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Edited by William Stubbs

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Chronicles of the Reigns of Edward I and Edward II

This second of two volumes of Latin chronicles illustrating the reigns of Edward I (1272–1307) and Edward II (1307–27) was published in 1883. Included here is the *Commendatio lamentabilis*, a laudatory piece written by John of London very soon after the death of Edward I. This is followed by a *Vita* of Edward II written by an unknown monk of Malmesbury, a narration of his deeds (*Gesta Edwardi de Carnarvan*) by a canon of Bridlington, with another on the deeds of Edward III, and a life and death (*Vita et mors*) of Edward II attributed to Sir Thomas de la Moore. The often corrupt texts were restored, edited and provided with English side-notes by William Stubbs (1825–1901), whose lengthy introduction provides a wealth of detail about the possible writers, the historical context of each chronicle, and the history of the transmission and publication of the manuscripts.

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VOLUME 2

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RERUM BRITANNICARUM MEDII ÆVI
SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN
AND IRELAND

DURING

THE MIDDLE AGES.

R 1681. Wt. 582.

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He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an *Editio Princeps*; and for this purpose the most correct text should be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

a 2

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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CHRONICLES OF THE REIGNS
OF
EDWARD I. AND EDWARD II.,
VOL. II.

- I.—COMMENDATIO LAMENTABILIS IN TRANSITU MAGNI REGIS
EDWARDI.
II.—GESTA EDWARDI DE CARNARVAN AUCTORE CANONICO
BRIDLINGTONIENSI.
III.—MONACHI CUJUSDAM MALMESBERIENSIS VITA EDWARDI II.
IV.—VITA ET MORS EDWARDI II. CONSCRIPTA A THOMA
DE LA MOORE.

EDITED FROM MANUSCRIPTS

BY

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CANON RESIDENTIARY OF S. PAUL'S, LONDON; HONORARY STUDENT OF CHRIST
CHURCH; FELLOW OF ORIEL COLLEGE, AND REGIUS PROFESSOR OF
MODERN HISTORY IN THE UNIVERSITY OF OXFORD.

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INTRODUCTION.



THE present volume contains four works, of various interest and importance. On each of them certain literary questions arise, which could scarcely be answered without more elaborate investigation than is now possible. In the following account of the manuscripts used, and of the history of each work so far as it is accessible, I shall dispatch very briefly those points on which no matter of importance is found to turn, or which are of interest only in relation to other works in connexion with which, when the time comes, they may receive further examination. I shall, in treating of those points by which further research may be usefully stimulated, go into somewhat more lengthy detail. Questions, however, which arise in reference to the authorship of the "Flores Historiarum" with which the materials now before us, as was the case also in the first volume of this collection, may bring us in contact, I shall abstain from discussing, and leave to the editor of the future.

Contents of
the volume.

The first article in this volume is the "Commendatio lamentabilis," a sort of mortuary Éloge or funeral sermon on the death of Edward I.; which seems, from the number of manuscripts in which it occurs, to have enjoyed a certain amount of popularity in the early years of the reign of his son. This work is, I believe, now printed for the first time; but it is by no means an unknown piece, having been cited by Sharon Turner

I. "*Commendatio Lamentabilis.*"

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in his History of England,¹ and also by Dr. Pauli in his Geschichte von England,² and having been noticed by other earlier historians and bibliographers without any minute description.

MSS. of the
*Commenda-
tio.*

The text, as it now appears, is derived from five good manuscripts, all of them nearly coinciding in date with the original composition. It probably occurs, however, in several later compilations, one at least of which has come under my knowledge, but, so far as I can ascertain, with no really important variations. I cannot feel at all sure that any of the five manuscripts used can be regarded as original, although all are early copies; nor does any of them reproduce the original so closely as not to admit occasionally a very distinct emendation from one or more of the others. The following account of these manuscripts must not therefore be regarded as arranged according to their comparative value, as to which very little difference exists.

MS. Cotton
Nero D. 2

(I.) In the Cotton MS., Nero D. 2,³ the great and most important collection of annals known as the *Annales Roffenses*, the *Commendatio lamentabilis* is inserted at the end of the year 1306. The preceding portion of these annals is a copy of the *Flores Historiarum* for the several years, the particular events which concerned the history of Rochester being inserted in their proper places. Henry Wharton, in the first volume of the *Anglia Sacra*, printed from this manuscript the Rochester entries only, omitting the matter derived from the *Flores*. The derived matter ends in this, as in other kindred compilations, with the word *postulati*, line 53 of page 457 of the Frankfurt edition of Matthew of Westminster; then, in the original hand and apparently as a part of the original design, occurs, finely rubricated,

¹ Edition of 1853; vol. i. pp. 538, 539.

