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978-1-108-04682-4 - *Gesta Abbatum Monasterii Sancti Albani: A Thoma Walsingham, Regnante Ricardo Secundo, Compilata: Volume 1: A.D. 793–1290*

Edited by Henry Thomas Riley

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Between 1863 and 1876, the Rolls Series published several works about the abbey of St Albans, edited by Henry Thomas Riley (1816–78) under the rubric 'Chronica monasterii S. Albani'. This account of the achievements of its abbots was compiled and enlarged by Thomas Walsingham (c.1340–c.1422), who supervised the scriptorium at St Albans until 1394, and wrote several other historical works. It appeared in three volumes between 1867 and 1869. The early part of the *Gesta* reworks earlier accounts including that by Matthew Paris (d. 1259), but the section covering 1308–93 was composed by Walsingham himself and is an important primary source for fourteenth-century English history. Volume 1 covers the period from the foundation of the abbey by King Offa in 793 to 1290. The Latin text (with English side-notes) includes references to the aftermath of the Norman Conquest and to the Fourth Lateran Council.

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Gesta Abbatum Monasterii Sancti Albani

*A Thoma Walsingham, regnante
Ricardo Secundo, compilata*

VOLUME 1: A.D. 793–1290

EDITED BY HENRY THOMAS RILEY



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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He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be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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GESTA ABBATUM MONASTERII SANCTI ALBANI,

A

THOMA WALSHINGHAM,

REGNANTE RICARDO SECUNDO,

EJUSDEM ECCLESIAE PRÆCENTORE,

COMPILATA.

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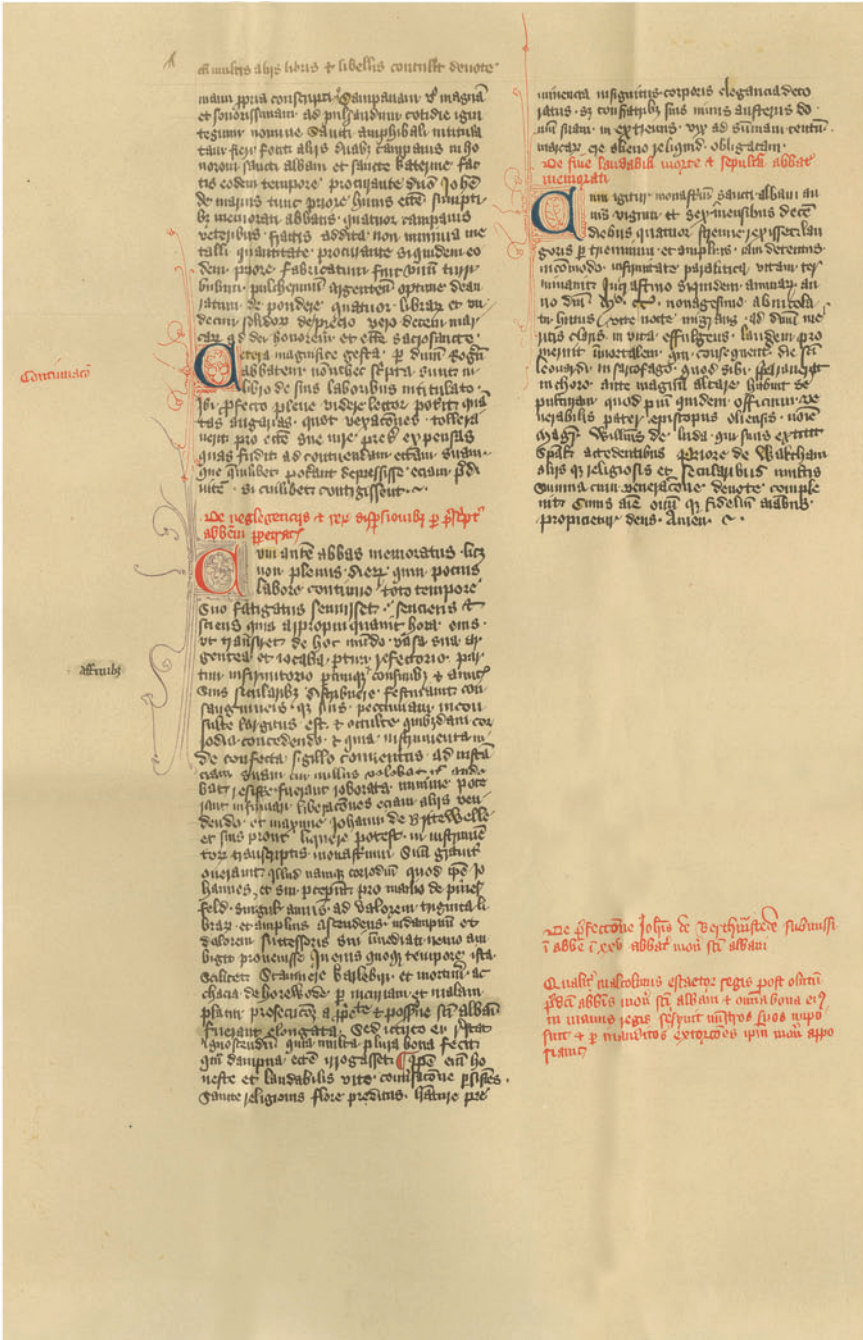
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CHRONICA MONASTERII S. ALBANI.

