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Edited by William H. Rich Jones and William Dunn Macray
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Charters and Documents Illustrating the History of the Cathedral, City, and Diocese of Salisbury, in the Twelfth and Thirteenth Centuries

William Henry Rich Jones (1817–85) compiled and transcribed the documents relating to thirteenth-century Salisbury which are contained in this work. It complements his edition of the register of St Osmund (also reissued in this series) which relates to twelfth-century Salisbury. Following his untimely death, this work was completed and published in 1891 by his long-time acquaintance William Dunn Macray (1826–1916). The documents collected here include papal bulls, grants from sovereigns and bishops of Salisbury, foundation charters and items relating to church history. They are drawn from five Salisbury manuscripts and are presented in chronological order, more accurately than in previous publications, and with English side-notes to the Latin text. When first published, this collection was considered primarily of interest to local historians of Salisbury and Wiltshire. However, it also illustrates the pivotal role Salisbury played within the wider ecclesiastical, social and royal contexts of the thirteenth century.

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RERUM BRITANNICARUM MEDII ÆVI SCRIPTORES.

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.

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He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be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

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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.

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OF

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IN THE

TWELFTH AND THIRTEENTH CENTURIES.

SELECTED FROM THE

CAPITULAR AND DIOCESAN REGISTERS

BY THE LATE

REV. W. RICH JONES, M.A., F.S.A.,

AND EDITED BY THE

REV. W. DUNN MACRAY, M.A., F.S.A.

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PREFACE.

THE production of the present volume has been attended by unfortunate circumstances of difficulty. The original compiler and editor, the Rev. William H. Rich Jones, M.A. (vicar of Bradford-on-Avon and honorary canon of Salisbury, author of the *Fasti Ecclesiæ Sarisburiensis* and editor of the *Registrum S. Osmundi* in this series), died on 28 Oct., 1885, while the work was still incomplete in preparation. After considerable consequent delay his collections were placed in the hands of the present editor (no stranger to his zealous predecessor); whose task has been, firstly, the careful collation of the several MSS. in which the transcripts of the charters selected by Mr. Jones were to be found, which work of collation had not previously been carried out, and in the course of which a few additions were made to the selection; secondly, the arrangement of the documents in, so far as possible, their right order of date (the original order of arrangement being found to be very incorrect); and, thirdly, the compilation of the glossary and index. For the free use of the several manuscript Registers from which the volume is compiled his thanks are due to the dean and chapter, and to the registrar of the diocese, together with Mr. A. R. Malden.

The Registers used are these:—

I. "Registrum Rubrum"; one of the episcopal registers. A small folio volume of 195 leaves, vellum as far as f. 157, and the remainder paper. The first 107 leaves were written in the first half of the fourteenth century;

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the rest by several hands in the fifteenth. A note on a loose leaf at the end records that the volume was found in August, 1674, at Bishop's Lavington, "in musæo olim "domini Johannis Danvers, equitis aurati," and that it was restored by the consent of the then possessors to bishop Seth Ward. It is now bound in old dark calf, and only a red lettering at the back marks its correspondency with its old designation.

II. "Reg. B." (a letter which only stands for *Bishop*, as marking its ownership). A folio volume of about 287 vellum leaves, about one half written in the fourteenth century, and the other half in the fifteenth. It corresponds closely in the early part with the preceding register, but is a little later in date, and would seem almost certainly to have been copied from it; the numeration of the deeds almost always agrees. It is bound in thick oak boards.

III. "Reg. C." (*i.e.*, a chapter book). A small folio volume of 477 leaves of vellum, written by various hands, chiefly at the close of the thirteenth and early in the fourteenth centuries; with additions. It is entitled on f. 475 by a 15th century hand, "Liber evidenciarum "copiatarum de privilegiis, cartis, ... (*torn*) ecclesie "cath. Sarum in thesauria ibidem reconditis." At ff. 452–7 there is a register of chapter acts in the years 1320–3. This is the volume which Mr. Jones appears chiefly to have used.

IV. "Statuta Eccl. Sarum," or "Liber Niger." A small folio of about 94 vellum leaves, bound in black leather, written in the fourteenth and fifteenth centuries. It contains a calendar of the commemorations.