² Vol. iv. pp. 179, 180.

³ See Sir T. D. Hardy, *Catalogue, &c.*, iii. 289.

the title *Commendatio lamentabilis in transitu magni regis Edwardi quarti secundum Johannem*. To this is added in a small hand of at least a century later “de Londonia,” and then in a modern hand “secundum MSS. in Officio Heraldorum.” The text following has been carefully collated and the variations noted in the following pages. Between the word *postulati* and the beginning of the *Commendatio* occur, in the form of a note crowded in at the foot of the page, some short particulars of the history of the year 1307. The following account is given of the death of Edward:—

“Anno sub eodem, heu proth dolor! mense Julii Note on the death of Edward I.
 “vii^o die mensis, vi^a feria, hora ix^a, in festo Trans-
 “lationis sancti Thomæ martiris, Christianissimus rex
 “Angliæ Edwardus, cum vixisset annis lxviii., diebus
 “xx. et uno, anno regni sui xxxv^o sed non pleno,
 “felici morte resolutus, migravit ad Christum. Se-
 “pultus est apud Westmonasterium more regio decen-
 “tissime juxta sanctum Edwardum ad patris sui
 “capud, xxvii^o die mensis Octobris. De rege sic in
 “Scotia defuncto die et hora prædictis, per visionem
 “Roberto de Wynchelse archiepiscopo, Burdegalæ tunc
 “moranti, miraculose ostensum fuit, qui suis præcepit
 “ut pro rege Angliæ Edwardo orarent, et ipsemet
 “pro eodem missam celebrare vellet, quod quoque
 “factum est.”

The *Commendatio* fills folios 199–203 of the MS. and is followed by a continuation to the year 1377, taken, Known to Polydore Vergil. according to a note of archbishop Parker’s, from the *Polychronicon*, and annotated in the margin in a hand which Sir Frederick Madden ascribes to Polydore Vergil, whose description of the king’s personal appearance is obviously drawn from the *Commendatio*.¹

¹ “Statura fuit eminenti, colore
 “subnigro, corpore valido ac mi-
 “nime pingui, id quod continua
 “exercitatione vitavit; facie ve-
 “nusta, oculis subnigris, qui, dum
 “ira inflammabatur, subito sub-
 “rubri efficiebantur, ac inde ignem
 “emittere videbantur, capillo nigro

MS. Hatton, 53. (2.) The Bodleian MS. Hatton 53, is a copy of the *Flores*, beginning with the usual prologue, "Temporum summam," and ending with the word *postulati*; after which follows, on folio 235, the title of the *Commendatio* in the same form as that of the Cotton MS., "Commendatio lamentabilis in transitu magni regis Edwardi quarti secundum Johannem." This MS. ends also, like the Cotton text, with the words "pius Deus" (p. 21 below), omitting the prayer for the writer. The penmanship is the same as that of the rest of the volume, early in the fourteenth century.

MS. Laud, 572. (3.) The Bodleian MS. Laud 572, also a copy of the *Flores*, is imperfect, several folios having been lost between the annal for 1296 and the prologue of the *Commendatio*. The portion of the text preserved begins with "illustis rex Anglorum" (page 4, line 16), and thus furnishes us with no copy of the title; it ends with the words "pius Deus." The hand is a fine, somewhat cursive, hand of the period, and is not the same as that in which the preceding pages are written.

Heralds' College MS., 20. (4.) The MS. of the College of Arms, Arundel 20, is commonly known as the Chronicle of John of London. It is really a short Canterbury Chronicle, the latter portion of which, down to 1306, is derived from the *Flores*; and in this likewise the *Commendatio* follows the word "postulati." The contents of the volume are described by Mr. Black in his Catalogue of the Arundel Manuscripts in Heralds' College,¹ and by Sir T. Duffus Hardy, in the Catalogue of Materials, vol. iii. pp. 362, 363.