GESTA ABBATUM MONASTERII
SANCTI ALBANI,

A

THOMA WALSHINGHAM,
REGNANTE RICARDO SECUNDO,
EJUSDEM ECCLESIAE PRÆCENTORE,
COMPILATA.

EDITED

BY

HENRY THOMAS RILEY, M.A.,

OF CORPUS CHRISTI COLLEGE, CAMBRIDGE ;
AND OF THE INNER TEMPLE, BARRISTER-AT-LAW.

VOL. I.

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INTRODUCTION.

THE Cottonian Manuscript Claudius E. iv., which supplies the text of the *Gesta Abbatum Mon. S. Albani*, printed in these volumes, is a compilation, to all appearance, of the last ten years of the fourteenth century. The manuscript, a large folio, was evidently written under the supervision of ¹Thomas Walsingham, in the *Scriptorium*, or copying-room, of St. Alban's; and closely corresponds, both in size and character of writing, ²with the Royal MS. 13 E. ix., in the British Museum; a work also compiled by Walsingham, as there is good ³reason to believe. In addition to the *Gesta Abbatum*, the volume contains several other works, written by the same, or contemporary St. Alban's, hands; among which may be mentioned,—*Annales Britannorum*, etc., *Passio Beati Albani Martyris*, *Miracula Sancti Albani*, *Inventio Sancti Amphibali*, *Regum Offarum Historia*, and some minor tracts relative to that Abbey.

The *Gesta Abbatum* embrace folios 98a—321a of the volume. The work commences with the foundation of the Abbey of St. Alban's, by Offa, King of Mercia, in the latter part of his reign, and the nomination of Willegod to be first Abbot of the foundation; and ends with the

¹ Precentor of St. Alban's, and *Scriptorarius*, or Chief Copyist. For some account of him, see Walsingham's *Hist. Angl.*, Vol. II. *Introductio*, p. xx.

² Also with the writing of some

portions of MS. Corp. Chr. Camb. No. vii., the *Liber de Benefactoribus*, printed in the same volume with Trokelowe's *Annales*.

³ See *Hist. Angl.*, *Introductio*, Vol. I. p. x., Vol. II. p. xii.

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closing years of Abbot Thomas de la Mare, who died A.D. 1396. The earlier portion of the history, as might be expected, is a compilation embodying the works of antecedent writers on the subject; while the account of the later Abbots, from the ¹commencing portion of the 14th century, is an original compilation from the ²pen of Walsingham himself. In the manuscript itself the work runs on without any break, except at the ³beginning of the life of each new Abbot; but for convenience of arrangement, and the better recognition of the distinct authorship of each part, it has been divided into three Sections in these volumes, which admit of being thus characterized.—

The *Gesta* divided, for convenience, into Three Sections.

The First Section, mainly compiled by Matthew Paris.