V. "Miscellanea Decani." A thin folio volume of the seventeenth century, preserved in the chapter muniment room, containing various collections relative to the church of Salisbury. This is referred to at pp. 6, 11, 212, and particularly at 266.

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In the "Registrum S. Osmundi," as printed by Mr. Jones, there are various documents relating to the endowment and privileges of the cathedral of Salisbury from the commencement of the twelfth century to the year 1229. His object in collecting the materials of the present volume from other Registers appears to have been the further illustration of the same period, as well as the carrying on the history of the church to a later date, namely, the close of the thirteenth century. Very many of the charters here printed are therefore complementary of others previously printed, as being confirmations of earlier grants or in other ways relating to them. A few are actual repetitions; but as the repetition affords opportunity for correcting some mistakes, which are found in the Osmund text as printed by Mr. Jones, they have been allowed to remain.[1] There seems to be indeed reason to fear that mistakes (especially in names) have frequently crept into the Osmund volumes. And the absence in these of any chronological arrangement makes the comparison of the materials now printed dependent on careful examination of the respective indexes; the latter are, however, at any rate, sufficient for that purpose.

The completion of the volume in this manner from the collections placed in his hands is all that the present editor is responsible for. It does not lie within the province of the task which he has undertaken to examine its materials critically, or to draw out from them a connected sketch of the progress of the endowment of a great church. Yet the story of that endowment, reaching back to a time of which but little with regard to such details is found in most of the books accessible to ordinary enquirers, is of no little interest

[1] Some of the charters are printed in the Appendix to H. Hatcher's *History of Salisbury*, fol. Lond 1843, pp. 721–735; but they are there given with the contractions used in the MSS. and not in an extended form.

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or importance. It shows throughout how the grants of lands and churches, whether coming from kingly, ecclesiastical, or knightly hands, were distinctly personal gifts—gifts freely given from that which it was in the power of the individual giver to bestow. And it collaterally exhibits evidence, in instances which will be particularized below, how the same voluntary origin of endowments is to be found in regard to parish churches. Of many parishes, the history, in their civil as well as their ecclesiastical relations, can by means of these volumes be traced back much further than has hitherto been possible. Sir R. C. Hoare's *History of Wilts* and Hutchins' *History of Dorset* scarcely touch upon the time which is here comprised, and many an early Norman family's descent may hence receive elucidation.

It only remains to point out a few particulars which are of some special interest.

The records of the election of bishops in 1263, 1271, and 1284 exhibit two modes in which the choice of the chapter, after receipt of the king's license to elect, was determined. In the two former years the chapter delegated the election, in the one case to four, and in the other to seven, of their number (a plan adopted also at the election of Bingham in 1228, *Osm. Reg.*, ii. 107);[1] in the latter year there was an open election by vote, and each vote is recorded. Four persons were voted for, but the votes for Walter Scammel the dean represented the large majority of the electors. The mode in which Scammel's successor, Henry de Brandestone, was elected three years afterwards, at the beginning of March, 1287, is not recorded in Reg. C., where letters about the election are entered; probably it was by delegation. On his death in the following year Lawrence Hakeburne (who held the Berkshire prebend

[1] The same plan was also sometimes used in the election of a dean.

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of Ruscomb, and whose name probably marks him out as a native of Hagbourne in that county) was chosen, and the process is entered in Reg. C. at No. 563, where the names of 33 voters are given. He died three months afterwards, on 8th August, before confirmation; but the elections of his successor, William de la Cornere, and of two others who followed in rapid succession before the year 1300, Nicholas Longespée and Simon of Ghent, do not appear to be entered in the Registers from which this volume has been compiled.