" ac crispo. Valetudine usus est
 " satis prospera; animo magno qui
 " in rebus adversis nunquam de-
 " fecit; ingenio præclaro, cuiacun-
 " que enim rei operam dabat, eam
 " facile imbibebat; prudentia sum-
 " ma, religionis studiosissimus, in-
 " solentia sacerdotum inimicus ac-
 " errimus . . . Amicitiam constan-

" tissime servabat; contra quos
 " semel oderat non facile deinceps
 " in gratiam recipiebat. Dum ali-
 " quid vacui temporis habebat,
 " plurimum in venationis erat."
 Pol. Verg. Hist. Angl. (ed. Lugd.),
 pp. 443, 444.

¹ Catalogue of the Arundel MSS.
 in the College of Arms, pp. 28, 29.

The *Commendatio* begins, in the same hand as the rest of the Chronicle, on folio 82 v^o, “*Commendatio lamentabilis in transitu magni regis Edwardi quarti secundum Johannem de London,*” and closes with the prayer for the writer, “*Non nobis Domine, sed nomini Tuo da gloriam et Johanni de London peccatorum veniam.*” Prayer for the author.

(5.) The Lambeth MS. 419¹ is a compilation of annals, apparently made by a monk of S. Augustine’s, Canterbury. The *Commendatio* occurs in it in the same place, at the close of the year 1306, but is represented as addressed, not to queen Margaret, but to the abbot of S. Augustine’s. It is not a good copy, but contains some curious variations and has no mention of “John” as the author. MS. Lambeth, 419.

The Trinity College Cambridge MS. R. 5. 41, which was largely used in the preparation of the second volume of the works of Gervase,² affords another and considerably later copy. In this also the *Commendatio* follows the word “*postulati,*” and comes between the annal of 1306 and that of 1307. The rest of the matter of this MS. differs considerably from that of the Heralds’ College MS., but the two certainly contain much common material, and both proceeded from Christ Church, Canterbury. Any editor of the Heralds’ College MS. will have to collate it carefully with the Trinity MS. Trinity College MS.

These are all the manuscripts in which I have seen the *Commendatio*, but it is very probable that it occurs in other compilations from and reproductions of the *Flores*.

That the *Commendatio* was written by a person named John may be regarded as proved by the evidence of three of the manuscripts; and that he bore the desig- Name of the author.

¹ Hardy, Catalogue, &c. iii. 370, 371. | Hardy, Catalogue, &c. iii. 363; Tanner, Bibliotheca, p. 436.

² Gervase, vol. ii., pref., p. x.;

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authorship.John of
London.Difficulty of
identifying
him.Was he
John Bever.

nation of John of London seems certain from the title and concluding sentence as given in the manuscript of the College of Arms. A less distinctive appellation could scarcely have been invented, and the question of the writer's identity might fairly be left in the obscurity which seems almost intentional, were it not that, on the strength of this title, other literary work has been ascribed to John of London, and the writer of the *Commendatio* has been identified with a somewhat better known historian of the time. The authorship of the whole of the Herald's' Collegé manuscript has been assigned to John of London, and, owing to its affinity in matter, the Trinity MS. above referred to has been conjecturally ascribed to him. I have been unable to find in either manuscript any evidence that would lead to such a conclusion. Of course, when the two manuscripts come to be edited, an exact analysis of their contents will be required to illustrate the authorship, and until that is done the question cannot be decided; but, so far as now appears, there is no more reason to connect the compilation of those two works with John of London than there is to suppose him to have been the editor of the *Annales Roffenses* or of the *Flores Historiarum*. That he was a monk of S. Alban's¹ was inferred from the occurrence of the *Commendatio* in S. Alban's MSS.; that he was a monk of Christ Church from its occurrence in the Herald's' Collegé manuscript;² and that he was a monk of S. Augustine's from its occurrence in the Lambeth MS.³ A more plausible conjecture makes him a monk of Westminster and identifies him with John Bever. This identification recommended itself to Sir Thomas D. Hardy, who in the third volume of the *Catalogue of Materials* printed a document from which he infers

¹ See Hardy, *Cat. Mat.* iii. 282.² See Hardy, *Cat. Mat.* iii. 362.³ Tanner, *Bibliotheca*, p. 436;Hardy, *Cat. Mat.* iii. 371.

