**A vernacular-French text of Magna Carta, 1215**

Students of Magna Carta have long been aware of a problem inherent in the events of 1215. How was the content of the Charter made known to the political community of England? An answer is easy enough in administrative terms: copies of the Charter were despatched to the sheriffs, who were to proclaim them throughout their bailiwicks. This was the usual practice. Apparently it was assumed that the men assembled in the shire courts would readily comprehend a long and complex document written in Latin. If so, the standard of literacy must have been high, certainly higher than most historians have been ready to allow. If not, then the provision for the publication of the Charter and other documents published in a similar manner, must have been to a varying degree meaningless, even farcical, for of what value was an oath to observe an agreement which was not fully understood?

Historians have offered several solutions to this problem, but neither the Charter nor the accompanying writs suggest that there was a quandary for contemporaries. One perceptive and reliable analyst, the 'Barnwell' chronicler, apparently saw nothing unrealistic in recounting that a copy of the Charter was carried round through towns and villages and that all swore to observe its terms. It may be that in shire and hundred and other assemblies men relied on the clerks of the court to provide immediate *viva voce* translations of such proclamations. That the Charter was published in this way in 1300 seems to be implied by Rishanger who recounts that Edward I ordered that it should be read before an assembly in Westminster Hall, *prima litteraliter, dein patria lingua*, but there is no evidence

1. I am grateful to Professor M. Dominica Legge for commenting on a draft of the texts printed below and to Miss Claire Isoz and Dr. P. S. Noble who have kindly read them in proof. Any errors which remain are mine.
5. R. L. Poole had 'difficulty in believing that so long and technical a document... could have been actually read aloud in Latin in the county courts' and suggested that only the writ of 19 June enjoining obedience to the Charter and the Twenty Five was proclaimed; though he 'would not venture to express an opinion as to the language in which the proclamation was made' (*op. cit.* pp. 449-51). Faith Thompson considered that the complete Charter was proclaimed as well as the writ but accepted that 'reading in Latin would have meant something to any clergy present, and must have been impressive, if not instructive, to the lay element' (*op. cit.* p. 91).
that something similar was done in 1215, probable though it may seem. Moreover this method was but a crude and inefficient means of communication, inadequate for reference and discussion. Hence the problem remains, and it is one of substance, for it involves the seriousness of baronial intentions in 1215 and the reality of the political community, brought together in local courts throughout the land, which was to enjoy the newly granted liberties.

Some fresh light is thrown on the difficulty from an apparently unlikely source, the cartulary of the lepers’ hospital of S. Giles at Pont-Audemer in Normandy. This contains a vernacular-French text of Magna Carta, 1215. The text, which is printed below, has long been available to scholars. It was first published in the *Spicilegium* of Luc d’Achery in 1675 and reprinted in the second edition of that work in 1723.1 J.-A. Déville included it in the compilation of transcripts from the records of Upper Normandy which he submitted to the Record Commissioners in 1835. This MS. volume, which still survives in the Public Record Office,2 was used intensively by J. H. Round for the *Calendar of Documents preserved in France*.3

These copies have been overlooked hitherto. The *Spicilegium* is not a quarry much frequented by those seeking material on the reign of King John. The title which d’Achery provided for the text does not properly identify it as a vernacular version of the Charter – ‘Ordinationes Iohannis Regis Angliae queis statuit quid nobiles, quid plebeii observare debeant ad pacem et tranquillitatem Regni stabilendi.’4 Nor does his version indicate the source or date of the translation; only close inspection by a linguistic scholar, inevitably hampered by d’Achery’s frequent inaccuracies, would be likely to reveal that it might be contemporary with the original Latin. But if the general failure to notice d’Achery’s text remains surprising, Round’s failure to call attention to Déville’s is truly astonishing, for he retained a life-long interest in Magna Carta. To be sure, he restricted his selection of documents for the *Calendar*, with one exception, to the years up to 1206,5 but, unless he strictly ignored anything of later date, he can scarcely have failed to note the familiar lengthy text occupying fifteen pages of Déville’s volume. Moreover,

2. P.R.O. Transcripts, 8/140A.
5. The first edition simply carried the note ‘Eruit D. D’Herouval’. The transcript was evidently provided by Vyon d’Hérouvval (d. 1689), who was a member of the learned circle centred on the congregation at Saint-Germain des Prés. On d’Hérouval, ‘serviable et obligeant l’infini, aimant avec passion l’étude et l’histoire des temps passés... chercheur inépuisable toujours à la piste des anciens documents’, see E. de Broglie, *Mabillon et la société de l’abbaye de Saint-Germain des Prés* (Paris, 1888), i. 61–63.
Déville provided the clearest indication of its nature and importance in his title - 'Magna Carta Johannis (in gallico sermone transleta seu forsan primum edita)'.