The First Section,—originally proceeding, to a great extent, from the pen of Matthew Paris, but occasionally altered towards the end, either by Walsingham or a previous compiler, embraces the whole period from the foundation of the Monastery to the ⁴twentieth year of John de Hertford, twenty-third Abbot, A.D. 1255.

The Second Section, compiled by an anonymous hand.

The Second Section,—is a compilation by an anonymous hand; in its earlier part, from rough notes collected by Matthew Paris, and from his *Historia Major*, (or *Chronica Majora*, as Sir F. Madden ⁵ prefers calling it); in its later years, from materials probably no longer in existence. It ends with the death of John de ⁶Maryns, twenty-sixth Abbot, in March 1308.

The Third Section, compiled by Thomas Walsingham.

The Third Section,—beginning with the Abbacy of Hugh de Eversdone in 1308, is undoubtedly the compilation of Thomas Walsingham, as at folio 189a we find the following note in rubric, in an apparently contem-

¹ A.D. 1308.

² See next page.

³ Each of which is illustrated with a full-length portrait of the new Abbot, in colours: merely fanciful representations, no doubt, and of no great artistic merit.

⁴ See page 324 of this Volume.

⁵ Preface to the *Hist. Angl.* of Matthew Paris, Vol. I. p. xxix., in the present Series.

⁶ See the volume of Trokelowe, etc., in this Series, Introd. p. x.

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porary hand, — “ *Eahinc usque ad obitum Thomæ Abbatis ex studio Fratris Thomæ de Walsingham [sic] “¹ Præcentoris ;*” words which, on the principle that *Inclusio unius est exclusio alterius*, would certainly imply that the preceding pages of the *Gesta*, — the Second Section, that is to say, — are not his composition.

The Cottonian Manuscript ² Nero D. i., from which the First Section of the *Gesta Abbatum* has been mainly derived, was evidently compiled by Matthew Paris, the great Chronicler of St. Alban’s, (who died in 1259,) as an Appendix, or ³ Supplement, to his *Historia Major*, contained in the Corpus Christi Cambridge MSS., Nos. xvi. and ⁴ xxvi. ; the volume being there repeatedly referred to by him as his “*Liber Additamentorum*.” The portion of it which contains the *Vite Abbatum*, from which the First Section has been chiefly borrowed in MS. Claudius E. iv., extends from fol. 30a, to fol. 68b, (pages 1–324 in the present Volume) ; after which there occur a number of copies of documents, and entries of a miscellaneous nature, which have been made use of by the compiler in the conclusion of the Abbey of John de Hertford, in the early part of Section II. ; some few passages in that part of this Section having been

The First Section of the *Gesta Abbatum* mainly derived from the *Vite Abbatum Mon. S. Albani*, in MS. Nero D. i.

¹ As stated in the Introduction to his *Hist. Angl.*, Vol. II. p. xxi., Walsingham ceased to be Præcentor in 1394; consequently the *Gesta Abbatum* must have been compiled before that date. It would seem from this rubric that it was his intention to carry the narrative down to the death of Abbot Thomas de la Mare, who died in 1396; but his removal from the Abbey, as Prior of Wymundham, probably prevented its completion.

² A small folio, in double columns, minutely written in various hands.

³ Prepared, as he himself says.

Hist. Maj. s. a. 1251 (p. 817, ed. Wats) “*ut hoc volumen deoneretur,*” that the main work might not be overloaded. Numerous passages in proof of this are collected by Wats, in his Preface to the *Vite Regum, Abbatumque*, fol.* 3. As Wats has remarked, the *Liber Additamentorum* was left unfinished, as some matters are referred to in the History, as there to be found, which have never been entered.

⁴ The latter number containing the earlier portion of the *Historia Major*.

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derived from the *Historia Major* of Matthew Paris as well.

Matthew Paris mentions himself, by name, as the writer of the *Vita Abbatum* in MS. Nero D. i.