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that John Bever was a monk of Westminster and was also known as John of London.¹

John Bever is known as the compiler of a chronicle which is in the Harleian Collection, No. 641, and which was transcribed by Hearne in a volume now in the Bodleian, MS. Rawlinson B. 185. Hearne believed it to contain the material of the burnt MS. Vitellius E. 17. The chronicle itself is of no great importance, and the latter pages of it are simply a reproduction of the *Flores*. Curiously enough, it ends with the word "postulati," but does not contain the "Commendatio." It is of course possible that other copies may have comprised this also, and in that case there would be strong reason to accept Sir Thomas Hardy's conclusion. But this also is a point on which we may wait for further evidence. There is nothing in the *Commendatio* itself to suggest that it was the work of a monk, or to connect it with Westminster.

Another John of London was in 1312 a minor canon of S. Paul's and custos of the new fabric.² Possibly he drew the sketch of the cathedral for the *Annales Paulini*. A presumption may arise that the authorship of those Annals or continuation of the *Flores* may belong to the minor canon; but such mere conjectures are too easily multiplied. It is by no means unlikely that he was the real John of London.

The tract itself, as a mere eulogium on the great king, has no particular merit of its own. Its language is not eloquent or even correct; its illustrations are hackneyed and threadbare; it shows no special reading and no very distinct idealising of character. But it is interesting in some of its details, and has a special importance as showing that the points in the character and policy of Edward I. which have recommended themselves most strongly to the admiration of posterity

¹ Hardy, *Cat. Mat.* iii. 282, 309. | and 1937; cf. *Ann. Paul.*, vol. i.

² *Charters of S. Paul's*, Nos. 518 | pp. 276, 277.

R 1681.

were not left out of sight among the men of his own days, even when they were obnoxious to more direct criticism, provoked strong hostility, and to all appearance were far ahead of the ideas of the time.

Date of composition.

Description of Edward's person and character.

Comparison of Edward I. with Henry II., in person;

and character.

The *Commendatio* must have been written so soon after the death of Edward I. as not to bear traces even of the earliest difficulties which beset his unfortunate son. This would have made the description of the king's personal appearance, with which the work begins,¹ very valuable, if the writer had not been too modest to write it in his own words. Instead of doing this, he adopts and adapts the language in which Peter of Blois described Henry II., and, whilst definitely marking the points in which the two great kings differed, insensibly draws us to the conclusion that in character at least they had very much in common. Henry was of middle height, Edward was very tall, a head taller than the generality of his subjects. Henry had a small nose, Edward a long one; Henry was ruddy, red haired, and blue eyed; Edward had black and curly hair, and his eyes were probably dark also, although both in repose and in excitement they recalled the expression of his great ancestor's. Henry grew fat in his advancing years, Edward until his last illness was as straight as a palm tree and as active as a boy, and he retained as long as he lived both his teeth and his eyesight unimpaired. Both had round heads and were strongly made men, but the advantage in point of beauty is clearly on the side of Edward. Henry's figure strikes us as business-like and common place beside that of his great-grandson. In character they had many features alike; both were fond of hunting; both modest and simple in dress, although magnificent when occasion warranted; both were indefatigable in their movements, able and original legislators, clever judges of causes, acute investigators of questions, elo-

¹ Page 4.

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quent, cautious, and patient. Both were faithful in friendship and inexorable in hostility. Both, it may be added, were captious in controversy, and prone to the use of that sort of diplomacy which sacrifices words to sense and occasionally sense to words. In personal morality, piety, and truthfulness Edward was far above Henry. Considering the characters of the three kings that came between, we do not wonder that a parallel between these two suggested itself instinctively to our author. He does not, however, proceed to draw any analogy between the great organiser and the great definer of our national mechanism. If he had done so, we might have suspected him of drawing a forced parallel, and have considered the tract, as an illustration of current opinion, less important than it really is. It will be as well to note here some of the points in which we find Edward's distinctive policy clearly apprehended.

Common faults.

View of the author.

After describing the king's person and character, the writer proceeds with a series of lamentations placed in the mouths respectively of the pope, of the kings of Christendom, of the royal widow, to whom the *Com-mendatio* is dedicated, of the bishops, of the earls and barons, of the body of knights, of the clerks, and of the laymen of England. The single point in the pope's speech is Edward's self-sacrifice and devotion to the Crusade.¹ The kings dilate on his conquest of Wales and Scotland and on his recovery to the crown of the earldoms of Norfolk and Cornwall, both sufficiently definite marks of his political ambition.² In the mouth of queen Margaret, with no particular appropriateness, but clearly expressed, are put the praises of the king as one who, for the peace of the people, united parliaments, confirmed treaties, made alliances with foreign nations, and by his renown in battle inspired foreign

Abstract of the *Com-mendatio*.

