quem scripsit Brythwaldus archiepiscopus et dictavit consensu principum quorum nomina infra notata sunt. Post duos annos Aldelmus religiosus episcopus migravit ad Deum, quod ego per re-

¹ vocatæ] vocata, MS.

² completæ] completi, MS.

relationem agnoscens, convocatis fratribus et obsecundariis A.D. 714. meis, excessum venerandi patris eis aperui; concitoque gradu ad locum ubi sacrum corpus ejus jacebat, quinquaginta ferme milibus ultra Meldunense monasterium¹ positum deveni, et ad sepulturam adduxi et honorifice sepelivi, mandans ut in quocunque loco sacrum corpus in asportatione pausaverat sacrae crucis erigerentur signacula. Post non multum tempus famosus rex et mihi plurimum amicus, Kenredus, et Offa rex Orientalium Anglorum, Romam ire disponentes, rogaverunt me ut comes et socius itineris eorum existorem. Quod negotium, tum quia omnino eram obnoxii ad invicem, libens concessi, tum quia coeptum opus ad optatum finem jam expleveram, ipsumque opus apostolica confirmari auctoritate optabam, et ab ipso in posterum eidem ecclesiae omnimodam libertatem ab episcoporum exactionibus obtinere satagebam. Volebat, monebat, etiam ut id procurarem rex Kenredus ad cujus hoc patrocinium attinebat. Igitur Romam amica itineris societate profecti, ad limina sanctorum Apostolorum conscendimus ac debitas Deo gratias exsolvimus, quia tam nos quam omnia nostra incolumes et jocundi ieramus. Dein Romanae et apostolicae apicem dignitatis debita cum reverentia adeuntes, coram [eo²] ingressi, benigne satis et ad votum ab eo fuimus excepti. Postulata et accepta coram eo dicendi licentia, itineris et laboris nostri causam sibi aperuimus, ejusque consilium et auxilium exquisivimus. Audivimus optata dignationis ejus responsa, et ex condicto quae disposueramus vota et dona Deo sub testimonio tantae auctoritatis offerentes, donavimus Deo et sanctis Apostolis Ejus et ecclesiae Romanae sub manu et dispositione Romani papae coenobium Eoveshamense quod exstruxeramus multis possessionibus ampliatum; totumque liberum coram Deo et sanctis Apostolis Ejus et coram summo Christianitatis pontifice ipsum locum esse concessimus, fecimusque apostolica et regia corroborari auctoritate donationes et privilegia quae illi loco concesseramus. Praesidebat tunc Romanae sedi reverendus papa Constantinus; cujus literas et auctoritatem et confirmationem super hac donatione et libertate cum impressione ipsius sigilli suscipientes, admodum laetati sumus. His ita omnino ad libitum nostrum expletis, expetita ab apostolico benedictione, summo cum tripudio reditum aggressi, arridente nobis felici fortuna, prosperrimo rerum omnium nostrarum statu, in Angliam sumus reversi. Deinde post parvum tempus reversionis nostrae, ex mandato apostolico fuit sapientum conventus in loco qui Alneceastro vocatur, et Kenredus rex omnibus quod Romae feceramus notificavit, nobis ad aeternam retributionem et successoribus nostris;

The
Witena-
gemot at
Alcester.

¹ *monasterium*] *manasterium*, MS. | ² Inserted by a later hand.

Hæc nos pæne verbum ex verbo subsecuti sumus, sicut ipsemet vir sanctus in cartis suis ex maxima parte scribendo est prosecutus. Et licet scriptorum non sit eadem manus, ejusdem manus et stili seriem fidei relatione summatim transcripsimus.

Ecce audistis, fratres mei dilectissimi, in ista carta, (ne lucerna accensa sub modio absconderetur, sed, ut luceret omnibus qui in domo Domini sunt, super candelabrum poneretur, et videntes bona opera beati Egwini glorificemus Patrem nostrum Qui in cœlis est,) St. Matt. v.
15. quanta per eum Dominus clara opera et miraculosa, dum adhuc ista mutabili luce frueretur, operari dignatus est. Quorum quædam, quia in vita ejusdem ea vobis plenius scripsimus, dilucidare hic non oportet. Sed hoc est mirabile in oculis nostris, quod beatus Ecgwinus in hac peregrinatione positus tam per multa locorum intervalla longe distantia quam prope posita in spiritu cognovit. Ecce enim, audistis qualiter excessum religiosi antistitis Aldelmi per revelationem cognoverit. Quum enim gloriosi præsules, beatus videlicet Ecgwinus et sanctus Aldelmus, ita mutuo caritatis vinculo se ad invicem diligenter et sibi confœderarentur, ut non solum eadem dignitates, quum uterque esset episcopus et abbas et uterque binas regeret ecclesias, sed et morum gravitas et vitæ sanctitas vere faceret spirituales esse germanos; tanta circa eos caritas effulserat, quod sicut in vita sua dilexerunt se, ut quamvis corpore separarentur, tamen in morte spiritus eorum non sunt separati. Quis ergo non credat eorum spiritus conjungi in cœlis, quamvis eorum corpora separarentur in terris, quorum in mortis articulo, ut frater fratri funeris obsequia exhiberet, tam subito et tam miraculose spiritus et corpora conjungebantur. Sed in his, sicut in beatis Ambrosio et Martino, Omnipotentis Dei sunt collaudanda magnalia, circa quos consimile miraculum contigisse non ambigitur, ad Ejus laudem et honorem Qui in sanctis suis semper et ubique est glo-

riosus ; Qui vivit et regnat per omnia sæcula sæculorum
Amen.

*Qualiter beatus Egwinus aquam de terra
produxerit.*

Egwin,
while cross-
ing the
Italian
Alps, ob-
tains a
miraculous
supply of
water.

Denique non prætereundum esse decrevimus memo-
rabile miraculum quod per servum suum beatum Ec-
gwinum hoc itinere Romano manifeste operari dignatus
est Dominus. Quadam itaque die quum sanctus vir et
qui cum eo erant per abrupta montium iter agerent,
venerunt in terram in qua non erat aqua. Populo
igitur præ angustia laboris et fervore caloris sitiente,
nec unde situm relevaret habente, quia beatus Ec-
gwinus in tanta veneratione a compatriotis habebatur,
quidam, sanctitatis viri Dei increduli, similes populo
quondam Israelitico, quasi ab altero Moyse a beato
Egwino petierunt aquam ad bibendum. Alii vero
fideles, incredulos increpantes, de viri sanctitate plenam
fiduciam reportantes, ex fide plena, caritate non ficta
et spe certissima ut sic pastorali cura eis subveniret,
hoc idem a beato viro postulabant. De quorum fide
confisus beatus Egwinus simul cum ipsis in orationem
se prostravit, et facta oratione cum lachrymarum flu-
mine, ecce, subito in medio illorum ex arida terra fons
erupit aquæ limpidissimæ. Igitur prius increduli, viso
miraculo, ad veritatem conversi, credentes vero in fide
roborati, voces ad sidera tollentes laudes Altissimo de-
derunt, et, tam divino miraculo confortati¹ quam aqua
divinitus data cum paucis cibariis quæ secum habebant
refocillati, in fortitudine cibi et potus illius dietam
alacriter peregerunt. Factumque est sic ut qui prius a
multis justus ignorabatur tunc ab eisdem sanctissimus
haberetur, simul omnibus qui aderant Deum collaudan-
tibus Qui in sanctis suis semper est et ubique mirabilis.

¹ confortati; concolortati, MS.

Et condigne satis. Futurum enim erat ut, eo reverso in patriam, ex ore ejus fluerent aquæ vivæ, salientes in vitam æternam, et per verbi ejus attractum ex montuosis et saxosis cordibus auditorum Divini gratia amoris et spiritualium dulcedo prosiliret virtutum, ad Ejus gloriam Qui vivit et regnat per omnia sæcula sæculorum. Amen.

De Subversione Alecestricæ, et quare fabri ibi vigere non possunt.

Quoddam miraculum per beatum Ecgwinum dum adhuc luce hac frueretur perpetratum, stilo perfectius commendandum nostris temporibus est reservatum. Quod ideo in vita sua neminem prædecessorum nostrorum scripsisse credimus, quia per ipsius facti evidentiam et publicam notitiam ejusdem miraculi dignam adhuc habeamus memoriam, nec ab hominum recedat memoria quod adhuc probatur fide occulata. Sed quia fugacis ævi longinquitas gestorum solemnium memoriam abolet, et quæ publice facta fuerunt profunda oblivione sepeliendo tanquam infecta reddere festinat, longævo veracis scripti testimonio illud posterorum memoriæ tradendum dignum duximus. Tale quid circa illum divinorum secretarium, beatum videlicet Johannem Evangelistam, contigisse legitur: quum enim tres Evangelistæ prius eo scripsissent Evangelium, nullus illorum in serie sui Evangelii illa duo præcipua, immo, quamvis mirabilia universa Domini opera, præ cæteris tamen excellentiora¹ mirabilia, de cæci nati illuminatione et de quatruiduani Lazari scripsit resuscitatione²; quamvis tamen beato Hieronymo mirabilius videatur quod Dominus noster Judæos ementes et vendentes in templo, ubi idem Judæi dominabantur, flagello ex funiculis facto de eodem templo ejecerit, quod immensus exercitus³

Miraculous
destruction
of Alcester.

¹ *excellentiora*] excelltiora, MS.

² *resuscitatione*] resucitatione, MS.

³ *exercitus*] excercitus, MS.

facere non poterat. Sed hoc, quod de caeco illuminato et Lazaro resuscitato scribenda beato Johanni sunt reservata, non solum ob beati Johannis prerogativam factum esse credimus, immo etiam propter ipsorum miraculorum excellentiam et publicam notitiam. Hæc enim duo Domini facta inter ea quæ gessit in corpore præ cæteris lucentia propter sui magnitudinem et facti solemnitatem in tantam admirationem et venerationem, ut a sæculis inaudita, hominibus facta sunt, quod tribus Evangelistis necessarium non videbatur ea per scripturam memoriae hominum commendare, quæ sæpe sui prerogativam omnium mentibus inscribent. Sed ille vere theologus, non solum memor præteritorum sed etiam cognitor occultorum et præsagus futurorum, Johannes videlicet Evangelista, futurum certissimum quod superabundaret iniquitas et multorum refrigeraret caritas, quamvis et ille multa scribere omiseret, (sicut idem testatur dicens, Multa et alia signa fecit Jesus in conspectu discipulorum suorum quæ non sunt scripta in libro hoc,) tamen hæc propter ipsorum et sui ipsius prerogativam et privilegii dignitatem Evangelio suo interseruit, ne, refrigerante caritate, eorum ab hominum mentibus memoria recederet, quod et tunc pro parte apud quosdam accidisse conspexerat. Unde et nos, vix præterita vel pauca ad memoriam revocantes, presentia non intelligentes, futura penitus ignorantem, posteris super ignorantia præcaventes, miraculum illud stilo commendamus quod nos facturos prius caritati vestre promiseramus.

St. John
xi. 30.

Quum igitur beatus Egwinus operibus caritatis totus afflueret et indesinenter insisteret, maxime tamen totis viribus prædicationi operam dedit, sciens quia "qui
" converti fecerit peccatorem ab errore viæ suæ salvabit
" animam ejus et operiet multitudinem peccatorum." Erat itaque juxta Eyesham castrum, Alneentre nemine, tunc temporis Angliæ famosissimum regale videlicet mansura, et regie mansioni aptissimum veluti nemoribus consitum, fluminibus piscosis et rivulis jo-

St. Jan
v. 20.

cundis circumdatum, necnon muris et turribus vallatum. Sed quia multotiens ex adipe prodit iniquitas, quanto magis rerum terrenarum opulentia et temporalium bonorum abundantia ejusdem loci habitatores affluebant, tanto magis gulæ et luxuriæ dediti, vacantes ventri et lateri, studentes avaritiæ et cupiditati, misericordissima Dei clementia se indignos efficiebant. Horum siquidem perpetuæ ruinæ et animarum jacturæ compatiens beatus Ecgwinus, eorum opinioni et errori succurrendum putavit. Fervebat namque beati viri circa idem castrum ardentius caritas eo quod in eodem loco, ex mandato apostolico, a Brithwaldo Brittaniarum primate, concilium totius Angliæ, episcoporum videlicet sacrique ordinis religiosarum personarum optimatumque regni cum proceribus suis, fuit pro eo et per eum non multo prius coadunatum; et ibidem in nomine Domini, privilegiis tam summi pontificis quam regum in communi perlectis, Eoveshamense cœnobium sit liberum denuntiatum, et, ex præcepto apostolico, ab inde progredientibus episcopis in ecclesia Eoveshamensi sit congregatio monachorum constituta, quæ minus in illis partibus tunc habebatur, ovile videlicet divinitus præostensum, apostolica auctoritate fultum, regia libertate donatum, cleri et populi benedictioni sancitum, sicut privilegia ejusdem ecclesiæ testantur. Ad hunc ergo locum accedens beatus Ecgwinus, obsecrando, increpando, verbum Dei annuntians opportune, importune, in omni mansuetudine et pietate, in omni patientia et doctrina, illis gentibus prædicavit regnum cœlorum, et non tacuit vitia eorum. Sed gens illa absque consilio et sine prudentia, et cervicis duræ, immo induratæ, nec assueta vitia relinquere nec saluberrimis monitis sancti viri volebat acquiescere, sed nec ejus salutiferæ doctrinæ aliqua ratione obviare, neque sapientiæ et spiritui qui in eo loquebatur poterat resistere. Unde, et quum palam nec posset nec auderet dicere, Recede a nobis quia vias tuas nolumus, ne verbum Dei disseminaretur ^{Job xxi.} varias discurrit ad artes. Quum enim castrum ^{14.}

The smiths
of Alcester
drown
Egwin's
preaching
with the
noise of
their ham-
mers and
anvils.

St. Luke x.
16.

No smiths
ever able
afterwards
to ply their
trade at
Alcester.

illud, veluti nemoribus undique consitum, conflandi ferrum locus esset aptissimus, et fabris et ferri exclusoribus maxime repletur, gens incredula, detestabilior populo qui in prædicatione beati Stephani ne audirent verbum Dei aures suas obturabant, incudes ferreis malleis quibus maxime abundabat per plateas et vicos castri circumquaque tanto strepitu continue percutiebat, ut beati viri sermo non audiretur et ut a castro recedere cogeretur. Beato igitur Ecgwino castrum exeunte, immo jam longe a castro agente, præ concussione, immo confusione, malleorum et incudum adhuc tinniebant ambæ aures ejus acsi percutientes incudes eum sequerentur; et respiciens neminem vidit nisi solum discipulos suos, et levatis in cælum oculis, flexis in terra genibus, contra artem fabrilem castri illius Dominum imprecatus est. Res mira et omni admiratione digna! Dominus, dicti sui non immemor, Qui vos spernit Me spernit, Se in servo suo contemptum et repulsum reputans, non tantum castri illius arti fabrilis maledixit, sed et ipsum castrum subvertit. Nam castrum ipsum terra absorbit; ita quod, novo super veteri qualitercumque re-edificato, usque in hodiernum diem in constructione novarum domorum in fundamentis earum antiqua ædificia reperiuntur. Justo etiam Dei judicio, Qui ipsum locum et ejus habitatores in eo in quo deliquerunt punivit, per quingentos annos et amplius usque ad tempora nostra penam eis infixit, duraturam quamdiu Ei Qui infixit placuerit, videlicet, quod nunquam postea in eodem loco aliquis artem fabrilis recte exercuit, nec aliquis eam exercere volens ibi vigere potuit, quamvis multi hoc tentaverunt facere, nec usque in hodiernum diem profecerunt, quin usque nunc castrum illud ab arte fabrilis suspensum permanserit, ut vere de eo dici possit,

Culpa demum potest, poena perennis erit.¹

¹ "Poena potest demum, culpa perennis erit." Ovid. Epist. ex Ponto, lib. I. i. 64.

Nam ad delendam culpam illius loci et placandam iram beati Ecgwini, vel in signum reconciliationis fœderis inter beatum virum et eundem locum, vel nescimus quo alio Dei iudicio, locus in quo ilium quondam ejusdem castri fuerat datus est ecclesiæ Eveshamensi, ut, quasi per principale domicilium quod sanctus Ecgwinus in eodem loco obtinet, omnibus sit liquidum beatum virum quondam per prædicationem suam in bello illo spirituali in eodem loco contra aereas potestates obtinuisse¹, quamvis tunc hoc liquidum constet non fuisse. Si vero alicui hæc prædicta quæ diximus incredibilia videntur, ad locum præfatum accedat; et fide oculata per ipsam rei evidentiam et facti notitiam et famam publicam, hæc ita pro certo inveniens, beatum Ecgwinum, immo Deum, laudabit, Qui in sanctis suis semper est gloriosus per omnia sæcula sæculorum. Amen.

Explicit Liber Primus de Vita Sancti Ecgwini, et de Miraculis quæ per eum Dominus operari dignatus est dum hac luce frueretur.

De Compositione Legendæ in Translatione Sancti Ecgwini.

(Hæc quæ sequuntur usque ad secundum librum non legantur nisi in Translatione tantum.)

Rogatus fui aliquando a fratribus ut vitam eximii martyris Wistani advocati nostri sine solœcismo et alio vitio, quod nondum factum fuit, stilo commendarem prolixiori; necnon et vitam sanctissimi patroni nostri beati Ecgwini episcopi, quæ prolixius tractaba-

¹ Sic. Read, *victorium obtinuisse.*

tur, salvo per omnia historiæ tenore, in tantum abbreviarem ut fastidiosi auditores tædio non afficerentur, ita videlicet stilum temperans, quod utraque pro temporum qualitate natalitiorum eorundem in eisdem festivitibus ad legendam in nocturnis vigiliis sufficeret. Magis itaque de eorum sacra circa eosdem sanctos devotione quam de mea confisus eloquentia, immo omnem spem ponens in Eo Qui linguas infantium facit disertas, fratrum voluntati velut præcepto obtemperavi, et utrumque opus, non prout volui sed prout potui, Deo adjuvante complevi. Quæ quum domino Cantuariensi corrigenda legissem, et ipse ea approbando commendasset, et quum eadem fratribus placuissent, iterum crebro pulsaverunt me precibus suis ut in translatione ejusdem patroni nostri beati Ecgwini tantæ festivitati congruentem et specialem legendam ad nocturnas vigiliis, quæ minus apud nos adhuc habebatur, eis componerem. Ego vero, quamvis petitionem illorum veluti ratione nitentem intelligerem exaudiendam, quum etiam sæpe puduisset me quod in tanta festivitate de tanto patrono nihil speciale ad nocturnas vigiliis legebatur, tamen videns tantum opus supra me esse, diu distuli præbere eis assensum. Et hoc ideo maxime quia quum miracula sanctorum in eorum translationibus legi consueverint, putabam in legenda infra octabas omnia quæ de eodem patrono nostro scripta erant, esse consummata et expensa. Fratribus tamen in voluntate sua perseverantibus, sæpe et multum mecum cogitare cœpi, volens eorum voluntati satisfacere, unde sermonis sumerem materiam et exordium, postulans ab Eo auxiliium Cujus Spiritus ubi vult spirat, et Qui dat omnibus affluenter et non improperat. Interim autem librum qui de ejusdem beati viri miraculis scriptus est legens et relegens, tandem duo tantum miracula inveni quæ in legenda infra octabas posita non erant. Quibus lectis et perspicaciter intellectis, inveni ea maxime proposito me convenientia et operi prælibato

aptissima, videlicet, de phoca magno pisce contra solitum modum talium piscium in flumine Avene apud Eovesham in festivitate prædicti viri beati ad esum servorum Dei invento, et de homine ferreis vinculis astricto a sanctis Apostolis Petro et Paulo ab urbe Roma Eoveshamiam transmissio et a beato Ecgwino solvendo¹. Quæ quum mente concepissem et plenius intellexissem, ultra quam credi possit admiratus sum, et quasi in extasi præ gaudio factus sum eo quod clavis David aperire dignata est, et introductus sum in cellam vinariam in qua mihi tam egregium demonstratum est exemplar. Quis unquam non credat hæc divina facta dispositione? Vel quis dubitet hæc tam solemnia miracula in tam solemnitate legenda, divino reservata esse iudicio? Credat qui voluerit, quia ego credo, Dei providentia ita factum esse. Nam omne St. James i. datum optimum et omne donum perfectum de sur-^{17.}sum est, descendens a Patre luminum. Igitur de casu tam admirabili obstupefactus, per rei tamen tantæ eventum confortatus, opus mihi injunctum aggrediens, ad finem qualemcumque usque perduxi, Illo adjuvante sine Quo nihil est sanctum, nihil validum, Qui cum Patre et Spiritu Sancto vivit et regnat Deus per omnia sæcula sæculorum. Amen.

¹ Sic. Read, *solutio*.

IN TRANSLATIONE SANCTI ECGWINI.

LECTIO PRIMA.

Quum virtus divina, fides præclara, et vita immaculata sanctos efficiat Christi confessores, occulto quodam Dei judicio quorundam coram hominibus clarescentibus¹ miraculis ita lucent bona opera quod videntes glorificent Patrem suum Qui est in cælis, et illos per quorum merita talia fiunt miracula venerantur in terris; quorundam vero ita in occulto fiunt opera bona, quod solus Pater eorum cælestis Qui videt in abscondito sit eorum retributor et retributio. Dominus enim et Salvator noster Qui solus novit quos elegerit pro locorum, temporum et personarum qualitate, quibusdam ad vitam prædestinatis et fidelibus, ad morum ædificationem et fidei ipsorum roborationem, signa et prodigia ostendit, ut suorum vita et opera servorum imperpetuum ecclesiæ suæ sint in exemplum; quibusdam vero ad mortem præcitis et reprobatis ut generationi malæ et perversæ nullum signum nisi Jonæ dandum prænu-
ciavit.

LECTIO II.ª

Merito ergo in sanctorum natalitiis eorum vita, per quam Deo Qui videt in corde probantur accepti, legitur; in eorum vero translationibus eorum opera et miracula recitantur, per quæ eorum sanctitas hominibus qui vident in facie manifestatur². Gaudeamus igitur, fratres dilectissimi, qui tale ac tantum meruimus habere protectorem et patronum, beatum videlicet Ecgwinum episcopum et confessorem, qui pro innocentia pura, vita honesta, et rectæ fidei doctrina cum sanctis Dei meruit coronari in cælis, et propter opera præclara et miracula manifesta quæ pro eo Deus operari dignatus est, inter sanctos confessores honoratur in terris. Quia ergo ejusdem patroni nostri

¹ *clarescentibus*] clarescentibus,
MS.

² These divisions of the Legend
are, with the exception of the first,

inserted by a later hand in the
margin.

¹ *manifestatur*] manifestantur.
MS

vitam in ejusdem depositione legendam pro temporis qualitate caritati vestræ prolixius transcripsimus, nunc aliqua de ejus operibus et miraculis in ejus translatione legenda pro temporis angustia breviter perstringamus. Beatus itaque Ecgwinus episcopalis officii cura suscepta, non tam honorem quam onus se suscepisse intelligens, magis prodesse quam præesse concupivit; immo magis operarium in horto Dominico se constitutum cognovit ut operaretur et custodiret illud.

LECTIO III.

Excoluit igitur beatus Ecgwinus hortum Dominicum removendo nociva et apponendo utilia, sicut Dominus dicit: Ecce, Jer. i. 10. inquit, posui te ut dissipas et evellas et ædifices et plantes. Dissipas et evellas vitia, ædifices et plantes virtutes. Dissipas arbores infructuosas, evellas herbas inutiles. Ædifices arbores fructuosas, plantas herbas utiles. Sic et beatus Ecgwinus assumpsit arma dissipandi, securim videlicet asperæ increpationis, et posuit eam ad radicem arboris infructuosæ, et falcem acutam ut herbas nocivas eradicaret; ut pro salivca ascenderet Is. lv. 13. abies et pro urtica cresceret myrtus. Accepit etiam instrumenta ædificandi, putatorium videlicet veræ instructionis et fossorium saluberrimæ admonitionis, et usus est potenter opere et sermone, secutus Jesum Qui cœpit facere et docere.

LECTIO IV.

Scivit namque beatus Ecgwinus quia qui fecerit et docuerit sic homines hic magnus vocabitur in regno cœlorum, et qui seminat parce et metet, et qui seminat in benedictione, de benedictionibus metet in vitam æternam. Sed beati viri semen aliud cecidit secus viam et conculcatus est, et volucres cœli comederunt illud. Et aliud cecidit super petram et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud. Expectavit tamen ut faceret uvas, fecit autem labruscas; et terra mala spinas et tribulos protulit ei, et vinea sua, conversa in amaritudinem, odore suo malo a cella vinaria eum expulit. Videns igitur vir sanctus quia hoc genus dæmonii non nisi jejunio et oratione ejicitur, de episcopatu conversus est in exilium, de prædicatione in peregrinationem.

St. Matt. v. 19.

2 Cor. ix. 6.

St. Luke viii. 5-7.

Is. v. 2.

St. Matt. xvii. 2

LECTIO VII.

Quis jam non dixerit beatum Petrum ad artem suam veterem, videlicet piscatoriam, reversum, qui quasi in reti suo piscem ad urbem per tot maria traxit ut fratrem suum a vinculis corporis absolveret. Ne itaque alicui hæc quia inusitata jam impossibilia videantur, conferantur ista his quæ propter ipsum Deus post beati viri depositionem mirabiliter operari dignatus est; et si videbuntur mirabilia, desinent tamen videri impossibilia, quia ea quæ eventus assiduitate didicimus¹ quasi quodam usu sæpe in habitum mentis vertimus. Sancita igitur a patribus dies annua qua beatus Ecgwinus adiit cœlestia regna, quot annis post depositionem ejus illuxerat festiva, sæpe superius miraculis illustrata. Quæ inter natalitia Domini solemnia duplicata populi et familiæ suæ refulget lætitia, quasi corona aurea sole repercussa. Accurrit solito populosa frequentia ad celebria tanti patris gaudia. Nox ipsa luciflua et dies præclara cantu et laude continuatur excelsa cum jocunditate festiva, nec desunt solita Christi beneficia servitoribus vel hospitibus suis parata, nec desunt post missarum solemnia competentia refectionum insignia. Sed modo piscium decrat copia, ut mirabilior appareret Dei gratia.

LECTIO VIII.

Quum ergo super hoc ipso mane pastoris officiositas fratres devota alloqueretur caritate, supervenit quidam qui dixit se miræ magnitudinis piscem conspexisse in ipso quod subterfluit monasterio flumine. Continuo illuc concurritur; spiculis, jaculis, et cunctis armamentis præda obruitur, capitur, extrahitur; atque coram pedibus ministrorum Domini exponitur, qui piscis a scholasticis phoca² nominatur. Extollit populus visum miraculum, et clamosa laude cunctorum glorificatur in sancto suo Ecgwino Largitor omnium bonorum. Nunquam enim antea visus est hujus generis piscis in hoc flumine, sed neque in tota patria inventus est tantæ magnitudinis in hoc genere; qui, distributus largiflue, et domesticis et advenis suffecit gratifice. Nonne pium est credere ob meritum sancti Ecgwini beatum Petrum, quasi arte sua piscatoria, eadem potestate qua

Miracle of
the capture
of a seal in
the Avon.

¹ *didicimus*] didiscimus, MS.

| ² *phoca*] foca, MS.

prius a flumine Anglico piscem ad refectionem conservi sui beati, videlicet Ecgwini, Romam traduxerat, nunc eadem virtute piscem hunc a mari magno ad idem flumen Anglicum, contra solitum cursum hujusmodi generis piscium, ad sustentationem servorum et veneratorum ejusdem coepiscopi sui transmisisse?

LECTIO IX.

Miraculous
release of a
penitent
from his
self-im-
posed fet-
ters.

Adhuc aliud miraculum post depositionem beati Ecgwini per ejus merita a Domino patratum, ad superiora quod Dominus pro eo dum in hac vita esset operari dignatus¹ est confirmationem, in medium deducamus. Quodam alio itaque tempore vir quidam scelerosus², quasi alter ille latro qui a dextris³ crucis Dominice in cruce dependebat et scelera⁴ sua Domino confitebatur, pro suis reatibus Deo spontaneam ultionem exhibendo, novem vinculis ferreis se astrinxit in diversis corporis sui membris⁵. Qui, non Dominum tentans sed Divinae voluntati per omnia se subjiciens, apud semetipsum decrevit se nunquam ab his vinculis absolvi nisi Dominus illum a vinculis peccatorum ostenderet absolutum. Dignus igitur pro factis se subire confessus, non de suis meritis confisus, sed laboribus desudans, jejniis et orationibus insistens, meritis et precibus sanctorum se commendans, ferri hoc pressus pondere per diversorum limina sanctorum pergens, ut a vinculis tam corporis quam animae absolveretur devotissime postulabat. Cujus fidem et spem, necnon cordis contritionem, laborem et operis satisfactionem, Dominus ex alto prospiciens, jam per diversorum sanctorum merita, quos idem penitens in circumjacentibus et longe positis regionibus per multa temporum curricula adierat, octo circulos ferreos quibus fuerat astrictus dissolverat.

LECTIO X.

Nono vero circulo durius astringebatur, carne videlicet circumquaque intumescente, super quo dissolvendo principalem potestatem habentes tam corpora quam animas ligandi et solvendi, beatos videlicet Apostolos Petrum et Paulum, credidit

¹ dignatus] digatus, MS.
² scelerosus, celerosus, MS.
³ dextris] destris, MS.

⁴ scelera] celera, MS.
⁵ membris] menbris, MS.

adeundos. Quorum limina quum adisset et eorum suffragia postulasset devotissime, tale in somnis recepit responsum: "Vade in Angliam, et beati præsulis Ecgwini locum debito venerationis cultu require, et misericordiam obtinebis." Surgens itaque a somnis beatus pœnitens gaudet se pro parte accepisse quod quæsiverat. Exaudiverant enim eum Apostoli ut consilium darent, non ut [in] præsens plene liberarent. Accepta itaque spe certissima eorum sibi non abfuturum auxilium quorum receperat consilium, quem cogebat necessitas delationem tam gravem patientissime sustinuit, quia non aliter potuit obtinere quod expetiit; et cum tali valefactione itinere arrepto, ædem sancti Ecgwini adiit, in cujus basilica quum per multos dies jejuniis et orationibus expetitam et expectatam misericordiæ opem præstolaretur, quadam die, hora tertia a fratribus monasterii devotissime decantata, et missa, ut moris est, celeberrime subsecuta, hora perceptionis Divini Mysteriorum vere pœnitenti divinum non defuit ministerium.

LECTIO XI.

Nam virtute divina tanta vi nonus¹ ille circulus dirumpitur ut ipse fragor in choro a fratribus audiretur, acsi ferrum malleo percuteretur. Et ipso impetu fractionis a loco ubi secus altare pœnitens orabat ferrum illud in chorum dejiciebatur acsi manu hominis jactaretur, ut divinæ miserationis opitulatio omnibus manifestaretur. Eventus igitur ordine, facti serie et rei veritate a fratribus monasterii diligentius inquisitis, pulsantur classica, et clara voce cum gratiarum actione attolluntur Dei magnalia. O quam veridica Domini sententia, qua secutos se his quæ ipsi Eum fecisse viderant similia, immo majora, St. John facturos promiserat. xiv. 12. Ecce enim omnibus pie credentibus patet luce quidem clarius, quod Dominus beato Ecgwino, quem mirabiliter solverat a vinculis, potestatem contulerit mirabilius solvendi alios a nexibus tam animæ quam corporis. Ad illum namque quem ab Anglia Romam traduxit a vinculis ferreis ab Apostolis solvendum, de eadem urbe in Angliam per eosdem Apostolos misit istum pœnitentem a circulo ferreo ab eodem liberandum. Celebremus igitur, fratres dilectissimi, devotissime tanti patris translationem, quem Dominus Omnipotens tot, tantis, et tam mirandis virtutibus glorificat in terris et nobis manifestat glorificatum in cœlis.

¹ nonus] novus, MS.

LECTIO XII.

Gaudeat præcipue Ecclesia Eveshamensis et cum summa devotione et spirituali gaudio lætetur, quæ tot ejus beneficiis honoratur, tot possessionibus ab eo sibi acquisitis ditatur, tot libertatibus exaltatur, et privilegiis per eum et propter eum sibi collatis munitur. Maxime autem corde et ore simul Christum veneretur, quod propter vitæ ejus honestatem et fidei meritum beata Virgo Maria in eodem loco per manifestam ostensionem et corporalem præsentiam se manifestavit eidem; et quia ibi steterunt beatæ Virginis sacratissimi pedes, idem locus sanctificatur et a summo pontifice Constantino locus sanctus nominatur. Extollant vocem in beatissimi viri laudem specialius monachi Eveshamensis cœnobii, qui per ipsum a summo pontifice ovile divinitus præostensum, apostolica auctoritate fultum, regia libertate donatum, cleri et populi benedictione sancitum, appellantur, sicut privilegia ejusdem cœnobii testantur; ad gloriam et laudem Domini nostri Jesu Christi, Cui est honor et imperium cum Patre et Spiritu Sancto per omnia sæcula sæculorum. Amen.

Qualiter sit constitutum festivitatem Translationis Sancti Ecgwini hoc tempore solemniter esse celebrandam.

Embassy from England to Hardicanute in Flanders, 1039, after the death [not of Canute, but] of Harold Harefoot.

Magnifico rege Canuto de hac vita decedente, optimates Angliæ, ut juraverant et fidem sibi dederant, fieri statuere; accitisque quibusdam baronibus jusserunt ut pro filio regis Eardecanuto quantocius irent, eumque ad Angliam deducerent. Qui, præcepto obtemperantes, maturant propter quod missi erant explere. Aderat tunc inter eos quidam episcopus nomine Æilwardus, qui sub eisdem temporibus binas ecclesias regebat, scilicet episcopatum Lundoniæ civitatis et abbatiam sancti Ecgwini. Is dum in medio mari cum cæteris legatis navigaret, repente advenit turbidus auster, nec defuit frigidissimus boreas, eurus etiam zephyrusque videbantur adesse. Ita nempe huc illucque vagabunda navis flatibus ferebatur, ut putares omnes ventos inter

se vicissim iniisse certamen. Nunc navi¹ versus æthera A.D. 1039. fluctibus sublata, nunc ad ima eisdem dejecta, omnem spem salutis perdiderant. Exoritur nauticus clamor, stridor rudentium, undique lethalis dolor accumulatur. Tandem tempestate devicti et pæne in ultimam desperationem deducti, post pacem in commune perlatam, Deo Omnipotenti se suasque animas lachrymose commendavere. Quum ecce venerabilis pontifex Æilwardus, recordatus merita sancti Deoque dilecti patris Ecgwini, geminas ad sidera palmas extendens, talia refert: "O dilecte pater, Ecgwine, tui servi nunc miserere, nosque pariter a præsentis periculo mortis eripe." Vovit etiam hujusmodi votum: "Si Deus Omnipotens per tua dulcissima merita dignatus fuerit in præsentiarum liberare, scrinium tibi ex auro et argento faciam præparare, et sanctam solemnitatem tuam amplius quam antea fuerat jubebo cum honore frequentari." Vix verbum compleverat, quum mox, non paulatim verum gregatim, præcipiente Domino, tranquillitas redire, solaris radius illucescere, simul omnia in prosperum cedere; nautæ vero cum gaudio cursum extendere, ac cum summa velocitate terram petere. Et statim ad Flandrense litus appulsi, nimium "optata potiuntur arena." Inde ad Heardecanutum pervenientes, qui ea tempestate cum matre sua apud comitem Flandriæ hospitabatur, communem assensum populi sibi per omnia pandunt. Sicque ut futurum regem Angliæ illum cum veneratione assumentes, cum ingenti lætitia in Angliam repedarunt, eumque regem, ut mos est, constituerunt. Prælibatus igitur episcopus Æilwardus, non immemor sponsionis suæ, statim ut ad propria venit opus quod voverat accelerari jussit. Perfectoque scrinio cum auro et argento adornato in quo nunc ossa patris nostri sancti Odulfi

Narrow
escape
from ship-
wreck.

Virg. Æn.
i. 176.

¹ navi] navis, MS.

A.D. 1039. honorificè recondita servantur, indixit omni populo cum pontificali auctoritate, ut cum summa frequentia undique convenirent ad celebrandam solemnem translationem reliquiarum sanctissimi patris nostri Egwini, iiii^o idus Septembris. Servabantur namque reliquiæ ejusdem patris iisdem temporibus in quodam scrinio quondam precioso fulvoque metallo bene adornato, sed jam pridem a Dacis circum circa expoliato. Veniente igitur die sancito, suffragia sancti cuncti efflagitare, omnes pari voto quoquo modo poterant servitio tanti patris insudare, festinabant. Denique statuto tempore adveniente quo reliquiæ in scrinium sibi paratum transferrentur, conveniunt cum pontifice alii venerandi sacerdotes, parantur cruces et cerei, multaque honestas omnimodis condecorata cumulatur. Ordinata itaque processione, maxima cum reverentia, in hymnis dulcisonis Deum prædicantes, voces attollunt in excelsis lætantes. At postquam ad locum reliquiarum ventum est, libantes incensum cum thuribulo, multo metu ac modestia, cum maxima dignitate, transferunt reliquias sancti patris et protectoris nostri Egwini in scrinium sibi officiosissime preparatum. Hæc fuit causa qua primum Translatio sancti Egwini constituta est. Tunc namque a præfato pontifice est statutum, ut cum frequentia populari, uti hætenus fit, altissime eadem Translatio quotannis celebraretur.

Transla-
tion of the
relics of
St. Egwin,
by Abbot
Ælward,
10 Sept.

*Incipit Prologus Libri Secundi de Miraculis Sancti
Egwini quæ Deus per illum operatus est postquam
ab hac mutabili luce decessit; editus a Dominico
Priore Eveshamicæ.*

Quum divina Omnipotentis Dei miracula per sanctos viros mirabiliter ostensa varios et multiplices fructus ea pie considerantibus proferant, non incommodum duximus pauca breviter prælibare, quatenus mens tam dulci memoriæ intenta virtutem hujusmodi considerationis valeat secundum rationem perpendere; magnum namque fructum legentibus et audientibus, si digne id egerint, perspicue manifestant, quoniam et placidior a mundanorum phantasmate memoria custoditur, et sæpenumero tantorum patronorum exemplis cœleste regnum non negatur. Inde enim exit quamplurima dulcedo laude Divinitatis, arduus etiam amor, sanctorum gloria, favor præteritorum, emendatio præsentium, spes futurorum bonorum. Unde, quia multa quæ Deus per beatum patrem nostrum sanctum Ecgwinum dignatus est operari, negligentia et incuria scriptorum scimus oblivioni tradita esse, proinde congruum videtur memoriæ literarum tradere ea quæ a fidelibus et credulitate dignis viris potuimus secundum rei veritatem indagare. Id enim ut ageremus, multarum instantia precum et obedientia præcipientium fratrum et maxime amore sancti compulsi sumus. Præclaræ igitur virtuti obedientiæ animum submittentes, illa præcipue studuimus depromere quæ ab ipsis a quibus sunt visa percepimus, prout gesta constant in ipsa veritate. Nullo modo quippe decet præterire singula, licet non possimus tanti viri explicare universa. Sit igitur, Sancto Spiritu opitulante, principium narrandi quod cognovimus sanctum Dei Ecgwinum in antiquo tempore fecisse per virtutem Dei.

*Incipit Liber Secundus, de Miraculis Sancti Egwini
quæ Deus per illum operatus est postquam ab hac
mutabili vita decessit.*

*Qualiter feretrum Sancti Egwini sub ruina ecclesie
illaesum sit conservatum.*

A.D. 959. Regnum Angliæ pater sancti Eadwardi regis et mar-
tyris rex Eadgarus obtinuit, rex jure vocandus. Rex
enim Eadgarus Deo erat humilis ac devotus, Christianis
sanctionibus obtemperans existebat et subditus; in
armis strenuus et fortis, hostibus erat ferox et immanis;
æquitatis justissimus executor, sed cum moderamine
pietatis, suis erat, salva imperii majestate, mansuetus
et mitis. Felix ea tempestate Anglia, felix, inquam, ea
tempestate Anglia. Ecclesiarum status integerrime
vigebat ubique: sacri ordines divinis mancipati solum-
modo mysteriis, vacabant scripturis et aliis actionibus
ecclesiasticis. Ipse laicalis ordo libens ac promptus
debite institutum religionis exsequebatur. Opima tellus
ad votum respondebat omnibus in rebus.

A.D. 960. Præerat tunc cœnobio Eovesham abbas Oswardus,
quantum ad humanam attinet æstimationem vir appro-
bandis moribus. Sub cujus regimine, occulta animad-
versione divina, ecclesia ipsa ruit quam beatus Egwinus
extruxerat. Ruit ergo, ac secum universa subruit,
subruens confregit, confringendo comminuit. Magnus
igitur exinde apud omnes timor, mœror ac dolor; sed
pro reliquiis beati viri supremus ac pæne solus apud
omnes timor, mœror ac dolor. Verebantur quippe quod
beati viri reliquiæ sub strage tanta omnino essent com-
minutæ, minutatimque in pulverem coactæ jam nulla
possent discerni certitudinis assertionem. Verum ubi
mundantes locum ad id ventum est, tam disposite inter

Miraculous
preserva-
tion of the
relics of
St. Egwin
amidst the
ruins of the
church.

saxa circumjacentia locatum adeoque sanum et incolume A.D.c. 960.
 vas illud repertum est, quod fractura in eo nulla, nulla
 prorsus ulla in parte in eo videretur læsura. Quibus-
 cumque enim suæ animadversionis Deus intentaret
 vindictam, circa hunc beatum virum gratiæ ac accep-
 tationis suæ magnam ostendebat ubique evidentiam
 Ipse super omnia Deus benedictus in sæcula. Amen.

*Item de quodam rustico qui dum reliquias Sancti
 Egwini de terra tollere debuit, propriam barbam
 avulsit.*

Rege Æielredo, Eadgari magni regis filio, fecundissimum [Æthelred
began to
reign
A.D. 978.]
 Angliæ regnum devote gubernante, viro plurimo vir-
 tutum flore redimito, fuit quidam avaritiæ pesti supra
 modum deditus, ac per hoc salutis suæ nimium incuriosus,
 qui ad hoc, inimico humani generis instigante, prorupit,
 ut de terra sancti Egwini magnam partem laboraret
 invadere, quatenus invasam juxta sui juris libitum
 valeret possidere. Contradicitur a multis sanctum locum A country-
man en-
deavouring
to swear
away land
from the
Abbey,
loses his
beard.
 tueri cupientibus, et præcipue ab ejusdem loci abbate
 nomine Oswardo. Controversia multiplicatur, et variis
 objectionibus causa diatim aggravatur, donec, judicium
 sententia, in commune decernitur dies ad hanc causam
 finiendam. Igitur die constituta fiunt preces studiosius,
 Deus et Ejus sancti deposcuntur attentius. Peracta
 supplicatione et missis ex more celebratis, ad locum
 designatum cum reliquiis sancti Egwini properatur;
 ab omnibus in adjutorium sanctus Domini vocatur.
 Adest et rusticus cum suis barbarice frendens; confertur
 in medio procerum quæstio, verum finis nullus poterat
 adesse huic¹ negotio. Tandem, lite terminata, a judicibus
 statuitur ut manu propria rusticus reliquias sancti

¹ huic] hujus, MS.

A.D.c.978 Eægwini de terra quam calumniabatur tollens, sibimet eandem terram jurando acquireret. Erat vero idem rusticus vir grandævus, barba valde proluxa barbatus. Assurgens itaque, veste deposita in medio, barbam propriam concludit palmo; "Per istam," inquit, "barbam sanctum auferam, quia mea est terra, et ego eam possidabo jure hereditario." O mira Dei virtus: Vix emissum evolaverat verbum, et ecce totam barbam coram cunctis lapsam ita projecit ad terram quasi appositam esset, non naturaliter nata. Obstupere omnes; vident amosum rusticum sine barba universi; quaedam ira alios dolor, omnes demum commovet risus. Sic qui alienam injuste cupiverat invadere terram, jure cum ipse terra propriam perdidit barbam. Per omnia benedictus Deus, Qui in sanctis et per sanctos suos talia operatur.

De alio rustico qui quodam proprio terram Sancti auferre voluit, propriam verberum effudit.

Miraculous death of a country-man who claimed land held by the Abbey.

Quidam in vicino rusticus erat ut id hominum genus sapienter se habet moribus agrestis et intemperanti cupiditate parvi lucri gratia ad omne malum pronus atque infrenis. Exarsit illi animus ad invadendam juris ecclesie beati presulis Eægwini terrulam. Appetivit, appetendo surripuit, surripiendo invasit, et invasam juris sui jam esse rustica pervicacitate jurare cepit. Calumniatur, pejerat ac pejerare non cessat. Tandem in causam res ponitur et altercationi huic audiendae ac delinendo dies statuitur. Sanxerunt ergo judices ut die statuto rusticus ille super calumniose invasionem terram

verberum, verberum, MS

pejerare, pejerare, MS

veniret, suamque illam terram esse in qua consistebat A.D.c.978. juraret. Concessit arridenti animo rusticus, pluris habens obolum quam abjurandæ fidei suæ periculum. Ad diem ergo statutum qua controversiarum finis habendus erat, uterque ad locum accessit, subituri sententiam quam super hac re juris ac legis periti decreverant. Summo mane ipsius diei prior ecclesiæ, vir morum venerandus honestate et actuum probitate, nomine Wiredus, ante sancti reliquias humi prostratus, obnixè diu oravit; orans Deo et sancto causam suam commendavit; commendando septem psalmos quos ex more pœnitentiales dicunt, lachrymose omnino decantavit. Peroratis suppliciter psalmis, fratres ut hoc ipsum agerent summopere admonuit; et cum reliquiis beati Egwini ad subeundam iudicii censuram pergìt ipse, et cum eo plurima fratrum multitudo. Affuit ex parte alia rusticanus cum multo rusticorum tumultu, atque tergiversationibus populosis rem turbare ac verum inquietare conantur. Tandem compulsus est ad sacramentum accedere rusticus. Sumpserat de domo sua pulverem et eo subtulares suos impleverat, ut tuto jurare posset quod supra terram suam consisteret. O vere rustica (non dico astutia sed) stultitia, vel fortasse satis condigne rustica dicetur astutia! Arbitrabatur fortassis quod Deum latere posset fraus quæ in tellure¹ lateret; at etiam in subtilari Deus fraudem rustici comprehendit. Nam ubi rusticus ipse ad reliquias juraturus manum porrexit, ferreo falcastro quod in manu gestabat, nescio quo casu, in cerebro percussus, subito ad terram mortuus ruit; et ignominiosa, sed quali illum decebat, morte vitam cum terra sancti coram omnibus amisit. Hoc divinæ comminationis terrore et qui aderant et qui longe lateque audiebant exterriti, exinde locum

¹ *tellure*] telluri, MS.

venerando, metuendo et amando nil omnino adversus illum forisfacere tunc erant ausi. Itaque benedictus Deus mirabilis existens in sanctis suis. Gloriosus enim in Se, gloriosa in sanctis suis et per sanctos suos operatur ubique; Qui vivit et regnat per omnia sæcula sæculorum. Amen.

De quodam artifice.

A sculptor employed upon the shrine of St. Egwin miraculously healed of a wound.

A.D. 1044-1058.

Tempore pacifici regis Eadwardi, summi et ultra communem valentiam laudabilis principis, dominus abbas Mannius cœnobium sancti Ecgwini devotissime regebat, vir Deo carus et omnibus subjectis amabilis. Hic inter cætera quæ multum extollenda operatus est, scrinium sancto Odulfo fieri decrevit, quod opus ut vidit in melius ire studuit sancto Ecgwino dedicare. Aderant tum quamplures artificiosi, quorum omnium magister erat quidam, pater videlicet domini Clementis postmodum Eveshamensis prioris. Is quum, sicut hujusmodi opus exigit, sapius fundendo et tundendo ac cum scalpro incidendo labori insisteret, quadam die more solito sedens et cum scalpro parvas imaginulas diligentissime coaptans, subito casu tam graviter manum sinistram cum ferro quod tenebat vulneravit ut per mediam manum gutta sanguinis alia ex parte stillaret. Comotus itaque tam repentino casu, "O sancte," inquit, "Ecgwine, nonne hic assum in tuo servitio? Si quicquam de servitio miseri peccatoris curas, jam ostende." Dixit; et statim, divina medela accedente, et dolore et vulnere per sancti viri merita caruit. O virum mirabilem, omniumque ore prædicandum! Non interposuit tempus medelæ, sed, ad exemplum Marci evangelistæ, mox post dolorem vulneris sanitatem per Deum superinfudit.

[Acta Sanctorum, 25 April, p. 348.]

De reliquiis Sancti Ecgwini furatis et revocatis, furibus infirmitate percussis.

Matrona quædam, Algitha nomine, dum sæpius tempore prædicti regis Eadwardi ecclesiam sancti Ecgwini frequentaret, venit ei in mentem ob amorem sancti omnimodis tentare si quicquam de reliquiis ejus valeret acquirere. Cœpit igitur callide volutare qualiter desiderium suum posset facilius perpetrare. Accitis itaque secreto pueris loci, eisque, ut fertur, dona tribuens et ampliora promittens, rogavit quatenus sibi de reliquiis sancti Ecgwini vel modicum quid clam perquirerent, ut per hoc majorem mercedem ab ea perciperent. Sciebat enim illam ætatem minus habilem intelligentiæ leviusque posse decipi. Præbent assensum pueri, et cœpere quærere tempus et horam qua¹ sine notitia aliorum implerent promissum. Verum quid non audet ardens cupiditas? Per infirmam ætatem perficit avaritia suum officium. Pergunt nocte pueri ad sancti Ecgwini feretrum, apertoque velociter scrinio, furto auferunt magnum thesaurum, omni margarita preciosiorem. Proh dolor! Temerariis manibus irreverenter tractant membra² sancti, et, sublata³ parte brachii cum uno dente, matronæ studuere clanculum deportare. Verum enimvero super tam incredibili audacia non diu distulit, ut in sequenti patuit, vindictam⁴ sumere ultio divina. Nam sumens prædicta matrona diu desideratum thesaurum, læta repedavit ad propria. Locatis igitur honorifice secundum suum posse reliquiis sancti Ecgwini in mundissimo locello, credebat se diutius gavisuram de furto. Quum ecce! sanctus Domini Ecgwinus per visionem matronæ noctu apparens, jubet eam se ipsum proprium repor-

A.D.
1044-1058.
Theft and
recovery of
part of the
relics of
St. Egwin.

¹ *qua*] quo, MS.

² *membra*] menbra, MS.

³ *sublata*] sublate, MS.

⁴ *vindictam*] vidictam, MS.

A.D.
1044-1058.

tare ad locum, dicens se injuste ab ipsa inde fuisse sublatum. Negligit illa imperata, et identidem secunda admonita est ejusmodi visione. Sed quum nec sic obtemperaret, verum ob nimiam cupiditatem habendi visiones phantasie deputasset, tertia demum visione venit sanctus Egwinus, [et,] valde commotus, jubet ut se reduceret. Qua negante, "Prius," inquit sanctus, "quam crastinus Titan solito refulserit, velles meis obtemperasse præceptis." Quid moras nectimus? Matrōna diluculo surgit apertis oculis caeca, sicque dum præsentī usa est vita, pulcherrimos habens oculos, permansit in perpetua cæcitate. Misit tamen postea, licet sero, ad Mannium, ea tempestate abbatem monasterii sancti Egwini, quarens licentiam habendi reliquias, et promittens se feretrum ex auro et argento adornatum ob honorem reliquiarum facturam. Sponpondit etiam ipsum scrinium cum reliquiis, et insuper terram propriam quæ Suella ab incolis vocitatur, quum vita decederet proculdubio sancto Egwino ejusque servis daturam. Quam sponsionem, licet peccato filii sui præpedita per se implere nequiret, implevit tamen postea Omnipotens per dominum ac prudentissimum Agelwinum abbatem, successorem videlicet domini et artificiosissimi Mannii abbatis. Nam idem abbas et prædictam villam, quæ sibi in vadinoniam tradita fuerat, ob difficultatem reddendæ pecunie iudicio obtinuit, et etiam scrinium quum apud Wigorniam recognovisset per Dei adjutorium suo dominio mancipavit, quod usque in præsentiarum in monasterio sancti Egwini servatur. Hactenus de matrōna. Pueri vero supra commemorati qui præfati furti auctores exstiterunt, iudicio Dei demum graviter subjacuerunt. Nempe quidam ex eis in aqua necatus est, quidam vero quoad vixit¹ molestia corporali pæne sine intercapedine² gravissime detentus est.

¹ quoad vixit] quo advixit, MS. | ² intercapedine] inter carpentine, MS

De quodam muto loquelæ restituto.

Clarissimum Omnipotentis Dei miraculum per beatum ^{A.D.} 1042-1066. confessorem suum Ecgwinum mirabiliter servis suis in-^{Healing of} sinuatum, ad medium censemus deducendum. Erat ^{the dumb,} tempore præfati regis quidam homo in Anglia apud ^{the cripp-} Cantiam qui, pro causa soli Deo cognita, mutus in hanc ^{pled, the} lucem materno utero profusus, dolorem parentibus ^{leprous,} maximeque sibi diatim exaggerabat. Is tandem in ^{&c.} juventute, divino admonitus instinctu, per memoriam sanctorum versus Romam ire disposuit. Incipiens ergo iter constitutum, Romam usque perveniens, tribus ibidem annis ad limina Apostolorum devote pro infirmitate sua supplicans permansit. Cui quum nihil remedii pro voto occurrisset, post trinam revolutionem annorum meditabatur maximo cum mœrore si quippiam sibi posset fieri in salutem. Ecce quadam nocte per dulcem quietem astitit sibi quædam persona albis vestibus induta, hujusmodi deprimens oracula: "Quid hic," inquit, "tam diu jacens frustra consumeris? Revertere ad patriam tuam Angliam, quære inibi monasterium sancti Ecgwini, illucque vadens cum oblatione, Dei et illius sancti misericordiam deprecare, statimque sanaberis." Obtemperans igitur mutus divino mandato, extemplo¹ ad natale solum repedavit. Veniens autem in Angliam, indicio ductus, per divinum auxilium recto itinere ad monasterium sancti Ecgwini pervenit. Erat vero tunc dies sabbati. Igitur cunctis fratibus in choro astantibus, venit prædictus vir candelam manu gestans quum vespertina synaxis decantaretur, pergensque ante altare diutius oravit sicque candelam obtulit. Qua oblata, rursus ad orationem stetit. Res mira et vehementer stupenda! Quum coram cunctis astaret mutus, subito cadens rivum sanguinis ex ore cœpit excreare, nimiaque præ angustia in pavimento circumquaque

¹ *extemplo*] *extimplo*, MS.

A.D. 1042-1066. volutare. Finita ergo vespertina prece, accessit ad illum qua excreans jacebat dominus Ævicius, ea tempestate prior loci, cum quibusdam senioribus, interrogans quid haberet aut cur sanguinem excreans sic jaceret. Surgens itaque homo in medio fratrum, oculosque cum manibus ad Deum intendens, demum lingua resoluta, hanc primam ita cœpit vocem formare: "Sic me " adjuvet Omnipotens Deus meusque dominus sanctus " Egwinus per ejus meritum in me misero tale " miraculum operatus est Christus, sicut vobis vera " dixerim." Sumensque principium orationis omnia seriatim pandit, ut supra habetur comprehensum. Qua narratione finita, fratres exhilarantur, convocatur etiam populus, ora relaxantur in summis Dei laudibus; incipientesque "Te Deum laudamus," classicum sonant diutius, extollentes Dei miracula quam poterant dulcius, Qui est super omnia benedictus Deus.

De quodam contracto reformato.

Illud etiam non videtur prætereundum quod sub eodem tempore in quodam homine cunctis apud Eveshamiam¹ notissimo per beatissimum patrem nostrum sanctum Egwinum credimus patratum. Erat enim idem miserando infirmitatis genere detentus, qui nec surgere quidem poterat nisi dextra levaque baculis sustentaretur, ambulans vero uno pede suspeso quasi tripes miserabiliter gradiebatur. Tali autem infirmitate diutius possessus, nullo genere medelæ poterat mederi. Nam pes ejus cum tibia et coxa in tanto fuerat tumore conversus ut quasi monstrum quoddam fere ad instar humanæ medietatis intumescens, miserabile præberet spectaculum. Veniens igitur quadam die ad locum ubi sancti Egwini reliquiæ conservantur, humiliter coram altare suspirare, intimo ex corde gemere,

¹ *Eveshamiam*] *Eveshamium*. MS.

ac cum magna intentione Dominum et sanctum Ecgwinum cœpit deprecari. Fratres autem eadem hora per Dei providentiam in choro erant præsentes, quorum presagam mentem cerneret ex vultuum indicio quodam modo trepidare, spem futuri miraculi concipere, sanctum Ecgwinum devotius exposcere, in commune Dei ineffabilem misericordiam expectare. Infirmi sanitatem, sancti gloriam, sui loci honorem, opperiebantur. Quam vera prophetica admiratio! Mirabilis Deus in sanctis suis! Dum enim cunctorum astantium corda divinitus tacta ad futuri præstolationem viderentur arrepta, ecce vident infirmum dextra lævaque baculos suæ miseræ adjutores abjicere, ipsum in terram cadere, pedem infirmum extendere, donec omni passione solutus, gaudens exurgeret cum Dei laudibus. Accurrere universi, singuli quasi rei ignari hominem interrogare, plaudere, admirari, Dominum et sanctum Egwinum collaudare cœperunt. Fit strepitus in ecclesia, sonantur classica, attolluntur cantica divina; omnium in Dei laudibus reserantur corda. Prælibatus vero vir, tantarum laudum materia, proprios coram altari sancto relinquens baculos, cunctis spectantibus, sanis pedibus remeavit ad propria, clara voce benedicens Dominum Qui regnat in sæcula.

A.D.
1042-1066.

De quodam leproso sanato.

Eisdem temporibus quidam leprosus visu horrendus, dolore pæne intractabilis, universo corpore deformis, memoriam sancti Ecgwini devotus expetiit, et ab imo pectore gemitus effundens sanctum Dei ut sui miseretur cum spe salutis creberrime deprecabatur. Tandem diu desiderata advenit meritis beati viri miseratio divina; condonatur petenti infirmo sanitas laudibus plena. Posses namque videre scabiem veluti quoddam scutum de corpore cadere, virum undique sanum effectum quamplures Deo et sancto gratias agere, infirmitatem comminus depositam quid fuerit testari, ipsum

A.D.
1042-1066.

vero hominem quid sit omnibus cernentibus voce clarius corpore sanato ostendere. Unde voces et cantica, plausus et jubilamina Deo magnifice libatur, Qui a sæculo facit mirabilia.

De multiplici genere languentium sanatorum per sanctum Ecgwinum.

De miraculis sancti Egwini multa inquirentes, et super his sæpenumero colloquentes cum personis fide dignis et veneranda bonitate adornatis, id a compluribus compertum memoriæ studuimus mandare quod in antiquo tempore ante adventum Normannorum in Angliam, Dei operante clementia, tanta miraculorum frequentia monasterium sancti viri illustrabatur, ut raro die sabati solares radios oculuerit quo non qualicumque infirmitate vel molestia detentus gratam per sanctum Ecgwinum medelam aliquis æger obtinuerit. Videres plerumque si adesses nunc unum, nunc duos, nonnunquam plures ægrotantes, causa salutis adventasse, coram altare modo accedere, modo ab aliis delatos adesse, in terram volutare, preces effundere, gemitum emittere, in commune salutem sperare. Hos cecos, illos vero claudos, quosdam surdos, alios autem mutos, nonnullos leprosos sive paralyticos vel molestia ferri astrictos, aut qualibet alia infirmitate obsessos, cerneris adesse. Daemoniaci vero in tam miseranda conglotatione non defuere. Verum in tali cuneo sæpe gratia divina per sancti Egwini merita adesse, cecos illuminare, claudos erigere, surdis auditum reddere, mutis linguam restituere, leprosos mundare, paralyticos sanare, cæterosque ægrotantes non differebat curare, plures etiam ferro pro criminum abolitione graviter devinctos meritis sancti Egwini mirabiliter liberare. Nam quum quidam hujusmodi passione pressus ad sancti Egwini patrocinium expetendum se devote obtulisset, et circa sanctorum memoriam frequentius incubans Dei et Ejus

sancti misericordiam expetiisset, adeo quadam die suam pietatem magnifice declaravit Omnipotens ut tanta vi ferrum ab infirmo excusserit quod longius a propria sede resiliens totam ecclesiam tinnitum intentam reddiderit, cunctis qui aderant mirantibus et Deum una dulcimode laudantibus, Qui tanta et tam mira in sanctis et per sanctos suos manifestare dignatur miracula.

A.D.
ante 1066.

*Qualiter Sperckulfus monachus vidit beatam Mariam
apud Evesham in cryptis.*

Ea tempestate solemnitas sancti Ecgwini maxima cum veneratione honorificentissime celebrabatur, populi etiam multitudo certatim affluebat, ingens apparatus, maxima frequentia, copiosa lætitia pari modo renitebant. Tum globus monachorum aliunde adventantium non minimo decori fuisse privatis videbatur. Inter quos quidam religiosus et valde venerabilis vitæ monachus Coventrensis, nomine Sperckulfus, solitus erat monasterium sancti frequentare, in sanctorum festivitatibus advenire, altaria circuire, in orationibus pernocitare, lucubrando animum supernis intendendo, matutinos cantus cum psalmodia præveniando, omnimodis devote agendo, Dei sibi misericordiam cooptare. Is quum in quadam sancti Ecgwini festivitate solito more adveniens, nocturnales hymnos in vigiliis cum psalmodia persistens præoccuparet, in crypta Deo sanctoque Ecgwino consecrata quo tum rite solitarius residebat, admirabilem visionem conspexit. Nam quum Daviticum canticum ex ordine devotius revolveret, vidit primo limina cryptæ divina virtute recludi, dehinc paulatim domum in qua sedebat superno lumine illucescere, demum quamplurimo fulgore ejectis tenebris irradiari. Quumque ad hoc spectaculum territus animum et una oculos convertisset, ecce conspicit processionem quam maximam sanctorum spirituum advenientem, quæ maxima pulchritudine ac

Vision of
St. Egwin's
celebrating
mass in a
crypt.

A.D. ante 1066. summa honorificentia digesta mirabile specimen intuenti præstabat. In qua quidam pueri luminum portitores cum candelabris præcedebant, dehinc ephœbi sequebantur, post quos seniores veneranda canitie renitentes gradiebantur. Hi omnes albis stolis induti mirum spectaculum præbuere. Ad ultimum quædam persona pontificali habitu supra quam dici potest mira venustate redimita advenit, quam dextra lævaque bini seniores simili habitu adornati deducebant. Accedentes ergo coram altare sancti Ecgwini, plurima cum modestia astantes matutinale officium exordiuntur. Quo cum summo honore expleto, unus ex eis ad missam decantandam se præparavit. Mira res! Missa incipitur, ac mirabili dulcedine more solito decantatur. Solenni vero missa finita, horisque canonicis honorifice decantatis, haud secus quam intraverat totum illud collegium seriatim procedendo domum egreditur. Dehinc, modico intervallo expleto, ante matutinale officium classica pulsantur. Ad hæc credenda, licet jusjurandum tam venerabilis viri corda audientium authentica veritate confirmaverit, non minimum tamen veneranda illius vita ad omnem dubietatis caliginem detergendam proficit. Omittentes ergo quam constans et infatigabilis in oratione et vigiliis, quam alacer divini verbi auditor, quam frequens in Dei servitio perstiterit, illud dicendum arbitramur quod tantæ fuerit abstinentiæ ut raro quarta vel sexta feria cibum sumpserit. Unde, quia Deo fidelis permansit, Ejus secreta conspiciere meruit. Non solum enim prædictam vidit visionem, sed, quod est mirabile dictu, quum idem monachus quadam nocte in ecclesia Dei Genitricis, quæ tunc temporis miro decore constructa habebatur, in illius solemnitate vigilans pernoctaret, ecce universis ecclesiæ januis sponte reclusis, cum inæstimabili claritate et decore conspicit simili modo processionem venientem, sanctumque Æcgwinum cum alia quadam reverenda persona, totius mundi lumen, miserorum et peccatorum

Similar
vision of
St. Egwin
and the
B. Virgin
in the Lady
Chapel.

omniumque Christianorum refugium et solatium, Dei scilicet Genitricem et semper Virginem Mariam, sublimissime, ut digna est, deducentem. Pervenientes igitur ante altare sanctæ Mariæ venerandus pontifex sanctus Ecgwinus post matutinale officium honorifice decantatum, missarum solemnia maxima venustate exorditur. Cerneret monachum ista tuentem mente deductum trepidare, animo fluctuare, ac secum talia alternatim revolvere, “ Quid est istud videre? Num
 “ sensum meum perdidisti? Putasne istius ecclesiæ mo-
 “ nachi hic suum officium peragunt? Sed hic ne-
 “ minem recognosco ex illis. An spiritus sint vel
 “ corpora quæ video? Nonne hic quidam assunt quos
 “ diu ex hac luce subtractos intelligo?” Viderat namque in illo globo quosdam quos et Eveshamensis monasterii monachos et jam defunctos noverat. Hac igitur ambiguitate compulsus, accedit secreto ad quendam, et quæ esset cui missa decantaretur inquit. Ad quem paucis, “ Tace: num ignoras dominum nostrum
 “ sanctum Ecgwinum beatæ Dei Genitrici et semper
 “ Virgini Mariæ sacrum mysterium celebrantem?” Territus ille hujusmodi responsione, locum repetens rei exitum præstolabatur. Itaque peracta missarum celebratione, horisque sanctæ Mariæ ex ordine decantatis, iterum duo episcopi cœli reginam et mundi dominam humillime dextra lævaque assumentes, eodem modo quo prius induxere, cum processione et summa gloria reduxere.

A.D.
ante 1066.

De quodam canonico Turonensis ecclesiæ.

Istiusmodi vero rei exempla late suppetunt. Com-
 pertum quippe habemus quendam canonicum olim Tu-
 ronis Deo sanctoque Martino servientem quodam modo
 uniformem vidisse visionem. Qui quum, stultitia in-
 ductus, glisceret rescire causam cur in Ordinatione seu
 Translatione sancti Martini quæ in æstate celebratur

Similar
Vision of
St. Martin
seen at
Tours.

nullus hominum post decantatum completorium ecclesie auderet remanere, studuit seipsum subtus quoddam altare clanculo oculere donec, cunctis pro more discedentibus, ejus rei causam quiret explorare. Quid amplius? In conticinio noctis, quum solus vastam ecclesiam vagabundis oculis perambularet, subito videt ecclesie limina patefacta, intrantemque mirabilem processionem, sanctum vero Martinum portam salutis et, post Deum, primam spem Christianorum sanctam Mariam honorifice dextra ducentem. Quæ, quum in medio ecclesie constitisset, incepit hanc antiphonam, " Non vidi justum derelictum nec semen ejus quærens " panem," eamque sola mira cum dulcedine modulando ad finem usque perduxit. Post hæc ad sepulchrum sancti Martini cum processione pergit, peractoque propter quod venerant, respexit sancta Maria clericum ista cernentem, et statim ad sanctum Martinum quasi commota subinfert, " Quis est hic clericus solus ausus " hac ecclesia temere remanere?" Cui sanctus Martinus ad ejus genua se provolvens, " Mitissima domina, " miserere! Noster est clericus; jube quod placet." " Tui causa," inquit angelorum regina, " huic ignosco; " verum præcipe ut se præparet, quoniam post tri- " duum temporale sæculum perdet." Quod ut dictum, sic factum.

Quum igitur his et aliis quampluribus exemplis intelligamus Deum et Ejus sanctos ecclesias sanctas frequentare, qua instantia bonis operibus et Dei servitio condecet Omnipotentis famulos insudare; cum quanta reverentia debet Christianus in domo Creatoris sui persistere! Dilecta etenim Deo valde sunt loca ad quæ Ipse cum sanctis dignatur sæpius venire visitanda. Verum quoniam tempus expostulat, ad miracula patris et protectoris nostri Ecgwini unde paululum digressi sumus, stilum vertamus. Debemus enim tanto operi morem gerere, ut in futuro mercedem a Domino quaeramus percipere.

De quodam sanato et quodam fure de mortis articulo misericorditer liberato.

Reverendissimo abbate domino Ægelwino Eove-
shamensium rectore prudentissimo hujus vitæ modum
faciente, viro quo post sanctum Ecgwinum coram sæ-
culo nullus utilior et insignior ipsa in ecclesia exstitit,
tempore magni Willelmi regis Anglorum et ducis Nor-
mannorum, dominus Walterus Eoveshamensem abbatiam
regendam suscepit. Is quum esset vir peritiæ multoque
decore et omni facetia condecoratus, novis rebus, ut
fieri solet, animum tradidit. Ecclesiam namque recenti
opere delectatus incepit, et antiquum opus quod tum
temporis ex pulcherrimis in Anglia exstitit, paulatim
destruxit. Cerneret, mirum dictu! tam magnum anti-
quitatis opus in solam cryptam insimul congestum.
Cæterum, deficiente copia operandi, in magna angustia
procuratorem operis fore. Difficultate namque rerum
idem locus cingebatur, tum petrarum, tum lignorum,
tum, quod maxime in humanis necessitatem juvat,
pecuniarum. Qua necessitate compulsus, dominus abbas
Walterus, convocatis ad se binis fratribus loci, honori-
fice omnibus necessariis sufficienter dispositis, cum re-
liquiis sancti patris nostri Ecgwini illos per Angliam
direxit. Qui præcepto spiritualis patris obedientes,
quum aliquotiens Angliam peragrassent, tanti patroni
meritis adjuti, pecuniam plurimam suæ ecclesiæ acqui-
siverunt, et etiam multorum salvationis ac sanitatis
emolumentum per sanctum Dei ab Omnipotente con-
cessum nobis veraci stylo transcribendum tradiderunt.
Proferamus ergo in medium pauca de multis, ad de-
clarandum virum virtutis.

A.D.
1077-1086.

Two
monks tra-
vel through
England
with the
relics of
St. Egwin
to raise
money for
rebuilding
their
Church.

Quum prædicti fratres ad Oxinefordiam fulti reli-
quiis sancti Ecgwini lætabundi pervenissent, et verbum
Dei, populo spectante, prædicassent, quidam vir magnæ,
ut postmodum claruit, fidei, ad feretrum sancti Ecgwini

A.D.
1077-1086.

A thief at
Oxford
miracu-
lously
detected.

inter ceteros humiliter accessit, ternas orationes coram cunctis devotissime complevit, et per singulas preces manum ad marsupium mittens indeque triplicem oblationem sumens, sancto Dei fideliter obtulit. Verum antiquus hostis haud talia passus: quendam ex suis, qui uti palea inter triticum aderat, ardenti cupiditate instigavit, ut fideli viro in sacris orationibus intento clandestino damnum inferret. O mira insania! Omnibus fere ad superna intentis, ipse infelix, ut membrum diaboli, prope virum approximat, et de ejus marsupio denarios quot prevalet latenter abstrahit. Duplicit nefarium opus, et identidem tertio instaurat simile facinus. Sed sanctus Ecgwinus non diu distulit damnare furantis manus. Nam quum infelix tertio manum iniecisset marsupio, exaruit continuo, et veluti clausa retenta est in eodem loculo. Videres furem trepidare, pallescere, veluti dementem oculos circumjacere, omnimodis mortem suspectam habere. Tandem causam intelligentes qui aderant, furem comprehendere, factum mirari, sanctum Dei sublimi voce collaudare, ceperunt. Fit plausus circumquaque, judicant furem interitum ire, ex statuto maturant perficere. Monachi vero reliquias sancti secum deferentes non prius desistunt a precibus quam, adjutorio sancti Ecgwini, instantia precum vincunt judicium statutum. Sicque in una re duplicem benignitatem per sanctum suum ostendit: Omnipotens, quum et servum suum de furto, et furem misericorditer liberavit de mortis articulo.

De quodam proco sancto.

Plerique fidelium virorum audientes famam virtutum sancti Ecgwini, in seipsis sunt experti quam proximus Deo et quam efficax adjutor se in necessitate devote invocantibus beatus vir habeatur. Nam quidam dives, Ivo dictus, homo Hugonis de Grantemainilo, quum suus filius gravissima infirmitate decetis in articulo

mortis jamjamque detineretur, ipsemet pro filio suo sanctum Ecgwinum devote supplicaturus, comperta ipsius fama, cum candela et oblatione ad ejus monasterium accessit. Indixit tamen suis hominibus antequam a domo qua infirmus jacebat discederet, ut si interim puer moriretur¹ sibi cum festinatione statim nuntiaretur. Veniens igitur ad ecclesiam sanctæ Dei Genitricis Mariæ sanctique Ecgwini, coram altare accedere, caput humillime in terram declinare, oblationem offerre, Deum suppliciter adorare, sanctumque Ecgwinum cum lachrymis devote pro filio exorare studuit. Ibiq̄ue tota die cum sequenti nocte in vigiliis et orationibus, ardentem candelam manibus gestando, permansit, sæpius humi se prosternens et pectus tundens, donec mane facto ad revisendam prolem eum animus compulisset. Oblata ergo portione candelæ et licentia a sancto petita, cum spe iter assumptum relegat. Et ecce unus ex suis in medio itineris occurrens, renuntiavit domino proprium filium sanissimum effectum. Miratur pater; jubet ut quando vel quomodo id sit factum edicat. Cui famulus, "Quum lutea aurora hodie claresceret et lucem solitam per cœli centrum diffunderet, qualitatem facti nobis ignorantibus sanus apparuit vester filius." Audiens hoc pater, ardentius iter aggressus, ad dilectam sobolem pervenit quociens. Accurrens igitur filius obviam, patrem sanus et incolumis amplectitur, funduntur cum gaudio lachrymæ, sancti Ecgwini magnalia prædicantur utrobique. Hic pater cum filio, illinc omnis præsens familia, maximo tripudio resonabat. Ad ultimum sciscitatur filium pater quomodo ei sanitas adveniret. "Novit," inquit filius, "Omnipotens Deus me sanum esse, sed qualiter mihi sanitas acciderit ignorare." Tunc iterum omnes benedicebant Dominum et sanctum Ecgwinum, per quem tale miraculum insigniter est propalatum.

A.D.
1077-1086.
Cure of
the son of
Hugh de
Grentemaisnil's
steward.

¹ *moriretur*] *moreretur*, MS.

*De quodam in expeditione liberato.*A.D.
1077-1086.Preserva-
tion of Sir
William
Thorney
in a battle
with the
Welsh.
[Circa
1092?]

Sub iisdem diebus duobus monachis cum reliquiis sancti Ecgwini pergentibus, ventum est ad maximam civitatem Angliae, Londoniam. In qua quum fecissent verbum Dei ad populum, adstabat cum ceteris quidam miles Petri de Valonia, Williclmus Spinetus nuncupatus. Qui quum intento semina verbi Dei in agro cordis sumpsisset, talem ibidem radicem fixit unde postea in necessitate maxima dulcem fructum percipit. Succeedente enim tempore dum cum domino suo in citeriorem Britanniam in expeditione adversus Walenses pugnaturus equitasset, quadam die cum suis dolere ab hostibus insidiis circumseptus pene morti est addictus. Nempe universis coequitibus suis telis inimicorum obrutis et neci traditis, ipse solus in medio hostium positus, quum nec se posset defendere nec manus inimicorum evadere, in ultimam horam prope devenerat miserabili certamine. Nam tanta lassitudine ipse et somipes super quem sedebat opprimbantur, ut nec idem manibus et armis pugnare nec equus cura quoquam valeret deferre. Reminiscens ergo virtutum quae de sancto Ecgwino apud Londoniam audiverat, ex intimo pectore ingemiscens, "O Domine," inquit, "Qui semper in tribulatione Te invocantibus praesto es, si vera constant quae de sancto Ecgwino episcopo audivi, jam nunc per ejus merita a presenti periculo mortis me libera." Continuo, oratione finita, advenit repente fortitudo tanta, ut et ipse virtutem insolitam et equus cui praesidebat velocitatem perciperet permaximam. Statimque per sancti viri merita ab inimicis mirabiliter ereptus, Deo et sancto Ecgwino exinde mansit devotus. Veniensque postmodum ad sancti viri monasterium, promissum reddidit votum, offerens super altare oblationem et devotam sancto fundens ex imo affectu presem. Convocatis aut in priorem loci a principio enunciat fidem verbi, sicut ex ordine habetur comprehensum in superiori.

Qualiter feretrum sancti Ecguyini in flumine submersum, siccum permanserit; et qualiter serviens cum brachio ejusdem in eodem flumine submersus evaserit.

Res admonet ut quoddam mirum per sanctum Ecgwinum coram multis insinuatam lectori offeramus legendum. Reliquiæ sancti viri quocumque deportabantur maximo honore cingebantur summaque diligentia custodiebantur. Dum igitur quadam die custodes sanctarum reliquiarum ad flumen quod Trenta ab accolis vocitatur pervenissent, et rapidam ipsam aquam transmeare necessarium duxissent, monachus quidam ex ipsis nomine Heremannus, timens fluminis immanitatem et tremendam præcipationem maximeque pro sanctis reliquiis sollicitus, ipsemet ante se super equum scrinium sancti Ecgwini deportare studuit, ut si quid periculi accidisset meritis sancti viri protegeretur. Cuidam vero ministrorum præcepit ut brachium sancti Ecgwini de collo suspensum maxima cum reverentia conservaret. Posthæc, ductore præcedente, primum monachus cum reliquiis sancti, postmodum cæteri quaquaversum sequebantur. Verum monachus, Dei providentia, a recto vado paulatim aberrans et in profundum fluminis cum magno timore equitans, circumfusionem aquæ ad pectora usque patiebatur. Ea ad enucleationem virtutum sancti Ecgwini provenere, ut quanti meriti apud Deum sit sanctus facillime possis pervidere. Nam quum præfatus monachus flumen ut diximus transmeasset, in tantum sanctum suum clarificavit Omnipotens, ut nec in theca scrinii nec in aliquo vestimento monachi una saltem¹ gutta aquæ quiret reperiri, sed veluti per fluctuantes segetes seu silvas in autumnali tempore equitatum isset, ita a natura elementalis aquæ discriminatus appareret.

A.D.
1077-1086.
Preservation of the
relics in
the passage
of the river
Trent.

¹ saltem] saltim, MS.

A.D. 1077-1086. Quis adstantium et tam mira videntium secundum posse non laudabit Dominum? Quis tam insigne prodigium minus prædicabile æstimaverit quam si super aquas ierit? Utrunque etenim contra legem naturæ fieri certum est. Quis scientium tam clarum miraculum quoad vixit non aliis in opportunitate prædicare studuit? Veruntamen Omnipotens non in hoc solummodo facto modum declarandorum meritorum sancti viri statuit, sed statim in eodem loco haud multum dissimile miraculum per dilectum suum sanctum Egwinum manifestavit. Minister enim cui brachium sancti Egwini superius commendatum diximus, dum cum eodem brachio non recto tramite vadum attentaret, in gurgitem incidit permaximum, in quo pridie navis una demersa fuerat. Quod quum in litore adstantes cernerent, pallescere, trepidare, cum ingenti tumultu et dolore ad Dominum exclamare, sanctumque Egwinum cum lachrymis invocare cœperunt. Monachi vero tum pro famuli periculo, tum pro brachio sui protectoris in maxima angustia exstitere: omnes in commune nomen sancti Egwini cum clamore invocavere. Quum ergo diu multumque sub aquarum mole vir prælibatus latuisset, omnesque qui aderant hunc jam necatum existimarent, tandem super aquas vivus apparuit, et tertio immersus tertioque super liquidum elementum visus, demum per virtutem sancti ad terram extrahitur fessus, ubi tam insigne miraculum cunctis adstantibus est ostensum, ut nec in theca brachii sancti Egwini nec in vexillo quod infra positum servabatur vel una solummodo aquæ gutta apparuerit, neque quicquam in eo madidum repertum fuerit. Obstupuere universi; pariter collaudant magnalia sancti Egwini; ejusque ministrum apprehendentes et ad domum deducentes læti prope eum permanent, curam impendentes. Qui quum plurimum aquæ ab ore dimisisset, postera die sanus et incolumis ceptum iter accelerat cum cæteris.

De cereis sine adiutorio hominis accensis.

Alio tempore dum reliquiæ sancti Ecgwini a mon-^{A.D.}
asterio sancti Pancratii deferrentur, processione præ-^{1077-1086.}
cedente cum cruce et ardentibus cereis, repente vi^{Various}
ventorum cerei extincti sunt. Sed quum uno pæne^{miracles.}
miliario processissent, rursus cerei divinitus accensi,
ardentes, cunctis mirantibus, visuntur.

De muliere cujus infans ex utero rupto fuerat extractus.

Præterea multi diversarum infirmitatum morbo detenti, quum de aqua benedicta unde brachium sancti Ecgwini lotum fuerat hausissent, celerem sanitatis effectum maturius percepere. Quædam etenim mulier cujus infans infra materna viscera¹ morti addictus fuerat, nec, sicut plerisque, abortivus exierat, verum in materno utero computruerat, dum de aqua unde sancti Ecgwini brachium erat lotum cum spe salutis sumpsisset, statim in sequenti nocte vigilando cum cognatis et amicis ante feretrum sancti, dirupta est alvus illius, venienteque aurifabro cum forcipe et infantilia ossa jam fere medio anno putrescentia a maternis visceribus extrahente, quæ prius jugi dolore et maximo fætore torquebatur postmodum sanitati reddita est.

De altera muliere sanata.

Altera item mulier cujus brachium miserrime fuerat contractum, per beatum Ecgwinum coram multis sanata est.

¹ viscera] vicera, MS.

De virtute sancti Ecgwini pacificandi hominum.

A.D.
1077-1086.
Various
miracles.

Omnibus autem pie intuentibus liquet sanctum Dei Ecgwinum filium pacis existisse, cujus reliquiis tam mirum Dominus gratiam conferre dignatus fuerit ut quantacumque quilibet discordia peste discissi fuissent, presentibus ejus reliquiis mox in pacis gremio filius pacis consensissent. Nam quum quidam ita nece carorum indurati essent ut, neque auctoritate regali seu episcopali vel cujuslibet dignitatis devicti, paci assensum præberent, advenientibus in id locorum sancti Ecgwini reliquiis, confestim janua pacis in commune omnibus patefacta est. Omnes presentes in hoc facto obstupescere, nonnulli etiam præ gaudio flere coepere.

De colera.

Rursus in civitate Wintonia vir quidam, acerbitate interfecti illi prope in amentiam versus, ita invincibilis permanserat, ut nulla precum instantia multo temporis ad pacis concordiam potuerit inflecti. Ventum est ad illam civitatem cum reliquiis sancti Ecgwini, et finito sermone pro quo venerant, admonentur sanctarum reliquiarum custodes quatenus paci studerent. Quumque sermo pacis exortus esset, et preces ad prædictum virum pro amore sancti inflectendum subjunctæ fuissent, non valens ille ulterius presentiam reliquiarum et vim verborum sufferre, coram cunctis fugam inivit. Cerneret illum a multis insequi, nec a quoquam posse comprehendi. Mox virtute sancti Ecgwini spontanee reductus, ante sanctas reliquias corruit, sine mora omnia indulgens firmissima pace concessa. Quo facto, quam multorum ora in Dei laudibus relaxata sunt!

De muliere a gravi infirmitate curata.

Mulier quædam in Dorobrevi triennio gravissima infirmitate detenta est. Hæc quum cognovisset re-

liquias sancti Ecgwini illuc adventasse, misit per manus nuntiorum suam oblationem ad feretrum, ampliora promittens si Deus per sancti viri merita sibi optatæ sanitatis concederet gaudia. Sequenti vero die ipsa mulier læta et incolumis propriis manibus ad sanctum Ecgwinum suam oblationem detulit, colaudans Dominum et ejus fidelem servum sanctum Ecgwinum.

A.D.
1077-1086.
Various
miracles.

De homine vincto, soluto et liberato a morte.

Solemnis dies sancti Ecgwini erat in proximo quum quidam ejus minister comprehensus in latrocinio morti adjudicatus est. Impositus ergo miser ille super vile jumentum, vinctis manibus post tergum, deducebatur juxta monasterium sancti Ecgwini ad locum suo capiti periculosum. Qui recordatus futuri diei magnam solemnitatem et sancti Ecgwini miram benignitatem, de jumento cui insidebat sponte cecidit, et ad monasterium sancti fugiendo pervenit; inveniensque ostium apertum statim ingreditur, et coram altare sancti Ecgwini adjutorium postulans prosternitur. Mirum dictu! continuo manicæ dissolutæ liberas manus hominis reddidere. Ita per merita sancti Ecgwini et a ligamine manuum et ab insectatione prosequentium inimicorum liberatus, sancto amodo proinde gratias agens permansit.

De illæso cadente ab ecclesia Eweshamiæ.

Nec prætereundum remur quod multis oppido mirum visum est, neminem in destructione monasterii sancti Ecgwini de vita periclitatum. Quadam namque vice quum tigna presbyterii studuissent dejicere, adstabat quidam operarius in media¹ domo super trabes, molitus

¹ in media] imedia, MS.

A.D.
1077-1086.
Various
miracles.

quomodo ad tigna dejicienda valeret insistere, quum repente omnia insimul tigna ruinam maximo fragore dedere, et pariter ruentia¹ mortem vicinam in medietratium adstanti intentavere. Quid faceret miser, quo se verteret, subita ruina interceptus ignorabat. Tempus consilii aberat. Projiciens ergo se inter binas trabes nequaquam interlaqueatas, ipsaque hinc et illinc geminis manibus apprehendens, superveniens pondus ita illesus sustinuit. Tunc qui adstaret potuisset videre omnes presentes veluti exsanguis effectos trepidare, pro timore vociferari, una sanctum Ecgwinum ab omnibus invocari. Compresso igitur tanto clamore, prefatus vir mirabili sinuamine ad superiora reductus, exsurgit incolumis et letus, Dominum collaudans et sanctum Ecgwinum humillimis vocibus, cunctique id cognoscentes gratias retulerunt pro divinis mirabilibus.

De quodam raptore percusso infirmitate, et pecunia restituta, sanato.

Pandendum vero cunctis pie legentibus videtur mitissimum Dei servum sanctum Ecgwinum non solum subjectis et ejus tutelam humiliter expetentibus adiutorem benignissimum, verum enimvero etiam cum eique commissa contemptibus vindicem durissimum. In multis enim necessitatibus maximis et diversis semper presto fuit suis servis se invocantibus. Sape etiam in gravissimis placitis expetitus, mirum adiutorium prebuit exposcentibus. Plerumque vero victoriam affuturam per evidentissimas visiones multifariam tremebundis insinuavit. Quas ob nimiam copiam omittentes, fastidioso lectori brevitati studentes morem gerimus. Id autem cunctis tam sanctum virum cognoscentibus liquet, raro quempiam cum impune con-

¹ ruentia; ruentes, MS.

tempissime, vel injuriam sibi suisque sine vindicta irrogasse. Unde licet multimoda et magnifica suppetant exempla in mediocribus et in spectandis etiam personis, unum tamen ex compluribus, magis summatim tangentes quam narrantes, causa brevitatis, subnexuimus. Quidam avaritia et typo superbiæ distentus, improbitate magis quam vi, aliquot nummos a ministris sancti Ecgwini haud æqua lance acquisivit. Quamobrem sanctus vir injuria suorum commotus, per visionem hominem alloquitur, jubens ut quod injuste de se acquisiverat reportaret. Minatur insuper damnum gravissimum ni obtemperatum ierit affuturum. Sed quum ille paululum credulus minime obsecundaret, de equo cadens detrimentum corporis incurrit. Admonetur iterum; et nec sic obaudiens, simili damno gravius percellitur. Verum sanctus Ecgwinus non prius destitit quod suum erat tertio expetere, donec prædictus vir, gravissima infirmitate decoctus, vellet, nollet, per quendam reverendum archidiaconum denarios quos injuste acquisiverat ad altare sancti Ecgwini remitteret. Venit ergo archidiaconus ad monasterium sancti Ecgwini, convocans ad se priorem loci cum cæteris fratribus, coram altare rem gestam ex ordine pandit. Nec mora: indulgent fratres misericordiam poscenti, nummi offeruntur, reus absolvitur, infirmus a sancto Dei divinitus curatur.

*De virtute sancti Ecgwini circa incendia
exstinguenda.*

Inter cætera quæ sanctus ac dilectus Dei Ecgwinus multa et mira servis suis dignatus est intimare, omnem facundiam ea videntur excellere quæ in igneo elemento valde admiranda novimus eum misericorditer egisse. Hæc licet tam multa sint ut vix quisquam studiosorum omnia comprehendere sufficiat, ad declaranda tamen cætera tria in medium breviter proferamus consideranda. Apud monasterium sancti Ecgwini prædium

A.D.
post 1030.

quoddam ditissimarum domorum a domino Ælfwardo episcopo et abbate fuerat ædificatum, quod maximo honori deditum a multis divitibus frequentebatur per annum. Hoc, peccatis exigentibus, igne invasum, miserabile cunctis videntibus præstabat spectaculum. Commoti qui aderant universi ad patrocinium currunt sancti Ecgwini, asportant ejus feretrum ad locum periculi, et per medium unius domus ad quam maxime ignis vergebat deferentes reliquias sancti, rei exitum præstolantur, de virtute sancti pontificis confisi. Mira dicturus sum! Statim ut ad illam domum ignis pervenit, unam medietatem consumpsit, aliam dimisit; nec ultra ausus est ignis suum protelare incendium quam quo sancti Ecgwini deportatum fuerat feretrum. Sic sanctus pontifex et suam ecclesiam liberavit et præclarum miraculum ostendit, et voces Dominum confitentium in sublimi extulit. Hujusmodi vero miraculum bis demonstratum est per sanctum Dei Ecgwinum.

De eodem.

Nec minus illud erat quod in eodem elemento per sanctum Ecgwinum operatus est Christus. Circa ecclesiam sancti viri quedam altissima et maxima sepes de spinis in vicino fuerat constructa, quam quum ignis ex vicinis domibus emissus invasisset, maximum timorem servis sancti pontificis incussit. Timebant enim omnes ne per vicinam sepe monasterium sancti Ecgwini ab igne corripereetur. Concurrunt igitur ad ecclesiam, arripiunt scrinium sancti, deferunt quantocius ad ignem, ac super sepe prope incendium ponentes, talia efferunt vociferantes, "Domine sancte pater Ecgwine, si vis, te ipsum ab incendio defende." Vix emissum est verbum quum, ecce! tantum crepitum reddidit incendium quasi super ignem aquam infunderent utres centum. Mox viribus exemptis, insimul totum consopitum est incendium. Quis cernentium in tam

mirabili facto non laudavit Dominum? Omnibus Sæc. XI.
etenim est patefactum multum apud superos posse
beatum Dei confessorem Ecgwinum.

De eodem.

Monasterium sancti patris nostri Ecgwini sæpe, ut retulerunt qui viderant, incendio consumptum foret, nisi hoc virtus sancti pontificis pia defensione protegeret. Allatis namque ad locum incendii sancti viri reliquiis, plerumque vis ventorum aliorum retorquebatur, nonnunquam vero ipsum incendium consopiebatur. Nam quum quodam tempore maximo prope monasterium flagrante incendio, sancti Ecgwini scrinium per angustissimum tramitem inter duas domos a fratribus deferretur, continuo ut in id locorum est ventum, omne pariter incendium cessavit consopitum. Nec plus erat spatii quod sanctus fuerat delatus quam longitudo pedis unius. Remansit ergo una domus ab igne illæsa, alia vero periit consumpta. Hinc itaque rogemus Dominum virtutum, ut per tantum patronum Ecgwinum solvat vincula peccatorum nostrorum, et pascat nos gratia beneficiorum suorum, et convertat aut excidat capita adversariorum, et in die belli et in ruina mundi obumbret nos scuto bonæ voluntatis et velamento alarum suarum, et liberet ab igne vastationum et a flamma vitiorum et a suppliciis æternorum incendiorum, perducaturque nos ad hujus patris nostri consortium, cum quo Ipsum auctorem omnium laudemus in sæcula sæculorum. Amen.

[LIBER TERTIUS.]

PARTICULA PRIMA

Incipit prologus libri tertii.