In reference to the authorship of the *Vita Abbatum* in MS. Nero D. i., from which the earlier part of the *Gesta Abbatum* has been thus derived, Matthew Paris is found mentioning himself, by name, as the writer, in speaking of the sources of information whence he obtained his account of the transfer of the ² relics of St. Alban to Denmark, and their recovery by the Abbey of St. Alban's; a story which he may probably have heard during his visit to the Abbey of Holm, in Norway, in 1248, mentioned in the *Historia Major*; as also, (as stated by him in page 19,) from persons in the service of the King of Denmark, who had been born or brought up in the town of St. Alban's.

MS. Nero D. i., the *Liber Additamentorum* of Matthew Paris.

In page 193 again of the present Volume, he refers to his *Historia Major*, as forming one and the same book with (*presens liber*) the *Liber Additamentorum*, which contains the *Vita Abbatum*; the whole of it having probably been originally intended to be comprised in ³ one volume. In page 232 we find him speaking from his own early recollection as to the merits of Abbot John de Cella, who died in 1214; the time of his noviciate, probably, at St. Alban's, as it was not till the year ⁴ 1217 that he assumed the

¹ Page 19 of this Volume.

² In page 12, Note 3, in the present Volume, it is stated that the story of the recovery of the relics of St. Alban is omitted by Wats, in the *Vita Abbatum*, as not being in MS. Nero D. i. In the latter, however, it is previously given, in folios 25, 26, as an independent narrative. According to Wats (*Vita Abbatum*, p. 38), this account is altogether omitted in the Spelman MS., of which mention will be found in the latter part of this Introduction.

³ This intention was probably abandoned on account of the great and inconvenient bulk of a volume so formed; the smaller size, too, of the folios in MS. Nero D. i. would have rendered such a combination extremely difficult.

⁴ In proof of this, he has made the following entry opposite to the year 1217 in MS. Nero D. i. fol. 166a, a leaf containing a necrology of the monks of St. Alban's, and its Cells, during his time:—" *Hec anno ego Frater Mattheus Parisiensis*

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monastic habit there. In page 242 he again speaks of himself, by name, as the writer, and as having heard from the lips of Robert of London his (at least, very doubtful,) account of the contemplated apostasy of King John; a story which, however, does not appear in the *Vitæ Abbatum* of MS. Nero D. i., but was interpolated, probably by Walsingham or his scribes, from the *Historia Major* (s. a. 1213), or some other source, now unknown. In folio 68 b., col. 2, of the *Additamenta* in MS. Nero D. i. (page 324 of the present Volume) occur the words:—“*A tempore dico suæ creationis usque in annum suæ prælationis vicesimum; quo, scilicet, hæc pagina a Fratре Matthæo scripta est Parisiensi, qui de futuris non præsumit diffinire:*”—in which he again, and finally, acknowledges himself to be the writer of the *Vitæ Abbatum*. After this passage in MS. Nero D. i., the entries are disconnected and fragmentary, and, as already¹ noticed, of a varied and miscellaneous nature.

Some few passages, however, in Section I. of the *Gesta Abbatum* are evidently not the composition of Matthew Paris, and consequently are not to be found in the *Vitæ Abbatum*, among his *Additamenta* in MS. Nero D. i. Of this description are the accounts given of the Hermits Roger and Sigar, and the Recluse Christina, pp. 97—106; additions either by Walsingham or by his anonymous predecessor, the compiler of the Second Section of the *Gesta*. So again, in page 308, a passage has been interpolated in allusion to Abbot Thomas de la Mare (who died in 1396), by Walsingham, no doubt. Some passages have also been added, probably by the same hand, to the text of the *Vitæ Abbatum* from the *Historia Major* of the same writer; as in the case of the story of Robert of London, above noticed, pp. 236—

“*habitum suscepi re[gularem] die Sanctæ [Ag]netis. Qui hæc scripsi, ut vivant nomina patrum in æternum.*” The Day of St. Agnes the First was the 21st of

January, of St. Agnes the Second, the 28th of January: the first date is probably the one meant.

¹ See page xi. *ante*.

b

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241, and the passages remarked upon in pages 185, 242, and 267, for example.

Material alterations in the text of the *Vita Abbatum* as adopted in the *Gesta Abbatum*.