Encomium by the pope, the kings of Christendom, and the queen.

¹ Page 7.| ² Pp. 8, 9.

Praises of
the bishops;of the earls
and barons;of the
knights.

princes with terror.¹ The bishops praise him for his zeal in abasing the proud and his sympathy with the oppressed; his justice and moderation in the exercise of his rights over church property—a point which in the mouth of a monk would scarcely be applied to the author of the statute *De religiosis*;—and his mildness in dealing with his defeated enemies in Scotland;—a point again which marks the distinction drawn between the Scottish enemies whom like Balliol he treated as belligerents, and the later prisoners who like Wallace met the fate of rebels.² The bishops compare him as a conqueror with David, and recal in the same connexion the events of his baptism, which was performed by the legate Otto, and his confirmation by S. Edmund, a second Samuel. The earls and barons continue the scriptural illustration, and draw a parallel with Solomon, to the advantage of Edward, who, not having a David for his father, had to earn his own glories. But, although in his legislation and in his felicity he resembles Solomon, his great glory is in the measures which he took for the defence of his country; his great expenditure on castles and fortifications, his prowess in tournaments, the splendour of his alms and gifts to shrines, his championship of the liberties of the church, and his laying out of parks and fisheries.³ The collocation of these boons seems to us somewhat grotesque, but there can be no doubt that in the mind of a healthily constituted baron of the age the picture is true and harmonious. The panegyric of the knights follows; they enumerate among the exploits of their patron the capture of Berwick, which was a parallel with, or rather superior to, that of Jericho; the banishment of the Jews, the ten years war with France, the recovery of Gascony, and the rescue of his father, that holy Daniel,

¹ Pp. 9, 10.² Pp. 10-12.³ Pp. 12-14.

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from the den of lions represented by Simon de Montfort.¹ The heroes with whom he is compared are now Brutus, Arthur, Edgar, Richard I., and Alexander the Great; but, as he more than fulfilled the type of the first three heroes in uniting his people, he had greatly the advantage of Richard and Alexander in the length of his reign, and in his escape from the assassins at Acre and the archers at Stirling. But he was peculiarly the patron of knighthood, and the writer preserves an anecdote of his bounty to the knightly order which shows that down to the end of his reign he maintained the character which he had assumed in the troubles of his father's reign as the spokesman of the Bachelors of England.² The encomium of the clergy follows, and is devoted curiously, as it would seem, to a parallel between the king's last march against the Scots and the advance of Saul on Mount Gilboa, the point being that dwelt on by Josephus, from whom a long extract is inserted, that both kings knew that they were marching to their death: yet again Edward is the gainer; "he did not fall before the Philistines like Saul rejected by the Lord, nor did the Amalekite take away his crown, nor at the setting of his star did his army experience defeat, but victory; for in his death, like Samson, he puts the living to death, nor when dead could he be buried until all but one of his betrayers were brought to naught."³ The concluding words of this section read almost as if they might have been spoken at the funeral. The last lamentation was that of the laymen: they enlarge chiefly on the king's perils, which, like Saint Paul's, were various and countless; his devotion to the saints, especially the Confessor; the peace which the land enjoyed in his time; and the sympathy which he had with his people, bearing their griefs and carrying their sorrows. He is compared in this with S. Martin,

Comparison
with
ancient
heroes.

Encomium
by the
clergy.

Lamentation
by the
laity.

¹ Pp. 14-16.² Page 16.³ Pp. 16-16.