Ne bonorum et malorum post mortem apud homines eadem sit conditio, bonorum videlicet egregiis actibus cum factoribus suis commorientibus et malorum pravis operibus cum actoribus suis consepultis, veteres Graii scripti remedium objecere prudenter, et scriptores suos, quos dixere historiographos, ad conscribendas rerum historias studiosius exciverunt, ut vocis vivæ silentium vox scripta suppleret. Romani vero Græcorum æmuli perpetuandæ virtutis causa non solum styli assumpserunt officium sed et statuas adjecerunt, et sic, tam veteres representando quam provocando posteros, virtutis amorem, tum per oculos tum per aures ad interiora multipliciter demissum, imitantium mentibus firmiter impresserunt. Porro patrum gesta sanctorum, quos frequentius commemorat et commendat ecclesia, neminem ad imitandum accenderent, si conscia veritatis antiquitas legendam nobis historiam non reliquisset. Et nisi Dominus tam in Novo quam in Veteri Testamento quæ sint fugienda et quæ imitanda tum scribendo tum aliis scribenda expressisset, nullus bona a malis distinxisset. His et aliis exemplis instructi, ut benefactorum ecclesiæ Eveshamensis a tempore foundationis suæ memoria sit in benedictione, et ut gloria eorum tractu temporis non marcescat, nec eximia eorum gesta oblivio posteritatis exstinguat, sed ut quod ab eis magnifice factum fuit posteri sumant in exemplum,

eorum gesta stylo commendare dignum duximus, nec non et eorum qui ejusdem ecclesiae bona distraxerunt malefacta denotabimus, ut nos bonorum exemplis informati a malis male alienata revocare studeamus, et quae ab eis fuerunt dispersa congregare nitamur. Ad quod faciendum tanto facilius provocabimur et arctius astringemur, quanto magis in periculum animae suae ipsos ea fecisse, et possessores non minus periculose, immo perniciosius et magis injuriose et sine ratione, ea possidere, cognoverimus.

Explicit prologus.

Incipit Liber Tertius,

De constitutione Eveshamensis cenobii, et benefactoribus et malefactoribus et abbatibus ejusdem ecclesiae, et operibus eorum bonis et malis, collectus et compositus a Thoma priore Eveshamiae ex variis cartis et scriptis et factis manifestis.

A.D. 714.
Egwin resigns the see of Worcester and retires to Hethomme and Wilfrid succeeds him.

Anno igitur ab incarnatione Domini septingentesimo quartodecimo sanctus ac Deo dignissimus antistes Egwinus postquam ecclesiam Wigornensem veluti pastor bonus tertius gloriosissime rexerat, sextodecimo episcopatus sui anno, quum longo confectus fuisset senio, praefatam sedem pontificalem ex toto reliquit, constituto pro eo, secundum suum velle et electionem, venerabili viro Wilfrido episcopo. Ad locum istum primitus ab eo Evesham appellatum, quem (Sancti Spiritus revelatione et beatissimae Dei Genitricis semper Virginis Mariae manifesta apparitione confortatus,) diligentissime primus in honore ipsius angelorum et hominum reginae per sex annos construxerat, mente et corpore

pariter rediit, atque in magna contemplatione Dei, veluti in vita sua plenissime habetur, usque ad ultimum diem transitus sui novem annis sanctissime vivens hic permansit. Sciant ergo omnes hujus sanctæ ecclesiæ filii atque amici perfecte eam diligentes tam præsentibus quam futuri, quod locus iste tunc temporis nihil pertinebat ad Wigornensem ecclesiam cui ipse episcopus præerat, sed, ut præfati sumus, divino admonitus instinctu, a rege Æthelredo filio Pendan regis, cujus meminit Beda venerabilis presbyter in gestis Anglorum, illum obtinuit, et monachilem congregationem pro amore Dei, atque salute animæ suæ primus omnium hic constituit. Hic autem nomina possessionum quas idem reverendus pater noster beatus Egguinus huic ecclesiæ acquisivit, et eorum nomina a quibus eas obtinuit, ut eorum memoria sit in benedictione, denotanda dignum duximus.

Hethomme did not belong to the see of Worcester.

Hist. Ecc. iii. 11., iv. 21.

Nomina benefactorum Eveshamensis cænobii et possessionum ejusdem.

Benefactors to Evesham.

Anno igitur ab incarnatione Domini septingentesimo primo, Rex Merciorum Æthelredus, filius Pende, in honore beatæ Virginis Mariæ, dedit viro venerabili Ecgwino episcopo Hethomme. Anno incarnati Verbi septingentesimo tertio dedit idem rex ecclesiæ beatæ Mariæ constructæ in Hethom, postquam beata Virgo Maria in eodem loco comparuerat, beato Eggwino Chadelburi, Fladeburi et Stredfort, quam postea, mortua Ostritha regina, occupavit Æthellardus Wicciorum subregulus, donec beatus Ecgwinus daret eidem pro ea Fladeburi. Eodem anno dedit Offa¹ rex eidem ecclesiæ in Hethom, Huffam, tres Lutletonas, Poddenho, Huni-

A.D. 701-703. Grants of Æthelred, king of Mercia.

Grants of Offa, king of Essex.

¹ " prædictus Æthelredus," rex Merciorum " dedit ;" Harl. MS. 3763, f. 57; Kenred and Offa, with

the date of 709, but marked as spurious, in Kemble, Cod. Diplom., vol. 1. p. 70, from Vesp. B. xxiv.

- burne, Aldintone, Baddeseie, Bretfortone et Wikewane. Sed Oswaldus, mortuo Æthellardo subregulo fratre ejus, occupavit postea eandem terram viginti mansarum in Thuiforde donec beatus Egwinus tradidit ei Stredford. Anno ab incarnatione Domini septingentesimo sexto, Æilwardus Wicciorum subregulus, consentiente rege Kenredo, dedit ecclesie beate Mariae in Hethomme Ambresleiam. Eodem anno Ailricus, Osleri regis filius, consentiente rege Kenredo, dedit ecclesie beate Mariae in Hethomme Childeswikewane, et Walterus Dudde,¹ sacerdos, Suelle Majorem. Anno ab incarnatione Domini septingentesimo octavo, Kenredus rex Merciorum, filius Wiferi, dedit ecclesie beate Mariae in Hethomme ex una parte Avenae, Nortonam, Echeslench, Chirehlench, Mortonam, Bivintonam, Hulebarewe, Witheleiam, Sanburne, Kinewartune, Salford, et alteram Salford; ex altera parte Avenae, Hamtone, Bengwithe, Willerseie, Dunnintone, Bradewelle, Tetlestrope, Stowam, Malgareshuri, Burchtone.² Anno ab incarnatione Domini septingentesimo undecimo, rex Merciorum Chelredus, filius Æthelredi regis, dedit ecclesie beate Mariae in Hethomme Raggeleiam, Arewc, Eccleshale, Wileshale, Adrichestone, Dorsintone, Brome, Mulecote, Bumintone, Hildeburuurthe, et unam hidam in Budifordia.³ Anno ab incarnatione Domini septingentesimo sextodecimo Ethelbaldus, filius Alewi, rex Merciorum, dedit ecclesie beate Mariae et domino Eggwino primo abbati de Evesham Haetone, Brainesford, Hamptone juxta Wictium emptorium, Houptone, Wittone, et Lench Bernardi,⁴ Westone, Hudicote, Stoke.

¹ "Balterus filius Dudde." Harl. MS. 3763, f. 57. His charter is given in full in the same MS. at f. 65 b., from which it is printed under the name of Unalbhari in Kemble, *Col. Diplom.*, vol. 1, p. 66.

² Harl. MS. 3763 adds "Wicwone."

³ The charter is given in Harl. MS. 3763, f. 60, with the date of 710; but at f. 57 of the same MS. the gift is assigned to 711. Printed in Kemble, vol. 1, p. 72.

⁴ "Lanch Alnoth juxta Chadelbare." Harl. 3763, f. 60 b.

Hæc autem fuit causa commutationis supradictarum villarum de Fladeburi, Stradford et Tuiford. **Æthelardus** Wictiorum subregulus, cognatus Ostrithæ reginæ et regis Offæ, ea mortua sine liberis, quia Chelredus non erat filius ejus, et rege Ethelredo facto monacho, dicens regem non posse hæreditatem uxoris suæ alicui conferre, occupavit Stredford, quia ibi fortior erat, donec beatus Ecgwinus redderet ei Fladeburi quia erat hæres reginæ Ostrithæ. Quo defuncto sine liberis, **Oswardus** frater ejus occupavit injuste viginti mansas in Tuiford, ut hæres Offæ regis de terris ejus in regno Merciorum, donec beatus Ecgwinus reddidit ei Stredford, dicens, fratrem suum illam justo tenuisse, et injuste pro propria hæreditate de Fladeburi ei contulisse. Sed episcopi Wigornia, fortiores nobis, ut suo prædecessori datas postea eas acquisiverunt, et ecclesia nostra cui datæ erant illis injuste caret. Post decessum vero beati Ecgwini quas possessiones huic ecclesiæ alii contulerint et nomina conferentium, ut et eorum in orationibus nostris perpetua habeatur memoria, hic subnectendum bonum et utile putavimus.

721.
Anno igitur ab incarnatione Domini septingentesimo vicesimo primo, prædictus Ethelbaldus rex dedit ecclesiæ beatæ Mariæ in Eovesham unam portionem quam accolæ Sele nuncupant,¹ cum statu trium mansium in loco ubi salsæ aquæ ebulliunt, quæ debet reddere annuatim trescentas sexaginta mittas salis. Dedit etiam capellas sancti Albani et sanctæ Margaretæ in Wigornia, cum pluribus domibus circumjacentibus.

A.D. 757.
[777.]
Of [Thingferth] Offa.
Anno ab incarnatione Domini septingentesimo quinquagesimo septimo Thingfuth rex Merciorum dedit ecclesiæ beatæ Mariæ et sancti Eggwini in Eovesham, Eunlade, Deillesforde, Chesteltunc, Cornewelle, Salford,

A.D. 716.
Æthelard claims Fladbury as heir to Q. Ostryth.

Osward claims Stratford as heir to Offa.

Grants of Ethelbald of Mercia.

A.D. 757.
[777.]
Of [Thingferth] Offa.

¹ "Unam portionem mansionis in wico emptorio salis, quem nos Saltwiche vocamus." Charter in Cot-

ton Vesp. B. xxiv, f. 23 b. Printed in Kemble (marked as spurious), vol. i. p. 81., with the date of 716-7.

- A.D. 774. **Derneford, Schiptone.¹** Anno ab incarnatione Domini septingentesimo septuagesimo quarto Bertulfus rex Merciorum dedit ecclesie beate Marie Virginis et beati Egwini, Pebevrtham, Quentonam, Slopra.²
- [840]
And of Bertulf, of Mercia.
- A.D. 973. **Ab incarnatione Domini nongentesimo septuagesimo tertio Hune ꝑ Hunele, comes Warewikie, dedit ecclesie beate Marie et beati Egwini, consentiente rege Eadgare.**
- [962]
Of Hune, earl of Warwick.
- A.D. 986. **Witlakesford et Grestone Minorem.³** Anno ab incarnatione Domini nongentesimo octogesimo sexto Ethelredus rex Anglie, frater beati Edwardi, dedit ecclesie beate Marie in Evesham et ecclesie beati Eadwardi in Stowia unam mansam sitam juxta Malgaresburc. Quod jus antiquitus quidam raptor, Wlfrie Ripa vocamine, a prefato monasterio inique abstulit, sed prefatus rex Ethelredus hoc eidem monasterio postea reddidit.⁴
- A.D. 1018. **Anno ab incarnatione Domini millesimo octavo decimo.⁵**
(1020.)
Of Canute. **Kanutus rex Anglie dedit ecclesie beate Marie et**

¹ These grants are assigned to Harl. MS. 3763, f. 57 b, to the year 780 and are said to have been made by a certain King Bertulf, rex Merciorum. The date of the original charter itself, which is copied in a hand of the 12th century, is not of the same MS. with the date of 774, under which it is printed by Kemble, p. 170.

² The date of King Bertulf's reign is not known, but he is mentioned in the Anglo-Saxon Chronicle, p. 170, as having reigned in the year 774. The date of the original charter itself, which is copied in a hand of the 12th century, is not of the same MS. with the date of 774, under which it is printed by Kemble, p. 170.

³ The date of King Eadgar's reign is not known, but he is mentioned in the Anglo-Saxon Chronicle, p. 170, as having reigned in the year 962. The date of the original charter itself, which is copied in a hand of the 12th century, is not of the same MS. with the date of 973, under which it is printed by Kemble, p. 170.

⁴ The date of King Ethelred's reign is not known, but he is mentioned in the Anglo-Saxon Chronicle, p. 170, as having reigned in the year 986. The date of the original charter itself, which is copied in a hand of the 12th century, is not of the same MS. with the date of 986, under which it is printed by Kemble, p. 170.

⁵ The date is given at f. 62 in the charter itself, viz. 922, under which it is printed in Kemble, p. 170. The charter itself is in the hand of the 12th century, and is not of the same MS. with the date of 1018, under which it is printed by Kemble, p. 170.

The date of King Canute's reign is not known, but he is mentioned in the Anglo-Saxon Chronicle, p. 170, as having reigned in the year 1018. The date of the original charter itself, which is copied in a hand of the 12th century, is not of the same MS. with the date of 1018, under which it is printed by Kemble, p. 170.

beati Ecgwini Baddebi et Newham. Idem Kanutus A.D. 1020. dedit quinque terras in Gloucestre et duas in Winchelcumbes et unam in Norhamtone. Anno ab incarnatione Domini millesimo quinquagesimo quinto Eadwardus rex Angliæ dedit ecclesiæ beatæ Mariæ et beati Ecgwini Suuellam Minorem et Graftone Majorem, et concessit quod *porth* et mercatio essent apud Evesham. Alio vero tempore Warinus Bussel dedit ecclesiæ de Evesham ecclesiam de Penwrtham et tertiam partem decimarum de dominico de Lailonde et de Meoles et Farintone cum pertinentiis suis. Ricardus Bussel dedit ecclesiæ Eveshamensi sex bovatas terræ in Longeton et totam ecclesiam de Lailonde et quartam partem piscariæ de Penwrtham et unum rete liberum et capellam de Meoles. Albertus frater ejus dedit duas bovatas terræ in Lailonde et assartum de Blakesha. Ricardus vero episcopus Conventrensis per cartam suam hæc omnia cum prioratu nobis confirmavit. Comes autem Rogerus Pictavensis [dedit nobis¹] Hocwike; hanc tenemus de rege. Nigellus constabularius² Cestriæ medietatem de Thelewelle, et unam piscariam et unam hidam in Goldhore. Milo Crispin dedit dimidiam hidam in Hildendone. Brien filius comitis dedit ecclesiam de Hildendone. Alnod sacerdos dedit ecclesiam beati Michaelis in Cornhulle, London. Robertus de Stafford dedit Wrottesleiam et Liventonam. Willielmus Fossard³ dedit ecclesiam de Huntintun. Hugo filius Rogeri dedit nobis Suleston et unam carrucatam terræ de hæreditate Margaretæ uxoris suæ ad petitionem ejusdem, et Paganus de Muers dedit eidem loco insulam quæ dicitur Serpham. Willielmus de Harewecurt dedit nobis quinque solidos in molendino de Westun. Robertus de Kikeswic dedit nobis decimas de Pikerleye. Isti fuerunt hujus ecclesiæ principales et primi bene-

¹ In margin.

² "Johannes constabularius."
Harl. MS. 3763, f. 58.

³ "Ricardus Fossard." *Ibid.*

factores, quibus pro misericordia sua magna benefaciat Deus et retribuatur eis secundum retributionem quam retribuerunt nobis, respondens ipsis secundum beneficia eorum, ut centuplum accipiant in regno eorum. Sed quia tum per varias temporum incommoditates et bellorum incursus, tum per malignorum hominum impugnationes et invasiones, tum per prelatorum et subditorum hujus ecclesie insufficientiam, malitiam, et negligentiam, a pluribus malevolis Dei et ecclesie hujus inimicis diversis temporibus hæc bona multimodis direpta et subtracta discescunt, et iterum, per gratiam Dei, per sufficientiores, diligentiores, et magis que Dei erant quam carnis et sanguinis diligentes, malignorum prelatorum et subditorum bonos successores, pro magna parte revocata et redintegrata consistunt, tam malefactores quam benefactores, tam dispersores quam redintegratores ut utrique dignam remunerationem et mercedem, justitiam et misericordiam consequantur, stylo, licet insufficienti, commendabimus. Hoc etiam in subsequenti opere diligens lector attendat, quod si aliquando alium a predictis aliqua ex predictis huic ecclesie contulisse scriptum invenerit, magis revocasse quam de novo contulisse intelligat; quamvis acquirenti, conservanti, et dispersa revocanti, eadem merces a Domino debeat. Igitur omnes possessiones a sanctissimo patre nostro beato Ewino acquisitas integerrime sine diminutione et cum summa libertate de eum et octo abbates post ejus depositionem possederunt, quorum nomina sunt hæc: Primus abbas Ethelwold, abbas secundus, Abibore; abbas tertius, Abbath; quartus, Aldfere; quintus, Tibbrith; sextus, Catulf; septimus, Aldmund; octavus, Credens sanctus; nonus, Thineferth; decimus, Aldbald; undecimus, Ebrith; duodeci-

Names of
18 abbots
who suc-
ceeded
Egwin

¹ To the time of Offa, who, at the request, confirms a charter of Ceol-
red, Vesp. B. xxiv, f. 23 b. Other charters signed by him are dated
777, and between 778-781; Kemble, Cod. Dipl., vol. 1, pp. 139, 177.

mus, Elferd ; tertius decimus, Wlfard ;¹ quartus decimus, Kinelm ; quintus decimus, Kinath ; sextus decimus, Ebba ; septimus decimus, alter Kinath ; octavus decimus, Edduinus abbas.² Isti omnes pariter per ordinem hanc abbatiam integram atque indivisam cum terris et possessionibus et magna libertate veluti pater Eggwinus dereliquit quamplurimis annis tenuerunt.

De prima destructione Eveshamensis ecclesie, et dispersione monachorum et substitutione canonicorum, per Alchelmum et Wlricum laicos et Osulfum episcopum.

Deinde vero defuncto abbate Eaduuino, et rege Æd- Alchelm
mundo, non illo sancto, regnante, quidam nefandissi- obtains the
mus princeps hujus patriæ, Alchelmus nomine, a rege pels the
eodem juvenili ætate minus sapiente hanc abbatiam monks, and
obtinuit, et quasi lupus rapax, primus raptor hujus introduces
ecclesie, gregem Christi dispersit, servos Dei monachos canons.
inde fugavit, terras et possessiones sibimet accepit, A.D.
quosdam canonicos in loco monachorum (quibusdam 941-946.
terris sibi relictis) constituit, et quamdiu vixit
contra Deum et omnes sanctos Ejus iniquissime tenuit.
Post ejus denique mortem diversi homines sub diver-
sis regibus laicali potentia locum istum possederunt,
veluti erat quidam sanctæ ecclesie raptor iniquissimus
nomine Wlfricus, et episcopus quidam nomine Osulfus, Wulfric
et ita de una potestate in aliam potestatem contrariam and Osulf,
res hujus monasterii miserrime distrahebantur, quoad bishop of
usque rex pacificus Ædgarus in regno confortatus, Ramsbury,
sapientium consilio et maxime sancti Dunstani archi- possess the
episcopi, synodum totius Angliæ fecit congregari, in qua abbey.

¹ His signature is attached to a Mercian charter of 851, marked as spurious by Kemble, *Cod. Dipl.*, vol. II., p. 44. The signature of an abbot of Evesham named Wilfy

occurs in another spurious deed of 868, printed *ibid.*, p. 92.

² The signature of an "Eadwine, abbas," is attached to charters of 931 and 934. *Ibid.*, pp. 174, 197.

Monks re-
stored in
accordance
with the
decree of
the council
held in
A.D. 969.¹

præfatus archiepiscopus Dunstanus et sanctus Osuualdus archiepiscopus ac beatus Ætheluuoldus Wintoniensis ecclesiarum antistes, omnesque alii episcopi et abbates et principes hujus patriæ affuerunt, ibique decreverunt ut omnes ecclesiarum quæ destructæ fuerant a monastica religione restaurarentur.

De reformatione ejusdem ecclesie et revocatione monachorum et amotione canonicorum per beatos Dunstanum et Etheluuoldum et per Osuardum abbatem.

Oswald
appointed
abbot.

Qua de re sanctus Atheluuoldus jussu regis et beati Dunstani et aliorum magnatum communi decreto ad plures ecclesias transiens, abbates et monachos constituens, tandem ad istum locum venit et Osuardum abbatem hic constituit, commendans ei terras et possessiones quas Alchelmus Christi adversarius post mortem Eadwini abbatis abstulit.

De secunda dispersione² monachorum et substitutione canonicorum per Alferum et Godwinum laicos et Algesium episcopum.

The monks
again ex-
pelled by
Alfhere,
ealdorman
of Mercia,
A.D. 976.

Deinde vero, defuncto rege pio Eadgaro, et filio ejus Eaduardo, qui postea martyr effectus est, juvenili nimium ætate et sensu simplici regnante, et ideo parum fortiter regno suo dominante, dux quidam sceleratissimus, Alferus nomine, potentissimus hujus patriæ dominator, monachos iterum de multis ecclesiis expulit. Hic namque ad istum locum pergens monachos iterum hinc expellens, canonicos paucos constituens, hanc villam Evesham et Uffenham et reliquas hic in circuitu sibi in dominio assumpsit, fratri suo, Alfuardo nomine,

¹ Wilkins, Concilia, l. 247. The extracts "ex Chronico Monasterii Eveshamensis" in Cott. MS. Vesp. B. xv., f. 17, fix 960 as the year of Oswald's appointment. His sig-

nature is attached to a charter of 966, marked as spurious by Kemble, Cod. Diplom. vol. III., p. 1.

² *dispersione*] *dispersione*, MS.

Ambresleie dedit, et octo hidas apud Bivintone quibusdam militibus suis tradidit, presbyteris vero quicquid sibi placuit de terris ecclesiæ concessit. His temporibus quidam potens homo Vfa nomine, vicecomes videlicet supra Wareuicscire reddidit huic loco cum corpore suo defuncto villam Withlagesford, quinque hidas. Sed presbyteri qui tunc temporis præfuerunt nimis incauti postea filio suo, Wlfgeato nuncupato, ipsam terram eo tenore dederunt ut post mortem ejus ecclesia iterum cum tota substantia quæ ibi tunc reperta fuisset eam reciperet. Sed hæc donatio ad ecclesiæ damnum longo tempore duravit, scilicet usque quo abbas Ageluius, tempore sancti Eaduardi regis, a Wigodo regis barone digno pretio eam comparavit. Quandam etiam villam nomine Mapeldreboreh, quinque hidas habentem, ipsi presbyteri cuidam viro nobili, Agelmaro nomine, similiter suo die concesserunt, sed ita injuste concessa usque in hodiernum diem ea caret ecclesia. Has et alias de his terris quas habebant potentibus hominibus iccirco dederunt ut adjuutores plures haberent, ne monachi eos iterum ex hoc loco expellerent. Sed, Dei gratia, in vanum laboraverunt. Igitur dux Alferus, de quo superius præfati sumus, in ægitudine constitutus, de vita sua desperatus est. Quapropter vocavit ad se quendam monachum, Freodegarum nomine, qui cum eo conversabatur, et dedit ei abbatiam, Eovesham videlicet et Uffenham, et alias terras simul quadraginta hidas quas ipse habebat, Reliquas vero terras ecclesiæ presbyteris et aliis amicis suis prius dederat. Sed ipse abbas Freodegarus ad locum istum perveniens pauco tempore hic potuit commorari, quia clericos fortiores se inveniens nullo modo valuit eos hinc expellere. Qua de re quendam potentem hominem adiit, Godwinum nomine, qui tunc temporis terram habuit Tofcestre appellatam, et obtinuit ab eo ut mutuo sibi daret hanc terram pro ista abbatia. Placuit autem id præfato principi, atque ad regem Æthelredum, fratrem beati Ædwardi martyris,

A.D.
976-989.

Alfhere
gives
Evesham to
Freodegar,
a monk.

Freodegar
exchanges
the abbey
with God-
win for
Towcester

A.D. 989. accessit, donans sibi trescentas mancusas¹ auri eo tenore ut sibi abbatiam hereditario jure perpetuo donaret. Rex igitur cupiens habere illud aurum stulte concessit sibi hunc locum. Protinus ille huc pergens presbyteros sibi subjecit, omnique abbatia injuste res et possessiones ejus diripiens sicut volebat dominari cepit. Deinde post aliquantum tempus rex predictus dedit hanc abbatiam cuidam episcopo, Agelsio nomine.² Sed is iterum post non multum tempus iram regis incurrens ab episcopatu dejectus mare transiit et nunquam reversus est. Deinde rex dedit eam cuidam alii episcopo, Æthelstano vocato.³

King Æthelred afterwards gives the abbey, first to bishop Agelsy, and secondly to bishop Æthelstan.

De secunda revocatione monachorum et prima subjectione Eveshamensis ecclesie episcopis Wigornie per Aldulfum episcopum et Alfricum abbatem.

Aldulf, bishop of Worcester, obtains the abbey, c. 996.

Quo defuncto, Aldulfus episcopus Wigornie a rege eam obtinuit, et primus libertate sua fraudavit et suae jurisdictioni subjecit. Ille autem constituit hic abbatem, Alfricum nomine,⁴ post cujus etiam mortem Alfgarus abbas profuit. Inter hos omnes quoque semper Godwinus quadraginta habuit hidas, videlicet hanc villam Evesham et Uffeham, Ambresleie, Burhton, Lenewike, ita ut nec episcopi nec abbates plus possent habere quam solummodo ecclesiam et reliquas terras quas presbyteri tenuerunt.

De redemptione terrarum a Godwino per Britthmarum abbatem.

Abbat Britthmar redemptus

Defuncto iterum isto abbate Alfgaro, Britthmarus quidam abbas profuit huic loco. Qui vir venerabilis

¹ mancusas; manculas. Vesp B. xv.

² Qu. Æthelsgot, bishop of Sherborne from 979 to 984?

³ Probably Ælfstan, bishop of London, who died in 925 or 926.

A bishop of Rochester of the same name died in 925.

⁴ Alfreo witnesses a charter granted by King Æthelred in 997. Kenilby's Cod. Diplom. vol. iii. p. 203.

Goduuinum coram multis principibus hujus patriæ frequenter placitavit, eo quod injuste terras ecclesiæ possideret. Qua de re dijudicatum est ei, ut tantum aurum quantum regi dederat sibi redderet, et ipse terras ecclesiæ jure reciperet. Quod et ipse libenter fecit, et quadraginta hidas ecclesiæ restituit. Huic vero abbati quidam nomine Ageluuinus abbas successit, et suo tempore abbatiam istam ut decessor ejus reliquerat¹ integram conservavit.

A.D. c.
1010-1014.
the abbey
lands from
Godwin.

*De secunda invasione possessionum hujus abbatiae
per Godwinum.*

Quo etiam ex hac luce instabili migrante, sæpedictus Goduuinus sanctæ ecclesiæ adversarius per potentiam suam abbatiam istam iterum invasit, terras et possessiones diripuit, suoque dominio contra Deum miserabiliter mancipavit. Et hoc sine jussione regis fecerat, eo quod ipse eodem tempore mare transiens adiit comitem Normanniæ Rodbertum, cujus filiam habebat uxorem, fugiens namque quasi imbellis verecundose persecutionem Sueinonis regis fortissimi Danorum, qui tunc temporis maximam partem hujus patriæ cum maximo exercitu invaserat.

Godwin
again takes
possession
of the ab-
bey lands,
A.D. 1013.

*De plena revocatione possessionum hujus ecclesie et
particulari reformatione libertatis ejusdem, et
plena expulsionem Godwini per Eilwardum ab-
batem, et aliis operibus ejus.*

Sed eodem pagano duce secundo adventus sui anno divinitus extincto, rex Æthelredus patriam reversus quendam monachum Ramesiensem, Alfuardum nomine, constituit abbatem in hoc loco, Qui vir venerabilis

A.D. 1014.
But is
finally ex-
pelled by
abbot
Ælfward.

¹ *reliquerat*] *reliquirat*, MS.

A.D.
1014-1016.

Gostwinus
killed at
the battle
of Assan-
dun.
A.D. 1016.

hinc adveniens, fretus auxilio Dei atque regis, perva-
sorem juris hujus sanctae ecclesiae, Gostwinum videlicet
cum magna fortitudine hinc expulit, et terras abbatis
hujus sicut melius fuerant antiquitus, Dei gratia annu-
ente viriliter omnes acquisivit. Gostwinus vero qui
eas injuste habuit eodem anno Dei nutu in bello contra
regem Danorum, Cnutonem Sueinonis filium, facto
occisus est. Ita denique post mortem abbatis Eadwini
a tempore regis Ethelredi non illius qui vere sanctus
appellatur sed alterius, usque ad finem fere regni regis
sepelecti Ethelredi, quos laboriosissime triginta annis
tenuit, diversi hinc loco profuere prelati, laici videlicet,
presbyteri, episcopi et abbates, et incommittum res et
ornamenta hujus sanctae ecclesiae quae pater noster Ead-
wini vel a quo post eam pacifice eidem profuerant
dirapta atque in diversos locos distracta discescunt. Et
multa dignae memorie hae facta profunde oblivioni tra-
duntur, de quibus aliqui magis potest arbitrari obsequi, et
quidam aliquid presumptuose diffinire; quamvis ob totius
hujus sanctae ecclesiae locum sanctum dividendo et loca
a locis distinguendo, strictus et discretus locus in
quibus facta sunt specificari non curamus, quia talia
et infra abbatem hujus canonice facta nequaquam
debemus. Sed hoc est mirabile in oculis nostris quod
ante et tantas tribulationibus et tam variis et subitis
periculis hinc injuste dominantium mutationibus privi-
legia Constantini papae, quae reverendus pater noster
beatus Egwinus acquisivit, vel ab episcopis Wigorniae
quam hinc ecclesia dominabantur, vel a clericis quibus
hinc loca profuerant maxime quam talium contra
mentem accepta et scripta sine examine non fuerint
demonstrata. Sed hoc per Dei misericordiam et interven-
tum Eiusdem gloriosae Genitricis Mariae factum esse cre-
dimus, quae sicut locum quem elegit penitus periclitari

Whenever the word "papae" is present in the text, the word "epi-
scopi" is substituted for it (as in the text), where the other
word is present, or it has been simply erased
been substituted for it (as in the

passa non est, sic et ejus jura et juris confirmationes ad ejusdem ecclesiæ reformationem illæsa conservare dignata est. Vir vero prudens Ælwardus abbas, qui etiam sub Cnutone rege Londoniensis ecclesiæ episcopus effectus est, non tamen hujus loci gubernationem deserens, laboriose, veluti præfati sumus, omnes terras ante habitas revocavit, et Bradewellam pro sex marcis auri redemit a consanguineo suo rege Cnutone. Qui rex reliquias beati Wistani et nigram casulam meliorem cum aliis ornamentis ad eam pertinentibus huic ecclesiæ contulit. Iste etiam rex dedit huic ecclesiæ Baddebi et Neueham. Idem vero Æilwardus episcopus et abbas sanctissimas corporis reliquias fere omnes beati Odulfi confessoris a mercatoribus eas Londonias portantibus mercatus est digno pretio, id est, centum marcis, atque ad istum locum quem maxime dilexerat transmisit, laudabiliter reservandas hic perpetuo. Libros etiam plurimos tam divinos quam grammaticos de Londonia transmisit. Iste etiam abbas, postquam Aldulfus episcopus Wigornia hanc abbatiam sibi et successoribus suis subjecerat, primus abbatum in libertatem proclamavit, et in tantum obtinuit quod venerabilem virum Avitium hujus ecclesiæ priorem decanum Christianitatis totius vallis constituit, quam nunquam libertatem ecclesia ista postea amisit. Qui prior et decanus fuit a rege Cnutone et ab aliis principibus hujus patriæ plurimis valde dilectus et honoratus pro sua sanctitate. Iste prior quasi ex paterna hereditate duas villas Baddebi et Neueham huic sanctæ ecclesiæ reddidit. Hoc idem fecit postea beatus Wlsius quum parentes sui easdem villas iterum injuste occupassent; de una enim erant parentela. Ejus etiam hortatu Leoffricus comes et Godgiva comitissa, eo quod pater erat confessionum suarum, prudentissime mundum in plurimis spernentes, eleemosynis et orationibus diligenter instantes, Coventreiam abbatiam pluresque alias ecclesias pro amore Dei gloriose ædificantes, terris et possessionibus et plurimis ditabant ornamentis hones-

A.D.
1016-1035.

Ælward
appointed
bishop of
London (c.
A.D. 1034)
but re-
tains his
abbacy.
Canute
gives the
relics of S.
Wistan to
the abbey.

Ælward
purchases
the relics
of S. Odulf.

Appoints
the prior
Avitius to
be the dean
of Christi-
anity for
the valley
of Eve-
sham.

A.D. 1016-1035. Leofric and Godiva of Coventry build the church of the Holy Trinity at Evesham: [Benge-worth?]

tissimis. Hanc etiam abbatiam valde diligentes honorabant, facientes hic honorabilem ecclesiam in honore Sanctæ Trinitatis, in qua fecerunt constitui crucem non modicam et imaginem sanctæ Dei Genitricis Mariæ sanctique Johannis Evangelistæ argento et auro honorabiliter fabricatas; nec non etiam villam quandam, Shuocham nomine, et viridem casulam et minorem nigram capam et multa alia ornamenta preciosa huic loco contulerunt. Supra namque retulimus hoc quod in privilegiis patris nostri Egwini reperimus, videlicet, quod ipse centum viginti hidas huic loco ex utraque parte fluminis hujus quod dicitur Avene acquisivit, hanc villam videlicet Evesham et Lenewike ex parte ista, Hamptone quoque et Beningwrthe ex alia; sed hæc due Hamptone et Beningwrthe cum aliis terris plurimis ablatae et a diversis hominibus, sicut superius dictum est, sunt possessæ a tempore Ædmundi regis usque ad tempora Cnutonis regis sub hæc Ailuardo episcopo et hujus loci abbate. Ipse igitur rex Cnuto in primo anno regni sui quendam ducem super omnes potentiores hujus terre pro causis quas noverat fecit occidi, Edricum nomine, cum quo etiam et aliis plurimis suis militibus quidam potens homo Normannus vocabulo, frater videlicet hujus Leofrici comitis, perimitur ejus jussione. Quapropter rex, quoniam Leofricum plurimum dilexerat, ut emendaret erga eum [propter]¹ mortem fratris sui, fecit eum comitem et principem super omnes terras, ab ista Wigorniensi provincia usque ad Scotiam, insuper et terras fratris sui, quæ plurimæ erant, sibi concessit. Inter has namque villam supradictam Hamptone quinque hidas Leofricus accepit, quam frater suus Normannus donante rege Æthelredo plurimis annis possedit. Quum autem aliquot annis ipse comes eam possideret, et frequenter huc veniendo amicitiam atque notitiam præfati prioris Avitii

Death of
Eadric and
Norman.
A.D. 1017.

Leofric
appointed
by Canute
ealdorman
of the mid-
land and
northern
counties.

¹ Inserted in a later hand.

et aliorum fratrum, ecclesiam illam quam prædiximus ædificando multaque beneficia¹ peragendo, ex toto haberet, tandem cognoscens quod pater noster Ecgwinus primitus eam huic ecclesiæ obtineret, rogatu omnium fratrum pro alia terra quam prius dederat, Suocham nomine, ita omnino liberam huic ecclesiæ perpetualiter concessit, quemadmodum ipse, rege donante, longo tempore possedit, et veluti in carta sua quæ in fine hujus operis habetur perscripta apertissime demonstratur. Venerabilis igitur prior iste Avicius anno ab Incarnatione Domini millesimo tricesimo octavo ex hac luce discessit, et in eadem ecclesia sanctæ Trinitatis coram eadem religiosa comitissa Godgiva venerabiliter sepultus extitit, cujus et memoriam habuit quam diu vixit. Postea vero gloriosus Ailuardus Londoniensis ecclesiæ, ut prædiximus, antistes, hujus ecclesiæ pastor piissimus, in ægitudine constitutus, jussit suis ut huc eum deducerent, cupiens, si Deus disponderet, in hoc loco quem plurimum ante dilexerat, membra² sua fragilia perpetualiter requiescere. Sed quidam fratres atque laici quos ipse antea divitiis et honoribus plurimum exaltans huic loco præfecerat, diabolico instinctu ad maximum damnum hujus sanctæ ecclesiæ contra eum rebelles effecti, per legatos sibi mandaverunt quod si huc veniret omnes monachi discederent. Quo audito, vir ille venerabilis plus quam dici valet contristatus, et pro his nefandissimis traditoribus suis nimium huic loco iratus, toto animo ad Ramesiensem ecclesiam conversus, ubi prius fuerat monachus fecit se deduci, et omnia ornamenta quæ secum portabat, videlicet casulas, capas, pallia plurima multaque alia ornamenta quæ huic loco offerre cogitabat, versa vice præfatæ ecclesiæ Ramesiæ omnia condonabat. Et ita millesimo quadragésimo quarto anno ab Incarnatione Domini vitam temporalem finiens, ibi sepultus requiescit.

A.D. 1035-1044.

He restores Hampton to the abbey.

Death of prior Avicius, A.D. 1038.

Bishop Ælfward is refused admission, when mortally sick, into the abbey.

He is carried to Ramsey, and dying there, 27 July, [Cotton. Vesp. B. xv. f. 17 b.] A.D. 1044, is there buried.

¹ *beneficia*] *benificia*, MS.

| ² *membra*] *menbra*, MS.

A. D.
1044-1054.

De Abbate Mannio et sanctis operibus ejus.

Manny
consecra-
ted abbot,
10 Aug.,
A. D. 1044.

The abbey
church re-
built, and
consecra-
ted 10 Oct.,
1054.
(Sax.
Chron.)

Miraculous
healing of
Godric, a
goldsmith
employed
upon the
shrine of
S. Egwin.

Eodem anno, facto concilio¹ apud Londonias, Mannius hujus ecclesiæ monachus abbas a rege Æduardo, secundo videlicet anno regni ejus, eligitur, atque ad istum locum quarto idus Augusti consecratur. Hic vir venerabilis valde et sacris litteris aliisque plurimis artibus fuerat imbutus, videlicet cantoris, scriptoris, pictoris, aurique fabrilis operis scientia pollens, super omnes alios fere hujus patriæ magister optimus habebatur. Apud Cantuariam vero atque ecclesiam Coventreiam sicuti in multis aliis locis plurima opera tunc temporis valde laudabilia operatus est. In isto denique loco ecclesiam majori opere quam antea fuit construere cepit, et usque ad bonum finem consummando consecrari fecit. Villa quæ appellatur Chirichlench suo tempore reddita est huic ecclesiæ. Similiter et Witheleia primitus a patre nostro Egwino acquisita, et tempore Ædmundi regis veluti plures aliæ usque ad sua tempora ablata, iterum, Dei gratia, sibi est reddita. Feretrum etiam sancti Egwini ex argento, auro, et lapidibus pretiosis composuit, in quo erant tres lapides magnam partem ecclesiæ de nocte illuminantes, in quo opere quoddam miraculum contigit divinitus, ut credimus, peractum. Nam quidam inter aurifices post abbatem magister aliorum, Godricus nomine, quum sculperet quandam imaginem quæ deberet poni in illo serinio, contigit ut manum sinistram eum artificiali² subula mediam perfoderet: at ille, statim sanguinem extergens nihilque doloris sentiens, sed quodam lignine vulnus manus sue ligans, crastina die surgens de lecto, reperit ipsam plagam ex omni parte curatam. Quam rem mox ostendit abbati, qui simul cum fratribus gratias et laudes referunt Deo omnipotenti sanctoque Egwino suo patri. Idem artifex Godricus postea, tem-

¹ *concilio; consilio, MS.*

² [*artificuli*] *artificiali, MS.*

pore Walteri abbatis, monachus factus, plurimis annis vivens in bona conversatione sancto fine quievit in pace. Fecit etiam idem abbas Mannius feretra beati Odulfi et sancti Credani; missalem librum atque Psalterium magnum propria manu descripsit ac laudabiliter depinxit, nec non et plura alia opera huic ecclesiæ laudabiliter operatus est. Ante septem fere annos ex hac luce suæ transmigrationis, justissima Dei clementia, patientiam ejus volens probare sicut et sancti Job, permisit eum incurrere gravissimam atque insanabilem corporis infirmitatem quam Greci *paralysin* appellant, ita ut, dissolutis omnibus membris¹, ultra non valeret aliquid disponere de ista abbacia. A.D. 1054-1059.

Manny incapacitated by paralysis.

De ampliacione hujus cœnobii per Ælwinum abbatem et magnificis ejus actibus.

Qua de re prudenti usus consilio quendam de suis monachum elegit ad id officium honestis moribus valde probatum, tam generis nobilitate quam divina lege ac seculari prudentia plurimum valentem, nomine Agelwinum, qui multo antea tempore episcopatum Wigornensis ecclesiæ sub Aldredo archiepiscopo laudabiliter rexerat,² et nunc sub eo jure præpositi totius abbatiæ hujus curam agebat. Misit quoque eum cum quibusdam fratribus et honorabilibus secularibus personis ad regem Æduardum gravibus morbis demonstrans se esse oppressum, orans et multum supplicans ut huic viro abbatiam istam Agelwy consecrated abbot at Gloucester, 23 April, 1059.

¹ *membris*] *menbris*, MS.

² Ealdred, bishop of Worcester, was elected to the archbishopric of York 25 Dec. 1060, but retained also his former see until 1062. If, therefore, the text means that Agelwy acted as Ealdred's commissary while the latter, as archbishop, held Worcester *in commendam*, it

could only have been *after* his appointment to the abbacy, not "multo antea tempore." The date usually assigned to Agelwy's appointment is that of A.D. 1058, but the passage below which mentions that he held his office for seven years during the reign of Edw. Conf., carries it on one year later.

AD
1059-1066.

ex toto traderet et abbatem pro eo faceret. Quod rex prudens cognoscens ejusque piæ petitioni annuens, fecit eum apud Gloucestre ubi tunc curiam suam tenebat, coram multis principibus hujus patriæ ab Aldredo archiepiscopo honorabiliter in Paschali solemnitate die festivitatis sancti Georgii martyris consecrari, et ab illo tempore tam sibi quam cunctis baronibus suis carus, et inter primos necessarios consiliarius habebatur. Reversus namque domum cum multis optimatibus ex parte regis grandi honore atque amore suscipitur tam a fratribus quam ab omnibus hujus sanctæ ecclesiæ populis. Quam diu vero abbas suus Mannius supervixit maximam ei curam gerbat, constituens duos de melioribus personis cum quibusdam servientibus qui die nocteque ei humiliter deservirent. Ipe autem frequenter eum visitans, quæ volebat humili devotione obediendo perficiebat, nec unquam quantum superaret in loco abbatis curia humilitatis stare volebat. Transiit quoque vir ille Mannius eodem nocte et hora ut fertur, quæ rex gloriosus Edmundo festivitatis videlicet sanctæ Epiphaniæ Domini, quorum animas, ut credimus, angeli susipientes deduxerunt in gaudium Domini sui. Vivente autem isto Dei cultore rege Edmundo septem annis abbas Agilvinius hujus loco præerat, pluresque terras tam ab eo quam ab aliis bonis hominibus obtinelat, quarum nomina infra d' monastrii dicitur. Defuncto nempe rege isto Henrico regnum accipiente, quicquid volebat ab eo in possessionem habere. Deinde rege Wilhelmo ipsum Haraldum Dei julio expugnante et tunc Angliam secundam velle sumi ex toto destante, tam episcopi quam abbates multumque nobiles hujus patriæ intabant ejus persecutionem atque in exilium fugientes. Iste tamen Abbas Agilvinius cum Henrico in Domino ad eum accessit, Deo in gratia deante, quæ omnes fere hujus Angliæ curia et domus sanctæ memorantur, in apud eum obtinuit, quæ et post ad ultimum a domino sui obitus idem rex erga eum fideliter servavit. Pluræ itaque abbatia aliasque

Death of
Abbot
Manny,
6 Jan.,
1066.

ecclesiæ terras et possessiones illo tempore Normannis A.D.
 invadentibus perdiderunt, sed ipse Dei nutu non 1066-1072
 solum nullas perdidit sed majoribus opibus et hono-
 ribus abbatiam istam multipliciter adauxit. Et quo-
 niam rex sapiens cognoverat eum virum prudentem,
 pæne omnes hujus gentis homines sæculari sapientia
 præcellentem, commisit ei curam istarum partium terræ, Agelwy
 videlicet, Wirecestrescire, Gloucestrescire, Oxeneford- appointed
 scire, et Wareuikescire, Herefordschire, Stafordscire, governor
 Scrobschire, ita ut omnium hujus patriæ consilia atque of the
 judicia fere in eo penderent. Et non solum in istis midland
 partibus, sed etiam per totam Angliam ubicumque counties
 veniebat, tam Franci quam Angli pro justissima lege by Will. I.
 tenebant quicquid ipse legibus sæcularibus dicebat.
 Quotiescunque ad placita vel ad sciras pergebat,
 undique concursus populorum eum frequentabat, quisque
 pro sua necessitate consilia atque auxilia contra adver-
 sarios humiliter postulabat: unde comites et vicecomites
 cunctique regis barones optimum consiliarium naturali
 scientia præditum eum cognoscentes, quasi dominum
 illum venerabantur. Et ubicumque veniebat vel ad
 curiam regis seu alicubi ad placita semper nobilitas
 hominum sequebatur eum, atque humili obsequio ei
 famulabatur. Iisdem namque temporibus erat vir re-
 ligiosus simplex et rectus Wigornensis ecclesiæ antistes,
 Wlstanus nomine. Hic cognoscens abbatem Ageluuium
 virum prudentem tam apud regem quam apud
 omnes principes ejus sæculari prudentia et fortitudine
 plurimum valere, sæpissime ad se convocans et ipse ad
 illum veniens ejus consilio atque auxilio utebatur in
 multis utilitatibus ecclesiæ suæ. Qua de re vir ille
 venerabilis ejus fretus judicio ac fortitudine quam- A.D. 1072.
 plurimas terras antea perditas acquisivit. Contigit autem The archbp.
 eo tempore Willielmi regis ut Thomas archiepiscopus of York
 Eboraci prudens homo episcopatum Wigornensis ecclesiæ endeavours
 vellet subjicere suæ ecclesiæ. Ad hanc rem defen- to subject
 dendam duas marcas auri abbas sibi accomodavit et Worcester
 unam dedit, et ita, Deo opitulante et abbate verbo et to his see.
[Wilkins,
Concilia. I.
324.]

A.D. 1067-1077. opere consilium et opem ferente, libertatem ecclesie sue servavit. Et quoniam episcopus erat vir bonus et pater suarum confessionum, quasdam terras sibi dedit quarum nomina ista sunt, videlicet, Bisepesdunne et Cagecote, et ipse sibi mutuo concessit villam que vocatur Milecote. Non solum autem huic ecclesie sed et omnibus ubicunque fuerat advocatus beneficiorum suorum suffragia gratanter impendere studuit. Nam quadam vice vocatus ab archiepiscopo Lanfranco, quasdam terras diu ablatas Cantuariensi ecclesie Christi ipse iudex et testis acquisivit. Pro qua re usque in hodiernum diem anniversarius depositionis ejus dies ibi in ecclesia¹ illa observatur. Abbatia etiam de Glocestre in primis, veneranda memoria Serlone abbate ibi veniente, tunc temporis erat pauperrima, sed, eodem abbate humiliter rogante, multimoda frequenter ei sua impendit levamina. Rex etiam Willielmus tollens abbatem Wineleumbensem, Godricum nomine, fecit constitui in captivitate apud Glocestre moxque huic abbati Agelnuio suam abbatiam commisit, quam fere per tres annos quasi propriam in cunctis gubernando servavit. Deinde rex donavit illam cuidam abbati Galando nomine, et, eo post modicum tempus ex quo eam accepit defuncto, iterum isti abbati Agelnuio committitur, qua longo tempore postea uti propria dominabatur. Pater quoque pauperum, iudex viduarum, pupillorum, orphanorum, peregrinorum, omnium miserorum consolator erat piissimus, elemosynas largitivas ubicunque pergebat fecit distribui benigniter omnibus. Nam in primis temporibus sui regni rex Willielmus fecit devastari quasdam sciras istis in partibus propter exules et latrones qui in silvis latitabant ubique, et maxima damna pluribus hominibus faciebant, videlicet Eovermiescire, Ceastriscire, Serliscire, Stafordscire, Deorliscire, unde maxima multitudo senum, juvenum, mulierum cum parvulis suis famis miseriam fugientes dolentissime

Lands exchanged with Wulstan bishop of Worcester.

Agelwy's obit observed in Canterbury Cathedral.

Custody of Winchcombe abbey given to him by Will. I.

A.D. 1067-77.

He relieves the poor fugitives from the counties ravaged by the Conq.

A.D. 1068-1070. [Sax Chron. Stubbs in Twysden's X. Scriptt., col. 1708.]

¹ *ecclesia* | *ecclesia*, MS.

huc veniebant, quos omnes ille vir miseratus pro posse suo alebat. Plures namque diu absorpti durissima fame, dum cibum avidius sumerent moriebantur. Jacebant miseri homines per totam villam tam in domibus quam deforis, nec non et in cœmeterio isto languidi, huc antequam venirent fame consumpti, et idcirco ut cibum corporis sentiebant plurimi vita deficiebant. Qua de re facta est magna mortalitas multo tempore de talibus hominibus, ita ut quotidie fere quinque vel sex homines; aliquando plures, miserabiliter morientes a priore hujus loci sepeliebantur. Et quoniam plurimi pueruli inter eos habebantur, unicuique servienti vel ministro hujus ecclesiæ, nec non et quibusdam fratribus ad hoc posse habentibus, unum puerulum dominus abbas ut alimento corporis sustentarentur commendabat. Quorum nonnulli probi viri postea effecti, in multis officiis fratribus honeste serviebant. Erat quippe tunc temporis quidam prior hic, juvenis quidem corpore sed tamen morum probitate ætatem transiens, Alfricus nomine, qui fecit dorsellos capituli. Hunc abbas constituit, ut omnes supervenientes peregrinos et pauperes devote susciperet, atque necessaria vitæ sollicite administraret eis. Præcepit etiam celerario et omnibus præpositis abbatiæ hujus ut ei in omnibus obedirent, et quicquid ad opus egenorum constituerat, videlicet, omnem decimationem suam et insuper quicquid necessarium haberet sine dilatione abundanter ei redderent. Solebant illis temporibus multi peregrini de Aquitannia, de Hibernia, ac de aliis terris plurimis huc venire, quos omnes iste suscipiens necessaria præbebat. Et quoniam pater Benedictus in Regula jubet, ut "mensa abbatis cum peregrinis et hospitibus" fiat, semper de mensa quoque sua ipse abbas quotidie tredecim pauperes largiter reficiebat; præter istos, ad Mandatum duodecim pauperes sive esset domi seu foris specialiter usque ad diem obitus sui habebat, qui victum et vestitum in omnibus veluti unus monachus semper habebant. Quorum pedes et manus

A.D.
1070-1077.

Prior
Alfric.

[Reg. Bened.
cap. lvi.]

The cus-
tomary
and muni-
ficent alms-
deeds of
abbot
Agelwy.

A.D.
1070-1077.

aut per se aut per priorem suum, qui maxime hanc curam sub eo gerebat, quotidie lavari aqua calida humiliter volebat. Inter hos namque pauperes quidam erant leprosi, quorum manus et pedes sicuti aliorum libenter lavando osculabatur. Isti namque omni nocte ad matutinos, et in die ad utrasque missas et ad omnes horas debebant sine dilatione venire, nec alicui licebat vel domum aut alicubi remeare vel discedere sine licentia prioris qui, ut diximus, maximam curam super eos gerebat. Hiemis quoque tempore, videlicet a festi-
vitate Omnium Sanctorum usque ad Pascha, venientes ad matutinos in ecclesia remanebant usque ad diem, orationibus vacantes, et ita primo mane aut ipse abbas aut prior faciebat ad eos sicut supra dictum est Mandatum Domini quotidie. Omnibus noctibus principium festivitatum pro abbate et fratribus debebant tota nocte in ecclesia vigilare usque ad mane. A festi-
vitate Omnium Sanctorum usque ad Natale Domini et iterum a Septuagesima usque Pascha, ter in hebdomada, videlicet die Dominica, quarta et sexta feria, unusquisque eorum, abbate donante, accipiebat singulos denarios. Similiter ipsis primis diebus Natalis Domini, Pasche, Pentecostes, et omnibus summis festis per annum, denarii tam illis quam aliis pauperibus misericorditer ab eo erogabantur. Et quando aliquis eorum moriebatur protinus prior in loco suo alium constituerebat. Erant nempe pauperes caeci, claudi, et ita debiles ut tamen possent ad ecclesiam venire et secundum quod dictum est vivere, nisi major infirmitas aliquem eorum impediret. Præter istos suprascriptos et præter omnes advenientes pauperes et peregrinos, quinquaginta habebat egenos qui quotidie sibi constitutum accipiebant cibum. Et non solum talibus pauperibus, sed etiam pluribus nobilibus ad eum confugientibus, paterna hereditate omnique¹ substantia miserabiliter sublata rege Willielmo jubente, factus

¹ *omnium*] omnique, MS.

est refugium et adjutor piissimus in maximis necessitatibus. Quotiescunque ad curiam regis vel alicubi iter ageret et aliquis pauper nudus occurreret, mox aliquem de suis hominibus exspoliabat et pauperi vestimenta ejus dabat, sed suo postea dupliciter reddebat. Omni namque anno quatuor vel quinque dies ante Natale Domini et iterum post diem Palmarum tota hebdomada ante Pascha quasi exercitus magnus pauperum et peregrinorum huc solebant venire, quibus omnibus tam per se quam per monachos vel fideles laicos eleemosynas largiter ministrando erogare, Mandatum Domini faciendo manus et pedes lavare, quibusdam vestimenta, plurimis calciamenta, multis studuit denarios benigniter erogare, omnes quoque lætos fecit hinc recedere. Cunctis etiam noctibus præcipuarum solemnitatum per annum ad honorem Dei et sanctorum Ejus, coram unoquoque altari fecit candelam ardere tota nocte usque mane; plures namque missas secundum quod tempus habebat quotidie solebat libenter audire, et ad unamquamque earum sacerdoti sacra solemnia celebranti unum vel plures denarios cum magna cordis compunctione studebat offerre. Et quoniam erat tam divitibus quam pauperibus erogator largissimus, dedit ei Divina clementia copiam rerum maximam in omnibus. Ornamenta quoque acquisivit plurima, videlicet, casulas, cappas, pallia, crucem magnam, et quoddam altare auro et argento pulcherrime operatum, necnon etiam quandam capellam valde honestam in honore sancti Nicholai construi et consecrari laudabiliter fecit. Ante suum tempus duo fratres hujus loci diabolico instinctu seducti, quasdam reliquias de feretro furati sunt sancti Ecgwini patris nostri, et tradiderunt eas cuidam matronæ nobilissimæ Aldithe nomine, sed alter eorum, Alfricus vocabulo, qui auctor erat sceleris, volens huc redire, Divino judicio cadens in isto flumine periit de terra viventium pro tanto crimine. Apparuit ergo vir Dei sanctus Ecgwinus ipsi matronæ in visione semel et

A.D.
1070-1077.

He builds
the chapel
of St.
Nicholas.

Repetition
of the story
of Aldith
and the
relics of
St. Ecgwin.

A.D.
1070-1077.

iterum, et tertia nocte jubens minando ut suas reliquias quantocius huc ad ecclesiam reportaret. Sed illa, feminea decepta cupiditate, nullo modo volens id perficere, Dei judicio mox percussa est perenni oculorum cecitate. Quæ de re plus quam dici valet timore perterrita, veniens huc ad abbatem Mannium et fratres, clamans se ream et culpabilem et impetrans ab eis indulgentiam, obtinuit ab eis ut quamdiu viveret eas possideret, fecitque statim honorabiliter fieri auro atque argento hoc minus feretrum sancti Ecgwini et reliquias intus reponi. Sed post mortem ejus filius suus, Arnisius vocabulo, paternæ hereditatis effectus hæres, quasi imprudens vivendo luxuriose atque insipienter perdidit cuncta quæ habebat, et istud feretrum sancti Ecgwini cuidam potenti homini custodiendum commendabat. Quod ut abbas Ageluuus cognovit, protinus adveniens, recto jure illud debere esse proprium hujus sanctæ ecclesiæ adplacitavit, et ita, Dei gratia opitulante, suum velle impetravit, et ad istum locum cum magna reverentia, processione maxima contra facta tam fratrum quam populorum, reportari fecit. Hactenus de isto domino abbate Ageluuio plura locuti sumus, sed testis est Deus, testes omnes angeli et sancti Ejus sunt, quia quicquid tam de illo quam de aliis supra retulimus, veracem narrationem ad notitiam tam presentium quam sequentium fratrum et amicorum hujus sanctæ ecclesiæ fideliter fecimus. Partim namque in antiquis cartis hujus loci reperimus, partim a fidelissimis viris audivimus, partim nos ipsi oculis nostris perspeximus. Nunc igitur in fine hujus operis volumus per ordinem terras demonstrare quas ipse a rege Eduuardo et ab aliis bonis hominibus laboriosissime maximaque pecunia redimendo acquisivit huic sanctæ ecclesiæ, et usque ad mortem absque omni questione in pace tenuit magna cum libertate. In Wiricestrescire, Beningwrthe, Heamtune; ultra Wiricestre, Upton, Wittune, Leinch, Facceleine, Ciricleine. Quum erat prepositus sub Mannio

This history compiled from authentic sources.

abbate, Bivintune, Dailesford, Eunilad, Brainesford, Actune. Hæc fuit terra patris sui, has duas villas dedit Ursoni pro Beningwrthe quam injuste occupavit, sicut medietatem iterum postea fecit, et omnes tres injuste detinet. In Wareuicscire, Witlakesford, Aruue, Ecleshale, Rageleia, Eatherichestum, Brome, Graftun et alia Graftun, Hildesburguurthe, Saltford. In Glocestrescire, Suuelle, Ceasteltun et alia Ceasteltun, Cornuuelle, Quenintun, Sceiptun, Saldford, Deorneford, Stoke, Westun, Hudicote, Peppeuurthe, Dorsintun, Mulecote et alia Mulecote. De his terris quasdam obtinuit ab ecclesia Wigornensi quas prælati ejusdem ecclesiæ injuste occupaverant, scilicet Actun, et Beninguurthe, Mulecote et Westun, Eunilade et Dailesford, et plures domos in Wigornia, sed Stredford et Fladeburi non revocavit. De his terris quas, ut diximus, suo tempore acquisivit, quibusdam bonis hominibus pro magna necessitate et honore ecclesiæ dedit, et inde Deo et sibi fideliter quamdiu vixit serviebant. De aliis terris quas antecessores sui acquisiverunt nihil omnino dedit, sed in manu sua usque ad obitum ad necessitatem fratrum honorabiliter tenuit. Nec unquam alicui parenti de his vel de aliis terris aliquid concessit, sed terras parentum suorum quascumque poterat habere ecclesiæ tradidit. Omni tempore vitæ suæ non continue sed frequenter dolorem pedum gravissimum quem Græci *podragra* appellant, patiebatur. Et hac infirmitate ante finem suum diutissime fatigatus, tandem anno Dominicæ Incarnationis millesimo septuagesimo septimo plenus dierum, in vera confessione sanctoque viatico Corporis et Sanguinis Domini percepto, coram fratribus et filiis eum nimio dolore plangentibus, quos paterno amore dilexerat, quartodecimo Kalendas Martii hominem exivit et quo Divinæ clementiæ placuit spiritum transmisit. Cujus animæ succurrat et misereatur summa pietas Dei: Amen. Quando enim ipse primitus abbas effectus est, non erant hic nisi

A.D.
1070-1077

Agelwy
dies of
gout,
16 Feb.
A.D.1077.

A.D. 1077. duodecim fratres; tunc vero quum obiit triginta sex dimisit, quibus abbatiam majorem et abundantiorum terris et possessionibus quam unquam antea fuit, omnibus bonis plenissimam, dereliquit, et quinque archas plenas argento ad novam ecclesiam construendam quam facere disposuerat, reliquit.

De operibus abbatum Walteri bonis et malis, et de amissione terrarum quas Ælwinus abbas congregaverat, et constructione hujus ecclesie ex pecunia ab eodem Ælwinno ad hoc congregata.

Walter, a monk of Cerisy, diocese of Bayeux, Normandy, appointed abbot in May, A.D. 1077.

Tertio quoque mense post discessum patris hujus Ageluuui, misit rex huc quendam monachum de monasterio quod vocatur Cerasia, Walterum nomine, literis tam liberalibus quam grammaticis undecunque eruditissimum, qui fuit capellanus Lanfranci archiepiscopi. Hic vero abbas effectus, omnem abbatiam hanc sicuti antecessor suus habebat suscepit. Sed quia tunc temporis juvenis erat ætate, minus sæculari prudentia præditus quam oporteret, sequens consilia quorundam juvenum parentum suorum ad maximum damnum ecclesie, noluit homagium a pluribus bonis hominibus quos prædecessor suus habuerat suscipere, eo quod terras omnium si posset decrevit auferre. Qua de re in iram et odium contra eum conversi, ad Odonem fratrem regis, Baiocensis ecclesie episcopum, qui tunc temporis sub rege quasi quidam tyrannus præfuit huic patriæ, miserunt, falsa accusatione dicentes abbatem Ageluuuium per fortitudinem, non recto jure, tantas terras acquisivisse. Quapropter præsul præfatus, nefandorum hominum consilio depravatus, cupiditate etiam iniquissima res ecclesie habendi nimium illectus, regem fratrem suum adiit, et tam pecunia¹ quam iniquis suis accusationibus terras sancti monasterii hujus sibi dari

¹ pecunia] peccunia. MS.

obtinuit. Protinus ergo quasi lupus rapax concilia¹ malignantium in loco qui dicitur Gildenebeorge jubet congregari, quinque videlicet sciras, ibique plus per suam iniquam potentiam quam recto jure ex triginta sex terris quas abbas Ageluius per dignam pecuniam ecclesiæ acquisivit, viginti octo villas fecit eidem abjurari et suo iniquo dominio usurpari. Quarum nomina hic subtitulantur: Beningwrthe, Heamtun, Uptun, Wittun, Aruue, Ecleshall, Raggeleie, Saltford, Eatherristun, Brome, Graftune, Ceasteltun, et alia Ceasteltun, Cornuuelle, Quenintun, Sceiptun, Saltford, Deorneford, Stoke, Hudicote, Peppeurthe, Dorsintun, Milecote, et alia Milecote, Actun, Branesford, Winleshale, Bivintone, Budiford, Eunilade, Deilesford, Westune, Leinch quam Ursini tenent contra Rotulum Winton. De hiis vero Walterus abbas Westune Hamptune et medietatem de Beningwrthe (quam Ernegrin tenuit) revocavit, medietatem vero quam episcopus dedit Assere occupavit Urso. Sed parvo post tempore justo Dei judicio rex Willielmus contra fratrem nefandum nimium commotus, fecit eum durissimis vinculis ferreis alligari et usque ad diem obitus sui in arcta custodia teneri. Similiter fere omnes perjuros hujus ecclesiæ divina ultio citius ex hac luce miserabiliter extinxit. Iste abbas, licet tot terris privatus, numerum tamen fratrum et rigorem ordinis sollicite auxit. Ipse tamen primo fecit clericum decanum et senescallum jure hæreditario de consanguineis suis, priore senescallo amoto. Fecit etiam cryptas et ecclesiam superius usque ad navem, excepta turri quam non perfecit nisi arcus et primas fenestras, maxime de pecunia quam Ageluius abbas ad hoc opus reliquerat, Vineam etiam ultra aquam ille primitus fieri fecit. Terra de Hildedun et Penuurtham Hocuic et piscatio apud Theleuuelle suo tempore redite sunt huic ecclesiæ. Libros multos fecit. Dicitur

A.D.
 1078-1085.
 Odo, bishop
 of Bayeux,
 deprives
 the abbey
 of twenty-
 eight vil-
 lages.

Abbot
 Walter
 builds the
 crypts, and
 the upper
 church as
 far as the
 nave, and
 commences
 the tower.

¹ concilia] consilia, MS.

A.D. 1086-1122. tamen quod fere omnes milites hujus abbatis hereditaverit.¹

De operibus abbatis Roberti.

Abbot
Robert,
A.D. 1086.

Huic substitutus est Robertus monachus de Ginegas
cujus tempore per Randulfum cancellarium regis forum
de Stowa fuit acquisitum. Iste multas terras dicitur
distribuisse consanguineis suis, sicut et ~~predecessor~~
ejus.

De operibus abbatis Mauricii valde bonis.

Abbot
Maurice,
A.D. 1096.²

Huic successit Mauricius hujus ecclesie monachus.
Iste fecit capitulum et dormitorium et privatum lau-
torium cum capella sancte Mariae Magdalene et
multa ornamenta ecclesie acquisivit, et multa alia
bona fecit.

De operibus Abbatis Reginaldi summe bonis.

Abbot
Reginald
A.D. 1122.³

Isti substitutus est Reginaldus, monachus Glouces-
trie, nepos comitis Milonis Herefordie, cujus adjutorio
et aliorum consanguineorum amovit domos militum de
Kinewertun et de Coctun et aliorum a loco ubi nunc
est hortus monachorum et cruxa sancti Kenelmi, qui-
bus quasi obsessa fuit abbatia. Totam etiam abbatiam
et cimiterium muro optimo vallavit, et villam aqua
circumdedisset, sicut apud Quikewelle patet, nisi
salubri consilio predicti comitis impediretur, ne forte
locus tam munitus a rege occuparetur. Magnam etiam
partem murorum navis ecclesie sicut adhuc distingui

He en-
closed the
abbey with
a wall

¹ His death occurred on 20 Jan.
1086. Harl. MS. 3703, fol. 105 b.,
Cotton. Vesp. B. 25, fol. 18.
² *Ibid.*

³ *Ibid.* The contin. of Flor-
Worce. says that he was consecr. by
Bishop Simon of Worcester, 27 Jan.
1130.

potest fecit, et refectorium, et regulare locutorium cum capella, et aulam hospitem cum camera et magnam coquinam fecit, et duo brachia, scilicet¹ sancti Ecgguini et sancti Osuualdi, et magnum Textum, et crucem hujus ecclesiæ pretiosiore, et culmen feretri sancti Ecgguini in recompensationem feretri quod abbas Mannius fecerat, et tempore suo, instante werra et urgente fame ut dicebant, filii Belial multi monachi hujus ecclesiæ, abbate ignorante inter prandendum, auro et argento et lapidibus spoliaverunt. Duo etiam thuribula et candelabra deaurata fecit. Campanas etiam, Benedictum videlicet et socium² ejus, fecit, et tintinnabula, scilicet Gloucestre et socium² ejus, acquisivit. Magnum etiam dorsellum et duo sancti Ecgguini de choro fieri fecit. Majorem etiam nigram capam et multa alia vestimenta, libros etiam et ornamenta, huic ecclesiæ acquisivit. Iste etiam tempore papæ Innocentii secundi pro libertate ecclesiæ tuenda contra episcopum Simonem pedetentim cum eo Romam ivit, et in libertatem viriliter conclamavit et in parte obtinuit, et super eo privilegium prædicti papæ acquisivit.³

A.D.
1122-1149.
Builds part
of the nave,
the refec-
tory, &c.

Appeals to
Rome
against
Simon,
bishop of
Worcester,
A.D. 1139.

De sanctis et virilibus actibus abbatis Willielmi.

Huic successit Willielmus de Andeuilla monachus Christi ecclesiæ Cantuariæ, ubi jacet sepultus ad caput beati Thomæ Martyris, qui antequam illuc iret causa visitationis quando ibi a domino est visitatus, vidit in somnis, sicut fratribus retulit, quod sol sepultus erat ad pedes ejus. Quæ visio interpretationem accepit processu temporis, postquam beatus Thomas sepultus

Abbot
William de
Andeville,
A.D. 1149.

¹ scilicet] silicet, MS.

² sociam] sotium, MS.

³ "Postremo de labore suo ei requiem dedit Deus viii. Kal. Sept. (25 Aug.) A.D. 1149." Harl. MS.

3763, f. 169; Vesp. B. xv. f. 18. For a letter written by him, with reference to his controversy with the bishop of Worcester, see *infra*, p. 112.

A.D.
1149-1160.

Benge-
worth
castle de-
stroyed.

est ad pedes ejus. Iste audacter Willelmum de Bello Campo et complices suos, qui muros cœmeterii destruxerant et bona ecclesiæ tempore verræ rapiabant, in facie inermis armatos excommunicavit, quare nullus eorum secundum religionem Christianam et ritum Christianorum decessit; sed et eadem die multi ex eis ab hominibus abbatiae occisi sunt, quorum unus miles, cognomento de Abetot, ab eis occisus apud Almeleiam est sepultus extra cœmeterium nec adhuc reconciliatus. Viriliter etiam castellum quod erat Bengewrthe ad caput pontis contra eundem Willelmum obtinuit et funditus destruxit, et cœmeterium ibidem consecrari fecit.¹

De parvo Rogero, sed factis magnanimo.

Abbot
Roger,
A.D. 1159.²

Huic substitutus est Rogerus monachus sancti Augustini Cantuariæ, qui parvo tempore, viriliter tamen sicut abbas prior, vixit, et molendina juxta pontem [de Evesham³] fecit.

De regulari conversatione Adæ abbatis, et bonis operibus et malis tempore ejus peractis.

Abbot
Adam,
A.D. 1160.

Does much
for the
completion
and
enrichment
of the
abbey.

Isti successit Adam monachus Cluniacensis⁴ de Caritate. Iste ferme vixit triginta annos, et felicia habuit tempora, et multa bona hic ejus tempore facta sunt, et ipse viriliter egit et beneficientes adjuvit, et multos ad benefaciendum hortatus est et coegit. Ejus enim tempore feretrum sancti Ecgwini perfectum est, et aqueductus et lavatorium multorum bonorum virorum adjutorio facta sunt. Iste fecit duas maximas campanas,⁵ et emit magnam nigram casulam de nigris secundo meliorem, et capam rubeam cum avibus aurvis

¹ "Obiit autem ii. Non Januar. (4 Jan.) A.D. 1159." Harl. 3763; Vesp. B. xv.; and Lambeth 589 from Vitell. E. xvii. and xii.

² Ob. 4 Jan. 1160. *Ibid.*

³ Interlined, in a later hand.

⁴ (*Cluniacensis*) (*Cluniacensis*, MN.

⁵ "Jesum scilicet et gloriosam." Harl. 3763, f. 169.

et stolam et manipulum cum tintinnabulis¹ et alia vestimenta emit, et multa obedientiariorum emere compulit, quaedam redemit et quaedam varie ornavit et bene disposuit, et Novum Testamentum et Vetus glossata huic ecclesiæ acquisivit. Pistrinum etiam, bracinum et granarium et vetus infirmaria, quæ nunc est thalamus abbatis, et privatam dormitorium ejus tempore facta sunt. Indaginem etiam de Uffeham domos et vivaria et thalamum qui nunc est ad infirmariam et lectricium capituli ipse fecit. Clastrum etiam, quod Mauricius et Reginaldus abbates pro parte fecerant, et navis ecclesiæ, cum adjutorio decani de Welles maxime et aliorum bonorum virorum, ejus tempore perfecta sunt. Et ipse multas fenestras vitreas apposuit, et multas apponi fecit. Duas etiam hidas terræ in Neuueham pro centum marcis emit ecclesiæ isti ab illis qui dicuntur de Wattuilla. Calicem etiam aureum in ægritudine in qua decessit fieri fecit, quem Rogerus abbas postea distraxit pro redemptione regis Ricardi. Partem etiam illam de Raggeleie quæ de feodo modo est et Kingleyam, quæ fuerunt quondam vaccaria hujus ecclesiæ, et postea caducum per exilium Wiberti Trunket, quas de consensu ejusdem post reversionem ejus et ad petitionem domini Regis dederat Rogero filio Williemi, postea ab Henrico filio ejusdem Rogeri redemit. Sed prædictus successor eas ne exhiberet pro eis sex homines tantum in vita eorum, sine consensu conventus, retento tantum molendino, remisit.² Hic etiam insignia episcopalia præter annulum primo ecclesiæ isti acquisivit, et privilegium Alexandri papæ quod bene operatur ad libertatem. Verum molendinum de Samburna et Hocwike et Farintone et Wrotesleie et Livintone ad firmam posuit et virgatum terræ in Evesham Ernaldo Cambelango. In Baddebi

A.D.
1160-1191.

¹ "tintinnabulis argenteis, et
"ii. albas bonas compares cum nigris
"paruris et circulis aureis." Harl.
3763, f. 169.

² The passage "modo est . . .
remisit" has been substituted by the
original scribe in the place of a
shorter passage erased.

A.D.
1160-1191.

Richard de
Spakeston,
dean of
Wells,
(1160-
1174.)

fratri prioris manerium. In Salforde Waltero Griin quasdam terras male dedit et quasdam amisit veluti juxta Oxoniam Goldore et Hildendune quas potuit retinuisse. Hic etiam primo confirmavit officium portæ per cartam ecclesiæ Henrico cum quadam muliere quæ petiit illud jure hæreditario. Viginti etiam libras de Bertona quæ prius libere pertinebat ad cameram monachorum sibi appropriavit.¹ Ejus tamen tempore fuit Ricardus decanus de Welles qui acquisivit redditum quindecim marcarum de ecclesia de Ambresleia² ad opera ecclesiæ istius et optimas confirmationes earundem, et qui fecit aulam quæ nunc est abbatis. Iste etiam decanus pensionem ecclesiæ de Baddebi [duarum marcarum³] et quosdam alios redditus acquisivit, unde cereus ante magnum altare et corpora sanctorum perenniter ardens appositus est. Cujus etiam maxime auxilio, et ecclesiæ et ornamenta et omnia prædicta perfecta sunt. Igitur quamvis prædecessores istius abbatis fuerint viri religiosi et valde ordinati, iste tamen abbas dicitur præ cæteris ordinem reformasse.⁴ Hæc vobis fideliter scripsimus sicut cognovimus et vidimus pro parte, pro parte vero a fidelibus relatoribus audivimus et didicimus.⁵

De intrusione Abbatis Rogeri, et qualiter monachos depresserit tam ecclesiæ Christi Cantuaricæ quam ecclesiæ Eveshamensis.⁶

Abbat
Roger
Norreys,
A.D. 1191.

Huic successit Rogerus,⁷ nullius monasterii monachus, quia quum esset quondam monachus⁸ ecclesiæ Christi Cantuaricæ propter prodicionem missus est in carcerem a conventu, et eo quod revelasset secreta capituli

¹ The two preceding sentences have been substituted in the text for a shorter passage which has been erased, and one or two words are, in consequence of the close writing and blotting, rather uncertain.

² "Ombresleye." Harl. 3763, f. 169 b.

³ Inserted in the margin, in a later hand.

⁴ He died 12 Nov. 1191; Harl. 3763 and 229, and Lambeth MS. 589, p. 40, from Vitell. F. xvii.

⁵ *didicimus*] *didiscimus*, MS.

⁶ *Eveshamensis*] *Eveshamsis*, MS.

⁷ "dictus Norreis." Harl., *ut sup.*

⁸ *monachus*] *monachus*, MS.

domino Balduino Cantuariensi archiepiscopo qui tunc A.D. 1191. temporis adversabatur monachis, volens erigere capellam de Hakintone. A quo carcere, juratoria data cautione de stabilitate, egressus nescio per quæ loca¹ nudus, effugit manus eorum et a Cantuariensi archiepiscopo honorifice est susceptus, qui eum lateri suo quasi socium² individuum junxit, et postea, invitis monachis et reclamantibus, priorem ecclesiæ ejusdem præfecit; sed non profecit, quia nunquam postea universitati reconciliatus est, quamvis exactissimam diligentiam et multas expensas ad hoc postea apposuerit, et sic inde exclusus nullius monasterii monachus remansit. Quem quum monachi nolent recipere ipse intrusit se, et omnes possessiones monachorum invadendo sibi usurpavit, et bona eorum diripuit, et monachis victum et vestitum subtraxit, et prioratum eorum per filios Belial ministros suos ne monachi exirent observavit, tantum duorum fratrum fugitivorum fultos auxilio. Duos etiam fratres ad ipsum archiepiscopum destinatos honoris gratia statim capi fecit et a se divisos custodiæ mancipari. Tandem studuit archiepiscopus eum alteri præficere ecclesiæ. De qua præfectura, quasi spiritu prophetico præventus, ita scribit Alanus abbas Theokesberię in libro de demolitione capellæ de Hakintona ubi etiam omnia prædicta de eo plenius scribit:—

His previous history as monk and prior of Christ Church, Canterbury.

Interim vero ob reverentiam archiepiscopi ne videretur et ipse in hac parte succubuisse, ipso rege id procurante, vix semel nominandus sed ubique damnandus Rogerus Norreis, Dei et ecclesiæ Suæ hic et ubique inimicus manifestus, in Eveshamensem promovetur abbatem, conventu illius ecclesiæ quantum licuit reclamante, sed adversus æquitatem prævalente malitia, hic ille sicut promeruit de mercede iniquitatis agrum possedit. In hujusmodi autem introitu qualis sequetur exitus, Ipsum non latet Judicem Qui examinatur est meritorum, etc.³ Acts i. 18.

¹ "per cloacam;" Gervase of Cant.: Twysden's Decem Scriptores, col. 1519. "per cloacas;" Harl. 3763, f. 169 b. and Vesp. B. xv. fol. 18.

² *socium*] *sotium*, MS.

³ The passage commencing at the words "tantum duorum," and including this quotation from (a hitherto unknown work by) Alan of

A.D.
1191-1193.

S. John x.
1.

His immo-
rality.

His viola-
tion of
monastic
rules.

De hoc sui ipsius ingressu ipse abbas Rogerus sepe dicere consueverat quod dominus rex pro servitio suo dedit ei hanc abbatiam, ac si diceret, " Non per ostium sed aliunde ingressus sum in ovile ovium ;" et revera a nullo capitulo fuit postulatus, sicut canones fieri precipiunt. Iste abbas magnanimum se exhibebat et multis litteris abundare videbatur, facundus enim erat et eloquentia pollebat. Curialis etiam nimium extitit et dapilis, et gloriosus in mensa, cibis et potibus abundantius affluens, et quibus et quando volebat copiose et honorifice hæc largiebatur, non ut Christi militem, ut beatus Sebastianus, sed ut exordinationes suas sub abscisso chlamyde tegeret.¹ Erat enim vinolentus et luxuriosus super omnes monachos Anglicanos, quamvis se monachum non confiteretur, et simplicem fornicationem mortale peccatum esse non concederet, et per hoc mulieres seduceret, nisi incestui vel adulterio jungeretur, quamvis ipse nec his nec illis parceret, ut dicebatur. Et nos ex parte hæc vera esse cognoscimus, stylum tamen temperamus, Deo teste, propter ordinis reverentiam. Et quum talis esset post paucos annos postquam huc venerat, quibus satis moleste erga conventum se habebat, in tantam superbiam elatus est ut quasi pro multis litteris suis et dapilitate sua videretur insanire, et ecclesiam, capitulum, claustrum et refectorium, fere penitus cum cura animarum et observantia ordinis abiecit. Per multos enim annos ante depositionem suam septem vel amplius capitulum non tenuit, in refectorio non comedit, in claustro cum fratribus non sedit, ecclesiam raro introivit, et tam in ecclesiam quam claustrum capitulum cappatus venire consuevit, et camisiis et lintheaminibus, ut de cæteris exordinationibus circa vestimenta taceamus, palam utebatur. Monachos etiam tanto contemptui habere cepit.

Tewkesbury, is substituted in the MS. for a shorter passage which has been erased.

¹ " Sub chlamyde terreni imperii

" Christi militem agebat absconditum." Vita S. Sebastiani, sancti Ambrosii, inter Acta Sanctorum, vol. II. p. 265.

quod non propriis nominibus nec monachos, sed caniculos, vassallos et ribaldos nominare consueverat. Et si aliquando pro defectu ciborum murmurarent, quod sæpe non sine causa contingebat, eos prebendarios suos nominavit, et ideo quod placeret ei ipsis daret; et quasi ad proprii criminis excusationem omnes indifferenter monachos vocavit. Verum quamvis in tanto despectu haberemur, tamen hæc fuit in nostro pectore cura minor, sed super hoc magis dolebamus quod abbas noster, ut diximus, non tantum alienavit se a nobis, sed etiam victum et vestitum nobis subtraxit, et ea in abyssum suum convertit, et cameram et sacristariam et alias obedientias¹ in manu sua quantum ei placuit tenuit. Aliquando quibusdam falsis fratribus ad firmam tradidit, retinens aliquando sibi et approprians meliorem portionem obedientiarum et aliam tradens falsis fratribus. Aliquando etiam commutavit, nobis inconsultis, bonas portiones cum pejoribus, veluti Burthonam quæ fuit de camera cum Samburna quæ est de celeraria. Ita nos spoliavit aliquando camera quod per multa tempora multi fratres ob defectum froccorum, nec chorum nec capitulum sequi poterant, alii, quod pejus erat, ob defectum cucullarum et femoralium nec divina celebrare nec in conventum intrare poterant. Per multos etiam dies in solo pane et aqua viximus, et multis in pane duro et cervisia parum differente ab aqua sine pitancia fuimus. Ipse vero deliciis affluebat cum quibusdam fratribus, et tum per quartam partem anni, tum amplius, apud Baddebi, et iterum apud Bradeuuelle vel Burctun, in quibus maneriis nobilia et quasi regia ædificia construxerat, moram faciebat, et ventri et lateri vacabat omni tempore usque ad depositionem suam. Nos vero, teste Deo, apud Eouesham cupiebamur saturari de secundo pane quem famuli ejus comedebant, et non erat qui daret nobis.

A.D.
1191-1195.
Accustomed to call the monks, puppies, vassals, and ribalds.

Appropriates the abbey property.

Stints the brethren in clothes and food.

¹ *obedientias*] *obedicientias*, MS.

Prima querela monachorum contra abbatem archiepiscopo tunc legato et [de] assignatione reddituum ad pitanciariam.

A.D. 1195-1198. Tandem, inedia urgente, ad nos reversi, conquesti sumus super his domino Huberto Cantuariensi archiepiscopo tunc temporis totius Angliæ legato. Sed abbas ad callida argumenta conversus, muneribus promissis et datis et quibusdam fratribus corruptis, obediens nobis ad tempus restituitis, pacem sibi comparavit, et sic tunc a manu domini legati evasit, assignatis tamen pro bono pacis ex præcepto domini legati certis redditibus ad pitanciariam, quia prius vina et medones de celario et carnes de lardario abbatis statutis temporibus ad hoc accipere consuevimus, unde magnum murmur et magni defectus sæpe contingebant. Restituta etiam nobis tunc est ecclesia sancti Laurentii per dominum legatum, quam prius abbas dederat, nobis reclamantibus, cuidam clerico suo Gilberto, et sic per istas tribulationes in melius reparati sumus. Legatione autem finita post annum, abbas iterum monachos subpeditavit, et tam redditus pitanciariæ quam redditus operis et omnes redditus eorum fere sibi iterum appropriavit, et infinitam pecuniam sibi congregavit, maxime de iis que ad monachos pertinebant, per quam pecuniam monachos eum sæpe accusantes ab accusatione viriliter repulit et eos prout voluit sibi subjugavit. Multos enim magnates regni et maxime justiciarium per ciborum dapsilitatem et munerum largitionem, quæ temporibus necessitatis abundantissime effundebat, sibi amicos comparaverat. Monachi vere nihilominus semper insidiabantur ei et vitia ejus pro posse suo impugnabant. Ipse vero eos parvipendens et conatus eorum, ipsos persequabatur et odio habebat, et quosdam a domo postea ejecit. In quosdam vero in thalamo suo missos a conventu manus violentas injici fecit, in alios præcepit injici. Sed

Upon complaint to archbishop Hubert, as legate, matters are mended for a time.

But about a year after the abbot renews his oppression.

Geoffrey Fitz-Peter, chief justiciary, the abbot's friend;

tamen, Deo adiutore, semper manus ejus vivi effugi-
mus, quamvis dicatur quod quidam ob defectum neces-
sariorum perierunt.

A.D.
1198-1200.

*Secunda querela conventus archiepiscopo non tunc
legato, et commutatione Samburne pro Tetlestrop,
et turris constructione.*

Iterum miseria et inedia compulsi hæc ferre non
potentes domino Cantuariensi, ut suo speciali legato
quamvis jam non generali, in transmarinis agenti,
(unde abbas sæviendi assumpserat audaciam¹) scripse-
runt monachi suas afflictiones et abbatis tyrannidem
et exordinationes, qui postquam rediit valde commotus
venit Eueshamiam, et ibi de his quæ audierat dili-
gentem fecit inquisitionem. Sed abbas et tunc etiam
ad nota subsidia confugiens, fratribus corruptis sicut
prius per munera et amicos suos, obedientiis nobis re-
stitutis, pacem sibi comparavit.² Recepit tamen ea vice
pro bono pacis Samburne³ iterum, et dedit nobis
Thatlestrope ad cameram loco Burtune, et sic semper
tribulatio profuit. Sed adhuc parvo tempore pax du-
ravit; nam iterum, parvo post occupato archiepiscopo
pro causa de Lamei[the⁴], pejus quam unquam prius
nos flagellavit, et omnia nostra sibi appropriavit, et
facta sunt novissima nostra pejora prioribus; et sic sæpe
habuimus redditus ad nos pertinentes et sæpe eis spo-
liati eramus. Et quamvis tot adversa sustineremus
tamen per quendam magnanimum et magni consilii

Second
complaint
to the
archbishop,
A.D. 1198.

But in the
year 1199
or 1200
things
grow worse
than ever.

¹ *audaciam*] *audatiam*, MS. The archbishop sailed into Normandy 28 Sept. 1198. Gervase of Cant. in Twysden's *Decem Scriptores*, col. 1615.

² "Sed abbas ad callida argumenta
confugiens, muneribus promissis
et datis, et quibusdam fratribus

corruptis, obedientiis conventui ad
tempus restitutis, pacem sibi com-
paravit." Harl. 3763, f. 170.

³ "Samborne quæ prius, inconsulto
conventu, commutaverat pro Bor-
tone quæ fuit de camera." *Ibid.*

⁴ The three last letters are added
by a later hand.

A.D. c.
1200.

The tower
built by
Thomas de
Northwick,
a monk
famous for
his medical
skill.

virum et bonum monachum, magistrum videlicet Thomam de Northuic, qui per sapientiam suam et maxime physicam qua pollebat magnam gratiam totius patriæ sibi comparaverat, turrin ecclesiæ ereximus, convertentes redditus pitanciarie quædocunque¹ eos habuimus et omnia alia quæcunque nobis subtrahere potuimus in opus illud.

Hactenus de his: veniam autem nunc ad ea que pro libertate ecclesiæ passi sumus in labore et ærumna, in fame et siti, in frigore et nuditate, in itineribus sæpe, periculis fluminum, periculis latronum, periculis in civitate Romana, periculis in solitudine, periculis in mari, periculis in falsis fratribus, ut minus sapiens dico, plus omnibus passus sum ego. Deus et Pater Domini nostri Jesu Christi scit, Qui est benedictus in sæcula, quod non mentior.

2 Cor. xi.
31.

¹ *quædocunque*] *quæcunque*, MS.

PARTICULA SECUNDA.

Incipit particula secunda qualiter episcopus mandaverit se venturum causa visitationis, et [de] fatuo responso abbatis.

IN diebus illis erat dominus Malgerius episcopus A.D.1202.¹ Wigorniae, vir justus et timens Deum. Iste abbatis ex-ordinatibus condolens et nostrae miseriae compatiens, zelo bono ductus, indulgentiam a domino papa maxime propter correctionem status nostri, ut ipse saepe dicebat, impetravit, videlicet ut liceret sibi ecclesias diocesana lege sibi subjectas, appellatione remota, visitare. Et scripsit abbati sub hac forma: "Noveritis quod tali die veniemus ad vos, causa visitationis eadem die vobiscum moram facturi." Abbas vero visis literis post cibum in die Assumptionis beatæ Mariæ, juris civilis quam canonici ignarus, nullius communicato consilio, respondit, "Bene venerit," pro parvo reputans, ut erat dapsilis, quod episcopus cum eo hospitaretur, non capiens intellectum litterarum. Recedente itaque nuntio cum tali responso, facta est contentio inter discipulos abbatis quidnam sibi vellet tale mandatum, et quia juris peritus eram vocatus sum ego qui eram in claustris, quibusdam dicentibus quod episcopus venit videre abbatem ut amicus, aliis non, sed ut abbatem deponeret quia odio eum habebat. Ego vero dicebam quia si eum causa visitationis admitteret, ex vi verbi hujus "causa visitationis" et ratione prædictæ indulgentiæ quam apud Gloucestriam, ubi visitationem

Malgere, bishop of Worcester, claims the right of visiting the abbey.

Aug. 15.

The abbot misunderstands the bishop's letter.

Marleberge gives his opinion, and forbids the bishop's admission.

¹ This date is ascertained from the course of the narrative, and the dates of several papal documents in the year 1206.

A.D. 1202. inceperat, jam exhibuerat, quod episcopus potestatem habebat tam in capite quam in membris¹ errata usque ad depositionem et degradationem corrigere, et quod nihil libertatis amodo ecclesiæ nostræ relinqueretur si eum ut diocesana lege subjecti admitteremus; quare statim dissuasi, immo ex parte conventus prohibui, ne eum sub tali forma admitteret.

De controversia et dissensione conventus de admittendo vel non admittendo episcopo.

Discussion
in the
abbey.