The visitation of some of the churches attached to prebends which was made about the year 1300 (printed at pp. 369–370) may, with some interest, be compared with the visitation of the same churches in 1220, which is printed in vol. i. of the Osmund Register. They alike tell a tale of great neglect, of insufficient and dilapidated books, vestments and ornaments, and of buildings with broken windows and roofs out of repair. At Sandhurst and Wokingham, in 1220, there was no Breviary; at the latter place eighty years afterwards we find that the want has been sufficiently supplied, but at the former there is neither the book of the daily service nor a Psalter, while the Manual which it possesses is not of the use of Sarum. At Knook, in 1226, there was an ivory processional cross; at our later date "crux deficit." Wokingham possessed at the earlier date a processional cross of Limoges work; but no mention is made of it afterwards. Hurst, however, had a Limoges pyx, and this, its "pixis bona," it retained. The later visitation does not extend, like the earlier, to the clergy officiating in these churches; and so we have here none of those startling revelations of utter ignorance and incompetence which the other record brings to light. For there we read of Simon, a chaplain of Sunning, who had been ordained deacon at Oxford by an Irish bishop, Albinus, who acted as a suffragan of Lincoln, and priest by bishop Hugh of Lincoln, and who thought it an indignity that he when a

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priest should be catechized by the dean of Salisbury; but who could not tell when asked about the initial words of the Canon of the Mass, "Te igitur clementis- "sime Pater," what case "Te" was, nor how it was governed, but at last, on closer examination, said he supposed it was governed by "Pater," since the Father governs everything. We need not wonder that after further questioning he was pronounced "sufficiently "illiterate"! At Hurst a chaplain declined attempting to answer any question, and was suspended. At Arborfield another at first adopted the same course, but afterwards offered himself for examination, and was found to know nothing, and could neither read nor sing. And so with others. The very first words of the Canon of the Mass seem to have afforded a sufficient test of the almost universal ignorance. But the exposure was not more to the discredit of the chaplains than of the members of the chapter who had appointed them as their deputies.

With reference to the history of parochial endowments much illustrative matter may be found in these charters. Tithes are frequently granted by the bishops, with the consent of chapters and patrons, to one place or another, as if at their free disposal. And lay-donors assign them at their pleasure. Gilbert fitz-Gilbert grants tithes of lands, particularly, to the prebendary of Durnford, and straitly charges his steward not to hinder his gift (p. 236). And to the parish church of St. Andrew, at Durnford, Isabella de Tony had long before granted (p. 34) not merely land and pasture but also the tithes of her own demesne-land. Sir Bartholomew de Turberville, in 1242, attaches the tithes of his demesne of Winterbourne Turberville to the prebend of Charminster and Bere Regis, and specially declares that these had been customarily assigned by himself and his ancestors to whomsoever they chose (p. 278). Other examples of endowment with tithes, &c., relate to Netheravon, in

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Wilts (in which case there is a particular charge to all concerned in paying the tithes that they make no deduction for expenses), Todbere, in Dorset, and Frome, in Somerset. But two especially interesting examples, as being instances of original voluntary endowments, by parishioners, of newly founded chapels, are given in the records concerning Mosterton, in Dorset, and Newland, in Preshute and Marlborough, Wilts. In the former case we have, in the year 1218, gifts of land by seven donors belonging to the place, and the consequent establishment of regular service by a settled chaplain; in the latter, in 1254, we have all the householders binding themselves and their successors to pay forty shillings annually for the maintenance of a chaplain in the chapel of St. Martin, which they had themselves built, and sealing the deed of gift with their common seal, a very remarkable and, so far as the editor knows, unique instance of the use of such a seal by a village community. The provision of houses for the bishop, the dean, and the chancellor of Salisbury is recorded at pp. 354–5 as being made by gift and purchase.

The diocesan constitutions of bishop Richard Poore are included in the contents of this volume, according to the intention of the first editor, Mr. Jones, because they have not hitherto been printed directly from a Sarum MS. The text now given represents, of course, the form in which they were originally published to the diocese, and, although the variations are neither many nor material, they afford a few corrections to, or noteworthy differences from, the text printed in Wilkins' *Concilia*. Where the latter has (§ 20) a direction that the priest should instruct the laity how in cases of necessity they should baptize infants with either the Latin or French form, the former prescribes Latin or English; but in a subsequent direction they agree in alike sanctioning the use of any one of the three languages.