At page 299 of the present Volume, the compiler of the *Gesta* begins materially to alter the text of the *Vita Abbatum*, as given in MS. Nero D. i.; omitting various passages that are to be found there, and inserting new materials in their place. The whole of the matter that has been thus omitted from the text of the *Vita Abbatum* will be found inserted in Appendix (D.) of the present Volume. After the words "*nec voluntatem*," in page 312, the context of the *Vita Abbatum* in MS. Nero D. i. is resumed, and followed uninterruptedly to the close of Section I.

Matthew Paris has evidently based his *Vita Abbatum* upon a still older work.

But in the same manner that Walsingham has in general thus adopted the text of the *Vita Abbatum* by Matthew Paris for the earlier part of his *Gesta*, Paris himself has based his own work upon a still older one, there is every reason to believe. In fol. 30 a. of MS. Nero D. i., containing the *Vita Abbatum*, so often before mentioned, (as also, we learn from Wats, in the Spelman Manuscript which was collated by ¹him for his edition of the *Vita*), we find inserted in the margin the following ²Note, in a contemporary hand:—"*Secundum antiquum Rotulum Bartholomæi Clerici; qui cum Domino Adam Cellarario diu fuerat, serviens ei, et ipsum rotulum sibi retinuit, de scriptis suis hoc solum eligens;*" words which, when we take into consideration the time at which Adam the Cellarer ³lived, strongly imply that the account of the earlier Abbots in the *Vita Abbatum* was derived from an ancient Roll which had either been written (*de scriptis suis*) by this Adam, or had been in his possession before it came into that of Bartholomew le Clerc. We might

Mention in MS. Nero D. i. of the Roll of Adam the Cellarer.

¹ *Prefatio in Vitas*, fol. *2, and *Vita*, p. 35, ed. Wats.

² See pages 3 and 4 of this Volume, Note 2.

³ In the reigns of Stephen and Henry II.: he died in the time of Abbot Warin, before A.D. 1195; see page 206 of this Volume.

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feel better assured that the first was the fact, that this Roll was a compilation made by Adam the Cellarer, had not Matthew Paris himself expressly stated, in the ¹*Vitæ Abbatum*, that Adam, though circumspect and discreet in matters temporal, was an illiterate (*illiteratus*) man withal; in contradistinction to Godfrey, the monk, his uncle, who was *bene litteratus*, “well-versed in letters.” We can hardly think that Paris would have said this of Adam, had he been conscious that he was indebted for his early matter relative to the Abbots to a compilation from his pen. The question then as to the identity of the author of this “Roll of Bartholemew le Clerc” for the present must remain undecided; though that Paris at times did borrow, not only the matter, but the exact language of an earlier writer, is proved almost to demonstration by the passage noticed in page 87 of this Volume, where the writer says that he himself had heard (*prout ab eis qui interfuerunt accepi*) the Translation of the body of St. Alban described by persons who were actually present; an event which took place in the year 1129, whereas Paris himself did not assume the monastic habit till eighty-eight years after that date. As to Adam the Cellarer, the owner of the Roll, if not the author, mention is made of him in the First Section more than once. In page 121, a continuation of the passage already referred to, we find it stated that, with his uncle Godfrey, he was sent from St. Alban’s to the Benedictine Monastery of Croyland, for the purpose of reforming the rule of that house; that Godfrey perma-

¹ See page 121 of this Volume. We need not take any notice of the fact that Paris nowhere states that he has borrowed from the Roll of Adam the Cellarer; for we know that he adopted the *Flores Hist.* of Wendover without making any re-

mark on the fact. The truth is probably, that he looked upon these various compilations as being much more the literary property of the Convent, than of their respective authors.