Mane autem facto convenimus cum abbate nostro ut de admittendo episcopo vel non admittendo sufficientius tractaremus, et facta est inter nos magna dissensio et multi parietes facti sunt. Quibusdam enim fautoribus abbatis bene erat qui cum ipso in stercore suo quasi sus in volutabro computruerant; isti semper ita vivere vellent ut quotidie cum abbate suo splendide epularentur. Hi litem nolebant, scientes quia lites magnas expensas requirunt; alii autem valetudinarii, alii vero senes, alii hic nutriti quibus alia loca erant incognita, propter nimias litis expensas timentes majorem inedia, et etiam, si ita res urgeret, fratrum dispersionem, querebant ut pax fieret in diebus suis, qui, licet in aliis non faverent abbati, in hoc tamen casu communiter

Arguments
in favour
of submission
to the
bishop.

cum eo steterunt. Isti omnes cum abbate dicebant quia res de qua agebatur valde ardua erat et supra vires ecclesiæ et nostras, dicentes totam abbatiam etiam si monachi nihil ex ea perciperent tantis sumptibus non sufficere, non tacentes quod episcopus valde favorabilis erat, utpote vir sanctus et in scientiis profundi pætoris, ecclesiæ Romanæ cardinalis, et a domino papa speciali quadam dispensatione propter inagnas virtutes quibus pollebat in episcopum consecratus, et præ cæteris episcopis, ut dicebatur, dilectus, quod ex multis argumentis comprobabant, addentes quod multi abbates

¹ *membris*] *membris*. MS.

et monachi ante nos fuerunt qui nos scientia, mori-¹A.D. 1202.
 bus, sanctitate et sæculari prudentia præcellebant et
 nobis præfulgebant, et illi tam ardua non attentaverunt,
 et tamen pie et sancte et juste vixerunt in hoc sæculo,
 et divitiis et honoribus gavisi sunt. Nos vero prop-
 ter exordinationes nostras Deo et hominibus minus
 favorabiles, immo quasi contemptibiles habebamur et
 pauperes. Jus etiam nostrum valde exile et infirmum
 dicebant, maxime eo quod a ducentis vel trecentis annis
 retro episcopi Wigornenses omnes fuissent sollemniter
 cum processione sollemni ad divinorum celebrationem
 et procuracionem sufficientem in ecclesia nostra admissi,
 et abbates nostri supra memoriam hominum ab episco-
 pis Wigorniaë benedictionem acceperunt et eis profes-
 sionem fecerunt, et chrisma et oleum et ordines ab
 eisdem monachi susceperunt, et ideo præsumptuosum
 et superstitiosum videri tam longam consuetudinem
 et tantorum virorum sequi vestigia nolle, et tam
 sanctorum magnorum et prudentum prædecessorum
 nostrorum metas et vitæ fines velle transgredi, et
 etiam si quod jus ad proclamandum in libertatem
 haberemus, per tantum et tam longum abusum, immo
 contrarium usum, videatur penitus abolitum et abro-
 gatam. Objiciebant etiam nobis quod nos juvenes quæ-
 rebamus litem causa evagandi, scientes quia nos qui
 liti insisteremus semper bonis abundaremus sicut tanta
 causa exigebat, illi vero domi inedia perirent. Et illi
 qui hæc dicebant erant de senioribus populi, qui quasi
 videbantur regere ecclesiam nostram, et revera de filiis
 prudentioribus lucis hujus erant in generatione sua, et
 si aliqui illorum zelum bonum habebant tamen non
 secundum scientiam. Alii nec zelum habentes bonum,
 quærebant quæ sua erant non quæ Jesu Christi, sed
 favorem et pacem captantes multos fratres seduxerunt
 qui quum non essent ex nobis a nobis exierunt, et us-
 que ad diem sententiæ pro nobis latæ nobiscum amplius ^{1 St. John.}
 non ambulaverunt, et adhuc ex corde quidam nobiscum ^{ii. 19.}
 non ambulant quamvis nobiscum de libertate partici-

A.D. 1202. pentur et gaudeant.¹ Erant ibidem tunc et alii fratres habentes zelum Dei secundum scientiam, zelantes libertatem sicut legem Phinees, scientes quod libertas res est inestimabilis, qui propter ea quæ audiverant quasi

¹ At the foot of this page of the MS. is inserted in another, but nearly contemporaneous, hand the following letter from abbot Reginald, (whose contest with Simon, bishop of Worcester, respecting the privileges and exemptions of the abbey is noticed at p. 99.) to his famous kinsman Foliot. Its turgid and affected style is the common fault of its period, but it possesses one singular peculiarity in having a few lines written in rough rhyming verse, although arranged by the scribe in prose order:—

“ Domino medullitus dilecto,
 “ G[ilberto, sc. Foliot] abbati
 “ [Gloucestris; *inserted after-*
 “ *wards*], frater Reginaldus abbas
 “ Eveshamite, germen odoris Israel.
 “ Hebeteduni meæ imputo quod
 “ vobis parcius innotesco, licet et
 “ hebetudo per se citius innotescat.
 “ Lippus solis jubare delector, nec
 “ solis vitium est pravitas oculorum.
 “ Montem sole illustratum aspicio,
 “ sed æger procul solem campestris
 “ revisentem opperior. Quorsum
 “ hæc? Dum nostrum triste vivere
 “ deploro, gaudeo Tullium in hæc
 “ tempora reservatum, Tullium in-
 “ quam, qui urbem providentia re-
 “ servavit et peritia superbis ora
 “ reclusit. Vos ego Ciceronem,
 “ vos etiam rigidum Catonem, vos
 “ Augustum farriferum dixerim;
 “ Marcum severitate, Catonem
 “ æquitate, Augustum frugalitate.
 “ Quumque hæc virtutes trifarie
 “ sint morum vitore velut argento
 “ vermiculatae, gaudemus vos velut

“ optato sidere nubila nostra inter-
 “ polare. Huc veniant fessi, rogi-
 “ tent discrimini (*sic*) premi. Omni-
 “ hus ipse bonus alleviabis onus.
 “ Vita dabit meritum, fugiet fraus
 “ quæque peritum. Nec lædi pote-
 “ rit qui tibi fesus erit. Alterutræ
 “ litis compensis jurgia mitis.
 “ Quemvis causa gravet, pars tibi
 “ quæque favet. Quum igitur pre-
 “ tium de peritia habeatis ut recta
 “ dirigatis et prava corrigatis et in
 “ omnibus auctoritatem habeatis, me-
 “ minisse vos libeat avunculi vestri
 “ vos carne et spiritu pro omnibus
 “ diligentis, scilicet ne veritas causæ
 “ nostræ, tam antiquis et probabi-
 “ libus munimentis fulta, voluntario
 “ vel casuali judicio vacillet. Ju-
 “ vantes nos veritas juvabit, quia
 “ quicquid contra nos æmuli nostri
 “ emendicant superbiæ et fraudu-
 “ lentis est. Juvat nos annona
 “ possessio, antiqua regum et pro-
 “ cerum collatio, tum denique Ro-
 “ mana conscriptio. Romæ me
 “ nemo interpellavit, coram legato
 “ nullus appellavit, qui semper in
 “ palam veni. Quid me retro la-
 “ cessunt? Wigornia nos collibe-
 “ rales, nunquam servos, habuit; et
 “ que nunquam possederunt cur de
 “ possessore queruntur? Libuit
 “ cuilibet fidem dare; fecit quod
 “ voluit. Nescio conscientiam. Ego,
 “ in libertate ecclesiæ natus, debro
 “ liberam ancillam facere? Liber-
 “ tatem nostram sacramento, armis,
 “ manu, quavis ratione, turbamus.
 “ Ut a nostris accepi, (S. Joh. viii.
 “ 35), ‘nemini servivimus unquam.’

furore accensi, cum sanioris consilii fratribus, sicut A.D. 1202. quondam Mattathias cum filiis suis et amicis, firman-^{1 Macc.} tes facies suas steterunt ex adverso, opposcentes se mu-^{ii. 16.} rum pro domo Domini, eligentes mori in curia Romana^{Ezek.} ad quam reversio nostra et ecclesiæ nostræ est et erat, ^{xiii. 5.} quam subire plenam subjectionem et servitutem et libertatis ecclesiæ suæ perpetuam subversionem. Et ^{The replies.} dixerunt, " Quare detraxistis sermonibus veritatis? Ad ^{Job vi. 25.} " detrahendum verba componitis et nitimini subvertere " libertatem ecclesiæ vestræ. Non timeatis paupertatem vestram vel litis expensas, quia si maneria nostra impignorare voluerimus vel si pecuniam a Judæis sub usuris voluerimus vel in curia Romana a Romanis sub pœnis statutis, inveniemus qui usque ad mille marcas vel amplius quantum voluerimus accommodabunt nobis, sub testimonio sigilli capituli nostri, quia conventus quasi immortalis est. Et nos in longa tempora solvendam pecuniam accipiemus et non dispergemur. Episcopus autem non inveniet qui aliquod manerium ejus loco pignoris accipiat, nec qui pecuniam ei mutuo det nisi in modica summa, quia si episcopus moreretur statim pignus liberaretur, et nisi creditor probaret demonstrative quod in necessarios usus ecclesiæ pecunia esset expensa, successor debitum solvere non teneretur; quare nos in expensis magis possumus quam episcopus. Quod dicitis episcopum esse favorabilem tam apud Romanos quam alios, hoc non timeatis, quia causa sua ecclesiæ Romanæ odiosa est, veluti quæ contra eam est instituta, et causa nostra, quæ libertatis est, inter omnes causas magis favorabilis est, et maxime apud ecclesiam Romanam, cui volumus, sicut debemus, nullo medi-

" Vos nisi tæderet, me scribere
 " multa liberet. Sed tu multa brevi
 " percipis aure levi. Pectore sin-
 " cero sociari te mihi quæro: nam
 " quocunque voles vertere fata soles.
 " Linea sit stabilis consanguinitatis

" herilis. Jamque memento mei
 " conditione spei. Vale." A letter
 from Foliot to the archdeacon of
 Worcester in behalf of Evesham
 will be found in the preface.

A.D. 1202. " ante subjeci; que etiam diligit exemptiones.¹ Et
 " apud dominum Cantuariensem favorabiles sumus, cui
 " cura animarum nostrarum et correctio status hujus
 " ecclesie a domino papa specialiter sunt commissa.
 " Quod dicitis ante nos fuisse et majores et sanctiores
 " viros, verum est, et in hoc bene patet quod nunquam
 " illi pleno jure ut diocesano subjecti erant Wigor-
 " nensi episcopo. Si vero nos episcopum causa visita-
 " tionis admiserimus, quod antecessores nostri nunquam
 " fecerunt, nihil libertatis ecclesie isti remanebit. Si
 " exordinati sumus, ecce tribulatio, pena peccati et
 " exordinationis nostre; qua tribulatione correpti,
 " patienter sustineamus et emendemus in melius quod
 " negligenter peccavimus, et non rememorabuntur om-
 " nes iniquitates nostre nec coram Deo nec coram
 " hominibus. Quod autem dicitis predecessores nostros
 " admisisse episcopos solemniter, et abbates fecisse
 " eis professionem, et benedictionem et chrisma et
 " oleum et ordinationes ab eis recepisse, verum est,
 " et male factum est illud, et periculum imminet
 " nobis. Sed, benedictus Deus! semper cum pro-
 " testatione libertatis et cum reclamatione facta
 " sunt ista, quare preescriptionem non timemus, et de
 " jure nostro (per gratiam Dei conservantis nobis
 " privilegia nostra) certissimi sumus, nisi prescriptio
 " obsit, cujus interruptio facillime probatur. Et si
 " in judicio possessorio succubuerimus, que cura? quum
 " quasi certi simus quod in petitorio obtinebimus; et
 " quia ambigua sunt fata causarum, miser est qui
 " sponte se offert servituti dum stare potest in libertate,
 " maxime quum nil pejus possit ei contingere quam
 " ut servus efficiatur. Et absit a nobis quod bonis ec-
 " clesie in deliciis abutamur, et illa que libera creata
 " est ancilletur aeternaliter, quod nec etiam amodo locus
 " sit ei in libertatem proclamandi, et sic injuste pereat,
 " et non sit qui condoleat, quum satis abunde habeat

¹ exemptiones] exexemptiones, MS.

“ unde defendatur. Ergo state nobiscum si vultis, quia A.D. 1202.
 “ nos neque pro vita neque pro morte a libertate re-
 “ cedemus, nisi per sententiam domini papæ, quod nun-
 “ quam continget, quod dominus papa videlicet contra
 “ se ipsum et ecclesiam Romanam et tot privilegia
 “ Romanorum pontificum sententiam det. Nos vero
 “ parati sumus omne pondus litis in nos suscipere, et
 “ adire curiam Romanam, et stare ibi pro libertate,
 “ non ut evagemus ut vos dicitis, sed ut ibi moriamur
 “ si forte transierint dies nostri; et sicut fuerit volun-
 “ tas in cælo sic fiat.” Hæc nos sanioris consilii
 fratres cum fletu dicebamus. Abbas vero, constantiam
 nostram videns, considerabat omnia verba hæc, conferens
 in corde suo; et communicato consilio missi sumus tres
 monachi in crastino ad episcopum, qui libertatem et
 jus ecclesiæ nostræ protestaremur et quod nequaquam
 eum causa visitationis admitteremus, et pro jure ecclesiæ
 et contra omnia gravamina quæ propter hoc nobis con-
 tingere possent appellaremur; quod et factum est.
 Episcopus vero se nihilominus venturum et secundum
 indulgentiam domini papæ, appellatione remota, jure
 diocesano, corrigenda tam in capite quam in membris¹
 se correcturum asserebat.

Three brethren sent to the bishop to protest against his visitation, and to threaten an appeal to Rome.

*De dolo abbatis ut accepta securitate status sui epis-
 copum admitteret et nos ei dolo traderet.*

Quod quum abbati retulissemus ad callida argumenta
 et assueta præsidia se convertit, et per quosdam fami-
 liares suos sollicitavit episcopum si quo modo posset ad
 hoc inducere eum, ut accepta securitate status sui,
 videlicet quod in personam suam non animadverteret,
 eum admitteret. Hoc enim prius¹ fecerat cuidam
 episcopo Wigornensi, Johanni videlicet de Constantiis,
 quem ad capitulum admisit et statuta ejus et decreta
 scripta et lecta, reclamantibus fratribus, ibidem custo-

The abbot endeavours to make terms with the bishop for himself, but fails.

¹ *membris*] *menbris*, MS.

A. D. 1202. dienda suscepit, sed dedit ei sexaginta marcas et renuntiavit usui mitre, tunice, dalmaticæ et sandaliorum omnibus diebus vitæ illius episcopi ne in personam suam animadverteret. Sed iste episcopus nihil simoniace facere voluit, sed tamen distulit diem adventus sui in alium diem.

De fuga abbatis et repulsione episcopi.

The abbot
retires to
Bradwell.

Veniente igitur die abbas summo mane recessit Bradwellam, et relictis ovibus mercenarius fugit quia non pertinet ad eum de ovibus, quia non est ingressus per ostium in ovile ovium, sicut prius dictum est. Nos vero ut accephali magis de recessu abbatis quam de adventu episcopi consternati, timentes eam invenisse gratiam in oculis episcopi, videntes etiam quod pro anima nobis res erat, accinximus nos, et invocantes adiutorium Dei viriliter stetimus ex adverso; et summo mane, anticipantes horam canonicam, celebravimus capitulum nostrum multis ex causis, scilicet ut cum episcopo iterum non ingrederemur prætorium, et ut longo tractatu quid facto opus esset deliberarem.

Arrival of
the bishop,
Aug. 23,
1202

Veniente itaque episcopo, de communi consilio obscurata sunt ostia tam celle hospitum quam stabuli et coquinae, et omnia suppellectilia episcopi et equi et phalerae equorum posita sunt sub divo, quia non erat ejus locus in diversorio. Porta vero et ostia ecclesie, qua omnes Christiani ingrediuntur, aperta erant. Et ingrediens episcopus per claustum recepit se in ecclesiam, et facta oratione, quum sedisset juxta majus altare, vocati sunt abbas et conventus noster voce præconia, et aliis sedentibus in claustro, comparuimus coram eo duodecim ad hoc electi ut iudicem responsis aggredere. Et episcopus, demisso vultu et simpliciter ut erat vir sanctus, dixit, "Deo teste, compassus miseria vestra et desolationi hujus ecclesie, veni huc propter vos ut statim

He summons
the monks to a
chapter

“ vestrum et ecclesiæ vestræ in melius reformem. A.D. 1202.
 “ Igitur convenite omnes in capitulo, et audite man-
 “ datum domini papæ, et obedite mihi ut episcopo vestro
 “ sicut faciunt cæteri monachi vicini vestri, et bene erit
 “ vobis.” Et ego, in cujus ore posuerunt verba sua Marle-
 quia juris peritus eram, licet minor essem omnibus berge's
 fratribus meis, sic respondi: “ Domine episcope, de bona reply.
 “ voluntate vestra gratias agimus vobis, et bonum zelum
 “ vestrum retribuatur vobis Dominus. Verum quia ea
 “ quæ dicitis sine perpetua subversione libertatis¹
 “ ecclesiæ nostræ et detrimento honoris nostri et periculo
 “ animarum nostrarum, immo perpetua damnatione
 “ earum, facere non possumus, eligimus magis tempora-
 “ liter hic flagellari et temporalium sustinere defectum
 “ donec a domino papa per legatum suum visitemur,
 “ quam, a non nostro pastore correctionem momen-
 “ taneam accipientes, ecclesiam nostram quæ libera est
 “ ancillando, in perpetuam, a qua resurgere non possumus,
 “ retrudere servitutem.” Et intrante conventu ad
 horam tertiam, dixi episcopo, “ Surge velociter et recede
 “ hinc cito; et exi a nobis. Ecce enim conventus adest
 “ ad opus Dei.” Et episcopus, “ Num minæ?” Et ego,
 “ Utique; stulte enim venistis.” Et episcopus exiens ab
 ecclesia secessit² in capitulum cum abbatibus, prioribus
 et multis clericis, et iterum et secundo et tertio præ-
 conia voce vocati sumus. Et qualibet vice nos duodecim
 coram eo comparuimus, probris et conviciis invicem
 affecti et nos afficiendo, et comminantes episcopo ut
 recederet, semper prædicta repetendo et appellationem
 innovando.

*Qualiter episcopus excommunicaverit conventum
 excepto abbate.*

Tandem circa horam diei nonam, quum ingredi The bishop
 deberemus ad sumendum cibum (erat enim vigilia sancti first sus-
 pends all,

¹ *libertatis*] liberatis, MS.

| ² *secessit*] cecessit, MS.

A.D. 1202 Bartholomei) per priorem de Gloucestria et quendam
 except the abbot, for contumacy, and on the next day, Aug 24, excommunicates them.
 alios nuntiavit nobis quod nos et ecclesiam nostram a
 divinorum celebratione propter contumaciam suspendit,
 excepto abbate, et sic nec petita nec data benedictione
 a nobis recessit. Nos vero appellationi nostra innitentes
 solemniter quam prius, si fieri potuit, divina celebra-
 vimus, et statim post cibum duos monachos¹ suos qui
 hic propter combustionem ecclesie Wigornensis² mora-
 bantur, mandantes quod illos tantum ut sibi subjectos
 suspenderat et ideo eos a nobis emisimus, illi transmissi-
 mus. In crastino vero misit hic abbatem de Alincestre
 et quosdam clericos, quibus quum nusquam ad nos
 pateret ingressus sicut prævavimus, scientes ea que
 futura erant, illi accensis candelis et fixis in porta
 cœmiterii solemniter auctoritate episcopi nos excom-
 municaverunt, excepto abbate. Et hæc non fuit in
 nostro pectore cura minor quod abbas noster a nobis
 semper separabatur, sed maxima causa timoris ne cum
 episcopo collusisset, nec stetit per abbatem quin ita
 fieret. Nos vero nihilominus semper divina solemniter
 celebravimus.

*Qualiter abbas adit communicare magistro Thoma
 de Merlebergia monacho propter sententiam epi-
 scopi.*

Marlebergia is refused an interview by the abbot.
 Eadem die missus sum a conventu ut nuntiarem
 hæc domino abbati, quamvis a suis omnia ei prius
 nuntiarentur, et, quicquid abbas diceret, injunctum est
 mihi ut ad dominum Cantuariensem procederem et sen-
 tentie episcopi peterem infirmationem. Qui quum
 venissem Bradeuuelle ad abbatem, stans deforis et
 querens loqui ei, responsum est mihi ex parte abbatis
 quod recederem, et quod abbas non loqueretur mihi
 quia excommunicatus eram. Ego vero recessi apud

¹ monachos monachos, MS
² The burning of Worcester ca-
 thedral happened on April 17, 1202

Annales Wigorn. in Wharton's
 Anglia Sacra, vol. i., p. 479

Suellam, manerium de camera, et pernoctavi ibi, co- A.D. 1202.
gitans quia nox haberet consilium, et putans quod
abbas ebrius esset, sicut quotidie esse consuevit et
sæpe bis una die, vel quod tunc haberet ibi aliquam
de concubinis suis, propter quas sæpe nos consueverat
excludere a thalamis suis, quamvis concubinas suas nobis
videntibus in thalamis suis passim consueverit habere.
Summo itaque mane veni iterum Bradeuuellam, et non
patebat mihi ingressus, nec in melius mutatum est
consilium, sed idem responsum recepi quod prius; non-
dum enim spem amiserat quin episcopum adhuc aliquo
modo corrumperet et nos ei dolo traderet. Sed epi-
scopus filius veritatis iniquitati ejus non consensit.

*Qualiter archiepiscopus Hubertus ad monachos contra
episcopum sit conversus, et de potestate archiepi-
scopi in ecclesia Eveshamensi*¹.

Et ego recessi, et tertia die occurri domino Can- Aug. 27.
tuariensi in itinere per tria miliaria ultra Londonias, et He goes to
eo cum fletu et ejulatu magno ex parte fratrum sa- the arch-
lutato, tamen satis rhetorice ex ordine narraui ei omnia bishop, and
quæ facta erant, et instanter petii sententiæ episcopi meets him
relaxationem, adjiciens in fine, "Pater sancte, res vestra three miles
" magis agitur quam nostra, et causa vestra est pro qua from Lon-
" stamus. In privilegiis enim nostris continetur, quod don.
" cura animarum ecclesiæ nostræ a domino papa vobis
" commissa est, et si quid sinistrae partis inibi comper-
" tum fuerit oriri, potius auribus vestris deferatur quam
" per alicujus occultam sententiam locus sanctus depra-
" vetur injuste. Et vos anno præterito, si ad memo-
" riam reducit, hoc privilegio et jure nostro usi estis,
" et, episcopo præsentate et non contradicente, quæ erant
" corrigenda in domo nostra et nobis omnibus præsentibus
" bus et in cryptis nostris tam in capite, quam in mem-

¹ *Eveshamensi.*] Eveshaensi, MS.

A.D. 122. "bris correxistis, et sic in possessione juris vestri
 " et nostri constituti estis. Ergo, domine, defendite
 " partes vestras et oves vestras." Et archiepiscopus,
 " Bene meminimus omnium horum, et volumus quod
 " omnibus palam dicatis sed dissimuletis, quia per bea-
 " tum Julianum nec jus nostrum nec possessionem
 " quandiu vixerimus, Deo dante, amittimus." Igitur
 tam in divinis officiis quam in mensa junxit me lateri
 suo per tres dies, et quum accepissem cibum cum eo
 confortatus sum. Tertia vero die obviavit nobis apud
 Haveringedune magister Johannes de Cerneia, clericus
 episcopi Wigornensis, vir in jure canonico valde pro-
 fundi pectoris, et narravit domino Cantuariensi modo
 suo ea que facta fuerant, petens confirmationem sen-
 tentie episcopi instanter, et ego in multis contradicens
 ei petii constantissime infirmationem ejusdem. Et ar-
 chiepiscopus, " Magister Johannes, quoniam ita sunt ut
 " dicitis, quaedam non. Sed bene scimus quod epi-
 " scopus vester non de consilio vestro ut credimus, sed
 " potius magistri Willelmi de Verdun talem preci-
 " pitavit sententiam, non deferens appellationi, in tan-
 " tum conventum, nobis inconsultis." Et revera de
 consilio Willelmi fuit, sicut prius archiepiscopo sug-
 gesseram. " Ite," inquit archiepiscopus, " et quinta
 " die post hanc compareatis coram nobis apud Wigor-
 " niam, et ibi quod justum fuerit statuemus." Et
 accepta benedictione recessimus. Et quum venissemus
 domum nuntiavi fratribus que facta fuerant, qui, ga-
 visi gaudio magno, cantabant et flebant.

Aug. 29.
 John de
 Cerney
 comes to
 the arch-
 bishop
 from the
 bishop of
 Worcester.

The arch-
 bishop ap-
 points an
 enquiry at
 Worcester.

*De acceptione itineris abbatis ad curiam Romanam
 et revocatione ejusdem, et parte reformata inter
 eum et conventum.*

Abbas vero noster recesserat¹ apud Baldebi, et pra-
 paravit se ad iter ut Romam iret, jam enim plene spem

¹ recesserat] recesserat. MS

amiserat de corrumpendo episcopo. Veniente igitur die A.D. 1202. comparuimus coram archiepiscopo, episcopo cum advocatis suis et multis allegationibus petente¹ sententiæ suæ confirmationem, et similiter nobis petentibus e contrario infirmationem; et non profecimus, sed datus est nobis alius dies apud Lincolniam. Veniens autem domum, ex præcepto fratrum secutus sum abbatem nostrum ut eum ab errore viæ suæ revocarem. Jam enim iter arripuerat et habitum mutaverat, ut quibusdam fratribus nuntiaverat; non enim conventui hæc mandaverat. Ego vero procedens inveni eum apud Neweburi versus mare in habitu sæculari; et, narrans ei quæ facta fuerant, et qualiter dominus archiepiscopus Cantuariensis communicavit nobis, consolans etiam eum per verba archiepiscopi quæ dixerat mihi, et qualiter spem concepimus de infirmanda sententia episcopi, promisi etiam ei in verbo Domini quod si episcopus obtineret contra nos in possessorio iudicio, quod maxime timebamus, (qui timor postea evenit nobis,) quod nos nunquam coram episcopo aliquid quod faceret ad ejus depositionem ei objiceremus, sed fideliter cum eo contra episcopum pro statu personæ suæ staremus, si reverteretur et staret nobiscum in causa ecclesiæ. Quam promissionem meam fratres mei, quum postea Romæ essem, tempore restitutionis episcopi viriliter compleverunt, stantes cum eo usque ad habitus sui dejectionem, quum episcopus circa personam suam vellet facere inquisitionem et fratres ei nihil dicere vellent, episcopo sub pœna excommunicationis præcipiente. Ille vero tali accepta securitate reversus est Eveshamiam, et facti sunt amici eadem die abbas et conventus, quia autea erant inimici ad invicem.

Sept. 3.
The cause
is heard at
Worcester,
but ad-
journd to
Lincoln.

Reconcili-
ation of the
abbot and
monks, to
make com-
mon cause
against the
bishop.
(St. Luke
xxiii. 12.)

De auxilio conventus ad litis expensas.

Tunc etiam provisum est quod omnia ea quæ prius nobis invitis abstulerat, videlicet redditus pitantiariæ

How funds
are raised
for the suit.

¹ petente] petende, MS.

A.D. 1202. qui pertinebant ad potum, salvis paucis nobis caritatibus vini, et fabricæ ecclesiæ, et duo pulmenta scilicet frumenti et fabæ, et wastelli et caritates de cellario exceptis quibusdam certis diebus, et coopertoria, cederent in usus suos, ad sustentationem litis quamdiu lis duraret, et quamvis prius hospitalitas apud nos deperiisset et, reserante abbate tam hospitibus quam servientibus abbatibus pro voluntate sua liberationes, multi fame periissent, tamen modo concessimus quod hæc omnia cederent in usus abbatis ad litem, et nos nunquam super his quamdiu de voluntate nostra subtraherentur eum accusaremus. Nos vero, sicut prius nolentes ita modo volentes, per multos annos postea nudis et puris oleribus pro pulmento usi sumus, et eleemosynarius pascebat, servientes nostros; et facta est tranquillitas in mari nostro.

Qualiter archiepiscopus nos pro non excommunicatis habuerit, sententiam episcopi nec confirmando nec infirmando.

Igitur pace inter nos sic reformata, abbas noster quasi tyro ut erat magnanimus viriliter preparavit se ad litem apud Lyncolniam ubi honorifice ab archiepiscopo susceptus est et confortatus, et ibi pondus litis versum est super me, in tantum quod propter elegantes allegationes meas abbas meus, ut ipse sepe fatebatur, in specialem dilectionem recepit me; ipse enim jam audiverat ex ore meo. Sed aliud erat in ore suo, aliud in corde. (Hæc et alia de meipso, Deo teste, ideo vobis dico ut memoriam mei in orationibus vestris habeatis qui de hac libertate gavisuri estis, quia plus omnibus pro ea laboravi.) Sed nec tunc apud Lyncolniam ad plenum profecimus, licet ibi certitudinem de non confirmanda sententia episcopi conceperimus et de adiutorio archiepiscopi, sed datus est nobis alius dies apud Londonias in crastino sancti

St. Luke
xxii. 71.

Lucæ Evangelistæ. Et illuc processimus copiose muniti¹ advocatis, episcopus vero constipatus non solum advocatis, sed etiam fere omnibus episcopis hujus provinciæ, et præcipue astantibus ei Eliensi, tantæ auctoritatis viro, et Herefordensi. Tandem post multas et varias allegationes utrimque propositas, archiepiscopus taliter exorsus est: "Sententiam episcopi licet post appellationem latam nec confirmabimus nec infirmabimus, ideo præcipue quia causa pro qua lata est commissa est iudicibus delegatis a domino papa. Et tu, domine abbas, sequere literas tuas et iudices tuos." Et recessimus gaudentes, et prosecuti sumus causam nostram coram iudicibus nostris. Jam pridem enim, me procurante omnibus viribus meis ut quæstio status moveretur inter nos et episcopum et crebro me prædicante quod in brevi moveretur, perquisivimus literas domini papæ videlicet quod episcopus contra privilegia Romanorum pontificum nobis injuriosus existeret, et per has literas fecimus vocari episcopum in prima die litis nostræ ante archiepiscopum apud Wigorniam.

A.D.
1202-3.

The hearing of the case continued at London, 19 Oct.

The archbishop leaves the appeal to be prosecuted before the papal delegates, and neither confirms nor annuls the bishop's sentence.

De primo itinere episcopi et nostro Romam pro hac causa.

Erant autem iudices nostri de Malbesburia, Abben- donia et de Eignesham abbates, coram quibus quum episcopus aliquotiens comparuisset, tandem ab eis ut sibi suspectis appellavit, et in propria persona appellationem est prosecutus. Nos vero misimus contra eum quendam monachum Ermefredum nomine, virum discretum, bene literatum et optimum notarium, qui in curia Romana diem clausit extremum, et quendam cursorem collateralem abbatis qui literarum nostrarum portitor fuit, qui similiter postea rediens a curia labore

The bishop appeals from the delegates to Rome. [Decr. Grat. pars ii. causa ii. qu. vi. cap. 16.]

¹ muniti] minuti, MS.

A.D. 1203. consumptus obiit. Hic enim mos semper erat noster quod nos mittebamus unum quasi ex latere nostro et abbas alium quasi ex latere suo, non enim unquam credebamus nos nobis ad invicem. Judicibus vero nostris non deferentibus appellationi, datis magnis judiciis et diffusis dilationibus episcopo, causam quasi lento pede prosecuti sumus, expectantes quidnam episcopus impetraret.

De iterata depressione conventus ab abbate et dilapidatione immobilium.

The monks find no change in the abbot for the better.

Abbas autem noster quasi canis ad vomitum convertens, ut semper consueverat deprimi in adversis et elevari in prosperis, videns quia in longa tempora restitutio episcopi, siquando tamen futura erat, dilata fuit, confusus etiam de eo quod nos vix vel nunquam durante lite inter nos et episcopum contra eum actionem institueremus, quasi securus factus, non iis quæ nos ei concesseramus ad litem sustinendam contentus, cepit in nos durius grassari quasi expectans ut adhuc Jordanus efflueret in os ejus. Et sacristariam, thalamum et omnes obedientias nostras amplius et durius quam unquam prius sibi appropriavit, et nos fame, frigore et inedia durius quam prædiximus affecit. Nec hoc ei ad cumulum damnationis suæ suffecit, sed quasi sciens quæ super eum ventura erant, antequam deponeretur, ut ipse sæpe dicebat, quod talem redderet abbatiam quod nunquam aliquis post eum ea gauderet, cepit possessiones ecclesiæ dilapidare, consanguineos suos ditare, dans nepoti suo Rogero assarta de Ambresleia ad valentiam centum solidorum annuorum et amplius, et colludendo cum adversariis nostris, possessiones ecclesiæ pro pecunia in curia domini regis eis concedens, veluti Waltero le Poer in eadem villa de Ambresleia terram quæ fuit Hardingi, caducum ecclesiæ, ad congregandam sibi mammonam iniquitatis; et aliis multas alias, scilicet sex virgatas in Tatelestrop, et

duas in Neuham scilicet Johanni et Hugoni, et ut A.D. 1203. quasi tales, deposita villicatione, reciperent eum in St. Luke domos suas. xvi. 4.

De diligentia conventus et tribulatione eorum circa revocationem alienatorum.

Sed nos non ferentes tantam iniquitatem licet circumdedissent nos undique angustiae, quoddam assartum quod dederat senescallo nostro ad tuitionem aliorum, quod ipse seminaverat, non veriti sumus metere, pro quo facto et regis iram contra nos excitavimus et indignationem archiepiscopi incurrimus. Quantum tunc abbas noster sublevatus et elatus fuerit supersedeo dicere quia non possem edicere. Itaque missus sum ego et tunc ut animos regis et archiepiscopi quocunque modo mitigarem et nos in facto isto excusarem. Et veniens ad curiam regis non potui loqui ei, sed minas et opprobria ibi recepi. Veniens ad archiepiscopum prius ab eo convicia et asperas increpationes sustinui. Tandem post multas excusationes ita conclusi: "Pater
 " sancte, nostis quia periculosa est desperatio. Obser-
 " vatio ordinis periit apud nos, quia nos fame et inedia
 " perimus. Possessiones ecclesiae nostrae dilapidantur,
 " aedificia nostra diruuntur. Nihil ergo superest, nisi
 " ut nos a loco discedamus. Sed quia turpe est mo-
 " nacho furtim recedere, et inhonestum sine causae cog-
 " nitione habitum relinquere, ex certa scientia haec feci-
 " mus scientes quia contra jura regni fecimus, quamvis
 " de jure civili recte fecerimus, quia quicquid plantatur,
 " seritur vel inaedificatur omne solo cedit, radices si
 " tamen egit; et solum nostrum esse constat, nec sine
 " consensu nostro potest alienari; ergo recte messi-
 " sumus quod ille seminaverat in solo nostro. Quum
 " igitur domino regi conquesti fuerimus et ibi auxilium
 " non invenerimus, et quum pluries vocaverimus vos
 " literarum et viva voce ut perpetuum legatum nobis
 " a domino papa datum, et nolletis venire, communi-

The monks incur the anger of the king and archbishop by illegally reaping land which the abbot had farmed out.

A.D. 1202. cato consilio tale quid fecimus, et nisi modo veneritis
 " peiora faciemus propter que oportebit vos venire et
 " tam in capite quam in membris corrigenda corrigere.
 Marleberg: " Sin autem, ut requiratur sanguis noster de manibus
 threatens " vestris, non in occulto sed palam relinquemus habi-
 the arch- " tus nostros ad pedes vestros, ut ante tribunal Domini
 bishop that " nostri Jesu Christi reddatis rationem pro animabus
 unless he " nostris, quamvis coram domino papa sitis inexcom-
 interies " biles nisi corrigenda apud nos correxeritis, sicut in
 on the r- " privilegiis nostris continetur, ad quem nos contra
 behalf, the " vos et abbatem nostrum appellavimus, nisi ad nos
 monks will " veneritis, et sic poteritis amittere curam habe-
 remouere " tis de nobis." Et quum audisset hunc sermonem
 their habit " motus est archiepiscopus. Immo et magistri mei in
 " scholis, clerici archiepiscopi, videlicet J. de Tinemue
 " et S. de Suelle et Honorius, exclamaverunt, dicentes
 " quia recte locutus sum, murmurantes contra archiepi-
 " scopum propter verbum quod subjeci, " Domine pater,
 " consulite fame vestre quia abbas noster aperto ore
 " clamat quotidie se non timere quamdiu vos et justi-
 " cius vixeritis, exprimens causam vos diffamando,
 " quod videlicet vobis tantum servierit quod securus
 " sit de vobis." Et archiepiscopus, " Ut sciat mundus
 " quia manus mee munde sunt in hac parte, non
 " erit hoc proverbium amodo in Israel. Per beatum
 " Julianum nos veniemus, et ita corrigenda corrigemus
 " quod secundo opus non erit." Et factum dictum com-
 " pensasset, nisi morte preoccupatus fuisset.¹

*Qualiter Thomas Cantuarus captus fuerit ab abbate et
 liberatus per archiepiscopum et clericos ejus.*

Igitur de consilio archiepiscopi secessi² Wigorniam
 ut possessionem nostram de Assarto contra abbatem et
 senescallum defenderem, qui illuc convenerant in manu

¹ His death, however, did not happen until two years afterwards,
 13 July, 1205.

² secessi] ecessi, MS.

forti ut possessionem assarti recuperarent et factum A.D. 1203. abbatis salvarent. Ad hoc enim semper nitebatur abbas, ut de ecclesiis et possessionibus ecclesiæ sine consilio nostro pro voluntate sua posset disponere. Et quum audisset abbas quæ feceram excommunicavit me, et quum cognovisset quod essem Wigorniaë gavisus est, et observavit portas civitatis ut me comprehenderet. Sed ego non veneram ut fugerem sed ut ex adverso starem, et quum stetissem coram justiciariis, et abbas ex adverso cum senescallo objiciens mihi quod eram excommunicatus, orta est dissensio inter justiciarios utrum deberem admitti contra abbatem, et nobis recedentibus ut super hoc interlocutionem reciperemus, data est interlocutio contra me, videlicet, me non habere personam standi in iudicio quia excommunicatus eram. Et tunc comprehendit me abbas meus ut mitteret me in carcerem apud Ambresleiam, et occideret me ut credebam. Idem enim fecerat monachis Cantuariensibus et cuidam homini nostro Augustino de Salford quem duris cruciatibus occidit, et ideo magis timui, cognoscens ejus tyrannidem. Et quum iter agerem cum iis qui ducebant me, ecce subito apparuerunt mihi tres prædicti viri magistri mei in via qua ambulabam, et statim circumdederunt me et liberaverunt me de manibus eorum, denunciantes eos excommunicatos. Quorum tres morte subita perierunt, videlicet, Simon frater senescalli, qui occisus est a latronibus extra Wigorniam; Matthæus Dolfinus, cognatus abbatis, qui propriæ sagittæ incumbens obiter mortuus est: David Pugio, a Willielmo de Arderne pede percussus in pectore ab equo cecidit, et membris confractis mortuus est. Quartus vero Ricardus de Kent, camerarius abbatis, rogante abbate quum essemus in curia Romana ut injuriam ei remitterem ad petitionem meam a pœnitentiario domini papæ absolutus est. Hæc ideo scripsi ut timeant subditi obedire dominis in atrocioribus contra canones sicut illi fecerunt. Ductus itaque sum a prædictis magistris meis ad dominum Cantuariensem qui et ipse venit

Marle-
berge,
having
been ex-
commu-
nicated by
the abbot,
is seized
by him at
Worcester,
but rescued
when on
his way to
prison.

[Decr.
Grat., ut
supra,
cap. 2.]

A.D. 1203. Wigorniam eadem die. Qui quum collocasset me a latere ejus dum sumeremus cibum, venerunt ex parte abbatis clerici ejus, magistri Robertus de Uulfeia et Germanus, offerentes ei palefridum et cuppam argenteam cum literis abbatis in quibus petebat quod redderet me excommunicatum suum secundum regulam beati Benedicti puniendum et tractandum. Et ego: "Pater sancte, ante sententiam appellavi, et in prosecutione appellationis meæ sum, et ideo nulla est sententia abbatis. Quum igitur vestrum sit tueri appellantes, etsi oportuerit me mori vobiscum, non recedam a vobis." Et archiepiscopus nuntiis: "Ite cum exeniis vestris ad abbatem ut servet ea usque dum mittamus pro eis, quia nos in brevi veniemus Eveshamiam, et secundum posse nostrum pacem inter abbatem et conventum et monachum¹ istum, Deo donante, reformabimus." Hæc omnia dicebat, ut erat vir summæ prudentiæ, ne abbatem terreret et ut sine appellatione iudicium ejus subiret. In crastino vero missi sunt ad me priores Johannes et Petrus cum clericis predictis ex parte abbatis et conventus ut venirem domum quia paratus erat pacem pro voluntate conventus reformare, quod quum nunciasset archiepiscopo, submurmurans dixit quod ad colludendum recessi, et ego, quod non; tandem dixit, "Vade, et per beatum Julianum si ab accusatione quam instituisti coram nobis recesseris animadvertemus in te durius quam in abbatem si victus fueris." Et accepta benedictione recessi cum prioribus meis, et veniens domum multos falsos fratres inveni quærentes occasionem adversum me, qui dixerunt me nuntiasse domino Cantuariensi exordinationes domus nostræ. Et verum fuit, quia aliter non potui expedire negotium, quia scriptum est, "Justus in principio accusator sui est." Ego vero rem tacitus considerabam cum quibusdam fratribus fidelibus quibus verba archiepiscopi revelavi, et reformationem pacis impedivi.

Prov.
xviii. 17

¹ *monachum*; *monacum*, MS.

De exilio quatuor monachorum pro assarto et de compromissione in archiepiscopum et coarbitros suos, et de prima scriptura consuetudinum et reddituum conventus.

Quarta autem die venit ad nos archiepiscopus et ingressus capitulum blande leniterque locutus est abbati, nobis vero durius, objurgans nos et increpans tam pro assarto quam pro aliis exordinationibus nostris. Tandem proposuit ea quæ ego dixeram ei, requirens an vera essent, et paucis respondentibus quia sic, abbate vero quod non, et multa contra conventum proponente, archiepiscopus lite sic contestata excommunicavit omnes qui falsa ei dicerent de statu domus, tam de capite quam de membris, vel vera celarent. Et facta singulari inquisitione tam per se quam per clericos suos et viros religiosos, tandem, communicato consilio, ita exorsus est archiepiscopus: “ Quamvis
 “ solus possem corrigere quæ corrigenda sunt, tamen
 “ quia debemus omnia facere cum consilio, consulimus
 “ si vultis quod abbas eligat unum bonum virum et
 “ conventus alterum, in quos simul et in nos compromittatis quod appellatione remota arbitrio nostro
 “ stabitis, quicquid circa statum ecclesiæ hujus vel
 “ personarum vestrarum arbitrando dictaverimus, vel
 “ modo statim judicium recipiatis.” Ego vero sciens quod abbas a sententia archiepiscopi posset appellare, consului conventui ut arbitros eligeremus. Abbas vero de facili consensit, timens sibi, et sciens quia reis et fugientibus prosunt dilationes et quod nox habet consilium; hic enim semper mos ejus fuit quod omnia negotia in diem futurum prorogavit. Et abbas elegit Clementem abbatem de Certesia, nos vero Eustachium episcopum Eliensem, et firmata est hæc compromissio per juramentum utrarumque partium in Verbo Domini et per cartam sigillo¹ abbatis et conventus munitam.

A.D. 1203.
 The archbishop arrives at Evesham, and the questions between the monks and abbot are referred to arbitrators.

¹ sigillo] sigilli, MS.

A.D.
1203-4.

Four monks, including Marleberge, are banished from the abbey for a short time, in the matter of their steward's land.

Conditionem etiam nostram quantum causa nostra permisit correxit tunc archiepiscopus et abbatem coarctavit. Et tunc primo consuetudines nostras scribi iussit, sed non confirmavit. Sed ut domino regi satisfaceret qui motus erat pro assarto, quatuor ex fratribus relegavit, quorum ego unus eram, sed post quindecim dies ut causam nostram contra episcopum agerem revocatus sum. Quamvis hoc bellum quasi intestinum cum abbate nostro haberemus, nihilominus tamen causam contra episcopum egimus et defendimus tam viriliter et diligenter, sicut rei exitus comprobavit, quod ipse archiepiscopus et alii terre magnates admirati sunt, dicentes quod nunquam tales monachos¹ viderunt.

Qualiter causam libertatis coram iudicibus communibus egerimus.

Papal commissioners appointed to examine in England the cause between the bishop and abbey, give sentence on the present facts of the case, and refer the questions of right to Rome.

Episcopus enim jam pridem redierat a curia, et literas de consensu² nunciorum nostrorum prædictorum impetratas apportaverat directas episcopo et priori de Coventre et archidiacono Norhamptoniæ, in quibus continebatur quod ipsi causam super exemptione ac subiectione tam monasterii quam ecclesiarum vallis audirent, et in iudicio possessorio sententiarent, super proprietate vero causam diligentissime examinatum ad dominum papam definiendam transmitterent, certum partibus terminum præfigentes, quo cum ipsis instrumentis authenticis (quod valde periculosum fuit nobis) et attestacionibus domino papæ se presentarent, sententiam recepturæ. In cuius cause actione summa cautela fuit hæc, quam nemo novit præter me solum usque ad publicationem attestacionum. Quum enim dominus papa distinxisset, ut audistis, quod iudices in possessorio cognoscerent et sententiarent, in petitorio vero tantum cognoscerent et non sententiarent, adver-

¹ *monachos*] *monacos*, MS.

| ² *consensus*] *concensus*, MS.

sarii nostri a Domino infatuati nobiscum sine distinctione simul et semel in utroque iudicio litem contestati sunt, gaudentes propter litis contestationem et cupientes quocunque modo, ut moris est actorum, pervenire ad eam. Quare indifferenter testes et mixtim tam super proprietate quam possessione admissi sunt, et sic, Deo disponente, causa proprietatis cum causa possessionis citissime sine omni dilatione et difficultate examinata est. Hæc ideo vobis dixerim quia si adversarius noster usus fuisset consilio legis, prius egisset causam possessionis, et nactus possessionem compulisset nos ad onera probationum in causa proprietatis, et sic in longa tempora deferretur examinatio causæ proprietatis, et episcopus diutius, immo forte usque in hodiernum diem, gavisus esset possessione, sicut nos gaudemus de possessione jurisdictionis vallis, prædictæ legis usi consilio. Igitur quum ventum esset ad publicationem attestatorum, tunc primo recordati sunt adversarii nostri quod stulte egerint, et quærentes quod iudices publicarent tantum attestaciones de possessione, illas vero de proprietate tegerent, nobis reclamantibus ne hoc fieret, immo omnibus publicatis simul utraque lis marte suo discerneretur,¹ allegantibus etiam nobis hæc fieri non posse, quia ita commixtæ erant attestaciones quod nequaquam sine præiudicio et discrimine partis nostræ quin aliquæ publicandæ tegerentur et tegendæ publicarentur poterant separari;—quasi impossibilitate separandi constrieti, omnes publicaverunt; et sic utraque causa simul examinata est, et adjudicata est episcopo restitutio plenæ jurisdictionis in nos et monasterium nostrum. Nobis vero possessio plenæ jurisdictionis vallis totius reservata est, et absoluti sumus ab impetitione episcopi in possessorio iudicio de jurisdictione ecclesiarum vallis; et missus est episcopus in plenam

A.D.
1204-5.

The present jurisdiction of the abbey adjudged to the bishop, and that of the Valley to the abbey, 2nd Sunday after Easter, 24 Apr., 1205; two years from the commencement of the suit.

¹ *discerneretur*] This word, omitted at first in the text and inserted in the margin, is doubtful.

A.D. 1205. possessionem jurisdictionis quoad monasterium et monachos, anno secundo ex quo lis inciperat, dominica qua cantatur Misericordia Domini. Et causa instructa cum attestationibus tradita est utrique parti; et nobis privilegia, episcopo vero eorum transcripta signata, tradita sunt, deferenda ad dominum papam statuto termino, in octavis videlicet sancti Martini proximo sequente, quo cum his omnibus coram domino papa compararemus sententiam recepturi.

Littere domini pape per quas causa ista actitata fuit et sententia in possessorio judicio pro episcopo lata.

Hic literas domini pape per quas hęc causa actitata est, necnon et sententiam in possessorio judicio de monasterio nostro contra nos latam et gravem satisfactionem nostram, simul et in eodem judicio de ecclesia vallis pro nobis sententiam latam, cum ipsa relatione ad dominum papam facta, huic operi interserenda dignum duxi.

Decree of the commissioners. [^oRichard Kentensis, archd. of Northampt. A.D. 1200. Hardy's Le Neve, vol. ii. p. 55.] The commission of Innocent III., 22 May, 1203.

Omnibus sanctę matris ecclesię filijs tam presentibus quam futuris, Gualfridus de Muschamp Dei gratia episcopus et J. orbertus prior Coventrensis et R. archidiaconus de Northampton, ^o aeternam in Domino salutem. Litteras domini pape Innocenti tertii in hæc verba suscepimus -

Innocentius episcopus, servus servorum Dei, venerabili fratri episcopo et dilectis filiis priori Coventrensi et archidiacono de Northamptona Lancolnensis dioceseos, salutem et apostolicam benedictionem. Constitutis in presentia nostra venerabili fratre nostro Wigornensi episcopo et dilectis filiis Erneste et R. nuntis abbatis et monachorum Eveshamensium, quum super subjectione ac exemptione ipsius monasterii vellent adinvicem litigare, dilectum filium, Benedictum, tunc sanctę Susannę presbyterum cardinalem eis concessimus auditorem. In cujus presentia proposuit episcopus memoratus quod quum abbas et monachi de Evesham hactenus ecclesię Wigornensi diocesana extiterint lege subjecti, et predicti loci abbates ab episcopo Wigornensi benedictionis munus suscipere, sibi que per libellum professionis canonicam obedientiam obi-

‘ bere, ad synodum Wigorniā vocati accedere, consueverunt, A.D. 1204.
‘ et ipsos episcopos ad eorum monasterium accedentes cum
‘ processione recipere, ac in multis aliis ipsis quasi devoti filii
‘ obedire, et omnia spiritualia ab ecclesia Wigorniā percipere,
‘ nunc in spiritu contumaci debitam eidem episcopo reveren-
‘ tiam et obedientiam subtrahere moliuntur. Quum enim nu-
‘ per idem episcopus una cum dilectis filiis abbate Winchel-
‘ cumbiā, priore Glocestriā, clericis pluribus et jurisperitis,
‘ certo die præfixo et ab eis recepto ad eorum monasterium causa
‘ visitationis accederet, ipsum recipere noluerunt, sed contu-
‘ maciter resistentes eidem, neque jure uti communi nec speciale
‘ privilegium per quod essent exempti ostendere voluerunt,
‘ sed nec etiam indulgentiam eidem episcopo a nobis conces-
‘ sam, cujus auctoritate de intrinseca et extrinseca religiosarum
‘ domorum administratione quæ ipsi diocæsana sunt lege sub-
‘ jectæ, appellatione remota, potest cognoscere, curaverunt au-
‘ dire, multotiens requisiti. Episcopus vero, communicato præ-
‘ dictorum virorum et jurisperitorum consilio, tam manifestam
‘ ipsorum contumaciam et inobedientiam canonica pœna per-
‘ cellens, ipsos et eorum monasterium et capellas pertinentes
‘ ad ipsos a divinorum celebratione suspendit. Sed ipsi,
‘ contumaciæ contumaciam adjungentes, illam sententiam con-
‘ tempserunt et officium exequi minime formidarunt, Wigor-
‘ nensem ecclesiam ac episcopum memoratum jurisdictione
‘ atque obedientia in eos hactenus habita et obtenta pacifice,
‘ prætermisso juris ordine, spoliantes. Præterea in ecclesiis
‘ et capellis vallis Eveshamiā quum vacant, personas et vica-
‘ rios instituere, causas matrimoniales et sacrilegii tractare,
‘ licet nullum super his privilegium habeant vel ostendant,
‘ præsumunt et injungere pœnitentias publicas et solemnes.
‘ Nuntii vero præfati abbatis et monachorum ex adverso pro-
‘ ponere curaverunt, quod, quum monasterium de Evesham ad
‘ Romanam ecclesiam nullo pertineat mediante, sicut in privi-
‘ legio felicitis memoriā Constantini papæ tertii et aliorum
‘ prædecessorum nostrorum noscitur contineri, prædictus epi-
‘ scopus, contra libertatem ab apostolica sede obtentam et jam
‘ per quingentos annos in pace possessam, præsumit contra
‘ justitiam molestare, illud cum omnibus ad idem in diocesi
‘ sua pertinentibus, post appellationem ad nos legitime inter-
‘ positam et coram officialibus venerabilis fratris nostri Can-
‘ tuariensis archiepiscopi et ipso episcopo sæpius innovatam,
‘ ecclesiastico interdicto et excommunicationi supponens. Pen-
‘ siones insuper prohibuit eis reddi et multa alia gravamina
‘ eis non cessat pro suæ voluntatis arbitrio irrogare. Volentes
‘ igitur tam episcopi prædicti quam memorati monasterii jura
‘ integre conservari, discretioni vestrā. per apostolica scripta

A.D. 1204. ‘ mandamus, quatenus episcopo, si de spoliatione constiterit, sicut justum fuerit appellatione postposita restituto, revocantes in irritum si quid post appellationem ad nos legitime interpositam temere fuerit attentatum, et facientes prædicti interdicti sententiam si rationabiliter lata est usque ad satisfactionem debitam inviolabiliter observari, audiatis quæ ad invicem duxerint proponenda, et omnia redigentes in scriptis, eadem sigillis vestris inclusa et originalia etiam, si qua habent, nobis mittere procuretis, præfigentes partibus terminum competentem quo cum ipsis sententiam, auctore Domino, recepturæ nostro se conspectui representent. Testes autem qui fuerint nominati, si se gratia, odio, vel timore subtraxerint, per censuram ecclesiasticam cessante appellatione cogitis veritati testimonium perhibere, nullis literis obstantibus, si quæ apparuerint harum mentione non habita a sede apostolica impetratæ. Quod si non omnes his exequendis interesse potueritis, tum, frater episcope, cum altero eorum ea nihilominus exequaris. Datum Ferentini xi. Kal. Junii, pontificatus nostri anno vi.’

Hujus igitur auctoritate mandati quum partes in præsentia nostra die ad hoc præfixo consistèrent, dictus episcopus intentionem suam juxta narrationem in literis summi pontificis comprehensam concipiens, R[oggerum] abbatem et monachos de Evesham obedientiam et subjectionem quam ipsi prædecessoribus suis episcopis exhibere consueverant, ipsi præter juris ordinem subtraxisse asseruit, sibi quoque tanquam injuste spoliato restitutionem fieri, et sententiam suspensionis, quam in monasterium et abbatem et monachos Eveshamiæ ob contumaciam eorum tulerat, confirmari postulavit. Pars vero abbatis et monachorum intentionem episcopi expressius inficiens, ea quæ domino papæ ex parte eorum suggesta erant et quæ in literis ipsius domini papæ comprehensa sunt, se probaturam proposuit. Itaque super prædictis admissis ex utraque parte sufficienter ad probationem testibus diligenterque examinatis, tandem tempore suo attestaciones publicavimus. Quumque ex attestacionibus, et disputatione super eis copiose habita, aliisque documentis indubitatum redderetur, R[oggerum] abbatem a Willielmo bonæ memoriæ Wigornensi episcopo benedictionis munus recepisse, et tam ipsi quam Wigornensi ecclesie professionem in libello solemniter fecisse, procuracionem conventui Wigornensis ecclesie die impensæ benedictionis, ut abbatum lege diocesana subditorum et benedictorum moris est, ministrasse, installationemque ab eodem episcopo per personas ad hoc ab eo delegatas ei factam esse; item, quum liquido innotesceret felicis recordationis episcopum Johannem visitacionis officium apud Evesham explentem et quosdam statuta

in capitulo promulgantem, ab abbate et monachis fuisse A.D. 1204.
benigne admissum, necnon abbatem prædictum synodo quam
idem episcopus apud Wigorniam celebravit tanquam quemlibet
ex subjectis abbatibus interfuisse, adeo quod et primum in
synodo locum post episcopum sibi vindicaret; præterea, quum
luce clarius constaret præscriptos abbatem et monachos oleum,
chrisma et ordines ab antiquis retro temporibus ab episcopis
Wigorniae percepisse, et omnes in primo adventu suo apud
Evesham cum processione, procuratione et debita reverentia,
de antiqua consuetudine, ab abbate et monachis fuisse re-
ceptos, et eos in memoratis abbate et monachis et monasterio
quædam alia quæ juris ordinarii sunt plerumque exercuisse;
—Nos, virorum prudentum consilio freti, supradictum episco-
pum, tanquam indebite jurisdictione¹ sua spoliatum, resti-
tuendum decrevimus, et ei ecclesiæque suæ possessionem
jurisdictionis in sæpeditis abbate et monachis et eorum mo-
nasterio tanquam sibi lege diocæsana subditis, salva secundum
tenorem mandati apostolici proprietatis causa, sententialiter
adjudicamus. Insuper etiam sententiam suspensionis quam
idem episcopus in monasterium de Evesham et monachos ob
eorum contumaciam tulerat usque ad condignam satisfactionem
confirmavimus. Quæ quidem satisfactio secundum dispositio-
nem nostram exhibita est, sicut idem episcopus postea coram
nobis in jure confessus est. Ut igitur sententia nostra fir-
mitatis vigorem obtineat in posterum, eam præsentis scripto
et sigillorum nostrorum appositione roboravimus.

Forma satisfactionis contumaciæ conventus.

Est autem forma satisfactionis hujusmodi:—

G[alfridus] Dei gratia episcopus et J[orbustus] prior Coventriæ The sub-
et R[icardus] archidiaconus Norhamtoniæ R[ogero] Dei gratia mission to
abbati et conventui Eveshamiæ, salutem in Domino. Noverit the bishop
universitas vestra nos auctoritate nobis a domino papa commissâ² enjoined
observato juris ordine confirmasse sententiam suspensionis quam upon the
dominus Wigornensis episcopus in vos et monasterium ves- monks.
trum propter inobedientiam vestram promulgavit, quæ juxta
tenorem mandati domini papæ usque ad condignam satisfac-
tionem est observanda. Licet autem in vos pro delicti vestri
qualitate durius forsitan esset animadvertendum, mitius tamen
vobiscum agere volentes, modum satisfactionis sub hac forma

¹ jurisdictione] jurisdictionis, MS. | ² commissâ, comissa, MS.

A.D. 1204. temperavimus; videlicet ut monasterium vestrum et tota congregatio vestra ab illa hora qua dominus Wigornensis satisfactionem de delicto vestro recepturus ad monasterium vestrum accesserit ab omni cesset officio divino et campanarum pulsatione per triduum continuum. Quo expleto, assumantur de congregatione vestra tresdecim monachi qui divina celebrent in ecclesia vestra per tres septimanas continuas ad majus altare duntaxat, aliis omnibus præter prædictos tresdecim toto illo tempore ab omni divino officio cessantibus. Completis vero illis tribus septimanis, prædicti tresdecim per tres alias septimanas ab omni divino officio cessabunt, cæteris omnibus qui prius cessaverant ad officium divinum restituti. Decrevimus etiam ut in adventu domini Wigornensis ei ad januam majorem abbatiæ vestræ nudis pedibus omnes occurratis, ibique coram eo prostrati de commisso vestro veniam humiliter postuletis, præsentibus et astantibus cum eo quot et quibus voluerit viris religiosis presbyteris et clericis et servientibus. Deinde capitulum vestrum una cum eodem¹ ingressi cum viris religiosis quotquot episcopus secum ducere voluerit, singuli singulas ab eodem recipiatis disciplinas. Hunc autem satisfactionis modum procuratori vestro sententialiter injunximus et universitati vestræ benigne suscipiendum et humiliter observandum mandamus. Valete.

*Sententia pro ecclesia Eveshamensi lata in possessorio
judicio de jurisdictione Vallis.*

Forma autem sententiæ pro nobis latæ est hujusmodi:—

Sentence
in favour
of the juris-
diction of
the abbey
over the
Valley.

Omnibus sanctæ matris ecclesiæ filiis, illi qui prius, salutem. Literas domini papæ Innocentii tertii in hæc verba suscepimus; Innocentius et cætera, ut prius. Harum igitur auctoritate quum partibus præsentibus causa prænominata in nostra ventilaretur præsentia, dominus episcopus inter cætera proposuit quod episcopi Wigornenses et eorum officiales causas matrimoniales et sacrilegii de parochianis² monachorum in valle consistentibus, tractare et definire solebant, quibus cognitionibus monachi præter juris ordinem ipsum spoliaverunt, ideoque restitutionem sibi fieri postulavit. Admissis igitur super his, prout ordo juris exigebat, testibus, quum epis-

¹ eodem] eodem capitulo, MS.; the latter word being clearly inserted by mistake and being marked

beneath with two dots, the ordinary marks of erasure.

² parochianis] parochianis, MS.

copus prænотата quæ intendebat non probasset, in illo pos- A.D. 1204.
 sessorio monachos ab impetitione episcopi, salva proprietatis
 causa, auctoritate judiciali absolvimus.

Relatio iudicum ad dominum papam.

Est autem forma relationis hujusmodi :—

Sanctissimo domino et patri in Christo carissimo I[nnocentio] <sup>The com-
missioners'</sup>
 Dei gratia sanctæ Romanæ sedis summo pontifici, G[alfridus] <sup>report to
the pope.</sup>
 divina permissione dictus episcopus et J[orbertus] prior Coven-
 treiæ et R[icardus] archidiaconus Norhamptoniæ salutem, et
 promptum in omnibus cum humillima subjectione et debita reve-
 rentia famulatum. Receptis sanctitatis vestræ literis in causa
 quæ inter dominum Wigornensem et abbatem et monachos de Eve-
 sham super statu eorundem monachorum et monasterii sui verte-
 batur, eam quæ ex eisdem literis consequebatur negotii prose-
 cutionem cum summa diligentia pro modulo discretionis nostræ
 adhibuimus. Ea siquidem quorum tam cognitio quam decisio
 nobis fuit commissa licet non sine multo labore et tædio plene
 expeditivimus. Illa vero quorum inquisitio nobis fuit deman-
 data, definitio vero excellentiæ vestræ reservata, utpote de
 statu vallis et de exemptione monasterii de Evesham nego-
 tium, in præsentia nostra diu et diligenter ventilari fecimus,
 et juxta tenorem commissionis vestræ tandem causam ipsam
 instructam paternitati vestræ transmittimus, terminum partibus
 quo coram vobis sententiam recepturæ compareant, scilicet
 diem octavarum beati Martini, præfigentes. Nequid etiam ne-
 cessariæ instructionis desit, transcriptum vestræ commissionis
 cum attestationibus et partium disputationibus sub sigillis nos-
 tris, privilegia quoque originalia ipsorum monachorum, sanc-
 titati vestræ transmittimus, in rite actis a nobis dominationi
 vestræ debitum exsolventes, in secus gestis vel per incuriam
 omissis insufficientiam qua laboravimus humiliter recogno-
 scentes. Hoc autem ad instantiam partium adjicimus quod
 neutra pars allegationibus in præsentia vestra, si placuerit,
 proponendis renunciavit. Item et illud exprimendum duximus,
 quod privilegia ipsa monachis de Evesham, transcripta vero
 domino Wigornensi, vobis præsentanda de utriusque partis
 consensu tradidimus. Præsit diu et semper prosit universali
 ecclesiæ sanctitas vestra.

¹ *decisio*] *descisio*, MS.

*De iterata controversia et dissensione conventus de
subjiciendo se jurisdictioni episcopi vel non
subjiciendo.*

A.D. 1204.
The bishop
endeavours
to concili-
ate the
monks.

The au-
thor en-
larges on
the evils of
episcopal
visitation.

Episcopus vero quamvis non posset impedire quo-
minus relatio fieret et causa super proprietate finem
sortiretur legitimum, tamen cogitabat monachos seducere,
ne, videlicet, instarent quod in petitorio iudicio cito
sententiaretur, et eos benigne tractavit, et omnes con-
suetudines domus eis habere fecit, et statum illorum
in melius reformavit, et quoscunque habere potuit ad
sumendum cibum secum apud Fladeburie deduxit, et
multos seduxit. In tantum quod multi dicerent quod
bonum erat subjici episcopo per quem tam cito talem
et tantam status sui consecuti erant reformationem et
correctionem; eligentes cum populo quondam Israelitico
permanere in servitute sicut illi concupiverunt sedere
in Ægypto super ollas carneas magis quam tot et tantis
laboribus et inediis et forte in vanum toleratis ad loci
sancti et sui ipsius libertatem elaborare. Non illi
attendebant miseri quia ecclesiam liberam immo in-
genuam natam ancillare et in servitutum retrudere est
locum sanctum profanare, quia profani inhabitatores
hæc sustinerent dum mortaliter peccando gauderent
et epularentur de bonis ecclesiæ, quibus ipsa defendi
deberet ne in servitutum detruderetur. Nescientes
etiam onera episcopalia, quod, videlicet, non tantum
semel in anno, sed quotiens opus fuerit secundum
canones visitabit episcopus monasteria sibi subjecta, et
procuratio visitationem semper comitatur, et non tantum
episcopi sed etiam archidiaconi officiales et ministri
eorum in magnum gravamen monasteriorum admit-
tuntur, et equi eorum ad perhendinandum donec per
moram ibi meliorentur; et etiam redditus monas-
teriorum clericis episcoporum et archidiaconorum con-

ferri solent, et alia dona¹ importabilia quæ nos omnia A.D. 1204. aliquando sustinuimus, et vicini nostri gravius: nec intelligentes quod episcopi ab abbatibus ut monachos deprimerent facillime solent corrumpi, quod nos aliquando experti sumus. Non intellexerunt etiam quantæ expensæ sint necessariæ ad sequendum conventicula et vocationes episcoporum, nec scire volebant quod mortaliter peccarent si scientes et volentes ecclesiæ suæ adulterum superinducerent quum habeat sponsum, dominum videlicet Cantuariensem, ecclesiæ nostræ tutorem et nobis perpetuum legatum, cui cura animarum nostrarum a domino papa est commissa, et siquid sinistrae partis apud nos compertum fuerit oriri potius ejus auribus deferatur quam per alicujus occultam sententiam locus sanctus depravetur injuste, ut per ejus corrigatur cautelam et industriam; et qui talem habebant absque onere correctorem² qui corrumpi non potest, quasi relinquentes Jesum petierunt Barraban. Et omnibus diebus vitæ meæ quandocunque ab abbate deprimebamur magis volebant quidam falsi fratres a non suo iudice episcopo Wigornensi habere correctionem cum prædictis oneribus quam a patre suo Cantuariensi archiepiscopo sine omni onere, quum idem archiepiscopus nostram habeat unicam ecclesiam in Anglia sibi commendatam et ideo specialissimam post Cantuariensem sibi intitulatam. Quare nequaquam omittere poterit quin ad vocationem nostram ad nos veniat, et corrigenda ita corrigat quod ob defectum ejus ad dominum papam recurrere nos non oporteat.

Sed nec hoc eos terruit, quod ego maxime verebar, ne si episcopus in nos et monasterium nostrum plenam haberet jurisdictionem ad hoc omnimodis operam daret (sicut magister Willielmus de Verdun summus consiliarius ejus sæpe dicebat) quod episcopus abbas noster efficeretur, sicut fuit beatus Ecgwinus prædecessor ejus, sicut fecerunt episcopi Saresburiensis et Bathoniensis

¹ Sic : *lege onera.*

| ² *correctorem*] correctionem, MS.

A.D. 1204. contra Malbeshuriam et Glastoniam, et maximos redditus earundem abbatiarum sibi appropriaverunt. Nec propter periculum amissionis jurisdictionis vallis moti sunt, nescientes quia impossibile est monasterium subiectum esse episcopo et vallem exemptam, quæ tantundem valet quantum residuum abbatiæ. Sola enim correctio per censuram ecclesiasticam quam habemus in malefactores nostros, quam alii monachi non habent, inæstimabilis est, quam nos habere non possemus nisi curam animarum et libertatem vallis obtineremus. Prudentiores vero hæc videbant, et ideo episcopo non consentiebant.

INCIPIIT PARTICULA TERTIA.

De itinere abbatis et Thomæ monachi, et causis itineris eorundem, ad curiam Romanam.

Veruntamen tempore restitutionis episcopi dominus abbas et ego absentes fuimus. Publicatis enim attestationibus, quasi certificati eramus de restitutione episcopi quoad jurisdictionem in monasterio nostro, abbas vero timens ne episcopo restituto eum coram ipso accusaremus, quamvis hoc eum timere non oporteret propter prædictam promissionem nostram, sicut ex post facto claruit, et nos tunc ei sæpius hoc expressimus, tamen præparavit se ut curiam Romanam adiret, per hoc et communem ecclesiæ utilitatem veram causam itineris sui occultans. Timuit enim maxime compromissionem quam feceramus in dominum archiepiscopum et coarbitros suos, coram quibus parati eramus, immo instanter petivimus, eum accusare usque ad depositionem, quam compromissionem effugere volens et contra eam aliquid impetrare, cupiens ut se a manibus nostris liberaret, nequaquam se ab itinere desisturum prædixit. Conventus vero ejus malitiam non ignorans nequaquam se et causam ecclesiæ suæ ei committebat, sed abbatem ad hoc induxit, licet vix, quod me, quia juris peritus eram et merita causæ nostræ noveram, de communi assensu procuratorem totius causæ coram domino papa constituerunt. Sed nec abbas se mihi committebat, sed socium¹ itineris quendam clericum suum Thomam de Warrewike mihi dedit, ipse vero lento pede subsequeretur. Et antequam iter arriperemus, dominus abbas et ego et prædictus clericus juravimus adinvicem quod in causis ecclesiæ tam realibus quam personalibus quilibet nostrum alteri in hoc itinere fideliter se ha-

A.D. 1204.
The abbot and Marleberge prepare for their journey to Rome.

¹ socium] sotium, MS.

A.D. 1204. beret, quod nequaquam illi mihi observaverunt, sicut ex post facto plenius vobis patebit. Fratres vero Dei et beatae Mariae et beato Ecgwino et aliis patroni hujus ecclesiae et mihi causam suam et ecclesiam suam cum summa devotione et fletu committebant. Ego vero de misericordia Dei et beatae Mariae et praedictorum patronorum nostrorum meritis et fratrum orationibus confisus iter mihi injunctum devotissime obediens suscepi, cum lacrymis et ejulatu, adjungens quod nisi in causa proprietatis obtinerem irrediturus irem, et nunquam nisi in regno caelorum eorum facies viderem. Proposueram enim si victus fuisset me apud aliquem locum religiosum in urbe tantum damnum ecclesiae nostrae per me illatum deflendo diem clausurum extremum. Tota enim fere patria, de victoria nostra desperans, per presumptionem meam et superbiam tantam causam et tam arduam supra vires nostras nos fuisse aggressum assererat.

De primo adventu Thomae monachi et socii ejus ad curiam, et quid tunc ibi egerint.

Marleberge leaves Evesham, 29 Sept. 1204, and arrives at Rome, 7 Nov. The pope at first promises to recall the whole case to Rome; and Marleberge presents him with a silver cup.

Accepta itaque benedictione, valedicens fratribus, in die sancti Michaelis cum praedicto clerico et duobus servientibus in duobus equis iter arripui, et quadragésimo die recessus nostri per gratiam Dei ego et clericus cum equo nostro, quia ipse jam tres mutaverat, urbem sumus ingressi. Et quum ad hoc laborarem ut literas ad hoc revocatorias obtineremus quod iudicium processorium in Anglia suspenderetur, et super eodem, quia illud maxime timebamus, cum iudicio petitorio ad dominum papam fieret relatio, quadam die, quum ad haec multas induxissim rationes, dominus papa super eo revocatorias¹ mihi benigne concessit. Ego autem super hoc letus effectus obtuli domino papa cuppam argenteam sex marcarum; et quum quadam die sollicitarem illum

¹ revocatorias] revocarias. MS.

super literis illis, dixit, " Audivimus quod abbas vester
 " detentus sit in itinere ; vade et inquire ubi et a quo, A.D.
1204-5.
 " et liberabimus eum, et tunc habebis literas tuas."
 Et quum adhuc instarem proterve, dicens quia literæ
 episcopi non faciebant mentionem de nostris prioribus
 et ideo debui habere revocatorias,¹ dominus papa iratus
 respondit mihi, " Ex certa scientia dedimus tales lite-
 " ras episcopo, et ideo nolimus eas revocare ;" et ad-
 jecit, " Est modo responsum tibi." Et ego, " Utique, The pope
afterwards
offended at
Marle-
berge's im-
portunity.
 " domine, responsum est, sed de potestate." Et dominus
 papa, " Et non est de jure responsum?" Et ego,
 " Domine, nescio." Et dominus papa commotus præ-
 cepit ut tacerem et recederem.

*De recessu eorundem a curia ut liberarent abbatem
 captum in Francia, et de dolo abbatis contra
 Thomam monachum, et adventu abbatis ad curiam
 Romanam.*

Et recessimus in octabis sancti Hilarii, et quum venis- A.D. 1205.
Marleberge
retires to
Piacenza,
20 Jan., and
afterwards
to Pavia.
The abbot
is impri-
soned at
Chalons for
a short
time, but
arrives at
Rome in
March.
 semus Placentiam audivimus quod abbas noster captus
 fuerat apud Cabilonem. Taceo causam captionis suæ
 quia de ea certus non sum, quum ibi tunc præsens non
 fuerim. Timeo etenim verenda patris mei detegere,
 ubi nulla utilitas sequitur ex revelatione, nec grave
 animarum vel ecclesiæ dispendium provenit ex tacitur-
 nitate. Tunc mansimus ibi per tres dies ut pleniores de
 abbate audiremus rumores, quia civitas illa in bivio
 posita est. Tertia die audivimus quod liberatus erat,
 licet cum magna rerum suarum et pecuniæ jactura, et
 quod jam Lombardiam fuerat ingressus. Tunc com-
 municato consilio ego et socius² meus divisi sumus ab-
 invicem, utrique nostrum ab altero fide data quod qui-
 cumque nostrum prius obviaret abbati alteri nuntiaret.
 Et ego recessi Papiam, ille vero recessit Vercellum, et
 obviavit abbati nec renuntiavit mihi. Abbas vero, ut

¹ *revocatorias*] *revocarias*, MS.

| ² *socius*] *sotius*, MS.

A.D. 1205. a me declinaret, per Mediolanum deviando iter faciens,¹ per aliquot dies ibidem moram fecit, et post Diem Cincrum Romam recessit.

De secundo adventu Thomae monachi ad curiam, et de insidiis abbatis ut eum occideret, et de literis quas abbas contra eum et conventum impetruvit.

Marleberge
returns to
Rome in
March.

Quod quum mihi vigilanti, quia res pro anima mihi erant, innotesceret, magis timui, et quamvis periculum mihi immineret et angustia mihi essent undique, tamen indui mento virum et, accinctis renibus, accepto baculo in manibus, confisus in Domino lento pede secutus sum eum. Et quinto die post eum ingressus sum civitatem, occulto tamen, vestibus divaricatis, et tamen in ipso ingressu portae civitatis a quibusdam ex familia abbatis cognitus sum. Ego vero, quia valde contremuit eum anima mea, dedi quandam summam pecuniae cuidam advocato curiae quem prius noveram, qui si abbas me comprehenderet dedit mihi fidem quod me liberaret. Et sic securior factus accessi ad abbatem, et inveni eum jacentem in lecto, minuerat enim sibi, et eo salutato non respondit mihi verbum, et dixerunt mihi famuli ejus ut recederem ne molestus essem domino suo; et recessi. In crastino vero iterum assumpto mecum advocato meo cum quibusdam testibus, et relictis eis eminus extra domum ut viderent me ingredientem et quaererent me si non egrederer, accessi ad abbatem, petita tamen tunc licentia, et eo salutato non respondit, et adjeeci, "Domine, si ita divisi fuerimus quum sim procurator causae nostrae et expensas magnas fecero, et vos, sicut decet, majores, male erit ecclesiae nostrae; quare melius est si placet vobis quod moram faciam² vobiscum sicut unus de servientibus vestris." Ipse vero tumidas exarsit in iras, et dixit, "Quum odio me habeas et inimicus meus sis et pro-

Interview
with the
abbot.

¹ *faciens*] *faciens*, MS.

[*faciam*] *faciam*, MS.

“ditor pessimus, admitterem ego te in domum meam A.D. 1205.
 “ut me occideres?” et contumelias et probra et opprobria multa dixit mihi. Et ego blande et leniter dixi, “Domine, non sum proditor, nec hic timere me
 “debetis quum juraverim vobis ante recessum meum
 “ab Anglia me vobis fidelem fore in itinere isto.” Ille vero post multas altercationes, quasi veneno effuso mitigatus, dixit, “Si fidelis es, sta nobiscum; si infidelis, recede.” Et ego dixi, “Quia fidelis sum, maneo
 “vobiscum.” Et mansi ibi per quindecim dies man- He remains in the abbot's lodgings.
 ducans et bibens, sed abbas non erat mihi loquens. Veruntamen prima die pervenit ad me edictum abbatis ne egrederer ostium tabernaculi, nec curiam ingrederer nisi cum eo. Hoc ideo fecit ne audientiis interesssem et aliquibus literis ejus contradicerem. Perquisivit enim interim indulgentiam quod liceret ei appellatione remota corrigere irregulares excessus monachorum suorum, et aliam quod liceret ei expellere a domo sua appellatione remota duos pacis perturbatores, unum medicum et alium juris peritum, bonæ memoriæ magistrum Thomam de Northwich et me volens ab hac domo ejicere.

Qualiter Thomas monachus reconciliatus sit abbati in curia, et quid postea ibi egerint et impetraverint.

Erat autem ibi tunc quidam capellanus abbatis Henricus de Coleham monachus, cujus memoria in benedictione sit, pro eo quod animam meam ibi salvaverit. Qui quum audiret abbatem insidiantem vitæ Marleberge is warned that the abbot lays plots for his life.
 meæ, quadam nocte quum simul jaceremus (sicut semper consuevimus in itinere illo), non enim de die ausus fuit loqui mihi, flens et ejulans dixit mihi, “Doleo
 “super te, frater mi; quære diffugium si potes, quia
 “abbas quærit animam tuam;” contra multas insidias abbatis me præmuniens, et contra modos insidiarum me reddens cautiorem. Tunc tradidi ei quadraginta

AD 1205 solidos sterlingorum, ne ab abbate eis spoliaret si forte manus in me injiceret. In crastino post meridiem allocutus est me abbas sub hac forma, "Pessime prolixior, nondum completa est malitia tua? Quousque durabis in impietate tua? Ecce nihil possumus impetrare in curia ista te impediente. Per regnam angelorum vindicabor in te." Et ego paratus fui cum cultello quem adinveram lateri meo si manus mihi injecisset defendere me. Et premonitus et premeditatus securus respondi, "Domine pater, utinam amovissetis omnes prolixiores a latere vestro, qui suam impetitionem et insufficientiam ad negotia complenda per prolixionem quam mihi imponunt excusant, et utinam nossetis fidelitatem meam et diligentiam in negotiis agendis." Et ille quasi mitigatus respondit, "Si fidelis es et sapiens, ut dicis, dic quid facto opus sit in curia ista." Et quum petissem super hoc deliberationem suscepit me in ampliore gratiam, et tunc in brevi impetravimus confirmationem omnium privilegiorum in prejudicium aliorum conceptorum quibus nec curiam et etiam usum illorum que in prejudicium aliorum non sunt concepta. Unde abbas ibi meo et aliis insignibus episcopalibus coram domino papa plures usus est. Impetravimus etiam optimam indulgentiam appellatam a quolibet gravamine, in quo plures excedere continentur. Sed contra episcopum que prope significaverat episcopus domino papa que per eum facta erat sententia in judicio per se non, per valentem relationem super proprietate nihil potuimus impetrare nec contra comprehensionem pro qua venerat, que per valentem finem facta erat. Acceptis etiam notis que triginta annis a tempore dominum papam in valentia certam libertatem tenuerunt et cardinales et curiam per contra contra statuarum, qui hoc noluerunt, et per deinde tunc ex eis constaret qualis curiam nec per deinde in curiam.

*De recessu abbatis a curia, et mora Th[omæ] monachi
apud Bononiam.*

Quum itaque intemperies aeris instaret et moram A.D. 1205.
fecissemus per sex ebdomadas, in crastino octabarum Marle-
Paschæ cum licentia et benedictione domini papæ leaves
recessimus ab urbe. Ex consilio etiam domini papæ et Rome,
domini Hugulini cardinalis, postmodum episcopi Hos- 18 April
tiensis, quem prius elegeram (quia juris peritus erat) 1205, and
ecclesiæ nostræ et causæ nostræ tutorem et protecto- remains at
rem, relictus sum ego Bononiæ cum benedictione ab- Bologna
batis donec relatio veniret, et ut ibi plenius de causa for about
nostra instruerer, et moram ibi faciens per dimidium six months.
annum revera multum ibi profeci, audiens quotidie
leges et canones.

*De crudelitate et prodicione abbatis circa magistrum
Adam Sortes monachum et miseria et laboribus
ejusdem Adæ in itinere.*

Abbas vero versus Angliam properavit, et quum ve- The abbot
niret Vercellum occurrit ei magister Adam Sortes compels
monachus¹ noster, in literatura apprime eruditus, qui one of the
antequam esset monachus¹ rexerat scholas artium li- brethren to
beralium per multos annos, qui missus fuerat a con- follow him
ventu ad prosequendam appellationem quam fecerant on foot
contra sententiam judicum in Anglia quam tulerant throughout
in possessorio judicio super jurisdictione monasterii his home-
episcopo. Abbas autem quum cognovisset causam ad- ward
ventus sui, sciens quod dominus papa in nulla parte journey.
revocaret jurisdictionem judicum, dixit ei ut reverte-
retur cum eo. Ille vero, ut erat simplex et justus,
sciens quia omnia speranda sunt a patre monasterii,
volens regulariter vivere, tres marcas argenti tradidit

¹ *monachus*] monachus, MS.

A.D. 1205. abbati suo quas secum habuit. Et quum esset pedes, defecerat enim ei equus ejus, prima die praecepit abbas ut equus ei conducereetur, sed non ad finem diatae, et complevit pedes quod non potuit eques. Simili modo actum est cum eo in crastino, et non apposuit amplius abbas conducere ei equum, et quum non haberet viaticum usque ad unum denarium necesse habuit sequi abbatem propter victus necessaria, et sequebatur pedes abbatem per abrupta montium. Quidam vero de familia abbatis miserti illius, tum per unum miliare tum per duo vel tria fecerunt eum ascendere equos suos, ut misera ejus membra refocillaret et compages membrorum quocumque solamine consolidaret; quod quum abbas comperisset vel expresse prohibendo vel submurmurando fecit quominus famuli ejus hanc gratiam ei amplius non impenderent. Tunc valde coactatus amplius eum pedetentim sequi non potuit; sed quia res pro anima ei erat, eum lento pede sequens semper ad finem diatae pervenit, licet tarde, et semper cum abbate pernoctavit, ita quod abbas super eo admiraretur, non tamen miseretur. Sed ad complendam malitiam suam in eo, saepe diplomate vel fere utebatur, ut sic eum sequentem vel labore frangeret, vel non potentem sequi post tergum relinquens fame et inedia perimeret. Invidebat enim ei propter scientiam suam, et odio habebat eum propter veritatem suam. Inter haec omnia, quum idem frater esset magister in Israel et sacerdos Dei altissimi et ut scurra vagus haberetur in domo abbatis, abbas ei saepe conviciabatur et probris et contumeliis eum afficiebat. Tandem quum videret nec laboribus eum posse frangi nec opprobriis vinci, et venissent Masconam, abbas dixit ei expresse, "Recede a me, societatem enim tuam nolo, et recto itinere vade in Angliam, quia ego per aliam viam circuibo loca sanctorum," et dedit ei unam marcem ad viaticum; et tamen adhuc secutus est eum, et tertia die nesciebat quo diverteret abbas.

De adventu abbatis in Angliam, et qualiter episcopus eum excommunicaverit, et qualiter conventus fideliter secundum quod prius promiserant cum eo steterint.

Tandem venit in Angliam et abbas similiter, sed non tam cito. Quo quum veniret, et episcopus jam pridem in absentia sua adeptus esset possessionem jurisdictionis monasterii, scripsit ei episcopus ut cum reciperet cum fratribus. Abbas vero, clausis januis, episcopum exclusit et eum admittere renuit, appellans auctoritate novæ indulgentiæ nostræ. Sed episcopus non deferens appellationi eum excommunicavit, et quum nullus in partibus istis ausus esset ei communicare secessit¹ Lennam, et ibi morabatur per multum tempus. Interim episcopus accessit ad abbatiam et admissus est a fratribus, et voluit facere singularem inquisitionem de persona abbatis, et quum fratres non immemores promissionis suæ hoc renuerent et episcopus eos propter hoc vellet excommunicare, monachi projecerunt cucullas suas ad pedes episcopi, et dixerunt quod recederent a domo ista donec causa principalis finem sortiretur legitimum. Episcopus vero pietate motus inquisitionem distulit, et sic abbas tunc per conventum evasit manus episcopi.

A.D. 1205.
The abbot on his return to England is excommunicated by the bishop, who meanwhile had, *pendente lite*, obtained present jurisdiction over the abbey.

De tertio adventu Thomæ monachi et adversariorum ejus ad curiam et relatione judicum, et qualiter primo coram domino papa comparuerunt.

Ego vero, interim de causa nostra bene instructus Boloniæ, post festum sancti Michaelis recessi Romam, et in prædictis octabis sancti Martini venit ad me relatio per prædictum clericum abbatis, sed et adversarii

Marlberge returns to Rome in October.

¹ *secessit*] *cecessit*, MS.

A.D. 1205. nostri venerunt, magister videlicet Robertus de Clipstonia et R. persona de Rippel et magister Ernaldus de Bathonia, qui plusquam per quartam partem anni steterat in curia prius pro episcopo contra nos, ne aliquid ibi contra eum impetraremus. Et quum esset episcopus in possessione jurisdictionis monasterii nostri, et debuissent adversarii nostri si prudenter egissent, ut moris est possidentium, subterfugere sententiam, miro modo a Domino infatuati statim obtulerunt se liti, et relationem cum transcriptis privilegiorum nostrorum sigillis iudicum signatis domino papa obtulerunt. Ego vero ultra quam credi possit de eorum stultitia præ gaudio admirans gratias egi Deo, cogitans quod manus Ejus nobiscum operaretur; et vocatus nomine procuratoris Eveshamensis, sicut quamdiu steti ibi semper a domino papa et omni curia nominatus sum, comparui, et præcepit dominus papa quod in tertium diem perati essemus ad litigandum. Ego vero cogitans si Dominus ita providisset, sicut per gratiam Dei postea factum est, quod causa super jurisdictione monasterii qua destituti eramus procederet, illa vero super jurisdictione vallis cujus possessione gaudebamus semper vel in longa tempora differetur, dixi, "Pater sancte, " nondum plene pervenerunt ad me privilegia nostra " quibus causam libertatis et exemptionis ecclesiarum " vallis defendam, nisi tantum ea que ad consequen- " dam libertatem et exemptionem monasterii nostri " pertinent." Et revera tantum unum Constantini, et aliud Innocentii secundi, et indulgentiæ Clementis et Celestini ad me venerant cum attestationibus et transcriptis omnium privilegiorum. Aliud vero Constantini et illud Alexandri attulit mihi post sententiam latam magister Adam Sortes. Et dominus papa dixit, "Sufficit: volumus enim ut tantum causam super libertate monasterii agatis, super libertate autem vallis postea agatis." Et gavisus sum de divisione causarum, et quum multum cogitarem quamnam esset stultitia

The question of the right of the abbey to exemption appointed for hearing.

adversariorum nostrorum quod tam instanter sententiam in causa proprietatis super jurisdictione monasterii quærent, in cuius possessione erant constituti, cito comperi quod timebant ne morerentur si in civitate morarentur, magis quærentes vitam propriam salvam facere quam causam domini sui lucrifacere. Sed ego habens preciosiorem causam meam quam animam meam, quia, ut sæpe dixi vobis, pro anima mihi res erat, non quæ mea erant quærebam sed quæ Jesu Christi et ecclesiæ meæ, nec moram nec mortem timui, cupiens si opus esset animam meam pro causa libertatis ecclesiæ meæ ponere. Hoc ideo vobis scripsi ut sciatis omnes homines esse quasi mercenarios in negotiis ecclesiæ nostræ præter solos monachos, et ut nunquam negotia ecclesiæ nostræ alicui sine monacho committatis.

A.D. 1205.
Unhealthiness of Rome.

De secunda apparitione coram domino papa et allegationibus magistri Roberti.

Igitur die a domino papa nobis constituta coram eo comparuimus, et dixit dominus papa, "Tantum de causa principali et de capite dicatis, non de membris.¹" Et magister Robertus de Clipstone procurator episcopi, quum esset reus a re, quia in possessione jurisdictionis monasterii erat constitutus, immo et a reatu, sicut per sententiam contra eum postea latam est declaratum, actor effectus est. Ego vero gratias agens Deo cogitabam quia digitus Domini esset qui mecum operabatur. Et ut vir facundissimus et in utroque jure, civili videlicet et canonico, apprime eruditus, quoddam proœmium multis et magnis sententiis involutum et profundis mysteriis implicatum præmisit, nesciens modum curiæ, quia dominus papa veluti seriis occupatus talia fasti-

The pleadings opened before the pope, about the beginning of Dec.

¹ *membris*] *menbris*, MS.

A.D. 1205. *diret.* Et quum in longum protraheret sermonem, dominus papa tædio affectus aliquantum torvo oculo illum respiciens, dixit, "Nolumus tantum præmium; ad ea quæ res desiderat accede." Et ipse propter sermonis sui interruptionem, ut mihi videbatur, perturbatus, ad iudicium possessorium se convertit, et omnem intentionem suam super eo fundavit, et elegantissime allegans profundis et optimis rationibus nitelatur ostendere sententiam in iudicio possessorio in Anglia pro episcopo rite fuisse latam et esse legitimam, quare ejusdem a domino papa petiit instanter confirmationem. Et quum dominus papa adhuc ei diceret ut breviloquio uteretur, tandem completis allegationibus super prædicta sententia lata pro episcopo in iudicio possessorio, intacta causa proprietatis, subiecit.

*De responsione Thomæ monachi allegationibus¹
magistri Roberti.*

Tum ego dixi, "Pater sancte, quum ad recipiendam
" sententiam in causa proprietatis super subiectione et
" exemptione monasterii nostri ad pedes sanctitatis
" vestræ venerimus, num placet vobis quod his quæ
" super possessione ab adversario nostro dicta sunt
" respondeam quum per gratiam Dei et vestram quasi
" momentanea sit illa possessio episcopi?" Et dominus
" papa, "Non loquamini," inquit, "amodo de illa posses-
" sione, sed tantum de subiectione et exemptione
" monasterii, et tantum procuratores loquantur ut per
" eos de facto certificemur, quia uterque vestrum juris
" peritus est, et quum opus fuerit advocati respondeant
" nobis de jure." Stetimus enim vallati advocatis
" nostris; conduxeramus enim nobis optimos advocatos,
" ego quatuor et adversarius quatuor, sed ego meliores.
" Præveneram enim adversarium, et elegeram mihi de

¹ *allegationibus*; et *allegationibus*, MS.

totius mundi partibus meliores, magistrum videlicet A.D. 1205.
 Merandum Hispanum, quem postea tempore concilii¹ The advo-
 cates em-
 ployed by
 Marle-
 berge.
 vidi episcopum, qui nulli mortali simul in utroque jure
 tunc temporis habebatur secundus. Hunc quum regeret
 scholas Bononiæ dominus Wintoniensis Romam addux-
 erat, et stetit ibi pro domino rege et episcopis Angliæ
 contra monachos Cantuarienses super jure eligendi
 Cantuariensem archiepiscopum. Et alium, quendam
 videlicet militem Papiensem, Bertrandum nomine,
 dominum legum, qui nulli totius Lumbardiæ post
 dominum Assonem in jure civili habebatur secundus.
 Hunc monachi Cantuariæ adduxerant, et stetit pro eis
 in prædicta causa contra dominum regem et episcopos
 Angliæ. Et cum his duobus locutus fui Bononiæ ante-
 quam Romam venirent. Habui etiam magistrum Petrum
 Beneventanum, capellanum domini papæ, postea car-
 dinalem et episcopum Portuensem, qui primus habebatur
 inter advocatos curiæ; sed et magistrum Willicium,
 provincialem clericum domini cancellarii; hac usus
 cautela ut per istos duos aliqua secreta curiæ discerem,
 quod et ita factum est. Et dedi primo qualibet die con-
 sistorii quinquaginta solidos Provinensium, secundo et
 tertio quadraginta, quarto viginti. Et quum con-
 queretur adversarius noster quod subtraxissem ei copiam
 advocatorum, respondit dominus papa subridendo,
 “ Nunquam defuit alicui copia advocatorum in curia
 “ Romana;” et præcepit ut dicerem.

*De primis allegationibus Thomæ monachi pro
 exemptione Eveshamensis cœnobii.*

Tunc ego, jam pridem cognoscens quia curia brevilo- Marle-
 berge's
 reply.
 quio gaudebat, flens et ejulans dixi, “ Pater sancte,
 “ postpositis philosophorum figuris, dialecticorum² ænig-
 “ matibus et rhetorum coloribus, lingua præ timore

concilii] consilii, MS.

| ² *dialecticorum]* dialeticorum, MS.