He repeated this title, with the addition - 'ad annum 1216' - which was taken from the margin of his text, in a list of contents at the beginning of his volume. This list was printed in Appendix C to the Report on Foedera.

Both d'Achety's version and Déville's were derived from the cartulary of S. Giles of Pont-Audemer. The translation must have been available at that house within a few years of 1215 for it is entered in an early thirteenth-century hand. There is no ground for thinking that it was made at Pont-Audemer or anywhere else in France. That it is written in French and that it survives in France have no bearing one upon the other. Latin was the language of record throughout western Christendom. French was the vernacular of the ruling class on both sides of the English Channel. Written translation was an arduous task not to be undertaken without a purpose. Much the most likely hypothesis is that Pont-Audemer acquired a vernacular text first produced in England. Indeed, all the evidence suggests that the translation was done to facilitate the publication of the Charter in Hampshire in the summer of 1215.

The main reason for this conclusion is that the Charter is followed immediately and in the same hand in the cartulary by a vernacular text of the writ of 27 June addressed to all the sheriffs of England and twelve elected knights of each shire, instructing them to seize the land and chattels of all those who refused to take the oath to obey the twenty five barons of the Charter. This version of the writ is addressed to the sheriff and elected knights of Hampshire, and the translation must have been made from the original letters issued to that county. The version entered on the Patent Roll cannot have been the source for it is addressed to Warwickshire. Moreover, this ends with the customary abbreviation used where appropriate in the enrolment – 'Teste ut supra, anno eodem' – which indicates that the letters were issued on 27 June at Winchester. The translation in contrast ends with the complete formulae of a letter patent – 'Et en testmoig d'iceste chose nos enveons cestes noz lettres overties' – and is attested 27 June at Odiham. This establishes that Odiham not Winchester was the place of issue and that the 'Teste ut supra' of the enrolled version is a clerical error.

1. P.R.O. Transcripts, 8/140A, no. 194.
2. Report on Foedera, Appendix C (n.d.), p. 147. The Report was not published. The Appendices were stored when the Record Commission was wound up in 1837; they were distributed in 1869. Appendix C was in proof in March 1836.
4. The enrolled writ is the last of five items entered at the foot of m. 22 of the roll by a clerk whose hand intrudes at this point (P.R.O., Patent Roll, no. 14). The group begins with an entry dated 26 June at Odiham, continues with two dated 27 June at Winchester and ends with two 'teste ut supra'. It seems likely that the clerk failed to
These translations antedate by forty years anything similar known hitherto. Magna Carta 1215 now becomes the first document of political importance known to have been issued in the vernacular. The re-issues of the Charter of 1216, 1217 and 1225, the Provisions of Merton of 1236 and the parva carta of 1237 were all proclaimed in the shire courts, but no mention was made of the vernacular in the instructions for publication.¹ The next example comes from 1255, when in letters directed to the diocese of Coventry and Lichfield, Richard dean of Lincoln, one of the executors of the Innocent IV's confirmation of the sententia lata of 1253 against infringers of the Charter, ordered that the sentence was to be ‘published clearly and lucidly both in the English and French tongue whenever and wherever it may seem expedient’.² No vernacular version of the sententia has so far come to light. Three years later the well-known royal letters of 18 and 20 October 1258, respectively confirming the Provisions of Oxford and promulgating ordinances for the reform of local government, were issued to every county both in French and English ‘so that they might be read by the sheriffs and understood and observed intact by all men in the future’.³ Vernacular texts of these have survived.⁴ By this time French was becoming an official language in which much of the baronial programme of 1258

² Annals of Burton; Annales Monastici, ed. H. R. Luard (Rolls Series, 1864–9), i. 322.
³ This is the comment of the Burton annalist, not part of an official text (ibid. i. 453–5).
and 1259 was recorded both as memoranda and final drafts, but the use of the vernacular in 1215 can scarcely be explained in this way. The association of the Charter and the writ indicates that the translations were made for publication. In 1215 as in October 1258 the vernacular was a means of ensuring more effective communication with the men of the shires. Hence 1215, not 1255 or 1258, marks the first-known attempt to reach out to a wider political community. The later dates mark, not the first use of the vernacular, but the first use of English as well as French.

This view of the translations is strongly supported by the texts. The writ is rendered exactly and in full. The Charter also is remarkably accurate and complete: *Mere* appears for *terre* in cap. 13. The opening phrase of cap. 14 is attached to the end of cap. 13, thus producing nonsense. A negative is lost in cap. 61 either through simple omission or through misreading *noluerint* as *voluerint* in the original Latin. Apart from a few literal slips, that is the sum total of error. The omissions are slight: the king is simply entitled *roi d'Engleterre* without any subsidiary honour, and Jocelin bishop of Bath appears without his second title of Glastonbury. Otherwise the Charter appears with all its trappings in a surprisingly accurate vernacular version of the finished text. It is written in French of good standard with some, but not many, Anglo-Norman forms.