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Various matters recounted with reference to Adam, the Cellarer of St. Alban's.

nently remained there, as ¹ Abbot ; but that Adam, after a stay there of toil and usefulness, was recalled by Abbot Robert de Gorham to St. Alban's, and appointed Cellarer of that house ; such being his skill in the transaction of business, and such his diligence in various matters, especially those pertaining to the Kitchen of the Convent, that on his decease he was deemed worthy of the honour of burial in the Abbey Chapter-house. Adam is named again, as Cellarer, in page 107, and as being sent (p. 145) by Abbot Robert, together with Simon the Prior, to offer certain explanations to King Henry the Second. In page 182, he is mentioned as still living in 1166, and, on the death of Abbot Robert in that year, in conjunction with the Prior, having the temporary management of the house. Under the Abbaty of Warin de Cantebrugge, Abbot from 1183 to 1195, he is spoken of (p. 206) as then deceased ; orders being given by the Abbot that, in consideration of his singular merits, his Anniversary should be celebrated with the same honours as those of the Abbots of the Convent, with Masses, that is to say, and Psalms, and refreshment of the poor. In page 284, mention is made of his provision of two wax candles, to be burnt while the Mass of the Blessed Virgin was being celebrated ; and a corrody left by him is spoken of in p. 305, for the benefit of a recluse at Saint Michael's, for ever.²

The Second Section, com-

The Second Section of the *Gesta Abbatum*, the early part of which, as already stated, appears to have been

¹ 1138 is said to have been the year of his creation as such.

² The passages in pp. 269, 270, in reference to various consecrations by Thomas, Bishop of Down, at St. Alban's, seem to be derived from MS. Bibl. Reg. 13 E. vi., a slight Continuation of Ralph de Diceto, down to A.D. 1215, apparently

written at St. Alban's ; in reference to which Monastery and its neighbouring churches, a few notices occur. Any matter adopted from this MS. by Matthew Paris in the *Vite Abbatum*, would of course be later than the contents of the Roll of Adam the Cellarer.

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partly compiled from materials collected by Matthew Paris among his *Additamenta* in MS. Nero D. i., and, to a slight extent, from the later pages of the *Historia Major* of that writer, is written in MS. Claudius E. iv., in the same hand as the preceding part, and terminates, as already noticed, with the death of Abbot John de Maryns in 1308. By whom it was compiled there seems to be no possibility of saying, with any degree of certainty, but that the original from which it was copied was written before Walsingham's time, we may satisfactorily conclude from the rubric on folio 189, already ¹ noticed. The allusion, however, to the time of Abbot Thomas de la Mare in page 413, is an interpolation by Walsingham, no doubt.

Dr. William Wats, in his edition of Matthew Paris (two vols., folio, 1640, 1684), has included the *Vitæ Abbatum*, from MS. Nero D. i., among his works. Wats makes mention in his Preface of three manuscripts of the work that were extant in his time; two belonging to Sir Robert Cotton (the present MSS. Nero D. i., and Claudius E. iv.) and one in the possession of Sir Henry Spelman; of apparently somewhat earlier date than MS. Nero D. i., and the present locality of which does not seem to admit of being ² identified. The text of the Spelman Manuscript, Wats ³ tells us, (who professes to have collated it for his edition of the *Vitæ Abbatum*,) was more brief and contracted than that of MS. Nero D. i.; from which he is disposed to look upon it as a closer copy of the "*Rotulus Bartholomæi Clerici*," already mentioned; there being many additions to that text in the corresponding pages of MS. Nero D. i. These additions, (entirely confined to the earlier part of the *Vitæ Abbatum*,) seem to have been pointed out by Wats with

¹ See page xi. *ante*.

² It does not appear in MS. Harl. 7055, in the list of 103 of the Spel-

man Manuscripts, which were sold by John Harding in December 1709.

³ *Prefatio in Vitas*, fol. *2.

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Various readings from MS. Spelman given in the present Volume.

Deficiencies of the text of the *Vita Abbatum* as printed by Wats.

a carefulness that does not usually characterize his labours; and all the information that he has given on the point has been preserved with equal scrupulousness in the foot-notes to the present Volume. Wats further¹ informs his readers that he has followed MS. Nero D. i., (which he distinguishes as *Codex MS. Minor Cottonianus*), as his text throughout,—“*Hunc, ut textum nostrum, per omnia secuti sumus.*” Here he is wrong, however; having been deceived, in all probability, by the amanuensis whom he mentions as having been employed to transcribe the Lives from MS. Nero D. i. In several instances, as may be seen on reference to the Notes in the present Volume, the transcriber has given readings not found in Nero D. i. or Claudius E. iv., and consequently derived either from the Spelman Manuscript, or his own² fancy, or, perhaps, in the whole, from both. Occasionally too, a reading from the *Gesta* in MS. Claudius E. iv., seems to have been adopted by the transcriber.