A.D. 1205. " balbutiente, sermone licet incomposito ad ea que
 " res de qua agitur desiderat accedo. Igitur, pater
 " sancte, monasterium nostrum, immo vestrum, a
 " tempore foundationis suæ liberum extitit et ex-
 " emptum, immo, quod majus est, quasi ingenuum
 " natum quia liberum fundatum, et ad hoc pro-
 " bandum habemus privilegia Romanorum pontificum.
 " Dicit enim Constantinus papa quod duo reges Angliæ
 " Kenredus et Offa, cum quibus beatus Ecgwinus ad
 " limina apostolorum venit, in loco ostensu visionis
 " plurima de suis beneficiis in presentia sua regia
 " libertate donata et apostolica auctoritate confirmata
 " contulerunt. Pater sancte, non dicitur quod con-
 " tulerint plurima loco, sed plurima *in* loco, hoc est
 " *de* loco, et dicitur *plurima* de suis beneficiis, non
 " *omnia*. Non enim totum locum qui vocatur vallis
 " Glocestriæ contulerunt sed quedam beneficia in
 " valle Glocestriæ, nec dicitur cui contulerint illa
 " beneficia¹; unde necesse est intelligere quod domino
 " papæ et ecclesiæ Romanæ contulerint ea, quum
 " omnia sint principis et maxime ea que non de-
 " terminantur in cuius bonis sint, et quum eo præsentem
 " et confirmantem hæc donata sint. Et quod clausula illa
 " ita debeat intelligi, expresse per subsequentiâ capitula
 " in eodem privilegio contenta et in sequenti decla-
 " ratur. Dicit enim idem Constantinus in eodem pri-
 " vilegio Britwaldo Britanniarum primate, ' Constitue
 " ovile Christo divinitus ostensum, apostolica auctori-
 " tate fultum, regia libertate donatum,' nec dicit cui.
 " Et quum non consueverit summus pontifex præcipere
 " quod aliquod monasterium fundetur nisi quod in solo
 " sibi donato fuerit fundandum, relinquatur quod reges
 " locum illum summo pontifici et ecclesiæ Romanæ
 " contulerint, et illud ovile divinitus ostensum, ap-"

¹ Nota optine hæc ad anemianum papam contra adversarios nostros; *note added in the margin.*

.. tolica auctoritate fultum, regia libertate donatum, A.D. 1205.
 .. fuisse collatum summo pontifici et ecclesiæ Romanæ,
 .. et ideo, excepto apostolico, ut suum et in suo solo
 .. constitutum nulli est subjectum. Ad hoc etiam
 .. bene facit quod in eodem privilegio Constantinus
 .. statim subjungit, loquens Brituualdo, ‘Tibi autem
 .. ‘et successoribus tuis, memorato episcopo Ecguiuino
 .. ‘assentiente, curam animarum ejusdem ecclesiæ præ-
 .. ‘cipue injungimus.’ Non enim auferret summus
 .. ‘pontifex alicui dicecesano episcopo curam animarum
 .. alicujus ecclesiæ sicut isti fecit (—quod ex eo patet quod
 .. *eo consentiente* alii, ut suo vicario, curam animarum
 .. tradidit; non enim requiritur consensus alicujus nisi
 .. in his quæ in ejus fiunt læsionem;—) nisi ecclesiæ
 .. specialiter suæ, et auctoritate sua fundatæ; quod
 .. expresse in secundo privilegio Constantini continetur,
 .. ubi denuntiat Brituualdo ‘quatenus ecclesias Dei per
 .. ‘Brittanniam’ dispositas tua ipsius et sanctorum
 .. ‘apostolorum auctoritate protegas ne quis pervasor
 .. ‘cujuscumque ordinis a Deo et nobis constituta pri-
 .. ‘vilegia subruat. Inter quas eam quæ nuperrime a
 .. ‘venerabili viro Ecguiuino nostra et regia auctoritate
 .. ‘constituta est, præcipue tuæ ditioni submittimus.’
 .. Ecce quod auctoritate summi pontificis est ecclesia
 .. nostra constituta et Brittanniarum primati ut suo
 .. legato commissa. Quum ergo sufficienter probaverim,
 .. ut mihi videtur, quod monasterium nostrum a tempore
 .. foundationis suæ fuerit summo pontifici donatum et
 .. ejus auctoritate fundatum, sequitur necessario quod
 .. illi soli et ecclesiæ Romanæ sit subjectum, quia nefas
 .. esset dicere quod aliquis ordinariam potestatem in
 .. rebus et bonis summi ordinarii haberet; nam et hoc in
 .. inferioribus ecclesiis video. Non enim aliquis dice-
 .. cesanus episcopus in possessionibus metropolitani sui
 .. quamvis infra limites dicecesis suæ sitis ordinariam
 .. exercet jurisdictionem, multo fortius nec in posses-
 .. sionibus summi pontificis. Si vero alicui hæc ad

A.D. 1205. " plenam libertatem ecclesie nostrae minime sufficere
 " videntur, habemus ex eisdem privilegiis et aliis ex-
 " pressam exemptionem. Dicit enim Constantinus in
 " primo privilegio. ' Ipsum ergo locum quem regia
 " ' potestas regia libertati donavit, et nos auctoritate
 " ' Dei et sanctorum apostolorum et nostra donamus.'
 " Quum itaque reges dederint locum illum regiae liber-
 " tati, hoc est saeculari et temporali, et summus ponti-
 " fex Romanae et ecclesiasticae libertati donavit. Quum
 " enim summus pontifex indeterminatae locum dedit
 " libertati, quia beneficia imperatoris amplissime sunt
 " interpretanda, omnimodae et summae, id est, Romanae,
 " libertati donasse intelligitur. Nam quum servi manu-
 " mittuntur Romanae libertati donantur, et sicut reges
 " donarunt eum libertati quoad temporalia sic et
 " summus pontifex quoad spiritualia libertati donavit.
 " Quod autem privilegium hoc ita debeat intelligi
 " expresse in indulgentiis Clementis et Celestini in-
 " nuitur, ubi dicitur, ' Largitione nostri muneris et
 " ' gratiae eos duximus decorandos quos fidei meritum
 " ' ac devotionis constantia nobis reddunt acceptos, et
 " ' qui nullo mediante ad jurisdictionem beati Petri
 " ' et nostram specialiter pertinere noscuntur. Hac
 " ' itaque ratione inducti et devotionis et fidei vestre
 " ' intuitu provocati, tibi, fili¹ abbas, et successoribus
 " ' tuis usum mitrae, annuli, chirothecarum et dalmaticae,
 " ' tunicae et sandaliorum, nec non et sacerdotalia vesti-
 " ' menta benedicendi de consueta clementia et de
 " ' benignitate sedis apostolicae duximus concedendum.'
 " Ecce constat locum nostrum Romano libertati a
 " Constantino esse donatum quum per istos constet eum
 " soli Romano pontifici et ecclesiae Romanae esse subiec-
 " tum. In secundo vero privilegio Constantini dicitur,
 " ' Constituimus ergo in nomine Domini ut isdem
 " ' locus sub monarchia proprii abbatis sit liber.' Quum

¹ *fili*] filii, MS.

“ igitur monarchia interpretetur *unicus principatus*, A.D. 1205.
 “ constat quod solus abbas ibi principalem potestatem et
 “ jurisdictionem debet exercere, et sic episcopus excludi-
 “ tur; et quod hoc privilegium ita debeat intelligi ex-
 “ presse continetur in privilegio Innocentii papæ secundi,
 “ ubi dicitur, ‘Statuimus insuper ac (prædecessoris
 “ ‘ nostri felicitis memoriæ Constantini papæ vestigiis in-
 “ ‘ hærentes) decrevimus, ut solummodo penes te et
 “ ‘ successores tuos totius domus et ecclesiæ tuæ et
 “ ‘ aliorum locorum ad eandem ecclesiam pertinentium
 “ ‘ pastoralis cura consistat, et eorundem ordinatio in tua
 “ ‘ et successorum tantum tuorum potestate permaneat,
 “ ‘ sicut est hactenus observatum, salva per omnia sedis
 “ ‘ apostolicæ auctoritate.’ Non dicitur quod aliqua
 “ ibi sit salva episcopi auctoritas, sed tantum abbatis
 “ ibi exerceatur potestas. Ecce manifeste probatur
 “ quod solus abbas noster ibi ordinariam habeat dis-
 “ positionem et jurisdictionem. Si cui vero, quod
 “ tamen non credo, adhuc in dubium venit quin ecclesia
 “ nostra ab ipsa fundatione sit libera, veniamus ad jura
 “ episcopalia quæ habent episcopi in monasteriis non ex-
 “ emptis, et videamus si contra hæc muniti simus per
 “ Romanorum pontificum privilegia. Igitur episcopi ab
 “ abbatibus non exemptis professionem et obedientiam
 “ quum eis benedicunt exigunt et accipiunt, nec ab aliis
 “ possunt benedici quam ab episcopo diocesano. Abbas
 “ vero noster ab episcopo Wigornensi nec benedictionem
 “ accipere nec professionem nec obedientiam ei facere
 “ tenetur. Dicit enim Constantinus in secundo privi-
 “ legio, ‘Defuncto autem abbate, secundum canonicam
 “ ‘ auctoritatem vel de ipso monasterio vel de parochia¹
 “ ‘ Wictiorum abbas a fratribus ejusdem loci eligatur,
 “ ‘ qui in eadem ecclesia libere et canonice sine aliqua
 “ ‘ exactione consecratus ob reverentiam venerabilis Egg-
 “ ‘ wini annulo in celebratione missarum utatur.’ Ex

¹ *parochia*] parrochia, MS.

A.D. 1205. “ verbis hujus privilegii habere potestis quod a quo-
 “ cumque maluerit episcopo possit abbas noster benedici
 “ quum in propria ecclesia debeat benedici. Absurdum
 “ enim esset quod episcopus, si abbas ei subjiceretur,
 “ ab abbate nostro vocaretur ut ei in propria ecclesia
 “ benediceret, quum abbas subjectus ad episcopum
 “ venire debeat propter benedictionem, et subjectus a
 “ superiore debeat vocari, et non e converso. Et quum
 “ absque omni exactione debeat benedici, patet quod nec
 “ professio nec obedientia ab eo debet exigi. Quod
 “ autem hoc privilegium ita debeat intelligi expresse
 “ continetur in privilegio Innocentii secundi, dicit
 “ enim, ‘ Obeunte vero te nunc ejusdem loci abbate vel
 “ ‘ tuorum quolibet successorum, nullus ibi qualibet sur-
 “ ‘ reptionis astutia seu violentia proponatur nisi quem
 “ ‘ fratres ejusdem loci communi assensu vel fratrum
 “ ‘ pars consilii sanioris elegerit, qui in eadem ecclesia
 “ ‘ absque omni exactione a quocumque maluerit bene-
 “ ‘ dicatur episcopo, dum tamen catholicus sit et gratiam
 “ ‘ sedis apostolicæ habeat et communionem.’ Ecce
 “ manifeste ostensum est abbatem nostrum ab episcopo
 “ Wigornensi non benedictionem debere suscipere nec
 “ professionem nec obedientiam ei debere facere. Habent
 “ etiam episcopi diocesani monasteria sibi subjecta
 “ tueri et visitare et in eis errata corrigere, quorum
 “ nullum habet episcopus Wigornensis in monasterio
 “ nostro. Scribit enim Constantinus Britanniarum
 “ primate in primo privilegio, dicens, ‘ Tibi autem, et
 “ ‘ successoribus tuis, memorato Egwino episcopo as-
 “ ‘ sentiente, curam animarum ejusdem ecclesiæ præ-
 “ ‘ cipue injungimus, ut si, quod absit, aliquo diaboli
 “ ‘ impulsu quisquam pervasor aut tyrannus sanctum
 “ ‘ locum minuere aut impugnare presumpserit, tibi a
 “ ‘ Deo concessæ potestatis sententia et anathematis
 “ ‘ percussus verberare, complere non audeat.’ Ecce ex-
 “ presse patet quod, cum cura animarum nostrarum, tu-
 “ tela totius ecclesiæ nostræ Cantuariensi archiepiscopo

“ sit commissa. Et quod cum tuitione etiam errata A.D. 1205.
 “ nostra habeat corrigere, ut tam tuitio quam correctio
 “ ei committatur, expresse subjungitur in eodem pri-
 “ vilegio, ubi dicitur, ‘Si quid vero sinistrae partis in-
 “ ‘ibi compertum fuerit oriri, auribus summi pontificis
 “ ‘patriæ potius deferatur quam per alicujus occultam
 “ ‘sententiam sanctus locus injuste depravetur.’ Quum
 “ igitur onera tuitionis et correctionis sequantur ho-
 “ nores et commoda visitationis et procurationis,
 “ merito illi cui onera non imponuntur honores et
 “ emolumenta subtrahuntur. Ex hoc igitur privilegio
 “ patet nullum ab ecclesia nostra prædictorum deberi
 “ Wigornensi episcopo, quum a domino papa Cantua-
 “ riensi archiepiscopo ut suo legato vel vicario hæc
 “ sint commissa, et de consensu Egwini episcopi Wigor-
 “ nensis, cujus consensus non requireretur¹ nisi in ejus
 “ præjudicium aliquid statueretur, quamvis dominus
 “ papa qui vocatus est in plenitudinem potestatis
 “ hæc omnia auctoritate sibi a Deo commissa ex pro-
 “ pria potestate facere possit, nullius requisito con-
 “ sensu vel favore. Et tamen sine ratione talia facere
 “ non consuevit. Et quum possint episcopi infra diœ-
 “ cesim suam in qua maluerint ecclesia non privile-
 “ giata synodum, capitula, ordinationes et missas pub-
 “ licas celebrare, hæc Wigornensi episcopo in ecclesiis
 “ nostris facere ab Innocentio prohibetur ubi dicitur,
 “ ‘Sanximus etiam ut in abbazia vestra aut in capel-
 “ ‘lis vestris aliquis episcopus synodum vel capitula
 “ ‘aut ordinationes aut missas publicas, nisi invitatus
 “ ‘ab abbate illius loci vel a fratribus, celebrare non
 “ ‘præsumat.’ Quum etiam non liceat non exemptis
 “ sacramenta ecclesiastica nisi a suo episcopo diocesano
 “ accipere, ut nihil nobis desit ad plenitudinem liber-
 “ tatis conceditur nobis ab Alexandro papa tertio ut

¹ *requireretur*] requiretur, MS.

A.D. 1205. " ea a quo maluerimus accipiamus episcopo, ubi dicitur,
 " ' Chrisma vero, oleum sanctum, dedicationes ecclesiarum,
 " ' consecrationes altarium, ordinationes clericorum qui
 " ' ad sacros ordines fuerint promovendi, a quocumque
 " ' malueritis suscipiatis episcopo.' Ecce, pater sancte,
 " ut mihi videtur, sufficienter ostendi monasterium
 " nostrum esse liberum et ab omni jurisdictione epi-
 " scopali prorsus exemptum, et contra omnia jura epi-
 " scopalia per prædictorum privilegiorum dicta capitula
 " plene esse munitum. Si vero alia sunt jura episco-
 " palia contra quæ per privilegia Romanorum pontifi-
 " cum non simus muniti, petimus ut vos vestigia præ-
 " decessorum vestrorum sequentes de consueta clemen-
 " tia et benignitate sedis apostolicæ suppleatis, ne
 " ecclesia nostra, immo vestra, a sui fundatione libera
 " pro modico episcopo serviat. Sin autem, necesse est
 " ut pro his episcopo satisfaciamus." Et hæc cum
 magno fletu et ejulatu dixi. Et dominus papa con-
 versus ad cardinales, subridendo, vulgariter loquens,
 dixit, " Iste omnia aufert episcopo, et postea dicit,
 " habeat episcopus residuum," et convertens se ad ad-
 versarium nostrum dixit, " Responde his."

R. Clip-
stone sum-
moned to
reply.

*De responsione magistri Roberti allegationibus Thomæ
 monachi, et qualiter privilegia falsæ fuerunt a
 magistro R[oberto] accusata, sed a domino papa
 ut vera approbata.*

He im-
pugna the
genuine-
ness of the
Evesham
documents.

Et ille, " Pater sancte, bene dixisset adversarius noster
 " si privilegia, in quibus omnem vim et potestatem
 " allegationum suarum fecit et fundamentum totius
 " cause sue posuit, vera essent, quum sint falsa. Nam
 " carta et stylus, filum et bulla, privilegiorum Con-
 " stantini penitus in terra nostra ignota sunt. Portitor
 " vero indulgentiarum Clementis et Celestini fuit
 " publicus falsarius, Nicholaus de Wareunich, et ideo
 " eas falsas credimus, et hoc idem de aliis dicimus."

Et dominus papa præcepit ut exhiberem ea, et exhibui. A.D. 1205

Et dominus papa propriis manibus tractavit ea, et traxit per bullam et cartam si forte posset bullam a filo amovere, et diligentissime intuens ea tradidit cardinalibus intuenda, et quum per gyrum venissent iterum ad dominum papam, ostendens privilegium Constantini dixit, "Hujusmodi privilegia quæ vobis ignota But they are attested by the Pope." sunt, nobis sunt notissima, nec possent falsari;" et ostendens indulgentias dixit, "Istæ veræ sunt," et restituit mihi omnia. Sed qualiter mihi et ecclesiæ et causæ nostræ timuerim quum per gyrum viderent privilegia cardinales et quum dominus papa ita dure ea tractavit, supersedeo dicere quia non possem vobis edicere. Quamvis nihil mihi conscius essem, tamen scivi quod ille qui habebatur pro falsario, forte quia publicus cursor fuit curiæ, indulgentiarum portitor fuit, et circa privilegia Constantini omnia mihi ignota erant. Sed quum approbata fuerunt, inæstimabili gaudio repletus sum. Et hæc fuit secunda interlocutio pro nobis data. Prima enim fuit quum primo fui Romæ pro revocanda jurisdictione iudicum, ne in iudicio possessorio sententiarent, quam interlocutionem propriam ipsa papa postea revocavit. Et quum jam esset hora prandendi præcepit dominus papa quod recederemus, et quod adversarius noster aliter responderet quum alias vocati essemus. Et post triduum iterum vocati fuimus, Three days' adjournment. et respondit tunc adversarius noster:—

De secundo consistorio et de objectione præscriptionis contra privilegia.

"Pater sancte, si privilegia vera sunt et videantur Clipstone argument
 "operari pro eis, ad libertatem tamen nihil prosunt
 "illis, quia eis usi non sunt, immo episcopi Wigornenses e contrario in monachos et monasterium eorum
 "jure communi tanto tempore usi sunt, quod contra

A.D. 1205. " eos et privilegia eorum jus episcopale præscripsisse
 " videntur, sicut per depositiones testium sanctitati
 " vestrae plenissime patebit." Et incipiens a capite
 allegationum mearum probavit per dicta testium omni
 exceptione majorum quod episcopi contra omnia ca-
 pitula privilegiorum nostrorum jure communi in monas-
 terio nostro usi erant, sicut in aliis diocesana lege
 sibi subjectis. Probavit enim per testes quod episcopi
 abbatibus nostris benedixerant, et quod abbates pro-
 fessionem eis fecerant, et quod episcopi in ecclesia
 nostra solemniter cum processione admissi fuerant, et
 quod missas publicas et solemnes in ecclesia nostra
 celebraverant, et quod decreta eorum et statuta ibi
 admissa fuerant, et quod ab eis chrisma et oleum et
 ordinationes receperimus, et quod abbas noster ad
 synodum episcopi venerat. Tunc conversus ad me
 dominus papa dixit, " Procurator, responde." Pro-
 hibuerat enim ne advocati loquerentur de facto, nisi
 de jure tantum et quum opus esset, quia dixit pro-
 curatores nosse factum et jura. Ego sciens quod hæc
 omnia ventura erant super me, bene præmeditatus
 respondi:

*De responsione Thomæ monachi, contra objectionem
 præscriptionis.¹*

The argu-
 ment of
 prescrip-
 tion refuted
 by Marle-
 berpe.

" Pater sancte, nequaquam ita est ut dicit adversa-
 " rius noster. In nullo enim privilegiis nostris abusi
 " sumus, immo legitime et plenissime eis usi sumus,
 " ita etiam quod præscriptione contra omnia jura epi-
 " scopalia optime muniti sumus. Et si aliquando epi-
 " scopi contra privilegia nostra nitentur venire, per

¹ *præscriptio* = *prescriptoris*, MS.

“ optimas contradictiones et juris nostri et privilegiorum A.D. 1205.
 “ nostrorum protestationes eorum malitiæ obviavimus,
 “ ita quod contra ecclesiam nostram nunquam aliqua
 “ currere potuit præscriptio, sicut ex ipsis attestatio-
 “ nibus sanctitas vestra liquido perpendet. Quod enim
 “ dicit, episcopos Wigornenses abbatibus nostris bene-
 “ dixisse et abbates eis professionem fecisse, verum est ;
 “ sed capitulo Eveshamensi contradicente hæc facta
 “ sunt et abbatibus protestantibus quod salvis privi-
 “ legiis suis hæc fecerunt, sicut per tales testes proba-
 “ tur. Quod autem dicit episcopos Wigorniaæ cum
 “ solemnî processione fuisse a nobis admissos, verum
 “ est ; sed cum protestatione privilegiorum et carita-
 “ tive et pro ecclesiis quæ non probantur exemptæ
 “ hæc fecimus, sicut illi testes probant. Ad missas
 “ etiam solennes eos admisimus sed vocatos, sicut in
 “ privilegio Innocentii papæ continetur, et sicut tales
 “ testes probant. Quod autem dicit statuta episcopo-
 “ rum fuisse a nobis admissa, falsum est. Immo sta-
 “ tuta Henrici episcopi ab abbate nostro penitus fuerunt
 “ apud Fladeburiam refutata et rejecta post traditi-
 “ onem. Et decreta etiam episcopi Johannis postquam
 “ lecta fuerunt in capitulo omnino a saniori parte
 “ capituli contradicta et refutata fuerunt, sicut plenis-
 “ sime per hos et illos testes probatur. Quod vero
 “ sacramenta ecclesiastica ab eis recepimus, hoc nobis
 “ non nocet, quia secundum privilegium Alexandri papæ
 “ hoc nobis licet a quo maluerimus episcopo facere, et
 “ cum protestatione talis libertatis et auctoritate pri-
 “ vilegii illius hoc fecimus, et caritative petivimus et
 “ accepimus, sicut per tales testes probatur. Quod au-
 “ tem abbas noster ad synodum venit, non nocet, quia
 “ pro membris quæ non probantur exempta hoc fecit,
 “ et hoc ibi publice protestatus est, sicut illi testes
 “ probant.”

A.D. 1205 *De disputatione advocatorum circa usum et abusum privilegiorum et prescriptionem et interruptionem, per tres¹ audientias.*

Two further days of hearing occupied by the arguments of counsel upon points of law.

Tunc dominus papa conversus ad advocatos dixit, "Ecce instructi sumus de facto per procuratores. Nunc autem instruatis nos de jure circa usum et abusum privilegiorum et circa prescriptionem et interruptionem, et cum deliberatione, quum vocati fueritis." Et recessimus. Et post aliquot dies vocati sumus. Tunc advocati nostri tam illa die quam iterum post aliquot dies, per duas videlicet audientias, quam egregie et subtiliter fere omnes utriusque juris, canonici videlicet et civilis, apices et difficultates in allegationibus circa usum et abusum privilegiorum et prescriptionem et interruptionem exhausserint, supersedeo dicere quia non possem vobis edicere. In secundo vero consistorio dixit dominus papa, "Sufficit usque huc dixisse de his. Nunc autem, procuratores, redite ad privilegia, et per ea de jure ecclesiarum vestrarum sufficientius nos instruite quando vocati fueritis." Et exivimus. Post aliquot dies vocati comparuimus, et dixit magister Robertus: —

De quinto consistorio et de allegationibus magistri Roberti super interpretatione privilegiorum.

Argument, at the fifth hearing, Dec. 22, upon the interpretation of the Evesham privileges.

"Pater sancte, prima die proposuit adversarius noster quaedam capitula privilegiorum suorum, per que nitebatur ostendere monasterium suum esse liberum et exemptum. Sed ego video quaedam capitula in eisdem privilegiis predictis sibi repugnantia. Unde mihi videtur quod, quum privilegia sibi adinvicem sint contraria, nullius² sunt momenti, vel saltem^o

¹ Sic : lege duas.

| ² nullius] quod nullius, MS.

“ ad plenam libertatem insufficientia, quum per ipsa A.D. 1205.
 “ privilegia quædam jura episcopalia in monasterio illo
 “ episcopo nostro reserventur. Dicit enim Constan-
 “ tinus quod abbas ejusdem loci primum locum post
 “ Wictiorum præsulem sua auctoritate jugiter obtineat.
 “ Sed quum locum illum nec in generali concilio¹ nec
 “ provinciali possit obtinere, quia hoc alii episcopi
 “ inferiores nostro non permetterent, restat ut ad
 “ synodum episcopalem veniat, et ibi locum illum
 “ obtineat, et sic episcopo subjiciatur. In privilegio
 “ vero Alexandri continetur quod Wigornenses episcopi
 “ aliquid injuste ab eis non exigant, sed his tantum
 “ contenti sint quæ antecessores eorum antecessoribus
 “ suis constat rationabiliter exhibuisse. Ergo constat
 “ antecessores eorum aliquid antecessoribus episcoporum
 “ rationabiliter impendisse. Ergo episcopi aliquid petere
 “ possunt, et ipsi hoc eis exhibere tenentur. Ergo
 “ episcopo in aliquo subjiciuntur; ergo non sunt plene
 “ exempti, vel potius, quum nullus possit esse in parte
 “ liber et in parte servus, nullo modo sunt exempti.”

*De subtilissima responsione Thomæ monachi et ad-
 vocatorum ejus circa interpretationem privi-
 legiorum.*

Et quum perorasset, respondi ego dicens, “ Mirum
 “ mihi videtur qualiter adversarius noster ponere os in
 “ cælum ausus sit, dicens privilegia Romani pontificis
 “ nullus esse momenti quum etiam instar sit sacrilegii
 “ de sententia ejus disputare. Quum enim dicta testium
 “ secundum leges ita sint interpretanda ut sibi adin-
 “ vicem non sint contraria ne testes perjurii arguantur,
 “ multo fortius privilegia summi pontificis benigne sunt
 “ interpretanda, ut sicut nunquam possunt esse inania,
 “ ita nec sibi unquam sint contraria.” Et post hoc

¹ concilio] consilio, MS.

A.D. 1205. responderunt advocati nostri quod absque prejudicio libertatis ecclesie nostre poterat abbas ad synodum episcopi venire et ibi locum primum obtinere, sed non pro capite sed pro membris que non probantur exempta, et statuta episcoporum que illa membra contingunt recipere et servare absque libertatis nostre lesione. Sic enim necesse est et nos aliorum episcoporum in quorum episcopatibus beneficia ecclesiastica habemus si vocati fuerimus, synodos adire, et quoad illa beneficia eorum statuta servare non tamen ipsi in monasterio nostro vel in nobis aliquam possint exercere jurisdictionem. Simili modo dicunt illud Alexandri intelligendum, videlicet quod aliquid debeamus exhibere episcopis pro membris que non probantur exempta, sicut et alii episcopis pro beneficiis que habemus in eorum episcopatibus. Et subterfuerunt advocati. Dominus vero papa conversus ad nos dixit. "Procurator visne aliter respondere his, ut si forte capitula ista non possint intelligi de membris, quod illis de capite intellectis monasterium vestrum conservetur illorum liberum." etc. etc. Ego vero, qui ab illa causa hac duo capitula feci, ut pro alio mortua fuerat, vidi ne quod timor quem timentam jam evenit mihi, quia paucis que providentibus minus feriant bene providentibus. Pater, etc. ego loquor de capite et bene ex parte libertatis nostram in aliquo laedant. multiplicitate respondeo." Et dominus papa dixit. Non credimus. Et dixi. Deo propitio faciat." Et respondi. Bene concedo quod abbas noster in synodo episcopati primum locum post episcopum obtineat, sed non ratione abbacie vel membrorum, sed ut cancellus, vester et minister. Sic enim dicit Constantinus, ut locum primum post Wicciorum presulem auctoritate nostra jugiter obtineat; non dicit quod auctoritate propria, ut abbas vel ut per nos, etc. dignus, etc. etc. et missus vester. Si quis

¹ *membrorum*; membrorum, MS.

“ ritis ad quid missus, dico ad hoc, ut videat ne episco- A.D. 1205.
 “ pus aliquid contra privilegia Romani pontificis statuatur,
 “ et ne ecclesiam domini papæ, videlicet Eveshamen-
 “ sem, in aliquo lædat. Et hoc dico ad similitudi-
 “ nem illius quod idem papa Constantinus Britwaldo
 “ Britanniarum primati in eodem privilegio præcipit,
 “ ‘ dicens, ‘ Tuæ fraternitatis denunciamus quatenus
 “ ‘ ecclesias Dei per Britanniam dispositas tua ipsius
 “ ‘ et sanctorum apostolorum auctoritate protegas,
 “ ‘ ne quis pervasor cujuscumque ordinis a Deo
 “ ‘ et nobis constituta privilegia subruat; inter quas
 “ ‘ eam quæ nuperrime a venerabili viro Eguino
 “ ‘ nostra et regia auctoritate constituta est tuæ ditioni
 “ ‘ præcipue submittimus, ut tibi et posteris tuis
 “ ‘ potestate divinitus concessa ab omni eam adversa-
 “ ‘ riorum impugnatione liberam in perpetuum reddas.’
 “ Quum igitur gratia vestri et in privilegio nostro
 “ domino Cantuariensi præcipitur ut privilegia nostra
 “ et ecclesiam nostram protegat et defendat, quis
 “ dixerit hoc abbati nostro pro propria ecclesia¹ et in
 “ proprio privilegio non esse injunctum? maxime quum
 “ absurdum esset archiepiscopum, qui nos tueri tene-
 “ tur, propter hoc ad synodum episcopi venire. Re-
 “ linquitur ergo abbati faciendum, quod facere non
 “ potest archiepiscopus, ut videlicet abbas intersit
 “ synodo episcopi ad tuitionem privilegiorum nostro-
 “ rum, et hoc auctoritate domini papæ, non aliqua sua
 “ propria necessitate. Quod autem dicit Alexander
 “ quod Wigornenses episcopi his contenti sint quæ
 “ antecessores nostros antecessoribus suis constat ratio-
 “ nabiliter exhibuisse, quum non constet antecessores
 “ nostros antecessoribus suis aliquid rationabiliter ex-
 “ hibuisse et jam productionibus testium sit renuntia-
 “ tum, et non probaverunt aliquid fuisse eis rationabi-
 “ liter a prædecessoribus nostris exhibitum, constat nos

¹ ecclesia] et in propria ecclesia, added in the text, but marked beneath with the signs of erasure.

A.D. 1205. “ nihil debere eis exhibuere. Non enim hoc nomen
 “ *quæ* hic aliquid implicat nec implicite ponitur, sed
 “ magis quasi sub conditione dicitur, ut is sit *sensus*,
 “ quod Wigornenses episcopi his contenti sint *quæ*,
 “ id est, *si quæ*, antecessores nostros antecessoribus suis
 “ constat rationabiliter exhibuisse. Si enim domino
 “ papæ constitisset quod antecessores nostri anteces-
 “ soribus episcopi aliquid impendissent, illud *expres-*
 “ *sisset*. Sed quia de nullo exhibito vel exhibendo ei
 “ constitit, ideo sub conditione dixit, et probandum
 “ quod esset exhibendum episcopo reliquit. Ergo quum
 “ nihil probavit exhibitum, nihil est exhibendum.”
 Et ad hanc interpretationem confirmandam quasdam
 leges quas a domino Assone, tunc temporis legum do-
 minorum domino Bononiæ, non sine pretio didiceram,
 induxi. Quum igitur conclusissem, et placuisset ei
 simulque assidentibus, ut mihi videbatur, dixit mihi
 dominus papæ, “ Visne amplius allegare?” Et ego,
 “ Pater sancte, sufficit mihi: peto sententiam, nisi ad-
 “ versarius noster aliud dixerit.” Et respiciens ad
 adversarium nostrum, dixit, “ Renuncias tu allegationi-
 “ bus?” Et ille, “ Renuncio.” Et dominus papa,
 “ Discedite, et scribite nobis summam allegationes
 “ vestras, et detis nobis hac die, et confidite in Do-
 “ mino, et per gratiam Dei in brevi habebitis *senten-*
 “ *tiam*.” Et recedentes uterque nostrum seorsum suas
 scripsit allegationes, nos vero brevius quam hic sint
 scriptæ et subtilius et melius, et tradidimus eas do-
 mino papæ in vespera.

*De jejuniis orationibus et elemosynis Thomæ monachi
 postquam in causa fuit conclusum et allegatio-
 nibus renuntiatum.*

Tunc bene sciens ego quod jam ad humanas ratio-
 nes nullus erat recursus, ad divina præsidia, sanctorum
 videlicet suffragia, elemosynas, orationes et jejunia sum
 conversus. Erat autem feria quinta, dies scilicet Jovis

ante Nativitatem Domini, quæ instante die Dominica A.D. 1205. erat celebranda, et circuivi loca sanctorum commendans eis me et causam ecclesiæ meæ, et cuilibet egeno tam petenti quam non petenti de bonis ecclesiæ conferens, in continua oratione jejunos permansi usque ad sabbatum postquam lata fuit pro nobis sententia. Sabbato vero summo mane accessi ad curiam, et cujuslibet cardinalis ingredientis pedes tenens magis lachrymis quam verbis motum animi mei indicavi, ut scilicet servorum suorum et ecclesiæ suæ misererentur. Supplicavi et tam miserabiliter quod non solum cardinales sed etiam adversarii mei et omnes qui me viderunt mei miserebantur. Tandem perseverante me in oratione, circa horam diei nonam exivit de thalamo dominus papa cum cardinalibus. Et quum sedisset, vocati sumus procuratores Eveshamiæ et Wigorniae, et confortatus sum eo quod præponerent me adversario meo in casu illo, quamvis fere semper ita consueverant apparitores, multotiens enim benefeceram eis ut liberiores haberem ingressum; idem enim ibi sunt apparitores et ostiarii. Et quum staremus sicut consuevimus ex adverso ad invicem, dixit dominus papa, "State simul in medio. Jam enim non est lis inter vos¹ quia pacificata omnia sunt." Et non intellexi primum quid loqueretur, sed postquam Spiritus Sanctus datus est nobis per sententiam domini papæ omnia nuda et aperta erant oculis meis. Et quum conjungeremur, dixit dominus papa:—

*De sententia domini papæ et adventu magistri
Adæ monachi ad curiam.*

"Causam quæ vertebatur inter venerabilem fratrem
" nostrum Wigornensem episcopum et dilectos filios
" nostros abbatem et conventum Eveshamiæ super sub-
" jectiōe et exemptione cœnobii Eveshamensis dili-
Sentence pronounced in favour of the monastery, 24 Dec. 1205.

¹ vos] nos, MS.

A.D. 1205. "gentissime examinavimus, et inspectis privilegiis et
 "attestationibus et perspicaciter intellectis, eam sen-
 "tentialiter determinavimus et in scriptum redigi
 "fecimus, et præter consuetudinem nostram per scrip-
 "turam eam recitari volumus." Et surgens magister
 Philippus primus notariorum, postea Trojanus epis-
 copus, dixit, "Abbati et fratribus Eveshamensis ce-
 "nobii," etc. Et quum audissem quod scriberet nobis,
 revixit spiritus meus. Novi enim modum scribendi
 domini papæ per moram quam feceram in curia, quod
 multum profuit cause nostræ, quia non scriberet nisi
 victori. Unde quum episcopus habeat eandem senten-
 tiam quam et nos, procurator ejus non potuit impe-
 trare ut in sententia episcopi scriberet episcopo, sed
 nobis sicut et in nostra. Et quum legisset sententiam
 latam pro nobis, ivimus ad pedes domini papæ tam
 victus quam victor, ut mos est, gratias agentes, et
 quum inclinarem me ad osculandum pedes domini
 papæ tum præ gaudio tum præ jejunio defecit spiritus
 meus et factus sum fere exanimatus, ita quod non
 potui surgere, et præcepit dominus papa ut sublevarer.
 Et quum jam quasi a gravi somno evigilassem, dixit
 dominus papa ut acciperem notam et diligenter inspi-
 cerem si forte quid esset corrigendum et nunciarem
 ei, et, accepta benedictione, cum nota recessi gaudens.
 Et quum venissem ad ostium, inveni magistrum Adam
 Sortem stantem, qui venerat tunc ab Anglia cum qui-
 busdam instrumentis, et suscepto eo in osculo pacis,
 quum simul cibum sumpsissemus, confortati sumus,
 gratias agentes Deo pro omnibus beneficiis Suis, Qui
 fecit nobiscum secundum magnam misericordiam Suam,
 Qui vivit et regnat per omnia secula seculorum
 Amen.

Marle-
 berge
 saints for
 joy and
 through
 long fast-
 ing.

Transcripta privilegiorum quorum auctoritate sententia lata fuit pro exemptione Eveshamensis ecclesiæ. A.D. 1206.

In hoc loco tam ipsa privilegia quorum auctoritate sententia pro nobis lata est quam ipsam sententiam per quam quasi ab Ægyptiaca servitute liberati sumus, huic scripto interserenda bonum et utile putavi.

Primum privilegium Constantini pape.

Constantinus episcopus servus servorum Dei Brithwaldo¹ Britanniarum primati salutem et apostolicam benedictionem. Venerabilem virum Ecgwinum episcopum, quem bis tua fraternitas ad apostolicam sedem misit, etiam nunc secundo manipulis justitiæ refertum tibi remittimus, monentes quatenus sic suos effectus adjuvando prosequaris, sicuti illum a Deo incepisse et in via Dei cucurrisse cognovisti. Porro de visione illa, immo aperta ostensione, qua se beata virgo Maria ei manifestavit æque ita certum esse teneamus quemadmodum de viri bonitate non dubitamus. Denique vigilantiam tuam admonemus quatenus illis in partibus in quibus manifestatio habita fuisse refertur, concilium² totius Angliæ cogas, episcopos sacrique ordinis religiosas personas illuc convenire facias, optimatesque regni cum proceribus suis adesse præcipias. Quibus in nomine Domini congregatis denunciamus quod duo reges Angliæ Kenredus et Offa cum quibus jam dictus episcopus ad limina apostolorum venit in loco ostensæ visionis plurima de suis beneficiis in præsentia nostra regia libertate donata et apostolica auctoritate confirmata contulerunt, quatenus ibidem congregatio monachorum secundum regulam memorandi patris Benedicti, quæ minus in illis partibus adhuc habetur, possit instaurari et indesinenter Christo famulari. Ipsas autem donationes et beneficia præfati reges in ipsorum privilegio nominatim determinaverunt et a nobis corroborari fecerunt. Igitur, frater dilecte, quoquomodo Christus annuncietur lucrum Christi inquire,³ opus Christi exerce, promulgatisque in concilio undique⁴ sententiis tum a Deo ostensæ

Bull of
pope Con-
stantine,
A.D. 709.

¹ *ecclesiarum* struck out in MS.;
ecclesiæ inserted in Cotton Vesp.
B. xxiv., fol. 74.

² *concilium*] consilium, MS.; con-
cilitium, Vesp.

³ *inquire*] require, Vesp.

⁴ *undique*] om. Ibid.

A.D. 1206. visionis, tum apostolicæ auctoritatis, tum regie libertatis et
 [709.] donationis, tum tui ipsius clerique et populi assensus et favoris, constitue ovile Christo, divinitus ostensum, apostolica auctoritate fultum, regia libertate donatum, cleri et populi benedictione sancitum. Tibi autem et successoribus tuis, memorato episcopo Ecgwino assentiente, curam animarum ejusdem ecclesie præcipue injungimus ut si, quod absit, aliquo diaboli impulsu quisquam pervasor aut tyrannus sacrum locum minuere aut impugnare præsumpserit, tibi a Deo concessæ potestatis sententia et anathematis percussus verbero, complere non audeat; si quid vero sinistrae partis inibi compertum fuerit oriri, auribus summi pontificis patriæ potius deferatur quam per alicujus occultam sententiam sanctus locus depravetur injuste. Ipsum ergo locum quem regia potestas regis libertati donavit et nos auctoritate Dei et sanctorum apostolorum et nostra donamus, ut nullus cujuscumque ordinis homo hoc quod constituimus depravare aut minuere præsumat. Qui hoc destruxerit aut male contaminaverit, sit ille maledictus. Qui vero conservaverit¹ et adauxerit, benedictionibus repletur. Scripta est hæc epistola anno Dominicæ Incarnationis septingentesimo nono in ecclesia Salvatoris Lateranensi, præcipiente et confirmante Constantino apostolicæ sedis antistite, astantibus et confirmantibus regibus Angliæ Kenredo et Offa, rogante venerabili viro Ecgwino episcopo coram archiepiscopis et episcopis et principalibus² et nobilibus diversarum provinciarum, cunctis clamantibus et dicentibus, Quicquid in hac constitutione vestra sanctitas exercet, laudamus, concedimus et confirmamus. † Ego Constantinus Romanæ sedis episcopus per signum sanctæ crucis has donationes et libertatem confirmavi. † Ego Ecgwinus³ humilis episcopus confirmavi. † Ego rex Kenredus corroboraui. † Ego rex Offa consensi.

Secundum privilegium Constantini.

Second
 Bull of
 Constantine.
 A.D. 713.

Constantinus episcopus servus servorum Dei Britwaldo Britanniarum⁴ primati salutem et apostolicam benedictionem. Divina dispensatione ad hoc promoti ut apostolica auctoritate paci ecclesiarum insistamus, tuæ fraternitati denunciavimus qua-

¹ *conservaverit*] servaverit, Vesp. B. xxiv.

² *coram archiepiscopis*] coram pluribus archiepiscopis. Ibid.

³ *Ecgwinus*] Ecgwinus. Ibid.

⁴ *Britanniarum*] *Brithanniarum*. Ibid.

tenus ecclesias Dei per Britanniam dispositas tua ipsius et sanctorum apostolorum auctoritate protegas, ne quis pervasor cujuscunque ordinis a Deo et nobis constituta privilegia subruat. Inter quas¹ eam quæ nuperrime a venerabili viro Ecgwino² nostra et regia auctoritate constituta est tuæ ditioni præcipue³ submittimus, ut tibi et posteris tuis potestate divinitus concessa ab omni eam adversariorum impugnatione liberam in perpetuum reddas. Justum enim nobis videtur ut quoniam isdem venerabilis Ecgwinus⁴ exemplum Domini [secutus]⁵ se humiliando inibi effectus est abbas, iccirco hæc ecclesia, secundum quod per legatum suum Ethelwoldum⁶ expetiit, amplio rem dignitatem a nostra sede sui merito obtineat. Constituimus ergo in nomine Domini ut isdem locus sub monarchia proprii abbatis sit liber ab omni tyrannica exactione, et nullus cujuscunque ordinis homo aliquod gravamen ibi inferre audeat. Defuncto autem abbate, secundum canonicam auctoritatem vel de ipso monasterio vel de parochia Wictiorum abbas a fratribus ejusdem loci eligatur, qui in eadem ecclesia libero et canonicè sine aliqua exactione consecratus, ob reverentiam venerabilis Egwini annulo in celebratione missarum solummodo utatur, primumque locum post Wictiorum præsulem nostra auctoritate jugiter obtineat. Si quis igitur hoc privilegium infringere voluerit, sive in loco monachorum clericos immittere tentaverit, coram Deo et angelis Ejus in perpetuum sit anathema. Si quis vero hanc nostram auctoritatem servaverit, conservet eum Deus in æternum. Scripta est hæc epistola anno Dominicæ Incarnationis septingentesimo tertio decimo, præsidente apostolicæ sedi papa Constantino et ✠ hoc signum sanctæ crucis propria manu faciente.

A.D. 1206.

[713.]

Privilegium Innocentii secundi.

Innocentius episcopus, servus servorum Dei, dilecto filio Reginaldo⁷ abbati Eveshamensis monasterii ejusque successoribus canonicè substituendis in perpetuum. Sicut injusta poscentibus nullus est tribuendus effectus, ita legitima desiderantium non est⁸ differenda petitio. Hoc nimirum intuitu, dilecte in Domino fili Reginalde abbas, tuis justis postulationi-

A.D. 1138.

16 April.

¹ *etiam*, added in Vesp. B. xxiv.

² *Ecgwino*] Egwino. Ibid.

³ *præcipue*] om. Ibid.

⁴ *Ecgwinus*] Egwinus. Ibid.

⁵ *secutus*] Ibid.

⁶ *Ethelwoldum*] Ethelwaldum.

Ibid.

⁷ *Reginaldo*] Reinaldo. Ibid.

fol. 74 b.

⁸ *est*] om. Ibid.

A.D. 1206. [1198.] **h**is impertimur assensum, et monasterium Eveshamiense cui, Deo auctore, praesides, quod a tempore foundationis suae sedes apostolica specialibus decrevit privilegiis honorandum, sub beati Petri et nostra protectione suscipimus, et praesentis scripti privilegio communimus; Statuentes ut quascunq[ue] possessiones, quascunq[ue] bona, idem locus inpraesentiarum justo et canonice possidet, aut in futurum concessione pontificum, largitione regum vel principum, oblatione fidelium, seu aliis justis modis poterit adipisci, firma tibi tuisq[ue] successoribus et illibata permaneant. Sepulturam quoq[ue] ejusdem loci liberam esse omnino decrevimus, ut eorum qui se ibi sepeliri deliberaverint devotioni et extremae voluntati nullus obstat. Sancimus etiam ne in vestra abbacia aut in capellis vestris aliquis episcopus [synodum]¹ vel capitula aut ordinationes aut missas publicas nisi invitatus ab abbate illius loci vel a fratribus celebrare praesumat. Oblationes etiam quae in eadem abbacia vel in ceteris ecclesiis vestris ad manum pontificis vel cujuslibet ibi missam celebrantis offeruntur vestris usibus cedant, nec eisdem personis eas sibi retinere aut clericis vel laicis distribuere liceat. Decimas insuper quas hucusq[ue] canonice obtinistis in refectiones pauperum vel in aedificia et ornamenta ecclesiarum, distribuendi juxta consuetudinem apud vos hactenus habitam liberam vobis concedimus facultatem. Licet quoq[ue] vobis clericos vel laicos o saeculo fugientes, nisi forte certis ex causis excommunicati sint, absq[ue] alicujus contradictione ad conversionem suscipere, et ea quae de jure suo legitime secum attulerint usibus monasterii cedant. Prohibemus sane ne altaria, comiteria, decimae, et quaecunq[ue] alia ejusdem monasterii juris existunt, a quolibet auferantur vel minuantur, nec pro communi terrae interdicto vestrum monasterium a divinis vacet officiis, sed clausis januis, exclusis excommunicatis vel interdictis, divina liceat vobis officia submissa voce celebrare, et debita sepulturae tam vobis quam famulis vestris impendere. Obiunte vero te nunc ejusdem loci abbate vel tuorum quolibet successorum, nullus ibi quolibet subreptionis astutia seu violentia praeponatur, nisi quem fratres ejusdem loci communi assensu vel fratrum parva consilii² sanioris elegerint. Qui in eadem ecclesia absq[ue] omni exactione, a quocunq[ue] maluerit benedicatur episcopo, dum tamen³ catholicus sit et gratiam sedis apostolicae⁴ habeat et

¹ *synodum*] Vesp. B. xxiv, fol. 74 b.

² *ejusdem*] ejus. Ibid.

³ *consilii*] concilii, MS.

⁴ *tamen*] dummodo, Vesp. B. xxiv.

⁵ *sedis apostolicae*] Romanae sedis Ibid

communione. Sane dignitates et libertates omnes sancto A.D. 1206.
 Ecgwino¹ episcopo ipsius² loci fundatori ac postmodum abbati [1138.]
 ab apostolica sede concessas et scripto confirmatas, consue-
 tudines etiam quas peculiare ejus merito hucusque tenuistis
 in parochiis, in processionibus, in ordinationibus, inconvulsas
 vobis manere sancimus. In chrismate ab episcopo accipiendo
 et per ecclesias vestras gratis distribuendo, sicut hucusque
 consuevistis teneatis. Statuimus insuper, ac, prædecessoris
 nostri felicis memoriæ Constantini papæ vestigiis inhærentes,
 decrevimus³ ut solummodo penes te et successores tuos totius
 domus et ecclesiæ tuæ et aliorum locorum ad eandem eccle-
 siam pertinentium pastoralis cura consistat, et eorundem
 ordinatio, sicut hactenus est observatum, in tua et suc-
 cessorum tantum tuorum potestate permaneat, salva per
 omnia sedis auctoritate apostolicæ. Si quis sane in posterum
 hanc nostram constitutionem sciens contra eam temere venire
 tentaverit, potestatis honorisque sui periculum patiatur, et a
 sacratissimo corpore et sanguine Domini nostri Jesu Christi
 alienus fiat, atque in extremo examine districtæ ultioni sub-
 jaceat. Conservantes autem hæc, omnipotentis Dei et beati
 Petri ac Pauli apostolorum Ejus gratiam consequantur. Amen,
 Amen, Amen.⁴ Ego Innocentius catholicæ ecclesiæ episcopus
 subscribo.⁵ Ego Lucas presbyter cardinalis tituli sanctorum
 Johannis et Pauli subscribo. Datum Laterani per manum
 Almerici sanctæ Romanæ ecclesiæ diaconi cardinalis et can-
 cellarii, sexto decimo kalend. Maii, indictione secunda, Incar-
 nationis Dominicæ anno millesimo centesimo tricesimo octavo,
 pontificatus domini Innocentii papæ secundi anno decimo.

Privilegium Alexandri tertii.

A.D. 1163.
 June 5.

Alexander episcopus, servus servorum Dei, dilectis filiis
 Adæ abbati monasterii Eveshamensis ejusque fratribus tam
 præsentibus quam futuris regularem vitam professis in per-
 petuum. Piæ postulatio voluntatis effectu debet prosequente
 compleri, ut et devotionis sinceritas laudabiliter onitescat et
 utilitas postulata vires indubitanter assumat. Quocirca,
 dilecti in Domino filii, vestris justis postulationibus clementer
 annuimus, et præfatum monasterium in quo divino mancipati

¹ *Ecgwino*] Egwino, Vesp. B. xxiv.

² *ipsius*] ejusdem. Ibid.

³ *decrevimus*] decernimus. Ibid.

⁴ Amen. † Ibid.

⁵ † Ibid.

A.D. 1206. [1163.] estis obsequio, et prædecessoris nostri felicis memoris Innocentii papæ vestigiis inhaerentes sub beati Petri et nostra protectione suscipimus, et presentis scripti privilegio communimus; Statuentes ut quascunque possessiones, quascunque bona, idem monasterium in præsentiarum juste et canonice possidet, aut in futurum concessione pontificum, largitione regum vel principum, oblatione fidelium, seu aliis justis modis, præstante Domino, poterit adipisci, firma vobis vestrisque successoribus et illibata permaneant. Decimas fructuum vestrorum a quadraginta annis ab ecclesia vestra canonice et inconcussè possessas, in refectores pauperum vel in ædificia et ornamenta ecclesiarum, distribuendi, juxta rationabilem consuetudinem apud vos hætenus habitam, liberam vobis concedimus facultatem. Liceat vobis insuper clericos vel laicos liberos et absolutos e sæculo fugientes, absque alienius contradictione ad conversionem suscipere, et ea quæ de jure suo legitime secum attulerint usibus monasterii cedant. Prohibemus sane ne altaria, cimiteria, decimæ et quæcunque alia ejusdem monasterii juris existunt, a quolibet auferantur vel minuantur. Sepulturam quoque ipsius loci liberam esse concedimus, ut eorum devotioni et extremæ voluntati qui se illic sepeliri deliberaverint, nisi forte excommunicati vel interdicti sint, nullus obsistat, salva tamen canonica justitia ecclesiarum illarum a quibus mortuorum corpora assumuntur. Quum autem commune interdictum [terra]¹ fuerit, liceat vobis clausis januis, non pulsatis tintinnabulis, exclusis excommunicatis et interdictis, suppressa voce divina officia celebrare. Obeunte vero te nunc ejusdem loci abbate vel tuorum quolibet successorum, nullus ibi qualibet surreptionis astutia seu violentia præponatur, nisi quem fratres communi assensu vel fratrum pars consilii² sanioris, secundum Dei timorem et beati Benedicti regulam, providerint eligendum. Sane dignitates et libertates omnes sancto Ecgwino³ episcopo ejusdem⁴ loci fundatori ac postmodum abbati ab apostolica sede concessas et scripto confirmatas, consuetudines etiam quas peculiare ejus merito rationabiles hucusque tenuistis, in parochiis, in processionibus, in ordinationibus, inconcussas vobis manere sancimus. Chrisma vero, oleum sanctum, consecrationes altarium, ordinationes clericorum qui ad sacros ordines fuerint promovendi, a quocunque malueritis suscipietis episcopo, sicut est hætenus observatum,⁵ dummodo

¹ *terra*] Vesp. B. xxiv.

² *consilio*] concilii, MS.

³ *Ecgwino*] Egwino. Vesp. B.

⁴ *ejusdem*] ipsius. Ibid.

⁵ *sicut . . . observatum*] *om*

Ibid.

episcopus catholicus sit et gratiam atque communionem apostolicæ sedis habeat, et ea gratis et absque pravitate vobis velit exhibere. Statuimus etiam ut Wigornenses episcopi a vobis aliquid injuste non exigant, sed his tantum contenti sint quæ antecessores vestros antecessoribus suis constat rationabiliter exhibuisse. Decernimus ergo ut nulli omnino hominum liceat supradictum monasterium temere perturbare, aut ejus possessiones auferre vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare, sed illibata omnia et integra conserventur, eorum pro quorum gubernatione et sustentatione concessa sunt usibus omnimodis profutura, salva sedis apostolicæ auctoritate. A.D. 1206. [1163.]

Si qua igitur in futurum ecclesiastica secularisve persona hanc nostræ constitutionis paginam sciens contra eam temere venire tentaverit, secundo tertiove commonita nisi presumptionem suam congrua satisfactione correxerit, potestatis honorisque sui dignitate careat, reamque se divino judicio existere de perpetrata iniquitate cognoscat, et a sacratissimo corpore et a sanguine Dei et Domini nostri Redemptoris Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subjaceat. Cunctis autem eidem loco sua jura servantibus sit pax Domini nostri Jesu Christi, quatenus [et]¹ hic fructum bonæ actionis percipiant, et apud districtum Judicem præmia æternæ pacis inveniant. Amen, amen, amen.² † Ego Alexander catholice ecclesiæ episcopus subscribo.³ † Ego Hubaldus Hostiensis episcopus subscribo. † Ego G.⁴ Albanensis episcopus subscribo. † Ego Henricus presbyter cardinalis⁵ subscribo. † Ego Johannes presbyter cardinalis⁶ subscribo. † Ego presbyter W. cardinalis⁷ subscribo. † Ego Jacinctus diaconus cardinalis sanctæ Mariæ in Cosmidin subscribo. † Ego Odo diaconus cardinalis sancti Nicholai in Carcere Tullii subscribo. † Ego Johannes diaconus [cardinalis]⁸ sanctæ Mariæ in Porticu subscribo. Datum Turonis per manum Hermanni sanctæ Romanæ ecclesiæ subdiaconi et notarii, nonas Junii, indictione undecima, Incarnationis Dominicæ anno millesimo centesimo sexagesimo tertio, pontificatus vero domini Alexandri papæ tertii anno quarto. Amen, amen, amen.⁹

¹ et] Vesp. B. xxiv.

² Amen . . . amen] Amen. Ibid.

³ subscribo] subscripsi, throughout. Ibid.

⁴ G.] Walterus; (placed as sixth signature.) Ibid.

⁵ titulo sanctorum Nerei et Achillei. Ibid.

⁶ titulo sanctæ Anastasiæ. Ibid.

⁷ Willielmus presbyter titulo sancti Petri ad Vincula. Ibid.

⁸ cardinalis] Ibid.

⁹ Amen . . . amen.] om. ibid.

Indulgentia Clementis Papae.

A.D. 1206. Clemens episcopus, servus servorum Dei, dilectis filiis Adæ¹ abbati et fratribus sancti Ecgwini² Eveshamensis monasterii salutem et apostolicam benedictionem. Largitione nostri muneris et gratiæ eos duximus decorandos quos fidei meritum ac devotionis constantia nobis reddunt acceptos, et qui, nullo mediante, ad jurisdictionem beati Petri et nostram specialiter pertinere noscuntur. Hac itaque ratione inducti et devotionis et fidei vestræ intuitu provocati, tibi, fili abbas, sicut ex gratia et liberalitate sedis apostolicæ tu et successores tui usum chirothecarum et annuli habetis, ita quoque usum mitræ, dalmaticæ, tunicæ, et sandaliorum³ de consuetudine clementia et benignitate ejusdem⁴ sedis apostolicæ duximus concedendum, indulgentes ut his omnibus in solemnibus diebus infra monasterium tuum et obedientias ejus, in processionibus quoque ipsius monasterii, in conciliis Romani pontificis et legati ejus, atque in synodis episcoporum incunctanter utaris.⁵ Datum Laterani, sexto Idus Julii, pontificatus nostri anno secundo. Amen, amen, amen.⁶

Indulgence
of pope
Clement
III.
10 July,
1189.

Indulgentia Celestini Papae.

Celestinus episcopus, servus servorum Dei, dilectis filiis Rogero abbati et fratribus sancti Ecgwini⁷ Eveshamensis monasterii salutem et apostolicam benedictionem. Largitione nostri muneris et gratiæ eos duximus decorandos quos fidei meritum ac devotionis constantia nobis reddunt acceptos, et qui, nullo mediante, ad jurisdictionem beati Petri et nostram specialiter pertinere noscuntur. Hac itaque ratione inducti et devotionis et fidei vestræ intuitu provocati, tibi, fili abbas, et successoribus tuis, sicut ex gratia et liberalitate sedis apostolicæ tu et successores tui usum mitræ et annuli habetis, ita

Indulgence
of pope
Celestine
III.
13 Jan.
1192.

¹ *Adæ*] Rogero, Vesp. B. xxiv. f. 75. It is clear from the date of this document that the abbot addressed was Adam, the predecessor of Roger Norrey, according to the reading of the text. The Indulgence is printed in the *Monasticon* (vol. ii. p. 19.) from the Cotton MS. with the name of Roger.

² *Ecgwini*] Egwini. Ibid.

³ *Necnon et vestimenta sacerdotalia benedicendi.* Ibid. Inserted from the following Indulgence in which these words form the distinguishing clause.

⁴ *ejusdem*] om. *ibid.*

⁵ *utaris*] utamini. Ibid.

⁶ *Amen . . . amen*] om. *ibid.*

⁷ *Ecgwini*] Egwini. Ibid. f. 75b.

quoque usum chirothecarum, dalmaticæ, tunicæ, et sandaliorum, A.D. 1206.
 nec non et vestimenta sacerdotalia benedicendi, de consueta [1192.]
 clementia et de benignitate sedis apostolicæ duximus concedendum; indulgentes ut his omnibus in solemnibus diebus infra monasterium vestrum¹ et obedientias ejus, in processionibus quoque ipsius monasterii, in conciliis Romani pontificis et legati ejus, atque in synodis episcoporum incunctanter utamini; statuentis ut nulli omnino hominum liceat hanc paginam nostræ concessionis infringere vel ei aliquatenus contraire. Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum Ejus se noverit incursum. Datum Romæ apud sanctum Petrum, Idus Januarii, pontificatus nostri anno primo. Amen, amen, amen.²

*Sententia Innocentii Papæ tertii super exemptione
 Eveshamensis cænobii.*

Innocentius episcopus, servus servorum Dei, dilectis filiis The judi-
 abbati et fratribus Eveshamensis cænobii salutem et apostoli- cial decree
 cam benedictionem. Ex ore sedentis in throno procedit gla- of Innocent
 dius bisacutus. Quoniam ex ore Romani pontificis qui præsi- III.,
 det apostolicæ sedi rectissima debet exire sententia, quæ contra 18 Jan.
 justitiam nulli parcat sed reddat quod suum est unicuique. 1206.³
 Quum igitur inter vos et venerabilem fratrem nostrum Wigornensem episcopum super monasterii vestri subjectione ac libertate controversia verteretur et nos eam examinandam commissemus iudicibus delegatis, ipsi eandem causam sufficienter instructam ad nostram præsentiam remiserunt, certum partibus terminum præfigentes quo cum instrumentis et attestationibus nostro se conspectui præsentarent sententiam recepturæ. Partibus igitur in præsentia nostra per procuratores idoneos constitutis, audientiam præbuimus liberam et benignam. Et quidem monasterii vestri proposuit procurator quod idem monasterium ab ipsa sui fundatione liberum exstitit et exemptum, ad hoc probandum privilegia prædecessorum nostrorum inducens, duo videlicet Constantini, unum Innocentii, et alterum Alexandri, nec non indulgentias Clementis et Celes-

¹ *vestrum*] om. Vesp. B. xxiv. f. 75b.

² *Amen . . . amen*] om. ibid.

³ This is the date of the day on which the decree was finally signed and sealed ("quum sententiam

"haberemus bullatam," says our author, *infra*, p. 184); the day on which sentence was first pronounced was, as we have seen at p. 169, 24 Dec.

A.D. 1206. tini, quorum usum continuum a longis retro temporibus per depositiones testium ostendere nitebatur. In primo siquidem privilegio Constantini continebatur expressum quòd sanctæ recordationis Ecgwinus¹ Wigornensis episcopus ad apostolicam sedem accedens, visionem quandam qua se beata Virgo Maria manifestavit eidem præfato prædecessori nostro reverenter exposuit, et tunc temporis duo reges Anglorum Kenredus et Offa cum quibus jam dictus episcopus apostolorum limina visitavit, in loco visionis ostensæ de bonis suis plurima beneficia in præsentia ejusdem prædecessoris nostri regia libertate donarunt, quæ ipse auctoritate apostolica confirmavit, quatenus in eodem loco monachorum congregatio secundum beati Benedicti regulam, quæ minus in illis partibus tunc vigeat, ad Divini Nominis constitueretur honorem. Unde præfatus pontifex Brithwaldo Britanniarum primati per apostolica scripta mandavit ut coadunato concilio² constitueret ovile divinitus præostensum, apostolica auctoritate munitum, regia libertate donatum, sibi et successoribus suis, (memorato Ecgwino³ episcopo assentiente,) curam animarum ejusdem ecclesiæ præcipue injungendo, ut ab omni pervasorum impulsu et tyrannorum incurso potestate sibi tradita defensaret; si quid vero sinistrae partis inibi comperiretur oriri, ejusdem primatis auribus potius deferretur quam per alicujus occultam sententiam locus sanctus depravaretur injuste. Ipsum ergo locum quem antedicti reges libertati donarunt, idem prædecessor noster apostolica sedis auctoritate donavit, ut nullus cujuscumque ordinis homo quod ipse constituerat depravare aut diminuere attentaret. In secundo vero privilegio ejusdem Constantini papæ perspeximus contineri quod ipse præfato primati per apostolica scripta mandavit, ut ecclesias Dei per Brittauniam constitutas protegeret et foveret. Inter quas eam quæ nuperrime tunc a venerabili viro Ecgwino³ episcopo apostolica et regia auctoritate fuerat constituta ditioni ejus præcipue submittebat, ut eam ab omni adversariorum impugnatione liberam in perpetuum reddere procuraret, constituens ut idem locus sub monarchia proprii abbatis ab omni tyrannica exactione sit liber, et nullus cujuscumque ordinis homo aliquod ibi inferre gravamen præsumat. Abbas autem secundum auctoritatem canonicam vel de ipso⁴ monasterio vel de parochia Wictiorum a fratribus eligatur, qui libere ac canonice sine aliqua exactione in eadem

¹ *Egwinus*] Egwinus. Vesp. B
xxiv. f. 76.

² *concilio*] consilio, MS.

³ *Egwinus*] Egwin. Vesp.

⁴ *ipso*] om. ibid.

ecclesia benedictus, ob reverentiam venerabilis Ecgwini,¹ qui A.D. 1206. episcopali sede dimissa in eodem monasterio factus est abbas, annulo in celebratione solummodo missarum utatur, primumque Arguments locum semper obtineat post praesulem Wictiorum. Ex horum² for exemp- privilegiorum capitulis monasterii vestri procurator nitebatur tion from ostendere quod ipsum monasterium a prima sui fundatione ab the ori- omni episcopali jurisdictione fuit prorsus exemptum, tum quia ginal foun- dation. dicitur apostolica tantum et regia auctoritate constructum (unde i. non nisi ad apostolicam sedem in spiritualibus et regiam co- ronam in temporalibus intelligitur pertinere, quum summus pontifex non consueverit aliquod monasterium ut sua con- struatur auctoritate mandare, nisi quod in fundo sibi donato fuerit construendum); tum quia locum ipsum quem reges do- nasse dicuntur regiae libertati et ipse donavit, ut, sicut illi ii. donaverunt eum libertati quantum ad temporalia, sic et iste quantum ad spiritualia intelligatur libertati donasse, quum ad illos utique temporalia, ad istum spiritualia pertinerent; tum iii. etiam quia curam animarum ejusdem ecclesiae praecipue in- junxit Britanniarum primati, quam et ditioni ejus praecipue dicitur submisisse, ut siquid ibi oriretur sinistri, per ipsius corrigeretur industriam et cautelam (unde videtur correctio- nem ipsius loci ei solummodo commisisse, sicque ad alium minime pertinere); tum quia praefatum locum sub monarchia iv. proprii abbatis manere decrevit, unde quum *monarchia* inter- pretetur *unicus principatus*, videtur quod abbas ipsius loci solus in eodem loco principalem obtinet potestatem. Quod autem privilegiorum ipsorum verba intelligi debeant tali modo, sequentia privilegia manifestius declarare videntur. Nam in privilegio felicitis memoriae Innocentii continetur ne aliquis episcopus in ipsa abbatia vel in capellis ipsius synodum vel capitulum, ordinationes aut missas publicas, nisi invitatus ab abbate et fratribus ipsius loci celebrare praesumat. Et quum abbas in eodem monasterio fuerit electus, absque omni exac- tione a quocumque maluerit episcopo in ipsa benedicatur ecclesia, dummodo catholicus fuerit et gratiam habeat apo- stolicae sedis. Idem etiam Innocentius, Constantini vestigiis inhærendo, decrevit, ut solummodo penes abbatem ipsius loci totius domus et ecclesiae aliorumque locorum ad eandem eccle- siam pertinentium pastoralis cura consistat, et eorundem ordi- natio tantum in ipsius potestate³ permaneat, sicut est hactenus observatum. In privilegio vero Alexandri papae perspicitur

¹ *Ecgwini*] Egwini. Ibid.

² *horum*] horum ergo. Ibid.

³ The imperfect register in Vesp. B. xxiv. ends here.

A.D. 1206. contineri, ut chrisma, oleum sanctum, consecrationes aliarum ordinationes clericorum qui ad sacros fuerint ordines perveniendi, a quocumque maluerint episcopo communionem etiam apostolicæ sedis habente, fratres ejusdem loci suscipi. Statuto ut Wigornenses episcopi aliquid ab eis injuste exigant, sed his tantum contenti permaneant, quæ a patribus eorum antecessoribus suis constat rationabiliter indidisse. In fine vero subjungitur quod salva sit apostolicæ sedis auctoritas, nec dicitur quod diocesani episcopi casus sit salva justitia; quum in monasteriis non exemptis secus approbatam ecclesiæ Romanæ consuetudinem diocesani episcopis canonica justitia conservetur. In indulgentiis bonæ memoriæ Clementis et Celestini patenter innuitur idem cœnobium ad jurisdictionem beati Petri nullo per intermedium, quum hoc in præfatio præmittentes sic in consequenter:—"hac itaque ratione inducti usum chirochorum et annuli, dalmaticæ, tunicæ, sandaliorum et mitræ duximus concedendum." Per id ergo quod pastoralis totius domus et ecclesiæ penes abbatem solummodo deesse permanere, illud dilucidatur ab Innocentio quod fuerit Constantino statutum, ut videlicet idem locus sub monasterio proprii abbatis liber existat. Unde quum pastoralis totius domus et ecclesiæ penes abbatem solummodo permanere, patet profecto quod episcopus pastorem ibi exercere non debet, quum et abbas illius loci absque exactione infra suam ecclesiam debeat benedici, unde confessio nec obedientia debet ab illo requiri. Quia vero quum ad pastorem sollicitudinem pertinentia per se ipsum exercere non potest, ut nihil ei desit quod pertinet ad libertatem, conceditur illi ab Alexandro ut ecclesiæ sacramenta libere percipiat a quocumque maluerit episcopo communionem et gratiam apostolicæ sedis habente. Per autem quod idem locus asseritur ad jurisdictionem beati Petri solummodo pertinere, sicut innuitur in indulgentiis Clementis et Celestini, videtur illud manifestius declaratum, quod Constantinus papa dicitur locum ipsum libertati donasse, et ejusdem Britanniarum primati tanquam vicario suo vel committens. Porro in privilegio Constantini quiddam conspicitur per quod idem cœnobium videtur ad jurisdictionem episcopi pertinere, videlicet ut abbas ejusdem loci per locum post Wictorum præsullem semper obtineat, unde locum istum obtinere non possit in generali concilio, provinciali, quoniam absens esset ut abbas primum illum super alios episcopos resideret, relinquatur ergo locum istum in episcopali synodo intelligatur habere

tenetur ad synodum episcopalem accedere, ac per hoc ipsius A.D. 1200. statuta recipere ac servare. In privilegio vero Alexandri papæ quiddam aliud continetur, per quod diocesanus episcopus in eodem cœnobio jurisdictionem suam etsi non in omnibus in quibusdam tamen retinuisse videtur, quum in illo dicatur, ut Wigornenses episcopi a fratribus ejusdem loci aliquid injuste non exigant, sed tantum his contenti permaneant quæ prædecessores eorum antecessoribus suis constat rationabiliter impendisse, unde constat quod abbates episcopis aliquas de suis rationibus exhibere tenentur. Nos igitur, his et aliis diligenter auditis et perspicaciter intellectis, quum a neutra parte per testes præscriptio sit probata, de communi fratrum nostrorum consilio¹ sententialiter definimus quod Eveshamense cœnobium liberum in capite est, tanquam ab episcopali jurisdictione prorsus exemptum, soli Romano pontifici et ecclesiæ Romanæ subjectum, tutela tamen ipsius Cantuariensi archiepiscopo reservata. In membris autem, videlicet illis quæ non probantur exempta, diocetano episcopo ipsum decernimus subjacere, propter quæ abbas ad synodum ejus debet accedere primumque locum post Wigornensem episcopum obtinere. Pro ipsis quoque membris, ut diximus, non exemptis, idem abbas tenetur Wigornensi episcopo exhibere reverentiam, obsequium, et honorem, quibus Wigornensis episcopus sibi competenter exhibitis debet manere contentus. Quia vero privilegium meretur amittere qui concessa sibi abutitur libertate, volumus et mandamus ut quanto liberiores estis a servitiis secularibus, tanto vos arctius mancipetis divinæ per omnia servituti. Decernimus ergo ut nulli² hominum liceat hanc paginam nostræ definitionis³ infringere, vel ei ausu temerario contraire. Siquis autem hoc attentare præsumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli apostolorum Ejus se noverit incursum. Datum apud sanctum Petrum, quinto-decimo Kalendas Februarii, pontificatus nostri anno octavo.

¹ *consilio*] consensu, Harl. MS. 3763. f. 113.

² *nulli*] nulli omnino. Ibid.

³ *definitionis*] definitionis, constitutionis, voluntatis et mandati. Ibid.

[PARTICULA QUARTA.]

A.D. 1206. *Incipit particula quarta, qualiter causa jurisdictionis vallis fuit actitata.*

14 Jan. Quum itaque talem sententiam apud nos quintid-
cimo Kalendas Februarii haberemus bullatam, propter
varios hujus seculi casus timens tanti thesauri amissionem,
cupiens habere duplicem, quamvis ad hoc exactissimam
adhibuissem diligentiam nec profecerim, tamen caute feci ipsam
sententiam et non sine magno labore executioni a capite usque
ad finem interiri, et sic propositum habui. Dum haec agerentur
his intra Nativitatem Domini misit mihi dominus papa xenia de
venatione sua. Tandem transactis aliquot diebus post
Nativitatem Domini, dictum est nobis ex parte domini
pape, ut in tertium diem compareremus coram eo litigaturi
de ecclesiis de valle. Et die statuto comparuimus, et proposuit
adversarius noster ecclesias illas infra limites Wigornensis
diocesis esse sitas, et ideo de jure communi Wigornensi
episcopo lege diocesana esse subjectas, et ideo nos jurisdictionem
ad episcopum de jure pertinentem injuste in illis exercere.
Igitur quum jam rediissent ad urbem mercatores Romani
qui iverant in Angliam cum abbate nostro pro quadringentis
quadraginta marcis quas abbas mutuo acceperat nec recepissent
cas sicut convenerat, et ego jam expendissem quinquaginta
marcas quas mutuo acceperam, non inveni qui aliquid mihi
mutuo daret, immo me ipsum observabant Romani ut caperent
et mitterent in carcerem donec universum debitum solveretur,
sicut prius fecerunt Ernuesfredum monachum qui in eorum
custodia mortuus est. Quum itaque hac de causa non haberem
unde advocatos conducere, invocantes auxilium de celo, in nos
ipsos pondus litis suscepimus. Et dixi: "Pater sancte, bene
dixisset adversarius noster nisi ecclesie ille per privilegia
Romanorum pontificum ab omni

The question of the jurisdiction of the Valley appointed by the pope for hearing.

Marleberge likely to be arrested for debt, and obliged to plead his cause himself for want of means to see advocates.

“ jurisdictione episcopali essent exemptæ, et nisi etiam A.D. 1206.
 “ in eisdem omne jus episcopale præscripsissent. Quod
 “ autem sint exemptæ ita probo. Matrix ecclesia, vide-
 “ licet Eveshamensis quæ est caput, est exempta, ergo
 “ et capellæ vallis quæ sunt membra¹ ;” et ad hoc induxi
 leges et canones. Adversarius vero dixit, “ Non sunt
 “ capellæ sed matrices ecclesiæ, ergo non quasi membra
 “ ratione capitis eximuntur ;” et ad hoc induxit leges
 et canones. Tunc ego, “ Immo capellæ sunt, quia
 “ chrisma et oleum a nostra matrici ecclesia percipiunt,
 “ et parochiani earum, immo magis ecclesiæ Evesha-
 “ mensis, apud eam ecclesiasticam accipiunt sepulturam ;
 “ ergo capellæ sunt ;” et induxi ad hoc canones.
 Tunc adversarius, “ Pater sancte, in ecclesiis illis sunt
 “ fontes baptismatis et non in ecclesia Eveshamensi,
 “ ergo sunt baptismales et non capellæ ;” et ad hoc
 induxit canones qui bene faciebant ad hoc. Tunc do-
 minus papa intuens me dixit, “ Procurator, dic verum ;
 “ sunt apud vos fontes vel apud ecclesias illas ?” Et
 ego, “ Non apud nos, sed apud ecclesias illas.” Et do-
 minus papa, “ Dic aliud.” Et sic hæc allegatio parum
 profuit mihi, sed si nos a quadraginta annis retro
 fontes habuissemus et non capellæ, sine dubio in causa
 obtinuissimus. Tum ego, “ Pater sancte, in privilegio
 “ Constantini papæ continetur, ‘ Ipsum ergo locum
 “ ‘ quem regia potestas regiæ libertati donavit et nos
 “ ‘ auctoritate Dei et sanctorum apostolorum et nostra
 “ ‘ donamus.’ *Locus* iste non tantum monasterium
 “ sed etiam omnes possessiones ecclesiæ nostræ com-
 “ plectitur, ut beneficium imperatoris amplissime et be-
 “ nignissime interpretetur, nec verisimile est quod duo
 “ reges Romam iverunt ut tantillum locum quantus
 “ est situs abbatiæ nostræ summo pontifici et ecclesiæ
 “ Romanæ conferrent et libertati donarent, quum in

¹ *membra*] membra, MS.

A.D. 1106. “ eodem privilegio contineatur quod ipsi reges in loco
 “ ostensæ visionis plurima de suis beneficiis in præsen-
 “ tia summi pontificis regia libertate donata et aposto-
 “ lica auctoritate confirmata contulerunt. Ex quibus
 “ verbis colligi potest quod non tantillus locus, sed
 “ magis ita ampliatus, sit a summo pontifice libertati
 “ donatus. In cujus medio monasterium nostrum quasi
 “ cor in corpore situm est. Nam in privilegiis regum,
 “ sicut ex eorum inspectione manifeste patebit, tota
 “ vallis libertati donatur, et summus pontifex eundem
 “ locum dat libertati quoad spiritualia quem reges
 “ dederunt libertati quoad temporalia.” Hæc ideo
 dixi, non tantum quia revera ita se res habebat,
 sed etiam ut causa dilationem caperet donec privi-
 legia regum exhiberentur; quod et ita factum est.
 Et adjeci, “ Quod autem hoc privilegium ita intelligi
 “ debeat in privilegio Innocentii papæ manifeste de-
 “ claratur, ubi dicitur, ‘Statuimus insuper ac præ-
 “ ‘decessoris nostri felicis memoriæ Constantini papæ
 “ ‘vestigiis inherentes decernimus, ut solummodo penes
 “ ‘te et successores tuos totius domus et ecclesiæ tuæ et
 “ ‘aliorum locorum ad eandem ecclesiam pertinentium,
 “ ‘pastoralis cura consistat, et eorundem ordinatio in tua
 “ ‘et successorum tuorum tantum potestate permaneat.’
 “ Ecce, manifeste ostenditur quod non tantum monas-
 “ terium sed etiam membra¹ sunt exempta. Hoc idem
 “ etiam in eodem privilegio alibi patenter ostenditur
 “ ubi dicitur, ‘Statuimus etiam ne in vestra abbacia
 “ ‘aut in capellis vestris aliquis episcopus synodum aut
 “ ‘capitula, aut ordinationes aut missas publicas nisi
 “ ‘invitatus ab abbate illius loci vel a fratribus celebrare
 “ ‘præsumat.’ Quum itaque in ecclesiis non privilegiatis
 “ hæc dicecesanis episcopis exercere non possit denegari,
 “ constat quod capellæ illæ eodem gaudent privilegio
 “ quo et matrix ecclesia, cum qua hoc privilegium sunt

¹ membra] membra, MS.

“ adeptæ et infra limites parochiæ ejus constitutæ. A.D. 1206.
 “ Præterea tam ab Innocentio quam ab Alexandro con-
 “ ceduntur et confirmantur nobis peculiare consuetu-
 “ dines quas habemus in parochiis, in processionibus, in
 “ ordinationibus, ut sicut hucusque consuevimus eas
 “ teneamus; sed in parochiis omnium ecclesiarum de
 “ quibus agitur (sicut in possessorio judicio pro nobis
 “ est sententiatum) hucusque tales habuimus peculiare
 “ consuetudines, quod decanus ecclesiæ nostræ ab abbate
 “ nostro de consensu nostro constitutus de omnibus
 “ causis tam majoribus quam minoribus in eis emer-
 “ gentibus cognoscit, et abbas noster publicas pœnitentias
 “ injungit. Processionem etiam Pentecostalem, quæ
 “ tantum est cathedralium ecclesiarum, hucusque ab
 “ illarum ecclesiarum parochianis in ecclesia Eveshamensi
 “ auctoritate istorum privilegiorum annuatim susci-
 “ pimus, peculiari quadam consuetudine, more cathe-
 “ dralium ecclesiarum. Ordinationes etiam earundem
 “ ecclesiarum habemus, quia in eis personas et vicarios
 “ instituimus; quæ omnia per testes omni exceptione
 “ majores non tantum ex parte nostra productos, sed
 “ etiam per clarissimos et authenticos viros ex parte
 “ episcopi productos, nos auctoritate horum privilegiorum
 “ hæc fecisse probatum est. Quum igitur hæc jura
 “ episcopalia auctoritate ecclesiæ Romanæ in his ecclesiis
 “ habeamus, nihil potestatis vel jurisdictionis episcopalis
 “ relinquatur episcopo, quare eas sicut membra¹ cum
 “ capite suo, ecclesia scilicet Eveshamensi, dico ex-
 “ emptas. Verum adhuc alia in privilegio Alexandri
 “ papæ continentur per quæ manifeste ostenditur ecclesias
 “ illas simul cum monasterio ab omni jurisdictione
 “ episcopali esse exemptas. Dicit enim, ‘Chrisma vero,
 “ ‘oleum sanctum, consecrationes altarium, ordinationes
 “ ‘clericorum qui ad sacros ordines fuerint promovendi,

¹ *membra*] *menbra*, MS.

A.D. 1206. “ ‘a quocunque malueritis suscipiatis episcopo.’ Sed
 “ quum in majori ecclesia nostra tantum simus mo-
 “ nachi, nec chrismate nec oleo sancto nec ordinatione
 “ clericorum propter nos nisi ratione subditorum indi-
 “ geamus ; relinquitur quod ratione ecclesiarum aliarum
 “ et rectorum et parochianorum hæc percipiamus, sicut
 “ dicit Innocentius, qui peculiare consuetudines in
 “ chrismate accipiendo et per ecclesias nostras distri-
 “ buendo nobis confirmat. Quod quum secundum jus
 “ canonicum non exemptis nisi a suo episcopo hæc
 “ accipere non liceat, sequitur quod tam clerici quam laici
 “ qui hæc a nullo specialiter episcopo suscipere tenentur
 “ nullo diocesano subjiciantur, sed magis cum illa ecclesia
 “ a qua hæc percipiunt ab omni diocesani episcopi
 “ jurisdictione sint exempti, quum et, secundum idem
 “ privilegium, altaria earundem ecclesiarum a quocunque
 “ maluerimus possint consecrari episcopo, quod secun-
 “ dum canones in ecclesiis non exemptis non licet.
 “ Præterea quum ex his ecclesiis maxima libertatis nostræ
 “ utilitas oriatur et dependeat, ex quarum fructibus
 “ maxime sustentamur, quid proderit nobis hæc libertas
 “ si illas amiserimus ex quibus emolumentum¹ liber-
 “ tatis suscipimus, quum ex earum amissione pauperes
 “ efficiamur. Præter hæc, Pater sancte, vehementer
 “ admiror qua fronte episcopus adhuc petit sibi subjici
 “ duas ecclesias Eveshamiæ, quas constat esse sitas infra
 “ ambitum monasterii nostri et muros cœmiterii nostri,
 “ quarum una non distat a matrici ecclesia nisi per novies
 “ viginti pedes, altera vero tantum per quadraginta sex
 “ pedes, quum jam vestri gratia per sententiam vestram
 “ declaratum sit saltem illum tantillum locum ubi situm
 “ est monasterium nostrum esse liberum et exemptum,
 “ quare illas ut in loco libero sitas dico exemptas.”
 Tunc dominus papa conversus ad adversarium dixit ei,

Contiguity
 of the
 parish
 churches
 of Eve-
 sham to
 the abbey.

¹ *emolumentum*] *emolumentum*, MS.

“ Responde his.” Et adversarius, “ Pater sancte, ego A.D. 1206.
 “ nunquam in vita mea amplius super privilegiis The
 “ summi pontificis disputabo, sed vos cujus est con- bishop's
 “ dere pro voluntate vestra interpretamini ea.” Tum advocate
 dominus papa, qui multum favorabilis erat episcopo in declines
 hac ultima causa, dixit, “ Videtur prima facie quod any further
 “ privilegia Innocentii et Alexandri dependeant ex to attempt
 “ privilegio Constantini, et sub tali conditione sint the inter-
 “ ecclesiae Eveshamensi concessa si vallis Eveshamiae pretation of
 “ in qua sitae sunt illae ecclesiae sit ille locus quem papal privi-
 “ Constantinus papa dedit libertati.” Et data benedic- leges.
 tione praecipit ut recederemus donec super praes- Second
 criptione dicturi alias vocaremur. Post aliquot dies hearing.
 iterum vocati comparuimus, et dixi, “ Pater sancte, Enquiry
 “ quod per privilegia hujus sanctae sedis ecclesiae vallis into the
 “ Eveshamiae ab omni jurisdictione episcopali sint prescrip-
 “ exemptae sufficienter, ut mihi videtur, pridie ostendi, tive right
 “ et quod similiter praescriptione tuti simus non credo of the
 “ adversarium nostrum velle inficiari, quia diutina abbey to
 “ possessio nostra, quae memoria hominum excedit, jurisdic-
 “ non tantum per testes ex parte nostra productos, tion in the
 “ sed etiam per viros clarissimos et fide dignos ex Vale.
 “ parte episcopi productos sufficientissime probatur ;”
 et proferens rotulum nostrum incepti legere attestaciones
 quae ad hoc faciebant. Et dominus papa, taedio affec-
 tus, conversus ad adversarium nostrum dixit, “ Num
 “ opus est lectione attestacionum ? num praescripserunt ?”
 Et dixit magister Robertus, “ Revera praescripserunt.”
 Et dominus papa, “ Ut quid ergo laboramus ?” Et
 adversarius, “ Pater sancte, nos didicimus in scholis, et
 “ haec est opinio magistrorum nostrorum, quod non
 “ currit praescriptio contra jura episcopalia.” Et do-
 minus papa, “ Certe et tu et magistri tui multum The
 “ bibistis de cerevisia Anglicana quando haec didicistis.” English
 Et quum magister Robertus adhuc idem affirmaret, noted for
 iterum idem audivit responsum. Et quum adhuc their love
 magister Robertus idem probare niteretur per quosdam of beer.

A.D. 1206. canones qui hoc dicere videbantur, et per quandam sententiam domini papae quam jam triduo transacto tulerat contra canonicos Cenomanniae de capella domini regis pro episcopo Cenomanensi, respondi ego,

“ Pater sancte, quedam sunt jura et officia episcopalia,
 “ veluti dedicare ecclesias, conficere chrismata, conferre
 “ sacros ordines, et his similia, quae a nemine possunt
 “ exerceri nisi ab episcopo, et ideo haec non possunt
 “ ab aliis privatis possideri, quare nec praescribi ut
 “ aliae personae quam episcopo¹ unquam cohaereant:
 “ forte in tali casu loquuntur canones illi quos ad-
 “ versarius noster allegavit. Nos vero non petimus
 “ quod haec officia cohaereant personae abbatis nostri,
 “ sed ut alii quicumque episcopi sicut consuevimus
 “ haec apud nos possint exercere. Wigornensis autem
 “ non. Et quum sit instar sacrilegii de sententia
 “ vestra disputare, multo gravius peccatum illam per-
 “ vertere, multum admiror quod adversarius noster
 “ sententiam vestram aut pervertit aut male intelligit,
 “ quia canonici Cenomanenses tantum diutinam posses-
 “ sionem absque bona fide et justo titulo contra jura
 “ episcopalia allegaverunt, et ideo non praescriperunt.
 “ Nos vero ex privilegiis nostris et bonam fidem et
 “ justum titulum habemus et diutinam possessionem
 “ sicut adversarius noster confitetur, et ideo praescrip-
 “ simus.” Tunc iratus dominus papa eo quod magister
 Robertus tepide allegasset in casu isto, multum enim
 fovit partem ejus secundum justitiam in causa ista,
 dixit. “ Audivimus quod ecclesia Wigornensis pluries
 “ vacavit quam aliqua alia ecclesia Anglicana, unde
 “ fortassis potest contingere quod subducto tempore
 “ vacationis minime sit completa vestra praescriptio, et
 “ sicut ex attestationibus vestris audivimus, multas in-
 “ tercesserunt interruptiones.” Et quamvis dominus
 papa ut justus iudex hoc diceret quia odiosa est praes-

Frequent
vacancies
in the see
of Worcester.

¹ episcopo; episcopi, MS.

scriptio, tamen dolui quod ita defectum adversarii A.D. 1206. nostri suppleret, et non potens cohibere linguam meam, præ tristitia, dixi, "Pater sancte, in plenitudine potestatis vocati estis, et ideo omnia licent vobis, sed secundum jura civilia aliis iudicibus non licet de his quæ desunt advocatis supplere de facto, nisi tantum de jure." Et dominus papa, "Falsum est; immo et de facto et de jure licet iudici supplere." Et compescui labia mea, quamvis sentirem me gravatum, quia nisi dominus papa de facto ita supplevisset, præscriptionem tuti sine dubio in causa obtinuissimus. Tunc præcepit dominus papa quod recederemus, et post paucos dies dedit nobis dominum Gualam diaconum cardinalem, inter cardinales in jure civili peritissimum, super interruptionibus præscriptionis nostræ auditorem. In qua causa bene astitit mihi magister Adam Sortes quia in attestacionibus erat valde expeditus, veluti qui interfuerat in Anglia disputationi super eisdem in iudicio possessorio. Quum vero per multos dies coram prædicto auctore¹ litigassemus, inventæ sunt multæ interruptiones præscriptionis nostræ in attestacionibus nostris, et scriptis allegationibus utriusque partis super eisdem et facta relatione ad dominum papam, per ipsius interlocutionem datæ sunt nobis literæ communes sub hac forma:—

The question of prescription referred to cardinal Gualla for examination. After some days' litigation before the cardinal, the case is finally referred to the bishops of Ely and Rochester and Benedict [de Sansetun], canon of London. 3 Feb. 1206.

Forma literarum domini papæ super jurisdictione vallis.

Innocentius episcopus, servus servorum Dei, venerabilibus fratribus Eliensi et Rofensi episcopis et magistro B. canonico Londoniarum, salutem et apostolicam benedictionem. Auditis et intellectis attestacionibus instrumentis et allegationibus in causa quæ vertitur inter venerabilem fratrem nostrum Wigornensem episcopum et dilectum filium Eveshamensem abbatem super ecclesiis in valle de Eveshamia constitutis, quas epi-

¹ auctore] Sic; qu. auditore, ut supra.

A.D. 1206. scopus asserit ad se diocesana lege spectare, abbas autem eas esse ab ejus jurisdictione prorsus exemptas, cognovimus evidenter ecclesias illas per privilegia pontificum Romanorum non esse ab episcopali jurisdictione subtractas nisi forte vallis de Eveshamia sit ille locus quem a duobus regibus, Kenredo videlicet et Offa, libertati donatum bonæ memoriæ Constantinus papa libertati donavit, sicut in ipsius privilegio continetur. Verum tanto tempore probantur per testes ab abbatibus Eveshamiæ pleno jure possessæ, ut videantur in eis jus episcopale legitime præscripsisse nisi forte per tantum temporis Wigornensis ecclesia interim vacavisset ut, tempore vacationis sublato, præscriptio minime sit completa. Licet autem sit utrinque in causa conclusum, quia tamen utraque pars necessariam, ut asserit, probationem omisit, nos attendentes quod utraque ecclesia fungitur vice minoris, equitate pensata, utramque restituimus contra reliquam ad probandum rationem omissam, ne alterutra propter hujusmodi negligentiam gravi lætura lædatur. Quocirca discretioni vestræ per apostolica scripta mandamus quatenus inspectis privilegiis prædictorum regum quæ abbas super prædicta libertate asserit se habere, si per illa constiterit quod vallis de Eveshamia sit ille locus quem præfatus prædecessor noster libertati donavit, absolvatis Eveshamensem abbatem ab impetitione Wigornensis episcopi super ecclesiis memoratis, et, adjudicantes illas abbati pleno jure subjectas, episcopo super illis perpetuum silentium imponatis. Quod si abbas in hac probatione defecerit, audiat probationes super tempore quo infra quadraginta annos sedes episcopalis vacavit, et si per tantum temporis vacasse constiterit ut illo subducto non sit quadragenaria completa præscriptio, vos in illis ecclesiis jus episcopale adjudicetis episcopo, et super illo perpetuum silentium imponatis abbati. Si autem exceptionem hujusmodi episcopus non probaverit, quia tamen interruptionem probavit circa processionem Pentecostalem in villa et ecclesia de Mortune et receptionem et procurationem archidiaconi, nec non solutionem denariorum beati Petri in valle de Eveshamia, circa cognitionem quoque causarum matrimonialium et capellani suspensionem in prædicta villa de Mortone et interdictum capellarum in præfata villa de Eveshamia, vos super his jus episcopale adjudicetis eidem, si tamen circa suspensionem et interdictum hujusmodi infra quadraginta annos interruptio facta fuit, in cæteris ei silentium imponentes quas abbas præscripsisse probatur. Quod si forte noluerint sententiam definitivam a vobis recipere, vos receptis probationibus prælibatis, eas nobis sub sigillis vestris fideliter destinetis, præfigentes partibus terminum competentem quo per

procuratores idoneos recepturæ sententiam nostro se conspec- A.D. 1206.
tui repræsentent. Testes autem qui fuerint nominati si se
gratia odio vel timore subtraxerint, per districtiorem eccle-
siasticam, appellatione remota, cogatis veritati testimonium
perhibere, nullis literis obstantibus si quæ apparuerint præter
assensum partium a sede apostolica impetratæ. Si vero non
omnes his exequendis potueritis interesse, duo vestrum ea,
sublato appellationis obstaculo, exequentur. Datum Romæ
apud Sanctum Petrum tertio nonas Februarii, pontificatus
nostri anno octavo.

Obtinuit etiam magister Robertus, me nesciente
donec cum eis recessisset, tales literas:—

*Forma literarum episcopi super falsitate privilegiorum
regum.*

Innocentius episcopus, servus servorum Dei, venerabilibus The dele-
fratribus Eliensi et Roffensi episcopis et magistro B. canonico gates in
Londoniensi, salutem et apostolicam benedictionem. Præsen- England
tium vobis auctoritate mandamus quatenus si in causa vene- empowered
rabilis fratris nostri Wigornensis episcopi et dilecti filii to examine
Eveshamensis abbatis, quam sub certa forma vobis duximus into the
committendam, falsi contigerit incidere quæstionem super genuine-
legiis duorum regum Kenredi et Offæ quæ præponitur idem ness of the
abbas habere, vos auctoritate nostra suffulti de ipsa, sublato grants of
cujuslibet appellationis et contradictionis obstaculo, cognoscentes, king Offa
eam fine debito terminetis, facientes quod statueritis per cen- and Ken-
suram ecclesiasticam firmiter observari, nullis literis, etc. Quod red.
si non omnes, etc., duo vestrum, etc. Datum Romæ apud Sanc- 8 Feb. 1206.
tum Petrum sexto idus Februarii pontificatus nostri anno octavo.¹

*Consilium Th. prioris circa capellanos et decanatum
et denarios beati Petri et usum privilegiorum et
præscriptionem et interruptionem et receptionem
Wigornensium.*

Privilegia regum hic non scribo quia sicut ex præ- Marle-
cedentibus perpendere potestis adhuc dubium est berge con-
utrum nobis sint profutura necne. Multa etiam scitu fesses that
digna hic scribere prætermitto, ne quocunque casu ad all the facts
adversarios nostros eadem perveniant, quia quantum on his side
prodesset nostrates ea scire, tantumdem obsesset ad of the case
cannot
safely be
told.