Prayer of Edward I. whose words of pious submission are put in his mouth. He is an aged king, and his prayer is this: "Lord, if I am still needful for thy people, I refuse not to undergo travail for them; and if thou wilt spare the age, it is good for me. Behold, I, thy unprofitable servant, hard upon three score years and ten, and in labour from my youth upwards, have devoted myself wholly to thee. And lo! the new tyrant of Scotland invades thy people. Do thou then guard those for whom I fear: thy will be done."¹

Real importance of the tract. Notwithstanding the threadbare texture of the discourse, its far-fetched parallels, and somewhat artificial ejaculations, there is in it an insight into the historical position of Edward, and an appreciation of his real devotion to his royal work, which places the *Compendatio* far above the common run of panegyrics. I have, in the abstract just given, not stopped to point out each assertion of merit which later ages have confirmed, but a careful reading will show that there is scarcely a characteristic feature of the king and his reign that is not in one way or another touched upon for praise. There need be no doubt that the lamentation was for the most part sincere and well deserved, or that it expressed the feeling of intelligent Englishmen even before their sense of loss had been stimulated by experience of the waywardness, infatuation, and incapacity of Edward of Carnarvon.

II. The *Gesta Edwardi de Carnarvon*. II. The second article in this volume is the short chronicle of Edward II., written by a canon of the Augustinian priory of Bridlington in Yorkshire, to which is added a compilation of annals of the reign of Edward III., embellished with extracts from the poetical prophecies of a worthy of the same house, John of Bridlington. The two may be considered as a part of the same work, although it is not necessary to suppose them

¹ Page 20.

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to have been the work of one hand. The whole is now printed for the first time. The text is derived from two transcripts made in the seventeenth century from an original which has not been identified, and from an ancient but imperfect copy not far removed in date from the time which it describes. The more ancient copy demands the first notice.

This is contained in a Bodleian manuscript, numbered Bodl. 101: a small quarto of the fourteenth century, composed of several short chronicles and historical memoranda, of which the Bridlington memoir is far the most valuable. Its contents are briefly as follows: folios 1–16 contain a short chronicle from the creation to the year 1377, followed by the legend of the dedication of Westminster, and containing no memoranda of any special importance. On the 18th folio begins a chronicle list of the kings of England to the death of Edward I, intended as a sort of introduction to the longer tract on Edward II. which follows. This is noticed by Sir T. Duffus Hardy in the Catalogue of Materials, vol. iii., p. 395, but without comment, for which it affords no ground. It fills only a page and a half, and on the lower half of folio 18vo. begins the Preface to the *Gesta Edwardi de Carnarvan*. The MS. is a poor one, in an indifferent hand of the latter part of the century, slightly rubricated and written in single column, and from thirty to thirty-six lines in the page. It contains the full text of the work down to the year 1321, including the matter of pages 25 to 65 of the present edition, and breaking off suddenly with the word *subsequentes*, indicating that the transcriber stayed his hand before beginning to copy out the process against the Despensers. Instead of continuing it he begins a series of notes on the wars of England with France and Scotland, starting with the coronation of Edward I. and running on in a very unconnected way to the battle of Poitiers and the death of King John of France.

Printed
from tran-
scripts.The Bod-
leian MS.
101.Its varied
contents.The copy of
the *Gesta*.

Imperfect.

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Historical
materials in
the MS.
Bodl. 101.

The notes may have been derived from a Chronicle of Merton, a religious house which is mentioned in one of them, but they are of no value, and, except for the fact that they are written by the same scribe, have no connexion with the work that precedes them. They extend to folio 35 of the MS.

Another brief chronicle of the scantiest character, from the creation to the capture of Calais, fills the next twenty leaves, folios 36–56; written in an earlier and much better hand than the rest of the volume. A regal Chronicle of Britain down to the reign of Richard II. occupies folios 57–69, and a list of the dukes of Normandy, on a spare leaf, completes the contents of the volume. It has no history, and contains nothing that suggests a conjecture as to its former owners. The text of the “Gesta Edwardi,” so far as it goes, agrees exactly with that of the two transcripts, and, whilst itself gathering confirmation from them, affords a sufficient presumption of their general accuracy.

The trans-
cript in
MS. Harl.
688, once
Stilling-
fleet’s.

The best known of the transcripts is contained in the Harleian MS. 688, a volume once the property of bishop Stillingfleet, for whom in all probability the copy was made. The volume includes also a transcript of the *Dialogus de Scaccario*, and of the Chronicle ascribed to John of Wallingford. The transcript of the *Gesta Edwardi* begins on fol. 252, and is entitled “Gesta Regis Edwardi II. per Monachum de Bridlington;” on fol. 311 begins the second part, with the title “Conti- nuatio Nicholai Trivetti per quendam monachum de “Bridlington.” Unfortunately the volume contains no indication of the home of the original MS., and I have not succeeded in finding any notice of the occasion on which the copy was made. It is briefly noticed in the Catalogue of Materials, vol. iii., p. 396.