In some ways this is unfortunate. Selection, compression or error might well have been more revealing than the almost mechanical accuracy which the translator achieved. Two points of detail are noteworthy. First in cap. 61 he developed the phrase *cum communa totius terrae* into *a la commune de tote Engleterre*. Secondly the linguistic constraints imposed by his task allowed him no ambivalence when faced with the famous *vel* of cap. 39, and he translated it disjunctively as *ou* (i.e. *ou*). He thus adds a final clinching proof that it means 'or', not 'and'.

The translations throw only a little additional light on the events of 1215. The well-known memorandum on the Patent Roll recording the issue of copies of the Charter and the accompanying writ of 19 June providing for the oath to the Twenty Five and the election of twelve knights in each county indicates that copies of the writ and the Charter were issued over a period, some as late as 22 July. The


2. For a Latin text of *Magna Carta*, 1225, stemming from the confirmation of 1253, which reads *aut* not *vel* see J. C. Holt 'The St. Albans chroniclers and Magna Carta', *Transactions of the Royal Historical Society*, 5th ser., xiv. 81. There is also a French text of *Magna Carta*, 1225, in a fourteenth-century Anglo-Norman collection of statutes, National Library of Wales, MS. Peniarth 329a, pp. 5-13. This also reads *au* for the *vel* of the Latin text.

association of the Charter with the writ of 27 June in the present texts may indicate that the two were issued together to Hampshire. Elias of Dereham, the archbishop’s steward, received the writ of 19 June for Hampshire along with four charters and eleven similar writs for other shires sometime after 24 June. Whether one of these charters or any of the six charters which Elias later received at Oxford on 22 July were intended for Hampshire is unspecified. Elias could well have been responsible for the translation, but there is nothing to connect him with the distribution of the writ of 27 June, of which nothing is known, and the hypothesis would seem stronger were the accompanying writ the earlier one of 19 June. Nevertheless he is the only person known to have had a hand in the distribution to Hampshire; he was firmly committed to the baronial cause, and the memorandum on the Patent Roll makes it clear that he was a key figure in the distribution of the Charter. This is the second hint, however vague, that he was not just a postman.¹

Whatever the strength of Elias’s claim, and it is admittedly fragile, there is no other obvious possibility. In 1258 Robert of Fulham, a clerk of the Exchequer, received 50s. for translating and drafting the French and English versions of the letters of 18 and 20 October.² It is improbable that the work was done centrally in 1215. Nor is the office of the sheriff of Hampshire a very likely source for he was William Briwerre, one of the staunchest supporters of King John who later acquired notoriety through resisting a confirmation of the Charter in 1224 on the ground that the original had been extorted by force.³ He can have been no more enthusiastic than his master in ensuring effective promulgation of the settlement of Runnymede. Nor can he have been under great pressure, for Hampshire was not one of the centres of rebellion; indeed the king was progressing through the county at the end of June 1215 at the very time at which the writs of 27 June were authorized.

The texts themselves give little guidance on how this version of the Charter got from Hampshire to Pont-Audemer. There are hints in the personal and place-names of both English and French influence in the translation. William appears as Willaume, not Guillaume, in the preamble and cap. 59; Wales always as Wales, not Galles⁴; and Stephen as Estievenc or Stefne, not Etienne.⁵ There are a number of infelicities which may derive from ignorance of England and English organization: wapulzac and treingues in cap. 25, Medoine for the Medway in cap. 33 and Roueninkmede for Runnymede in the dating clause.⁶ On the other hand the variant in the preamble

². R. F. Treherne, op. cit. p. 120 n.
³. Matthew Paris, Chronica Majora, ed. H. R. Luard (Rolls Series, 1872–84), iii. 76.
⁴. Caps. 56, 57. ⁵. Preamble, caps. 55, 62.
⁶. There is no confusion in the MS. between ‘n’ and ‘u’ in either wapulzac or Roueninkmede.
of William, bishop of Chester, for William, bishop of Coventry, can only have been the work of someone familiar with English episcopal titles. All this is consistent with the hypothesis that the document was translated first in England and was subsequently copied at least once before its incorporation in the cartulary of S. Giles. This is also confirmed by the appearance of the text, which is neatly drafted with initial letters omitted for later rubrication. It is the earliest known version of Magna Carta to be arranged in paragraphs. It is clearly a formal copy rather than a working text.