¹ octavo] septimo, MS., by clearly a clerical error.

A.D. 1206. scientiam adversariorum eadem pervenire. De hoc tamen omnes fideles et amicos Eveshamensis ecclesie primumio, ut caveatis vobis de decano vestro et capellanis vestris et parochianis vestris, quia omnes praedictas interruptiones per illorum defectum, negligentiam et malitiam, praeter consensum et voluntatem abbatis et conventus, contigerunt, et tamen propter imperitiam et negligentiam nostram ac si nos ipsi ea commisissimus pro culpa nobis eadem reputantur. Capellani enim Joarum ecclesiarum de Evesham contra consensum nostrum detulerunt suspensioni episcopi, et hoc in clamorem ecclesie nostre eorum stultitia¹ redundat. Quia etiam capellanus de Merton visus fuit cum parochiano ejusdem vicini sui in processione Pentecostali apud Wigorniam, in eadem processione facta est contra nos interruptio prescriptionis nostre. Dum etiam clerici essent decani Eveshamie, quia habebant reditus in episcopatu: timentes episcopum, non compescebant per censuram ecclesiasticam, sicut debebant, parochianos nostros quominus appellarent ab eis et irent ad episcopum pro quibus iam causis majoribus: ideo, ut auctoritate facta est interruptio prescriptionis nostre in quibusdam causis matrimonialibus. Quum etiam episcopi Wigornenses teneantur solvere domino papa undecim libras et quinque solidos pro denariis beati Petri anno-atum et eos unam denari, ut dictum est timentes episcopos, solverunt episcopis libram quam debebant solvere domino papa pro denariis beati Petri omnium terrarum nostrarum et episcopi, defraudantes ecclesiam Romanam, non ideo amplius solverunt. Quam rationem quum accideret dominus papa multum motus fuit contra episcopum. Hoc ergo factum inter interruptio-nes non computaretur nisi nobis ad iacturam libertatis impo-

Complaint of the little regard the chaplains of Evesham and the deans of the Valley had paid to the privileges of the abbey.

¹ *capellani enim Joarum ecclesiarum de Evesham contra consensum nostrum detulerunt suspensioni episcopi, et hoc in clamorem ecclesie nostre eorum stultitia¹ redundat.*

has been substituted for a shorter passage, which has been entirely erased.

² *capellanus de Merton visus fuit cum parochiano ejusdem vicini sui in processione Pentecostali apud Wigorniam, in eadem processione facta est contra nos interruptio prescriptionis nostre.*

taretur. Magnum ergo periculum est ei solvere. Nam si A.D. 1206. ei deberet fieri solutio, ad solutionem faciendam eidem competeret coercio. Quam si haberet, constat parochianos nostros non esse plene exemptos, quum episcopus posset eos excommunicare et etiam in solidum cogeret eos ad solutionem eorundem denariorum usque ad summam centum solidorum vel amplius, nacta qualicumque causa ut nos gravaret, nec posset aliquis ei resistere quum ipse papa ad hoc nitatur omnes compellere. Et si tantum viginti solidos contra nos obtineret, periculum nobis immineret ne tam domino papæ quam illi solvere cogeremur eosdem. Et quia¹ hæc mala et multa alia contigerant per clericos decanos, et quia timentes magnates terræ non defendebant possessiones nostras et homines nostros, nec in malefactores nostros, prout decano incumbit, per censuram ecclesiasticam ausi erant animadvertere, immo homines nostros quando habebant coram eis causas magis spoliabant eos, inhiantes lucris temporalibus, et curam animarum in periculum nostrarum animarum parvipendebant (nam facti securi per cartam ecclesiæ non poterant amoveri, et ideo non timebant nos), et quia onerosi erant ecclesiæ per omnia, sicut senescaldus in quotidianis procurationibus hominum et equorum:—provisum est et statutum ut monachi sint decani, sicut fuit prior Avicius et quidam alii monachi post eum, qui ad voluntatem abbatis et conventus si male egerint vel tepide, possint amoveri, et qui ea quæ acquirunt ecclesiæ acquirant, et qui audacter in malefactores ecclesiæ animadvertant, et qui non sint magis oneri ecclesiæ quam simplex monachus præter procurationem apparitoris sui. Et maxime his diebus necesse est ut monachi sint decani, quia si abbas discessisset nisi monachus esset decanus non esset aliquis qui ministros regis ausus esset excommunicare,

It is resolved that in future the deans shall not be secular priests, but members of the abbey, removable at pleasure.

¹ A translation (from Vesp. B. xxiv. 13), of the greater part of the passage extending from hence to the

end of this section, in somewhat different order, is printed in Tindal's History of Evesham, pp. 190, 191.

A.D. 1206. si forte contra privilegium nostrum manus ad diripi-
 endos redditus officiis monachorum assignatos vel ad
 apponere, nec posset aliquis monachus hanc potestatem
 sibi assumere post mortem abbatis nisi eo vivente
 illum habuisset. His de causis quendam magnum
 virum, Rogerum scilicet filium Mauricii, canonici una
 Herefordensem, cui abbas contulerat decanatum extra
 consensum conventus, viriliter ab ecclesiis Evesham
 ubi capitula voluit celebrare expellendo ejectionis, et
 etiam quum in domo sua vellet capitulum celebrare
 prohibuimus clericis et laicis ne ei obedirent, et cog-
 nus eos inde recedere. Quo ita a decanatu abe-
 factus sum ego decanus, et functus sum officio illis om-
 nibus diebus usque dum hæc scripta sunt, etiam tem-
 pore prioratus mei. Audistis etiam quod circa resus-
 tionem et procuratorem archidiaconi facta est inter-
 ruptio quamvis caritative eos receperimus; unde valde
 cavendum est ne unquam episcopum vel archidiaconum
 Wigornenses etiam caritative potentes, vel etiam cum
 legato Romano vel rege vel archiepiscopo venientem
 vel quocunque alio modo, admittatis ad cibum vel ad
 alia ad que alios admittimus, quia semper inter-
 dum est pro jure communi. Priorem vero Wigornensem
 et archidiaconum Gloucestrensem, nisi forte nomine offi-
 cialium petierint, bene potestis admittere, nam nomine
 officialium neminem admittetis, nec quod aliquod offi-
 cium infra vallum etiam de suis parochianis exerceant
 permittetis. Igitur quum ex privilegiis et ex per-
 scriptione omnis libertas hujus ecclesie dependat, cave-
 vobis, omnes filii hujus ecclesie, ne unquam utamini
 jure communi ubi jus speciale habetis, nam de facili
 admittatur possessio libertatis quia exemptio contra
 jus commune est, et facillime interruptitur prescriptio

Roger Fitz-
 maurice,
 canon of
 Hereford,
 expelled
 from the
 deanship,
 and Marle-
 berge ap-
 pointed in
 his stead.

Bishops
 and arch-
 deacons of
 Worcester,
 as well as
 any of their
 officials,
 never to be
 admitted
 within the
 abbey on
 any pre-
 text.

The passage from here to the | *ad officium* immittatur. Vesp. B
 end of the section has been | xxv. 11. doubtless the correct
 taken from a much shorter passage, | reading.
 which has been entirely erased. |

quia odiosa est. Vos igitur quot hujus litis de libertate vallis discertatio et causæ decisio expectat, adjuro per Jesum Christum Filium Virginis quæ elegit locum istum, ut (exemplo nostri qui tot mala, ut audistis, pro libertate hujus ecclesiæ sustinuimus) viriliter agatis, nec aliquod discrimen hujus sæculi jacturæ libertatis reputetis comparabile, quia si vallis libertatem amiseritis, ecclesias et decimas et coercionem malefactorum, quæ pluris est, proculdubio amittetis, et pauperes et miseri eritis, et (quod absit!) invenient vos mala in extremo tempore. Quia vero, ut in præmissis continetur, non tantum ille privilegium meretur amittere qui, omissis vi et potestate privilegiorum, utens jure communi concessa sibi non utitur potestate, sed etiam ille qui non concessa sibi utitur potestate;¹ cavete vobis ne unquam vim et potestatem privilegiorum vestrorum excedatis, ordinando videlicet alienos parochianos ad ordinem subdiaconatus, diaconatus vel presbyteratus. Alienum dico omnem qui non habet titulum ordinationis suæ in parochia vestra, nisi de licentia sui diocesani. Nec alienis excommunicatis post denuntiationem vobis factam communicetis. Nec chrisma et oleum, si apud vos confecta fuerint, aliis quam vobis similibus, videlicet privilegiatis, præbeat, nisi de voluntate diocesani episcopi petentis. Nec in aliis casibus qui infiniti sunt.

A.D. 1206.
Exhortation to the maintenance of their privileges.

[p. 183.]

Warnings against exceeding their power.

De prohibitionem domini papæ ne ab urbe recederemus cum privilegiis, et de recessu magistri Adæ cum executione et modo executionis factæ in Anglia.

Completis itaque ut putabamus omnibus negotiis nostris, mandatum domini papæ, audientibus adversariis nostris, recepimus ne ab urbe cum privilegiis nostris recederemus. Igitur quamvis omnes infirmi essemus, locuti tamen sumus adinvicem ut aliquis nostrum ma-

Feb. 1206.
Marleberge and his companions being ordered to remain at

¹ The real meaning of this passage (quia vero utitur potestate) is, | by an inverted rendering, completely lost in Tindal's translation.

A.D. 1206. jori simulata infirmitate cum executione recederet, ad liberandum fratres nostros qui in Anglia quasi Ægyptiaca servitute deprimebantur, quamvis hoc sine gravi periculo propter prohibitionem domini papæ facere non possemus. Et quolibet nostrum cupiente discedere, facta est contentio inter nos quis primo discederet. Allegavi pro me quia jam per annum et dimidium ibi moram feceram, clericus vero domini abbatis tantum per decem hebdomadas, magister autem Adam non nisi per sex hebdomadas. Tandem quia magister Adam infirmabatur durius, cecidit sors super eum, et accepta executione et viatico clam recessit, et per gratiam Dei prospere dirigentis iter ejus sanus et incolumis in Angliam est reversus. Et, anno revoluto, eadem die qua episcopus nactus est possessionem jurisdictionis monasterii nostri, scilicet Dominica qua cantatur "Misericordia Domini," per abbates de Westmonasterio et de Stanleia facta est executio sententiæ domini papæ, et, episcopo in perpetuum excluso, publice denuntiatum est monasterium nostrum liberum et exemptum, et nos in plena possessione libertatis sumus constituti.

Rome, secretly send Adam de Sortes to England with the decree of their exemption.

Public declaration of the exemption of the abbey, 16 April 1206.

Qualiter privilegia sint tradita Romanis.

All their documents held in pawn by Roman merchants as security for their debts.

Cognito autem recessu magistri Adæ comminati sunt nobis adversarii nostri et Romani mercatores. Et videntes Romani quia presumptuosi eramus qui hæc contra prohibitionem domini papæ feceramus, observaverunt nos donec obtinuissent quod ex præcepto domini papæ omnia privilegia nostra et instrumenta eis tradidimus loco pignoris pro quadringentis marcis quas eis debebamus.

Qualiter Thomas monachus liberaverit abbatem ne a domino papa per inquisitionem factam in Anglia deponeretur.

Postea vero quum adversarius noster diceret se adhuc habere causam contra me cui respondere non possem, indignatus sum, et, quamvis nescirem quidnam loque-

retur, more litigantium audacter et præsumptuose re- A.D. 1206.
 spondi quod ad omne quare, sicut ex præmissis jam
 mundo innotuit, ei responderem, et vigilantius insi-
 diatus sum ei. Quum igitur dominus papa, ut erat
 curialissimus, more suo liberalissimo oppressos consolans,
 ne victus adversarius noster dolens recederet, multas
 speciales indulgentias adversario nostro indulisset, qua-
 dam die quum in publica audientia legerentur, objeci
 me adversarium et omnibus contradixi, quamvis de
 multis nihil ad me. Et quum in crastino ad audien-
 tiam contradictarum convenissemus, misertus adversarii
 mei eo quod valde tristis efficeretur, dixi ei ut diceret
 mihi quam causam haberet contra me et renuntiaret
 illi, et ego omnibus contradictionibus meis; et factum
 est ita. Erat autem causa hujusmodi: episcopus Wi-
 gorniaë nactus possessionem jurisdictionis monasterii
 nostri, quum monachi, ut sæpe dixi vobis, nollent ac-
 quiescere ei ut per eos de persona abbatis fieret inqui-
 sitio, fecit eam per compatriotas nostros sub testimonio
 omnium prælatorum episcopatus sui, et, sigillis eorum
 in ea appensis, misit eam domino papæ. Huic causæ
 renuntiavit magister Robertus, et fractis sigillis tradidit
 mihi schedulam¹ scriptam, nullo sciente præter me et
 ipsum, et facti sumus amici adinvicem, nec apposuimus
 amplius invicem nos in aliquo gravare. Et sic ibi
 factum est ne abbas a domino papa deponeretur, quia
 si vidisset inquisitionem in qua multa enormia conti-
 nebantur, sine dubio eum deposuisset. Ita et prius
 factum fuit in Anglia ne ab episcopo deponeretur.

The bi-
shop's in-
quiry into
the abbot's
conduct is
suppressed
at Rome
by a com-
promise.

*De recessu clericorum episcopi et postea clerici abbatis,
 et ultimo de recessu Thomæ monachi a curia
 absque licentia domini papæ.*

Post paucos vero dies recesserunt adversarii nostri,
 et tunc instanter petivimus licentiam recedendi, nec

¹ *schedulam*] *cedulam*, MS.

A.D. 1206. impetravimus. Et quum iterum super hoc sollicitarem dominum papam, præcepit ut starem in urbe nec apposuit causam quare. Post aliquot dies infirmabatur socius meus clericus domini abbatis, et quum nollet amplius stare tradidi eum mercatoribus Romanis qui cum privilegiis nostris ibant in Angliam pro pecunia quam eis debebamus, ut et ipsi invenirent ei expensas itineris, et recessit cum eis. Et relictus sum ego solus ut viderem finem, expectans auxilium de cælo. Et iterum post aliquot hebdomadas circa mediam Quadragesimam quum jam inciperet aeris intemperies, et plenissime constaret mihi quod licentiam recedendi non impetrarem, nisi prius dominum papam et cardinales, sicut decet victorem, visitarem, nec unde eis satisfacerem haberem (unde satis dolendum est, quia si eos visitassem, omnium privilegiorum nostrorum innovationem, et etiam novorum capitulorum adjectionem, et literas de expensis nobis ab episcopo refundendis,¹ et quæcunque alia de jure vellem impetrassem), accepta licentia a sanctis apostolis Petro et Paulo et aliis patronis urbis sacra, et cum benedictione apostolica cum populari multitudine accepta, clam recessi, per quinque vel sex diuitas semper timens ne revocarer. Et gratia Dei mecum comitante, quamvis gravi febre in Francia a Domino essem correptus, prospero gressu in Angliam sum regressus, fratribus congaudentibus et mecum gratias Deo agentibus quia salvum me receperunt.

Marleberge quits Rome secretly, because he has no means for making the usual gifts to the pope and cardinals.

His safe arrival at Evesham.

De triplicata depressione conventus ab abbate post securitatem libertatis.

The abbot renews his old tyranny.

Abbas vero meus, licet actus mei ejus essent successus, invidens factis meis felicibus quia prospere agebam in negotiis ecclesie, non omittebat persequi me, et

¹ refundendis] refundentis, MS.

non tantum me sed universum conventum, nec etiam A.D. 1206. illis pepercit quos aliquando, quum sibi timeret, ut erroris sui haberet fautores videbatur amasse. Jam enim putavit se securum ne propter libertatem ecclesiæ ab alio quam ipso papa posset deponi, nesciens quia legati Romanæ sedis diligentius exemptorum quam non exemptorum (qui episcopos habent visitatores) transgressus scrutantur et corrigunt, quia alium quam ipsos non habent correctorem. Noluit etiam intelligere quod dominus Cantuariensis ut tutor noster qui habet potestatem in capite libero haberet curam animarum nostrarum, et si quid sinistræ partis apud nos oriri compertum fuerit per ejus debeat corrigi cautelam et industriam, sicut in privilegiis continetur; quod si forte facere non posset, facta inquisitione excessuum tam abbatis quam conventus et cognita veritate, debeat eam ad dominum papam referre, qui pro qualitate excessuum pœnam infligat, qui etiam tanto magis rigorem in talibus exercet quanto scit se difficilius posse adiri, et quanto ei specialius subjicimur tanto magis veretur excessus nostros impunitos relinquere, quum sciat in ejus caput redundare quicquid a nobis delinquitur nisi per eum corrigatur. Hæc et his similia non attendens, abbas noster quæcunque volebat faciebat, per libertatem factus securior, propter quam, ut dictum est, magis sibi debuit timere, et, duplicata tyrannide durius et crudelius, tam circa nos quam sui ipsius custodiam cœpit conversari.

Qualiter conventus accusaverit abbatem coram legato Johanne in Via Lata, et qualiter idem legatus redditus et consuetudines conventus confirmaverit.

Interim missus est in Angliam dominus Johannes The abbey visited by the papal legate. diaconus cardinalis tituli Sanctæ Mariæ in Via Lata, legatus totius Angliæ. Qui quum venisset ad nos causa

A.D. 1206. visitationis, et nos in multis abbatem nostrum accusa-
remus et ipse nos, cepit dominus legatus per se ipsum
et clericos suos facere singulare scrutinium de statu
domus tam interiori quam exteriori, et reversus
imperfecto scrutinio reliquit hic de Lilesulle et de
Hagemon abbates ad perficiendum illud, nihil minus
concedens ut pacem inter nos si possemus reforma-
remus, sed tantum de temporalibus; de spiritualibus
vero que ad salutem anime pertinebant sibi reser-
vavit correctionem. Et tunc facta est compositio inter
nos fere ad votum nostrum, in qua omnes redditus
officiis nostris assignati et omnes consuetudines de cel-
lario in scripturam sunt redacta, et contra omnia in
quibus solebat nos gravare est in ea nobis cautum, et
misimus eam ad dominum legatum et confirmavit
eam. Abbas autem timens adhuc inquisitionem circa
spiritualia accessit ad dominum legatum in concilio
Radingensi, ubi fuit mitratus cum episcopis et gratiam
domini legati ibi obtinuit, et dedit nepoti domini
legati redditus decem marcarum.

Council of
Reading,
19 Oct.
1206.

*Qualiter conventus recessit cum magistris Thoma de
Norwich et Thoma de Merlebechia monachis quos
abbas voluit penitus expellere, et qualiter bellum
cum abbate commiserunt et eum vicerunt et con-
firmationem reddituum obtinuerunt*

[p. 115]

Quum igitur dominus legatus post concilium¹ pre-
pararet se ad transfretandum et peteremus ab abbate
nostro ut sigillum suum et nostrum, sicut convenerat,
scripto nostro appenderentur, noluit acquiescere, sed
penitus a pacto recedens, auctoritate indulgentiarum
quas quum Romae essemus, sicut dixi vobis me igno-
rante acquisiverat, voluit quosdam fratres qui instanter

¹ concilium = concilium, MS

scripti confirmationem petebant excommunicare et ma- A.D. 1206.
 gistrum Thomam de Northuic et me penitus a domo
 nostra expellere, sed fidelis et constans conventus Eve-
 shamensis, cujus memoria in benedictione sit, similis
 Jeremiæ fratrum amatori, elegit magis nobiscum re- II. Macc.
 cedere quam permittere tantum nos duos periclitari. xv. 14.
 Igitur inito consilio tradidimus senibus et valetudi- Thomas de
 nariis reliquias et thesaurum ecclesiæ, sigillum in terra Northwich
 abscondimus, et ipsi sub periculo animæ suæ usque ad and Marle-
 effusionem sanguinis hæc receperunt observanda, in- berge be-
 juncto etiam eis ut si abbas aliqua ex his vellet di- ing ex-
 ripere, publicum invocarent auxilium; et accepta bene- pelled by
 dictione, more iter agentium, in die sanctæ Katerinæ the abbot,
 circa horam diei tertiam recesserunt nobiscum triginta thirty
 monachi omnes pedites, succinctis renibus, baculos monks
 habentes in manibus, per quosdam fratres appellantes quit the
 coram abbate qui sedebat tunc pro tribunali in quadam abbey with
 causa in capella sancti Laurentii, et videns nos rece- them,
 dere, convocans quoscunque potuit amicos, sumptis 25 Nov.
 armis et ascensis equis, cum equis armis et fustibus
 insecutus est nos. Et quum jam ascendissemus collem They are
 qui est in campo de Wikewone venit ad nos, et jussit pursued by
 ut staremus, et stetimus hinc et hinc, publica strata the abbot
 media, et crux posita erat in ea. Tandem allocutus and an
 est quosdam de senioribus qui videbantur regere nos, armed
 et rogavit eos ut venirent ad eum, et primicerio company,
 nostro respondente, "Ego vado ad abbatem meum,"
 accensus est furor alterius senis quem vocaverat, Wil-
 lielmi videlicet de Lithun, cujus memoria sit in bene-
 dictione, et quasi alter Mathathias increpans illum
 dixit, "Absit a me et quolibet bono viro quod ab
 "unitate et veritate et universitate recedam;" et hoc
 sermone multos confortavit, alios confirmavit, quosdam
 ab errore revocavit. Abbas vero videns constantiam
 nostram præcepit suis ut percuterent in gladio et
 caperent nos, et congressi sumus habentes fiduciam
 in Domino, inermes contra armatos. Illi vero ex- who are
 beaten in a

A.D. 1206. tractis gladiis miserunt manus in quosdam ex fratribus. Alii vero fratres baculis quos tenebant in manibus, viriliter expugnabant eos, et liberantes fratres suos a manibus eorum coegerunt eos retrorsum abire. Illis itaque fugatis in campum, omnes unanimiter iter quod incoeperamus progressi sumus, gratias agentes Deo in quo omnem spem nostram posueramus quod nullum ex nostris amisimus, quamvis adversarii nostri illasi non abissent. Et quam citius potuimus egressi sumus possessiones nostras, ut ab extraneis qui abbatem non timerent, si opus esset, publicum invocarem auxilium, quamvis multi qui abbatem corpore comitabantur, veluti qui jure hereditario nobis serviebant, magis nobiscum mente starent. Quum autem venissemus in campum de Moreote, qui erat Willielmi de Bello Campo, iterum insecutus est nos abbas, et dolens quod potestatem ejus evasimus, timens ne publicum invocarem auxilium, ex campo de Wikewone, via media inter nos, allocutus est nos verbis pacificis spondens se facturum quicquid vellemus si reverteremur. Et quamvis nos prudentiores certi essemus quod dispositio nostra quam dominus legatus confirmaverat in perpetuum esset duratura quamvis sigilla nostra tunc non appenderentur, et etiam non dubitarem si processissemus ad dominum legatum, vel dominum papam si legatum non invenissemus, et scrutinium quod tunc factum fuit publicaretur, quin abbas noster deponeretur, tamen propter fratres possibilanimes petitioni abbatis acquievimus, et juravit nobis abbas quod omnia contenta in dispositione in perpetuum observaret, et renuntiavit in perpetuum impetratis et impetrandis contra nos, et resignavit nobis indulgentias per quantum unius auctoritatem volebat nos duos expellere in perpetuum, et per alterius auctoritatem dicebat se posse aliorum fratrum delicta pro voluntate sua punire; quibus receptis statim demoliti sumus eas, et statim misimus propter sigillum

conflict
and put to
flight.

The abbot
betakes
himself to
entreaty,
promises
everything,
gives up
the special
indulgen-
ces he had
obtained
from the
pope, and
so at last
prevails
on the
brethren
to return.

nostrum, et appensa sunt sigilla nostra in eodem loco A.D. 1206. constitutionibus illis, et tam nos qui præsentes eramus quam illi qui domi erant hæc eadem ei juravimus quam diu fideliter ea observaret, et reversi sumus cum gaudio eadem die ad vesperam. Ecce audistis quibus laboribus et periculis ad hanc dispositionem pervenimus, nunquam enim abbas noster aliquid nobis gratis fecit, sed semper invitus et coactus, et semper adversitatibus vicimus et tribulationibus meliorati sumus et crevimus. Post exemptionis enim confirmationem est hæc dispositio, si quis ea bene utatur, unum de præclarissimis factis hujus ecclesiæ, ad quod, ut audistis, tot injuriis affecti vix attigimus. Hanc autem dispositionem successor ejus dominus Randulfus non solum libenter confirmavit, sed etiam multis redditibus, ut ex ejusdem inspectione patet, ampliavit. Et postea quum essem cum eo Romæ in concilio generali, a domino papa eam fecimus confirmari.

[A.D. 1215;
Fourth
Lateran
Council.]

Dispositio reddituum Eveshamensis cœnobii, et confirmatio consuetudinum.

Est autem dispositio talis.

“ Omnibus sanctæ matris ecclesiæ filiis ad quos præsens scriptum pervenerit Randulfus¹ Dei gratia abbas Eveshamiæ et totus ejusdem loci conventus salutem in Domino.

Quoniam a domino Innocentio papa tertio dispositionis reddituum officiis nostris² assignatorum confirmationem obtinere meruimus, redditus, non tantum illos quos tempore confirmationis habuimus, sed et quos postea acquisivimus, cum ipsa eorum dispositione, ad posterorum notitiam profuturum, scripto commendare dignum duximus. Nam tam ab Innocentio papa secundo quam ab Alexandro tertio non solum redditus quos tempore eorum habuimus, sed et illi quos postea quibuscunque justis modis acquirere possemus, nobis conceduntur et confirmantur, quod et ipsum nobis facere licere in his nostris constitutionibus et consuetudinibus continetur.

Constitutions and customs of the abbey. A.D. 1214.

¹ *Randulfus*] Rondulphus. Orig. in Cotton. Augustus III. art. 11.

² *officiis nostris*] officiorum nostrorum, August. and Harl. 3763, f. 148.

A.D. 1206. Sunt igitur consuetudines monasterii hujusmodi videlicet quod abbas infra septa monasterii existeret inter fratres secundum antiquam donacionem illius et statuta priorum et regulariter viveret, et extra monasterium non ad utilitatem ecclesie provide et fideliter occuparet. Prior vero, et priori subiaceret prior, et alii erant les ordiens, pater de Penwortham, prior de decanis, sacrista, canonicus, et quatuordecim celebrantes et deinde ministrum, chormysicorum, custos ecclesie et gardeni, magister fabricae ecclesie, magister hospitalium, de curacione et sanatione conventus vel majori et minori parte in hospitalibus aliis de proprio conventu curaret. Quis enim, quod abbas, honeste vel minus probiter in officio suo se habuerit, vel male tractaverit administraverit, prius contempto regimine, et non emendaverint antequam ad capitulum, et alia sua forma predicta in loco ecclesie in capitulo et alia sua forma non aliter potuerit in iudicio, prius deventum quod abbas forte deo dante, vel per necessitatem de necessitate de necessitate, aut aliquis defectus propter metum emergerit. Prior vero et predicti magistri omnes simul cum abbate ut ordines sancti eius cum rigore discipline secundum regulam beati Bernardi observetur summam diligentiam adhibeat. Maxime autem operam prestent, ut in ecclesia aliqua sine licentia hancart, et totius quatuordecim totius sine licentia ecclesie, et in chormosya eorum per manus chormosyarum progesserit, et de a clastro, et licentia exeat, et ut solentiam hanc et licentiam tunc observent, et ut fratres frequenter de auctoritate totius monasterii ab ipsa licentia de necessitate deputentur. Alii vero predicti officiales omnes qui relictis propriis curantibus et ante curiam abbatis, vel in curia hanc suo statuerit, prius et sex claustralibus, tribus de abbate, et tribus de conventu videlicet de administratione sua competenti reddant, computantes vero qualibet defectum. Et officiales quatuordecim fuerint in congregatione magister permanente, et conventum in ecclesia in capitulum, et clastro, et totius sequantur, et si, quod abbas, et illi, et alii aliquos defectus emergerit, cum statim supplicent. Nulli illorum a se sequeantur, sed omnes adiungatur suam, scriptis hanc, solentiam et tota diligentia cur. Si vero in aliquo officio propter tempore malitiam aliquod ultra relictis officio assignatis scriptis hanc fuerit, et in aliquo alio officio aliquos fuerit relictis, pro illis defectus aliter

officii¹ suppleatur. Si autem nullum officium defectum alterius officii supplere potuerit, abbas per manum celerarii exterioris suppleat. Præterea, si quodlibet officium sibi suffecerit et aliquid residuum fuerit, abbas de consilio capituli vel majoris et sanioris partis in eo officio in quo in capitulo iudicaverit utilius ecclesiæ expendat. Si vero aliquid de redditibus monachorum officiis² assignatis vel in perpetuum, quod absit, vel ad tempus detineri contigerit, vel aliquo modo evacuari vel diminui, abbas tantumdem de consilio capituli ubi commode fieri poterit alibi eidem officio assignet. Liceat præterea monachis possessiones et redditus officiis suis assignatos veluti novalia faciendo et redditus augmentando et novos acquirendo ampliare, seu quibuscunque aliis justis modis meliorare, et alios pro aliis tantumdem valentibus et utilibus, quum viderint expedire, vel ad tempus vel in perpetuum commutare. Cellerarius siquidem exterior talis de proprio conventu et in capitulo ab abbate creetur, qui, exceptis redditibus monachorum officiis assignatis, ad præceptum abbatis totius abbatiæ curam gerens, sciat et possit libere conventui necessaria administrare, scilicet panem, cerevisiam, duo pulmenta, ignem et salem, et quædam alia in consuetudinibus expressa. Hospitibus etiam juxta facultatem domus providebit cellerarius; viris tamen religiosis coquinarius quæ de officio suo sunt, videlicet³ personis eorum sicut et fratribus, administrabit, exceptis abbatibus et capellanis eorum quibus non inveniet aliquid nisi in diebus jejunii, sicut nec ipsi abbati, nec illis qui cum illo comedunt⁴ vel capellanis ejus. Hoc dicimus nisi in refectorio comedant,⁵ ut in profestis diebus. Servientibus etiam obedientiarum abbatiæ cellerarius procuracionem debitam et stipendia juxta consuetudinem domus administrabit. Iste quidem cellerarius de administratione sua non solum quater superioribus sed quotiens ipse abbas voluerit computum reddat, qui nisi bene administraverit, sicut de aliis obedientiariis dictum est, ad justam conquestionem conventus et rationabilem voluntatem abbatis amoveatur, et alius statim loco ipsius subrogetur et in capitulo. Numerum fratrum abbas integrum conservet, nullum monachum recipiat aut ejiciat vel ad tempus vel in perpetuum nisi de consilio conventus vel majoris et sanioris partis, et in capitulo. Ecclesias autem vel alios redditus vel aliquas terras non nisi de consilio universitatis vel majoris et sanioris partis et in capitulo alicui conferat, nec rusticos sine consensu eorundem manu-

¹ *officii*] om. August. and Harl. 3763.

² *suis*, add. *ibid.*

³ *videlicet*] om. *ibid.*

⁴ *comedunt*] *commedunt*, MS.

⁵ *comedant*] *commedant*, MS.

A.D. 1206. mittat. De terris eisdem revocandis pro veribus et iustis, que tempore sui vel predecessorum suorum alienate sunt, et ecclesie conventus restituantur. Similiter in causis ecclesiarum vel fronsibus agendis vel tractandis capitulum sui iudicet et consilio. Servientes autem qui monachis ministrare solent, scilicet de infernaria, sartina, lavenderia, refectorio, postularia, locutorio, de consilio capituli secundum propriam formam constituentur et deputantur. Hæc omnia intelligantur etiam in omnibus regularibus institutis.

Apportionment of the revenues. Hi sunt redditus officii monachorum Eveshamensis ecclesie assignati.

Redditus Prioratus.

The share of the prior. Ad prioratum pertinet decima de Beningwithe tam majoris quam minoris de omnibus terris et hominibus in eadem curiam, ad parchmentum et exaltationem scripturam pro liberis scribendis. Pertinet etiam ad priorem curia nostra de Beningwithe cum cunctis ad eandem curiam pertinentibus cum gardinis, vivario et prato que sunt infra ipsam curiam, et omnes messuagii que sunt de cunctis curia ipsam curiam, videlicet a domino Thome Alzar usque ad vicum Walteri Ballard, de quibus debet prior pro tempore pascere viginti quinque pauperes annuatim in anniversario prioris Thome pro annuibus priorum et ceterorum fratrum, et inveniet numerum eorum in die sancti Wistani et aliorum in die sancti Crodani die ac nocte ardente curiam totam curiam. Nam abbas prior Thome curiam terram de Lethetona quam curiam a Radulfo dispensatore, de qua tempore commutationis plus redditus solvabatur quam de ista de Beningwithe, pro ista a domino abbate nostro de consensu nostro commutavit. Debet etiam

¹ Sartina, Infernaria, sartina, lavenderia, August., lavenderia, Harl. 3763.

² Harl. 3763, assignati, om. Harl.

³ Adventonice de curiam agillo, et, add. Harl.

⁴ homines, om. Harl. 3763, homines, abbas et monachorum ad curiam parchmentum pro liberis scribendis. Harl.

⁵ water, om. Harl.

⁶ in curiam, om. Harl. MS.

⁷ Harl. 3763, Ballard, Aug. and Harl.

⁸ unum, om. Aug.

⁹ The passage "pascere
" eorum," has been substituted
in the place of one entirely erased.
In the original text (August III)
and in the Harleian transcript it follows
the next sentence from the
word *Beningwithe*, and runs thus:
"pro curiam a domino abbate de
" consensu communi commutavit.
" Quare constitutum est quod sup-
" prior pro tempore in anniversario
" prioris Thome pascat triginta
" pauperes in locutorio pro annu-
" bus," &c.

prior percipere duas marcas et dimidiam de ecclesia de Ambresleia de veteri pensione sexaginta solidorum, et viginti solidos de pensione ecclesiæ de Bradewelle, ut per manum rectorarii (quem ipse de consilio conventus debet constituere) vel alterius obedientiarum de viginti solidis fiat festum sancti Johannis ante portam Latinam, et de decem solidis anniversarium abbatis Reginaldi, et de decem solidis anniversarium abbatis Adæ; de una vero marca anniversarium abbatis Rondulfi.¹

*Redditus rectorarii.*²

Debet etiam iste rectorarius recipere et expendere in vino of the et medone redditus qui fuerunt ad pitanciarum qui pertinent manciple, ad potum, scilicet in Evesham de nova terra decem marcas, de Ulleberwe viginti quinque solidos, de ecclesia de Hildendune unam marcam, de redditibus de Penwrtham unam marcam, de molendino de Withlakesfort dimidiam marcam, de molendino senceschalli de Salford dimidiam marcam, de Ambresleia duodecim sextaria mellis.³ Ad eum etiam pertinent minutæ decimæ de Wikewane, Baddeseia, et Aldintone ad reparationem et numeri conservationem cochlearium, ciphorum, justarum, manutergiorum, et aliorum utensilium, cum lam-

¹ *Debet Rondulfi]* Om. Aug. and Harl.

² This section in Aug. (and Harl.) runs as follows:—“ Ad rectorarium pertinent minutæ decimæ de Wikewane, Baddeseie et Aldetone ad reparationem cochlearum, cyphorum, justarum, fenestrarum vitrearum, et vasorum salis et aliorum utensilium cum duodecim lampadibus et oleo earum, de quibus respondet priori qui eum de consilio fratrum præficit. Pertinet etiam ad eum collecta cerevisiæ post primum cibum, et quotidie sex justæ de cellario de quibus dat caritatem conventui post collationem Dominicis diebus et omni septimana semel quando cantatur De sancta Maria, et inveniet potum ante collationem quando non

“ est potus post collationem, et multa alia onera et statuta circa minutos et infirmos et alios fratres de his sustinet et supplet. Et quotiens potus fuerit post nonam habebit rectorarius duas justas de cellario.” The order of the several sections is different in these MSS. from that in the text.

³ In the margin the following passage is inserted, in another hand:—“ De terra quam R. Beche emit in Nova Terra, XLII d., de terra portarii, XII d. Hæc (?) pro redditu duodecim denariorum quos dedimus Willielmo de Tywe, que fuerunt ad rectorium de quadam terra versus molendinum quæ fuit Acelote pro quieta clamatione terræ Isabellæ filiæ King.”

A.D. 1206. padibus et oleo earum. Et de his omnibus debet reddere rationem priori, adjunctis ei aliquibus fratribus, quotiens opus fuerit.

Redditus præcentoris.

of the præcentor, Ad officium præcentoris pertinet quædam terra in Hamptona de qua percipit annuatim quinque solidos, et decimæ de Stokes, et quædam terra in Alincestre.¹ De his debet invenire præcentor² incaustum omnibus scriptoribus monasterii, et colores ad illuminandum, et necessaria ad ligandos libros, et necessaria ad organa.

Pertinentia ad decanatum.

of the dean, Ad decanatum pertinet corrodium³ unius servientis de cellarario, et collecta denariorum beati Petri ubicunque episcopus non colligit,⁴ et visitatio ecclesiarum vallis, et obventiones⁵ causarum⁶ de quibus debet invenire conventui caritatem Dominica qua cantatur Misericordia Domini.

Redditus sacristarie.

of the sacristan, Ad sacristariam pertinent sex capellæ in valle, videlicet duæ in Evesham, et duæ capellæ de Lenewich, et de Nortone et una in Mortone, et una in Uffeham.⁷ Item de ecclesia de Baddebi percipit⁸ duas marcas. De capella de Withlakesford et prato de Salford decem solidos. De ecclesia de Westane

¹ de qua tantumdem percipit. Add. Aug. and Harl.

² parchamenum ad brevia et ad cartas signandas sigillo communi et ad brevia mortuorum fratrum, et — Add. ibid.

³ *corrolium*] corredium, MS.

⁴ de quibus solvit annuatim domino papa viginti solidos. Add. Aug. and Harl.

⁵ *obventiones*] oventiones, MS.

⁶ et omnium pertinentium ad decanatum. Add. Aug. and Harl.

⁷ *videlicet ... Uffeham*] scilicet de

Nortona, de Lenchewike, de Mortona et Uffeham, et duæ in Evesham quarum duarum capellarum sacerdotes, scilicet sancti Laurentii et Omnium Sanctorum, debent habere quotidie de cellarario panem et cervisiam sicut monachi. Debet etiam sacrista habere quotidie ad unum servientem procuracionem sicut servientes abbatis habent, et præbendam ad unum equum de granario et foragium de grangia. Ibid.

⁸ annuatim. Add. Aug.

dimidiam marcā. De ecclesia de Stowe quinque solidos A.D. 1206. vel duas petras ceræ. De ecclesia sancti Albani in Wigornia quinque libras ceræ. De terris in eadem villa tres marcas et dimidiam.¹ Pertinent etiam ad sacristariam in Evesham solda juxta portam cœmeterii, de fabrica Willielmi Fabri quatuor denarii, de terra Nicholai Coci duæ libræ ceræ, de terra Matildis in Merstowe quinque denarii. De terra Nicholai sacristæ in eodem vico sex denarii; de terra seneschalli quæ fuit Geraldii sex denarii; de terra Bulet sex denarii; de terra Ferre triginta denarii; de terra le Hosiere in Brutstrete² duo denarii; de terra Willielmi de Tiwe proxima eidem³ sex denarii; de terra Willielmi de Tiwe in magno vico duo solidi et quatuor denarii; de terra Dispensatoris proxima eidem⁴ quadraginta denarii; de terra quæ dicitur Gordani in Colestrete sexdecim denarii;⁵ de terra Reginaldi Fabri duo solidi; de terra Walteri proxima eidem octo denarii; de terra Pate proxima eidem octo denarii; de terra Nicholai Fullonis super aquam sexdecim denarii; de terra Henrici Fabri viginti denarii; de terra proxima Willielmi de Tiwe quatuor denarii; de terra Simonis Fabri octo⁶ denarii; de terra Andreæ Coci octo denarii; de terra in Hamtone quinque solidi. In Lench pertinent ad sacristariam tres hidæ et dimidia. In Brethfortona in uno campo quinquaginta quinque acræ, in altero septuaginta sex in dominico. In villinagio quinque virgatæ terræ et dimidia, et decimæ de eadem terra tam majores quam minores, et de quatuor hidis in eadem villa, duabus scilicet Hugonis, et duabus militis de Cocthuna,⁷ et decimæ de novem virgatis terræ Pagani in Litlethona tam majores quam minores, et decimæ de quinque virgatis terræ seneschalli in Baddcseia, et decimæ de dominico cujusdam liberi hominis in Pikeleia in Herefordsire, et omnes oblationes et omnia legata altaris Eveshamiæ.⁸

¹ *et dimidiam*] om. Aug. and Harl.

² *Brutstrete*] Bruggestrete. Ibid.

³ terræ le Hosyere in Bruggestrete. Ibid.

⁴ terræ Will. de Tywe. Ibid.

⁵ *sexdecim*] sex. Harl.

⁶ *octo*] quatuordecim. Ibid.

⁷ *Cocthuna*] Coctona. Ibid.

⁸ Ad altare sanctæ Mariæ in cryptis pertinent de sacristario septem cerei quotidie ardentis dum

missa gloriosæ Virginis dominæ nostræ ibidem celebratur, quorum duos ab antiquis temporibus inveniunt sacristæ; et unus cereus die ac nocte jugiter ardens, ad cuius sustentationem cum quinque superioribus assignavit magister Adam Sortes sacrista dimidiam virgatam terræ quam redemit de Petro de Lenz, et minutas decimas de novem virgatis terræ de Lutletona quas idem sacrista evicit de rectore ecclesiæ de

A.D. 1206.

*Redditus camera.*of the
chamber-
lain,

Ad cameram pertinent Malgaresburi et Swelle sicut antiquitus fuerunt, et loco Burthone, que fuit ad cameram, assignata est Tetlestrope¹ ita videlicet quod abbas ex hac camera nec vestimenta nec hospitium, nec aliquid aliud percipiet sicut consuevit ex priori camera exigere. Hæc autem maneria in perpetuum cum omni integritate sua ad vestimenta monachorum sunt assignata.²

*Redditus infirmarie.*of the in-
firmary,

Ad infirmariam pertinent Bivintona cum bosco³ et omnibus aliis pertinentiis suis;⁴ et molendinum fullonum de Burthona

Lutletona, et etiam decimas de assartis de Lenz, quorum licentiam assartandi idem sacrista a participibus commune [sic] pasturæ multa pecunia redemit; et unus crassetus tantum de nocte ardens quem sacristæ ab antiquo invenerunt; et una lampas jugiter ardens de decimis de dominico de Lenz, quas prior Thomas primus sacristarum percepit et ad hoc assignavit. Et ne sacrista predictis gravetur provisum est quod custos altaris ejusdem inveniat vestimenta et alia necessaria eidem altari que sacristæ prius consueverunt invenire. Idem etiam custos altaris ejusdem debet invenire triginta lampades ardentes dum missa ibidem celebratur et septem cereos, ad quod faciendum assignata tota sinapis de omnibus grangiis sacristariæ, et omnes oventiones altaris ejusdem, et duo solidi in Evesham de terra Walteri Per juxta pontem, et decem et novem denarii de terra Willielmi Carpentarii super Ranhuile, et duodecim denarii de terra Willielmi de Ourri in nova terra que est inter terram Albini de Capis et terram Johannis Gnarston, et terra uxoris Johannis Caperini que est inter terram Philippi sacristæ et terram ejusdem Johannis, et do-

mus fundatæ super spatia duarum soldarum versus portam cimiterii ecclesiæ, et domus fundatæ super areas trium soldarum et dimidiæ in magno vico juxta murum cimiterii versus portam abbatie, et duæ soldæ quas Adam Sortes emit, et duæ quas prior Thomas emit juxta eas de Ricardo de Warwic, et terra quam M. relicta Credani dedit, et omnes terre in Evesham que fuerunt Ricardi de Keyt, et quedam terra de Stretford, et duo solidi de terra de Radeford, et de terra de Streygesham duo solidi, et de terra de Martleia duo solidi. Add. Aug.

¹ *Tetlestrope*] *Tatelestrope*, et abbas habet Burittonam. Aug. and Harl.

² Debet etiam camerarius habere quotidie ad unum servientem pro curationem, et præbendam ad unum equum de granario et furagium de grangia sicut servientes et equi abbatis habent. Add. *ibid.*

³ et dimidia marca de assarto de Sanford. *Ibid.*

⁴ Debet etiam habere infirmarius unam suem cum nutrimento unius anni vel duos porcos ad plancherum, et unum truncum de celerario contra Natale qualem fert una hira curia. Add. *ibid.*

cum una virgata terræ¹ et aliis pertinentiis suis de quo per- A.D. 1206.
cipit infirmarius tres marcas,² et duo molendina de Stowa,
de quibus percipit sexdecim solidos, et duo solidi³ de terra
Towi in eadem villa, et duo solidi de terra vicina eidem, et
viginti denarii in eadem villa de terra Andreae, et in Evesham
de terra Ricardi Sperwe⁴ viginti duo denarii. De terra Gal-
fridi molendinarii decem et octo denarii. De terra Johannis
de Kent quadraginta denarii.⁵ Apud Penwrtham duo solidi
de terra Stephani de More, et decem et octo de terra de
Hotune Roberti Antigone, et duodecim de terra Roberti le
Sureis, et sex denarii de quadam terra de Farintona, et duo-
decim denarii de piscaria de Roberto Bussel. De Sulstan
vero dimidia marca.⁶ Iste etiam infirmarius debet recipere
redditus qui fuerunt de pitanciaria, qui pertinent ad cibos,⁷
scilicet de Wortesleia et de Livintona duas marcas, et de
sacrista quinque marcas⁸ quas sacrista dat annuatim pro hos-
pitio quod abbates consueverunt extorquere injuste ab eo, sed
abbas Rondulfus secundum privilegia ecclesiae et statuta capituli
generalis sacristariam sicut et alias obedientias decernens libe-
ram esse debere, illi hospitio et omnibus aliis exactionibus
pro se et successoribus suis¹⁰ renunciavit, ut in fratrum utili-
tatibus et ecclesiae usibus ad quos deputati sunt redditus sa-
cristariae, sicut et aliarum obedientiarum, libere et absque
omni diminutione expendantur.¹¹

¹ et foragio unius equi et foragio certae quantitatis ad calefaciendum aquam ad pannos. Add. ibid.

² Pro his tribus marcis recipit duas et dimidiam de capella de Baddeseya et dimidiam de capella de Bretfortona. — *Note in margin.* Sed propter praedictas consuetudines tædiosas et onerosas de curia assignet ei abbas alibi illas tres marcas ubi voluerit. Pertinent etiam ad idem officium duo —. Add. ibid.

³ duo solidi] om. Harl.

⁴ Sperwe] Sparwe. Aug. and Harl.

⁵ modo non recipit nisi duos solidos usque post mortem relictæ Johannis. *Note at foot of the page.*

⁶ et una marca ad minutiones quam abbas Rondulfus dedit de ecclesia de Huniburne. Add. Aug. and Harl.

⁷ Iste ... cibos] om. ibid.

⁸ De his tamen percipit coquinarius viginti solidos at faciendum misericordiam tertiam, vel dabit infirmario decem solidos cum illis viginti ut ipse faciat tertiam. *Note at the foot of the page.*

⁹ scilicet ... marcas] Ad refectio- nem fratrum in infirmario pertinent de Wrottesleia et de Livintona [Lutteltone, Harl.] duæ marcæ, de coquinario vero decem solidi, quia paritur coquinæ per misericordiam; de sacrista autem quinque marcæ. Aug. and Harl.

¹⁰ imperpetuum. Add. ibid.

¹¹ Et unam marcham quam abbas Randulfus dedit ad emendationem diætæ monachorum prima die minutionum. Hanc percipit de Stouua. *Marginal note.* The last three lines in the text run thus in Aug. and

A.D. 1206.

of the al-
mony,*Redditus eleemosynarius.*

Ad eleemosynariam pertinent duo furni in Evesham, et tertius in Beningwrthe.¹ De terra Johannis de Kent in Evesham dimidia marca.² De solda³ Ada Credani ante portam cimiterii⁴ quatuor solidi.⁵ De terra Johannis Portarii duo-

Harl:—Ut in fratrum utilitatibus et refectionibus quas abbates solent invenire, redditus sacristarie sicut et aliarum obedientiarum libere expenderentur. The whole of this last sentence (Iste etiam infirmarius expenderentur), is inserted in these MSS. under the head of the Pitanciary, in the following section, which is there inserted next to this of the Infirmary.—Ad pitanciariam pertinet de nova terra in Evesham decem marce, de Ambresleia duodecim sextaria mellis, de Uleberewe viginti quinque solidi, de ecclesia de Hildendune una marca, de redditibus de Penwrtham una marca, de molendino seneschalli de Sanford dimidia marca, de terra inter terram Henrici King et Alexandri Fossard quadraginta duo denarii, de terra Johannis Portarii duodecim denarii. Ad refectionem fratrum in infirmania expenderentur; (*ut supra*). Ne autem pitanciarius mendicet pasturam ad oves, boves et porcos, dedit prior Thomas ad pitanciariam in auxilium anniversarii sui boscum in Eche Lenz quem emit de Petro de Lenz, per quem boscum habebit pitanciarius percursum tempore glandis ad porcos usque ad portam de Bordesleye et communam pasturam omnium vicinorum ad omnia genera animalium adeo libere sicut sacrista pro Lenz et infirmarius pro Bivintonia habent. Assignavit etiam idem prior Thomas ad anniversarium suum terram in Merstowa quam emit de Hugone de Warwick et

terram juxta eam quam emit de filia Rondulfi Sergeant. Ad festum etiam sancti Johannis ante portam Latinam faciendum assignavit abbas Rondulfus viginti solidos de pensione sexaginta solidorum de ecclesia de Ambresleia quam quia abbates dederant clericis legatus dedit eam Humfredo clerico suo, qua revocata pro alia, assignavit etiam abbas unam marcam de eadem pensione ad anniversarium suum. Abbas vero Adam assignavit decem solidos de redditu ecclesie de Braddewelle ad anniversarium Reginaldi abbatis et alios decem solidos de eadem pensione ad proprium anniversarium.

¹ et omnes furni vallis, et decem et octo denarii de decimis feni Willielmi de Tywe, Rogeri Allardi et Ernaldi Camberlagi.—*Marginal note.* Et omnes furni vallis in quibus consuetudinarii consueverunt coquere panem, et decime feni Willielmi de Tywe et Rogeri Alardi et Ernaldi Cambralangi. Add. Aug. and Harl.

² modo non recipit nisi quatuor solidos et octo denarios usque post mortem relicte Johannis. *Note at the foot of the page.*

³ solda¹ soldis. Aug. and Harl.

⁴ ante portam eam,] in magno vico juxta soldas sancte Marie. Ibid.

⁵ De alia solda sita (aliis soldis sitis, A. and H.), juxta aliam soldam sancte Marie dimidia marca.—*Marg. note,* and in Aug. and Harl. The rest of this section proceeds in the latter MSS. as follows.

decim denarii.¹ De terra Godefridi Baggard sex denarii.² De A.D. 1206. terra Cranford cum soppa ferri duodecim denarii. De terra Cecilie retro furnum sex denarii.³ De terra Rogel juxta alium furnum viginti denarii. Ad eam etiam pertinet hospitalis juxta pontem, salvis octo denariis refectorario.⁴ In

De terra Cramfot cum solda ferri duodecim denarii. De terra Godfridi Bagart sex denarii. De terra Cecilie retro furnum quatuor solidi. De terra Rogel juxta alium furnum viginti denarii. Et terra quæ dicitur Hospitalis versus pontem, salvis octo denariis pitantiario. De terra Rondulfi textoris de feodo Streche viginti denarii. De terra quam Isabella filia Henrici King dedit quadraginta solidi. De terra Ricardi de Pipluctona duo solidi. De terra le Burimon, duo solidi. De terra Ricardi Eadmundi sexdecim denarii. De terra Bonpain duodecim denarii. De terra Stephani presbyteri quadraginta denarii. De terra Lilie sex denarii. De terra Ricardi juvenis duodecim denarii. Et terra Muriellæ de Strigul. De R[icardo] Ywain et hæredibus suis annuatim sex denarii pro licentia colendi Chiteham. In Gloucestria pertinent ad eleemosynariam de terra Johannis Croume quam contulit secum Adam monachus quatuor solidi. De terra Botild quæ data fuit cum Roberto monacho octo solidi. De terra Rogeri Sewi quam Adam Botild dedit duodecim denarii. De terra quæ fuit Esegar undecim solidi. Ad eam etiam pertinent duæ marcæ de pensione sexaginta solidorum de ecclesia de Ombresleia, scilicet viginti solidi ad opus pauperum in Cæna Domini, et dimidia marca in anniversario abbatis Rondulfi. Nam idem abbas contulit has duas marcas eleemosynariæ ratione

scripta in capitulo de bonis operibus abbatis Rondulfi. Quum etiam idem abbas fecisset sex molendina in maneriis abbatiæ contulit eleemosynariæ loco decimarum de eisdem molendinis molendinum de Aldintona quod ipse emerat, de quo cumcroftis et domibus ad idem molendinum pertinentibus recepit eleemosynarius tempore donationis annuatim sexdecim solidos. De eadem etiam villa percipit eleemosynarius nongenta ova. De toto etiam pane . . . pauperum (*ut infra*, p. 216), et collectam cerevisiæ ad secundum cibum vel potum. Debet etiam eleemosynarius percipere in die Animarum unam summam frumenti de granario. Similiter fiet in obitu cujuslibet monachi Eveshamiæ. De terra filiæ Willielmi de Ponte in Alincestria novem denarii.

¹ Ista pertinent ad refectorium prædicta ratione. *Marginal note.*

² De terra Rogeri de Persora in Merstowe duo solidi. In nova terra de domo quam Reginaldus de Locutorio dedit duo solidi. *Marginal note.*

³ Hæc modo tota pertinet ad eleemosynariam, et valet quatuor solidos. De terra Johannis Bonpain in magno vico duodecim denarii. De terra quæ dicitur Hospitalis quatuor solidi. *Marginal note.*

⁴ De terra Randulfi Textoris de feodo R. Streche viginti denarii. De terra quam dedit Isabella filia Henrici King quadraginta solidi. *Marginal note.*

A.D. 1206. Glocestria de terra Johannis Crume quae data fuit cum Ada monacho quatuor solidi,¹ et de terra Botilde quae data fuit cum Roberto monacho octo solidi. De terra Rogeri Sewi quam Adam Botild dedit duodecim denarii. Ad eam etiam pertinent duo marcae de veteri pensione sexaginta solidorum de ecclesia de Ambresleia, scilicet viginti solidi ad opus pauperum in Cena Domini ad Mandatum, et dimidia marca ad opus pauperum in die Animarum et anniversario abbatis Rondulfi.² De Aldintona nongenta ova. De toto etiam pane infra portam abbatiæ expenso vel liberato ibi cocto vel empto debet eleemosynarius habere decimam, et curam horti monachorum, ut inde habeat pulmentum ad refectionem pauperum.

Redditus operis.

of the
fabric,

Ad fabricam ecclesiae et domorum claustro adjacentium pertinent quindecim marcae de ecclesia de Ambresleia, quae si aliquo casu solutae non fuerint abbas ecclesiam et domos cooperire debet. Pertinent etiam ad idem faciendum decimae de terra Willelmi Burn³ in Uffeham, et fabri ejusdem villae et praedicationis⁴ et legata fidelium, et si quae sunt aliae gratuitae obventiones.

Redditus cellae hospitum.

of the
guests'
chamber,

Ad cellam hospitum pertinent minutae decimae de tribus Littlethonis ad emendum manutergia ciphos et bacinos hospitibus.

Redditus coquinae.

of the
kitchen.

Ad coquinam vero pertinet tertium vivarium post fontem sancti Egwini, et vetus villa et forum de Evesham de quibus percipit coquinarius qualibet die sabbati quinque solidos et tres obolos,⁵ et molendina juxta pontem, et molendina in

¹ De terra quae fuit Ada Hesezar undecim solidos. *Marginal note.*

² Nam illic contulit has duas marcas eleemosynariae ratione scripta inferius in bonis operibus ejus. Quum, &c. (as in the section in note 5, p. 215). *Note at the foot of the page.*

³ Burn] Beorin [Beorim] in Uffeham. Aug. and Harl.

⁴ praedicationis] praedicationes abbatiæ. Ibid.

⁵ et annuatim in capite jejunii quatuor millia allecium. *Added in the margin.*

Hamptona cum pertinentiis suis, de quibus molendinis per- A.D. 1206.
cipit qualibet die sabbati tres solidos, et sexaginta sticas
anguillarum annuatim.¹ Et villa de Stowe et forum, de quibus
percipit qualibet die Dominica quatuor solidos. De Mortona
sexaginta solidi. De Salford² sexaginta solidi. De Withlakes-
ford quatuor libræ.³ De molendino in eadem villa viginti
quatuor solidi, et duodecim sticæ anguillarum annuatim. De
molendinis seneschalli in Salford viginti solidi. De molendinis
de Chdelesburi cum suis pertinentiis viginti quinque solidi,
et quadraginta sticæ anguillarum. De molendinis de Twiford
et Aldintona cum pertinentiis suis viginti octo solidi, et
quadraginta sticæ anguillarum. De molendinis de Uffeham
cum pertinentiis suis decem solidi. De Fokemulne dimidia
marca. Et molendinum de Wikewane de quo non percipit
modo nisi octo solidos. De Udefe⁴ pertinent sexaginta solidi
ad coquinam. De piscatione in Ambrosleia viginti tres solidi.
In Glocestria de terra Roberti Botild tres solidi et obolus.
De terra quadam in Winchelcumba et quodam furno duo
solidi et una libra piperis. In Evesham de quadam terra in
Bruttestrete⁵ una libra piperis. De terra Reginaldi filii Wil-
lelmi dimidia marca annuatim. De Penuurtham quatuor marcae,
et una summa salmonis.⁶ De qualibet carrucata terræ in valle
Eveshamiæ de dominico, excepta Aldintona, trecenta ova annua-
tim, et de quolibet manerio tres denarii ad discos et duodecim
ollæ. De Bradwelle nongenta ova et tres denarii et duodecim
ollæ. Item singulis diebus debet habere coquinarius foragium⁷
ad unum equum, et præbendam vel duo præbendaria de furfure
de granario, et duos porcos habere debet ad plancherum, et
quotiens emerit in villa de Evesham piscem ad totum conven-
tum debet habere de cellario panem et justam ad opus ven-
dentium. Ad omnes etiam cibos qui condimento cerevisiæ
indigent debet habere cerevisiam de cellario.⁸

¹ Et decimæ molendinorum et
fœni pratorum ad eadem molendina
pertinentium, scilicet de Evesham
et de Hamtona et de Huffeham et
de Fokemulle [Fokemulne, *Aug.
and Harl.*] et de Twiford et de
Chaldelbury et de Baddeseia et de
Wikewane. Hæ omnes decimæ
deputantur ad allec monachorum in
Quadragesima. *Added at the foot
of the page.*

² *Salford*] Sanford; *et infra.*
Aug. and Harl.

³ *argenti.* *Added in margin*

⁴ *Udefe*] Wodefe. Aug. and Harl.

⁵ *Bruttestrete*] Brutaynstret,
Harl.; *a correction.*

⁶ et duo millia allecium. *Margin,
and in Aug. and Harl.*

⁷ *foragium*] feorragium, MS.

⁸ et caseum semel in die, ad quem
emendum, si non detur de cellario,

A D. 1206.

Consuetudines collarii

The but-
tery allow-
ances.

Har etiam sunt consuetudines Eveshamensis cenobii ab anti-
 quis temporibus statuta et a collariis generaliter complenda.
 A collario igitur singulis diebus debent in refectorem venales
 septuaginta duo panes macchiales, quorum quilibet unus per
 decem sexaginta quique scabiorum ex quibus singulis scabiorum
 singulos percipit. Præter semper duplum¹ vini cum abbas
 comederit, et abbas monachus qui ad superiorem mensam ut ante
 ordines sederit duplum². Qui missam maiorem celebraverit
 duos. Lector vero et servientes unum et justam³. Electo-
 rarius autem septem de decima, et tres ad Mandatum, et
 duos ad tritennales curaciones percipit. Percipit etiam qui-
 libet fraterum quotidie duas justas de cerevisia, et certe mensura⁴.
 Inveniet etiam collarius saltem, ignem et succum agri⁵,
 et duo pulmentaria. Ad unam de fabis siccis unum pro bostariis
 rasum, vel de novis cumulatim de granario. Ad aliud vero
 pulmentum, decem panes macchiales de collario⁶ singulis die-
 bus, præterquam in Quadragesima, in qua percipit⁷ duodecim
 summas fabas de Hundborne ad unam pulmentum, et unam
 per totam Quadragesimam, et de Avena decem summas,
 eadem valia ad granarium faciendum, scilicet quarta et sexta
 ferra per totam Quadragesimam, et farinam ad cibum singulis

assignavit abbas. In talibus capi-
 lam in Broctonia. *Abbat. et de
 fact. et de p. p.* Habent etiam
 capellam unam septem bestias tales
 primo p. s. septem summas fructus
 de p. s. et de fructibus et de factis
 sancti de hanc summa partem. In
 nunc etiam pro totam et ad
 in factis et de p. s. et de fructibus
 in Septagesima et per totam
 Pascha ad pulmentum et de fructibus
 Pascha ad facendum dactylis, et
 totidem. *Receptus hinc ad domum
 Abbat. Ang. et Hinc. No. in
 factis et de p. s.*

¹ Duplum vini et
² Duplum vini et justam
³ Duplum vini et justam
⁴ Duplum vini et justam
⁵ Duplum vini et justam
⁶ Duplum vini et justam
⁷ Duplum vini et justam

et unum capellam unam de abbate
 de vino abbatis *Hinc. Ang.*
¹ Lector etiam, capellanus et
 servientes unum alium et justam
 summa hinc. *Idem.*
² Decima pro decima. *Ang. et de
 Hinc.*
³ Justas justas cerevisie quarum
 quilibet percipit duas carteras
 quarum carterarum sex faciunt sex
 farinam regis. Nihilominus pro
 unam ad totum tractum, et
 sedent ad locum unum capellam ad
 cibum et unum ad vesperam. *Idem.*
⁴ Duplum vini et justam, et unum
 duplum vini et justam mensura
 rem. *Idem.*
⁵ Duplum vini et justam, et unum
 pro factis unum rasum de fructibus
 Abbat. *Idem.*
⁶ Duplum vini et justam percipiunt monachi
Idem.

diebus in Quadragesima. Insuper habere debent monachi ad A.D. 1206. octo¹ festivitates principales octo summas frumenti ad quamlibet festivitatem unam summam ad frixuras de granario, et in eisdem festivitibus singulos² siffuls³ de frumento ad wastellos de granario, et in translatione sancti Ecgwini duos, ad prandium scilicet et ad cœnam.⁴ Præterea⁵ percipiet coquinarius ad Pascha tria præbendaria frumenti de granario ad flacones inveniendos, similiter et in Rogationibus ad festum sancti Odulfi unum præbendarium ad frixuras, similiter et in Septuagesima, et unum die Parasceve ad pulmentum. Ad formittas vero in Adventu Domini debent habere⁶ quatuordecim summas, contra⁷ Natale tantundem,⁸ contra Quadragesimam tantundem, contra Pascha totidem, contra Pentecosten totidem, contra Assumptionem sanctæ Mariæ totidem, contra translationem sancti Egwini totidem; omnes scilicet percipiendas de horreis. Debent etiam habere de cellario singulis diebus sabbati caritatem ad collationem pro mandato, et ad omnes collationes festivitatum tam in capis quam in albis in vigilia et in die, exceptis collationibus septem festivitatum principalium tam in vigilia quam in die, tunc enim rectorarius⁹ invenire debet. Debent etiam habere caritatem de cellario ad prandium singulis diebus octavarum principalium festivitatum quæ octavas habent, exceptis diebus quibus sunt in capis, tunc enim rectorarius inveniet; et¹⁰ ad collationem singulis diebus carundem octavarum habebunt de cellario, et a Natali Domini usque ad Epiphaniam simili modo habebunt de cellario; et quandocunque potus est post nonam percipiet rectorarius duas justas, ante collationem vero sex quotidie. Item singulis diebus Dominicis in Quadragesima dimidium præbendarium frumenti de granario ad ob-

¹ octo] septem. Aug. and Harl.

² octo summas singulos] om. ibid. See note 8 on pp. 217-8.

³ siffuls] septem cyffoles. Ibid.

⁴ octavum ad cœnam sicut ad prandium, et in festo sancti Johannis ante portam Latinam unum sciffol ad wastellos, et in festo sancti Odulfi unum, et in die Omnium Animarum unum, et in anniversario beati Wlsini unum, et in anniversario regum Etheldredi et Kenredi et Offæ unum, et in anniversario abbatis Reginaldi unum, et in anni-

versario abbatis Adæ unum, et in anniversario abbatis Rondulfi unum. Add. ibid.

⁵ This sentence is inserted in Aug. and Harl. in its more suitable place, the section relating to the cook.

⁶ monachi. Add. ibid.

⁷ contra] circa; et infra. Ibid.

⁸ tantundem] totidem; et infra. Ibid.

⁹ rectorarius] pitanciarus; et infra. Aug. and Harl.

¹⁰ et] sed. Ibid.

A.D. 1206. *latas ad cenam, et dimidium similiter in Corna Domini ad idem.*¹ In *minutionibus*² vero et in misericordiis regularibus duo et duo unam justam de cellario, tam ad prandium quam ad cenam; in ventositate vero unam.³ Serviens vero qui fratres sanguinaverit panem et justam percipiet de cellario si plures fuerint sanguinati. Quotiens etiam mappæ de refectorio abluuntur servientes de lavendrina⁴ panem monachilem de cellario habere debent. Et tribus septimanis in Adventu Domini et tribus ante Pascha, singulis scilicet diebus quando fratres balneant, balneatores percipere debent de cellario panem et justam.⁵ Item duo capellani, sancti videlicet Laurentii et Omnium Sanctorum, debent habere quotidie de cellario panem et cerevisiam sicut monachi. Debet etiam camerarius habere quotidie ad unum servientem procuracionem, et prabendam ad unum equum de granario, et foragium⁶ de grangia. Similiter et sacrista. Item in anniversariis, abbatum Reginaldi scilicet et Ade, habere debent monachi singulos missals de granario ad wastellos. Debet etiam in die Animarum elemosynarius recipere unam summam frumenti de granario pauperibus erogandam; similiter fiet in obitu cujuscumque monachi.⁷ Abbates etiam et monachi ejusdem loci per totum annum post obitum suum corrodium⁸ totum sicut in vita sua perceperunt, habere debent, quod alicui indigenti pro anima sua erogabitur.⁹ Servientes etiam qui vigilant circa fratrem proximum morti panem et cerevisiam habere debent de cellario. Si vero obitas monachi vel abbatis alterius domus, si fuerint de capitulo Eveshamensi, evenerint,¹⁰ ad annuale pro

¹ *et quodcumque . . . idem*] om. Aug. and Harl.

² *minutionibus*] munitionibus, MS.

³ *In minutionibus . . . unam*] Qualibet etiam die in misericordiis regularibus habebunt duo fratres unam justam de cellario. In minutionibus vero unam ad prandium et alteram ad cenam. Qui vero ventosatus fuerit, tantum ea die habebit unam justam de cellario. Add Aug. and Harl.

⁴ *lavendrina*] ablutores. Ibid.

⁵ *Et tribus . . . justam*] Balneator etiam quando fratres balneant habebunt de cellario panem et justam singulis diebus per tres hebdomadas ante Nativitatem Domini et per tres

ante Dominicam in Ramis Palmarum. Ibid.

⁶ *foragium*] forragium, MS.

⁷ *Item duo capellani . . . monacho*] Om. Aug. and Harl. See p. 210, note 7.

⁸ *corrodium*] corrodium, MS.

⁹ *Abbates . . . erogabitur*] Abbates etiam et monachi Eveshamie debent habere corrodium suum sicut habuerunt in vita sua per totum annum post obitum suum, quod alicui indigenti pro animabus eorum erogabitur. Aug. and Harl.

¹⁰ *Si vero . . . evenerint*] Quando vero obitus abbatis vel monachi evenerit alterius domus, si fuerint de capitulo Eveshamie. Ibid.

abbate, et tritennale pro monacho de cellario panis et cerevisia sicut et monacho¹ alicui pauperi erogentur. Debet etiam cellerarius dare singulis pauperibus in Coena Domini qui fuerint in capitulo singulos panes et tria allecia, et de cerevisia quantum opus fuerit.

Si quis vero hæc conservaverit vel adauxerit, adaugeat Dominus dies ejus et conservet eum in vitam æternam. Si quis vero destruxerit vel diminuerit, diminueat Dominus dies ejus et destruat vitam ejus desuper terram. Amen.²

Confirmatio legati

Confirmatio vero domini legati talis :—

“ Johannes Dei gratia Sanctæ Mariæ in Via Lata diaconus cardinalis, apostolicæ sedis legatus, dilectis fratribus abbati et conventui de Eveshamia in vero salutari salutem. Ea quæ pro statu religiosorum locorum et observantia regulari provide statuuntur, firmiter et inviolabiliter volumus observari. Ea propter vestris postulationibus annuentes, constitutiones quasdam pro statu monasterii et religionis observantia inter vos communi factas assensu et redactas in scripto, prout rationabiliter et regulariter factæ sunt, et ab utraque parte sponte receptæ, legationis auctoritate qua fungimur confirmamus, et præsentis scripti patricinio communimus.”

Confirma-
tion of the
ordinances
by the
legate,
1206.

Confirmatio domini papæ.

Domini autem papæ confirmatio hujusmodi :—

“ Innocentius episcopus servus servorum Dei dilectis filiis abbati et conventui monasterii de Evesham salutem et apostolicam benedictionem. Quum a nobis petitur quod justum est et honestum, tam vigor æquitatis quam ordo exigit rationis ut id per sollicitudinem officii nostri ad debitum perducatur effectum. Ea propter, dilecti in Domino filii, vestris justis postulationibus grato concurrentes assensu, regulares dispositiones reddituum vestrorum qui de communi consensu capituli sunt ad officia vestri monasterii deputati, sicut provide factæ sunt, auctoritate apostolica confirmamus et præsentis scripti patrocinio communimus; inhibentes ne redditus ipsi contra regularem dispositionem vestram in usus

Confirma-
tion by the
pope,
16 Feb.
1216.

¹ *monacho*] uni mon. Aug. and Harl. | ² Amen, Amen, Amen. Aug.

A.D. 1206. " alios transferantur. Nulli ergo omnino hominum liceat hanc
 " paginam nostræ confirmationis et inhibitionis infringere vel
 " ei ausu temerario contraire. Siquis autem hoc attemptare
 " præsumpserit indignationem Omnipotentis Dei et beatorum
 " apostolorum Petri et Pauli Ejus se noverit incursum.
 " Datum Laterani quarto decimo kalendas Martii, pontificatus
 " nostri anno octavo decimo."

Qualiter episcopus contra nos egerit per litteras communes super jurisdictione nullis, et utrum lis sit contestata vel non.

The bishop of Worcester prosecutes his suit respecting the churches of the Vale before the papal commissioners, 1207.

Post recessum legati vocavit nos in jus episcopus Wigornie auctoritate litterarum communium prescriptarum coram Roffensi et Elyensi episcopis et magistro Benedicto canonico Londoniensi, et quum pluries comparuissemus coram eis apud Sanctum Albanum tandem exhibita sunt ibi privilegia regum et lecta in auditorio eorum. Hinc animadvertat prudens advocatus quem causa hæc expectat, quatenus videlicet sit in causa processum, scilicet utrum in hac causa lis sit contestata coram domino papa per primos nuncios nostros Hermefredum et Ricardum, vel coram primis iudicibus nostris in Anglia, vel iterum coram domino papa in litterarum istarum obtentu, vel hic coram iudicibus nostris per talem instrumentorum lectionem, vel nusquam. Hæc ideo sub dubitatione posui, quia pro qualitate litterarum per quas episcopus nos convenerit, poterit nobis obesse vel prodesse litem fuisse vel non fuisse contestatam, ut semper quantum poterimus iudicium subterfugiamus quia possidemus.

Qualiter locutum fuit de pace inter abbatem et episcopum.

Proposals between the bishop

Interim locutum fuit de pace sub hac forma, quod nos renunciare deberemus questioni duorum millium

marcarum argenti petitarum nomine expensarum factarum in iudicio petitorio super exemptione monasterii nostri in quo obtinuimus, quia in iudicio possessorio fuimus victores quoad vallem sed victi quoad monasterium, episcopus vero e contrario, et ideo neuter ab alio potuit petere expensas. Deberemus etiam renuntiare quæstioni de iurisdictione novem ecclesiarum extra vallem, quas dicimus esse sitas sicut ecclesias vallis in loco quem summus pontifex Constantinus libertati donavit, sicut regia potestas regiæ libertati donavit, *loco* videlicet large accepto ut caput cum membris complectatur, et quod ita intelligi debeat expresse continetur in privilegio Innocentii secundi ubi dicitur quod pastoralis cura totius domus et aliorum locorum ad eandem ecclesiam pertinentium penes abbatem permaneat; et in signum libertatis quibusdam earum conferimus chrisma et oleum, in quibusdam vero colligimus denarios beati Petri; et super his duabus quæstionibus obtinuimus literas domini papæ quando fuimus in generali concilio.¹ Deberemus insuper dare ei baroniam nostram in Wigornia cum ecclesia sancti Albani et capella sanctæ Margaretæ, et in Kinwertone vel Westone vel alias extra dominicas villas nostras advocacionem ecclesiæ vel ecclesiarum valentem viginti marcas. Episcopus vero debuit renuntiare omni quæstioni super iurisdictione vallis, et concedere nobis ecclesias de Ambresleia et de Stowa in proprios usus de quibus habemus indulgentias domini papæ, quod ita sint licet forte minus sint sufficientes, salva ei in eisdem omni iurisdictione episcopali, et debuit concedere quod Willerscia esset omnino libera, sicut ecclesiæ vallis.

A.D. 1207.
and abbot
for a settle-
ment of the
dispute.

¹ *concilio*] *consilio*, MS.

A.D. 1207. *De recessu magistri Adæ Sortes et morte magistri
Thome de Northwich, et casu turris et reparatione
ejusdem*

The pro-
posals re-
jected by
the con-
vent.

Sed quam abbas hanc formam pacis conventui re-
tulisset noluit conventus ei consentire, quia hęc se-
moniacæ plena eis videbatur; et quia magister Adam
Sortes prius et cæteris constantius ei contradixit, tan-
tum odium, iram, et indignationem concepit abbas ad-
versus eum, quod recto oculo ab illa die deinceps
quamvis forte nec prius, illum non respexit, sed in
tantum eum est persecutus quod simul non poterant
commorari. Ille vero tantam persecutionem sustinere
non potens, continuas operam dedit ut a nobis re-
cederet, et quam ab abbate impetrasset quod daret ei
litteras dimissorias nec tam nobilis membri ecclesie
jacturam non sustinentes, quam illum apud nos ne-
quaquam possemus retinere, concessimus ei litteras
commendatitias sub tali forma quod quancumque
vellet posset redire. Et quam jam vellet reverti,
tanti viri periculo compassi, nec abbas vellet eum
apud se moram facere obtinuimus ab abbate ut fa-
ceret eum priorem de Penwrtham ut ita non viderent
se ad invicem, quod et factum est et mansit ita per
septennium et amplius usque in quintum diem post
depositionem abbatis. Eodem vero anno post rever-
sum ejus revertus est ille in negotiis ecclesie constan-
tissimus monachus, magister videlicet Thomas de
Northwich, pro quo omnibus hujus ecclesie amicis est
orandum; et turris ecclesie cecidit et comminuit pre-
byterium et exceptis fenestris sancti Egwini, sancti
Odulfi et sancti Clediani miraculose conservatis omnia
quæcumque erant preciosa in eo cum feretro sancti
Wistani et aliis fenestris et majori altari et tabulis et

Adam
Sortes be-
ing driven
out by the
abbot is
made prior
of Penwor-
tham.

Death of
Thomas de
Northwich.
Fall of the
tower of
the church.

aliis ornamentis circa illud existentibus. Quorum om- A.D. 1207.
nium maximam partem tam ante prioratum meum
quam post prioratum expensis labore meo et industria
acquisitis usque ad summam centum marcarum repa-
ravi, et alii fratres viriliter mecum omnia in melius
reformaverunt, quia redditus operis abbas sibi appro-
priavit, pro quorum defectu turris imperfecta cecidit.

*Qualiter episcopus propter exilium suum omiserit A.D. 1208.¹
abbatem et conventum vexare; et qualiter Romani
creditores nostri fuerint privilegiis nostris spo-
liati, et de regno a rege fugati.*

Interim factum est generale interdictum totius The bishop
Angliæ, quia dominus rex noluit admittere magistrum leaving
Stephanum de Longetone quem dominus papa ad England
electionem monachorum Cantuariæ, rege non consenti- on account
ente, consecraverat in archiepiscopum. Quare episcopus of the in-
Wigorniae exulavit cum aliis episcopis Angliæ, nec terdict, his
apposuerunt amplius ipse vel successores ejus Walterus, contro-
Silvester, Willielmus, in eadem causa vexare nos usque versy with
ad tempus quo hæc scripta sunt. Rex etiam, pro the abbey is
prædicto facto admodum turbatus, fecit omnes Romanos suspended,
quotquot erant in Anglia comprehendi, et omnibus and never
bonis quæ secum habebant spoliatos de terra sua revived.
fugari. Inter quos et creditores nostri qui tunc temporis The Ro-
venerant pro pecunia sibi debita omnibus instrumentis man credi-
suis et privilegiis nostris a domino rege spoliati sunt, tors come
et posita sunt privilegia nostra in thesauro regio, to claim
primum Londoniis, et postea apud castrum de Corf. their debts,
but are
expelled
from Eng-
land by
the king.

¹ Annales Wigorn., in Wharton's Anglia Sacra, vol. i. p. 480.

A.D. 1208. *Iteratum consilium Thomæ prioris qualiter pro tempore causa vallis sit agenda.*

Marle-
berge's ad-
vice to his
brethren in
case the
contro-
versy
should be
renewed.

[pp. 188,
190 ?]

Quia in superioribus prout potui ea quæ in causa ista acta sunt scripsi, necessarium mihi videtur ut aliqua quæ post hæc reor agenda ad instructionem posterorum transcribam, quamvis quedam secreta stylo minime sint commendanda, quæ ideo scribere omisi ne ad adversariorum perveniant instructionem. Quum igitur allegationes meas superius scriptas et literas domini pape communes ex eisdem allegationibus formatas ante oculos mentis revoeco, mihi videtur quod forma illa literarum in gravamen ecclesie nostre maximum concepta est, quia, ut alias scripsi vobis, tempore hujus actionis gratiam domini pape et totius curiæ rationibus prius scriptis amiseramus, quare adversarii nostri, et nescio quibus aliis rationibus, valde favorabiles tunc temporis extiterant. Si igitur prudenti patrifamilias qui sciat de thesauro suo dupliciter proferre nova et vetera visum fuerit sicut et mihi, vel in ipsa cause ventilatione, in iudicio, vel ante actionem, querat gratiam domini pape et in integrum restitutionem ad dicendum¹ rationes omissas in priori iudicio quando nos causam istam egimus coram domino papa, scilicet illas quas prescripsi vobis, et si quas ex privilegiis nostris sciat elicere meliores; omissas dico, quia etsi illas tunc dixerimus tantum de duabus illarum facta est mentio in literis domini pape, quare prudens advocatus dissimulabit eas tunc fuisse dictas de quibus in literis nulla facta est mentio, ut ad eas dicendas² restituatur. Sic feci et ego in priori iudicio. Nam quum expresse innuant Innocentius et Alexander secundus quod alia loca sint exempta quam monasterium, sicut superius allegavi,

¹ *dicendum*] descendum, MS

² *dicendas*] descendas, MS.

dominus papa in literis communibus tantum de privilegio A.D. 1208. Constantini facit mentionem et ponit in quæstione quod expresse ab Innocentio exponitur, et sic, ut mihi videtur, si omnes rationes omnium privilegiorum simul collectæ attendantur (quod minime in literis illis factum est) non poterit eis responderi quin ecclesiæ illæ sint exemptæ. Præterea, quum per attestationes (quas sub sigillis judicum inclusas propter varios casus qui possint contingere in thesauraria reservavi) expresse patet, et adhuc, si prudens advocatus magis putaverit expedire, per testes potest probari, quod bona fide et justo titulo, sicut prius dixi, præscripserimus jus episcopale in eisdem ecclesiis per tantum tempus quanta est memoria hominum, dominus papa per subductionem temporis vacationis ecclesiæ Wigornensis, si forte tantum fuerit quod eo subducto nostra præscriptio minime sit completa, nostram præscriptionem penitus evacuat. Sed si restituti fuerimus ad dicendum rationem omis- sam non oberit nobis tempus vacationis, quia, sicut ex pluribus tam juris civilis quam canonici locis colligi potest, tantum contra illa loca tempore vacationis non currit præscriptio quæ œconomum¹ non habent vel defensorem qui causas eorum tempore vacationis exerceat vel defendat. Et ecclesia Wigornensis habet priorem qui fungitur vice decani, habet et archidiaconum, quorum quilibet vacante sede vindicat sibi executionem omnium officiorum episcopalium quæ per alium quam per ipsum exerceri possunt, veluti institutiones clericorum, custodiam ecclesiarum vacantium, cognitionem et executionem omnium causarum ad episcopum pertinentium, et si quæ sunt similia; et sic ecclesia Wigornensis quoad talia nunquam vacat quin in his contra eam currat præscriptio, quum habeat tales per quos actiones ejus possint exerceri et defendi, maxime quum archidiaconus hæc eadem jura petat in ecclesiis nostris quæ

¹ *œconomum*] *yconomum*, MS.

A.D. 1208. et episcopus. Et hæc omnia parati sumus probare per testes omni exceptione majores; et revera a quocunque illorum fiant, sicut dixi, ista, vacante sede ab aliquo illorum exercentur, quia illa quæ sibi petit episcopus in ipsis ecclesiis competenter ab illis possunt exerceri. Si itaque his rationibus hæc exceptio episcopi de tempore vacationis sedis Wigornensis quassata fuerit, liquidum est quod præscriptio nostra sit completa, salvo episcopo quibusdam capitulis in quibus videtur interrupta. Sed si circa interruptiones restituti fuerimus ad dicendum rationes prætermittas, bene constabit nullam factam fuisse interruptionem, quia revera quæcumque facta sunt quæ videntur facere interruptiones a non dominis, immo quasi a mercenariis, a vicariis annuis, et aliis hujusmodi, qui nihil horum in quibus videtur facta interruptio possidebant, facta sunt; quare quæ a talibus facta sunt quod nobis dominis non debeant præjudicare ex pluribus locis legum et canonum potest haberi, et etiam nobis non consentientibus, immo ignorantibus, hæc facta sunt, quæ omnia per testes legitimos parati sumus probare. Si ergo hæc sufficiunt ad interruptiones istas annihilandas, relinquitur quod plene illas ecclesias præscripsimus. Itaque quamvis hæc omnia alias dixerim, laudo quod dissimuletur me hæc dixisse, et quamvis non videantur alicui ad propositum sufficientia, ut saltem per hæc iterum, sicut prius fecit, capiat causæ hujus determinatio dilationem, quia possidemus. Si alicui vero videantur cum melioribus rationibus a se adjectis ad propositum sufficientia, laudo quod hujus in integrum restitutionis ad dicendum rationes omissas petitio non differatur usque dum ventum fuerit ad litem, sed ut litem præveniamus impetrando restitutionem et revocatorias; nec timeatis clausulam illam, "nullis literis præter consentum partium impetratis præjudicantibus," quia in istis ultimis, si impetrantur, tam de hac clausula quam de tota forma literarum primarum fiet mentio, et sic

non nocebit clausula illa, Hoc autem sciatis quod si A.D. 1208. gratiam domini papæ tempore hujus actionis habuissemus sicut tempore alterius habuimus, in hac sicut in illa prædictis rationibus obtinuissimus. Hoc etiam provideatis, ut si alias literas impetraveritis quod in illis contineatur petitio expensarum factarum in prima lite ut prædictum est. In illis etiam fiat petitio rationibus præmissis exemptionis et jurisdictionis novem ecclesiarum, scilicet de Chirchlench, Kyneuertone, Westone, Ambresleie, Willerseie, Bradwelle, Stowe, Burthone, Swelle, quæ omnes pertinent ad locum istum quem Constantinus dedit libertati; et si forte præventi fueritis ab episcopo et facti rei, sicut adhuc sumus, nihilominus per reconventionem eadem petatis. Hæc ideo vobis dixerim, quia mos curiæ Romanæ est ut piæ matris, ut si quos virga patris læserit eosdem uberibus matris si fieri potest consoletur, unde causas quæ in ea aguntur sæpe dividunt, sicut nostram fecerunt, ut pro utraque parte ferant sententiam, ut nullus tristis recedat. Pro magno enim reputabunt si episcopum ab impetitione nostra quoad novem ecclesias absolverint, et in expensis mitius cum eo egerint, et nobis ecclesias vallis adjudicaverint. Hæc vobis scripsi ut quum venerit hora eorum viriliter agatis et remiscamini quia ego dixi vobis, orantes pro me.

A.D.
1207-13.

INCIPIT PARTICULA QUINTA.

De multiplicata tyrannide abbatis et suprema depressione conventus ab eo.

Renewed
tyranny of
the abbot,
which con-
tinues
seven
years.

Nunc itaque ad alia circa statum ecclesie nostra procedam, ut discant successores nostri sicut in præmissis ita et in aliis adversa sustinere, qualia nos temporibus nostris pro veritate et ecclesia ista sustinuiimus. Igitur mortuo magistro Thoma de Northwich et magistro Ada Sorte amoto, et regno, ut prædictum est, propter consecrationem archiepiscopi turbato, abbas noster ad vomitum reversus quæcunque volebat veluti ut neminem timens faciebat, et facta sunt novissima nostra pejora omnibus prioribus. Nos vero de necessitate facientes virtutem colla iugo submisimus, et videntes quod non erat qui nobis justitiam exhiberet quantum humana fragilitas permittebat patienter omnes injurias nobis ab abbate illatas, quas difficillimum esset enumerare, sive volentes sive nolentes sustinuiimus, et habentes fiduciam in Domino speciales quotidie fecimus orationes ut mitteretur nobis auxilium de celo.

De adventu domini Nicholai legati in Angliam et Romanorum creditorum Eveshamia, et compositione facto cum eis per Thomam monachum.

A.D. 1213.
Arrival
(about
Michael-
mas, *Matt.*
Paris), of
the legate
for the re-
moval of
the inter-
dict.
The Ro-
man credi-

Tandem quum per septennium in fame et siti, in frigore et nuditate, tantam sustinuissemus penuriam, miseratus est Dominus ecclesie Anglicane, et, visitante nos Oriente ex alto, missus est in Angliam a domino papa dominus Nicholaus Tusculanensis episcopus, apostolicæ sedis legatus, qui, archiepiscopo jam revocato, verale solvit interdictum. Venerunt etiam Romani creditores nostri, qui petebant a nobis quadringentas marcas nomine sortis septingentas vero nomine pena-

rum et expensarum, super his literas domini papæ de-
ferentes ad dominum Pandulfum, domini papæ came-
rarium, qui dominum archiepiscopum revocaverat. Et
quum obtinuissent Romani privilegia nostra et omnia
sua a domino rege, vocati fuimus edicto peremptorio
ut compareremus apud Eboracum, et missus sum ego
illuc procurator, et iterum Northamptoniam, et postea
Londoniam. Et excepi contra eos quod non debebant
petere pœnas quia nos non fuimus in mora nec in
culpa, veluti non habentes aliquos redditus tempore
intermedio, eo quod rex omnes possessiones ecclesias-
ticas Angliæ tenuerit in manu sua tempore interdicti,
et multis aliis modis excepi contra eos. Unde tandem
composuimus in vigilia Omnium Sanctorum apud Wa-
lingeford quod deberemus dare eis quingentas marcas
pro sorte pœnis et expensis; et multum placuit domino
legato hæc compositio et domino archiepiscopo qui tunc
ibi erant præsentibus, et confirmata est a domino Pan-
dulfo, et præfixus est dies solutionis infra octabas Epi-
phanie.

A.D. 1213.
tours return
to claim
their debts.

Agreement
with the
creditors at
Walling-
ford,
31 Oct.

*De motione dominorum legati et archiepiscopi contra
abbatem eo quod nollet solvere Romanis quin-
gentas marcas.*

Quum autem retulissem hanc compositionem do-
mino abbati et conventui, placuit conventui. Abbas
vero respondit, jurans per reginam angelorum, quod
nunquam redderet inde unum denarium, (et ve-
rum dixit, prophetans sibi malum, quia ante tempus
solutionis depositus est,) sed præcepit quod ego qui
eandem pecuniam Romæ consumpseram, ut dixit,
ipsam Romanis persolverem, quum tantum septua-
ginta marcas in biennio quo ibi steteram mutuo acce-
pisssem, ille vero in sex septimanis quibus ibi fuerat
quingentas et triginta marcas mutuo accepisset, de
quibus omnibus tantum ducentas solverat. Ego itaque

The abbot
refuses
payment.

A.D. 1213. recessi sicut injunctum fuit mihi, ut nuntiarem responsum abbatis domino legato et domino Pandulfo, et creditoribus Romanis. Et quum Londonus ille invenissem et nuntiassem eis responsum abbatis, vix moleste illud tulerunt, conservantes omnia verba illa, conferentes ea in corde suo; nullum tamen certum responsum mihi dederunt, sed praeceperunt ut sequerer eos. Et quum diu moram facerem Londonia, quadam die post cibum clam recessi apud Croydenam, accipiens mecum fratrem meum uterinum, dicens quod pro negotiis ejus recederem, et reliqui Londonia revertentes abbatis qui semper insidiabantur mihi, et locutus sum cum domino Cantuariensi super responsione abbatis. Et quum tunc esset cum eo magister Ricardus decanus Sareberiensis, postmodum episcopus ejusdem loci, et essem ei notissimus quia discipulus fueram quondam archiepiscopi et conscholaris decani, usque ad mediam fere noctem habuimus tractatum super statu et agendis ecclesiae nostrae. Quum enim adhuc nescirem voluntatem domini legati, procuravi quod dominus Cantuariensis ut tutor noster et legatus perpetuus accederet ad domum nostram et cogeret abbatem ad solutionem praedictae pecuniae vel deponeret eum, et proponi ei satis liquidas manifestas et sufficientes rationes ad ejus depositionem.

Marle-
berge goes
to the arch-
bishop at
Croydon,
and urges
him to visit
the abbey.

De questione habita contra archiepiscopum super potestate ejusdem in abbatem Eveshamiae.

Orta est autem ibi maxima questio inter nos de potestate domini Cantuariensis in nobis. Ex una parte propositum fuit quod tutor habet potestatem in capite libero, non ut pupillum exheredet vel in aliquo herede vel damnificet, sed ut ipsum et patrimonium ejus conservet et teneat; non ergo potuit abbatem deponere, sed magis ut in privilegio continetur, nisi quid sinister partem mihi compertum fuerit oriri per ipsum corrigatur

Discussion
about the
arch-
bishop's vic-
tories
power

p. 181

“industriam et cautelam,” non ergo per sententiam, A.D. 1213. sed facta inquisitione super eo quod per ejus cautelam corrigi non potest, fiat relatio ad dominum papam ut ipse per sententiam corrigat. Non enim aliter esset cœnobium Eveshamense soli¹ Romano pontifici et ecclesiæ Romanæ subjectum, si abbas ab alio quam ab ipso posset deponi. Ex adverso autem dictum fuit quod quamvis dominus archiepiscopus sit tutor ecclesiæ Eveshamensis, nihilominus tamen dominus papa curam animarum ejusdem loci ei ut suo vicario vel legato commisit sicut in eodem privilegio continetur; ergo clarescentibus culpis videtur habere potestatem deponendi abbatem sicut habet ipse delegans. Ad quod fuit responsum quod fortassis hoc locum haberet nisi ejus specialis legatio per præsentiam generalis legati esset suspensa. Ex adverso vero fuit dictum e contrario quod generalis legatio non extendebat se ad Eveshamensem ecclesiam quia in ea de speciali nulla facta fuit mentio. Nobis itaque in hunc modum altercantibus et dubitantibus, nulla super his certa habita definitione, non proficiens in proposito meo recessi, et secutus sum dominum legatum sæpe sollicitans eum super cogendo abbatem ad solutionem prædictæ pecuniæ; nullum tamen certum responsum potui ab eo recipere donec venissemus Oxoniam.