Various readings in MS. Nero D. i. given in the present edition.

In the present edition, the various readings in MS. Nero D. i. are given in the foot-notes, as well as the numerous variations, from whatever cause arising, in Wats's text; together with the variations or omissions which, as previously remarked, he has noticed as existing in the Spelman Manuscript.

Notes in MSS. Nero D. i. and Claudius E. iv., query as to their meaning.

At page 230 Note i. of the present Volume, reference is made to a Note, in a hand of the 17th century, in the margin of folio 131b of MS. Cotton. Claudius E. iv.—“*Hucusque alius liber a Math. Paris scriptus.*” What this book was, it is perhaps impossible now to ascertain; possibly, the Spelman MS. may have been meant, the writer being in ignorance of the fact that some part of

¹ *Prefatio*, fol. *2.² It is a somewhat curious fact that the name “*Willelmus*,” which repeatedly occurs in that form inMSS. Nero D. i., and Claudius E. iv., is almost invariably transformed, in Wats's text, into “*Gulielmus*.”

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it at least must have been the work of a writer prior to the age of Matthew Paris. The Notes also, mentioned in pages 298, 299, as appearing in MSS. Claudius E. iv. and Nero D. i. in the handwriting of Sir Robert Cotton, seem at this day equally impossible of explanation.

In the side-notes, with the view of preserving the savour of antiquity which rightfully belongs to them, the ancient forms of local names, where given in English in the text, and not in a Latinized shape, have purposely been ¹ retained throughout.

An examination of the details of this curious picture of monastic rule, economy, and litigation, during the changes and vicissitudes of six centuries,—from the date of the Abbey's foundation by the devout munificence of King Offa, down to its humiliations and its struggles for very existence against the vengefulness of the emissaries of Walter the Tyler and John Balle,—is of necessity deferred until the completion of these volumes.

The facsimile from MS. Cotton. Claudius E. iv., folio 171b, placed at the beginning of this Volume, corresponds with the text in pages ² 483–485. As already ³ noticed, the character of the handwriting closely resembles that of the St. Alban's MS. Bibl. Reg. 13. E. ix., a facsimile from which faces the title-page of the Second Volume of Walsingham's *Historia Anglicana*, in this Series.

H. T. R.

¹ Where several ancient forms of the same name have been used in the text, in the Note the form most generally in use has been the one adopted.

² Beginning at “*manu propria conscripti.*”

³ See page ix. *ante.*

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ABBOTS OF ST. ALBAN'S, MENTIONED IN THE "GESTA
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	A.D.
WILLEGOD, appointed	793
EADRIC	-
WULSIG	-
WULNOTH	-
EADFRITH	-
WULSIN	-
ALFRIC	-
EALDRED	-
EADMAR	-
*LEOFRIC	-
ALFRIC II.	-
LEOFSTAN	-
FREDERIC	1064
PAUL, THE NORMAN	1077
RICHARD (DE EXAQUIO)	1097
GEOFFREY (DE GORHAM)	1119
RADULF GUBIUN	1146
ROBERT (DE GORHAM)	1151
SIMON	1167
WARIN DE CANTEBRUGGE	1183
JOHN DE CELLA	1195
WILLIAM DE TRUMPYNGTONE	1214
JOHN DE HERTFORD	1235
ROGER DE NORTONE	1260
JOHN DE BERKHAMSTEDE	1291
JOHN DE MARYNS	1302
HUGH DE EVERS DONE	1308
RICHARD DE WALLINGFORD	1326
MICHAEL DE MENTMORE	1335
THOMAS DE LA MARE	1349

* As to the correct succession of Leofric and Alfric II., see pp. 29, 30, Notes.