However, it is by no means certain that this work was done at Pont-Audemer. The text of the Charter is an insertion in the cartulary, and the balance of probability is that it reached the house sometime between 1219 and 1226, almost certainly no later than 1234. This cartulary is composite. It is a compact MS., measuring $7 \times 10$ inches, of 106 folios, along with title folios and two unnumbered folios at the end; the numbering is modern. The first part of the volume, comprising fos. 6-53, was largely written by a single scribe who rounded off his work on fos. 50 and 51 by recording grants made by the priors and brethren of S. Giles. The latest dated entry for which he was responsible is of June 1219. Shortly after completion the book was rubricated by a single hand up to fo. 50v. The compiler of this part, who may be called the first scribe, had an eye for documents of hisorical importance. He faithfully transcribed the letters of the Norman barons assembled at the council of Lillebonne, 1205, the treaty of Lambeth, 1217, and the agreement between King John and Stephen Langton of May 1213. He did not transcribe Magna Carta. It is unlikely therefore that it was available at Pont-Audemer by 1219.

The first scribe’s work was soon extended. Other scribes filled the remaining folios of the last quire he had used with additional entries belonging to 1219-21. This work was then continued on fo. 91 with charters arranged roughly chronologically beginning in 1221 and ending on fo. 105v with items belonging to 1250 and 1251. Folio 91 is the third of a new quire. Originally this was a direct continuation, for fos. 50v-53v and 91 are rubricated in the same hand. This does not appear on any intervening folio, even though there would have been work there for it to do. The latest

1. In John’s time both Geoffrey de Muschamp and William of Cornhill were entitled bishops of Coventry when attesting royal charters. The alternative title of Chester was still in frequent official use in less formal circumstances. See Rot. Chartarum, Rot. Litt. Pat., indices, sub. nom., and Handbook of British Chronology, ed. Sir Maurice Powicke and F. B. Fryde (Royal Historical Society, 1961), p. 233 n. The titles were easily interchanged. King John’s charter to the nuns of Farewell of 3 April 1200 refers to the land of the bishop of Chester, but was attested by Geoffrey de Muschamp as bishop of Coventry (Rot. Chartarum, p. 43).
2. Fos. 43v-44v. 3. Fos. 46-47. 4. Fos. 47-48.
5. There is one entry in this section of a grant by Thomas, prior of S. Giles, dated February 1217, which is probably a stray.
dated document rubricated in this hand is of June 1221. It is improbable that the intervening folios formed part of the book at that date.

These intervening folios contain three insertions: an incomplete copy of the *Compendium in Job* of Peter of Blois, a copy of the decrees of the Fourth Lateran Council, and the vernacular version of Magna Carta and the writ of 27 June. These insertions are the work of three distinct hands. The copy of the *Compendium* is considerably earlier than the rest of the MS. and there is no indication of when it was included. The decrees of the Fourth Lateran very probably formed part of the volume by 1234. They occupy a quire and the first folio of a half quire. The miscellaneous material added on the remaining folios includes a privilege of Pope Gregory IX for Pont-Audemer of 1228, followed by a chronological table written in 1234. Hence there can be little doubt that this was already lodged at the house by that date. The version of Magna Carta and the writ occupy fos. 81–87, comprising seven folios of a single quire. It was certainly written in Normandy for it is followed in the same hand by a memorandum on the assessment and collection of *fouage* in the duchy. Moreover, fo. 88, the last of the quire, contains a list of rents and services due to the Hospital which is continued on fo. 89, the first of the next quire in which, on fo. 91, the regular entry of the documents of 1221 and later years begins. This material which overlaps the two quires is the work of a single early thirteenth-century hand. Hence fos. 81–88, which contain the copy of the Charter, must have formed part of the cartulary at a very early date in its history. There is little real doubt that both the Charter and the Lateran decrees, and perhaps also the *Compendium*, were part of the MS. when the chronological table was written in 1234. Indeed it is probable that they were bound in with the first quire added for the material of 1221 and later. The latest dated entry on this is 1226.

However, none of these insertions seems to have been written at Pont-Audemer. The hands responsible appear nowhere else in the cartulary. The version of the Charter approximates sufficiently closely to the format of the cartulary to suggest that it may have been written for Pont-Audemer by a scribe who knew what was required. But there is nothing to prove this, nor is there any obvious local slant in anything this scribe contributed. His memo-

1. Fos. 53v.
3. Fos. 69–77v.
4. Fo. 78.
5. Fos. 87v–88.
6. The margins and general pattern of ruling of the text of the Charter are generally similar to the first part of the cartulary, but there are 26 lines to the page instead of 24. The *Compendium* and the Fourth Lateran decrees are quite distinct since they are in double-column format; the main body of the cartulary and the text of the Charter are in single-column.
random on *fonia* lists exemptions as far afield as Breteuil, Almenesch and Alençon.