The trans-
cript at
Trinity Col-
lege, Cam-
bridge.

The other transcript is in the library of Trinity College, Cambridge, numbered O. 537. This is a volume of Gale’s transcripts, and the copy of the Bridlington

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book which it contains was, I think, made by the same person who worked for Stillingfleet. There are some slight variations, but not such as imply more than two successive readings by the same eye. The Trinity MS. however omits the prologue and arranges the minute jottings, with which the work ends, in somewhat different order, as if in the original they had been scattered on flyleaves or were stray notes.¹ This transcript does contain a note of the source from which it is derived, and therefore may be supposed to have been re-copied for Stillingfleet, although on such a supposition it is hard to say how the prologue disappeared.

A volume of
Gale's trans-
cripts.

The first article in the volume is thus described: "Continuatio Chronici Nicholai Trivetti per monachum de Bridlington ex codice Lumleyano;" the work to which this title is prefixed is, however, simply Trivet's Annals of Edward I., beginning "Edwardus rex Anglorum," and ending "dies viginti," as on pages 281 and 414 of Mr. Hog's edition of Trivet. —The first page contains the following notes: (1.) "Appendix ad Chronicon Nich. Trivett, forte per monachum de Bridlington, ex codice olim Lumliano, Anno 1681." (2.) "Bibl. Cott. Faust. B. 9.² cum Crono. Mailr.³; aliud exemplar in Coll. Gresham cum Johanne Pyke."⁴ (3.) "Aliud chronicon monasterii de Bridlington laudatur in compilatione de jure regis Angliæ ad regnum Scotiæ,⁵ ubi quædam adferuntur de tempore regis Jo." (4.) This copy was taken from the booke of Mr. Baskerville (or *Basket note*) as, I think, belonging to the Fine Office

Mr. Baskerville.

We may, I think, infer from these notes that the Bridlington book was transcribed from a volume which

¹ Below, pp. 148–151.

² See Hardy, *Cat. Mat.* iii. 285, 286.

³ Hardy, *Cat. Mat.* iii. 177.

⁴ MS. Arundel, 220, in the British

Museum. See Hardy, *Cat. Mat.* iii. 295, 376.

⁵ See Palgrave, *Documents and Records illustrating the History of Scotland*, i. 60–67, 134.

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Light on the
history of
the MS.

contained also that part of the Annals of Trivet which described the reign of Edward I.; and that the MS. was known to have belonged to Lord Lumley, whilst at the time of transcription it was the property of Mr. Baskerville. At the end of the copy of Trivet is a note, "Desinit hic Codex Arundelianus in Bibl. Gresh., 1688;" showing that that volume had been collated. Then follows the work before us with the title "Incipiunt Gesta Edwardi regis Angliæ dicti de Carnarvon filii Edwardi boni regis." The volume contains further the copy of Nennius, prepared for the edition in Gale's *Scriptores*, and a few notes from the Rolls of Parliament of the 21 Richard II.

The original
MS. not now
traceable.

After a long and careful inquiry I have failed to ascertain anything more about the fate of the manuscript from which the two transcripts were made. Lord Lumley's collection was, as is well known, purchased by James I., and is still in the Royal Library, which forms part of the British Museum. The volume in question, if it were ever a part of the Royal Library, must have strayed from it before the Restoration, and somehow have come into Mr. Baskerville's hands. But who was Mr. Baskerville? The eccentric squire of Bayworth, near Sunningwell, in Berkshire, Thomas Baskerville, "who was commonly styled the king of Jerusalem,"¹ was a collector of manuscripts, and in the year 1678 had books and manuscripts which were, in Hearne's opinion, of very good value and great curiosity.² These, on his demise, descended to a still more eccentric son, and on his death were sold, July 5, 1721, to Mr. Murray, of Sacomb, in Hertfordshire. Hearne was anxious to buy them, but Mr. Giles, a farrier of Oxford, who was young Baskerville's executor, was determined that he should not; Mr. Murray got them for twenty

Fate of
Mr. Baskerville's
books.

¹ *Reliquiæ Hearnianæ*, vol. ii. 122, | 127, 318; vol. iii. 268.

² Hearne's *MS. Diaries*, vol. cxix. | 50.