Marle-
berge be-
takes him-
self to the
legate.

Qualiter legatus præceperit Thomæ monacho quod statum ecclesiæ Eveshamensis ei intimaret, increpans eum quod absque jussione hoc non fecerit.

Quum igitur esset sero die una sabbatorum postquam venimus Oxoniam, assidente ei prædicto decano Saresburiensi et domino Pandulfo, vocavit me dominus

He is re-
proached
by the
legate for

¹ soli] solo, MS.

AD 1211 legatus et oculo obliquo et vultu torvo respiciens me, not reveal-
 ing the
 state of the
 abbey.
 dixit mihi, " Miserrime hominum, qui tantus habetis
 " in curia Romana, quomodo nunc conversus es in
 " tantam perfidiam ut qui tunc tam fideliter tam
 " constanter stetisti pro ecclesia tua, nunc vides eam
 " subverti et non compateris? Uti quid liberasti eam a
 " servitute seculari si non liberes eam a peccatis et
 " servitute diabolica? Putasne nos nescire quod perit
 " apud vos religio, et quod in tantam incidisti misere-
 " riam quod non habetis jam ubi caput reclinetis et
 " tu negligenter agis? Immo malitiose, quia faves
 " abbati tuo et agis cum eo qui est scandalum totius
 " religionis." Et adiecit " Per beatum Petrum veniemus
 " ad vos in virga furoris, et ita primo puniemus te et
 " quod hoc nobis non revelasti, quod ceteri timebunt
 " quicumque audierint verbum hoc." Ego vero quum
 " hac audissem magis timui, et voce flebili respondi.
 " Domine, quid me vis facere? Deo teste, ego non
 " favo abbati meo teste domino decano qui aliquando
 " audivit me pro posse meo impugnare facta ejus." Et quum
 " perhibuisset mihi testimonium decanus, quasi
 " per hoc mitigatus legatus dixit mihi, suppressa voce
 " quia fere omnia alia audierat clericus abbatis qui tunc
 " advenerat ut mihi insidiaretur. " Valet et confirma
 " fratres tuos, et non timeas, quia in spiritu mansue-
 " tudinis veniens ad te, sed caveas tibi quod per te
 " sapienter veritate status interioris et exterioris ec-
 " clesie vestrae, et bene tibi erit; si autem per alium
 " male tibi erit, quia novimus te omnia bene nosse." Et
 " adiecit, " Vade ne aliquis sciat verbum istud præter
 " te solam." Ego vero gaudens recessi et mane veni
 " Brothwellam et invento ibi abbate nuntiavi ei probra
 " que dixerat mihi legatus verum non adventum legati
 " nec revelavi ei quod quum abbas ejus perhibuisset
 " mihi testimonium super his que audierat, abbas suscepit
 " me quod non complerem gratum quia probra illa videtur
 " pro eo intrasse. Et quum vellem recedere Everha-

The legat
 promises
 to visit
 Everham

miam non permisit, audierat enim quod dominus legatus A.D. 1213. transitum faciens per partes illas iturus esset Bristollum. Die autem sequenti audivimus quod veniret Brueriam et ivimus ei obviam, et recepit nos verbis pacificis, et quum audissemus sermonem ejus in capitulo licentiati ab eo recessimus, adhuc putantes quod Bristollum tenderet. Et ecce nobis egredientibus per portam abbatiae, venit quidam nuntius deferens abbati literas domini legati continentis quod in crastino veniret Eveshamiam. Quas quum audisset dominus abbas statim concidit cor ejus, et dixit, "Quid sibi vult tam subitum mandatum quum nihil inde dixerit nobis legatus in recessu nostro?" Et conversus ad me dixit me omnia ista machinatum fuisse, et ivimus Bradewellam. Quum vero comedissemus apud Bradewellam festinanter, jam inclinata die ivimus Eveshamiam, semper in itinere conferentes adinvicem de iis quæ accidere poterant, abbate crebro increpante me de subito adventu legati. Et quamvis constanter negarem hoc per me factum non fuisse sæpe comminatus est mihi, unde valde timui ne occideret me, erat enim nox. Et venimus Eveshamiam. In crastino vero circa horam tertiam venit dominus legatus, et recepto eo cum sollemni processione, ea die non est ingressus capitulum. Interim tam ex parte abbatis quam ex nostra varia facta sunt conventicula et concilia.¹ Ego vero paucos ex fratribus quos novi fidelissimos de voluntate legati consolatus sum, non tamen aperte alicui voluntatem legati revelavi. Altera autem die ingressus est dominus legatus capitulum cum magno comitatu² clericorum suorum et plurimorum abbatum, et primum facto sermone, dixit, "Multa mala audivimus de domo ista, et, Deo teste, ad hoc venimus ut statum ejus corrigamus. Surgat ergo aliquis vestrum et dicat nobis statum hujus ecclesiae tam interiorem

The legate comes to the abbey.

¹ *concilia*] consilia, MS.

| ² *comitatu*] committatu, MS.

A.D. 1213. "quam exteriorem, nec pareat alicui, et si quid forte minus dixerit, precipimus sub pena excommunicationis quod alii suppleant." Nullo itaque ad hanc jussionem surgente, timui mihi. Erant enim oculi ejus et fere omnium fratrum intenti in me; supersedi tamen, secundam expectans jussionem.

Qualiter Thomas monachus accusaverit abbatem coram legato.

Marie-herge, at the legate's command, accuses the abbot.

Tunc conversus ad me dominus legatus dixit, "Tu qui stetisti in curia Romana pro ecclesia ista, surge." Et quum stans excusarem me per insufficientiam et ignorantiam, adjiciens quod multi erant seniores me et qui melius noverant statum ecclesie quam ego, cunctis fere fratribus acclamantibus ut preciperet mihi quod loquerer, precepit ut procederem in medium et dixit mihi, "Nemini os tuum nec capiti nec membris pareat, quia per beatum Petrum si cuiquam peperceris non paremus tibi." Ego vero quamvis bene premeditatus saepius enim super his mecum delibera-veram, tamen quia ambigua sunt fata causarum timens exitum cause nostrae, tremens et stupefactus fiendo etiam in hunc modum assumpsi parabolam meam, dicens, "Quamvis secundum jura civilia et canonica non liceat subditis prelatos suos passim accusare, tamen ex certis causis accusare eos conceditur eisdem, de quibus causis aliquas in medium deducam quae dominum abbatem nostrum et nos ad presens contingunt. Si igitur vita prelati tam inhonesta sit qualis est vita abbatis nostri, quod per subsequencia, Deo favente, omnibus luce clarius liquere faciam, quod non tantum subditis sed etiam aliis prope positum scandalum ex ea generetur, locus est subditis accusationi, ne si forte vitia ejus non impugnaverint, vel vitiis ejus consentire vel eisdem ipsi laborare

“ credantur. Et quia juris periti estis non est necesse A.D. 1213.
 “ mea circa hujusmodi jura allegare, ne tædio vos affi-
 “ ciam, quamvis ad excusationem mihi sufficiat quod
 “ licet monachis jura ignorare Licet etiam subditis
 “ praelatos accusare quando per eorum accusationem
 “ grave periculum vitatur vel maxima utilitas acquiri-
 “ tur, aut si non accusaverint ipsis vel ecclesiae grave
 “ incommodum vel periculum imminet, vel maxima
 “ utilitas amittitur. Quæ omnia in casu præsentis
 “ locum habere per subsequencia manifeste probabo,
 “ quamvis hæc omnia ex abundantis præmiserim, quum
 “ jussio superioris non tantum ab omni culpa in hac
 “ parte me excuset, sed etiam agendi contra abbatem
 “ necessitatem ingerat. Igitur quia scriptum est quod
 “ justus in principio accusator est sui, salva pace quo- Prov. xviii.
 “ rundam fratrum nostrorum quorum mens ita in ordine 17.
 “ solidata est quod nullo terrenorum impulsu ab ejus
 “ observatione possunt separari, monasticus ordo depe-
 “ riit fere apud nos, et, ut verum fatear, (sicut ex
 “ subsequentibus patebit), ob defectum administra-
 “ tionis exteriorum humanitati fragilitati et infirmitati
 “ nostræ necessariorum. Quum enim silentium quod The rule
 “ est cultus religionis locis et horis statutis observare of silence
 “ deberemus, fame et siti afflictis non tantum conque- not ob-
 “ rentes loquimur tempore et loco silentii, verum served.
 “ etiam, quod beatus Benedictus maxime prohibet, [Reg.
 “ incessanter¹ fere murmuramus. Per multos enim Bened.
 “ dies, quorum numerum non memoriter teneo, in solo capp. 5,
 “ pane et aqua, ob defectum pulmentorum et quo- 23.]
 “ rumlibet aliorum ciborum et cerevisiæ, vitam duxi- Deficiency
 “ mus in refectorio. Panis autem qui nos pascebat of food ;
 “ sæpe talis erat de quo etiam minimi servientes nothing
 “ abbatis edere recusabant, quum ipse et servientes but bad
 “ sui pane peroptimo et aliis cibis delicatissimis re- bread and
 “ ficerentur. Et quum sæpius abbas reficeretur ante water to be
 “ had.

¹ *incessanter*] in *incessanter*, MS.

- A.D. 1213. " capitulum, nos pro defectu cibariorum jejunavimus
 " usque ad meridiem æstatis tempore, in hieme vero
 Meals at " usque ad vesperam; et, ut breviter dicam, a mul-
 irregular " tis annis retro raro contigit quod horis statutis
 hours. " simul haberemus panem cerevisiam et pulmenta.
 " immo fere nunquam contigit quin cum aliquo de-
 " defectu ad mensam sederimus. Nam si aliquo casu
 " (quod tamen raro contigit) esculentum et pocu-
 " lentum habuimus ut miseram vitam duceremus.
 " quamvis rarissime secundum abusum nostrum hæc
 Often no " habuimus, fere semper contigit quod ligna ad coquen-
 fuel or salt. " dum cibum defuerunt, vel sal ad condiendum. Proh
 " dolor! Unde sapissime contigit ut si quatuor ova
 " habuimus quartum pro sale in villam misimus." Et
 de omnibus his certos defectos, certos dies et horas
 certas expressi, quorum omnium modo expressos causas
 ponere esset tædiosum et inutile, quibus tunc expressis
 abbas non potuit eis contradicere, sed ex paupertate
 hæc omnia contigisse asserbat. " Præterea, pater
 " sancte, opus Dei ad quod venimus in ecclesia Dei
 " fere apud nos defecit, quia quum non sit nostræ con-
 " suetudinis quod quis sine frocco vel cuculla vel aliis
 The breth- " vestimentis ordinatis conventum sequatur, paucis-
 ren are " simi sunt ex nobis, ut hic videre potestis, quibus non
 obliged to " desint frocci vel cuculle vel alia vestimenta ordinata,
 remain in " unde pauci ex nobis ecclesiam, claustum, vel refec-
 the infirm- " torium sequuntur, sed in infirmaria pro defectu
 ary for " vestimentorum morantur." Unde ad probandum ver-
 want of " bum istud, ut ego opinabar, capellanum abbatis vocavit
 frocks and " ad se, et eo palpato invenit eum in sola staminea
 cowls. " et cuculla, hiemis, ut erat, tempore. " Præterea,
 Masses ne- " pater sancte, quum secundum traditionem nostram
 glected for " non liceat nobis absque femoralibus missas celebrare
 want of " et multi ex nobis eodem careant vestimento, ob
 breeches " defectum eorum multorum sacramentorum celebratio
 for the " est omissa, quorum numerum propter multitudinem
 celebrants. " ignoro. Proh pudor! Capellanus etiam abbatis, non

“ ille quem modo probastis sed ille alius,” (ex nomine A.D. 1213.
 illum designans quum esset ibi præsens) “ quum missam
 “ coram abbate celebrare deberet et femoralibus careret,
 “ accommodavit ei abbas femoralia sua, quum missam
 “ celebrasset restituenda. Ex his etiam defectibus, pater Hence fol-
 “ sancte, peiores exordinationes supradictis nobis con- lows a
 “ tingerunt. Quia libere discurrebamus quocunque vole- general
 “ bamus, nec poterat prior vel alii custodes ordinis nos disregard
 “ libere corripere, nobis respondentibus quod non pote- of the
 “ rant nobis victum et vestitum invenire, et quum non statutes.
 “ haberemus quid in refectorio comederemus, in thalamis
 “ et angulis carnes comedimus. Et quidam, quasi oves The monks
 “ sine pastore errantes, discurrebant per patriam ad ab- go abroad
 “ batias vicinas, alii autem ad cognatos et amicos, quæ- begging ;
 “ rentes ab eis aliquod miseriam suam remedium, quorum Marle-
 “ ego primus sum, et facti sumus quasi girovagi, nemine berge him-
 “ prohibente quia necessitate cogente. Unde pessimam self the
 “ notam infamiam incurrimus, illis qui causam discursus chief of the
 “ nostri nesciebant dicentibus quod causa libidinis ex- mendi-
 “ plendæ hæc fecimus. Abbas vero et complices sui omni- cants.
 “ bus viribus suis infamiam nostram augmentabant, nec
 “ abbas super his nos corripiebat, nescio quo ductus zelo, The abbot
 “ vel quia non intellexit quod curam animarum suscepit, does not
 “ vel forte si aliquando super eodem vitio eum ac- restrain
 “ cusaremus objiciendo nobis idem ab hac accusatione them.
 “ nos repelleret, vel, quod melius credo, semel a facie
 “ Dei projectus voluit et alios secum in intentum
 “ devenire. Unde, ut mihi videtur, exordinationes
 “ nostræ magis in caput ejus debent redundare qui
 “ dedit occasionem delinquendi, nec impedivit quum
 “ posset nec prohibuit quum deberet, quam illorum qui
 “ deliquerunt. Hospitalitas, pater sancte, apud nos Hospitality
 “ penitus deperit, præterquam de divitibus quorum abandoned.
 “ terror sibi exigit honorem, quum secundum regulam The poor
 “ beati Benedicti pauperes in quibus Deus magis unrelieved.
 “ suscipitur suscipere et fovere deberemus. Et non [Reg.
 “ tantum pauperibus, verum etiam servientibus nos- Bened.
 cap. 53.]

A.D. 1213. " tris a multis annis retro debita alimenta subtraxit
 Some of " abbas noster, unde multi fame perierunt, et
 the ser- " non tantum servientes sed etiam monachi, ut ipsi
 vants and " ante mortem confitebantur, et dicebant quod si
 monks " haberent sufficientem procuracionem possent aliter
 have died " vivere, sed non erat qui daret eis, —et nomina eorum
 from star- " expressi. " Quare etiam usque in hodiernum diem
 vation. " pauperes elemosyna nostra defraudantur. Nam de
 " reliquiis ciborum nostrorum parvum servientes
 " nostros sine quibus esse non possumus, quamvis
 " tertia pars panis abbacie hujus preter reliquias ad
 " servientes et pauperes ex antiquorum statutis per-
 " tineat, due vero partes ad nos et ad hospites
 " Sarta autem tecta, pater sancte, non habemus, unde
 " si forte quacunque parva pluvia inundaverit nec
 " ubi divina celebremus extra voltas habemus, que
 " etiam jam ruinam minantur, nec ubi caput n.ostrum
 " reclinemus: ad que nullam aliam probationem
 " nisi fidem oculatam induco, et si ante recessum
 " vestrum pluvia inundaverit sanctitas vestra experi-
 " mento approbabit quod verum dico. Relictum enim
 " quindecim marcarum ad cooperiendam ecclesiam
 " et domos ei adjacentes assignatarum et etiam red-
 " ditus centum marcarum officiis nostris deputatarum
 " a multo tempore retro annuatim nobis abstulit
 " abbas noster, per quos omnes predicti defectus ob-
 " quos predictae exordinationes oriuntur, deberent
 " suppleri si eosdem redditus habuerimus. Et ex-
 " pressi quantum de cellario et quantum de esquina et
 " quantum de aliis officiis nobis annuatim abstulit et
 " quod hec omnia in suam abyssum convertit, et quod
 " dicere jactitando quod ita providebit sibi quod nun-
 " quam accusationem nostram coram aliquo iudice timebit.
 " Et ad probationem ablatorum cum testimonio fratrum
 " protuli scriptam in quo redditus officiis nostris assign-
 " nati continentur sigillo capituli et abbatis munitum.
 " Et quum legissem in eo quod abbas juraverat

The roofs
 are so bad
 that in
 rainy wea-
 ther the
 divine of-
 fices can
 only be
 performed
 in the
 vaulted
 portions of
 the church,
 and these
 also are
 ruinous.

The abbat
 has appro-
 priated the
 rents as-
 signed for
 repairs, &c.

contenta observaturum, adjeci, " Si A.D. 1213.
 sancte, ad abbatis depositionem non The abbot
 tamen mihi sufficere videntur, ego is accused
 o accuso, quod videlicet contra jura of perjury
 veniendo prædicta nobis abstulerit." in not ob-
 et dominus legatus ab eo quare hæc serving the
 allegavit paupertatem ad sui excu- ordinances.
 ferro e contrario evidenter monstravi
 onis temporalibus abundare et deliciis
 quum respondere non posset præcepit
 a procederem; et dixi, " Sunt multæ
 ter sancte, quare deponi debet abbas
 quia per ostium non ingressus est He was
 sed aliunde, nam per regiam potesta- not duly
 e, non electus a conventu isto, sicut elected but
 re consuevit quod non per nos, vocans intruded by
 eptus est abbatiam istam, sed quod the king.
 an sibi pro servitio suo; quod non
 sanctitati vestræ patebit, sed etiam
 collegium ecclesiæ Christi Cantuariæ, Notice of
 uit monachus, sed propter facinora sua his doings
 n est detrusus, a quo tandem libe- while a
 us aufugit. Unde domo illa privatus monk of
 fuit requisitus vel assumptus. Sed Canterbury.
 de aufugerat per potestatem archi-
 ones monachorum illorum invasit et
 unde adhuc petunt ab eo monachi
 marcas. Et quum ita in possessiones
 usisset, dicens se ab archiepiscopo
 duos fratres missos ad archiepiscopum
 e divisos arctiori custodiæ mancipari.
 omnia tunc temporis archiepiscopus
 a maxima contentio fuit tunc inter
 nos suos pro capella de Hakentone.
 r sancte, abbas noster simoniacus, His
 hujus ecclesiæ et duas capellas de simony.
 Bretfortone cuidam capellano Alue-

A.D. 1213 : recto nomine venerit, sedis abbatem in personis
 : Quod quum ibi capitulum per aliquod tempus
 : nobis esset compositis de consilio, tunc illis relictis
 : clavit, et tunc venerit alibi casibus, quibus
 : Galfrido de Oxonia illo tempore in multis con-
 : tradicentibus. Et quum post aliquod tempus Hen-
 : ricus moteretur, pater eius cepit a multis et
 : adhuc cepit quinquaginta marcas terras de re-
 : filium suum non percipisse de capitulis illis. Ob-
 : dientarios etiam nostros per nos per nos in-
 : tuit : — et expressit quantum ab illis et quantum
 : ab alio, immo a multis aliis, cooperat. Quod quum
 : abbas non sufficeretur dicens sibi hoc factum esse
 : valde admiratus est, dicitur legatus super eius im-
 : peritia. Homicidium etiam pater sancti non tan-
 : tum, ut predictum est, de motibus et servitibus
 : quos tunc petebat et dicitur abbas in hoc verum
 : etiam quendam prope etiam nostram aciem origi-
 : narium Augustinum videlicet de Salford, fuit in
 : carcere detinuit, et flagellavit donec fere spiritum
 : exhalaret, ut ab eo per vim extorqueret, et quum
 : videret eum de se ex parte, fuit eum a carcere
 : extraxit et ad curiam suam eum, et ille cito mor-
 : tuus est. Manifestus etiam pater sancti per
 : num legibus ecclesie dicitur et abbas testis, —
 : et expressit possessiones non novatum que dederat
 : nepoti suo et servitibus quamdam possessiones quas
 : alius contulerat, et per nos, que tunc abbas non
 : est antea dicitur et respondit se posse pro voluntate
 : sui novalia esse vellet conferre, venit per nos
 : nos abbas et dicitur, et ipse non terram
 : adquisisset, sed tantum a rectoribus licentiam colendi-
 : cam. Dicit et quod et tunc et ei servientes bene-
 : meritos ecclesie de redditibus et aliis immobilibus remu-
 : neravit. Quod is et tunc et contradixit, et per leges
 : et canonicas ostendit quod non licet vel novalia vel
 : redditus que possit retinere alicui conferre, nec ser-

**Man-
 slaughter.**

**Waste of
 the abbey
 property.**

vientes de his vel aliis immobilibus remunerare. Quare A.D. 1213. legatus, acquiescens rationibus meis, omnes illas possessiones quæ solo titulo donationis abbatis possidebantur ab aliquibus revocavit. Et adjeci, "Pater sancte, ^{Surrender of lands.}
 " non tantum pro his possessionibus dilapidator est
 " abbas noster et debet deponi, sed etiam quum quas-
 " dam alias possessiones potuisset defendisse et reti-
 " nuisse, colludendo cum adversariis nostris quibusdam
 " eas in jure cessit, a quarundam vero possessione
 " cecidit per contumaciam, et facti sunt adversarii
 " nostri veri possessores per ejus contumaciam sicut
 " moris est in curia regia ;"—et expressi possessiones, veluti Raggeleyam, et terram Walteri Le Poer de Ambresleya, et terram Johannis de Tethlestrope, et terram Hugonis Russel de Neweham, et multas alias, quas legatus revocare non potuit quia alio titulo quam ex donatione abbas possidebantur. Et quum abbas respondisset quod non potuit eas defendisse, et ideo pecuniam ab adversariis nostris recepit ne totum amitteret et reliquit eis terras, ego e contra exposui domino legato jus nostrum tam possessionis quam proprietatis quod habuimus in terris illis, et expresse ostendi quod si abbas sapiens fuisset et vellet expendisse pecuniam ecclesiæ in tuitione possessionum ejus, potuisset eas defendisse. Quare dixi quod propter dilapidationem vel collusionem vel insufficientiam debuit deponi. "Mobilia etiam ita dilapidavit quod vicesimam [partem] instauramentorum non habemus quibus debereimus et posseimus præcipue sustentari. ^{Debts for loans.}
 " super alieno ita nos oneravit quod vix liberabimur."
 Et quum abbas diceret hæc ita esse propter expensas litis, respondi eum bene posse hæc complesse in octo annis quibus a lite cessavimus.¹ "Præterea, pater
 " sancte, multum exordinatus est abbas noster quia

¹ The clauses *Quare dixi* | the original scribe for a shorter passage, which has been erased.

A.D. 1213. " lintheaminibus in lecto et caligis consutis eis pedu-
 He uses " libas more militum et camisiis, sicut statim probare
 linen sheets, " potestis, utitur contra statuta ordinis nostri." Que
 and boots " abbas non est inficiatus, dicens sibi hoc bene licere
 and shirts. propter infirmitatem, et etiam quia dispensatio circa
 regulam esset in manu ejus sicut dicebat. Cui ego
 [Reg. " Immo, sicut dicit beatus Bene-
 Bened. " dictus de ordinando abbate, ipse precipue regulam
 cap. lxiv.] " observare tenetur, quamvis, sicut saepius audivimus,
 " ipse se diceret non esse monachum." Et prosecutus
 rationem meam dixi, " Frocco etiam non utitur, sed
 He wears " cappatus in ecclesiam et per claustum et capitulum
 no frock, " incedit, quamvis a multis annis retro nullum capitu-
 but only a " lum tenuerit, nec in claustro sederit, sed in thalamo
 cloak, and " suo citra consilium et consensum fratrum et capituli
 transacts " monachos suspendit et excommunicat et statutis ali-
 all business " mentis privat, et obedientiariorum pro sua voluntate ibi
 in his own " instituit et destituit,"—et expressi tempora et per-
 room in- " sonas. Que omnia ipse non est inficiatus sed ea sibi
 stead of the " licere est protestatus, quod ego sibi non licere per re-
 chapter- " gulam beati Benedicti et leges et canones et consuetu-
 house. " dines domus scriptas ostendi. Unde legatus multum
 [cap. 2.] " admirabatur quod quasi juris ignarus abbas saepe con-
 " titeretur se contra jura facere posse; et quasi tædio
 " affectus, protraxeram enim sermonem meum a mane
 " ultra horam diei nonam, dixit mihi ut de ejus incon-
 " tinentia loquerer. Ad quod respondi, " Pater sancte,
 " quum premissa ad ejus depositionem sufficient ut
 " quid detegam ego pudenda patris mei?" Et iterum
 " precepit ut loquerer; et dixi, " Pater sancte, quum
 " crimen abbatis nostri de ejus incontinentia sit noto-
 " rium, si placeret sanctitati vestre, non oporteret in
 " his multum immorari. Sed quia apud plerosque
 " juris peritos solet dubitari quod crimen sit noto-
 " rium, pauca de his que nobis et aliis prope positis
 " manifesta sunt et notissima proponam, omissa cæte-
 " rorum fere innumera multitudine de quibus etiam

“ apud longe positos fama ejus laborat et scandalum A.D. 1213.
 “ permaximum ortum est. Solet igitur, pater sancte, Illis noto-
 “ abbas noster publice et manifeste, nobis videntibus rious un-
 “ et aliis thalamum suum ingredientibus, mulierculas chastity.
 “ suas in thalamo suo a mane usque ad vesperam
 “ retinere, et etiam æstivo tempore, aliis post
 “ prandium recedentibus, remanserunt cum eo per
 “ totam meridiem solæ mulierculæ cum puero qui
 “ ostium thalami custodiebat. Unde maxime scan-
 “ dalizati sumus, quum hora illa honestius et secre-
 “ tius quam nocturna, si fieri possit, a nobis in
 “ dormitorio cum summo silentio observari consue-
 “ verit. Percunctantibus etiam nobis cum summa dili-
 “ gentia an ad vesperam recederent, hoc nequaquam
 “ aliquando perscrutari poteramus, sed in crastino hora
 “ qua abbas surgere consueverat sæpius eadem ibi re-
 “ pertæ sunt, et hoc sæpissime non occulte sed palam
 “ et impudenter facere consuevit. Et (quod magis do-
 “ lendum est) hoc non tantum de illis et illis solutis,”
 — et nominavi sex — “ sed etiam de illis matrimo-
 “ nialiter illis viris copulatis,” — et expressi nomina
 duarum — “ facere consuevit; quarum unam ipse nuptui
 “ dedit cuidam consanguineo suo infra tertium consan-
 “ guinitatis gradum ei conjuncto, qui et eorum tantæ
 “ nequitie consentiens uxorem suam ad abbatem etiam
 “ nocturnis horis ducere et ab eo reducere consuevit.
 “ Et (quod magis stupendum est et formidandum) etiam
 “ cum sanctimonialibus manifestius hæc agere solet,” —
 et nominavi tres — “ sub specie religionis culpam tegens,
 “ quasi opus pietatis esset, ut ipse dicere consuevit,
 “ tales specialius quasi in loco honestiori et digniori
 “ lateri suo in mensa et colloquio jungere, sicut con-
 “ sueverunt beatus Benedictus et beata Scholastica soror
 “ ejus facere; quod minime solum cum sola, sicut facere
 “ abbas consuevit, beatum Benedictum fecisse credo,
 “ quamvis tanta propinquitas et personarum sanctitas
 “ et collocationis raritas omnem suspensionem in illis

A.D. 1211. • debeat abolere. Igitur, pater sancte, ex illis quar-
 • minarum non nocui parcas nobis nominavi, cujus-
 • rei fere omnes fratres testes mihi esse possunt, et
 • præ ipse quique quos secretius vobis nominabo. Et
 • si testimonium aliorum quem monachorum latere
 • voveritis, cogite clericos et clericos quos vobis nomi-
 • navero ad perhibendum testimonium veritati, et
 • quotquot volueritis habebitis: quæcunque publica facta
 • et ipsa rei notitia et facti evidentia et argumenta
 • super terrata gradientia mihi ad probationem suffi-
 • cient, videlicet filii et filie monachorum Clarum
 • qui nullum alium se protestantur habere patrem nisi
 • illum, nec unquam apud aliquem fuit iactatus vel
 • inventus nec colline habetur nisi abbas. Ipsæ etiam
 • mulierculæ hec non tantum publice fatentur, sed
 • etiam jactitant se esse concubinas baronis domini i regis
 • et non monachi, quod et ipse abbas eis suggerit
 • videlicet, se non esse monachum, unde multas con-
 • duxit. Super hiis omnibus, pater sanctissime *(Je-
 • dia)* quia de die in diem multiplicantur ejus facta et
 • deposuimus quæ testimoniam coram domino Cantuariensi
 • tunc temporis apostolice sedis legato, a quo super hiis
 • facta diligentissima inquisitione plures factæ sunt con-
 • stituciones, eorum omnes respectu legatus insignia lega-
 • tiaris deposuit ad exhibenda relictæ sunt, et postmo-
 • dum eodem Cantuariensi agente¹ [imp^o transmarina:
 • factæ sunt a vicissim contra ipsorum prioribus. Iterum
 • super eisdem composuimus domino Johanni sancto
 • Marce in Vico Lat. diacono cardinali tunc tempore
 • apostolice sedis legato, qui super his singulariter
 • factis monisterio non iussit illam deponi et servari
 • peno abbates de Hawton et de Lilleskille qui
 • eisdem certis rationibus et ratione quid super hiis
 • esset testimonium de parte et iudicium quod proce-
 • dit. Quæ procedente integritate super hiis aliquid

Provisio
 ex parte
 abbatis.

¹ Imp^o transmarina.

² Imp^o transmarina.

statueret, usque in hodiernum diem pejus quam un- A.D. 1213.
 " quam prius oppressit nos abbas, dicens quod propter
 " querimoniam nostram expenderit in domino legato
 " trecentas marcas, quas omnes dicet se velle habere
 " de bonis usui nostro assignatis; et quamvis tunc
 " sibi timeret, nihilominus usque nunc factus est no-
 " vissimus error ejus pejor priore. Quum itaque, pater
 " sancte, metu prædictarum querimoniarum nostrarum
 " et inquisitionum super his factarum abbas noster sæ-
 " pius tum coram prædictis legatis, tum coram vicinis
 " abbatibus, tam per scripturam quam juramento, ut
 " audistis, interposito, se omnia prædicta in statum
 " debitum reformaturum et post reformationem statum
 " bonum conservaturum promiserit, nec aliqua vel vitæ
 " suæ vel status nostri subsecuta sit correctio, sed
 " potius de die in diem deterioratio, ut verbis Abner
 " utar, quia 'periculosa est desperatio,' scientes quod ^{2 Sam.}
 " induratum est cor abbatis nostri et quod avertit ^{ii. 26.}
 " oculos suos ne videat cœlum, si vos eo relicto abbate ^{Hist.Sus. 9.}
 " recesseritis, quotquot non obstante corporis imbecil-
 " litate pedem movere possumus, exceptis tribus vel ^{If he is not}
 " quatuor complicibus abbatis, projicientes habitus nos- ^{now de-}
 " tros ad pedes vestros, vobiscum recedemus, redeuntes ^{prived,}
 " ad seculum, ut in die judicii animæ nostræ a ^{nearly all}
 " manibus vestris requirantur." Et quum hæc dixis- ^{the monks}
 " sem secessi¹ ad locum meum. Dominus vero legatus ^{will re-}
 " conversus ad abbatem nostrum, dixit ei, "Quid re- ^{nounce}
 " spondes tibi objectis?" Et dominus abbas, "Jam ^{their habit.}
 " pridem pluribus ex his respondi, aliis vero respondeo,
 " quia falsa sunt quæ mihi objicit." Dominus autem
 " legatus allocutus pariter abbatem et conventum, dixit,
 " Mittite manus vestras ad pectora vestra, et dicite
 " in Verbo Domini quod stabitis iudicio nostro super
 " objectis et responsis." Quo facto excommunicavit
 " omnes qui falsum dicerent vel verum reticerent de his

¹ secessi] ecessi, MS.

A.D. 1213. que requireret ab eis. Et incipiens a priore per singulos requisivit, dicens, " Dic si vera sunt qui dicit " frater Thomas." Et cunctis respondentibus quod vera erant, exceptis tribus fratribus qui dicebant se super quibusdam dubitare, respexit abbatem dominice legatus et dixit ei, " Audis quanta testimonia dicunt " adversum te? Quid respondes?"

Responsio abbatis contra sibi obiecta a conventu per Thomam monachum et obiectio abbatis contra conventum.

The abbot charges his accusans with conspiracy.

Et abbas: " Domine, ex his que dicunt potestis scire quia conspiraverunt contra me, sicut ego manifeste " probabo." Legatus vero dixit, quasi favens ei, " Si " hoc probaveris, non debet testimonium eorum ad- " mitti contra te. Sed quia advesperascit et inclinatus " est dies, eras mane proba illud, et habes concilium " tuum tecum, ut quaecumque volueris contra eos dicas." Quibus dictis, recessit dominus legatus et comedit in refectorio cum abbatibus et collateralibus suis et cum conventu, ceteris recessis. Abbas vero consolatus de vertis legati comedit in thalamo cum clericis et familia domini legati. Ego siquidem serviebam domino legato in thalamo, ubi paria verba consolatoria ab eo recepi et certam spem de depositione abbatis. Mane autem facto convenit iterum in capitulo. Dominus vero legatus sedens per tribunal, assidentibus sibi abbatibus de Eboraco et de Selby et de Sancto Martino Tuscon Cisterciensis ordinis collateralibus suis, et abbatibus Glastonia, Winclebor, Dine, et loci vocatis, dixit abbati ut procederet in medium, et staret ubi ego steteram lecti, et responderet sibi obiectis, et probaret eos conspirasse. Quibus in medio obiectis nobis quod

aliquando detuleramus brachium sancti Ecgwini in capi- A.D. 1213.
tulum et juraveramus super eo quod fideliter staremus
simul in negotiis ecclesiæ nostræ contra abbatem
nostrum.

Et quamvis difficilis esset responsio quia factum ita
se habebat, tamen respondi ita :—

*Responsio Thomæ monachi contra objectionem
abbatis.*

“ Quamvis tale factum non sufficiat ad probandum
“ non conspiratores, tamen ne ex hoc facto alicui rei
“ videamur, sciatis, pater sancte, quod abbas noster
“ alias super hoc eodem facto coram domino Cantua-
“ riensi tunc temporis apostolicæ sedis legato nos ac-
“ cusavit. Qui tunc decrevit propter hoc factum nos
“ non debere dici conspiratores, sed tamen pœnitentiam
“ cuilibet nostrum pro eodem facto injunxit. Et cum
“ non puniat Deus bis in idipsum, non debet nobis
“ reputari ad culpam quod per sufficientem deletum
“ est pœnam.”

Iterata objectio abbatis contra conventum.

Quum itaque propter hanc causam dominus legatus He at-
fratres nostros a testimonio non repelleret, iterum ad tempts re-
cos repellendos a testimonio abbas cuilibet nostrum, crimina-
præterquam tribus qui contra eum testimonium non tory
perhibuerunt, aliquod crimen objecit, et præcipue mihi charges.
multa opprobia dixit. Super quo legatus corripuit eum,
asserens quod coactus locutus sim contra eum, et quod
multum verbis pepercerim in loquendo contra eum,
multum commendans me quod bonæ famæ fuerim in
curia Romana quum ibi sub alis ejus stetissem. Et
quum nihil ex his quæ nobis objecit abbas probare
posset, nec sibi objectis aliter quam prædictum est

A.D. 1213. respondere, præcepit dominus legatus ut tam ipse quam nos recederemus.

Sententia legati super depositione abbatis.

Habito igitur tractatu et consilio cum suis, vocati fuimus abbas et nos, et, assumens parabolam suam, dominus legatus dixit :—

Sentence of deposition passed upon him, 22nd Nov. 1213.

St. Mat. xviii. 7.

“ Domine abba, quia multa crimina ex his quæ tibi objecta sunt in jure confessus es te commisisse, nec aliis quæ negasti te perpetrasse possis respondere : et quum omnia quæ tibi obijciuntur contra te sufficienter sint probata ; et quia odio habes conventum et ipsi te non diligunt ; non potestis simul morari quin multi scandalizentur. Et quia scriptum est. ‘ Vae homini illi per quem scandalum venit,’ tutius est et melius quod unus recedat quam omnes ; et ideo absolvimus te a cura pastoralis hujus ecclesiæ, et dicimus tibi ut surgas, et secundum statuta ordinis veniam petas et misericordiam, de obedientia tibi injuncta.” Et quum ad hanc jussionem non surgeret iterum præcepit ei ut surgeret et peteret relaxationem officii sui. Qui tunc surrexit, et humi prostratus verba sibi injuncta dixit quæ prædixerat ei legatus. Et surgens, tam curam animarum quam omnem aliam administrationem in spiritualibus et temporalibus cum pillolo suo in manus domini legati resignavit, et omni juri quod in ecclesia Eveshamensi habuit renuntiavit, sicut dominus legatus ei dictaverat.

De restitutione honorum quæ habuit penes se postquam fuit depositus.

He is compelled to give up various

His igitur ita peractis, quum iterum sedisset jam ex- abbas, petii a domino legato ut cogeret eum ad restitutionem quorundam honorum ecclesiæ quæ habuit penes se

et expressi quæ illa erant, et restituit¹ ibi statim domino A.D. 1213. legato secundum expressionem meam clavem sigilli ecclesiæ et sigillum proprium, quo fracto legatus retinuit illud penes se. Restituit¹ etiam nobis tres capas et unam casulam et unam albam et tunicam et dalmaticam et unum pallium, omnes vestes auro textas, et baculum pastorem argenteum quæ omnia ipse emerat, quæ etiam tunc æstimabantur ad valentiam quinquaginta marcarum. Restituit etiam nobis meliorem rubeam casulam hujus domus de examito,² et duos calices et tres annulos, et quasdam cartas et quædam privilegia nostra tam summorum pontificum quam regum, quæ omnia sibi attraxerat ut ea a domo ista alienaret, ne alius illa post illum gauderet, sicut ipse sæpe comminatus fuerat. Proposuerat enim, ut ipse sæpe fatebatur, quod domum istam in quantum posset ære alieno oneraret, sicut fere jam fecerat, et quod privilegia et ornamenta ecclesiæ quæcunque posset pignori obligaret; et quum omnia in suam abyssum quæcunque posset congregasset, recederet a domo ista, ne inter nos canes (sic enim nos vocare consuevit) moreretur et sepeliretur. Et sic revera prophetaverat sibi malum. Omnibus igitur his nobis restitutis, præcepit dominus legatus abbati de Winchelcumba (qui semper ei favebat) ut illum irrediturum a capitulo educeret. Quod et factum est. Tunc consolans nos legatus præcepit ut cogitarem de abbate substituendo; et, data benedictione, recessimus omnes a capitulo, gaudentes quia perdidit Deus impium et liberaverat nos de manu Pharaonis.

Qualiter legatus dederit ex-abbati prioratum de Penwrpham, et qualiter se habuerit post depositionem suam.

Quinta post hæc die ad petitionem conventus miseratus illius dominus legatus, dedit ei prioratum de Penwr-
He is made prior of Penwortham, but

¹ *restituit*] restituit, MS.

| ² *examito*] examitto, MS.

articles of
abbey-
property of
which he
had taken
possession.

[A.D.
1213.]
in five
months'
time is de-
prived.

A.D. 1216.
He vainly
seeks resto-
ration to
his abbacy
from car-
dinal
Guala.

tham ad vitæ sustentationem, quem post quinque menses propter excessus suos ei abstulit. Qui tunc Romam adiit, sed nec abbatiam nec prioratum nec etiam monachatum¹ hujus ecclesie obtinere potuit. Reversus igitur infecto negotio, adhesit Silvestro Wigornensi episcopo² et quæcumque nobis et ecclesie nostre nocitura credidit ei suggestit, sed nihil nobis nocuit. Ad dominum etiam Walam tunc temporis apostolice sedis legatum apud Ciberniam cum episcopo accessit, et restitutionem abbacie petiit, sed nihil ab eo obtinuit, sicut nec prius a domino papa. Tunc desperans de reformatione sua petiit centum libras quas ab ecclesia Cantuariensi, ut dicebat, fraudulenter asportaverat eidem ecclesie ab ecclesia Eveshamensi debere restitui,³ in cujus usus caso expendisse asserbat. Sed dominus legatus ejus nondam assertionem in absentia nostra pro nihilo reputavit. Tunc omnem malitiam suam et omne venenum suum effundens, humi prostratus dixit quod contra conscientiam suam ecclesiam Eveshamensem a subjectione Wigornensis episcopi liberaverat et omnia que circa libertatem nostram infirma putabat domino legato palam intimavit, sed nulla fide digna proposuit. Unde dominus legatus qui tempore late sententie pro excommunicatione ecclesie nostre cum aliis cardinalibus domino papa assederat, ut inter cardinales in jure civili peritissimus respondit, Non tu miser, ecclesiam Eveshamensem liberasti, nec etiam tempore sententie late Romam festi, sed dominus papa inspectis et approbatis privilegiis Romanorum pontificum cum libertate per contentiam suam dereliquit. Et quia per gratiam turpitudinem allegare non es audientibus, et presertim ut dominum egredieretur, et de confinis recessit. Postmodum vero supradictis quinque annis a tempore

¹ The original text has *monasterium*. Mr. G. G. Scott, in his edition of the text, has altered it to *monasterium*, but this is a mistake. The original text has *monasterium*, and this is the correct reading. The word *monasterium* is used in the original text to mean a monastery, and it is not a mistake to use it in this sense. The word *monasterium* is used in the original text to mean a monastery, and it is not a mistake to use it in this sense. The word *monasterium* is used in the original text to mean a monastery, and it is not a mistake to use it in this sense.

depositionis suæ, misertus illius dominus Pandulfus qui tunc legationis officio fungebatur in Anglia, ne esset gyrovagus omnibus diebus vitæ suæ restituit ei prioratum de Penwrtham, ubi quoscunque redditus potuit conventui assignatos subtraxit. Vixit autem ibi postea annis ferme sex, et quamvis pendente hoc tempore tam magister Adam Sortes viva voce quam ego prior, et per monachos et per viros sæculares consanguineos suos et alios, commonuissemus eum, inmo consuluissemus et supplicassemus ei, quod scriberet conventui ut utrinque omnis indignatio remitteretur (quamvis nos ex animo omnino remissemus), et etiam peteret a domino abbate et conventu quod fieret monachus² Eveshamiæ, noluit acquiescere nobis, sed mortuus est ibidem et sepultus in eodem loco. Quamvis itaque, ut dictum est, non esset monachus² noster tamen pie agentes cum eo dominus abbas et conventus ita omnia pro eo tam in spiritualibus quam temporalibus agi fecerunt ac si Eveshamiæ apud nos monachus² noster obiisset.³

[A.D. 1213.]
The priory of Penwortham is restored to him in A.D. 1218.
He dies there in the year 1223.¹

Qualiter tractaverit conventus cum legato de electione, confirmatione et benedictione abbatis, et custodia vacantis abbatiæ.

Deposito itaque abbate in die sanctæ Cecilie minuit sibi dominus legatus, et quarta die post hæc convenit nobiscum in capitulo, ut abbatem nobis eligeremus et

¹ 19 July. Lambeth MS. 589, p. 40, from the Evesham Obituaries in Cotton Vitell. E. xii and xvii.

² *monachus*] *monachus*, MS.

³ The following passage is here inserted in Harl. 3763, on the margin of fol. 170 b: "Tempore istius Rogeri abbatis, videlicet anno Domini m.c.c.iii. dedicatum est altare sancti Johannis Baptistæ in die sancti Theodori mar-

tyris a Philippo Tuamensi archiepiscopo, Conuactiæ provinciæ Hiberniæ, relaxando benefactoribus ejusdem xiii. dies. Istius etiam tempore, videlicet anno Domini m.c.c.vi., Ægidius primas Hiberniæ apud Evesham monachos Eveshamiæ, Brueriæ et plures clericos in Septembri ordinavit."

A.D. 1213. super persona legitima nobis præficienda sigillatim examinavit universos, et dicta singulorum in scripturam redegit. Facto ergo examinatione secessit in conclavim, et habito cum suis super electione nostra tractatu, renuntiavit nobis per dominum Pandulfum et alios collaterales suos, quod quum multis interfuerit electionibus nunquam in aliquo collegio tantam invenit dissidentiam et contrarietatem quantam in nobis. Unde idem collaterales ejus dixerunt legatum valde motum contra nos, et magnum periculum nobis imminere ne aut hominem reprobatum reformaret, aut aliquem alienigenam (quod maxime timebamus, quum et ipse Normannus esset) nobis præficeret. Nos vero propter hæc valde consternati super his consilium eorum requirebamus. Ipsi siquidem desolationi nostræ compatientes consuluerunt nobis, ut de abbate nobis præficiendo in dominum legatum, si ei placeret, vota nostra conferremus; quamvis hoc ipsum auctoritate privilegii a domino papa eidem concessi facere potuisset, quæ indulgentia postea nobis fuit exhibita. Nobis vero consilio eorum propter prædictas rationes acquiescentibus duxerunt dominum legatum iterum in capitulum, quia ipse ex ore nostro hoc audire volebat. Et quum iterum sedisset ex præcepto capituli dixi ei, " Pater sancte. " confisi de sanctitate et justitia vestra, scientes quia " zelum Dei habes et secundum scientiam, petimus ut " sicut liberastis nos a nostro oppressore et ecclesiæ " hujus subversore, ita detis nobis aliquem virum qui " sciat huic domui disponere in abbatem et pastorem " animarum nostrarum. Ita tamen quod jura ecclesiæ " hujus secundum privilegia nostra conservetis illasa. " videlicet, ne alium quam nominatum ab aliquibus " fratribus sanioris consilii nobis præficiatis, nec alium " quam ex parochia¹ Wictiorum, si forte, quod absit, " nullus monachus hujus capituli ad hoc officium suf-

The legate
offended at
the differ-
ences re-
specting
the choice
of an abbot.

The choice
referred to
the legate.

¹ *parochia*] parrochia. MS.

.. ficiens et idoneus sit inventus et nominatus; et A.D. 1213.
 .. etiam ut idem in ecclesia nostra a quo maluerimus
 .. episcopo absque omni exactione professionis et obe-
 .. dientiæ benedicatur." Et placuit domino legato pe-
 titio nostra, et dixit, " Bene salva vobis erunt omnia
 .. hæc. Immo melius faciemus vobis. Vos enim habetis
 .. pedem fixum in ecclesia Romana, et si quocunque
 .. modo, quod absit, illum ab ea retraxeritis, aut vix
 .. aut nunquam ipsum in ea iterum figetis. Quare
 .. quum de consilio nostro aliquem elegeritis vel in
 .. illum quem vobis nominaverimus consenseritis, nos
 .. illum confirmabimus vice domini papæ, ut solo Ro-
 .. mano pontifici et ecclesiæ Romanæ nullo mediante
 .. subjectum; quod de nullo adhuc fecimus in Anglia.
 .. Præterea quamdiu vacaverit abbatia ista retinebimus
 .. custodiam ejus in manu nostra, ne si in manus regis
 .. devolveretur, omnia bona ejus confiscarentur et a
 .. servientibus regis diriperentur, et sic salvabimus
 .. vobis fortassis ad valentiam quingentarum marcarum
 .. quas debetis Romanis." Et tunc tradidit mihi et
 cuidam servienti suo custodiam abbatiae et, data bene-
 dictione, recessit.

*De electione, confirmatione et benedictione abbatis
 Randulfi.*

In diebus illis fuit vir vitæ venerabilis dominus
 Rondulfus prior Wigorniae, natione Eveshamensis et
 etiam monachus capituli Eveshamiae, quod tunc tem-
 poris bene licuit, videlicet, quod monachus in pluribus
 monasteriis haberet locum in capitulo et stallum
 in choro. Iste quum esset electus in episcopum
 Wigorniae, persuadentibus domino rege et domino le-
 gato remuntiavit electioni suæ, et electus est in epi-
 scopum Wigorniae cancellarius domini regis. Quibus Randulf,
 ita peractis venit ad nos dominus legatus in die sanc- prior of
 torum Fabiani et Sebastiani, et consuluit nobis ut Worcester,
 elected on

the legate's
recommen-
dation,
20 Jan.
1214.

eundem priorem elegerimus, dicens nihil ob stare de
petitione nostra quin illum haberemus abbatem quia
etiam plurimi ex nobis sanioris consilii in prima ex-
aminatione illum elegerimus. Et elegimus¹ eum et
dominus legatus confirmavit electionem ejus, et peti-
mus eum a capitulo Wigornie, et venit ad nos in die
sancti Vincentii.² Tunc missus est a domino legato ad
priorem Wigornie ad dominum Cantuariensem ut peteret
ab eo confirmationem electi Wigornensis, et obtinuit.
Factum est autem³ tunc ibi murmur eo quod non pe-
teret proprie electionis confirmationem, sed ad illa
ratione quare dominus legatus eum confirmasset, exor-
vit murmur et querimonia. Deinde ex precepto domini
legati processit Eboracum, et benedixit ei ibidem domi-
nus legatus, et post benedictionem imposuit mitram
capiti ejus Dominica secunda mensis Martii in ecclesia
sancte Marie, quod monasterium a fundatione sua usque
confederatum est monasterio Eveshamensi ut quasi
unum corpus et una ecclesia reputentur.

Blessed by
the legate
in St
Mary's
abbey,
York,
9 March.⁴

*De datione pignoris et datione libertatis pro pignore
gratia et remissione cuius privilegii et datione
cartarum et constitutione curie deo.*

The Ro-
man cre-
dence paid

Venit autem ad nos in die sancti Gregorii, et in proxima
Pascha sequenti solvit Romanis⁵ quingentas marcas
Londoniis, et liberavit omnia privilegia nostra que eis
pignori erant obligata, proter unum quod Romanis
amiserant in tribulatione illa quando a rege cisie-
spiciati erant. Quantam etiam cartam sigillo com-
muni signatam super debito viginti marcarum quibus

¹ The name of the MS. is not given, but it is probably the same as that of the original.
² The date is given as 20 Jan. 1214.
³ The date is given as 9 March.

⁴ The date is given as 9 March.
⁵ The date is given as 20 Jan. 1214.
⁶ The date is given as 9 March.

ego a Petro Pauli cive Romano in primo itinere meo A.D. 1214. mutuo accepi, et aliam signatam sigillo abbatis super debito quadraginta marcarum, scilicet de prædictis viginti marcis, quas abbas in eadem carta spondit se soluturum, et de aliis viginti marcis quas abbas ab eodem Petro mutuo accepit, nobis non restituerunt Romani. Sed super solutione ejusdem debiti specialiter et omnium aliorum debitorum duo paria instrumentorum, quæ dicuntur *star*, nobis confecerunt signata sigillo Lucæ Scarsi generalis procuratoris omnium creditorum nostrorum Romanorum. Et detulimus privilegia Eveshamiam Dominica qua cantatur *Misericordia Domini*. Tum ego, gratias agens Deo et gavisus quod privilegia quæ ego pignori obligaveram salva ad nos pervenissent, impetravi ab abbate et conventu ut statuerent quod de proventibus decanatus, quos ego pro voluntate mea consuevi expendere, annuatim darem caritatem vini ea die conventui, et alii decani post me in perpetuum.

2 Sund. after Easter,
13 April
1214.

Consilium Thomæ prioris circa electionem, confirmationem et benedictionem abbatum, et custodiam vacantis abbacie et usum possessionis circa ea.

Igitur vobis quos aliorum abbatum Eveshamensis ecclesiæ expectat electio, immo et ipsis electis loquor:—
Ecce audistis quamvis terror domini legati esset super nos, ita quod potestate sua, si vellet, multipliciter posset nos deprimere, ut (ratione indulgentiæ suæ) quem vellet nobis abbatem daret, tamen, quamvis in arcto positi, privilegiis nostris bene sumus usi, ne in aliquo casu ab eorum possessione excideremus. Nam non alium quam monachum Eveshamensis capituli elegimus in abbatem, qui non a Wigornensi episcopo est confirmatus vel benedictus nec Wigorniae, nec fecit ei

Marleberge's advice about the preservation of privileges in election and confirmation of abbots.

A.D. 1214. obedientiam vel professionem, quas antecessores sui a multis temporibus retro facere consueverunt. Sed a quo maluit episcopo, scilicet domino Tusculano, est benedictus secundum formam privilegiorum nostrorum, et in propria ecclesia quia in abbacia¹ Floracensi, et murmurante propter hoc archiepiscopo a domino etiam legato est confirmatus. Unde vos precamur quod si aliquando dominus Cantuariensis hoc sibi ut domini papae vicario vel legato competere vindicaverit, non ei acquiescatis. Quia quum in concilio generali sit statutum de pena indigne confirmantis electionem,² quod illi qui nullo mediante ad Romanam pertinent ecclesiam vel eant vel mittant ad Romanum pontificem propter confirmationem, si electus noster ad Romanum pontificem nec iret nec mitteret propter confirmationem, sequeretur quod non pertineret ad Romanam³ ecclesiam nullo mediante. Immo etiam si benedictionem susciperet non confirmatus a domino papa, et sua sequeretur depositio et totius libertatis et exemptionis ecclesie nostre immineret subversio. Ipse enim qui ei non confirmato benediceret penam non effugeret, eo quod in messem domini papae falcem misisset. Literae tamen domini Cantuariensis et tutoris nostri valde necessarie sunt ad dominum papam de canonica electione nostra. Præterea quum in eodem capitulo contineatur, quod illi qui eant vel mittunt ad sedem apostolicam propter confirmationem, statim post concordem electionem administrant in temporalibus et in spiritualibus, si electus noster nec iret nec mitteret illic illo careret privilegio, et sic remanente videlicet abbacia⁴ in custodia domini regis et omnibus ejus confiscatis donec confirmaretur electus, maximum damnum in temporalibus incurramus :

¹ *Abbatia* Floracensis MS
² *Concilium* Lateranense, cap. 26
³ *Abbatia* vol. vi fol. 177.

⁴ *Abbatia* Romanam. MS

quamvis ad dominum regem ejus custodia non videatur A.D. 1214. pertinere sed magis ad dominum papam, quia in solo sibi donato est fundata, sicut ipse per sententiam suam manifeste declarat. Quam rationem secutus dominus legatus, post depositionem abbatis, retinuit eam in manu sua et nostra. Vel si forte non fuerit generalis legatus in Anglia, abbate decedente, ut mihi videtur, debet ejus custodia devolvi ad dominum Cantuariensem sicuti in hac parte domini papæ legatum vel vicarium vel ipsius abbatiæ tutorem, sicut in ejus sententia con- [p. 183.] tinetur, et ad nos ut speciales filios domini papæ. Sed quæ cura cujus sit custodia quum quasi momentanea sit? Nam si fratres in concordi fuerint electione, statim post electionem canonicam, requisita prius a domino rege licentia elegendi, habebit electus administrationem in spiritualibus et in temporalibus, auctoritate concilii, sicut superius dictum est; quod electis in episcopos diocesanos vel in abbates subjectos episcopis non convenit. Hic tamen subsisto, et dubito an ita circa confirmationem sit faciendum. Nam quum abbates benedicti a domino papa consueverint visitare papam de triennio in triennium, sicut facit abbas sancti Augustini Cantuariæ, timeo ne hac consuetudo trahatur ad confirmatos a domino papa; quod si factum fuerit, melius esset quod abbas a domino Cantuariensi confirmaretur, si tamen pericula imminentia possemus evadere. Sed et nunc hæsito utrum sumptus visitationis debeant comparari bonis quæ ecclesia Romana consuevit conferre specialibus filiis suis exemptis, quamvis pericula quæ imminent si domino papa subtraxerimus confirmationem millies graviora sint quam sumptus visitationis et confirmationis. Nam dominus papa de jure posset nos privare privilegiis nostris in illa parte in qua faciunt pro nobis, si nos abstulissemus ei confirmationem quæ facit pro eo et ejus dignitate. Et Wygornenses¹ episcopi,

¹ *Wygornenses*] Wygornences, MS.

A.D. 1214-1229. qui semper insidiantur nobis, hoc sine dubio nunciarent domino papæ ut ita eis subiceremur. Igitur quum sitis in plena possessione electionis, confirmationis, benedictionis et custodie vacantis abbatie, secundum formam privilegiorum nostrorum, caveatis ne ab eorum usu decidatis. Quod si feceritis, quod absit, in servitutem detrudemini, et in perpetuum eritis miseri.

De operibus Randulphi abbatia.

Iste abbas Randulphus in conventu suo mitissimus apparuit; cujus primum bonum opus fuit, ut predictum est, solutio quingentarum marcarum Romanarum, quarum periculis multum erant timende nisi tunc advenirent. Secundum vero quod quum predecessores sui consueverint conferre consanguineis et clericis suis veterem pensionem sexaginta solidorum, de ecclesia de Ambresbya, et illa consuetudo per tantum temporis durasset, quod dominus legatus et clerici ejus jam assererent constantissime quod abbas non potuit eam in manu sua retinere, unde instanter petebant et volebant quod eadem pensio uni eorum conferretur, quod nobis facere renuentibus, dominus legatus potestate sua contulit eam cuidam clerico Runfredo¹ vocato, nomine personatus ejusdem ecclesie, qua per commutationem revocata, abbas de licentia legati, sicut superius in Consuetudinibus est expresse distinctum, eandem pensionem in usus pauperum et conventus convertit; et sic evasit periculum predictum, scilicet perpetuam amissionem illius pensionis, et etiam liberavit se ab onere Mandati in Cena Domini, ad quod ante assignationem istam consueverunt abbates invenire denarios quotquot erant necessarii ad opus pauperum. Tertium vero bonum opus ejus fuit quod quum predecessor ejus inter cetera mala que fecit in domo Eyeshamie consueverat

¹ Rectius, Humfredo. See pp. 214, 276.

per extortionem semel in anno hospitari apud Brat-
 fortune, et ibi una die cum luxuriosis et ebriosis in
 commensationibus et ebrietatibus bona sacristariæ mul-
 tis ecclesiæ membris per totum annum sufficientia con-
 sumere, iste abbas, videns hæc in multarum fieri peri-
 culum animarum et enormem ecclesiæ læsionem, de
 consilio virorum prudentum hujusmodi abusum decre-
 vit abolendum. Sed quia quosdam defectus in quibus-
 dam officiis monasterii jam cognoverat, videns redditus
 sacristariæ abundare veluti tempore suo augmentatas,
 ad petitionem fratrum prædictas expensas inutiles et
 superfluas in usus fratrum necessarios convertit, et,
 secundum antiquam domus consuetudinem, per abun-
 dantiam unius officii defectus aliorum officiorum quos
 necesse habuit supplere, sicut superius est constitutum, [pp. 206-
 supplevit, et de redditibus sacristariæ tres marcas ad 7.]
 infirmariam et duas ad refectorium deputavit, quas
 duas postea conventus cum reliquis tribus ad pitantiariam
 assignavit, reformata pitantiaria ex prædictis duabus
 obedientiis. Iste etiam abbas fecit apud Ambresleye
 vivarium de Linholt et duo ultima vivaria subtus cu-
 riam et vivarium de Lenchwyc, et redemit molendinum
 ejusdem villæ, salvo redditu coquinæ, et vivarium de
 Honyborne, et fecit super eo¹ molendinum et colum-
 barium, et tria columbaria de Offenham, Hamtone et
 Wickewane, et vivarium de Bradewelle, et super eo
 molendinum, et secundum et tertium vivarium apud
 Evesham, nam primum prius fuit. Fecit etiam domos de
 Ambresley et columbarium, et domos de Honyborne;
 tamen tempore ejus fuerunt combustæ domus de Offen-
 ham et de Bradewelle, et non reædificavit eas nisi
 tantum grangias. Fecit etiam grangiam de Willarsey
 et de Aldintone et de Wykewane et de Evesham et de
 Lenchwych, multum meliores quam prius essent. Fecit
 etiam speculam abbatis juxta aulam in curia de Eve-

¹ eo] eum, MS.

A D. 1214-1229. sham, sed tamen destruxit aulam hospitum et stabulum nobile aedificium, volens reedificare sed non reedificavit. Fecit etiam magnum assartum de Lenchwe, destruxit tamen Langabeiam, boscum de Somborne, in enorme dampnum ecclesie quia erat extra rewardum, et medietatem bosci de Baldeby, et magnum boscum de Ambreslei qui dicebatur Chatteley, volens in his facere assarta, sed non potuit propter communam pasturam hominum nostrorum et vicinorum. Dedit tamen pro licentia assartandi omnibus liberis hominibus nostris terras valentes annuatim centum solidos si fuerint culte, in magnam lesionem ecclesie; quia Walterus de Bellocampo illam licentiam impedivit, et reges assartorum nostrorum pluries consumpsit. Cito etiam post ingressum suum in abbatiam tradidit Johanni de Thetillestroppe sex virgatas terre et dimidiam in Thetellestroppe, et per cartam conventus eidem et heredibus suis confirmavit. Dedit nos tamen nobili annulo ad missam et una mitra, et de duabus albis auro textis, et de una capa de rubeo examito auro super intexto, et de tribus tunicis. Contulit etiam altari sancte Marie unum vestimentum sacerdotale cum casula de rubeo examito. Reliquit etiam ad discum in refectorio unam cuppam argenteam et alteram de mazere, cujus cooperturam prior Thomas circulo argenteo decorato circumdedit. Reliquit etiam conventui alios cippas de mazere et cochlearia argentea et duos annulos aureos. Et emit molendinum de Aldintone, et dedit illud ad elemosynariam, salvo reddito dominorum. Obligavit tamen medietatem pratorum de Bradewelle et de Burton et accepit pro manibus a Templariis de Gutingens, scilicet pro quolibet anno quodecim marcas, et quum mortuus esset adhuc supererant de termino Templariorum octo anni. Emit autem

minus vas Eucharistiae, et duo magna pulvinaria serica,¹ A.D.
et fecit tres sedes abbatum.² 1214-1229.

¹ *serica*] *cerica*, MS.

² The following additional particulars are inserted in Harl. 3763: "Dedit etiam terram de Byvynton cum pertinentibus suis et omnibus fructibus et utilitatibus ex ea provenientius ad infirmariam in procurationem fratrum infirmorum. Concessit etiam proventus capellarum de Luttelton et omnia ad illas pertinentia adeo plene et integre sicut unquam aliquis ea possedit, salva sustentatione ministrantium in eis, ad praebendam equorum virorum religiosorum hospitantium in monasterio Eveshamiae, tantum cum sex equitatis (*sic*) et paucioribus, quae prius de granario abbatis habebatur. Concessit etiam infirmario ad opus monachorum quinque marcas quas sacrista dat annuatim pro hospitio quod abbatibus consueverant extorquere injuste ab eo; et unam marcam ad emendationem dietae monachorum prima die minutionum. Dedit etiam refectorio quinque marcas de ecclesia de Bretfortone ad inveniendum caseum conventui. Anno vero secundo suae installationis ivit Romam ad concilium generale ubi confirmationem dispositionis reddituum et consuetudinum domus et alia multa necessaria impetravit. Iste etiam abbas ditavit ecclesiam nobili annulo ad missam et una mitra, et acquisivit unam capam de rubeo examito angelis aureis cum thuribus post tergum et grifonibus aureis supertextam, et unam casulam de rubeo examito tunc secundo meliorem, et tres tunicas, et unam casulam ad capellam beatae Mariae de rubeo

examito stellis aureis supertextam, et duas stolas cum manipulis de aurifrigio cum tintinnabulis argenteis, quarum una est ad capellam beatae Mariae et alia in thesauria, et duas albas cum paruris de consimili aurifrigio, quarum una est ad capellam beatae Mariae, et alia in thesauria." In the margin are also added these notices:—"Iste tamen abbas acquisivit tres capas bonas, unam de albo serico diasperatam et auro stragulatam, et unam casulam de consimili panno, et aliam capam de rubro examito cum equitibus aureis et grifonibus, et tertiam de viridi examito cum angelis thurificantibus et leopardis et floribus aureis, et stolam cum manipulo de serico purpureo aurifrigerato cum tintinnabulis argenteis, et unam albam bonam, tunicam et dalmaticam, et unum pallium, omnes vestes auro textas, et baculum pastorem. Tempore istius Rondulphi abbatis, videlicet anno Domini m.c.c.xvii., Rondulphus episcopus Cicestriae celebravit ordines apud Evesham, tantum monachorum Eveshamiae, in Pentecoste. Hujus etiam tempore, videlicet anno Domini m.c.c.xxi., Johannes Artfertensis episcopus, ecclesiae sancti Brendani, Cassilenensis provinciae, fecit ordines apud Evesham, tantum de monachis Eveshamiae, mense Decembri." This chronicle records that Randolph died 17 Dec. (16 kal. Jan.) 1229, which is the date also given in Harl. 229., Vesp. B. xv. (f. 18 b.), and in Lambeth 589 from Vitell. E. xii. and xvii.

A.D.
1206. *De operibus Thomæ Marleburge decani et monachi*
Anno tertio monachatus istius Thomæ, eo quod esset
juris peritus, acquieverunt consilio¹ ejus, licet tarde,
abbas et conventus, et repulerunt² episcopum Wygor-
nensem volentem venire Eveshamiam causa visitationis.
Et tunc factus est decanus Christianitatis vallis Eve-
shamie, quod a tempore Avicii et Alurici priorum
nullus monachus erat. Et ipso existente procurator
in curia Romana, precipue per ejus industriam et la-
borem, cum Dei auxilio et consilio³ ceterorum fratrum,
lata est sententia a pontifice Romano pro exemptione
et libertate ecclesie Eveshamie⁴ contra episcopum
Wygorniam⁵, sicut in libro superius quem idem prior de
eodem causa composuit plenius continetur. Per hujus
etiam cautelam cum instantia aliorum fratrum sunt certi
redditus in pluribus officiis monasterii assignati et in
aliis augmentati et quidam revocati, sicut in eodem
libro continetur. Iste etiam Thomas⁶ post redditum
suum a curia Romana, sicut in curia didicerat in plu-
ribus ecclesiis alibi factum, dedit consilium quod con-
suetudines monasterii et redditus ad conventum perti-
nentes scriberentur, et per sigilla abbatis et conventus
et legati sedis Romane et etiam ipsius Romani patri-
ficis confirmarentur; quod vix et cum multo labore et

¹ This chapter and the one fol-
lowing are included in the Register
in Cotton MS. Vesp. B. xix. fol. 1
and also, in part, in Harl. MS. 3763.
It fortunately happens that by this
means the text, which in the Bull.
MS. has been so much rubbed as to
be in places almost illegible, is ren-
dered perfect.

² *ultius; prore;* Vesp.; erased in
Bull., and not substituted.

³ *acquieverunt consilio;* *acquie-*
verunt consilio; *Ibid.* MS.
⁴ *repulerunt;* *reppulerunt.* *Ibid.*
⁵ *ausi erant;* *ausierunt.* *Ibid.*
⁶ *Wygornia;* *Wygorniam.*

Vesp.

⁷ *Wygornia;* *Wygorniam.*

Ibid.

⁸ *Th. mas;* *prore;* Vesp.; erased
in Bull., and Thomas substituted.

periculo fuit obtentum, et nisi divina gratia conventui subvenisset in ipso obtentu multorum monachorum sanguis effusus fuisset; sicut in prædicto libro habetur. Post primum¹ etiam casum turris quum omnes fratres de reparatione ecclesiæ et eorum quæ per casum turris erant confracta desperarent, ad petitionem fratrum et iussionem abbatis idem Thomas misertus ecclesiæ suæ apposuit manum ad prædictorum reparationem, et licet redditus ad hoc non haberet assignatos, de pecunia labore suo et prudentia² acquisita, exceptis tignis³ presbyterii quæ conventus pro majori parte emit, muros presbyterii in modum pinnaculorum ad deambulandum circa presbyterium (quod prius⁴ factum non fuit), et ipsum presbyterium cum tectis cryptarum presbyterio adjacentibus, et amplius quam medietatem tignorum turris, infra biennium reparavit. Quum etiam abbas, per exemptionem factus securus quod a nullo nisi a domino papa vel legato ejus posset deponi, multa immobilia dilapidasset et ecclesiam ære alieno ad mille marcarum⁵ onerasset, et in tantum conventum depressisset quod multi unde se cooperirent honeste, vel inundante pluvia ubi caput suum reclinarent, non haberent, et multi fame et inedia afficerentur, iste Thomas decanus, nondum prior, opposuit se murum pro domo Domini, et quum legatum Romanæ sedis pro quibusdam negotiis ecclesiæ⁵ adisset, ex præcepto ejusdem legati statum monasterii Eveshamiæ⁶ ei retulit. Et postea quum venisset legatus Eveshamiam, coram eo abbatem accusavit et super septem vel octo criminibus per abbatis confessionem et per rei evidentiam et per fratrum testimonium eum

A.D.
1207-1213.

Ezek. xiii.

¹ *primum*] om. Vesp.² *prudentiu*] prud. sua. Ibid.³ *tignis*] tingnis; et *infra*, tingnorum, Bodl.⁴ *prius*] in monasterio. Add. Vesp.⁵ *marcarum*] marcas. Ibid.⁶ *Eveshamia*] Eveshamensis. Ibid.

A.D.
1213-1217

convicit. Et ita, sub discrimine habitus et ordinis ipsius Thomae decani, talionem reportaturi si eum non convicisset, depositus est abbas Rogerus in maximam Eveshamiae ecclesiae utilitatem. Nam eo deposito revocata sunt immobilia ab eo diversis titulis alienata usque ad redditum viginti marcarum, tum tempore vacationis tum tempore abbatis Rondulphi, qui etiam omnia privilegia quae idem decanus Romanis obligaverat pro quingentis marcis liberavit. Ob eorum igitur liberationis gaudium, fecit idem decanus constitui, ut in die qua cum processione receperunt privilegia¹ de obventionibus decanatus annuatim detur caritas conventui². Secundo anno abbatis Rondulphi, ivit idem decanus cum eo Romam ad concilium³ generale, ubi de ejus consilio et industria confirmationem dispositionis reddituum et multa alia necessaria impetraverunt. Secundo vero anno relictus a curia factus est serista, et fecit lectricium retro chorum quod prius factum non erat in ecclesia Eveshamia,⁴ sed legebantur lectiones juxta tumbam sancti Wistani. Fecit etiam caminum in ecclesia cum pede horologii,⁵ et abbas duodecim⁶ et omnes fenestras vitreas quae contractae erant per casum turris et omnia feretra contracta reparavit, et feretrum sancti Wistani novum fecit, et tres tabulas majoris altaris reparavit et illam ante majus altare cum ipso altari ampliavit, in quorum reparatione expendit plusquam decem marcas. Nam omnia haec per casum turris usque ad despera-

¹ *quodam privilegio in die qua* *causa. Misericordia Domini, et* *privilegia. Harl.* 9171

² *Ob eorum liberationis gaudium* *conventui. Veritas. Harl. subit.* *de decanis. Harl. in processu* *misericordia sua. et de obventionibus* *decani Christianitatis detur caritas*

conventui. Vesp. in the place of a *privilegia.*

³ *ad concilium. Bodl. MS.*

Eveshamiae. Eveshamensis. Vesp.

⁴ *ad originem. Bodl. MS.*

⁵ *Fecit. Fecit etiam*

caminum in claustro extra curiam *ecclesiae et caminum, &c. Vesp.* *but subsequently crossed out.*

tionem reparationis erant demolita.¹ Quinque etiam arcus presbyterii et unum ante ostium cryptarum obturavit. Redditus etiam sacristariæ usque ad summam duarum marcarum adauxit, veluti ecclesiam de Norton et decimas de dominico de Lench in proprios usus revocando. Iste etiam sacrista primo² obtinuit vivum averium secundo melius³ mortuorum cum corporibus eorum et denarium offerendum ad missam mortuorum. Pro quorum augmentatione⁴ fecit constitui in capitulo quod lampas ante majus altare⁵ et lampas in cryptis ante altare sanctæ Mariæ jugiter essent ardentes. Hæc omnia fecit infra unum annum, et, relicto officio omnibus bonis pleno,⁶ factus est prior.⁷

A.D.
1217-1216.

De operibus Thomæ de Marlebarwe prioris.

Iste prior in ingressu suo attulit secum libros utriusque juris, canonici scilicet et civilis, per quos rexit scholas ante monachatum apud Oxoniam et Exoniam, et libros physicæ, scilicet librum Democriti⁸ et librum Antiparalenionis et librum Graduum secundum Constantinum, et Isidorum de Officiis, et Quadrivium Isidori, Tullium de Amicitia et alterum librum Tullii, et Tullium de Senectute, et Tullium de Paradoxis, et Lucanum et Juvenalem, et multos alios auctores,⁹ et multos sermones et notas et quæstiones theologiæ, et multas notas artis grammaticæ cum verbis præceptivis et libro accentuum.

¹ *omnia . . . demolita*] Inserted in Vesp. in the preceding sentence after the word *ampliarit*.

² *primo*] primus, Vesp.

³ *virum averium secundo melius*] bovem secundo meliorem. Ibid.

⁴ *Pro quorum augmentatione*] De quibus omnibus, Vesp.

⁵ *Modo vero ad tumbam beati Wlsini.* Added in Harl., f. 171 b.

⁶ *pleno*] repleto, Vesp.

⁷ Here MS. Vesp. inserts a passage beginning "Iste prior sepelivit," which occurs in our text at p. 271.

⁸ *Democriti*] Demotrici, Bodl. MS.

⁹ *scilicet, librum Democriti auctores*] om. Harl.

A.D.
1218-1229.

Post prioratum fecit magnum breviarium quod melius tunc fuit in monasterio, et Haymonem super Apocalypsim et vitas et gesta patronorum et abbatum Eveshamie¹ in uno volumine, et iterum easdem vitas et eadem gesta seorsum in alio volumine. Fecit etiam magnum Psalterium quod tunc² fuit melius in monasterio, exceptis glossatis, ut semper habeant illud priores ad opus suum, et de grossa litera librum de ordine officii abbatis a Purificatione sancte Marie usque ad Pentecosten, et de professione monachorum, et lectiones de Pascha et Pentecoste³ fecit scribi et ordinavit in uno volumine;⁴ item in alio prædictum officium, quod officium non prius erat ordinate scriptum apud nos. Invenit etiam omnia necessaria ad quatuor antiphonaria cum ipsis notariis, excepto quod fratres monasterii scripserunt ea,⁵ et duo communia sanctorum in veteribus antiphonariis. Emit etiam quatuor Evangelia glossata, et Isaiam et Ezechiellem glossatos, et postillas super Matthæum, et allegorias super Vetus Testamentum, et Threnas Jeremie glossatas, et Expositionem Missæ secundum Innocentium papam, librum etiam Alexandri⁶ Nequam qui dicitur Corrogationes Promethei⁷ de partibus Veteris Testamenti et Novi; plures etiam alios libros, quos bone memorie Willhelmus de Lithe incepserat, perfecit, veluti Martilogium et Expositionem⁸ Missæ, et quasdam notas

¹ *Vitas*, *Evangelia*. Vitas patronorum ecclesie Eveshamensis cum gestis sanctorum bonorum et malorum ecclesie Eveshamensis. Vesp. tunc cum Bod.

² *Pentecoste*. Pentecosten, Bodl. MS.

³ *grossa litera*, [volumine] Præterea librum de ordine officii abbatis a Purificatione sancte Marie usque ad sanctam Pascha, et lectiones de Pascha et Pentecoste, et de bene-

ditione fontium baptismatis et de professione monachorum in uno volumine de grossa litera facta, et in alio de graciliori litera, que omnia non erant prius scripta apud nos ordinate. Vesp., inserta subsequently: see p. 271, note 4.

⁴ *ca]* cum, Vesp.

⁵ *Alexandri*, magistri Alex. Vesp.

⁶ *Promethei*, Prometheus, Bodl. MS.

⁷ *Expositionem*, *exceptionem*, Vesp.

egregias super Psalterium.¹ Fecit etiam duas albas cum apparatus auro textis, et ornavit² duas nigras capas floribus auro textis. Turres etiam presbyterii fecit, et quinque tabellata lapidea super quinque tecta cryptarum, et illam partem ecclesiæ quæ [est]³ super altare sancti Johannis Baptistæ reparavit post secundum casum turris, et fecit eam in modum pinnaculorum ad deambulandum circa illam partem ecclesiæ cum tabellatu et turribus petrinis,⁴ et fenestram vitream in presbyterio de historia sancti Egwini et duas vitreas⁵ in fronte occidentali ecclesiæ. Fecit etiam thronum feretri sancti Egwini, et ipsum feretrum floribus et lapidibus preciosis per casum turris mutilatum,⁶ reparavit. Fecit etiam quatuor primas sedes de choro prioris et formas in eodem choro. Iste etiam prior omnes fenestras magnæ infirmariæ ferreis obstaculis munivit et duas areas seldarum in medio magni vici Eveshamiæ emit a Ricardo filio Hugonis de Warwic, et dedit eas ad luminaria sanctæ Mariæ in cryptis. Procuravit etiam quod Muriella filia avunculi sui dedit ad eleemosynariam post mortem suam et filiorum suorum domum quam emit in Evesham a præfato Ricardo.⁷ Capitulum pro majori

A.D.
1218-1229.

¹ The passage commencing at the head of the preceding page and ending here is compressed in Harl. 3763 into the following lines:—
“ Post prioratum vero multos fecit
“ libros ecclesiasticos bonos et necessarios, et plures alios tam Veteris Testamenti quam Novi non
“ sine magno pretio comparavit.”
The remainder of the account of abbot Marleberge is too closely abridged to need collation.

² *ordinavit*] Vesp. and Harl. *ordinavit*, Bodl.

³ *est*] Ibid.

⁴ *cum petrinis*] et duas turres fecit super eandem partem ecclesiæ cum tabellatu petrino. Id.

⁵ *vitreas*] veteres, Bodl. MS.

⁶ *mutilatum*] mutulatum. Ibid.

⁷ *Iste etiam ... Ricardo.*] In the place of this sentence, the two following are substituted in Vesp. :—

“ Iste prior emit decem acras annuas terræ de Randulfo Dispensatore in Littlethorpe in adiutorium prioratus et anniversarii ejusdem Thomæ prioris, videlicet quod idem prior pro tempore pascat eadem die viginti quinque pauperes, et commutavit acras easdem pro terra de Benigwrthe. Emit etiam terram in Merstowe de Hugone de Warwic, et aliam de filia Serganti ad anniversarium suum, et boscum de Petro de Lemes ad idem faciendum, ut habeat pitanciarium hæc ad nutrimentum animalium.” See p. 208, and p. 214, *note*.

A.D.
1218-1229.

parte depinxit. Fecit etiam lavatorium ante ostium ecclesie¹ in claustro. In plumbo² et in stagno et operariis³ magni lavatorii in claustro expendit quindenis solidos. Hic enim semper fuit modus istius prioris quod circa reparationem et conservationem bonorum ecclesie multum sollicitus fuit, et bene operantes libenter adjuvit. Ad magnum⁴ etiam⁵ campanile quod magister Adam Sortes incepit, dedit plusquam ad valentiam unius marce. Muros etiam cimiterii monachorum magnis sumptibus reparavit, et privatum dormitorium minans ruinam tribus arcibus suffulsit, in quibus arcibus expendit plusquam quatuor marcas. Arcum etiam nobiliorem nove infirmarie fecit; ubi expendit plusquam quatuor marcas, et multa alia cum magna diligentia operi illi impendit. In tignis etiam plumbo et operariis ad cooperturam unius anguli magnae turris ecclesie expendit viginti solidos. Omnia etiam vestimenta capelle superioris infirmarie fecit cum ostio specule ejusdem. Minus etiam vas eucharistiae appendit cum catenula argentea, et tintinnabulum⁶ in refectorio ad discum cum catena ferrea appendit, et Textum majoris altaris sine libro reparavit. Mos enim semper ejus fuit hujusmodi parvos defectus supplere. Iste etiam prior emit quandam terram de Ada Peterel, et dedit medietatem ad elemosynariam, et alteram medietatem ad luminaria sanctae Mariae in cryptis. Magnas etiam fenestras misericordiae ferreis obstaculis ab ingressu hominum munivit, et magnam diligentiam apposuit apud abbatem Rondulphum ut hortus infirmarie ampliaretur ad latitudinem coquinae, et magnos sumptus in fossato et muris clausura⁷ ejus fecit; etiam ostium

¹ ostium in claustrum. Vesp.

² plumbo et stagno. A.D. 1218.

³ operariis ad reparationem.

A.D. Vesp.

⁴ magnum . . . campanile] magnam campanile. Bell. MS.

⁵ etiam . . . etiam. Vesp.

⁶ tintinnabulum] tintinnabulum.

Bell. MS.

⁷ clausura] clausura. Vesp.

clausura] clausura. Vesp.

misericiordiæ versus eundem hortum posuit¹ ubi fuit A.D.
1218-1229.
tempore hujus scripti. Laudabilem etiam consuetudinem fecit constitui, videlicet, quod feretrum sancti Wistani et feretrum sancti Credani in festivitibus eorum ante altare ponerentur, et tunc inveniet prior de terra de Bengeworthe quam prior Thomas acquisivit cereum² per diem et noctem jugiter ardentem coram reliquiis eorundem sanctorum. Et trabem ante altare sancti Petri cum cruce et imaginibus reparavit, et exaltavit ad majus³ luminare vestiarii.⁴ Fecit etiam tabellatum⁵ locutorii super capellam sanctæ Annæ ad occidentem. Postquam etiam altare sanctæ Mariæ in cryptis a furibus secundo⁶ spoliatum fuit libris et vestimentis ad valentiam decem marcarum,⁷ iste prior ad restaurationem vestimentorum beatæ Mariæ emit unam albam cum apparatu, auro super intexto. Dedit etiam dimidiam marcam pro carta confirmationis terræ de Radeforde ad luminaria ejusdem altaris, et tres solidos in auxilium pretii dalmaticæ de rubro examito quam abbas Rondulphus emit. Dedit etiam dimidiam marcam pro carta confirmationis et warentizationis terræ præcentoris in Alincestria juxta pontem.⁸ Insuper iste prior sepelivit prædecessorem suum priorem Johannem in mausoleo novo lapideo,⁹ et Johannem cognomento Dionisium similiter, de quo idem prior Thomas dicere consuevit quod nunquam vidit hominem tam perfecte omne genus pœnitentiæ peragere sicut idem Johannes peregit triginta annos et amplius, in jejuniis et orationibus, in lachrymarum effusione et vigiliis, in corporalibus cruciatibus et frigoribus, in

¹ *ejus . . . posuit.*] The reading in the text is that of Vesp., the Bodl. MS. reading incorrectly:—
“ clausuræ ejus. Fecit etiam ostium
“ . . . positum.”

² *Bengeworthe cereum*] Beningewrthe vel de Luthlet unum cereum. Vesp.

³ *majus*] magis. Ibid.

⁴ Here Vesp. inserts “Præterea
“ librum de ordine officii,” &c. as
above, p. 268.

⁵ *tabellatum*] tabulatum. Ibid.

⁶ *secundo*] om. ibid.

⁷ *marcarum*] librarum. Ibid.

⁸ *Dedit . . . pontem*] om. ibid

⁹ *lapideo*] om. ibid.

A.D. 1218-1229. vestimentorum vilitate et asperitate, et ultra modum aliorum fratrum corporalium sustentationum subtractione, cunctis sibi subtractis bonis usibus et pauperum sustentationibus profuturis.¹ Emit etiam iste prior redditum duodecim denariorum a Ricardo juvene filio Ricardi claudi de domo illorum qua est in magno vico Eveshamie. Et redditum novem denariorum a Willelmo de Ponte, de terra quam Eva filia ejusdem Willelmi tenet de eo in maritagio in Alincestria, et dedit eos idem prior ad eleemosynariam Eveshamie. Fecit etiam thronum feretro sancti Wistani et imaginem regiam eidem throno proposuit, quam perfecerat postquam factus est abbas. Hæc vobis minuta facta cum majoribus istius Thomæ monachi scripsimus ut exemplo ejus saltem parvos defectus suppleatis, qui Ecclia xix. qui minora contemnit paulatim decidit.
l.

De operibus Thomæ de Marleburge abbatis.

Election
of Marle-
berge.
1229.

Abbate Rondulpho defuncto² misit rex ad abbatiam duos clericos et unum militem, qui nec libere tenentibus nec villanis parentes ceperunt ab eis ad opus domini regis trecentas marcas, et tenuit rex abbatiam in manu sua per tres partes anni, et omnes proventus in usus suos convertit, exceptis redditibus specialiter ad obedientias monachorum assignatis. Interim statim missi sunt duo fratres cum literis conventus ad dominum regem qui impetraverunt licentiam eligendi abbatem; et redeuntes quinto die, scilicet in vigilia sancti Thomæ apostoli, statim elegerunt Thomam priorem suum, et in crastino Natalis Domini presentaverunt eum domino regi qui tunc agebat apud Eboracum, cui revertenti occurrit electus, et in Epiphania Domini ab

¹ Here ends the account of Marleberge in Vesp. B. 221v.

² See note, p. 263.

eo est admissus, qui literas domini regis ibi obtinuit de A.D. 1230. consensu regio directas domino papæ, ut ab eo confirmationem impetraret. Et tunc missi sunt duo fratres Romam, qui in curia per octo hebdomadas moram facientes non poterant impetrare confirmationem. Sed tandem, quamvis domino papæ et curiæ nollent servire, impetraverunt literas a domino papa in hac forma.

Gregorius episcopus, servus servorum Dei, venerabili fratri¹ episcopo et dilecto filio priori de Conventre salutem et apostolicam benedictionem. Quum dilecti filii monachi monasterii de Evesham præsentassent nobis electionem quam de persona Thomæ prioris ejusdem monasterii duxerant faciendam, humiliter supplicantes ut dignaremur electionem eandem tanquam celebratam de persona idonea confirmare; Nos, ejus examinato processu aliisque negotii circumstantiis attente pensatis, supplicationem eorum non duximus admittendam. Ne vero dictum monasterium longa vacatione grave dispendium patiatur, discretioni vestræ per apostolica scripta mandamus quatenus si præfati monachi infra mensem post monitionem vestram ad electionem duxerint procedendum, vos electionem eorum, si fuerit canonica et electi persona idonea, auctoritate apostolica confirmetis, tuque, frater episcope, munus electo benedictionis impendas. Alioquin, vos eadem auctoritate provideatis de persona literata quæ laudabilis sit conversationis et vitæ, de gremio ejusdem ecclesiæ si ibi invenitur idoneus, alioquin de alia, præfato monasterio in abbatem. Datum Laterani, nonas Maii, pontificatus nostri anno quarto.

Pope Gregory IX orders a new election.

Et nos statim celebravimus electionem, sed tamen sub alia forma quam prius. Nam quum prius omnes una voce et voto concorditer fecissent electionem, tunc contulerunt potestatem eligendi quinque fratribus qui eundem priorem elegerunt quem omnes prius elegerant; qui missus, cum literis continentibus formam electionis et quinque fratribus qui eandem formam probarent, ad prædictos episcopum et priorem Conventre, ab eis est confirmatus, habita prius de persona electi et de eligendi forma et de zelo et ratione

Marleberge is re-elected.

¹ *riro* is inserted before *fratri* in the MS., but marked with a sign of erasure.

He is con-
 secrated at
 Chester by
 the bishop
 of Coventry.
 12 July.
 A.D. 1230.

eligentium diligentissima examinatione, et a prefato
 episcopo in ecclesia sancti Johannis apud Cestriam de be-
 dictionis manus in crastino translationis sancti Bede-
 dicti est adeptus. Et statim missus est abbas ad regi-
 num regem et ad cancellarium, cui statim post in curiam
 prioris abbatis commissa est custodia abbacie cum
 literis predictorum episcopi et prioris ut obtineret
 possessionem abbacie, et non potuit obtinere a cancellario
 sed missus est ad regem, qui tunc agebat in
 transmarinis cum predictis literis et cum literis can-
 cellarii. Et quum abbas nollet transire mare
 est [unus] ex monachis qui fuerant Romae cum duobus
 servientibus in Pictavem ad dominum regem qui sta-
 tim obtinuerunt literas de habenda possessione. Quibus
 prospere reversis, per gratiam Dei obtinuit abbas a
 cancellario literas de possessione abbacie apud Con-
 ventre in die translationis sancti Egwini, et cum pre-
 dicto episcopo convocatis multis abbatibus, prioribus,
 clericis et magnatibus et militibus, quoscumque abbas
 habere poterat ad possessionem abbacie in die sancti
 Michaelis cum solemnitate processionis in abbacia est re-
 ceptus et a prefato episcopo installatus. Iste abbas
 quamvis in abbacia nihil prater solam frugem et fenum
 et cum parte canonicorum tertia parte deficiente locum
 invenisset, de bovibus tamen postea domino regi solvit
 quadraginta tres marcas et de novo papa viginti sex
 marcas, et heredes de Evesham de minutis debitis
 satisfecerunt de quadraginta marcis, et creditoribus propriis
 de expensis suis ipsi fecerunt solvit quinquaginta marcas
 et cepit de personis preteriti temporis decem
 marcas et alios tribuitur clericis de pensionibus in
 quinquaginta marcis, et Romanis creditoribus ad minus
 in trecentis, et eisdem creditoribus de expensis in viginti
 marcis, et alios parum de novo et multum de veteri
 debitis. Et tunc summa viginti marcarum. Et
 quatuordecim annis ante translationem esset et multo exo-

Temporalia
 res re-
 stored.
 10 Sept

Marich
 installed.
 29 Sept

Debt of
 the abbey

nerasset, tamen toto eo anno per gratiam Dei vixit sine novo mutuo. Et in Mortone et Lenchwic et Somborne emit centum acras terræ ad opus abbatum; et instauravit carucas de valle et de Ambreslege et Mortone et Sompburne et Baddeby, ad fortitudinem boum et numerum qui nunquam prius fuerat in terris illis. Sculpsit etiam super duas tumbas prædecessorum suorum ad honorem et ostensionem dignitatis ecclesiæ imagines episcopales, et sibi ipsi cum eisdem fecit mausoleum et incidit in lapide marmoreo superposito imaginem episcopalem ad honorem ecclesiæ; et assignavit conventui redditus viginti solidorum de terris quas emit a liberis hominibus abbatiae ad faciendum imperpetuum anniversarium suum in die benedictionis suæ usque ad obitum suum, et deinde annuatim in die obitus sui decem solidos. Et quum sic ditasset abbatiam de centum acris, et conventum de redditu viginti solidorum (omnia de terris emptis), præterea secundo anno assartavit in Ambresley duas carucatas terræ de Chattesley, acquisita licentia a Waltero de Bello Campo qui prius semper impediverat illud assartum pro communâ pasturæ quam ibi habuerat, Quum etiam conventus haberet tres marcas de ecclesia de Bratfortone ad caseum¹ et non sufficerent, iste abbas ad supplementum casei et aliorum defectuum dedit residuum ecclesiæ conventui, scilicet, dimidiam marcam ad infirmariam, et dimidiam marcam ad salsas coquinæ, et dimidiam marcam ad vinum in die sancti Vincentii, et dimidiam marcam ad vinum in die sancti Odulphi, et residuum ad festum Reliquiarum.² Iste etiam abbas redemit redditum quinque marcarum a Stephano de Fossonovere domini papæ subdiacono, quas prædecessor ejus dederat ei, timens ne, eodem Stephano mortuo, dominus papa (sicut tunc mos erat ecclesiæ Romanæ) conferret eundem redditum alteri clerico, sicut prius fecerat redditum decem marcarum annuarum quas prius habuerat Umfredus clericus domini

A.D.
1230-1.Marleberge
prepares
his own
monumen-
tal shrine.His bene-
factions to
the abbey,
and pru-
dent ad-
ministra-
tion of its
affairs.

1231-2.

¹ *caseum*] casium, MS.² *Reliquiarum*] reliquearum, MS.