In 1254, bishop William of York grants two hundred pounds of wax annually from his wardrobe for increas-

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ing the lights in the cathedral, having been told that that amount would be sufficient to double the number of candles at each ministration. He promises also to provide an endowment sufficient for the permanent continuance of his gift; but whether he did so or not does not appear. We only find that upon his death, in 1256, the dean and chapter paid from his estate two hundred and forty marks to the prior and convent of Breamore for the repair of their house, in order to secure perpetual payment by the latter of ten marks annually for the maintenance of a chaplain to celebrate for the soul of the bishop, and for the provision of one light. About four years afterwards a bequest of one hundred marks to the same priory for a like endowment of an obit with the annual sum of six marks, was made by Nicholas of York, a canon of Salisbury, and probably of kin to the bishop, who was distinguished by the singular title of *le engineur*. It would be interesting to know in what way his engineering skill was displayed; possibly it may have been in connection with the fabric of the cathedral. A dispute as to the assignment of candles provided at the funerals of parishioners of St. Thomas who were buried in the churchyard of the cathedral is settled by an agreement in 1248 for their division between the treasurer of the cathedral and the rector of the parish, with a proviso that if the rector shall have charitably provided them for poor parishioners who were unable to bear the cost, he should then retain them for himself. From the will of Robert de Careville, the treasurer, in 1267, we learn that there were then seven altars in the cathedral; he bequeaths seven pounds to provide fourteen silver phials (each bearing a representation of three keys), in order that each altar may have two, and he directs that the money shall be provided by the sale of a large silver salver and three plain silver cups. The many and liberal bequests contained in this will to parish churches and to the poor of the parishes, to religious houses, and private

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persons, with the provision for the daily dole for ever of one farthing to one hundred poor persons, are very noteworthy.

Among royal charters, one of two from the empress Matilda is dated at Falaise in June, 1148, in which she restores into the hands of bishop Jocelin, there present, some lands which she had taken from the church, and charges her son Henry to carry out the restitution. This is attested by a confirmatory deed of the archbishop of Rouen, in which he declares how he, having met the empress by the pope's command, had brought her to confess her sin in this invasion upon the church's property. Her son's charter of consequent restitution, dated at Devizes, follows on 13th April in the next year, in which, however, he stipulates for the retention of the castle and park of Devizes until a more prosperous condition of affairs may enable him safely to surrender them. Henry was in this year resuming the war in England against Stephen, which his mother had at last abandoned.

In 1226, Henry III. promises, in a letter to bishop Richard Poore of 20th October, that an aid of a sixteenth granted (when a twelfth or fourteenth was proposed) to the king by the clergy at the desire of the pope, at a time when a twentieth was being collected for the succour of the Holy Land, shall not be drawn into a precedent, but shall be regarded simply as a free and voluntary gift. This letter, however, has been already printed in the Register of St. Osmund, ii. 67, with a series of documents relating to the grant, including the king's letter of application and the pope's letter of sanction.

The difficulties in which the Norman monasteries which held property in England were often in consequence of that holding involved, and the frequent lawsuits which ensued, are illustrated in the cases of the abbeys of Jumeaux, Jumiéges, and Fougères. In

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1239 the proctor of the former abbey resigns all claim to the tithes of Lavington before a papal commission, originally appointed seven years earlier to settle disputes concerning the property of the prebend of Potterne and Lavington, willingly accepting instead an annual pension of ten shillings. In 1248 a long dispute with Jumiéges in consequence of the poverty of their vicarage of Winterbourne Stoke is settled by the abbey's consenting to the increase of the endowment of the vicarage by the tithe of lambs, wool, the mill, and hay. And in 1249 the bishop of Salisbury intervenes to secure to the abbey of Fougères, out of compassion for its poverty, the payment of an annual rent from the church of West Kington, which it had been a source of continual trouble and expense to the abbey to obtain.[1]

In 1248 the condition of the buildings of Wilton abbey is so bad, some part being absolutely destroyed by age, and the remainder being so ruinous that the corporate funds were insufficient to bear the cost of repair, that the bishop upon the occurrence of a vacancy in the rectory of Bulbridge reduces it to a vicarage, in order to assign two thirds of the great tithes *in perpetuum* for a fabric-fund to the abbey, reserving the other third, with the oblations, &c., for the vicar, and releasing the church from a previous customary obligation of supplying wax and a horse for the abbey.