Nevertheless Pont-Audemer was a natural resting place for such documents. Lying at the head of the tidal reach of the Risle, it provided the best route from England into central Normandy, indeed the only regular port of entry of any importance between the Seine and the harbours of the Cotentin. Originally one of the chief members of the Beaumont fee, it was seized by Richard I and soon became the centre of a bailiwick and a seat for assizes. There was a prison and a castle, hastily munitioned in the crisis of 1203. The town housed a Jewish community from which King John borrowed money. King Philip granted a commune in June 1204. The priory of S. Giles, which lay outside the town, was founded by Waleran, count of Meulan, in the reign of Henry I. In the last years of Angevin rule it still enjoyed the patronage both of the royal house and of Robert, the last Beaumont count of Meulan. Such a community, enjoying links with the highest ranks of the Norman aristocracy, sited near a centre of ducal government and lying on a frequented route across the Channel was admirably placed to attract the documents which came to be lodged in the cartulary. The feared disease which it was founded to tend was not apparently an overriding deterrent. One of the earliest deeds recorded in the cartulary, the grant to the brethren by Roger, bishop of Salisbury, of the church of Sturminster, refers to their generous hospitality to wayfarers.

The links with England were not completely broken in 1204. The count of Meulan, dispossessed of all his Norman lands, survived as a pensioner of King John until 1210. The pension was continued for his widow, a daughter of Reginald, earl of Cornwall, who survived in possession of two Cornish manors until 1221. Their daughter was the wife of William, earl of Devon, who died in 1217. Men of the count of Meulan were arrested at Shoreham in December 1205 and at Portsmouth in April 1206 and released on the king's instructions; these must in all probability have come from Pont-Audemer. Margaret, sister and co-heiress of Robert, earl of Leicester, the last male descendant of the English branch of the Beaumont family, married Saer de Quency, earl of Winchester in 1207, and in 1215 one of the leaders of the baronial movement. According to Roger Wendover, Saer accompanied Robert fitz Walter on an

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2. 'Attendentes domus sancti Egidii de Ponteaudom' tenues et modicas esse facultates et nichlominus effusam in omnes transsuntibus etiam supra vires eiusmodom domus caritatem' (fols. 54, 48 d).


embassy to King Philip and Prince Louis of France in the winter of 1215–6. In 1218 he must have crossed France again on his way to Damietta and his death at Acre. Meanwhile Sturminster, where the church still belonged to the brethren of Pont-Audemer, passed to William Marshal in 1204 and descended to his heirs. William retained his Norman barony of Longueville until his death in 1219. There were other possible points of contact. Elias of Dereham was in exile in France in the service of Prince Louis in 1217 and 1218. By 1222 he was a canon of Salisbury whose bishops had repeatedly confirmed the rights of the brethren of Pont-Audemer in Sturminster. Stephen Langton himself spent part of his exile in northern France in 1216–18, travelled to Rome in 1220 and visited France yet again in 1222. Peter des Roches, bishop of Winchester, must have passed through France in the spring of 1221 on his way to Rome or Compostella, again in 1227 on his way to the Crusade and yet again in 1233 on route to Rome once more. He was scarcely a devotee of Magna Carta but, as bishop of Winchester and, from 1217 to 1224, sheriff of Hampshire and custodian of Winchester castle, he had direct access to the vernacular charter if it still lay either in the cathedral or shrieval archives. Any one of these great and influential men could have been the agent, direct or indirect, through whom the brethren of Pont-Audemer acquired the Charter. The matter is guess-work and the possibilities are embarrassingly rich.

The appearance of Magna Carta in the cartulary of Pont-Audemer is not then an accident. That it happens to be in the vernacular is a happy chance which throws new light on the condition of England

2. Complete Peerage, xii. 730-1. At first sight the facts that Saer was earl of Winchester, where the translation must have been read in 1215, and that he married a Beaumont heiress whose family had founded S. Giles, seem more than coincidental. However, the cartulary does not contain any evidence that the English branch of the family had any interest in the house. Moreover, Saer seems to have played no part in the affairs of Hampshire, although as earl of Winchester he received the third penny. His chief territorial interests lay in the Midlands, and his activities during the civil war were divided between there and London.
6. In addition to the charter of Bishop Roger mentioned above p. 354, the cartulary also contains confirmations of Jocelin, bishop 1142-84, and Herbert, bishop 1194-1217. It is noteworthy that Elias is the only person who could have had access to all the relevant documents copied into the cartulary of Pont-Audemer: as Langton's steward, to the settlement between the archbishop and King John; as one of the chief agents of distribution, to Magna Carta; and as one excluded from, and therefore personally involved in its terms, to the Treaty of Lambeth. However, it is unlikely that the Charter was obtained at the same time as the other two. See above pp. 352-3.
8. For the confusion over Peter's journey in 1221 see Wall. Cor. ii. 260 and Annales Monastici, ii. 84; iii. 68. For the later journeys see Annales Monastici, ii. 85-7.
in 1215. But that it survives there at all is of equal interest. The
scribes of a leper-house, with many more pressing and immediate
concerns than great events as they are now seen by historians,
evertheless had the interest and made the time to record or acquire
copies of some of the crucial documents of the years 1213–17. With
the exception of the Fourth Lateran decrees those documents
derived from England. More than a decade after the collapse of
1204 the Anglo-Norman world was still of interest, perhaps still a
reality, to these men.