A.D.
1231 2.

papae, quo mortuo dominus papa contulit eandem Hugucioni Frapain, scilicet cuidam capellano suo. Iste etiam abbas revocavit in proprios usus molendinum de Haddleley in Ambresley, et funditus novum reparavit, quod modo valet triplo plusquam prius valuit, quum a tempore fundationis suae prius esset ad firmam. Retinuit etiam in proprios usus molendinum de Wykewade, cuius possessor moriebatur tempore quo rex habuit custodiam abbacie. Dedit tamen regi quandam summam pecuniae, ne traderet idem molendinum quibusdam qui illud petebant jure hereditario. Concessit etiam ecclesiam de Mortone in proprios usus ad sacristariam, de qua sacrista prius habuit tantum tres solidos annuatim. Dedit tamen pro bono pacis tres marcas de camera annuatim cuidam clerico domini regis, cui rex dederat beneficium siquod vacaret tempore custodie domini regis de abbacia. Iste etiam abbas secundo anno installationis suae satisfecit omnibus creditoribus et clericis pensionariis de preteritis, usque ad summam septuaginti marcarum, Romanis tamen creditoribus non satisfecit eo anno. Fecit etiam in nave ecclesiae altare sanctae crucis, superposito ei lapide marmoreo et erexit super illud egregiam crucem Dei¹ imaginibus sanctae Mariae et sancti Johannis. Fecit etiam unam de voltis ecclesiae retro ostium processionis de claustro. Et quum abbas Rondulphus fecisset simplicem thalamum iuxta aulam abbatis, iste abbas ut esset thalamus congrue habitabilis, apposuit ex una parte ejusdem thalami capellam et subtus eam voltam optimam, et ex altera parte thalami optimam domi necessariam. Suffulsit etiam ipsam aulam arcu lapideo. Et quum incendio amisisset decem equos suos meliores et alia ad summam centum librarum intra Bertonam, cito post annum reparatae sunt domus loco combustarum triplo meliores quam erant priores. Fecit etiam apud Sompburne et apud Mortone domos satis habitabiles quand-

¹ Dei] om. Harl. 3763

venerint illic abbates. Emit etiam capam de examito auro super intexam. Quum etiam ecclesia de Weston prope finem secundi anni benedictionis abbatis vacasset, et abbas multos haberet adversarios et potentes petentes jus patronatus ejusdem ecclesiæ, abbas tandem obtinuit cum sumptibus tamen plusquam centum marcarum, et institutus est in eadem ecclesia clericus ad præsentationem abbatis. Sed quamvis ita liberasset monasterium omni ære alieno, sic quod nullus peteret aliquid ab eo in fine secundi anni installationis suæ cujus æris partes et quantitatem non memoriter retinuit, Romanis tamen creditoribus non satisfecit, quia nullus debitum illud petiit nec scivit abbas cui illud deberet. Scivit tamen quod siquis petens instaret, peteret ab eo plusquam trecentas marcas; et quamvis conservaret ecclesiam sic ab ære alieno, tamen adhuc non redierunt in manus suas (nec multis annis postea redirent) prata de Burtone et de Bradewelle, quæ abbas Randulphus pro ducentis marcis et pluribus impignoravit Templariis de Gutinges. Hic etiam abbas tertio anno installationis suæ, tertio kalendas Martii, fecit dedicari capellam sancti Wistani quem ipse construxerat, ut prius dictum est; et dati sunt quadraginta dies relaxationis annuatim in anniversario ejusdem dedicationis et per octo dies sequentes ab episcopo Johanne qui eam dedicavit, qui tunc temporis per multos annos supplevit vices episcopi Wyntoniensis et aliorum episcoporum caritative petentium. Idem etiam episcopus die præcedenti ordinavit ibi septem monachos Eveshamiæ in presbyteros et unum diaconum, et duos acolytos, et quosdam monachos Cisterciensium de Wallia. Nullos vero clericos nisi in valle Eveshamiæ beneficiatos vel monachos nisi exemptos aliquando permisit iste abbas in ecclesia Eveshamiæ ordinari. Pridie vero kalendas Martii dedicavit idem episcopus capellam sancti Michaelis [in] infirmaria, cujus altari idem abbas lapidem marmoreum superposuit, et totidem dies relaxationis dati sunt in dedicatione ejusdem capellæ sicut et prioris.

A.D.
1232.

1233.

["*fere-
trum,*"
p. 266.]Ordination
held by
bishop
John, a
suffra-
gan to
Winches-
ter, 26 Feb.

A.D. 1233. Fecit etiam iste abbas colere in dominico apud Baddesey quasdam particulas terrarum ad valentiam quinque acrarum quæ supra memoria hominum vel nunquam prius fuerunt cultæ. Dedit etiam Waltero de Bello Campo viginti quatuor marcas pro licentia faciendi fossatum inter Preste Mede, et quasdam alias terras in Wikewaneford, et pratum de Morcote, et pro licentia colendi easdem terras et faciendi sibi in hoc quotiensecunq̄e abbates voluerint, et pro licentia imparcandi averia ejusdem Walteri et hominum suorum si inventa fuerint in damno abbatis tempore quo terræ illæ fuerint inbladatae; quæ prædicta a nullo abbate prius (quamvis sæpius attentata) poterant consummari, quum super his supra memoriam hominum fuerit inter eos lis et contentio. Iste etiam abbas assignavit conventui redditus decem solidorum de dimidia virgata terræ in Luttultone quam Adam le Boteler tenet de conventu, pro secta de Bratfortone facienda ad comitatum Wygornia, quos sacrista pro eo solvet infirmario. Et quia decem solidi prædicti assignantur ad misericordias faciendas, oportet quod conventus assignet alios decem solidos de bursaria ad anniversarium prædicti Thomæ faciendum. Quum autem iste abbas fere per septem annos suam rexisset ecclesiam, pridie idus¹ Septembris in Domino obdormivit, anno videlicet Domini millesimo cc. xxxvi.

Death of
Marle-
berge,
12 Sept.
1236.

De operibus Ricardi de le Gras abbatis.

Abbot
Richard le
Gras.

Isti successit Ricardus le Gras, prior de Hurley.¹ Qui acquisivit unam capam de opere Saracenorum, quæ

¹ So also Vitell. E. xii., Vesp. B. xv., fol. 18 b., and Harl. 3763, f. 172; "idus Sept.," Harl. 229, f. 18 b., and Lambeth. 589, p. 40, [from Vitell. E. xvii. ?]; "iiii. idus Decembris," (*h. g.* Sept.) Matth. Westm.

² Elected 25 Sept., consecrated at

Heywood by the bishop of Coventry on the first Sunday in Advent, (30 Nov.), and installed 7 Dec. Matth. Westm. From hence to the end of the account of abbot Cumbresley the narrative in Harl. Ms., 3763 is the same in an abridged form with that in the text.

vocatur *cantulcope*.¹ Iste etiam assignavit conventui in anniversario dedicationis ecclesiæ novem solidos de incremento redditus Roberti le Beel, et dimidiam marcam de terra Galfridi de Bradewelle. Tempore istius abbatis venerabilis pater Johannes episcopus dedicavit ecclesiam de Evesham,² videlicet anno Domini millesimo cc.xxxix. Et in dicta dedicatione concessit omnibus pœnitentibus et hanc ecclesiam venerantibus de pœnitentia sibi injuncta centum dies relaxationis; et in anniversariis ejusdem dedicationis per singulos annos centum dies; et in omnibus festivitibus sanctæ Crucis, sanctæ Mariæ et sancti Egwini centum dies. Hic autem abbas multum fuerat occupatus in servitio domino Henrici regis Angliæ citra mare et ultra,³ ac tandem in partibus Gausconiæ viam universæ carnis ingressus est,⁴ videlicet quinto idus Decembris,⁵ anno gratiæ millesimo cc.xlii.

A.D.
1236-43.

The abbey church consecrated by bishop John, A.D. 1239

The abbot dies in Gascony, 9 Dec. 1242.

De operibus Thomæ de Gloucetur abbatis.

Post quem Thomas de Gloucestria, monachus eisdem domus, in abbatem eligitur. Qui in anno sequenti a domino papa Innocentio quarto confirmatur, et ab episcopo Eliensi de mandato ejusdem papæ, recepto prius ab eo juramento, benedicitur.⁶ Nec tamen potuit a domino rege temporalia sua percipere, donec idem rex a domino papa postmodum mandatum super hoc

Abbot Thomas of Gloucester, A.D. 1243.

¹ *cantulcope*] cantelcope, Harl.

² In obedience to the legate Otho's ordinance. M. Paris, pp. 449, 522; Prynne's Records, ii. p. 504.

³ "et fuit cancellarius totius Angliæ." Added in Vesp. B. xv.

⁴ "in civitate quæ Regula, sive Riola dicitur." M. Paris, p. 597.

⁵ So also in Lambeth 589, from Vitell. E. xvii.; 8 Dec., Matt. Paris.

⁶ The Tewkesbury Annals, as cited by Wharton in Lambeth MS. 589, say that he was confirmed on Whit-Sunday, and blessed on the

vigil of St. George, 1244; but since (according to prof. De Morgan's "Book of Almanacs") Whit-Sunday in that year fell on May 22, while the vigil of St. George is April 22, it is evident that there is some mistake. Matt. Paris appears to assign the abbot's confirmation to the month of Febr., for after mentioning the death of card. Colonna on the octave of the Purification he adds, "Et tunc temporis . . . Thomas de Glovernia . . . de Evesham in abbatem est creatus." (p. 614.)

AD
1244-56.

repperit speciale. Iste abbas acquisivit casulam unam cum castellis aureis supertextis, et unam bonam albam et stolam cum manipulo de nigro serico aurifrigerato cum tintinnabulis auratis. Dedit etiam unam albam bonam et stolam ad capellam¹ beatae Mariae. Ordinavit etiam et assignavit sex marcas annuatim percipiendas de bursaria abbatis,² per manus bursariorum conventus Eveshamiae ad opus ejusdem conventus, de ecclesia de Honyborne nomine pensionis. Quas tali modo distribui fecit,³ videlicet, ad faciendum anniversarium suum viginti solidos, et elemosynario pro participatione pauperum⁴ unam marcam, et ad festum sancti Georgii solemniter faciendum⁵ viginti solidos, et pro albis beatae Mariae, videlicet ut conventus sit in albis quolibet septimana quum tabula fuerit de ea,⁶ duas marcas per annum. Tempore istius abbatis, anno videlicet gratiae millesimo celi, venerabilis pater Jocelinus episcopus in ecclesia Eveshamensi in Quadragesima ordines celebravit, et feria quinta in Cena Domini proxima⁷ chrisma solemniter consecravit. Transactis itaque fere quattuordecim⁸ annis iste Thomas ex hoc seculo migravit ad Dominum xviii. kalendas Januarii, anno videlicet Domini millesimo cc.lv.

Ordination
held by
bishop
Joceline,
1251.

Gilbert's
death,
15 Dec.
1255.

AD 1256

De operibus Henrici abbatis

Abbat
Henry

Huic successit Henricus ejusdem loci prior, qui a papa Alexandro quarto postmodum confirmatur.⁹ Iste abbas peroptimus quamvis aere alieno usque ad mille quadringentas marcas¹⁰ fuerat oneratus, in brevi

¹ *Dedit etiam unam albam et stolam ad capellam*; Et habet etiam unam albam et stolam ad capellam. Hazl. 3763.

² *de bursaria abbatis*, om. *ibid.*

³ Quas quidem dominus Willielmus de Whitechirche abbas postmodum confirmavit, videlicet, &c. *Ibid.*

⁴ *pauperum*; om. *ibid.*

⁵ *faciendum*] celebrandum, *ibid.*

⁶ *videlicet quolibet hebdomada*. *Ibid.*

⁷ *proxima*; om. *ibid.*

⁸ *Rectius*, tredecim.

⁹ Installed on St. Egrin's day (20 Dec.), 1256. *Annales Wigorn.* in Wharton's *Angl. Sac.*, vol. i. p. 694.

¹⁰ *quadr. marcas*] 1,500 marks. *Vesp. B.* xv., fol. 12.

tamen postea omnibus debitoribus integraliter satisfacit, et interim per Dei gratiam sine novo mutuo honorabiliter vixit. Emit etiam a liberis hominibus quamplures redditus in locis diversis, quos postmodum ex assensu conventus, una cum aliis solutionibus per obedientarios solvendis, ad recreationem singulorum in esu carniū,¹ certis anni temporibus secundum discretam providentiam faciendis, prudenter pariter et providenter assignavit, prout in quodam instrumento inde confecto, sigillo communi et abbatis sigillato et in thesauria reposito, plenius continetur.² Et quia etiam redditus ad fabricam istius ecclesiæ³ deputati sibi non sufficerent, ad quorundam supplicationem pro insufficientia dictæ fabricæ relevanda, obventiones et oblationes ad crucem sanctam in monasterio provenientes conventui concessit. Ordinavit etiam ac benignissime assignavit quinquaginta solidos annuos, de terra quam emerat a Radulpho de Bratfortone in sua prima novitate, ad sustentationem cujusdam capellani in monasterio Eveshamiæ quotidie divina celebrantis, pro redemptione negligentiae divina celebrandi siqua fuerit a fratribus in dicto monasterio commissa, et pro animabus dicti monasterii abbatum, fratrum, patrum et matrum, benefactorum et ejusdem cœnobii fundatorum. Iste etiam abbas acquisivit tres capas, unam de rubeo serico manibus consutam cum albis columbis et floribus liliorum aureis, et aliam de baudekino confectam scalopibus aureis et flosculis liliorum de rubeo serico omnino textam, et tertiam de rubeo examito qua capellani abbatis utuntur quum abbas revestitus fuerit. Acquisivit etiam duas casulas, unam de rubeo serico etiam manibus consutam cum albis columbis post tergum, et aliam de albo baudekino, cum avibus aureis rostra de serico viola-

A.D.
1256-63.

¹ "Nota de Apello," rubric in marg.
² prout continetur] om.
Harl. 3763.

³ istius ecclesiæ] Eveshamiæ ecclesiæ. Ibid..

A.D.
1263.

tico¹ habentibus supertextam. Et sex alias et duas stolas cum manipulis; unam de serico violatino, regibus aureis et episcopis et floribus supertextis, et viridi examito subtextam, et aliam de diversis sericis et diversis sentis, manibus consutam. Deputavit etiam conventui ad anniversarium suum viginti solidos de terra Hugonis Bartram de Brutforton, et elemosynario decem solidos de reddito in Evesham pauperibus erogandos. Quam autem septem annis hanc ecclesiam prudenter ac strenue gubernasset, feliciter migravit ad Dominum, idus Novembris, anno videlicet Domini millesimo cclxiii.

His death
Nov. 10,
1263.

In operibus Willielmi de Wytechurche

William
de Whit-
church
appointed
abbot by
the legate
about 14
Sept. 1276.

Defuncto vero isto laudabili² abbate Henrico varavit ecclesia ista fere per tres annos.³ Tandem circa festum sancte Crucis in autumno, anno videlicet Domini millesimo cclxvi venit legatus Ottobonus apud Evesham et constituit monachis ibidem in abbatem dominum Willielmum de Wytechurche quondam monachum de Perschore postea abbatem de Abetun. Iste abbas ratificavit et confirmavit sex marcas quas Thomas de Gloucestur abbas ordinavit et assignavit per manus bursariorum conventus Eveshamie ad opus ejusdem conventus de ecclesia de Honyborne nomine pensionis annuatim percipiendas. Confirmavit etiam sexaginta et decem solidos annui redditus de novo incremento matris Reginaldi de Intebarne tunc sacriste Eveshamie, ad sustentationem unius ceree die nocte que ardentis in honore sancti Wistani et aliorum sanctorum et unius lampadis de nocte ardentis in pulpito coram cruce et assignavit predictum annuum redditum officio sacristarie ad sustentationem predic-

¹ serico violatino, MS.
² laudabili, MS. Har.
173, and 259

³ fere per tres annos; per ~~tredecim~~
tempus. Ibid.
⁴ Intebarne; Inteberge, Harl 376

torum. Acquisivit etiam terram quandam cum pertinentiis et prato in villa de Bereforde una cum advocacione ecclesiæ de Bereforde, et assignavit eam elemosynariæ, cum omnibus proficuis et emolumentis quæ de dictis terris et prato cum pertinentiis evenire poterint, ad suum anniversarium faciendum. Emit etiam alios redditus in Evesham, Bengeworthe, et Badeby et Ambresley, ex quibus quidem viginti solidos assignavit ad recreationem conventus in die anniversarii sui. Iste etiam abbas comparavit de domino Willielmo de Bello Campo comite Warwichyæ manerium de Bengeworthe, cum terris et tenementis et omnibus ad dictum manerium pertinentibus. Acquisivit etiam huic ecclesiæ duas capas, unam de examito purpureo cum vinea aurea supertextam, et aliam de rubeo examito cum prophetis et regibus aureis et etiam vinea¹ supertextam, et unam casulam de albo serico cum duabus tunicis de consimili panno, et unam albam bonam. Iste etiam abbas primitus inter confratres istius ecclesiæ sacerdotio promotos prichpottos² participari ordinavit: cuilibet, videlicet, monacho hujus cœnobii in presbyterum ordinato, absque alia cervisia³ sibi deputata, omni septimana duos prichpottos, octo lagenas cervisiæ³ continentis, de communi cellario⁴ percipiendas; prior vero quatuor qualibet septimana accipiat sexdecim lagenarum. Et postquam sexdecim annos iste abbas huic ecclesiæ prudenter præfuisset⁵ tertio nonas Augusti⁶ vitam istam temporalem pro æterna commutavit,⁷ anno videlicet Domini millesimo ducentesimo octogesimo secundo.

A.D.
1266-82.

His death,
3 Aug.
1282.

¹ vinea] vineam, MS.

² "Nota de prichpottis," rubric
in marg.

³ cervisia . . . cervisia] servicia
. . . servicia, MS.

⁴ cellario] selario, MS.

⁵ Iste etiam abbas . . . præfuisset]
com. Harl. 3763.

⁶ So also Harl. and Vitell. E. xvii.
and xii. cited in Lambeth 589;
1 Aug., Ann. Wigorn., in Wharton's
Angl. Sac. vol. i., p. 506.

⁷ vitam . . . commutavit] obiit
autem. Harl.

*De mirandis operibus domini Johannis de Brokhampton,
et primo de ejus perquisitis.*

A.D.
1282-1316.
John de
Broke-
hampton,
abbot.

Huic successit Johannes de Brokhamptone monachus et cellerarius¹ istius loci, qui a Martino papa quarto Romæ confirmatur.² Iste abbas primo acquisivit sibi et huic monasterio manerium de Seynebery quod valet per annum triginta libras, cum advocacione ecclesie et feodo de Aston Somerville. Item manerium de Hollebarwe,³ quod valet per annum viginti libras, cum advocacione ecclesie ejusdem. Item apud Evesham redditum viginti solidorum cum una virgata terre pretio viginti solidorum,⁴ quos acquisivit de Johanne Arundel in eadem villa. Et unum messuagium cum una virgata terre, quæ fuerunt Roberti le Wesk⁵ in eadem villa, et valent per annum viginti solidos. Ac etiam redditum quinque solidorum de domibus Walteri Zynegare et Willicmi le Maliare in eadem.⁶ Acquisivit etiam in maneriis de Baddeby et Neunam⁷ redditum septuaginta octo solidorum.⁸ Item crexit de molendino venti de Honyborne et Polone⁹ redditum triginti quinque solidorum. Similiter de molendino venti de Wyllarseye¹⁰ redditum viginti quatuor solidorum. Item edificavit molendinum venti de Lutultone.¹¹ Et apud Bengeworthe de Willicmo seneschallo redditum viginti octo solidorum. Et in Nortoun de una dimidia virgata terre, quondam magistri Johannis de Evesham, redditum sex solidorum. Et de uno messuagio iam

¹ *Acta Martini* om. Harl. 573. f. 204. 229.

² *Acta Martini* Prym's Record, v. 1. p. 128.

³ *Manerium* Harl. 573. f. 204.

⁴ *Acta Martini* in eadem villa, et valet per annum triginta libras. Ibid.

⁵ *Wesk, Wesk* Ibid.

⁶ *Acta Martini* Et de domo Walteri Zynegare tres solidos et

de domo Willicmi le Maliare duos solidos. Ibid.

⁷ *Neunam; Neuwetham* Ibid.

⁸ *sicut patet in rotulo domini abbatis* Add. Harl.

⁹ *de molendino* *Polone;* Et manerio de Honyborne cum molendino venti de Polone. Ibid.

¹⁰ *Similiter* *Wyllarseye;* Et apud Willarseye de molendino venti

solidos. Ibid.

¹¹ *Item* *Lutultone;* om. Harl.

Luttultone quod quondam fuit fabri ibidem redditum ^{A.D.} quatuor solidorum. Ac etiam de dimidia virgata terræ ^{1282-1316.} quæ fuit Williemi Wythelard in eadem redditum decem solidorum. Similiter de diversis tenementis quæ fuerunt quondam Johannis de Wytchurche de eadem redditum sexaginta quinque solidorum et decem denariorum. Item in South-Luttultone acquisivit unum messuagium et tres virgatas terræ cum pertinentiis quæ fuerunt Petri Grynol in eadem. Item de una dimidia virgata terræ in Hamptone quæ fuit quondam Amiciæ¹ de Bamptone redditum septem solidorum. Acquisivit etiam in Hudecote redditum viginti solidorum,² et de uno messuagio et una carucata terræ in eadem villana redditum sexaginta solidorum. Item de uno messuagio et duabus virgatis terræ in Donyntoun redditum viginti quatuor solidorum. Similiter de uno curtilagio et uno prato ibidem redditum viginti unius solidorum et quatuor denariorum. Item acquisivit apud Bortoun³ de Johanne Wytchurche⁴ sex acras prati juxta Stapulmede,⁵ et valet per annum triginta solidos. Similiter in eadem de eodem Johanne de terra quondam Walteri Donynton redditum sexdecim solidorum. Acquisivit etiam apud Baddesey de terra Williemi seneschalli redditum sexaginta solidorum. Et apud Twyforde acquisivit unum messuagium cum duabus virgatis terræ et dimidia et cum una piscaria, quæ valent per annum quinquaginta solidos. Iste quidem abbas quum prædecessores sui quosdam fratres vocatos *conversos* super maneriis vallis constituissent, qui omnia pæne demoliti sunt, ad magnam utilitatem istius domus, ne ulterius proprietarii fierent omnes revocari fecit, ut eorum vota jejuniis et orationibus in monasterio perficerent.⁶

¹ *Amiciæ*] *Aviciæ*, Harl. 3763.

² *redditum viginti sol.*] xxvii solidos. Ibid.

³ *Bortoun*] *Borouthtoun*. Ibid.

⁴ *Wytchurche*] *de Whitechurche*. Ibid.

⁵ *juxta Stapulmede*] quod jacet juxta Stapelmedewe. Ibid.

⁶ *Iste quidem—perficerent*] om. Harl. 3763, together with the whole of the next page, and the greater portion of p. 287.

A.D.
1282-1316.

Hic de magnificis ædificiis et aliis ejus gestis.

Buildings
erected by
Broke-
hampton.

Iste insuper abbas capellam beatæ Virginis Mariæ cum fenestris et volta honesta et nodis deauratis decenter fecit, in qua splendide depictæ sunt historia Salvatoris et aliæ historiæ diversarum Virginum: ubi etiam duas erexit tabulas sumptuose depictas et deauratas, ante et super altare ibidem stantes.¹ Fecit etiam domum capituli, intus et exterius artificiose constructam cum volta optima absque base media nodis deauratis pulchre ornatam, vitreis etiam fenestris circumdatam. Quæ domus propter sui amplitudinem simul et pulchritudinem inter alias domos capitulorum hujus regni una de principalibus tenetur. Illa etiam pagina claustrum ex opposito capituli super quem studii monachorum ædificati sunt ejus tempore et auxilio constructa est. Item fecit dormitorium, largum, bonum, bene et fortiter cum voltis fulcitum ab uno usque in alium finem, sub quibus diversæ sunt officinæ constitutæ, videlicet camera magistri capellæ, camera sacristæ, misericordia, et aliæ. Domus etiam nobilis infirmariæ ejus tempore et auxilio magnis expensis ædificata est, ubi nunc sunt pro infirmis camere diversæ, devotione et industria monachorum hujus ecclesiæ constructæ, ut patent per visum. Dedit etiam conventui ad istud refectorium ædificandum centum libras argenti cum totali meremio. Et sic cum ejus adjutorio, Deo donante, tam in muris quam in fenestris et tectura et omnibus aliis, ad finem est perducta. Omnes enim domus prædictæ plumbo coopertæ sunt, præter infirmariam; capella tamen ejusdem plumbo tecta est. Item fecit longam cameram pro minutis cum volta.

¹ Versus in tabula super altare beatæ Mariæ:

“Perpetuis annis animæ sit vita
Johannis

Patris Eveshamiæ, qui sic altare
Mariæ

Sumptibus ornavit. Ricardus
opus reparavit,

Pictor Martensis, habitator Lon-
doniensis.”

Cotton. MS. Nero, D. iii. f. 246.

super quam ædificatur ambulatorium et privatum dormitorium. Fecit etiam egregiam aulam abbatis, A.D. 1282-1316. cujus muri omnes de lapidibus perfecti sunt, erexitque super illam mirabilis operis tecturam meremio factam plumboque coopertam, et porticum ad ostium aulæ prædictæ cum volta, et super illum domum receptionis, plumbo similiter coopertam. Huic itaque aulæ coquinam adjunxit, quam de lapidibus decenter totam perfecit. Fecit etiam pantriam¹ juxta coquinam, et cameram abbatis depictam cum historia Joseph cum parva capella sibi annexa; et sub hac camera volta fortis erigitur, ubi nunc est cellarium vini. Domos similiter pistrinæ et brasinæ fortiter et sumptuose ædificari fecit. Duas insuper novas cameras in curia ex parte occidentali, ex opposito aulæ prædictæ, cum earum voltis pro hospitibus fecit, et cameram cellerarii, cum alia sibi adjuncta super arcum lapideum bene ædificata. Item fecit longum stabulum ex eadem parte, pro hospitibus, bene constructum. Longum itaque stabulum ex parte aquilonali in dicta curia pro officiariis deputatum ejus tempore et adjutorio ædificatum est. Pitantiaria etiam coquinarii cum volta, et super illam aula pro hospitibus constructa, ejus tempore et auxilio ædificata est; et coquinam conventus juxta coquinam abbatis ædificavit atque perfecit. Octo etiam grangias sumptuosas, sicut apparent, per maneria constituit, videlicet, unam apud Evesham in Bertona pro hordeo imponendo, alteram apud Uffenam, alteram apud Luttultone optimam, alteram apud Honyborne, aliam apud Willarsey, aliam apud Hamptone, alteram apud Burton, atque alteram apud Bradewelle; et cameram apud Honyborne cum capella annexa, et cancellum ecclesiæ de Honyborne, et cancellum de Willarsey, et cancellum de Hamptone, et ecclesiam de Norton, et duas cameras de Uffenam, et unam

¹ *pantriam*] *panetria*, Harl. 3763.

A. D. 1282-1316. cameram cum volta apud Ambreslewe, et omnia ostibicia in manerio de Willarsey existentia, longo stabulo ibidem excepto. Item construxit in tempore suo, sexdecim mendlina equatica, per diversa maneria huic monasterio pertinentia. Iste etiam abbas acquisivit a domino rege quod prior et conventus habeant custodiam istius abbatie in singulis vacationibus, solvendo domino regi certam summam pecunie, prout in carta regis eis inde confecta plenius continetur, pro qua dedit domino regi ducentas libras¹. Item in tempore suo dedit domino regi pro suis guerris mille marcas. Item eidem pro re-dote bonorum in uno anno ducentas quinquaginta marcas, et eidem pro transgressionibus factis per homines suos in foresta de Feckenam centum marcas. Item acquisivit huic ecclesie unam capam rubeam et longam, que fuit magistri Willelmi de Bosco, et aliam capam albam de examito et sex casulas, unam videlicet de violacio et alteram similiter de violacio cum Crucifixo in tergo, et tertiam de violacio duplicatam cum rubeo examito, et quartam de examito albo cum floribus depictam et quintam similiter de examito albo, et sextam de violacio duplicatam cum rubeo examito que est in capella domini abbatis. Item acquisivit duas tunicas cum duabus dalmaticis de examito et violacio, et septem alias cum parvis bonis. Hic similiter abbas concessit et assignavit ad indigentiam et insufficientiam monachorum relevandam et ad vestitus eorum comparationem de manerio de Seynebury annuatim decem marcas. Item ad uberiores sustentationem fratrum dedit exequivo conventus de diversis perquisitis cum aliis assignationibus annuatim undecim marcas. Similiter ad refectorem conventus in die anniversarii sui viginti sex

¹ The Charter which is 100 l. 20 s. d. is dated by H. 1179 and entered in the register of H. 1179, fol. 114. The date given by the king's register is 1282, and was fixed at the rate of 240 marks for the first four months

and 200 marks for each succeeding period of four months. A confirmation of the grant by Richard II (16 November, 1379) is found in the same register, fol. 166.

solidos et octo denarios. Item de diversis aliis redditibus, ut patet per rentale eleemosynarii, quinquaginta solidos pauperibus erogandos. Multa et alia fuerunt ejus opera bona, quæ Deo soli bene cognita sunt; sed hæc ad successorum suorum exemplaria ad præsens sufficiunt. Vixit enim post electionem de se factam fere triginta quatuor annis.¹ Tandem in senectute bona feliciter in Christo dormivit quintodecimo kalendas Septembris, anno Domini millesimo tricentesimo sextodecimo, et juxta fontem in navi ecclesiæ honore maximo sepultus est. Pro cujus anima quibuscumque devote Orationem Dominicam cum Salutatione angelica dicentibus, totiens quotiens mille dies indulgentiæ conceduntur.

His death
18 Aug.²
1316.

Unde quidem metricus de eo dicit :

Perpetuis annis laudetur vita Johannis,
Qui domui Christi bona plurima contulit isti.³

*De valde bonis operibus domini Willelmi de Chiritone
abbatis istius locis.*

Post quem electus est in abbatem tertio kalendas Septembris Willelmus de Chiritone monachus istius domus, qui a domino papa Johanne vicesimo secundo dominica Sexagesimæ Avinionæ confirmatur. Qui primo acquisivit ecclesiæ huic manerium de Tatlyntone cum suis pertinentiis de domino Waltero de Gloucetur milite, et totam terram Willielmi de Washulle quam habuit in Derlinguscote. Item manerium de Wytheley, et terram quæ fuit Nicholai Kyngley⁴ de Malculino Musard. Item unum messuagium et duas carucatas terræ cum suis pertinentiis in Baddesey de domino Johanne Wellesley milite quæ quondam fuerunt Wil-

William de
Chiriton
elected
30 Aug.
1316; con-
firmed at
Avignon,
6 Feb.
1317.

¹ *Multa et alia . . annis*] Om. in Harl. 3763.

² 16 Aug.; Cotton Claud. A. viii., cited in Lambeth MS. 589.

³ These lines are inserted in red ink by the same hand at the foot of the page.

⁴ *Kyngley*] in Kyngleye, Harl.

A.D.
1317-1344.

lielmi seneschalli de Evesham, et unum curatulum quod idem Willielmus habere solebat sibi et hereditas sua ab antiquo de hoc monasterio. Acquisivit etiam redditum tredecim librarum et decem et novem solidorum in Evesham et Baddesey cum pratis et pasturis separabilibus in villis et campis de Evesham, Baddesey, Luttulton et Honyborne, cum omnibus suis proficuis et commoditatibus universis in valle de Evesham, de predicto domino Johanne de Wellesley. Item unum messuagium et unam carucatam terre in South-Luttulton, que quondam fuerunt Ade le Boteler, et unum messuagium et unam virgatam terre que fuit Henrici Payn in eadem villaria¹. Et in North-Luttulton de magistro Johanne Luttultone duodecim acres terre. Item in Wykowoneforde medietatem unius messuagi unam virgatam terre et tertiam partem unius virgate terre que fuerunt Walteri Frison² cum suis pertinentiis. Item Payneshadford in Bratfortone, et valet per annum decem solidos. Similiter acquisivit de Waltere de Bello Campo, milite, in Kynwartone unum t³tenementum, quod valet per annum unam marcam, item unum pratum quod valet per annum quadraginta solidos, et etiam redditum ibidem quadraginta solidorum per annum. Item de Johanne Notelin in Olliburwe duo messuagia cum campis adjacentibus, que valet per annum duas marcas, et unum tenementum in Bengeworthe quod fuit Avicia de Bampton et valet per annum duodecim solidos, et unum tenementum in Evesham de Johanne de Gloucester quod valet per annum viginti quatuor solidos, et aliud tenementum in le Odestret ejusdem villa, quod fuit Matiblis Bole et valet per annum decem solidos. Item iste abbas appropriavit sibi et ecclesie hanc de Evesham ecclesiam de Leybold, Coventrensis et Lychfeldensis diocesis pro perpetuo obtinendam. Item ecclesiam de Ambrey, istius Wygornensis diocesis, similiter pro per-

¹ villaria] villa. Hart.

² Friska] Frasclosa. Dill.

petuo obtinendam. Item ecclesiam de Baddeby, Lincolniensis diœcesis,¹ pro perpetuo possidendam. Postea vero iste idem abbas assignavit et concessit priori et conventui istius ecclesiæ prædictam ecclesiam de Ambresley imperpetuum cum omnibus suis juribus et pertinentiis universis, ad ipsorum indigentiae relevamen, et suam pensionem eis ab antiquo de dicta ecclesia debitam, videlicet tredecim libras annuatim argenti, sine difficultate obtinendam et secundum eorum ordinationem (prout melius viderint) inter ipsos disponendam et expendendam. Eodem modo assignavit et concessit eisdem prædictam ecclesiam de Baddeby cum omnibus juribus et pertinentiis universis, ad eorum similiter indigentiae relevamen et secundum eorum ordinationem inter ipsos expendendam. De hac autem ecclesia de Baddeby recipit sacrista istius domus annuatim pensionem duarum marcarum, de bursaria domini abbatis. Item iste abbas assignavit et concessit camerario istius monasterii illud messuagium et duas carucatas terræ per ipsum superius acquisitas in Baddesey, quæ quondam fuerunt Willielmi seneschalli, cum tota decima garbarum ad opus conventus, ita quod dictus camerarius reddat conventui singulis annis pro melioratione vestium suorum decem libras argenti; et quod quodcumque tam minuti quam commonachi monasterii istius (a priore vel ab ejus vices gerente obtenta licentia) ibidem comedere voluerint, percipient de cellario et de utraque coquina corrodium ad eos pertinens adeo plene sicut perciperent si in hoc monasterio morarentur et comederent. Similiter concessit officio hostiliarie veterem cameram inter refectorium et aulam hospitem abbatis stantem, ad dilatandam et faciendam aulam et cameram pro viris religiosis advenientibus honestius et decentius quam ante fuerat. Fecit etiam

A.D.
1817-1844:

¹ *diœcesis*] in proprios usus cum omnibus juribus et pertinentibus suis. Add. Harl.

A.D.
1317-1344.

nobilem portam abbatie in curia versus villam cum voltis, capellis et cameris circumstantibus, honeste desuper kernellatam, imaginibus etiam petrinis beata Virginia sancti Egwini et regum fundatorum nostrorum decenter circumdatam, et unam aliam portam in Bertous versus Merstowam¹ etiam bene desuper kernellatam, et ab illa porta usque ad fluvium Avene abbatiam ex illa parte muro lapideo bene munivit. Item fecit duas portas contiguas in le Smytheye versus pomeria,² cum una camera desuper honeste³ situata. Præterea plures grangias necnon et alias domos valde necessarias infra vallem et extra super maneria magnis sumptibus construxit ac reparavit. Assignavit etiam iste abbas et concessit elemosynario qui pro tempore fuerit de terris supradictis et per ipsum acquisitis pro distributione pauperum in die anniversarii sui septuaginta solidos, prout patet in instrumento inde confecto et sigillis communi signato; et pro pitantia conventus eadem die triginta solidos; et pro indumentis⁴ et vularibus pauperum duodecim in die sanctæ Katerinae quadraginta solidos; et pro duobus capellanis celebrantibus pro anima domini Walteri de Glouceter militis, junioris, et Hawysie matris sue imperpetuum sex libras; et pro uno capellano celebrante pro anima dicti abbas et istius loci conventus imperpetuum septuaginta solidos et octo denarios. Et isti capellani celebrare debent in hac ecclesia Eveshamensi, ut patet in eodem instrumento inde confecto. Iste etiam abbas acquisivit huic ecclesie unam casulam cum duabus tunicis et violacio cum flosulis liliorum croceis supertextam et unam albam valde bonam de opere manuali,⁵ et aliam albam viridem cum stellis aureis supertextam. Iste etiam⁶ abbas primo inclusit parcum de Schrew-

¹ Merstowam, villam, Harl. 3762.² pomeria] gardena. Ibid.³ honeste] honestissime. Ibid.⁴ indumentis] varanmentis. Ibid.⁵ vocato Whyppevok. Add. Harl.⁶ etiam] enim. MR.

enhulle, ubi seminare fecit quercus et fraxinos et alias arbores. Similiter et apud Evesham in pomerio inferiori versus Hampton, qui postea ad magnam utilitatem ecclesiæ in altum proficientes excrescebant. Et quia herbæ pomeriorum abbatis olim ad officium gardinarii conventus pertinebant, dedit idem abbas ad dictum officium sexaginta solidos per annum ne de herbis aut arboribus ibidem de cætero crescentes se intromittat.

A.D.
1344-1345.

Quum autem viginti octo annis suam prudenter rexisset ecclesiam, idus Decembris in pace vitam finivit, anno Domini millesimo [tricentesimo] quadragesimo quarto, et juxta fontem in navi ecclesia jacet humatus: cujus animæ propitietur Deus. Amen.

His death
13 Dec.
1344.

*De magnificis operibus domini Willielmi Boys
abbatis.*

Tertia quoque hebdomada post ejus decessum, videlicet kalendas Januarii, electus est concorditer in abbatem Willielmus Boys¹ monachus istius domus, et a papa Clemento sexto dominica in Ramis Palmarum proxima sequente Avinionæ confirmatur. Reversus itaque Angliam, cum grandi honore atque amore a fratribus monasterii hujus domus suscipitur, et in die Pentecosten sequente est honorifice installatus. Iste abbas vir honorabilis erat atque laudabilis,² jocundus, dapsilis atque facetus, sicque³ per ciborum dapsilitatem et munerum multorum largitionem quæ temporibus opportunis copiose effundebat, magnam sibi amicitiam comparavit tam in curia regis quam alibi. Hic itaque abbas acquisivit in villa de Evesham de Henrico Chestur tria tenementa cum pertinentiis, et triginta septem acras terræ cum tribus acris prati, quæ valent per annum quinquaginta tres solidos et quatuor

Abbot
Boys elec-
ted 1 Jan.
1345; con-
firmed
20 March.

Installed
16 May.

¹ Boys] de Boy, Harl. 229 and 3763.

² laudabilis] affabilis, Harl. 229 and 3763.

³ sicque] et. Ibid.

A.D.
1345-1367.

denarios. Item de Rogero Porter in eadem villa unum tenementum et sex cotagia. Item de domino Nicholao Porter in eadem tria tenementa cum pertinentiis, et acquisivit de eodem Nicholao officium janitoris abbacie hujus, quod ipse Nicholaus habere solebat in feodo. Item acquisivit in eadem villa de diversis hominibus viginti quatuor tenementa cum pluribus cotagiis et curtilagiis et eorum pertinentiis. Acquisivit etiam de domino de Astun Somurville in villa de Bengeworthe duas virgatas terre que valent per annum triginta solidos; et de predicto domino Nicholao Porter in eadem villa duo tenementa cum quinque cotagiis et eorum aliis pertinentiis, que valent per annum viginti solidos; et de domino Johanne Grenehulle capellano in eadem villa unum tenementum cum duobus cotagiis, que valent per annum decem solidos; et unum tenementum in eadem quoddam Thome Eddeby, et valet per annum quinque solidos. Item acquisivit de dicto domino de Astun unam acrem terre cum advocacione ecclesie ejusdem Aston, sed de hac acre terra et advocacione ecclesie ecclesie ista diu gaudere non poterat, certis de causis, ut inferius patebit. Item acquisivit de domino Johanne de Edintone nomine Rogeri Blanford manerium de Stanby quod valet per annum tredecim libras sex solidos et octo denarios; sed nec de hoc manerio ecclesia hoc longanimiter gaudere poterat, sicut in sequentibus clarebit. Acquisivit etiam abbas iste apud Nortone de predicto Henrico Chestur duas virgatas terre et unum clausum que valent per annum triginta quinque solidos et quatuor denarios. Item in eadem villa de Galfrido Coleman sex tenementa tres virgatas terre et dimidium, et duas acres terre et dimidium, que valent per annum quadraginta octo solidos et sex denarios. Item acquisivit apud Kyewatone de Roberto Greoquinque tenementa cum suo clauso et duobus vivariis et uno columbari, et septem acres prati, et quatuor

virgatas terræ et dimidiam, quæ valent per annum A.D.
 ultra reprisam quinquaginta tres solidos et quatuor 1345-1367.
 denarios. Similiter apud Wythley acquisivit unum tene-
 mentum et dimidiam virgatam terræ, quondam Willielpi
 Musard, quæ valent per annum decem solidos. Et
 de Johanne Musard apud Seynebury quinque tenementa,
 quatuor virgatas et sex acras terræ et dimidiam cum
 pertinentibus, et unum clausum, quæ valent per annum
 quatuor libras et quatuordecim solidos. Et unum mes-
 suagium et dimidiam virgatam terræ de Johanna
 Kocus¹ in eadem villa; et unum clausum vocatum
 Beventonesplace.² Et tres acras terræ quondam Petri
 Thorubon, quæ valent per annum septendecim solidos et
 sex denarios. Item in North-Luttultone duo tenementa
 et duas virgatas terræ, quæ valent per annum octo-
 decim solidos et decem denarios. Insuper apud Donyntone
 unum tenementum et sex virgatas terræ; et
 unum cotagium cum una acra terræ et dimidia, quon-
 dam Johannis Kyrkeby, et valent per annum quinquaginta
 quinque solidos et quatuor denarios. Item de
 Waltero Jefferey³ unum tenementum cum quatuor co-
 tagiis, et unum messuagium cum quinque virgatis
 terræ et dimidia; quæ valent per annum quinquaginta
 tres solidos et quatuor denarios. Similiter apud Stowe
 quatuor tenementa et tres virgatas terræ, quæ valent
 per annum quadraginta unum solidos et octo denarios.
 Item in Newbolt duo tenementa et duas virgatas
 terræ et dimidiam, quæ valent per annum triginta sex
 solidos et octo denarios. Item in eadem de Henrico
 Morehalle unum tenementum et unam carucatam terræ
 super Stoure, vocatam Heyforduslond, et valent per
 annum centum solidos. Acquisivit insuper de Rogero
 Hambury manerium de Admuscote, quod valet per
 annum viginti marcas. Et de eodem manerium

¹ *Kocus*] Cokes, Harl. 3763.

² *Beventonesplace*] Benintones-
 place. Ibid.

³ *Jefferey*] Geffray, Harl.

A.D.
1345-1367.

de Tydelmyntone, et valet per annum decem libras. Item de Rogero Graftone manerium de Sodyntone, quod valet per annum viginti libras. Ac etiam apud Hudecote de Hugone Besyn terras et tenementa de Heyfordesplace, quæ valent per annum quinquaginta tres solidos et quatuor denarios. Insuper apud Bratfortone de Thoma Ywayn unum capitale messuagium et duas carucatas terræ, quæ valent per annum cum pertinentibus,¹ decem libras. Item apud Burton de Philippo Chebbussey² unum tenementum et dimidiam virgatum terræ, quæ valent per annum novem solidos. Iste etiam abbas ædificavit apud Baddeby duo nova furna, quæ valent per annum viginti quatuor solidos et octo denarios.³ Item apud Evesham in Bertona ædificavit dimidiam partem majoris grangiæ, tam in columnis et muris lapideis quam etiam in meremio et aliis pertinentiis. Fecit etiam aulam æstivalem cum parva capella et camera sibi annexa, stantem inter refectorium et magnam cameram abbatis, quæ aula prius stabat in clauso seneschalli. Hic etiam abbas ditavit ecclesiam istam ornamentis pontificalibus, videlicet una bona mitra cum baculo pastorali, annulis, chirothecis, almicio de grisio, cum uno rochetto, cum tunica et dalmatica, cum sandaliis⁴ et uno libro pontificali. Emit insuper unam bonam capam de rubeo velveto cum imaginibus tabernaculatis, et ramusculis foliorum de auro supertextis; et aliam capam albam cum griffonibus, bestiolis et flosculis aurotextis; et duas capas de una secta stragulatas; et unam casulam, dalmaticam, et tunicam cum stolis et manipulis stragulatis; et decem albas cum amictis et paruris diversimode stragulatis; et unam casulam cum pluribus albis ferialibus de eodem panno; et unum tapetum de blodio cum mitris intextis pro sede abbatis ad altare, et alibi. Fecit etiam

¹ *p. pertinentibus*] tenentibus, MS.

² *Chebbussey*] Chebbeseye, Harl. 3763.

³ *viginti . . . denarios*] xxiii. sol et iiii^d. Ibid.

⁴ *sandalis*] sandalsis, MS.

fieri duas magnas campanas, Mariam scilicet et Egwynum, quas venerabilis pater archiepiscopus Nazarenus chrismate sacro linivit. Acquisivit etiam cum auxilio conventus privilegium papale quod abbas de novo canonice electus sit eo ipso confirmatus, et quod possit benedici in Anglia a quocumque episcopo catholico; quod quum acciderit valet quadringentas libras ad minus. Iste similiter abbas dedit et assignavit officio bursarii conventus septem libras undecim solidos et tres denarios de terris et tenementis per ipsum superius acquisitis in Nortone, Newbolt, Baddesey, Honyborne, et Kynwarton exeuntes, et quinquaginta solidos pro salmonibus de Penwortham, ut idem bursarius reddat et distribuat particulariter unicuique monacho in cursu minorum minuto certos denarios de dicta summa provenientes, prout in quodam memorato illius ordinationis expressius continetur, ad uberiolem procurationem prædictorum minorum. Priori vero duplum in sua minutione de dicta summa distribuat. Item ad sustentationem sanitatis sanorum et relevamen imbecillitatis infirmorum, duos dies recreationis prædictis

A.D.
1345-1367.
1354.¹

¹ This date (of the consecration of the bells) is ascertained from the following note in Cotton MS. Nero, D. iii. f. 246:—"Nota de ver-

sibus super campanas, et primo

" super campanam in honore sancti
" Egwini consecratam, A.D. 1354.
" ' Dompnus Willielmus Boys, ab-
" ' bas, me fieri fecit in honore
" ' sancti Egwyni.

" ' O pater Egwyne, tibi consono nocte dieque!] Will.

" ' Me fugiant digne tonitrus mala fulgura quæque.] Boys

Egwyn. nos

" ' Me sonante, pia succurre virgo Maria!] fieri

" ' Ecclesiæ genti discedant fulgura venti.] fecit.

Maria.

" ' Christus vincit, Christus regnat, Christus imperat.] Jesus.*

" ' Ave! gloriosa virginum regina,]

" ' Vitis generosa, vitæ medicina.]

Gloriosa.*

" ' Ave Maria! gratia plena, Dominus tecum.] Gratia.

" ' Convoco pransuros ad mensam et bibituros.] " Super

" ' Prospera succedant, mala, me resonante recedant.'] campanam
ad lavatoria."

* See p. 100.

A.D.
1345-1367.

minutis¹ gratiose addidit et concessit, quum tamen prius nisi tres dies habebant. Hic etiam assignavit ad officium infirmarii illas duas virgatas terre in Bengeworthe de domino de Astone perquisite. Concessit etiam et assignavit singulis monachis istius monasterii qui pro tempore fuerint de misericordia, singulos panes albos, vocatos *treycatur*². Et etiam singulis monachis sanguine minutis dum tamen non fuerint ipso die de misericordia, singulos panes huiusmodi vocatos *treycatur*, de cellario percipiendos in perpetuum, prout in ordinatione illius concessionis plenius continetur. Ratificavit etiam et concessit in perpetuum priori et conventui pro recreatione et solatio eorundem quandam particulam gardini inferioris et pomerii juxta Avonam que dicitur Sturdy,³ cum vivario herbis et arboribus, et aliis pertinentibus prout per certas metas limitatur. In hoc enim pomerio videbat postea infirmarius per assensum prioris et conventus boves et alias bestias imponere; sed quia arborum cum herbis ibidem crescentes conculebant et comede- bant, et alia damna ibidem per illud officium fiebant prior et conventus solvunt modo eidem officio annuatim decem solidos per magistrum operis ad festum nativitatis sancti Johannis Baptiste, ne de cetero ibidem bestias imponat aut aliter intromittat quam alii fratres ibidem. Dedit etiam iste abbas et assignavit priori et conventui de maneriis de Admuscote et Tydilmynton ad emendationem camere eorum viginti marcas. Praterea ordinavit et assignavit officio custodis capelle beate Marie in cryptis quatuor libras de terris et tenementis per ipsum acquisitis, et supra in Stowe Donyntone, Malgarisbury et Seynolbury ad inveniendum unum capellanum idoneum pro animabus abbatum et fratrum defunctorum istius ecclesie ac etiam pro animabus domini Willielmi

¹ m aut. o] fratres in cursu minutorum. Harl 3763

treycatur] treyquatre. Harl
² *Sturdy*] Sturdy. Ibid.

Stowe et parentum suorum, necnon Odonis et Margerise de Hynton, cunctorumque benefactorum in ista ecclesia de Evesham, ad altare sancti Stephani singulis diebus divina celebraturum imperpetuum. Insuper et assignavit officio eleemosynarii octo libras sex solidos et octo denarios de terris et tenementis in villis de Evesham, Bengeworthe et Seynebury exeuntes, ad inveniendum duos capellanos idoneos pro animabus regum Angliæ, abbatum et fratrum defunctorum, ac etiam Johannis Guytyng de Evesham cæterorumque benefactorum, in capella noviter constructa in cœmeterio Eveshamiæ ad portam abbatiae divina celebraturos imperpetuum. Tandem transactis fere viginti duobus annis cum dimidio, multa ægritudine fatigatus, apud manerium de Ombresley diem suum clausit extremum, octavo idus Junii, die sancto Pentecostes, anno videlicet Domini millesimo tricentesimo sexagesimo septimo, et per venerabilem patrem Lodowycum episcopum Herefordensem duodecimo kalendas Julii in navi hujus ecclesiae coram imagine gloriosæ Virginis ecclesiasticæ traditur sepulturæ.

A.D.
1345-1367.

Death of
abbot
Boys,
6 June,
1367.

*De operibus Johannis Ombresley abbatis istius
[ecclesiae].*

Isti successit Johannes de Ombresley, monachus et cellerarius istius domus, canonice a conventu electus, videlicet quarto nonas Julii proximo tunc sequente; qui statim a venerabili patre Lyncolniensi episcopo quintodecimo kalendas Augusti, virtuti illius privilegii papalis supra nominati a domino papa Urbano quinto indulti, apud Bannebury munus benedictionis suscepit. Deinde kalendas Augusti proximo tunc sequente hic apud Evesham est honorifice installatus.¹ Iste abbas

John de
Ombresley
elected
4 July,
1367.

Installed
1 Aug.

¹ Qui ibidem xii. annis residens diem suum clausit extremum anno Domini M.CCC.LXXIX. Et quum virtutum præmia merentibus tribui

conveniat, expeditque defunctorum gesta laudabilia per scripturas ad ipsorum laudem memoriæ commendare et ad exemplum posteris ut

A.D.
1367-1379.

primo acquisivit huic ecclesie tria messuagia, sex virgatas terre, triginta acres prati, duodecim acres horti, atque redditus viginti solidorum per annum cum pertinentiis, que fuerunt quondam Johannis Nodyntone in dominio de Ombresley et imperpetuum sibi et monasterio incorporavit, ad magnam quietem sui et successorum suorum, quamvis illi hoc saepius attentaverint, nec ad finem perducere potuerint. Pro qua acquisitione, absque aliis expensis, solvit domino regi triginta libras. Et in hac acquisitione habuit Johannes de Roa, armiger, Kyngesley de nobis in comitatu Warwychie in eschambium particulare, sub certis modis et formis et sub reversione possibili ad monasterium istud, prout in cartis domini regis plenius continetur. Item acquisivit magnis laboribus et expensis de domino Rogero Chorltono manerium de Heyforde,¹ cum advocacione ecclesie ejusdem et aliis pertinentiis suis. Item acquisivit in Evesham unum tenementum quondam Thomae Astone, et quatuor seldas² quondam Janokes in eadem villa, et omnia tenementa que fuerunt quondam Johannis Dykun in Bengeworthe. Hic etiam edificavit de novo unum bonum columbare apud Evesham. Item unam capellam extra portam abbacie super imaginem beate Virginis, annexam capelle dicte vulgariter *charnelhou* cum ceteris fenestris et aliis honestis pertinentiis. Item edificavit apud Ombresley unam aulam et duas cameras, videlicet unam in parte australi et aliam in parte boreali, et unum stabulum extra infero-

¹ per ipsorum lecturas ad similia perpetrata propriis excedent. Hinc est quod beate memorie frater Johannes de Ombresley, abbas antedictus, datum monasterium pro tempore quod et prout in spiritualibus et temporalibus sapienter gubernavit et administravit, propter diversitates et incertitas et agere totius sui magnis laboribus et expensis sus-

titum et patenter, ut tunc oportuit, et cravit, diversis hinc tam mobilibus quam immobilibus ditavit etque possessiones ipsius amplavit, quarum particulares descriptiones in sequentibus inseruntur. *Cart. reg. A. 1. Harl. 767, f. 173 b.* See p. 305 note.

² *Heyforde, Heyforde, Harl. 767, f. 173 b.* See p. 305 note.

rem portam ibidem, et minorem grangiam in curia exteriori ibidem. Similiter impetravit a domino rege licentiam includendi trecentas acras terræ et aquæ in manerio de Ombresley et parcum inde facere, ut in literis patentibus domini regis plenius continetur. Similiter apud Uffenam ædificavit exteriorem portam cum camera super eam, et stabulum contiguum eidem. Item apud North-Luttultone ædificavit unam grangiam decimalem. Ædificavit etiam paginam illam claustr² contiguam ecclesiæ ubi carolæ fratrum consistunt, tam in muris et fenestris vitreis quam in pavimentis pro dicta pagina,³ et pro alia versus hostriam sibi annexa. Iste etiam abbas ditavit ecclesiam hanc cum ornamentis subscriptis, scilicet cum uno baculo⁴ pastorali pretioso, una cruce processionali cum baculo portabili pro eadem et de eodem metallo, et duobus thuribulis argenteis et deauratis, (de quibus unum majus et aliud minus manuale), duabus naviculis argenteis et deauratis cum cochlearibus pro eisdem de eodem metallo, et uno pari pelveorum argenteorum ad lavandum⁵ coram altari. Item acquisivit pro sua capella propria duo paria phialarum argentearum et deauratarum, et duo candelabra de eodem metallo, et unum vas argenteum et deauratum, pro sale imponendo,⁶ et unum aquarium pro aqua benedicta cum aspersorio de argento, et unum pacis osculatorium argenteum deauratum et enamellatum, cum una campanella argentea et deaurata. Acquisivit insuper huic ecclesiæ, unum par vestimentorum de albo

A.D.
1367-1379.
1376.¹

¹ Pat. de anno 5^o R. Edw. III.

² Quod abbas de Evesham possit

³ impareare boscum suum de Lyn-

⁴ holte infra manerium suum de

⁵ Ambresey in com. Wigorn.

Calendarium rotulorum patentium.

fol. 1802, p. 192.

⁶ pag . . . claustr² unam paginam claustr². Harl. 3763.

² dicta pagina] dicto pano (sic).
Ibid.

⁴ The word *annulo* is inserted before *baculo*, but is marked with a sign of erasure.

⁵ ad lavandum] pro lavatorio.
Harl.

⁶ ras . . . imponendo] scalop pro sale. Ibid.

A.D.
1367-1379.

panno aureo, videlicet unam casulam, unam dalmaticam, tres tunicas, unam capam principalem, aliam pro capellano, et duas alias pro cantoribus in choro, unum sedile episcopale cum cooperatoria ipsius, duo frontella pro altari, unum superius et aliud inferius dependens. Omnia enim hæc ornamenta, tam in vestibus quam in vasis et aliis, de executoribus magistri Willielmi de Linne episcopi Wygornie abbas iste acquisivit. Item acquisivit aliud par vestimentorum de bladio velvetto¹ aureo opere embrowdato cum margaritis videlicet *pearls*,² et aliis lapidibus bene adornatum, videlicet unam casulam cum duabus tunicis et tribus albis, unam capam pro choro cum stolis et manipulis condecantibus de eadem secta. Acquisivit etiam margaritas, videlicet *pearls*, ad valorem quinquaginta marcarum pro alia mitra facienda, quas reliquit post se in thesauria. Item concessit et assignavit priori et conventui in relevamen officiorum et supportationum onerum eis incumbentium omnia illa hospitia, tenementa, schoppas, cellaria et solaria cum pertinentiis in civitate Londoniarum quondam Margeria Brown,³ excepto uno principali manso, ut plenius patet in quodam instrumento inde confecto et communi sigillo et sui ipsius et prioris sigillis signato. Pro quibus solvit in tempore suo

Ratificavit et confirmavit, ut in eodem instrumento habetur, redditum viginti marcarum quas predecessor suus Willielmus Boys priori et conventui concessit et assignavit de maneriis de Admuscote et

¹ *de bladio velvetto* de blaw velvette. Harl.

² *pearls*, *pearls*. Harl.

³ *Margeria que fut axer Thome Brown dedit abbati et conventui*

"de Evesham quinque messuages et triginta et sex shops cum pertinentiis in wardis de la Tour et Abigate, London;" 40 Edw III Calendarium rotulorum chartarum et inquisitionum ad quod dantur fol. 190v, p. 136.

⁴ Blank in MS.

Tidilmyntone ad emendationem cameræ nostræ. Mane-
 rium tamen de Stanley per eundem prædecessorem
 acquisitum, pro eo quod tempore suo nondum ad
 manum mortuam pervenerat, Johanni Rows armigero
 pro ducentis marcis ab hac ecclesia alienavit et ven-
 didit. Item manerium de Baddeby et Newnam et de
 Hampton ad firmam posuit, forte pro meliori ut infra
 patebit, propter varietates temporum et annorum. Iste
 etiam abbas providit pro mensa abbatis sex *chargers*¹
 argentea, viginti quatuor discos et totidem salsaria, cum
 aliis duobus magnis salsariis, et duos discos pro elee-
 mosyna et viginti quatuor cochlearia argentea. Iste
 etiam abbas istud monasterium pro tempore quo ei
 præfuit in spiritualibus et temporalibus sapienter guber-
 navit et discrete, ac præter diversitates sibi illatas
 injuriose non sine magnis laboribus et expensis susti-
 nuit et patienter, ut tunc oportuit, toleravit. Trans-
 actis igitur prælationis suæ xii. annis, relicto monasterio
 omnibus bonis pleno, tertio kalendas Novembris in hoc
 monasterio diem suum clausit extremum, anno videlicet
 Domini millesimo [trecentesimo] septuagesimo nono, et
 in navi ecclesiæ coram pulpito jacet decenter humatus;
 cujus animæ propitiatur Deus. Amen.

A.D.
1367-1379.

Death of
abbot Om-
bersley,
30 Oct.
1379.²

*De operibus bonis domini Rogeri Zaton postquam in
 abbatem electus est. Nam antea plura dignæ
 memoriæ commendanda operatus est in officio
 sacristariæ, ut in vestimentis et aliis.*

Post cujus Johannis obitum vir bene religiosus Ro-
 gerus Zaton, monachus³ ejusdem monasterii, xii. ka-
 lendas Decembris a conventu unanimiter in abbatem

Abbot
Zaton
erected 20
Nov. 1379.

¹ *chargers*] chagers. Harl. 3763.

² The abridged chronicle in Harl. 3763 ends (on f. 176) at the death of this abbot.

³ *monachus*] et sacrista. Add. Harl. 229, f. 19.

A.D. 1379-1418
 Installed
 24 Dec.

eligitur. Deinde a rege receptus, secundum quod eorum volunt privilegia a domino Lincolnensi episcopo apud Londoniam¹ munus benedictionis accepit, ac etiam consequenter in vigilia Natalis Domini in Eveshamensi monasterio honorifice installatur. Iste abbas aedificavit de novo grangiam decimalem de Wykewone juxta vivarium ibidem; postea, processu temporis, magnam grangiam ejusdem curie cum hostare magnis sumptibus de novo aedificavit. Similiter incontinenti post hoc et quasi in uno anno aedificari fecit magnam grangiam de Aldynton. Postea dimidiam partem magna grangie de Evesham in Bertona magnis custibus de novo aedificari fecit. Item aedificavit de novo aulam de Offenham decenter et sumptuose ut patet per visum, cum *le copierel* ibidem adjacente et *le parler* ibidem ex altera parte decenter ornato, ac etiam columbare infra curiam ibidem. Similiter reparavit de novo hostare de Lenchewyk, de Honyborne et de Wyllarsey; postea hostare de Bradwelle, quod per ignem perit cum bobus et aliis jumentis tempore suo. Item reparavit partes tenura tenentium suorum apud Offenham et apud Bengheworthle, quae similiter per ignem perierunt, ac etiam de novo hostare de curia de Benge. Similiter reparari fecit de novo aulam de Baddeby cum capella ibidem. Postquam fecit reparari de novo diversa tenementa de Hampton, et in aliis locis per vallem, ut patet per visum, pro suis tenentibus, magnis sumptibus et expensis. Item aedificari fecit de novo *le molle* de Evesham cum camera et aliis necessariis ibidem. Postea reparavit de novo bis vel ter *le flodates* de Evesham et Chadbery cum molendinis ibidem et *le zates* cum maximis expensis. Similiter reparavit de novo bis vel ter molendinum de Tatlynton cum *le flodates* ibidem. Ac etiam fecit de novo caput vivarii de Ombresby vocati *Teylpede* cum molendinis ibidem.

¹ *Londoniam*, in hospitio domini episcopi. Add. Harl. 239.

cum lapidibus sumptuose, ut patet per visum. Similiter fecit ibidem de novo unum columbare et coquinam ibidem ; similiter et capellam. Postea fecit de novo maximum arcum pontis Eveshamiæ. Item apposuit manus adjutrices tam in expensis quam in cariagiis ad pavimentum villæ Eveshamiæ. Postquam solvit pro omnibus custubus pavimenti refectorarii E[veshamiæ?] et illius paginæ juxta idem refectorium. Similiter ædificavit de novo quatuor cotagia juxta portam cœmeterii pro pauperibus inhabitandis et orantibus pro se et pro omnibus fidelibus defunctis. Item campanile de Evesham fuit constructum tempore suo, ad quod sine dubio maximus adjutor et benefactor fuit tam in cariagio lapidum quam in aliis necessariis multis. Postea presbyterium istius loci factum fuit in tempore suo, ad quod gratiosas manus adjutrices apposuit, tam in cariagio lapidum [et] meremii quam ad fenestras, cum adjutorio magistri Roberti More ; unde credimus quod ipsi fuerunt causa bonæ consummationis ipsius operis, Deo cooperante, quorum animabus propitietur Deus : Amen. Item re-ædificari fecit de novo unum tenementum apud Wykewone vocatum Hodysplace, pro quo ædificando expendit ad minus viginti marcas. Et hæc de reparationibus et tenementorum de novo ædificationibus in parte, licet non in toto propter tædium legentis. Nunc autem ad alia pietatis ejus opera revertamur. Similiter acquisivit huic ecclesiæ unam mitram bonam et formosam cum *perles* decenter ornatam. Postea acquisivit sex capas cum xxxiiii. albis unius sectæ, et duas alias¹ cum quatuor tunicis fieri fecit. Fecit etiam fieri maximum gradale istius ecclesiæ decenter et sumptuose, quod servit pro abbatibus in choro quum ibi præsentibus fuerint. Item sustentabat luminare sancti Johannis Baptistæ, videlicet omni die nativitatis ejus xxiiii. cereos coram altari ejusdem die ac nocte, quem valde dilexit. Similiter sustentabat unum cereum magnum

A.D.
1380-1418.

¹ *alias*] *aliis*, MS.

A.D.
1380-1418.

in capella beate Marie Virginis, coram altari ejusdem per omne tempus prelatie sue, videlicet ardentem in principalibus festis ejusdem per diem et noctem. Postea sustentabat xxiiii. cereos ardentes, ut supra in festo apostolorum Petri et Pauli, sicut in die sancti Johannis Baptiste. Postquam apposuit grandes expensas pro amortizamento terrarum et tenementorum in Evesham, Bengesworthe, Lyttulton, Newbold, Tatlynton, Admescote et Ombresley, ut patet per cartam regiam inde factam. Item expendit multum pro dominio de Stowe, recuperando versus Cirene Cornwayle, ut patet per cartam regiam inde factam. Postquam solvit pro confirmatione hundredi de Blakenhurst et aliorum possessionum nostrarum tempore Henrici regis quinti plusquam xxiiii. marcis. Similiter expendit multa circa placitum versus sanctimonialis de Catysby, pro parcella domini de Bulby recuperanda. Postea expulit¹ gratiose² et viriliter et magnis expensis Willielmum Cowrtoney archiepiscopum Cantuariensem, qui, ut dicebatur, voluit tunc attentare contra privilegia nostra et visitare nos. Item curavit et ratificavit terras et redditus viginti librarum apud Londoniam perquisitas a predecessore Johanne Ambresley, et eas distribuit sic particulariter, videlicet coquinae conventus decem marcas, coquinae infirmarie decem marcas et thesaurario pro infirmis decem marcas, pro ut plenius patet in compositione inde facta. Similiter acquisivit tenementa et terras quondam Blundel de Tallestrap et dedit officio camerarii, pro quibus ipse camerarius qui pro tempore fuerit distribuet cuilibet monacho istius monasterii, ipso abbate vivente, duodecim denarios et priori duos solidos et sic faciet omni anno post obitum suum. Et Postquam ordinavit et dedit cum consensu totius conventus officio prioratus istius loci, ad relevandam exilitatem illius

¹ *Expulit* MS.
² *gratiose*, *gratiosa*, Vesp. B. xv.
 fol. 19

¹ Two lines have here been altogether erased.

ii, quædam tenementa in le Bruggestrete et Col-
 t Eveshamiæ quæ quondam fuerunt Agnetis
 tyng. Postea officio sacristariæ quædam tenementa
 eadem villa olim vocata Tettebury, pro quibus
 sacrista qui pro tempore fuerit solvet quolibet
 capellano crucis decem solidos. Item dedit eidem
 istariæ in escambium quatuor acras prati quæ
 unt quondam Thomæ Ywayns in Bretfarton pro certis
 litibus quos solebat recipere in civitate Wygornia.
 iliter dedit officio magistri capellæ quædam tene-
 ta in villa de Evesham, videlicet in Alto vico
 us Ruynhulle in quo olim Willielmus Carnifex in-
 tavit, et aliud quod Thomas Astone tenet in Brugge-
 se. Item dedit officio hostilarii ad relevandam
 tatem dicti officii quædam tenementa in eadem
 et Lyttulton, ut patet plenius in compositione
 facta. Postquam dedit officio eleemosynarii ad sus-
 andum presbyterum celebrantem in navi ecclesiæ,
 licet ad altare sancti Thomæ martyris, pro anima
 ini Willielmi Chyryton abbatis et aliorum, prout
 ompositione habetur, quoddam tenementum in villa
 shamia olim Alicia Smethewyk, in quo Matildis
 vkyslow modo inhabitat, de quo recipit annuatim
 . solidos, et post ejus decessum ponetur ad volun-
 m dicti eleemosynarii qui pro tempore fuerit.
 a ordinavit et dedit officio bursarii conventus
 pitantia in die anniversarii domini Nicholai Her-
 dudum prioris istius loci reversionem tene-
 ti Willielmi Ryche et uxoris suæ in Alto vico
 shamia, ut post obitum eorum ad libitum dicti
 arii ponetur. Similiter constituit et fecit, per as-
 um totius conventus et maxime ad instantiam
 mæ Newbold tunc cellerarii,¹ quod festum Sanctæ
 titatis de cætero quasi unum de principalibus festis
 oretur. In quo die ordinavit unam pitantiam con-

A.D.
1380-1418.

¹ *Thomas Newbold cellerarius, rubric in marg.*

A.D.
1380-1418.

ventui distribuendam de certis tenementis in Eveshamia [et] in Bengeworthe per eundem cum licentia abbatis acquisitis, videlicet cuilibet monacho unum caponem cum una quarta vini, priori duos capones cum una dimidia lagena vini, abbati vero tres capones cum una lagena vini per manus elemosynarii distribuendam. Dedit etiam idem abbas officio pitantiarii quoddam tenementum in Eveshamia in le Bruggestrete vocatum Marschalle, ut ipse pitantiarius qui pro tempore fuerit distribuatur eodem die Sancte Trinitatis cuilibet monacho, excepto abbate, ex redditibus dicti tenementi duodecim denarios, priori duos solidos, per eundem Thomam Newbolde acquisita.¹ Et tunc ordinavit per assensum sui conventus quod festum sancti Odulphi cum solempni processione celebraretur, sicut ante idem festum Sancte Trinitatis celebrari solebat. Item dedit bursario conventus omnia tenementa et redditus in villa Eveshamie que olim fuerunt Thome Greyther, que se extendunt ad valorem xxxiii. s. iiii. d., pro pitantia habenda in anniversario domini Nicholai Baddesey presbyteri. *Peter* dedit officio bursarii conventus reversionem tenementi Johannis Sylby, quondam Roberti Comyns, in Eveshamia, pro pitantia magistri Roberti More,² in pecunia distribuenda, videlicet cuilibet monacho duodecim denarios et priori duos solidos in die anniversarii sui. Et tunc constituit quod anniversarius dies ejusdem Roberti More fiat in omnibus in conventu prout in die anniversario Wolsini monachi et anachorite istius loci fieri consuetum est, preterquam quod conventus non erit in albis, prout plenius habetur in compositione inde facta. Item ordinavit et constituit per assensum sui conventus quod ipse et successores sui solvent omni anno pro fabis et farina centum solidos coquinario

¹ per substituted
by a later hand for some other
words erased

Magistri Roberti More, ruber
in marg.

conventus, albis fabis in Quadragesima nihilominus ad usum eorum reservatis. Similiter constituit et concessit ut ipse et successores sui solvant annuatim cuilibet monacho ad festum Purificationis beatæ Mariæ ultra numerum vicenarium usque ad numerum sexdecim monachorum et non ultra pro terris dominicis de Baddesey ad conventum olim pertinentibus decem solidos, ac etiam tres carectatas straminis pro lectis monachorum et minorum ibidem annuatim, videlicet duas carectatas ad festum Annunciationis et unam ad festum Michaelis per manus cellerarii, cariandas de maneriis de Aldynton et Wykwone. Postquam ordinavit quod quilibet confratrum nostrorum a redditione sui servitii absolutus et presbyter ordinatus ante festum Michaelis et liberatus a parva cantaria percipiet solutionem de Leylond plenarie, sicut alii confratres de majori ætate percipere consueverunt. Item constituit cum consensu conventus ut ipse abbas et successores sui reparare debent omnes domos coquinæ conventus et similiter omnes domos ad coquinam infirmarii pertinentes et ambulatorium a camera prioris usque ad sartariam quotiens necesse fuerit, cum omnibus necessariis ad easdem coquinas pertinentibus. Similiter fecit pacem et concordiam inter Thomam comitem Warrwichiæ et nos ad magnum profectum ecclesiæ nostræ (quæ perturbata fuit antea per longum tempus inter dictum comitem et Johannem Ambresley prædecessorem suum) cum magnis sumptibus. Item apposuit grandes expensas circa placitum apud Northampton pro quodam suo nativo, ut tunc dicebatur, sed in hoc voluntatem suam non obtinuit, consilio¹ suo tunc deficiente propter defectum præsentiae suæ, atque domino Thomæ Newenham tunc cum omnibus viribus suis adversante. Postea multas expensas sustinuit pro placitis habitis contra Thomam Burdet² militem et Nicholaum filium suum,

A.D.
1380-1418.

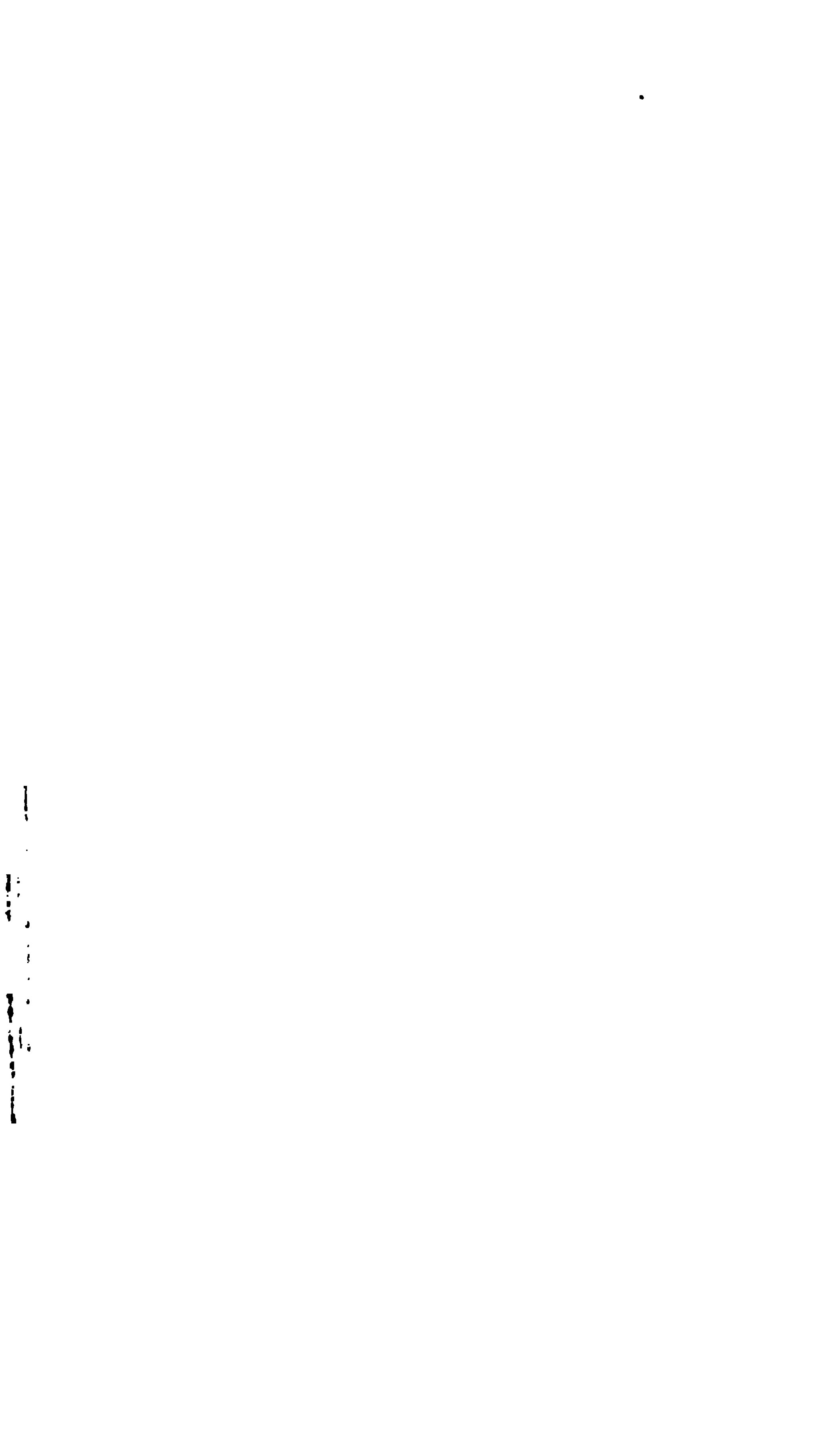
¹ *consilio*] concilio, MS.

² *Burdet*] Bredet, Vesp. B. xv. fol. 19 b.

A.D. 1380-1418. videlicet mittendo ultra mare ad dominum regem, qui tunc agebat in partibus Normannie, et ad alios duces et dominos Anglie pro auxilio impetrando; et etiam in placitis vocatis *Dier et terminer* in maximis sumptibus et magnis summis pecunie; qui tandem, Deo dante atque aliis amicis mediantibus, victoriam obtinuit de adversariis suis. Unde impignoravit se versus mundum et conventum suum in ccc.lx. libris et ultra, computatis computandis. Iste abbas in conventu suo simplex et rectus et mitis semper apparuit, non nimis mundanus sed valde religiosus, nulli nocens sed omnibus diligens et omnibus quantum potuit proficiens, semper Deo devotus. Nam sicut faber ferrarius dum ferrum igitur super incudem cum malleo percutit, sic ille in contemplatione et orationibus usque in finem perduravit relinquens post se ad serviendum Deo xxxviii. monachos. Qui quum xxxix. annis et amplius post electionem de se factam vivisset et ecclesiam istam gubernasset tandem plenus dierum, Deo vocante, ab hac vita incalabili ad vitam, ut credimus, transmigravit eternam, in die sancti Crisogoni martyris viii. kalendas Decembris anno videlicet Domini millesimo cccc. xviii.

Death of
abbot
Zatton,
24 Nov.
1418.

APPENDIX.



APPENDIX.

I.

TRANSLATION AND MIRACLES OF S. ODULPH, AND LIFE OF S. WISTAN.

[Bodl. MS. Rawl. A. 287, ff. 118-123 b.]

○ *Incipit descriptio translationis et miraculorum
ejusdem [Odulfi].*

ANTIQUORUM erat studium gesta temporum factaque
fortium virorum præclaro stylo commendare, actaque
sub oculis sive auribus exhausta memoriæ posterorum
tradere. Id sibi honestum aliisque utile videbatur fore.
Unde nos eorum industriam imitari¹ cupientes, licet
impotes eruditissima talium sequi vestigia, ut indocti
pedetentim progredientes, qualiter reliquiæ patroni
nostri sanctissimi Odulfi de Stauron Lundoniam as-
portatæ indeque ad ecclesiam Eoveshamensem honori-
fice fuerint translatae, compendioso studuimus stylo
posteris intimare.

Accidit enim tempore Kanuti magnifici regis Anglo-
rum quod quidam viri, mira audacia freti, ossa sancti
ac Deo dilecti patris nostri Odulfi de Stauron clam
auferentes Lundoniam quantocius transferrent. Ea

A.D.
c. 1034.

¹ *imitari*] *immitari*, MS.

A.D.
c. 1034.

tempestate extitit quidam episcopus in eadem civitate nomine Ælfwardus, vir strenuissimus et (ut fertur) regis cognatus, qui tunc temporis binas ecclesias regabat, videlicet episcopatum præfate urbis abbatiamque Eveshamensem. Is quum intellexisset reliquias sancti Odulfi in Londoniam advectas, centum libras vobretibus dedit, sique inestimabilem thesaurum gloriæ acquisivit. O prædicandam tanti pontificis largitudinem bonitatem! Floccipendit terrenam immensum pondus pecuniæ quatenus patrocinio tam pretiosi advocati fruere. Quapropter præclarum succedenti sæculo exemplum præbuit, Dei homines magis in suffragio sanctorum quam in firmissimis ædificiis castellarum confidere debere. Itaque die constituto, quæmaximè tum consilio decreverat præfatus pontifex cum maximo honore multoque comitatu pretiosissimas reliquias ad Eveshamensem ecclesiam devehit fecit. Cernens mirum dictum: in itinere divites pauperesque catervatim affluere, genua flectere, pectora tundere, venerari pro posse, et, ut mos est in talibus, unusquisque per sanctum Dei preces suas exaudiri sperabat. At ubi præfatum Eveshamium ventum est occurrit processio festiva multis clarissimis personis diversis ex partibus adventantibus rehlmita; resonant letitio cantica, pulsanter classica, omnes in commune attollunt præconiorum jubilamina. Quid plura? Tandem præfatum ecclesiam cum maximo tripudio intrantes, pretiosissimas beati Odulfi reliquias cum cæteris reliquiis sanctorum, quæ plurimè in eadem ecclesia habentur, honorificentissime collocant, ex illa die ejus solemnitatem annua observatione pridie idus Junii devotissime celebrantes, ad laudem unius veri Dei Qui vivit et regnat per omnia sæcula: Amen.

De Fretherico episcopo.

Miracula quædam sancti Odulfi ad laudem omnipotentis Dei descripturi, præ cæteris illud videtur intimum quod Deus per eum antequam de hoc sæculo migraret operari dignatus est. Licet enim descriptor vitæ ipsius ob reverentiam Trajectensis pontificis id tacitum omiserit, nos tamen, quia non parum utile audientibus scimus, indiscussum præteriri non patimur. Tempore igitur prudentissimi Fretherici Trajectensis episcopi contigit beatum Odulfum assistere altari apud Stauron quo tunc temporis erat in Paschali solemnitate, ut divina mysteria (sicut ubique terrarum mos est) matutinali tempore celebraret. Quum ecce ! inter canonem juxta altare astitit ei angelus Domini, talia sancto viro libans : “ Festina, vir Dei, velocius missam finire, sicque ut astas sacerdotalibus vestimentis indutus, sanctum calicem manibus tenens, ad mare citissimo gradu propera illicque navim invenies quæ te Trajectum recto tramite deducet. Festina ; quia nisi citius veneris, Trajectensis pontifex more solito missam solemniter celebrabit, quod si fecerit, iudicio divino propter peccatum quod nocte commisit diabolo traditus, confestim miserabiliter projicietur in infernum sepeliendus.” Hæc angelo dicente genusque peccati seriatim manifestante, ab aspectu sacerdotis dicto citius evanuit. At sanctus Odulfus quam celerius potuit missarum sacra peragens, mox sicut jussum sibi fuerat, calicem manibus ferens sacerdotalibusque vestimentis indutus, ad mare nemini quicquam dicens concite properabat. Hoc cernens omnis populus Stauronensis eumque amentem credens, mirari, unusquisque alium respicere, quid illud prodigii esset interrogare seque signare cœperunt ; sed nullus eorum erat qui alium super hac re edocere sciret. Veniens itaque ad mare piissimus pater Odulfus navem para-

A.D.
c. 830.

A.D.
c. 830.

tam invenit, in quam secure ascendens, angelo Domini illam sine velo, remis, gubernaculo ceterisque armamentis invisibiliter gubernante, in Trajectense litus illatus illico appulsus est. Quod idcirco supra quam dici fas sit mirabile est, quare, ut gnari ipsius maris asserunt, sine carbasis vix aliquando biduo trihore remis transmarari potest: verum apud Deum nihili impossibile esse scimus. Sanctus igitur Odulfus ad dominum Frothericum Trajectensem episcopum veniens, invenit eum cum nimia pompa ad missarum solemnias se preparantem. Et jam sandaliis pedes et crura ipsius tegebantur, quum ecce! modesto vultu respiciens, vidit beatum Odulfum sacerdotali infula indutum calicemque manibus tenentem prope assistere; admiransque, "Quid tu," inquit, "bone Odulfe, tam insperatus et tam opinato modo paratus, tam festinus hac die advenisti?" Cui beatus Odulfus: "Necessitate quadam permaxima coactus, domine pater, vestram sanctitatem tali modo expetii." Vocansque episcopum seorsum, visionem angelicam omnemque rei veritatem sibi ex ordine sicut superius protaxatum est pandit: causam etiam modicumque eventus eidem indicare studuit, quod ibi talis pateretur quoniam eadem sanctissima nocte cum quadam sanctimoniali propria videlicet sorore, periret. Id episcopus audiens et ultra quam aestimari possit Dei iudicium expavescens, jussit beatum Odulfum Paschidem missum Trajectensi populo solemniter vice sua celebrare. Quod et factum est. Ipse vero episcopus interim infirmitatem simulans, pontificalibus ornamentis redimitus prope altare residebat. Postea autem condignum poenitentiam a sancto Odulfo sibi injunctam explens, episcopatum reliquit, decem annis exilium passus omnibusque suis incognitus, beatissimo Odulfo cura pastoralis commissa. Et condigne satis, nam quem Deus per angelum suam de exaltavit, jure ab hominibus honorari meruit. Transactis vero decem annis profatus pontifex Frothericus, Sancti Spiritus in se gratia

cooperante, simul et apicem pontificatus et tanti ordinis admirandam sanctitatem, ut crebra ipsius miracula testantur, obtinere meruit; præstante Domino nostro Jesu Christo, Qui cum Patre et Spiritu Sancto vivit et regnat Deus per infinita sæculorum sæcula: Amen.

A.D.
c. 830.

De Editha Anglorum Regina.

Laudabile miraculum per beatum Odulfum a piissimo Domino patratum deducatur in medium. Tempore magnifici ac Deo dilecti regis Æduuardi contigit ut per reginam Editham desiderio sanctorum ductam edictum poneretur in Anglia per plura monasteria quatenus reliquiæ multorum sanctorum apud Glauuorniam coadunarentur, ut die constituta regina illuc veniens prohibito sui quæque optima proprio juri manciparet. Sed quid plura? Pervenit edictum usque ad Eoveshamense monasterium. Commoti igitur dolore omnes habitatores loci, nec tamen præcepto regis et reginæ ullo modo resistere ausi, consilio inuito decreverunt magis reliquias sancti Odulfi quam beatissimi patroni sui sancti Ecguini Glauuorniam transmitters. Quod et factum est. Itaque die constituta adveniente, et rege cum suis optinatibus ut in natalitio Domini die quæ solemnitatis erant exequente, præfata regina quæ jam animo conceperat implere sequenti die actutum satagebat. Accito igitur aurifabro jussit ut singula sanctorum scrinia aperiret, quatenus ex iis quæ intus erant desiderio suo satisfaceret. Hoc postquam de quibusdam sanctis est completum et ad reliquias beati Odulfi sumendas est ventum, statim ut aurifaber feretro sancti manum immisit, mira res! meritum præclari Odulfi per virtutem Dei cupidæ reginæ visum abstulit. Cerneret omnes præsentibus turbati, mirari, et quid triste acciderit percunctari. Ipsa denique regina, præ cæteris tristis effecta, quantocius præcepit aurifabro ab incepto desistere. Tum demum voto se obligavit nunquam

A.D.
1043-1066.

A.D. 1043-1066. deinceps contra quemlibet sanctorum vi talia se ausuram si Deus omnipotens meritis sancti Odulfi nisi visum redderet. Addidit insuper donum quasi devotissimo animo super beati Odulfi obtulit feretrum, pallium scilicet pretiosum. O admiranda clementia Christi! O predicanda pietas sancti Odulfi! Mox etenim, ut supplicio votum, voto donum successit, predicta regina amissum visum recepit. Latatur rex et heroes cuncti, replentur admiratione universi, divulgatur miraculum eorum tot et tantis testibus gloriosius patratum et circumquaque dilatatur, reducitur a suis sanctus ac Deo dilectus Odulfus ad propriam ecclesiam Eveshamium cum regine dono ac maximo tripudio. Per omnia benedictus Deus, Qui per sanctos. Non talia operatur miracula, Cui sit honor et gloria per cuncta seculorum secula: Amen.

De feretro sancti Odulfi.

A.D. 1077-1085. Nec minus illud predicabile videtur quod omnipotens Deus per fidelem servum suum Odulfum operatus esse refertur. Festiva dies sancti Kenehni servanda erat in crastinum quum ecce abbas Eveshamii dominus Walterus convocatis duobus fratribus jussit ut cum reliquiis sancti Odulfi honorifice Wincheleumbam peterent, et ibidem circa reliquias sancti religiose pernoctantes, mane facto, populose multitudini verbum Dei predicarent, sique aliquid adjutorii ad opus ecclesie sue reportarent. Quod mandatum quum fratres perficere maturassent, die solenni, licentia petita, cum feretro beatissimi Odulfi forum petere decreverunt. Advenientes itaque ad feretrum, bajuli ipsius summo-vere illud pro more tentare coepere. Sed nequaquam; nam iterum iterumque tentantes vento vires commiserunt. Accurrunt socii, et quasi novus quisque alio fortior esset, singuli vires suas experti sunt. At omnes erant pares. Quis enim feretrum illud movere

posset quod virtus sancti immobile reddiderat? Tandem custodes sancti intelligentes non esse voluntatis ipsius ut in tali loco portaretur, intentione mutata, post aliquantulum lucri domum repedare festinaverunt. Quum ergo ad reliquias sancti deferendas ventum esset, mirum in modum tam facili motu feretrum ejus sublatum est ut pondus inibi pæne nullum inesse sentirent devehentes. Unde datur intelligi locum Eveshamensem hunc sanctum dulci affectu amplecti, qui nec ad horam patitur ab hac ecclesia nisi maxima necessitate cogente deesse. Revehitur itaque sanctus Odulfus ad dilectam et electam sibi ecclesiam; narrantur ejus magnifica; gaudent universi talia audientes magnalia; benedicitur Deus solus faciens mirabilia, Qui vivit et regnat per omnia sæcula: Amen.

A.D.
1077-1085.

De quodam serviente.

Sed nec illud prætermittendum quod in solemnitate sua felix ac pius Odulfus exequutus est miraculum. Temporibus domini Mauriti abbatis evenit ut quidam serviens præcepto magistri sui in superioribus ecclesiæ locis ascenderet, ut cortinam in honore sancti Odulfi suspensam contra solitum morem ipsa die solemnitatis deponeret, et quemadmodum jussu sibi fuerat ministris sanctæ Ædburgæ eam requirentibus commendaret. Id dum ageret, sicut revera sibi visum fuerat, velut a quodam impulsus vel præcipitatus, ita ultra reliquias et magnum altare super gradus atrociter cecidit ut illum omnes qui præsentibus erant extinctum putarent. Obstupere universi, singuli nomen sancti Odulfi invocare cœpere, quum ecce! vident prædictum servientem quasi de gravi somno illæsum exurgere et nihil mali habentem in medio eorum cum admiratione cunctorum astare. Tenduntur igitur ad cælum manus, benedicitur mirabilis Deus Qui in sanctis et per sanctos Suos glorificatur per cuncta sæcula: Amen.

A.D.
1096-1122.

Conclusio miraculorum sanctis Odulfi.

Verum quia innumerabilia sunt quae Deus per beatissimum patrem nostrum sanctum Odulfum operatus est miracula, ponamus nunc metam nostro operi, ne prolixa narratio fastidium ingerat lectori. Quis enim enarrare sufficiat quotiens piissimus Odulfus diversis infirmantium morbis, mentis scilicet et corporis, divinam precibus contulerit medicinam, quam sepe arenti terrae diu desideratos imbres apud Deum obtinuerit, quotiens cetera expetita pius suffragator quarentibus praestiterit? Oremus igitur benignissimum patronum nostrum sanctum Odulfum, quatenus divinae pietatis solatium ecclesiae Dei devotus acceleret cunctisque sibi famulantibus caeleste levamen accommodet, vitia precibus expuret, virtutes inserat, adversitates et pericula repellat, ut liberati ab incommodis temporalibus mereamur quandoque gaudiis interesse caelestibus, per Eum Qui vivit et regnat per cuncta saeculorum saecula: Amen.

Explicunt miracula sancti Odulfi.

Incipiunt acta proborum virorum.

Quoniam vero firmis testibus fulti miracula quaedam sanctorum confessorum Eguini atque Odulfi aliis quocumque stilo patefacimus, inter quae etiam quendam libellum de miraculis gloriosissimae Dei genitricis et semper virginis Mariae, cujus principium est. "Aeterna Dei sapientia," amore ipsius piissima domina edere compulsi sumus, non ab re fortasse intelligitur si acta proborum hominum per Dei misericordiam in Eveshamensi monasterio propalata, ubi eadem caelorum regina cum praefatis confessoribus ceterisque sanctis inibi quiescentibus post Deum dominatur, ad correctionem vitae eorum memoria posterorum praesenti

scripto traduntur. Quæ quia multa sunt, plura omit- tentes, pauca brevissime perstringere curabimus.