From a grant made by Gilbert de Lacy, prebendary of Bedminster, about the year 1226, we learn that there was a hospital for female lepers at "Brichtuiebrig" (Brightbow-bridge) in the parish of Bedminster, of which the founder was Sir Thomas de Berkeley. This was the Hospital of St. Catherine, of which the first founder was Sir Robert de Berkeley, brother of Thomas, who

[1] Some illustrations of the difficulties experienced in this way by the alien houses may be seen in Sir G. F. Duckett's *Charters of the Abbey of Cluni*, 1888, vol. i., 179 *et seqq.*

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died in 1220, and which is said to have been confirmed in its possessions and still further endowed by his brother who succeeded him, and who died in 1243; but no mention is made in the notices of this hospital elsewhere found that it was for lepers. The inmates are by Lacy's grant permitted to have a chaplain and a chantry, but under such strict regulations as to the non-admission of outsiders to their chapel as show that no fear of contagion and no feeling of repugnance were likely of themselves to suffice to keep persons from desiring admittance.[1] Only hand-bells were to be used, and these were not to be hung.

Three instances, between the years 1235–42, of agreements for the foundation of private chapels for lords of manors in parishes belonging to the dean and chapter are noticeable. License for a wooden chapel at Britford is granted to Sir Ralph de Thony (p. 232); for a chapel at Studley to Roger de Stodley (p. 252); and for one at Winterbourne Turberville to Sir Bartholomew de Turberville (p. 278). In the latter case the permission is given in consideration of the gift by the grantee of the tithes of his whole demesne to the canon of Charminster and Bere.

Between the year 1220 and 1228 we meet, in an agreement respecting the patronage of the churches of Shipton, Oxfordshire, and Brixworth, Northamptonshire, which allots the respective shares of endowment of the two prebends which were constituted in these churches, with what appears to be a singular notice of profits derived from the representation of miracle-plays as forming part of the divisible revenues. It is decreed that the "actiones," should there happen to be any, in the villages of Fifhide (Fifield) and Idbury should belong to the canon of Brixworth, and in like manner,

[1] It is probable that various forms of cutaneous disease were classed under the common term of leprosy.

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that the "actiones," should there be any, in the villages of Middleton and Langley should go to the canon of Shipton; while those in the village of Lyneham were to be equally divided. It does not seem that any other interpretation can be given to these "actiones" but that which explains them as "actings," "spectacula" (Du Cange), viz. those exhibitions of mysteries, which were sometimes encouraged, sometimes tolerated, sometimes condemned, by the church, and the place of which, as a means of raising contributions for parish-churches, was afterwards occupied by the convivial "church-ales."

In the Appendix are given three letters of pope Calixtus III. relative to the canonization of St. Osmund, which, although a century and a half later in date than the limit of our compilation, are not out of place in a volume dealing with the history of the cathedral of which he was the founder. In the first of these, dated 13 Dec., 1456, the pope informs the bishop, together with the dean and chapter, of Salisbury, that he has fixed the first of January following for the formal act of canonization, which had long, he says, been desired by king Henry VI. In the second, written on 3rd January, he notifies its accomplishment, dwelling with emphasis on some difficulties, not particularized, which had long hindered it, and which rendered it a matter of wonder that it had been possible for him, when worn with old age and infirmity, to carry it out. Referring to another letter which had authorized the translation of the relics of the saint, he directs that in future all the alms and offerings of the faithful which shall be presented at the shrine shall first be assigned to its due decoration; next, to the re-payment of moneys borrowed for the expenses of the canonization; and, thenceforward, when these claims are satisfied, to the fabric-fund of the cathedral. The third letter, of 18 Feb., notifies his having commissioned his secretary, Dr. John Lax, to attend the translation of the relics,