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TEXTS

(Rouen, Bibliothèque Municipale, MS. Y 200, fos. 81–87)

The texts printed below preserve the paragraphs of the MS. The
conventional numbering of the chapters of Magna Carta is inserted.
The MS. omits the initials of paragraphs throughout; these have
been included in brackets.

The texts are printed by the kind permission of the Librarian,
Bibliothèque Municipale, Rouen.

(i) MAGNA CARTA 1215

[J]ohan par la grace de Deu roi d'Engleterre, as arceveskes, as eveskes,
as abbez, as contes, as barons, as justises, as forestiers, as viscontes, as
prevoz, as ministres, e a toz ses bailliz e ses feels, saluz. Sachiez que nos,1
par la grace de Deu e pur le sauvement de nostre alme, e de toz nos
ancestres, e de noz eirs, e de l'enor de Deu, e le sauvement de seinte
iglise, e l'amendement de nostre regne, par le consel de noz enorez peres
l'arceveske Etieneve de Cantorbire primat de tote Engleterre e cardenal
de Rome, e l'arceveske Henri de Diveline, e l'eveske Will. de Londres,
l'eveske Pieres de Winestre, l'eveske Jocelin de Ba, l'eveske Hue de
Nichole, l'eveske Gautier de Wrecestre, l'eveske Will. de Cestre, e
l'eveske Beneit de Rovecestre, e maistre Pandol sodiacre nostre seignor
l'apostoire, e nostre ami frere Aimer maistre de la chevalerie del Temple
de Engleterre, e de noz barons Will. le Marescal conte de Penbroc, Will.
conte de Salesbiros, Will. conte de Warenne, Will. conte Arondel, Alain
de Galwehe conestable d'Escoce, Warin le fiz Gerod, Peres le fiz Herebert,
Hubert de Borc seneschau de Peitou, Hugé de Nuevile, Matheu le fiz
Herebert, Thomas Basset, Alain Basset, Philippe d'Aubigni, Robert de
Ropelee, Johan Marescal, e Johan le fiz Hue, e de nos autres feels:

1. MS. 'vos'.
(1) [P]remièrement que nos avons otrié a Deu e le confermons par ceste nostre presente chartre, por nos e por noz eirs a toz jorz, que les yglises d'Engleterre seront franches, e aient lor dreitures franches e enterines e plenieres; e volon que eisi sejt gardé; la que chose apert par ço que nos otriames par nostre pure volenté e de gré les franchises des ellections que l'en tiennent por plus grant e por plus necessaire as yglises de Engleterre, devant que de la descorde fust commencié entre nos e noz barons, e la confermames par nostre chartre, e porchaçames que ele fu confermee par nostre seignor l'apostoire Innocent le tierz; laquelle nos garderons e volons que nostre eir la gardent toz jorz en bone fei.

[N]os avon oncore otrié a toz les frans homes de nostre regne, pur nos e pur noz eirs a toz jorz, totes les franchises qui desoz sunt escrites, qu'il les aient e les tienent il e lor eir de nos e de noz eirs.

(2) [S]e acuns de nos contes, vo de noz barons, vo des altres qui tienent de nos en chief par servise de chevalier, mora, e quant il sera morz, e ses eirs sera de plein aage e devra relief, ait son heritage par l'ancien relief, ç'o est a saveir li eirs8 ou li eir del conte, de baronie contal entiere por C. livres; li eirs ou li eir del baron, de la baronie por C. livres; li eirs ou li eir de chevalier, de fie de chevalier entier por C. sol. au plus, e qui meins devra meins doinst solon l'anciene costume del fie.

(3) [S]e li eirs d'aucun d'itels sera dedenz aage, e sera en garde, quant il sera parvenu a aage, ait son heritage sanz relief e sanz fin.