Erat in prætaxato¹ monasterio secretarius quidam, maximæ strenuitatis vir, nomine Ælsius, qui in tantum amore divino flagrabat ut corpus suum jejuniis et orationibus macerans, etiam hibernis noctibus nudis pedibus inter matutinorum solemnia supra frigidam petram jugiter staret. Huic quadam vice inter orationes dormienti demon illudens dorso ejus insiluit, et quasi calcibus eum tundens evigilare præcepit, quem vir probissimus statim apprehendit et de cingulis ecclesiæ illum strictissime ligavit, sed quum quosdam fratres vocasset, reversus cingula nodata reperit, eum vero quem ligaverat non invenit. Rursus alio tempore quum diversas sanctorum memorias cum lumine solito circumlustraret, pro vivis et defunctis jugiter orans, rediens per cœmeterium ecclesiæ, quum in fine precum pro fidelibus defunctis devotissime diceret, " Animæ omnium " fidelium defunctorum requiescant in pace," auditum est per totum cœmeterium ab animabus defunctorum responsum sibi esse, " Amen." Hic pulcherrime exuens hominem posteris exemplum bene vivendi dereliquit.

Mannius autem, præfati monasterii abbas, miræ sanctitatis et probitatis vir, multa mira (Deo sibi revelante) meruit videre. Inter quæ angelicos cantus quadam nocte audiens, quum quid esset exiret cernere, vidit maximam lucem de turri ecclesiæ ascendentem cœlum cum melodia angelica petere. Mane vero de hujusmodi visione quæstione facta, intellexit animam cujusdam advenæ² pauperrimi eadem nocte in turri defuncti, angelicis spiritibus eam cum cantu et lumine ducentibus, cœlestia petiisse. Huic abbati quum quadam die unus de præpositis suis quindecim libras obtulisset, centum solidos solummodo, quia de recto lucro erant, recepit,

A.D.
1044-1066.

¹ *prætaxato*] *prætexaso*, MS.

| ² *advenæ*] *adveni*, MS.

A.D. 1044-1096. decem vero libras, de placitis et diversis culpis acqui-
sita omnimodis rejectit et respuit. Qui quoniam in
omnibus factis suis Deo placere studuit post hanc
vitam a cura pastoralis exutus sancto fine ditari
meruit.

Pariter etiam predicti castellanus anachorita
Basingus, Eltwinus, et Wisius qui septuaginta quinque
annis in diversis exilitiis reclusus, Basingus autem
septuaginta duobus, Eltwinus vero tam conspicuus
habebat humani generis inimicos, ut quomacimum
hominum amiliter eorum acta dictave dinosceret. Hic
multis diebus gravissimum improperium ab hoste an-
tigono sustulit super numero hanc eadem verba referante
demonio, "O quibus et quam bonus es monachus, qui
propter unum obolum perdidisti monachatum? Hei
mihi vere nunc aperte demonstrata est hyperstas
tua." Venerat enim quidam vir bonus ad prefa-
tum castellanum offerens sibi obolum. Quem quia ille
juste non recipere vellet suscipere, adjuvatus est per
venerabilem spiritum Dei quatenus susciperet. Ille ver-
o noluit suscipere sed tamen propter adjurationem iussit
obolum per fenestram poneretur. Hac de causa
castellanum etiam vir bonus a diabolo perpressus est.
Nempe factus vir improperium ab eodem diavolo per-
pressus, cuius obolum quem plenam vino juxta
prescriptum castellanum liberat. Is idem refertur co-
gnoscere quod in nationemque signa Novshamensis
castellanum cum hinc ad locas presarentur, totiens cum
turbamur, tripliciter confiso clamore catervas
ad hunc locum venire ut patret omnes circumquaque
castellanum hinc sum scitum audisse. Adveni-
entibus autem diavolus supra tectum basinere, erat
distans a castellanum namque a spiritali viro illo
liberatus a vitio culpas singulorum cum cachinno
etiam castellanum de hinc de hinc, nunc les extra

1044-1096. MS. corrected in the margin.

ecclesiam inter servitium Dei voluptuose vagantes, nunc illos intra ecclesiam joco risui¹ vanitatisque vacantes proclamare, nomen uniuscujusque cum irrisione edicere, et ut tabulis facta talium imprimantur jubere. Rogo paveant omnes ista audientes, et quicquid alio tempore propria fragilitate deliquerint hora servitii Dei mundare studeant, Deum et sanctos angelos (ante quorum conspectum sunt) offendere et irritare hostesque humani generis lætificare caveant, ne forte (quod absit!) in hoc sæculo gratia Dei careant et in futuro æternæ damnationi subiaceant. “Valde enim,” ut ait sanctus Gregorius in Registris, “timendus est hic Dominus “Deus ne in futuro incassum timeatur.”² Veneranda vero sunt sancta loco, maxime ubi Deus Omnipotens inhabitat, blandus et suavis Eum timentibus, terribilis et metuendus Illum contemnentibus, ubi cœlestes angelorum excubiæ assunt, ubi tales tantæque sanctorum reliquiæ quales quantæque in Eoveshamensi ecclesia conservantur.

A.D.
1044-1066.

Relatum est enim nobis ab iis qui viderunt, quod dominus Walterus abbas ejusdem ecclesiæ, triduo patrato jejunio, consilio venerandi archiepiscopi domini Lanfranci, reliquias sanctorum in præfato monasterio quiescentium scrutatus est, et inter septem psalmos letaniasque omnes de quibus dubium erat igne probavit, inter quæ illud oppido mirum contigit quod reliquias sancti Credani abbatis prædicti cœnobii sanctique Wistani non solum comburere verum nec attingere quidem furens ignis valuit. Superadditur autem miraculum miraculo, quod quum prænominatus abbas testam capitis sancti Wistani deportaret, casu de manibus ejus subito in terram cecidit, tantumque rivum sudoris emisit quantum aliquis virorum quolibet acci-

A.D.
1077-1085.

¹ risui] risu, MS.

² See Greg. “Registrum Epistolarum,” lib. xi. ep. 30, and lib. xiii. ep. 32 (Opp. vol. ii. coll. 1114.

1240), where the same thought is found, expressed, however, in different words.

A.D.
1077-1085.

dente de se emittere posset. Unde datur intelligi quanta apud Deum sint meriti qui tantis apud homines claruerunt miraculis. Nam quoniam in eodem a vero testimonio declaratum est, sanctus Crodanius vero abbas Eveshamensis abbas cum pretioso miraculo de tunc in loco translatus est. Prius nempe abbati tunc temporis sapienter per visum revelatum est, ut reliquias sancti Crodani de terra sublevans in feretro honorifice collocaret. Postmodum vero secundum signum ante predictum, processione festiva ad sepulchrum illius deveniente, invenerunt reliquias ejus in medio claris personarum positas velut aurum purissimum coram oculis eunctorum resplendentes. Quo signo perterriti omnes cum maxima devotione et reverentia locum feretro eas collocantes signoque pulsantes cum tripudio et altisonis laudibus venerabiliter in ecclesiam transtulerunt.

*De quodam miraculo perpetuo in eadem ecclesia
probatum a Andrea apostolo.*

A.D.
1066-1077.

Opera pretium vero videtur ut ad eandem gloriam et piissimi Andreae apostoli qui ab omni sancta ecclesia mitissimus sanctorum predicator, adhuc unum distribere studeamus miraculum quod in prefata ecclesia perculdubio constat esse patratum. Tempore namque illius abbas erat in eadem ecclesia clericus quidam veritate illius cognovimus Quintinus a tunc quidam juvenis, veritas lubricus, et ad omnia corporis desideria prolapsus. Is tamen vobis sanctum Andreae apostolum diligebat et pro eius amore ante unum et septem psalmos quotidie decantabat. Accidit autem tunc gravissima infirmitate interceptus ad mortem usque propinquavit. Quum itaque vi languoris pro maximo se prope amisset, vidit aperte tunc ipse per ostium ecclesie turbam diem diem intrantem in ecclesia tunc quod erat jacens tanta condensitate ut necesse omnino superesset locus qui non eorum multi-

tudine fuisset superinfusus. Quid igitur? Cerneres, si adesses, miserum pallescere, tremere, et, quod est gravius morte, inimicos suos stantes velle fugere nec posse. Quum ecce! subito respectu misericordissimi Dei, advenit pissimus ac mitissimus sanctus Andreas apostolus, maxima cum luce apparens, et cum baculo quem gestabat omnem turbam dæmonum dicto citius de domo flagellando ejecit, sicque sereno vultu servum suum intuitus, non solum vocem verum etiam vitam sibi ad horam concessit. Rediens ergo æger superasque auras suspirando attrahens, mox confessorem venire rogat cui omnia peccata sua confitens, munimine sacri olei ac Corporis Christi et intercessione beati Andreae apostoli (ut credimus) circumseptus, vita migravit post triduum, vita æterna,¹ Christo miserante, donatus, Qui cum Deo Patre et Spiritu Sancto vivit et regnat per omnia sæcula sæculorum: Amen.

A.D.
1066-1077.

Incipit prologus in vitam sancti Wistani.

Quum reges Daciæ dilexerint cœnobium Eoveshamense, in tantum dilexerunt illud quod fundamentum et exordium monasticæ observationis primitus ab eodem cœnobio ad regni sui honorem et sanctificationem assumpserunt, et apud Odeneseiam primitias religionis Daciæ monachos Eoveshamenses constituerunt; quod monasterium Daciæ usque in hodiernum diem extat totius Daciæ religionis norma et sanctæ conversationis exemplum et forma. Canutus etiam rex Danorum adeptus regnum Angliæ inter cætera bona quæ ecclesiæ Eveshamensi contulit (veluti Bradewelle, Baddebi, Neueham, quas eidem ecclesiæ donavit) audiens et intelligens quod beatus martyr Wistanus de prosapia (immo hæres et suc-

¹ *vita æterna*] vitæ æternæ, MS.

esse licet non proximus fuerit regis Kenredi prædictæ ecclesie patroni, eundem gloriosum martyrem veluti ejusdem ecclesie advocatum ut in ecclesia majori et digniori celebrior et honorabilior ejusdem martyris habere- retur memoriam. Evesham de Rependune fecit transferri. Merito ergo ipsius ecclesie habitatoribus quam vlem mentis inhabilitate dignatus est ejusdem martyris vita passiois causa, et miracula sine vitio et plenus ætate commendanda fuerunt reservata. Quamobrem quum fratres ecclesie se supplicarent ut prædicta in ejusdem martyris devotione legenda eis sine solvismo et alio vitio, quod prius factum non fuerat scriberem, tam eorum precibus deo, quam martyris devotione provocatus, per obedientiam opus mihi injunctum facien- dum suscepi, et per beati martyris merita ad finem, et insufficienter, perluxi.

De vita et miraculis sancti Wistani regis et martyris.

Incipit tractatus de vita ejusdem et miraculis.

Ad. 11. 210
11. 11. 11
Ware

Sanctissimus et eximius Christi martyr Wistanus, qui in regno regis Wistani, cuiusdam piissimi regis Wistani, filii regis Kenti, parentibus progenitus, qui cum regem esset, quam bene inobis fuerit, quomodo in regno regis scintillaverit, quum annos pueritatis in regno regis comprehavit. Non dum annos in regno regis de ergastulo carnis exierit, et in regno humano rationi datur intelli-

¹ The name of the tract does not occur in the original. The mention of the name of the tract in the Bodleian MS p. 336 proves that the tract was not written by the author of the original.

² The name of the tract does not occur in the original. The mention of the name of the tract in the Bodleian MS p. 336 proves that the tract was not written by the author of the original.

³ The name of the tract does not occur in the original.

secundum vitæ meritum de hac luce migrante ad Do- A.D. 850.
 minum, totius regni ac paternarum facultatum unicus
 et verus relictus est hæres. Igitur ecclesiarum prælati
 et regni magnates totiusque provinciæ clerus et po-
 pulus a civitatibus castellis et vicis quasi homo unus
 exeuntes, ad beatum Wistanum, tanquam dominum
 suum naturalem et regni hæredem legitimum, ut eum in
 regem sublimarent unanimiter venerunt. Beatissimus
 vero Wistanus martyr, cujus cor a pueritia Dominus
 illuminaverat et cæcitatem tenebrarum harum et ille-
 cebras mundanæ fallaciæ ab eo repulerat, malens cœlestis
 hæreditatis cohæres¹ fieri quam hæreditati perituræ
 adhærere, exemplum Domini secutus imperia terrena
 respuit, commutans ea pro cœlesti hæreditate. Quum
 enim prælatorum sit studium magis amari quam timeri,
 sciens tamen adolescens² discretissimus principum dici
 proprium magis timeri quam amari, ut pius et mitis
 amari cupiens qui regni jura regebat reginæ matri et
 regni proceribus qui timerentur regni commisit habenas.
 Nec tamen juri hæreditario renuntiavit donec de rege
 sibi substituendo Dominus aliter provideret. O ado-
 lescentem³ ineffabilem! qui regiam dignitatem recu-
 savit, et tamen populum suum sine regimine relinquere
 noluit, sed ita se et factum suum in casu instanti tem-
 peravit ut et sui ipsius per se ipsum curiose curam
 gereret et per alios curiæ suæ curas absque crudelitate
 curaret. Regno itaque de consensu cleri et populi in
 pace stabilito, pacis persecutor et discordiæ amator,
 inimicus humani generis, tantæ pacis tranquillitati⁴
 invidens, inter magnates regni maximum, Brifardum
 videlicet consulem, tantæ quietis turbatorem suscitavit.
 Idem namque Britfardus videns regnum non rectore
 sed regis nomine destitutum, ut domino suo in regno
 vel viventi substitueretur vel mortuo succederet sive

¹ *cohæres*] choeres, MS.

² *adolescens*] adholescens, MS.

³ *adolescens*] adholescens, MS.

⁴ *tranquillitati*] tranquillitatis, MS.

A. D. 879. **juste sive injuste operam omnimodam dare cepit. Et quia ad eum tantæ dignitatis jure successione.¹** licet beati Wistani cognatus existeret, attingere non potuit, ut id tamen quibuscumque modis efficeret varias discurrit ad artes.² Cupiditate itaque regnandi succensus³ Brifardus cæco etiam amore reginæ accenditur, ut si ad ejus matrimonium posset attingere sic per eam regni gubernacula adeptus facilius regni nomen adipisceretur.⁴ Viros ergo beato Wistano fidelissimos et reginæ amicissimos, ut per eos facilius animum reginæ ad ejus consensum inclinaret, videlicet Wibaldum, Man et Edulfum, fraudis tamen conceptores, sub his verbis Brifardus ad reginam mittere curavit:—“**Aquiescat consiliis meis et viro magnæ nobilitatis reginæ, et ducam eam uxorem ut potestate mea dignitati suæ conjuncta tutius et melius regni jura tueatur.**” Illa vero verborum mariati primæ faciei intendens, non in eis fraudem latentem attendens, juris etiam ignara et canonicorum impedimentorum nescia, ut sepe dicti Brifardi auxilio regnum filii sui fortius teneret, animum quasi ejus petitionibus inclinavit, non tamen hoc palam edixit, sed donec super his cum filio suo et proceribus ejus consilia tenuisset responsionem distulit. Beatus itaque Wistanus super hiis requisitus, Spiritus Sancti gratia electus, talis ventri suo fertur dedisse consultationis responsum:—“**Mater mea carissima, quæ me in utero concepisti et cum dolore peperisti, pater meus carnalis rex Wimundus te uxorem habuit, qui me ad regnum terrenum ex te generavit et mortuus est. Nunc autem Brifardus, similiter morturus, cognatus tuus et compater tuus qui me de sacro**

¹ *successione* MS. *in regno successione* MS.
 ² *ad artes* MS. *ad artes* MS. *adipisceretur* MS.
 ³ *succensus* MS. *succensus* MS.
 ⁴ *adipisceretur* MS. *adipisceretur* MS.

“ fonte baptismatis suscipiens ad regnum cœleste re- A.D. 850.
 “ generavit, petit in uxorem. Sed quæ patrem meum
 “ carnalem habuisti maritum ut patri meo spirituali
 “ vel prioris viri cognato quoquo pacto jugo conju-
 “ gali jungaris, Novi Testamenti traditiones et sacro-
 “ rum canonum sanctiones non permittunt.¹ Acqui-
 “ esce igitur mater mea consiliis meis, et sponsum
 “ tibi jam non moriturum tradam.” At illa, “ Fili
 “ mi, est quod credere possim?” Et ipse inclinans
 matri suæ dixit, “ Quicumque nubunt Christo, acci-
 “ pientes Ipsum sponsum, perpetua dote ditantur in
 “ regno cœlorum.” Et illa, “ Si ita est, impleatur sermo
 “ quem dixisti, ut Britfardo vel alii morituro non nu-
 “ bam.” Jam enim prius fide imbecilli de conjugio
 cogitaverat erga affinem qui compater ejus erat, sed
 Wistanus Deo devotus a genitrice hujus immunditiæ
 fomitem, Deo adjuvante, compescuit. De matris igitur
 continentia spe certissima concepta, accersitis prædictis
 nuntiis beatus Wistanus matrimonii impedimenta eis
 revelavit, et per eosdem Britfardo renuntiavit ipsum
 commatrem suam et cognati uxorem non ducturum.
 Nuntii vero, veritate cognita, non tantum mandatum
 beati Wistani Britfardo qui eos miserat simpliciter re-
 tulerunt, sed etiam pœnitentia ducti quod pro tali
 matrimonio intercesserant, ne reginam amodo super
 illicito matrimonio sollicitaret Britfardo constantissime
 persuaserunt. Britfardus itaque spe sua fraudulenta de-
 ceptus, videns sibi illicita connubia contrahere non licere,
 domino suo beato Wistano impediente, conatus est
 de morte ipsius tractare, ut eo de medio sublato pro-
 positum suum sceleratum ad finem perducatur nefandis-
 simum. Sed et hæc nefaria spes fefellit dominum suum
 Britfardum, sicut gestorum subsequens eventus compro-

¹ “ Si quis commatrem spirituales et carnales duxerit in conjugium, anathema sit.” *Decreta Gregorii I. Opera,*
 “ duxerit in conjugium, anathema sit.” Par. 1705, vol. II, col. 1293.

A.D. 850. laavit. Servus itaque peccati Brifardus furore tyrannico accensus, crimen laeso majestatis incurrere non veritus, subdolo et sub voce agnina, fraude tamen serpentina, dominum suum verbis pacificis sed cogitatione fraudulenti ad colloquium supplicatorie ut ipsam dolose periret invitavit. Beatus vero Wistanus, simplicitatis ut erat columbinae, secutus beatum Job, quem cum servo judicium subire non recusans, Brifardum etiam ab errore viae suae revocare intendens, sed fraudem viperinam in corde ipsius latentem non attendens, ad colloquium se venturum pro bono pacis promisit. Et factum est quum tempus colloquii advenisset, apud locum qui a die colloquii neque ad diem hanc Wistanestowe nuncupatur convenerunt. Brifardus itaque furibunda nequitia agitatus, videns dominum suum, ut moris est principum, in multitudine magna, inermi tamen et fraudis nescia, ad colloquium venisse, cogitabat qualiter dominum suum seorsum a turba dolo teneret ut occideret; timebat enim plebem. Sed recogitabat quod si principem prius percussisset milites ut acrophalos non timeret. Venerant enim Brifardus et qui cum eo erant contra formam provocati clamulato tamen armati contra inermes, praemuniti contra incautos ad bellum parati contra improvidos. Illis citius in unum conventibus, dominum suum cum milibus, ut moris erat, ad pacis osculum invitavit seorsum, dicens: Veni, et in pace sancta osculum dabitur tibi. Ac ipse pacis amator accedens ad eum ait: In nomine sancto pacis quo est Deus osculari te ut in Eusebia romana osculer a te. Brifardus vero nec si tunc totum pacis nec veritas celestis deus tunc cum extraxit gladium quem sub latere suo condiderat, et caput domini sui quascundo cum capite tunc veritas ut tunc ejus inflavit. Ex quibus de circumstantibus qui cum Brifardo venerat

non nuda manu alapam almo martyri dedit, sed **A.D. 880.**
 mucrone corpus ejus perforavit. Supradictos autem
 tres nuntios, eo quod post veritatem agnitam semper
 beato martyri veritatis assertori ut vero domino veri-
 tatis imitatores adhæsissent, detestabiles ministri eju-
 dem Brifardi parili morte, videlicet gladio, interemerunt;
 sicque nutu divino factum est ut qui testes causam
 martyrii extiterant testes quoque passionis ellicerentur.
 Quem igitur iste martyr inclitus in causa martyrii nisi
 beatum Johannem Baptistam imitatus est, nisi quod
 ipse ut illicitum matrimonium dirimeretur operam dedit,
 iste vero ne nefarium conjugium contraheretur impe-
 dit? Et quem iste sceleratus¹ Brifardus in crimine
 læsæ majestatis² nisi proditorem Judam est secutus,
 ad sceleris³ atrocitatem et cumulum damnationis suæ
 addens quod ille Dominum osculo tantum tradidit
 aliis perimendum, iste vero dominum deosculando pro-
 pria manu interemit? Quare pro tam enormi scelere⁴
 divino judicio percussus, statim amens effectus est; et
 sic nec ad reginæ matrimonium attingere nec ad regiam
 dignitatem sublimari a Domino permittitur. Passus
 est autem iste sanctus martyr kalendas Junii, et pre-
 tiosum corpus terræ relinquens gloriosam animam celo
 intulit. Verum illius martyrio celestia non defuere
 miracula. Nam de loco in quo innocenter occisus est,
 columna lucis nocte ad caelum porrecta, omnibus incolis
 loci illius apparens, per triginta dies stabat perpetua.
 Delatum est autem gloriosum Christi athleteæ corpus ab
 iis qui tunc presentes erant ad monasterium de Hagen-
 dune, hinc hinc et religiose precantem, et ibidem in
 mausoleo suo regi Wigari, condigno honore et summa
 reverentia esse collocatum. Nunc in loco post prædictam
 et martyr Regis interitum ad armeniam filiam Romanæ;

¹ sceleratus, homicida. ² læsæ majestatis, ³ scelus, ⁴ scelus.
⁵ majestatis, majestatis. ⁶

A.D. 850. ecclesiam, ecclesiam videlicet Eveshamensem, divina dis-
 ponente potentia, est translatus, ut locum quem Ken-
 redus rex regia potestate, ut summus pontifex testatur,
 regie libertati donavit ejusdem regis consanguineus
 beatus Wistanus, ut alter quodammodo substitutus
 patronus, regia potestate protegeret et martyris praesentia
 sanctificaret. In omnibus his locis pro ejus
 amore innumera fiunt miracula a Domino Qui in cer-
 tamine illum fecit victorem: ad Sui Ipsius honorem
 Qui cum Patre et Spiritu Sancto vivit et regnat Deus
 per omnia secula seculorum. Amen.

Explicit vita sancti Wistani

Incipiunt miracula ejusdem.

*De capillis de capite sancti Wistani abscissis et annuatim
 crescentibus apud Wistanestowe, in die natalis sui.*

QUEM ad petitionem fratrum vitam gloriosi mar-
 tyris Wistani in ejus depositione legendam descripsim,
 et eam reverendo patri nostro Cantuariensi archi-
 episcopo corrigendam legissem, quamvis eam commen-
 dando approbasset, corripuit me tamen super hoc, quod
 eidem tractatui miraculum de capillis annuatim in die
 passionis sue in loco ubi occubuit, videlicet apud
 Wistanestowe, crescentibus non interseruerim. Ego
 vero tanti patris et clerici tam profundi pectoris ac-
 ceptionem pro correctione et commonitione amplectens,
 verbis minus compositis, stilo licet rudi, praefatum
 miraculum in hunc modum commodaui. Igitur quamvis
 divina potentia quasi visibilem et palpabilem annua-
 tim in die natalis beati Wistani apud Wistanestowe
 in capillis ibidem crescentibus se exhibeat, tamen qui
 non cuius hominum contigit adire Corinthum,²

¹ MS. p. 106. v. 1.

² MS. p. 106. v. 1. Corinthus MS. Heut. Epist. 1. 17.

saltem apud Wistanestowe in die natalis ejusdem A.D. 850. martyris non occurrentibus nec tantum miraculum videntibus nec palpantibus, ad devotionis erga eundem martyrem augmentationem et fidei corroborationem scribo profuturum, ut vere de eis dici possit, “beati St. John xx. 29. qui non viderunt et crediderunt.” Quum itaque beatus Wistanus in campo, sicut moris est principum ad colloquium convenire, gladio impiissimi Brifardi (ut in vita ipsius plenius scripsi) occubisset, ejus martyrio, ut dicit venerabilis Beda presbyter, “cœlestia non defuere miracula.”¹ Nam de loco in quo innocenter peremptus est columna lucis usque ad cœlum porrecta, omnibus ejusdem loci incolis per triginta dies perspicua stabat. Sed miranda mirandis succedunt. Nam, recedente lumine, eidem loco cœlestia adhuc non desunt miracula. Omni enim anno per unam horam illius diei qua gladiis impiorum occubuit, in eodem loco ubi columna lucis apparuit capilli, quales videntur in capite hominum, oriuntur; ut, per capillos a capite ejusdem adolescentis² avulsos, in eodem loco effusos et dispersos, qui a fidelibus tunc ibi præsentibus colligi non poterant, adhuc tamen ibidem permanentes et annuatim crescentes, veridica Salvatoris approbetur sententia qua dicitur, “quia capillus de capite vestro St. Luke xxi. 18. non peribit.” Et quum multi martyres capitis abscissione³ martyrium compleverint, iste non abscisso³ capite quod regia corona redimiri renuit, sed tantum cono capitis quassato in modum regię coronæ victor occubuit, ut tunc perpetua corona ostendatur honorari qui temporali corona noluit sublimari, quum revera per coronæ capitis quassationem sit in cœlo coronatus,

¹ These words are not quoted from Bede (who died more than a century before Wistan's murder), but from Florence of Worcester, *sub anno* 850.

² *adolescentis*] *adholoentis*, MS.
³ *abscissione* . . . *abscisso*] *abscisione* . . . *absciso*, MS.

quamvis temporali regno sit privatus. Nec impossibile
 alicui videatur si omnipotens Deus qui totum corpus
 hominis de terra plasnavit, capillos, qui totum par-
 tem hominis, de terra faciat eriri. Hec illis dixerunt
 quia quum bonae memoriae venerabilis pater noster
 Baldwinus Cantuariensis archiepiscopus super his vellet
 certificari, quod iam tempore instante die natalis eiusdem
 AD. 1187-1189. martyris, misit illuc viros religiosos et fide dignos,
 videlicet dominum Paulum abbatem Lecestriae et ho-
 minem Baldwinum priorem de Kirkeby consanguineum
 eiusdem archiepiscopi, qui locum illum per triduum
 cum jejuniis et orationibus diligenter observarent et
 quibus divinum mererentur videre miraculum tempore
 et horam expectarent. Ipsi vero injunctam sibi lega-
 tionem devotissime complentes, cum immensis agmi-
 nibus hominum sibi astantibus per spatium unius horae
 diei passionis suae in eodem loco, circa capellam quae
 ibi sita est inter herbam viridem, capillos quasi bonae
 membrae manibus suis palpaverunt et ore osculabantur
 videre memnerunt et iterum post medium nihil in
 eodem loco nisi solam herbam viderunt. Illi deinde
 praegratia voces tollentes ad sidera Dei in martyre
 suo collaudaverunt magnalia. Et recedentibus capillis
 statim eodem loco regressi sunt Cantuariam et inve-
 nerunt patrem suum qui eos miserat et multos fratres
 cum eo congregatos et narraverunt eis qualiter cognove-
 runt Dei martyrem in ortu capillorum. Et ipsi Deo
 gratias agentes dixerunt ad invicem, "Quia magnus
 est Dominus et magna virtus Ejus, et mirabilem
 est Ejus non est numerus, simul cum martyre suo
 Ipsum collaudantes. Quia in saeculis suis semper est glo-
 riosus. Quia cum Patre et Spiritu Sancto vivit et regnat
 Deus per omnia saecula saeculorum. Amen.

Item qualiter reliquiæ sancti Wistani, in ignem missæ illæse sint conservatæ, et qualiter testa capitis ab igne extracta cadens in terram sudorem emisit.

QUIA juxta veridicam Salvatoris sententiam “ non A.D.
 “ potest civitas abscondi supra montem posita,” egregius c. 1077.
 Dei martyr Wistanus ad monasterium Eveshamense St. Matt.
 translatus, ut verus ejusdem ecclesiæ advocatus se v. 14.
 mirabiliter ostendere dignatus est, Domino pro eo ibidem
 miraculoso operante. Quum enim Walterus abbas, qui
 primus Francigenarum ecclesiæ præfuit Eveshamensi,
 multas sanctorum reliquias in eadem ecclesia invenisset
 quæ apud Anglicos cum summo honore et reverentia
 venerabantur, intra se admirabatur quomodo gens de
 tot sanctorum virorum prosapia orta ab ipsis Francigenis
 esset debellata et eis subjugata. Et quum, minus
 diligens veritatis perscrutator, hujus rei rationem non
 inveniret, nesciens quia filii non ambulaverunt in viis
 Domini sicut ambulaverunt patres eorum, et ideo
 invenerunt eos mala in extremo tempore, cœpit de
 prædictarum reliquiarum sanctitate dubitare, et a fide
 conversus ad probationem, (non intelligens apostolum
 qui dicit, Fides habet meritum cui humana ratio non [Gloss on
 præbet experimentum,) prædictarum reliquiarum sancti- Heb. xi. 1,
 tatem igne probandam magis quam pie credendam 2?]
 decrevit, ad erroris sui velamen et excusationem con-
 silium domini Lanfranci tunc temporis Cantuariensis
 archiepiscopi prætendens, et non attendens quod gene-
 ratio prava et perversa signum quærit. Tamen ne
 Anglicorum agitatus invidia hæc agere videretur, et
 quia timor Domini super omnes est, triduanum fratribus
 indixit jejunium, additis orationum suffragiis, ut Deus
 per ignem temporalem eis ostenderet quæ reliquiæ ab
 igne perpetuo liberari et inter homines sanctificari
 mererentur. Igitur inter septa 11 Psalmorum peniten-

A.D.
c. 1077.

tialium et letaniarum decantationem reliquias beati Wistani martyris de quarum sanctitate dubitabatur in ignem copiosum immisit. Sed omnipotens Deus, merito gloriosi martyris sui attendens et vota orantium fratrum ut Deus patronum suum illosum conservaret ex alto prospectans, sicut quondam tres pueri in fornace Chaldaea, ita martyrem suum non tantum ne igne combureretur conservavit, sed etiam flammis divisis adeo a calore ferventis ignis (sicut qui aderant testati sunt) illi sum et intactum permanere voluit, quod nec color in ossibus mutatus est. Hoc etiam et nos postea oculis nostris vidimus quando, per casum turris ecclesie Eveshamensis feretro ejusdem martyris contracto, easdem reliquias in aliud feretrum transtulimus. In quo etiam casu testam capitis ejusdem martyris (que seorsum ab aliis ossibus velario involuta erat reposita, sicut et modo est, vidimus quassatam. Quod audientes canonici de Rependune devotissime et obnixè preces precibus adjicientes et reverentissime instantes, intuitu caritatis nobis supplicarunt ut aliquam portionem gloriosi martyris et patroni nostri et sui eis impertiremur. Nos vero, attendentes eorum devotionem et quia ab eis ad nos fuerat translata, ipsis per venerabilem patrem nostrum abbatem Radulfum quandam parvam portionem teste contracte capitis et quoddam os de ejusdem martyris sanctissimis brachiis cum summa reverentia transmissimus. Quibus reliquiis apud margaritas desideratis, convocatis quibuscunque poterant de compatriotis suis, prior et canonici ferre per unum militem extra ecclesiam suam cum solemnè processione et summa devotione et debita veneratione in obviam¹ procedentes cum gaudio et fletu eas descendendo susceperunt et non in matriculo avi sui sicut prius, sed in hoc domini cultorii et honestioris pro posse suo collocarunt.

[A.D.
1207.]

verunt. His per digressionem ad futurorum notitiam dictis, redeamus ad beati martyris manifestationem unde digressi sumus.) Igitur postquam ossa beati martyris ab igne illæsa inventa sunt, incredulos timor invasit; credentes autem et martyrem diligentes gaudium et exultatio repleverunt. Enimvero ad credentium gaudium implendum, incredulorum vero errorem revocandum, superadditur miraculum miraculo. Quum enim præfatus abbas, tanti miraculi novitate perterritus, tremulis manibus testam capitis gloriosi martyris ab igne ad locum pristinum deportaret, casu de manibus ejus subito in terram cecidit, tantumque rivum sudoris emisit quantum aliquis virorum quolibet accidenti de se emittere posset. Quo viso miraculo omnes manus levant, genua flectunt, voces tollunt ad sidera Dei laudantes magnalia, et sanctum caput cum cæteris membris usque ad feretrum ad hoc deputatum cum laudibus et canticis detulerunt. Ecce caput illud! quod post tot annos mortificationis membrorum sudorem emittit, cujus capilli adhuc crescunt, cujus coni quassationis locum lumen cœleste circumdedit, sicut venerabilis Beda presbyter testatur.¹ Attolamus itaque cum eodem venerabili Beda presbytero in ipso reverendo patrono nostro Dei magnalia, Qui per sanctos Suos talia operari dignatus est: Qui vivit et regnat per omnia sæcula sæculorum; Amen.

A.D.
c. 1077.

¹ Flor. Worc., *sub anno* 850; see p. 333, note 1.

APPENDIX.

II.

CONTINUATION OF THE HISTORY OF THE ABBOTS TO THE
TIME OF THE DISSOLUTION.

[Cotton, Vespasian, B. xv. f. 12 b.]

A.D. 1418-1460. SECUNDA post hæc hebdomada, i.e., 8 idus Decembria electus est Ricardus Bromisgrove, tunc infirmarius istius loci, et ab episcopo Bangoriensi, tunc cancellario Oxonie, munus benedictionis accepit.¹ Hic ordinavit ut unoquoque anno in die Pentecostes quilibet fratrum tam præsens quam absens, sacerdos et non sacerdotio functus, perciperet viginti denarios, et insuper unam auream vel caponem cum una quarta vini, et præ duplum solutionis, videlicet 3 sol. 4d. et duo capones vel aureas cum duobus quartis vini. Pro fuit iste abbas annis 17: obiit 10 Maii, anno Domini 1435.

Post eius mortem electus erat Joannes Wykeva prior ejusdem monasterii, 12 kal. Januarii, et in die Thome apostoli ab episcopo Bathoniensi, tunc cancellario Angliæ, benedictionem accepit: et obiit, transactis prælationis 26 annis, anno Domini 1460.² Acquisivit de novis terris et tenementis 49 11 sol. anniverarii,³ et fecit festam Epiphaniæ solemnizari sicut in septem testis cum octavis.

¹ The whole proceedings in the matter of his appointment, viz. the application to the king for leave to elect him, the king's consent, the receipt of the money due to the king, royal assent, benediction by the bishop of

Bangor, &c., are prefixed to his Register in Cotton MS. Tom C. li. ff. 1-4. The names of all the brethren at the time are given
² 1460. He died in 1460.
³ 1460.

Huic successit Ricardus Penbrok,¹ doctor inceptor in theologia, electus voce totius conventus anno Domini 1460, tertio die Martii, qui ab Herefordensi episcopo benedictus fuit. Præfuit monasterio annis septem, et obiit septimo die Maii, anno Domini 1467 et regis Edwardi IV. septimo. A.D.
1460-1514.

Huic successit Ricardus Hauskysbery prior, electus anno Domini 1467, benedictione ab episcopo Lincolnensi suscepta, 6 Augusti (qui tum erat dies Martis) est installatus. Hujus tempore magnates convolarunt adeo frequenter ad monasterium ut non sufficeret² redditus. Itaque monasterium ære alieno obligatum reliquit ad summam mille marcarum quam successores solvere cogentur. Præfuit annis decem; obiit 6 Aprilis anno Domini 1477, anno Edwardi IV. septendecimo.

Huic successit Willielmus Upton, monachus hujus domus et prior de Alcestria, 18 die Aprilis, anno Domini 1477, qui reperiens monasterium gravatum ære alieno ad summam mille librarum, solvebat totum. Hic quinque tantum annis præfuit, mortuus anno Domini 1483, 11 die Augusti, anno Edwardi IV. vicesimo secundo.

Huic successit Joannes Norton, prior claustralis, 4 Septembris anno Domini 1483, Ricardi III. primo. Hic providebat ut in die anniversarii sui unusquisque fratrum viginti denarios [haberet], et ut fratres haberent unam damam ex damnario de Offeham (et ideo ampliavit parcum de Offenham), cum vino de cellario abbatis. Præfuit annis octo; obiit anno Domini 1491, secundo die Julii, anno Henrici VII. septimo.

Huic successit Thomas Neubold, cellerarius monasterii, anno Henrici VII. septimo, 18 Julii, 1491, ab episcopo Herefordensi consecratus. Præfuit annis viginti duo et ultra, et anno Domini 1514 mortuus est sexto die Decembris.

¹ Almoner in 1418; ordained acolyte and subdeacon by Richard [Belmer], bishop of Achonry 18 Dec. 1428; ordained deacon, 15 Feb. 1429. Titus C. ix. ff. 1, 33 b.

² *sufficeret*] *sufficerat*, MS.

A.D.
1514-1539.

Quo mortuo in abbatem elegerunt fratres Clemens Lichfeld, priorem monasterii. 28 die Decembris anno Domini 1514.¹ Solvebat suo tempore multas summas primo, regi Henrico VIII. pro libera electione constituta summam, viz. £160, et Thome Wolsey, tunc regis elemosynario, £100 pro voluntate sua, non iusta causa. Præterea dedit eidem regi mutuo 500 marcas una vice quas postea dedit, sicut ceteri fecerunt; deinde solvebat eidem regi pro quinta parte possessionum 500 marcas. Item postea pro redemptione (ut rex voluit) præsentari 500 marcas. Item dedit Wolsey cardinali pro visita: et sua £50. Item solvebat Laurentio cardinali venienti in Angliam £1. Item alio tempore ad habendam Wolsii benevolentiam erga religionem pro sua parte £20; et oneratus est singulis annis servis regis advenientibus, quibus dedit semper aliquid, nunc 40s., nunc 6s. 8d., nunc 13s. 4d. et quibusdam 20s.² et ultra, et similiter servis cardinalis et principis, et habuit equos regis uno anno cum servis viginti quatuor quotidie ad mensam.³

Verus et annuus valor monasterii de Evesham taxatur per commissarios domini regis Henrici VIII. [anno] 27. tam in temporalibus quam spiritualibus per annum, ultra omnes deductiones, £1173 12s. 10d.

¹ [1513 MS. in qu. 200 ?]
² "Clemens Lichfeld convocationi medio anno 1536 interfuit: subsc. autor Cleop. E. 5. Phil Hawford, alias Ballard, ultimus abbas. Decem. 17 Nov. 1539. Athen. Oxon, part i p. 177." Wharton, in Lam-

beth MS. 589, p. 61. Lichfeld [alias Wych] resigned in 1539 to avoid the dishonour of surrendering the abbey, and Hawford was appointed simply to carry out the will of the king. Lichfeld died at Offenham in Oct. 1546, and was buried in All Saints, Evesham.

GLOSSARY.

GLOSSARY.

A.

ACTOR. Plaintiff. "Actor est qui
 "agit et vocat alium in jus . . .
 "Actorem quoque appellant juris-
 "consulti *petitorem*, reum vero
 "*possessore*m."—Calvini Lexicon
 Juridicum (Genev. 1622). Hence
 the meaning of the passage at
 p. 151 ("quum esset reus a re . . .
 "actor effectus est") would ap-
 pear to be, "Clipstone, although
 "he was the defendant both as to
 "the matter in dispute (since he
 "had been placed in possession
 "of the jurisdiction of the monas-
 "tery), and also as to the actual
 "condition in which he stood, (as
 "was shown by the sentence
 "afterwards given against him,)
 "was nevertheless appointed to
 "open the pleadings as plaintiff."
ADVOCATIO. Advowson. 223, 284, 294, &c.
ALBA. An alb. 101, n., 262, *et saepe*. "In
 "albis," *i. q.* *surplice-days*. 219,
 280, 308.
ALLEC. 217, n. **ALLECIA.** 216, n., 221.
 Herrings.
ALMICIUM. An almuce, amess, or
 furred hood, worn in the choir.
 296.

AMBULATORIUM. An ambulatory ;
 a place for walking-exercise. 309.
AMICTUS. An amice ; "a white
 "linen napkin or veil, worn by
 "all clergy above the four minor
 "orders," (Pugin's Glossary,) or-
 namented with an apparel or
 embroidered border. 296.
AMORTIZAMENTUM. The obtaining
 licence to hold lands in mortmain.
 306.
ANNALE. A year's mind. When an
 abbot or monk of another house,
 who was also a member of the
 chapter of Evesham, died, his
 allowance of bread and beer, if an
 abbot, was daily to be given to
 some poor person for a whole
 year (*ad annale*), if a monk, for
 thirty days (*ad tritennale*). 220.
ANTIPHONARE. The service-book
 containing the antiphons. 268.
APPARATUS. Apparels; small pieces
 of stuff, silk, or embroidery at-
 tached as ornaments to the amice
 or the alb. 269, 271. [See Rock's
 Church of our Fathers, vol. I.
 p. 438.] Cf. *Parura*.
AQUARIUM. A vessel for the holy
 water. 301.
ASPERSORIUM. The aspergill, as

perge, or instrument for sprinkling the holy water. 30.

ASSARTO. To clear wood-lands; to plough up forest or waste land for tillage. 212, n., 275.

ASSARTUM. Ploughed land, land cleared for tillage. 75, 120, 125, 127, 202, 275, *et alibi*.

AVERUM. Farm cattle, especially oxen for the plough. 275. Used at p. 267 of a heriot paid to the sacrist.

AULA. The hall, or common-room, of the abbey. "Aula aestivalis." 20. The guest-chamber, "aula hospitum." 20, 262, 287, 291. The hall of a manor-house: 200, 204. "Aula abbatis." 102, 276, 287.

ACURRIGIUM. Gold fringe. 203, v. Commonly used for the orphrey, or band running up the middle of a chasuble.

B

BACINUS. A basin. 206.

BARO REGIS. A baron in chief, or vassal of the crown. 70, 80. "Dicuntur etiam *Barones Capitales*, alias *Barones Regis*, alias *Capitanei Regni*, quod de Rege, quod caput regni est, immediate tenent." — Spelman. Gloss. Archæol.

BARONIA. A barony, or manor. 223.

BASIS. A pillar. "Volte optine, absque base, iuncta," unsupported by any central pillar. 20. "*Hæc basis* the ground

"pelyr." — Wright's Vocabulary. 1857, p. 261.

BAUDEKINUM. Baudekin, a stuff composed of silk interwoven with gold. 201.

BENEFICIATI. Persons holding an ecclesiastical benefice. 27.

BERTONA. The barton; the yards and out-offices, or home-farm. 276, 287, 292, 293.

BIGA. A two-wheeled cart. "Biga curia," one of the usua carts employed in the court-yards. 17, 212, n.

BIODINUS. Blue. 204, 202.

BOSCI. A wood. 202, *see* 201, n.

BOSTARE. A cattle-shed. 200, 204.

BOVATA TERRA. An oxgang; as much land as an ox can plough in a year; thirteen or fifteen acres. 73.

BRACIUM, BRACINA. A brew-house. 101, 207.

BULLATUS. Sealed. 104.

BURSARIA. The burary. 275, 276, 291.

BURSARIUS. The bur-ar. 200, 201, 275, 276, 291.

C

CADUUM. Property obtained by lapse or reversion. 101, 124, 202.

CALIGÆ. Leggings; buskins. 200. (See Rock's Church of our Fathers, vol. II, pp. 243-252.) They are prescribed in the "*Regula Benedicti*" as part of the monastic apparel, but were worn separate from the sandal or shoe; and

- therefore it is part of Marleberge's charge against Norreys, that he wore his leggings "consutis eis pedulibus more militum;" that, in fact, instead of wearing shoes and stockings, he wore a kind of military boot. Turrecremata, in his Commentary upon the "Regula" (1575, p. 250), says, "Nonnulli monachi [pedules] divisos a caligis portant propter sudorem pedum, ut facilius possint eos lavare." The prohibition of boots was, therefore, by no means general, if only *some* wore the shoes and leggings separate.
- CAMERA.** 1. The office of the wardrobe; the office charged with the supply of clothes, furniture, &c. 102, 105, 107, 119, 212, 298, 303, &c. 2. A chamber. 287, &c. 3. The office-chambers of the various officials of the abbey, ". . . . officinæ, videl. camera magistri capellæ, camera sacristæ," &c. 286, 287.
- CAMERARIUS.** The chamberlain; the officer charged with the wardrobe, &c. 220, 291, 306.
- CAMISIA.** Shirt. 104, 244. The Rule of S. Benedict only allowed the tunic and hooded cloak for ordinary wear; hence it is one of the charges against abbot Norreys, that "camisiis utitur contra statuta ordinis nostri."
- CANCELLARIUS.** The lord chancellor. 274.
- CANCELLUS.** Chancel. 287 *tor.*
- CANON, i.e. CANON MISSÆ.** The consecration prayer in the Holy Eucharist. 315.
- CANTARIA.** "Liberatus a parva cantaria," exempted from the office of chanting the minor portions of the service. 309. See a parallel passage quoted by Du Cange, from Ingulph, where it is stated that those who were thus exempted were such as had completed twenty-four years from their profession.
- CANTULCOPE.** A cope of sarcenet, so called. 279. "*Hec dalmatica, a canturcope.*"—Wright's *Vocabularies*, p. 231. *Canturcope* = *chantercope* (Rock, vol. II. p. 25), the cope worn by the chanter or precentor.
- CAPITALIS.** "Capitale messuagium," a principal messuage, or manor-house. 296.
- CAPITULUM.** 1. The chapter; the general body of the monks. 208, 213, 255, 257. 2. The chapter-house. 91, 98, 101, 117, 129, 206, 235, 269, 286, &c. 3. The chapter-meeting. 116, 206, 207, 238, 244, 253, 254. 4. The meeting of a ruri-decanal chapter. 196. 5. A chapter, or section. 215, *n.*, 258.
- CAPPA or CAPA.** 1. Cope. 85, *et seqc.* 2. Besides bearing the ordinary sense of a *cope* this word is applied also to a black hooded cloak or mantle without sleeves, called the canon's cope. "Cappatus." Cloaked. 104, 243. "Aliqui, videlicet ul- tramontani monachi, cucullam dicunt cappam, habitum longum et amplum, sed manicas non

"*habentem . . . Floeus*" (*care Froccus*) "vero dicunt habitum "qui longas habet manicas."—*Turrecremata, Cotam. in Reg. Bened., tract. 121. Col. Agr. 1575, p. 250.* For a description of the canon's cope, see *Rock's Church of our Fathers*, vol. II, p. 50. *Dies in capis*, ordinary service-days, opposed to *dies in albis* = festival or surplice-days. 212 "Non infrequenter in scripturis antiquis significat indumentum capitis quo monachi utebantur opitaturi."—*Reyner, Apostol. Benedicti*, p. 11.

CARICATA. A cartload. 20.

CARIAGIUM. Carriage, cartage. 20.

CARIO. To carry. 20.

CARIAGES. Extra allowances of meat and drink (particularly the latter) on festivals and the commemoration days of benefactors. 122 202, 215, 220, 227. *Caritas* = "loving cup, or draught of wine "as a pledge of mutual kindness."—*Rock's Church of our Fathers*, vol. II, p. 336. See *Juste*.

CARITATIVE. From pure goodwill, as an act of love, freely. 16, 127, 272.

CAROLA FRATRUM. Closets or studies in the cloisters, where the monks read or wrote in private. 20, 21, 22, 23, 24, 25. See *Parker's Glossary of Ant. and Rel. Words*, vol. II, "Property of Fraternity," published by the "Simpson Society." There were such stalls at Gloucester and Durham.

CAROLA. A cartload. 20, 21.

CAROLATA. A plough-land; as much

land as can be tilled with one plough in a year. 21, 22, 23, 24, 25, 26. The measure was a varying one. [See the Glossary to *Kennett's Parochial Antiquities*.] The *hide* was a Saxon measurement; the *carucate* in some degree its Norman equivalent or substitute. [See *Ellis' Introduct. to Domesday*, i. 150.] But they both continually varied.

CASTIA. The chauble. 24, 25, 26, 27, 28, 29, 30.

CELLARIUM. The cellar or provision storehouse; the *cellary* or *celler*. "Cellarium vini." 27 "Vinum de cellario a talis" wine of a better kind. 28, 29, 30. "Bonna vinum cum sape et Bibit abbas cum pe . . . Sed conventus de . . . Semper sub t . . ."—

Verses on a fly-leaf in *Rawl. MS. Rawl. A. 384*. It appears from note 3 at p. 218, that the abbot's *bread* was of a better kind, as well as his wine.

CELLERARIUS. The cellarer; the officer who had charge of all the provisions. 26, 27, 28.

CERVISIA, CERVISA. Ale made without hops. 28, 29, 30, 31, 32, 33. The "Promptorium Parvularum" calls this ale "poculus Aulorum." It is distinguished by *luppulus* as *cervisia humana*; this was introduced by foreigners. See *Mr. Way's note*, *ibid.*, p. 215.

CHARIUS. Large dishes. 28.

CINGULUM. Girdle, or surcingle. 321.
CLASSICUM. The ringing of bells, or a confused simultaneous changing. 35, 48, 49, 52, 314. See a note by Dr. Todd in the British Magazine, vol. xxx. p. 658.
CLAUSTRALIS. A monk. 206.
CLASTRUM. A cloister. 101, 116, 206, 238, 244, 276, 286, 301.
CLAUSUM. A close. 294 *bis*, 295 *bis*, 296.
CÆNA DOMINI. Thursday in Holy Week. 215, 216, 220, 260.
COLLATERALIS. A companion, associate; a *sidesman*. 123, 248, 254.
COLLATIO. Supper. 219.
COMITATUS. The court of the county. "Pro secta facienda ad *comitatum Wygorniaë*," for doing suit and service at the shire-mote of Worcestershire. 278.
COMMUNA. Right of common. 212, *n.*, 262, 275.
COMPATER. Godfather. 328, 329.
COMPOTUS. An account, reckoning. 206.
COMPLETORIUM. Compline. 54.
CONFRATER. One of the brotherhood. 283, 309.
CONSILIUM. An advocate, "counsel." "Consilio suo tunc deficiente," 309.
CONSUEUDINARIUS. A customary tenant. 214, *n.* 1.
CONSUEUDINES. Customary services. 213, *n.* 2.
CONVENTICULUM. A meeting, a synod. "Conventicula episcoporum." 139. Apparently used as a semi-contemptuous term.
CONVERSUS. A lay brother. "Fratres vocatos *conversos*." 285.

The name was sometimes applied to those who had assumed the monastic habit late in life; but more frequently also to Jews who had embraced Christianity. See Prynne's Records, vol. II. pp. 835-40. The Rolls Chapel was founded by Hen. III. as "*Domus Conversorum*," a hospital for converted Jews.
CONUS. The crown of the head. 330, 333, 337. "*Conus dicitur apex galeæ, forsitan a figura, pineam nucem referente; hic autem sumitur pro vertice capitis.*"—Acta Sanctorum, Jun. vol. I. p. 87.
COOPERTORIA. 1. Coverlets, counterpanes. 122. Mentioned in Harl. MS. 3763 among the articles furnished by the chamberlain.—Tindal's Evesham, p. 188. See Wright's Vocabularies, p. 199; and "*Promptorium Parvulorum*," I. 97. 2. Coverings or hangings. "*Sedile episcopale cum cooperatoriis ipsius.*" 302.
COPBORD (LE). The sideboard in halls. 304. "In mediæval halls there is frequently a recess in the wall at the end behind the screen, which appears to have been used for the sideboard, or *cupboard*."—(Parker's Gloss. of Arch.) The *copbord* in the text would appear to have been of this kind.
CORRODIUM. The allowance of provision and clothing made by a religious house to their members, servants, or others. 210, 220, 290, 291.

CORTINA. A curtain, dorsal, or piece of tapestry, hung up in the choir of the church on festival days. 39. "Dedit etiam duas cortinas, que Gallie *Dossers* vocantur, . . . que etiam in precipuis festivitatibus pendent in choro."—Chronicon Monast. de Abingdon, ii. 213.

COTAGIUM. A cottage. 26, 27, 28.

CRASSETUS. A cresset; a torch fixed on a pole. 21, 22.

CROFTA, CRUFTA. A close adjoining a dwelling-house. 28, 28, 29, 30.

CRYPTA. 1. A subterranean vault, used as a chapel. 21, 22, 27. 2. Vaulted chapels, adjoining the east end of the choir. 26, 27, 29. "Altare S. Marie in cryptis." 27, 29, 29, 29, 29. [See May's History of Evesham, p. 48.]

CUCULLA. The monk's hooded cloak. 16, 16, 28. The difference between the *coat* and the *frack* is said to be that the former has no sleeves, but the latter has long and full sleeves. [Du Cange.]

CURIA. A curia. 20.

CURIA. 1. The king's court. 12, 12, 12, 12. The "*Curia Regis*" was the Supreme Court of Justice, as well as the Council; besides being the term used to designate the place of the king's abode, and his ordinary residence. 2. The papal court. 27, 27, 27. A *curia* is a court, or a place of assembly. [See Du Cange.]

CURSOR. A public official. 11, 11, 11, 11. It appears that the

messengers of the Roman court were noted for forgeries, &c. &c. In the latter passage Mariborge remarks that the indulgences granted to Evesham by popes Clement and Celestine were probably impeached by Cursor as forgeries because the bearer of them "*publicus cursor fuit curas*," and therefore it was assumed that they had been fabricated by him.

CURILAGIUM. A yard, or small enclosure. 23, 24.

D.

DALMATICA. "A long robe with sleeves, partly open at the sides" (Pugin's Glossary), worn by deacons. 22, 22.

DAMNARIUM. A deer-park. 20.

DECANUS CHRISTIANITATIS. A church dean; dean of a court-church, or ecclesiastical court. 22, 22. [See Kennett's Parochial Antiquities, vol. ii. p. 344, &c.]

DECIME. Tithes. 72, 24.

DESARI PETRI. Peter-pence; the tribute to Rome of a penny for every house. 26, 22.

DIASPERATUS. Diapered. 22.

DIARIUM. Daily. 6.

DIETA. 1. A day's journey. 10, 22. 2. The daily allowance of food. 23, 2, 27, 2.

DISCUS. 1. A dish. "*Tintinnabulum* et *discus* in apparet," the reader's dish in the refectory. 25, 2, 20. 2. A dish. 27, 22, 22.

DOMINIUM. 72, 21, 27, 27. **DOMINIUM.**

78, 306 *bis*. DOMINICÆ VILLÆ. 223.
The land held in the hands of
the lord of the manor; the de-
mesne lands.

DORMITORIUM. The dormitory, or
dorter. 98, 101, 245.

DORSELLUS. Tapestry-hangings.
91, 99. See *Cortina*.

E.

ELEEMOSYNARIA. The almonry.
214, 215, *n.*, 216, *n.*, 269, 272, &c.

ELEEMOSYNARIUS. The almoner.
206, 280, 282, 292, 299, 307, 340.

ENAMELLATUS. Enamelled. 301.

ENBROWDATUS. Embroidered. 302.

ESCAMBIUM. Exchange. 300, 307.

EXAMITUM. Samite; a kind of rich
silk, sometimes inwrought with
gold or silver thread. 262, 263, 277,
281, 282, 283, 288.

EXECUTIO. The writ of judgment
for the execution of a judicial
sentence. 184, 197, 198.

F.

FEMORALIA. Breeches. 106, 239.

FEODUM, FEUDUM. Land held in
fee, *i.e.* on the condition of ren-
dering some service or payment
to a superior. 101, 214, *n.*, 284, 294.

FIRMA. Land taken by lease at a
yearly rent. "Ad firmam posuit,
"tradidit," he let out to farm.
101, 103, 276, 303.

FLACO, FLACCO [OR FLATO]. A
flawn; apparently a kind of pan-
cake. 218, *n.*, 219. "A white meat,

made of milk, eggs, butter, and
meal." — Cotgrave, quoted by
Stevenson, *Chron. Abingd.* II. 442.
See "Promptorium Parvulorum,"
vol. I. p. 164. Wright, in his vo-
lume of *Vocabularies*, 1857, p. 200,
calls it a custard. It is mentioned
in the text as an Easter dish, and
in Barnaby Googe's list of viands
at that festival occur "custardes
"great."

FONS. The baptismal font. 289, 293.

FORAGIUM. Hay and straw for
horses. 210, *n.*, 212, *n.*, 213, *n.*, 217, 220.
It is distinguished at pp. 210,
212, and 220 from the *provender*,
i.e. the corn from the granary.

FORESTA. A forest. 288.

FORMITÆ [AL. FORMICTÆ]. A
kind of cakes. 219. Du Cango
suggests that they may be *cheese-*
cakes; but the word is not given
in the "Promptorium Parvulo-
"rum" as a synonym for the
latter.

FOSSATUM. A ditch or moat. 270.
278.

FRIXURÆ. Fried dishes; fritters.
218, *n.*, 219 *bis*. "Fryd met." —
Wright's *Vocabularies*, p. 241.

FROCCUS. The monk's frock. 106,
238, 241. "The upper garment,
"differing only from that com-
"monly used by the monks
"from its having no cowl." —
Maitland's *Dark Ages*; second
edit., p. 305. But see *Cappa*,
Cuculla.

FRONTELLA. Altar-frontals. 302.
[Rock's *Church of our Fathers*,
I. 235–242.]

FURNUM. *z.* **FURNUS.** 214, 215, 217.
A bakehouse, or public oven, at which the tenants were obliged to bake their bread, and pay *furnage*. [See Kennett's Glossary.]

G.

GARBA. A sheaf of corn. 291.
GARDINARIUS. The gardener. 283.
GARDINUM. A garden. 286, 288, 289.
GRADALE. The service-book called the *Gradual*, containing the various portions sung by the choir at the office of the Mass. 28.
GRANARIUM. A granary or barn. 101, 210, *n.*
GRANGIA. A farm-yard and farm-offices, belonging to a monastery. 210, *n.*, 212, *n.*, 220, 221, 222, 287, 291, 294, *n.*
"Domus seu edificia ubi reponuntur
"tur grana, ut sunt horrea; sed
"etiam ubi sunt stabula pro equis,
"hostaria. [See . . .] et sic de
"aliis que pertinent ad economiam,
"nam, ut . . . dea deputata pro
"servantibus ad ag. culturam."
—Lindwode, Province. At the
"Grangia decimales," a title
barn. 287, 291. At pp. 210, 212,
220, the grange where the hay
and straw were kept is distinguished from the corn-granary.
GRUO, GRUO. A griffin. 283, *n.*,
287.
GRISHM. Grey hair; hairiness. 28.
[Rock's Church of our Fathers,
1. 51.]
GRUELLUM. Gravel. 28.
GUERRA. War. 28.

H.

HIVA. A plough-land; land sufficient for the support of one family. 72, 73, 89, 215, *n.* See *Carucata*.
HOMAGIUM. The oath of service and submission made by a tenant to his lord. 28.
HOMO. A feudatory tenant. 28, 29, 28.
HOSPITALITAS. The hospitality, the office of the *hospitalarius*. 27.
HOSPITALIUS. The officer charged with the care of the guests. 28
"Qui ad suscipiendos hospites
"deputatus est."—Hari. 3754,
f. 203 b. [The directions as to the furniture required for the use of the guests at Fivesham and the behaviour of the hostialer are there given.]
HOSTIUM. [Qu. for *hospitalitas*, the guests' chamber, *domus hospitum?*] 291.

I.

ILLUMINARE. To paint or illuminate manuscripts. 210.
IMAGINULA. A little image. 28.
IMPARCO. 1. To impark. 28, *n.*
2. To impound. 28.
IMPLESORO. To impledge or pawn. 277.
INBLADATUS. In crop. "Terra in-
"bladata." 28.
INCAUSUM. Ink. 210.
INFIRMARIA. The infirmary. 28,
28, 221, 287, 288.

INFIRMARIUS. The monk in charge of the infirmary. 298, 309.

INSTALLATUS. Installed. 293, 339.

INTERDICTUM. The prohibition of all divine service and ecclesiastical rites in an excommunicated country or province. 225, 230, 231.

INTERLOCUTIO. An intermediate judgment upon a plea external to the merits of the case itself. 127.

J.

JUDICIUM PETITORIUM. Final judgment on the claim to some right or property; judgment on the *merits* of the case. 114, 138, 223.

JUDICIUM POSSESSORIUM. Preliminary judgment as to the actual possession of some right or property at the time of, and pending, the suit; judgment on the present *facts* of the case. 114, 148, 151, 191, 223.

JUSTA. A drinking measure. 209 *bis*, 217, 218 *bis*, 219, 220 *ter*. “Quasi *“justa mensura, quantum cuique sufficit potus administrans.”*—Du Cange. It is difficult to determine what this “just allowance” was. We learn from a note at p. 218, that six “caritates” make a sextary, and two make a “justa;” if this sextary be the common measure so called, containing about a pint and a half, the daily allowance of two “justæ” was only one pint. But we read at p. 283 that Abbot Whitchurch fixed the weekly al-

lowance of all the brethren in priests’ orders at *eight gallons*. On the other hand, if the “*sextarius regis*” be the sextary of *wine*, which contained, according to Fleta, four gallons (“*quatuor jalones;*” lib. II. cap. 12, pp. 73–4), the daily allowance becomes even then impossibly large; while Cowell makes the sextary of *ale* to have contained no less a quantity than *sixteen lagenæ*, or gallons.

JUSTICIARIUS. 1. The lord chief justice. 103. 2. A judge. 127.

K.

KERNELLARE. To fortify with crenelles, or embattle. 292. *Crenelles* are the embrasures of battlements, or loopholes for arrows, &c. Notes of two licences to crenellate “*domum ultra portam abbatiae,*” and “*domum extra portam,*” the one dated 1332, the other 1336, are entered in a list of licences compiled from the Patent Rolls, and printed in the *Gentleman’s Magazine*, new ser., vol. I., 1856, pp. 326–7. The second licence, dated 15 March, is in Harl. MS. 3763, fol. 130 b.

L.

LAGENA. “A measure containing *“six sextarii.”*—[Tomlin’s Law

[Diet.] A gallon. — [Prompt. Parv.] 237*o*, 28.

LARDARIUM. The larder. 108

LAVATORIUM. 1. A trough for washing; a lavatory. 100, 270. Usually placed in the cloisters of monasteries. 2. The piscina at the altar. 201, 2.

LAUDO. To recommend or advise. 224.

LAVENDRIA. LAVENDRINA. 28.

LAVENDRINA. 230. The laundry.

LECTRICUM. A lectern. 104, 226. A portion of one of the lecterns here mentioned still exists in private possession. It is of marble, and is described and engraved in the *Archæologia*, vol. xvii., where it is supposed to be that set up by Marleberge. In May's Hist. of Evesham (where a woodcut of it is given, p. 57) it is supposed to be rather that which was set up by abbot Adam in the chapter-house.

LEGATA ALIARIS. Mortuaries. 211

LIBERATIONES. Yearly allowances of clothes and victuals. 122. (It appears from the context—"multi " fame perissent"—to refer in this instance exclusively to food.)

LIBERTAS REGIA. Exemption from public taxes and all secular services. 2, 114, 115, 120, 171, 172, 173, 180, 181, 186, 192, 224. "Statutus de castro " ut ab omni publico vectigali, a " victu, ab expeditione, ab opere " regio, sit libera."—Hardwick's grant of Ombersley; Kemble, *Coal. Dipl.* i. 64.

LIBERTAS ROMANA. Entire freedom; such freedom as the citizens of Rome possessed; and later, exemption from the spiritual jurisdiction of the local ordinary and subjection only to the Pope. 120, 182, 184, 192. A term used in forms of manumission. Du Cange, *sub voce* Manumissio.

LINTEAMINA. Linen sheets. 100, 206

LITERATORIE. By means of letters. 123.

LOUATORIUM. The parlour; the room in a monastery in which conversation was allowed. 2, 2, 20, 612, 571.

LONGANIMITER. For a long time. 204.

LUMINARE. 1. An altar-light. 20, 270, 271, 280. 2. A window. 27.

M.

MAGISTER CAPELLÆ. "Qui ceteris " capellanis præstet."—Du Cange. Corresponding to *Precentor*. 20, 200.

MANCUSA, MANCULA, AURI. A coin of somewhat uncertain value. 20. The silver mancus was worth about thirty pence; the gold, sometimes as much.—[Hardwick's Glossary to the Hist. S. August. Cant.]

MAGNALIA. Great things. 21, 22, 22, 27.

MANDATUM. 1. The office of the Maundy or washing the feet of the poor on Thursday in Holy Week. 10, 216, 224, 225. 2. A daily

- similar ministration. 91, 92. 3.
A loving-pledge; "caritatem pro
"mandato," a loving cup or grace
cup. 219.
- MANERIUM.** A manor; a lordship.
102, *et saepe*.
- MANIPULUS.** The maniple; an or-
nament (originally a linen napkin)
worn by priests at Mass on the
left wrist. 101, 263, 280, 296, 302.
- MANSA.** A hide of land; a house
with sufficient land attached for
the support of one family. 72, 73, 74.
- MANSUM.** 24. **MANSUS.** 302. A
dwelling-house.
- MANUS MORTUA.** Mortmain. "Non-
"dum ad manum mortuam per-
"venerat," it had not yet become
part of the actual endowments of
the abbey. 303.
- MANUTERGIVM.** A hand towel.
209, 216.
- MARCA.** An ideal silver coin, equal
to thirteen shillings and fourpence.
83, *et saepe*.
- MARCA AURI.** An ideal gold coin,
equal to ten marks of silver. 89.
- MARITAGIVM.** Marriage portion;
dowry. 272.
- MARTILOGIVM.** A martyrology. 208.
[For a note by Dr. Todd on the
use of this word, see the British
Magazine, vol. xxxi., pp. 23-4.]
- MAZERE.** A wooden drinking cup,
generally made of maple. 262 *bis*.
[Supposed to be derived from the
Fl. maeser, maple. Communica-
tions on the subject are to be
found in *Notes and Queries, pas-
sim*.]
- MEDO.** Mead. 106, 209.
- MEMORIA.** A monument in "memo-
"riam," or tomb. 321.
- MEREMIVM.** Wood, timber. 296, 297,
305.
- MESSVAGIVM.** A dwelling-house,
usually with land attached. 208,
284, 285, 289, 296, &c.
- MINOR.** A minor in law. 192.
"Ecclesia enim fungitur vice
"minoris," a church is supposed
to stand in the situation of a
minor, [and therefore no lapse
ought to interfere with the re-
stitution of rights which may
have been lost by the fault of its
guardians.] "Hinc est quod
"praelati ecclesiarum comparan-
"tur tutoribus et curatoribus."
—Decretales Gregorii IX., Par.
1512, col. 462.
- MINUTUS.** One who has been bled.
286, 291, 297, 298, 309.
- MISERICORDIA.** 1. Extra allowance
of meat and drink. 213, *n.*, 220, 278,
298, &c. 2. A chamber in which
monks needing indulgence, "pro
"debilitate vel alia justa de
"causa," (Lyndwode, quoted by
Du Cange), were allowed to pass
their time. 270, 296, 298.
- MISERICORDIA DOMINI** [plena est
terra]. The commencement of
the introit (from Psalm xxxii.)
sung on the second Sunday after
Easter; whence the Sunday itself
took its name. 132, 196, 210, 267.
- MITTA.** A measure of salt, said to
have contained ten bushels. 12, 74.
- MONACHILIS.** 1. Monastic. 12, 71.
2. Used by the monks. "Panes
"monachiles," the ordinary
monks' loaves. 218, 220.

N.

NATIVUS. One born in scitibum. 20.

NAVICULUS. An incense-ship. 20
 "A small silver dish to hold the
 " frankincense before it was put
 " into the thuribulum or smoking
 " pot."—Kennett's Glossary to
 his Parochial Antiquities.

NAVIS. The nave of the church. 27, 26.

NECESSARIA, i.e. *domus necessaria.* 26.

NODI. The bosses in a vaulted roof. 24.

NOTA. Rough draught. 150. "Pe-
 " marium exemplar notis de-
 " criptum."—Du Cange, *sub voc.*

NOVATA. Lands newly brought
 into cultivation. 27, 22.

O.

ORIENTIA. 1. An office in a
 monastery. 28, 26, 210. 2. The
 revenue assigned to an offi-
 ces by the abbot. 3. Professions of
 obedience. 18, 24, 25.

ORIENTIARIUS. One who holds
 an *orientia.* 20, 22, 24, 210.

ORULÆ. Thin wafer cakes, the
 altar-breads; "oblays." 20.

ORVENTIONES CENSURARUM. Peni-
 tence arising from cases in the
 Ecclesiastical Court. 20.

OCTAVA, OCTAVÆ. The octave of
 a festival, or the Sunday imme-
 diately following. 2, 10, 11, 20,
 21, 22. At p. 117 it is used in

the more ordinary sense of the last
 of the days of commemoration.

**ORIBUS TERMINIS, audire et
 determinare.** The commission of
 the judges of assize. 24.

ORGANA. Organs. 20.

ORGANARIUS. A servant by which
 a town vills. 20.

ORATORIUM PACTI. The *pac-*
torium. A small plate used at mass
 "having been kissed by the
 " priest, after the Agnus Dei
 " the mass, to communicate the
 " kiss of peace."—Pocock's Glos-
 sary.

P.

PAGINA. A part or portion. 24,
 24, 25. "Pagina claustræ," a part
 of the cloister.

PAGINATUS. A palfrey. 120.

PAGULA. Palls hung in choirs on
 festivals, or for the covering of
 the high altar. 20, 21, 210.

PAGA, PAGES, *unly.* PAXATA. A
 part or side. 20, 21, 22.

PANTRIA. A pantry. 20.

PARCHMENTUM, PARCHMENTUM.
 Parchment. 20, 21, 22.

PARCHIA. A small portion or
 part. 20.

PARCHUS. A park. 20, 21, 22.

PARCHUS. Kindred. 20, 21.

PARCHUS CLAUSTRUM. The parker. 20.
 See *Locutorium.*

PAROCHIA. 1. A diocese. 157, 173, 180, 253. 2. A parish. 187, 197.

PARURA. An embroidered border attached to ecclesiastical vestments. 101, *n.*, 263, *n.*, 288, 290.

PASTA. Dough or paste. 218, *n.*

PEDULES. Shoes or sandals. 242.
 "Pedules a pede dicuntur, eo
 "quod pedes tegant, quos non-
 "nulli monachi divisos a caligis
 "portant propter sudorem pedum,
 "ut facilius possint eos lavare;
 "et quia illis detractis de pedibus,
 "retentis caligis, dormiunt."—
 Joannis de Turrecremata Comm.
 in Reg. Bened. See *Caligæ*.

PEERLUS. Pearls. 302 *bis*.

PELVEUS. A bason. Used at p. 301 of silver basons for the piscinæ.

PENSIONARIUS. One to whom an annual payment is made. 276.

PERCURSUS. The right of pannage, or running hogs in a forest. 214.

PERLES. Pearls. 303.

PERRILLIS. Pearls. 302, *n.*

PERSONA. 1. The parson or rector of a parish. 150. 2. A character in which to appear, a recognizable position. "Me non habere
 "personam standi." 127. 3. A person. 174, 254. "Persona sua," himself individually. 115, 116. "In
 "persona," personally. 123. 4. A dignity or office; the office personified in its holder. 190 *bis*.

PERTINENTIÆ. Appurtenances. 212, 283, 285, 289, 291, 293, 294, 296.

PHIALA. An altar-cruet. 301.
 [Prompt. Parv. i. 105-6.]

PILLIOLUS. The round cap worn by ecclesiastics during service. 250.

PINNACULUM. A pinnacle. 265, 269.

PITANCIA. The allowance of fish, flesh, &c.; or an augmentation of commons provided by benefactions. 105, 292, 307, 308. "Portio
 "monachica, . . . lautior pul-
 "mentis, quæ ex oleribus erant,
 "cum pictanciæ essent de pis-
 "cibus, et hujusmodi."—Du
 Cange.

PITANCIARIA. 1. The office of the pittancer; the revenues assigned to the pittances. 106, 121, 213, 214, *n.*, 261. 2. The kitchen in which the pittances were prepared. "Pitanciaria coquinarii cum
 "volta." 287.

PITANCIARIUS. The officer who had the charge of the pittances. 214, *n.*, 215, *n.*, 308.

PLACITUM. A plea; action at law. 309, 310.

PLANCHERUM. A pig-sty. (?) "Duos
 "porcos ad plancherum," two
 store-pigs. (?) 212, *n.*, 217.

PENITENTIA. Penance. 279.

PONTIFICALIS (Liber). The service-book containing the offices performed by a bishop. 293.

PORTH [*Welsh, A.S. port*]. A town or borough. 75.

PRÆBENDA EQUORUM. Provender. 210, *n.*, 217, 220, 263, *n.* See *Foragium*.

PRÆBENDARIUM. A measure of corn. 217, 218 *bis*, 219 *bis*.

PRÆBENDARIII. Board-servants in a monastery. 105. "Idem in
 "monasteriis qui servientes, qui-

"bus ad victum eibus et potu-
"præbetur."—Du Cange, *sub*

PRÆDIATIO. A fee for sermons. *cc.*
na.

PRÆLATIA. *na.* } Prelacy, govern-
PRÆLATIO. *na.* } ment.

PRÆLIUS. To preface; to mention
beforehand. *na.*

PRÆLIATUS. Before-mentioned.
na. n. na. na. na. na.

PRÆMANIUS. Before-hand; used
at p. 262 of money paid down at
once for a term of years.

PRÆPOSITUS. A steward or bailiff.
na.

PRÆSTOLATIO. Anticipation, ex-
pectation. *na.*

PRÆSTAXATUS. Before-mentioned.
na. na.

PRÆSBYTERIUM. The eastern end
of the choir, containing the sedilia
or stalls for the clergy at the
altar. *na. na.*

PRICHOTTUS. A *prick-pot*; a vessel
described at p. 243 as containing
four gallons.

PRIOR CLAUSTRALIS. The sub-prior,
so called because bound to be in
continual residence "in claustro."
na.

PROCESSIO PENTECOSTALIS. The
solemn repairing of parishioners
throughout a diocese to the cathed-
ral, or from chapels to the
mother church, at Whitsuntide,
to make oblations, hence called
Pentecostals. (Gibson's *Code*,
p. 976.) *na. na. na.* The proces-
sion of the villagers of the vale
to the abbey of Evesham was

abolished in 1442 on account of
the disorders and tumults which
ensued. (Nash's *Worcestershire*,
vol. 1. p. 200.)

PROCRATIO. 1. The maintenance
of a bishop or archdeacon when
engaged in a visitation, or sum of
money paid in lieu. *na. na. na.*
Maintenance, *in general.* *na. na.*

PROFESSIO. Acknowledgment of
canonical jurisdiction. *na. na. na.*

PROPRIETATE. A monk holding
private property; a proprietor. *na.*
" . . . nec accommodatum, nec
" locatum, nec depositum aliquo
" omnino monachus vel conventus
" nomine suo recipiat, &c."—*Cf.*
Du Cange, *sub voce.*]

PULMENTUM. Used in the text for
porridge or soup, made with beans,
bread, or corn. *na. na. na. na.*
" *Hoc pulmentum, leavy.*" *na.*
broth.—Wright's *Vocabularius*,
p. 241.

PULPITUM. The rood-screen. *na.*

Q.

QUARTA. A quart. *na. na.*

R.

RECONVENTIO. A recovery in law.
na.

RECTOR. The rector of a parish. *na.*
na. na.

REFECTORARIA. 305. } The re-
REFECTORIUM. 104, 238, 239. } factory.
RELAXATIO. Release from penance.
 277 *bis*, 279.
RENTALE. A rental. 289.
REPRISA. Deductions and charges.
 "Valent ultra reprisam 53s. et
 "4d.;" the net value. 295.
RESTITUERE. 192, 226, 227, 228. "*Re-*
stituere in integrum est re-
 "ducere in eum statum in quo
 "erat ante læsionem; petita enim
 "et obtenta restitutione in inte-
 "grum omnia sunt in suo statu
 "donec causa finiatur."—Decre-
 tals Gregorii IX., Par. 1512, col.
 463.
RETE LIBERUM. A free fishery;
 the exclusive right of fishing in a
 river. 75.
REUS A RE. See *Actor*.
REWARDUM. The regard or visita-
 tion of a forest. "Extra re-
 "wardum," beyond the limits of
 the regard; free from forest law.
 262.
RIBALDUS. A ribald; a term ap-
 plied to licentious and disorderly
 soldiers, and hence used to de-
 signate any mean hireling ready
 to do base or scandalous work
 for his living. 105. [Verstegan
 derives the name from *Rabod* or
Radbod, the king of Friesland,
 who refused to be baptized by
 bishop Wulfran!—Restit. of De-
 cayed Intelligence, Lond., 1634,
 p. 336.]
ROCHETUM. The rochet, or close-
 sleeved short surplice worn by
 bishops. 296.

S.

SACRISTA. The sacrist; the officer
 who had charge of the church
 vessels, ornaments, and vestments.
 206, 213, 282, 307.
SACRISTARIA. The office of the
 sacrist. 124, 206, 210, 213, 261, 307.
SALSA. Sauce. 275.
SALSARIUM. A salt-cellar. 303.
SARACENORUM OPUS. Sarcenet.
 278.
SARTARIA. 309. **SABTRINA.** 208. The
 clothiers' room, or *domus sarto-*
ris, including both the tailors and
 shoemakers.
SCALOP. 1. The ornament called a
 scallop; a segment of a circle or
 quatrefoil. 281. [See Rock's Ch.
 of our Fathers, II. 30.] 2. A
 salt-cellar in the form of a scallop
 shell. 301, *n*.
SCHOPPA, SCOPA. A shop. 300, *n*., 302.
SECRETARIUS. 1. A scribe, or con-
 fidential writer. 23. 2. The
 sacrist of a church. 321.
SECTA. 1. Suit of court. "Pro
 "secta facienda ad comitatum
 "Wygorniaë," for performing suit
 and service at the county court
 of Worcestershire. 278. 2. A set
 or suit of vestments. 296, 302, 305.
SECUNDO MELIOR. Second best.
 100, 263, *n*., 267.
SELDA. A shop, or shed for goods.
 269, 300. [Explained as a *ware-*
house in Mr. Riley's Glossary to
 the *Liber Custumarum*. The
 Harl. MS. reads *scopas* at p. 300

- as apparently a synonymous term with *solida*.)
- SENESCALLUS.** 125. **SENESCALLUS.** 27, 125, 126, 127, 200, 211, 214, n., 217, 251, 253, 291, 296. The steward.
- SENTENTIO.** To give sentence. 178.
- SEXTARIUM.** A measure, chiefly used for honey. 209, 210, n. It "appears to have been of more or less certain quantity."—Ellis' *Introduct. to Domes-day*, i. 134.
- SEXTARIUS REGIS.** A liquid measure containing about a pint and a half. 218, n. The capacity of the sextary appears however to have been very uncertain. See *Justa*.
- SIFTEL, CYFFOEL** (*Lat.* Scaphia; Scaphula; *Germ.* Schefel; *Anglo-Sax.* Cyf, or Seyf). A bushel. 219, 220.
- SIGILLUM.** A bell. 22, 23.
- SOLARIUM.** An upper story; a loft or garret. 221.
- SOLDA.** A shop. 212, n., 213, n., 215, n.
- SOLLERS.** A shilling-weight is three-fifths of an ounce troy; it appears therefore from p. 218 that the weight of the loaf allowed daily to each monk was three pounds-three ounces, "ponderis sexaginta et quinque solidorum."
- SOLIDUS PROVINCENSIS.** In 1197 60 *solidi Provincensium* were equal to one mark of pure silver; in 1220, 58 were reckoned as the equivalent. [Dugdale's *Monasticon*, ed. 1847, vol. IV, p. 728; see also vol. V, p. 600. *Regula Coronata*.] A mark of silver was two-thirds of a pound; the English *solidus* was three-fifths of an ounce; consequently 136 *sd.* English money = 60 (or 58) shillings of Provence. The lawyers' daily fees, therefore, mentioned at p. 153, were (omitting fractions) equal respectively to about 11s. 1½*d.*, 9s. 10½*d.*, and 1s. 5½*d.*
- SOPPA.** A shop or workshop. 22.
- SOLLARES, SANDALS.** 22.
- STALLUS.** A stall in the choir of a church. 221.
- STAMISEA.** A shirt of lincey-wincey. 22.
- STAR.** A bond or deed. 22. [A name given by the Jews to such instruments, from Heb. *Shetar*, a deed or contract.]
- STIVA.** A stike or stick; a measure applied to cels, each stick containing twenty-five [Ellis' *Introduct. to Domes-day*, i. 140]. 22, 221.
- STOLA.** The stole or long band worn round the neck by bishops and priests, and falling down in front. 22, 221.
- STRAGULATUS.** Variegated. 22, 221.
- STUDII MONACHORUM.** The private closets or studies of the monks. 22. See *Carola*.
- SULLARES, SANDALS.** 22.
- SUMMA.** 1. A sum or hoard of money. 2. A sum of money. 22, 221.
- SUMMARIUM.** The carriage of goods. 22.
- SYNAXIS.** The offices of the Hours: *Synaxis vespertina vespere*. 22.

T.

- TABELLATUM.** 269, 1. **TABELLATUS.** 269. **TABULATUS.** 269, n., 271, n. A floor or story. In Wright's Vocabularies, p. 237, *tabellatum* is interpreted as a *burd-wogh*, a wall of boards or wainscot.
- TABERNACULATUS.** Canopied. 296.
- TABULA.** 1. An altar-frontal of carved or painted work. 286, 288. See *Promptorium Parv.* i. 181, and *Rock's Ch. of our Fathers*, i. 236. 2. The table of the services for the week. 280.
- TAPETUM.** A tapet, or tapestried hanging-cloth. 296.
- TENEMENTUM.** A house; a tenement. 285, *et alibi*.
- TEXTUS.** The book containing the portions of the Holy Gospels read in the altar services. 99. "Textum majoris altaris sine libro reparavit," he repaired the binding of the Evangeliary belonging to the high altar without doing anything to the book itself. 270. The bindings of these books were usually richly ornamented with gold and gems.
- THALAMUS.** 1. Used at p. 124 apparently as synonymous with *Camera*, the office of the wardrobe. 2. "Thalamus abbatis," the abbot's private chamber. 106, &c.
- THURIBULUM.** A censer. 38, 99, 263, 301.
- TRABES CUM CRUCE ET IMAGINIBUS.** Rood-loft. 271.
- TRACTUS.** "Ad novum tractum,"

at a fresh drawing, *i.e.* when a fresh cask of beer was tapped. (?) 218, n.

- TREYCATUR.** A white loaf of a better kind; three-fourths fine flour (?). 298.
- TRITENNALE.** A month's mind. 218, 221. See *Annale*.
- TUMBA.** A tomb. 275.
- TUNICA.** The distinctive vestment worn by a sub-deacon, differing from a dalmatic only by being of smaller dimensions. 116, 178, 179, 182, 292, 296, 302.

V.

- VACCARIA.** Cattle-pasture. 101.
- VALENTIA.** 1. Valuc. 124, 146, 253, 271. 2. Extent. 278.
- VAS EUCHARISTIE.** The pyx. 263, 270.
- VASSALLUS.** Used at p. 105 apparently in the original sense of a household servant.
- VELVETTUM.** Velvet. 296, 302.
- VENTOSITAS.** Bleeding by cupping. 220.
- VENTOSO.** To cup. 220, n. 3.
- VESTIARIUM.** The vestry. 271.
- VILLANUS.** A villein or serf. 272.
- VILLINAGIUM.** Lands held under the tenure of villeinage. 211.
- VIOLACIUM.** Violet-coloured silk. 288, 292.
- VIOLATICUS.** Violet-coloured. 281, 282.
- VIRGATA.** A yard-land; a varying measure, which contained in different places from fifteen to thirty or forty acres. 101, 211, 213.
- VIVARIUM.** A fish-pond. 216, 261, 304.

VOLTA. 1. Vaulting; vaulted roof. 276, 286 *ter.*, 287 *ter.*, 288. 2. A crypt or vault; "Capellam, et subter
"eam voltam optimam." 276.
"Cum voltis fulcitum." 288. "Sub
"hac camera volta fortis." 287.

W.

WARENTIZATIO. Warranty. 271.

WARNAMENTUM. A garment. 282
n. 4

WASTELLUS. "Well-baked white
"bread."—*Hallivell's Glossary.*
122, 219 *tit.*, 220. See *Louth's Life*
of Wykeham, p. 68.

WERRA. War. 28, 100.

WHYPPED-WERK. Needlework. 282
n. 2.

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 "*censes monachi erga pauperes*
 "*viatoresque exercere cœperunt*
 "*dictam putant aliqui."* Marrier,
Bibliotheca Cluniacensis, fol. Par.
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- Elferd**, abbot of Evesham, 77.
- Elfleda**, queen of Wigmund of Mercia :
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- Ernald**, of Bath [de Bathonia] :
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[In Harl. 3763, f. 115 b., Peter de Wyk is mentioned as being prior in the year 1338. The names of four other priors occur in the same MS. at ff. 195 b.—196, John of Worcester, surnamed Sebrond (in 1258-9), William de Lond, Walter de Walcote, and John March.]

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 [A place called Gildbeorgh was one of the boundaries of Evenlode, Worc.; Kemble, *Cod. Dipl.* iii. 38, vi. 216. Peterborough was also called Gildene Burh, or the Golden Borough, on account of its wealth: *Sax. Chr.*, *sub anno*, 1053.]
- Giles, archbishop of Armagh:**
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- Glanville, Walter de, bishop of Rochester:**
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- [He was refused admission at Evesham, because his disease was leprosy. Among the gifts he bequeathed to Ramsey was the jaw-bone of S. Egwin. *Hist. Rames.*, *ut supra*, p. 452.]
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 [*See* Foliot's Letters, edited by Dr. Giles, vol. i., p. 134. Andeville's election being disputed, an appeal was made, or threatened, to Rome against him; and Foliot wrote on his behalf to the archbishop of Canterbury.]
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 " autem a charitate quam ibi Clunia-
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 Bibliotheca Cluniacensis, fol. Par.
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 stantine did not become pope before
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[In Harl. 3763, f. 115 b., Peter de Wyk is mentioned as being prior in the year 1338. The names of four other priors occur in the same MS. at ff. 195 b.—196, John of Worcester, surnamed Sebrond (in 1258-9), William de Lond, Walter de Walcote, and John March.]

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[A place called Gildbeorgh was one of the boundaries of Evenlode, Worc.; Kemble, *Cod. Dipl.* iii. 38, vi. 216. Peterborough was also called Gildene Burh, or the Golden Borough, on account of its wealth: *Sax. Chr.*, *sub anno*, 1053.]

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[*See* Ieland's *Collectanea*, vol. i., p. 241.]

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p. 310, of Zatton's life with the
labours of a smith, is explained by
a passage in Sulp. Severus' *Life of*
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from which it is evidently taken. "Ut
" fabris ferrariis moris est, qui inter
" operandum pro quodam laboris
" levamine incudem suam feriunt,
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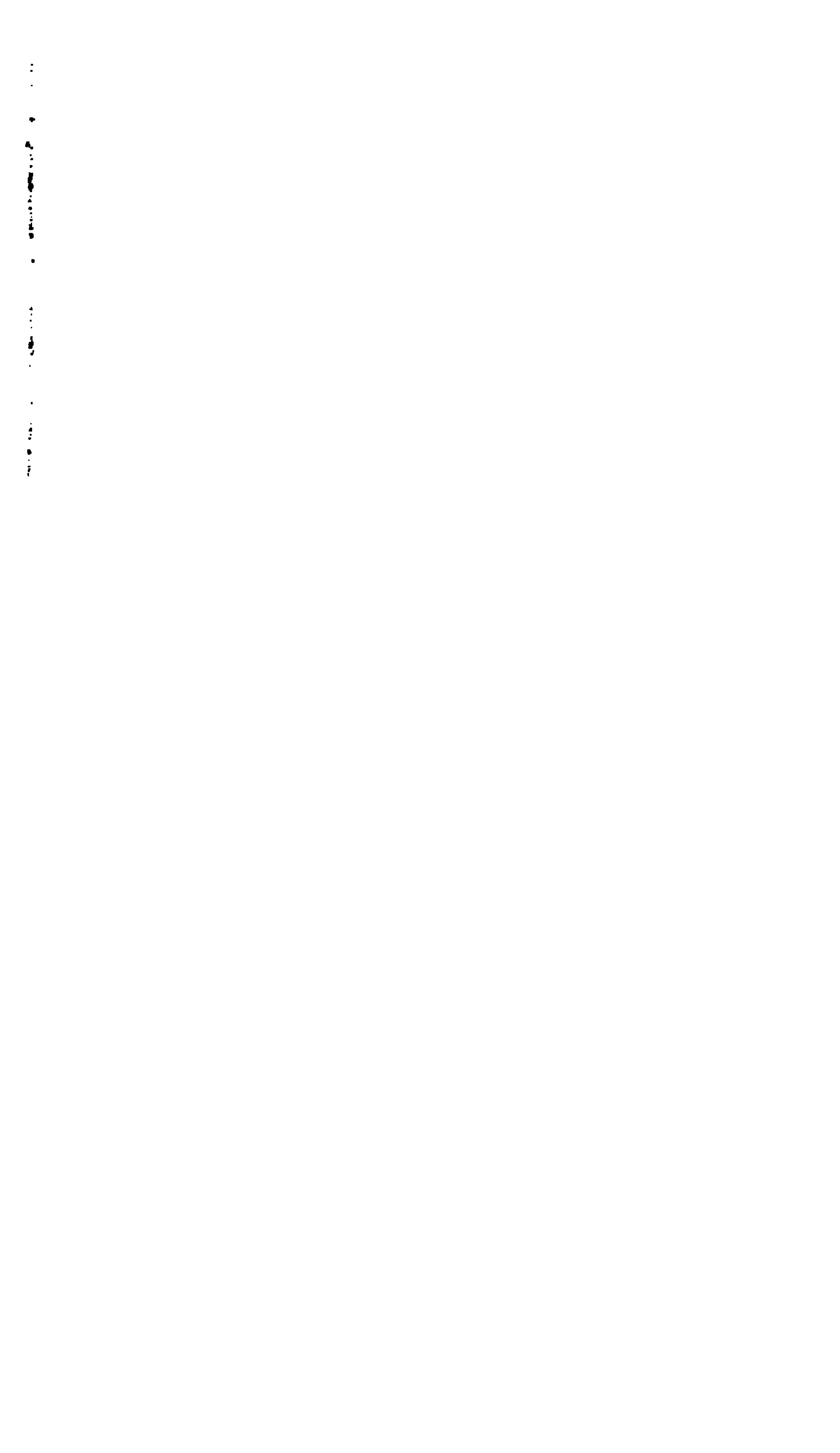
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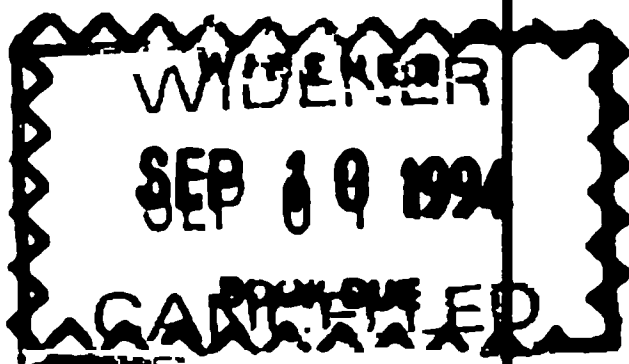
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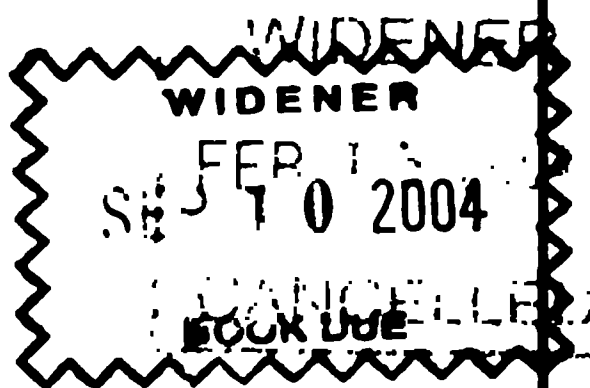


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[The somewhat obscure comparison of p. 309 of Zatton's life with the labours of a smith, is explained by a passage in Sulp. Severus' *Life of St. Martin of Tours* (chap. xxv. 1) from which it is evidently taken. "Uti faber ferratis moris est, qui inter operandum pro quodam labore levamine incidens suam frontem ita Martinus, etiam dum aedificare videretur, semper orabat."—*Opera*, 1741, vol. 1, p. 36.]

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