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whom he strongly recommends (as also he had done in the first letter) for some tangible reward in return for the zealous service he had rendered to the church of Salisbury in the management of the whole matter. We find that Lax was in consequence a year and a half later preferred to the prebend of Chardstock. The bull of canonization (1 Jan., 1456), a very lengthy and wordy document, is printed in Cocquelines' *Bullarum Amplissima Collectio*, tom. iii., part iii., pp. 79–84, fol. Rom. 1743. It is there stated that the subject had been under consideration during four preceding pontificates, viz. those of Gregory XII., Martin V., Eugenius IV., and Nicholas V. By the authority of the first two of these, successive official enquiries into the merits of Osmund had been held, first, by the bishops of Bath [and Wells] and Coventry, with the abbot of Stanley, and afterwards, in 1423, by James [de Balardi], bishop of Trieste, the nuncio in England, together with the bishops of Winchester and Hereford.[1] In the enumeration of these merits the formation of the Sarum Consuetudinary holds a prominent place; it is described as being "librum quendam perutilem et pro-"ficuum, ordinalem alias consuetudinarium appellatum, "quo fere universæ ipsius Angliæ Walliæ et Hiberniæ "ac aliorum quamplurium locorum utuntur ecclesiæ." Osmund is also said to have put together "sanctorum "vitas, pro eorum gloria et cleri instructione." The fourth of December is appointed to be kept as the festival day, and indulgences are attached to the observance of the day and its octave, and the making of offerings at that time for the church and the tomb. The record of all the proceedings (described in the bull as "[libellus] in "quo omnia fideliter annotari curavimus, una cum "processibus super præmissis confectis"), including the

[1] These last commissioners delegated their task to the abbot of Bindon and the prior of Breamore.

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evidence to miracles alleged by many witnesses, was transmitted to Salisbury to be for ever preserved in the archives of the cathedral ("in archivio ipsius ecclesiæ "ad perpetuam rei memoriam conservari mandavimus"). There it still remains, although in a somewhat mutilated condition; and from it some translated extracts have been printed in Hatcher's *History of Salisbury*, pp. 138–148. The editor of this volume very much wished to include this very interesting document in his Appendix, but on his several visits to Salisbury he failed to see it, as it had been unfortunately mislaid, and nothing was known of its whereabouts, although in recent years it had been carefully repaired and bound. Since the time of the editor's inquiry it has, however, happily been found, and the chapter, with a right estimation of its value, have resolved themselves to print it, as a tribute due to the memory of the founder of their church and of its former Use, and have entrusted the editorship to the careful hands of Mr. A. R. Malden, one of the Registrars. Its appearance will be looked for with much interest.

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ERRATA.

Page 11, l. 7, *for* "begnigne," *read* "benigne."
„ 31, l. 2 from bottom, *for* "controversia. Idem," *read* "controversia, idem."
„ 54, *delete* foot-note.
„ 73, margin, *for* "William," *read* "Adam."
„ 80, top margin, *for* "c. 1195," *read* "c. 1215."
„ 84, margin, *for* "churches," *read* "tithes."
„ 93, l. 16 from bottom, *for* "confetæ," *read* "confectæ."
„ 123, l. 4, *for* "Lincolnienses," *read* "Lincolniensis."
„ 179, l. 13 from bottom, *for* "expetendis" (MSS.), *read* "expeditandis."
„ 185 l. 4 from bottom, *for* "Henrici," *read* "Humfredi."
„ 202, margin, *for* "prior," *read* "abbot."
„ 205, margin, *for* "c. 1230," *read* "c. 1228."
„ 224, l. 3, *for* "præictus," *read* "prædictus."
„ 230, l. 7, *for* "episcopis," *read* "episcopus."
„ 237, l. 27, *for* "[de Preston]" *read* "[de Merton]." The mistake was incautiously copied from the list of archdeacons of Berkshire in Mr. Jones' *Fasti*.
„ 260, l. 3 from bottom, *delete* "cui," erroneously inserted in the MSS.
„ 276, margin, *for* "one virgate given by Thomas Aldwyn of Calne," *read* "one virgate of land at Calne."
„ 284, l. 1, *for* "subsriptis," *read* "subscriptis."
„ 304, l. 23, *for* "facilitates," *read* "facultates." Error in MS.
„ 310, l. 20, *for* "compellandum," *read* "compellendum."
„ 325, l. 16, *for* "defunctorem," *read* "defunctorum."
„ 342, l. 6, *for* "Ada de Wachampton," *read* "Ada de Bathampton."
„ 349, l. 6 from bottom, *for* "Scemal," *read* "Scamel."
„ 354, l. 7 from bottom, *for* "vicarius," *read* "vicarii."

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