(4) [L]es gardeors de la terre de tel heir qui sera dedenz aage, ne pregne de la terre de l'eir fors reignables eissus e reignables costumes e reignables servises, e ce senz destruiement e senz vast des homes e des choses.

[El]t se nos avons livrié la garde de la terre d'aucun8 itel a visconte o a acune autre qui nos dei respondre des eissus de la terre, e cil de la garde fera destruiment o gast, nos prendreons de celui amendé, e la terre sera livrée a deus leals prodes homes de cel fei qui respoignent des eissus a nos, o celui que nos comanderons.

[El]t se nos avons donné o vendu a acunui la garde de la terre de aucun itel, e cil en fra destruiment o wast, perde cele garde, e ceit livré a deus leials sages prodes homes e d'icelle, qui8 nos respoignent, si come nos avons devant dit.

(5) [El]t li gardeor tant dis com il avra la garde de cele terre, sostinge9 les meisons, les viviers, les pars', les estans, les molins, e les altres choses qui appartient a cele terre, de eissus e4 de cele meimes terre; e rendra a l'heir quant sera parvenuz en plein aage sa terre tote estoree de charues, de granges, solon ço que li tens de la gaignerie requera e les eissus de la terre poront musurablement soffrir reisnablement.

(6) [L]i heir seient marie sanz desparagement eissi ne purquant que aiz que li mariages sejt fait, sejt mostré al prochains dellignage de cel heir.

(7) [L]a veve enpres la mort de son mad maintenant4 e sanz grevance ait son mariage e son heritage, ne riens ne doinst por son mariage ne por son doaire, ne por son heritage que ele e ses mariz tindrent al jor de la mort del mari, e seit en la maison de son mari puis qu'il sera morz xl. jorz, dedenz les quels jorz li sejt ses doaires livrez.

1. MS. 'eir'. 2. MS. corrects 'que'. 3. MS. 'sostinges'. 4. 'e' has been inserted incorrectly. 5. MS. 'maintenant'.
A VERNACULAR TEXT OF

April

(8) [N]ule veve ne seint destreite de seir marier tant dis come ele voldra vivre sansz mari, essi ne purquart que ele face seurté que ele se marira sansz nostre otrei, se ele tient de nos, o senz l'otrei de son seignor de qui ele tient, se ele tient d'autrui.

(9) [N]e nos ne nostre bailli ne seiseron terre ne rente del dettor por aucune dette, tandis com sis chatels soffisent a paier la dette, ne si plege ne seront destroit, tant dis come le chevetaigne dettor soffira a la dette paier. Et se le chevetaigne detor n'a de quei paier sa dette, respoigne li plege de la dette; e s'il volent, aient les terres e les rentes del dettor jhusq'il aient restorment de la dette qu'il ont devant paiee por lui, se le chevetaigne detor ne monstre qu'il en est quite vers cels pleges.

(10) [S]e acuns a emprunte as Jeus plus o meins, e muer devant qu'il lor ait paié lor avoir, ne croise mie la dette tant dis com li heirs sera dedenz aage; e se cele dette vient en noz mains, nos n'en prendron que le chatel que nos troveron en la chartre.

(11) [E]n aucun muret, e deit dette as Jeus, sa feme ait son doaire, e ne paiet nient de cele dette, e se li enfant, qui remaindron del mort sont dedenz aage, pourveu lor seit lor estoveir raisablement solonc le tene­ment qui fu del mort, e del remanant seint paie la dette, sauf le servise des seignors; e en tel maniere seit feit de dettes que l'on deit a altres que a Jues.

(12) [L]en ne mettra nul escuage ne aie en nostre regne, fons par commun conseil de nostre regne, fons a nostre reimbre, e a nostre ainnez fia faire chevalier, e a nostre ainzne fille marier une feiz; e a cestes choses ne face l'en aie se raisnable non.


[N]os volons estre ço e otrions que totes les altres citez e li borc, e les viles, e li port aient en totes lor franchises, e lor franches costumes, (14) e aient2 le commun conseil del regne, de l'aie a asseeir altermment que as tres cas, qui sont devant dit.

[D]e l'escuage ascer, ferons somondre les arceveskes, les eveskes, les abbez, les contes, les greignors barons, chascun par sei par nos lettres; e estre ço ferons somondre en commun par noz viscontes e par noz bailliz toz ceus qui de nos tienent en chief, a certain jor, 'o est al terme de xl jorz al mains e a certain lieu; e nomeron la cause en totes lettres de ceste somonse. Et quant la somonse3 sera issi feite voist li afaires avant au jor assigné solon le conseil d'icels qui seront present, ja seit ço que ne seient pas venu tuit cil qui furent somons.

(15) [N]os otrions a nul des ore en avant qu'il pregne aie de ses frans homes fons a son cors raimbre, e a son ainnez fia faire chevalier, e a sa fille ainnez marier une feiz, e a ço ne seit aie se raisnable non.

(16) [N]uls ne seit destreinz a faire gresor servise de fieu de chevalier o d'altre franc tenement que tant come il tient e deit.

(17) [L]i commun plait ne suient mie nostre cort, mais saient tenu en aucun certem lieu.

1. 'Mer' is presumably in error for 'terre'.
2. At this point the opening phrases of cap. 14 has been attached to the close of cap. 13, thus producing nonsense.
3. MS. 'somose'.
(18) [L]es reconnaissances de novele desaissaine, de mort d'ancestre et de
darrain presentement ne seient prises fors en lor contez e ceste maniere:
nos o nostre chevetaign justisieres se nos sumes fors del regne, enveierons
deus justises par chascun conte par iiii feiz en l'an, qui o quatre des
everliers de chascun conte esleuz par le conte pregnent el conte, e el
jor del conte e en certain lieu les devant dites assises, (19) e se les devant
dites assises ne puent estre prises el jor del conte, tant chevaliers e franche-
ment tenanz remaignent de cels qui furent present al conte en icel jor,
par que! puisent li jugement estre feit sofsaamment, solon ço qui li afaire
sera plus grand o plus petit.

(20) [F]rans hom ne set amerciez por petit forfait fors solon la maniere
del forfait, e por le grant forfait seit amerciez solonc la grandesce del
forfait sauf son contenement; e li marcheant ensemle sauve sa mar-
chandise; li vilainsa ensemle seit amerciez salz son gaagnage, s'il chiet
en nostre mercy; e nule des devant dites merciz ne sera mise fors par le
serement de prodomes e des leaus des visnez.

(21) [L]i conte e li baron ne seient amerciez fors por lor pers, e solonc
la maniere del forfait.

(22) [N]us clerz ne seit amerciez de son lai temement fors solonc la
maniere des altres qui devant sunt dit, e nun pas solonc la quantite de sa
rente de s'iglise.

(23) [N]e vile ne home ne seit destreiz a faire ponza rivieres, fors cil
qui ancienezlement e par dreit les devant faire.

(24) [N]uls visquens, ne conestables, ne nostre coroneor, ne nostre
altre bailli ne tiegnent les plaiz de nostre corone.

(25) [C]hascuns contez, hundrez, wapulzac, e treingues soient as
ancienez fermes senz nul croisement, fors noz demeines maniers.

(26) [S]e aucuns qui tient lai fie de nos muert, e nostre visquens o altres
noso baillis monstre nos lettres overtz de nostre semonse de la dette
que li mort nos deveit, leissie a nostre visconte a o nostre bailli atachier e
enbrever les chatels del mort qui seront trov'es el lai fie, e la vaillance
d'icelle dette que li morz nos deveit par veue de leaus homes, eissi ne
purquant que riens seit osté jusque nos seit pale la dette qui sera
coneue; e li remanant seit laissé as executoris a faire le testament del mort.
E s'il ne nos deiveit rien, tot li chatel seient otrie al mort, sauves les
reignables partes de sa feme e de ses enfanz.

(27) [S]e aucuns franz huem muert senz testament, li chatel seient
departiz par les mains des prochains parentz e de ses amis par la veue de
seinte iglise, sauves les dettes a chascun que le mort lor devoit.

(28) [N]us de noz conestables ne de noz altres bailliz ne pregne les bliez
ne les altres chatels d'aucun, se maintenant n'en paie les deniers, o il
n'en puet aver respit por volenté del vendezor.

(29) [N]us conestables ne destreigne nul chevalier a doner deniers por
la garde del chastel, s'il la voit faire en sa propre persone u par altre pro-
dome, s'il ne la puet faire por aucune reignable achaisun; e se nos le
menons o enveions en ost, il sera quites d'icelle garde tant dis cum il
sera por nos en l'ost.

(30) [N]us viscontes ne nostre bailliz ne altre ne pregne les chevuls ne

1. The copyist has left the rest of this line blank. 2. MS. ‘vilaint'.
les charrettes d’aucun franc home por faire cariage, fors par la volenté
de cel franc home.

(31) [N]e nos ne nostre baillie ne prendrons altrui bois a nos chastels
o a nos autres ovres faire, fors par volenté de celui qui sera li bois.

(32) [N]os ne tendrons les terres de cels qui seront convenu de felonie,
fors un an e un jor, e adons les rendrons as seignors des liez.

(33) [T]i le kidel seient d’ici en avant osté del tot en tot de Tamise e
de Medoine, e par toto Engleterre, fors par la costiere de la mer.

(34) [L]i briés qui est apelez ‘precipet’ des ci en avant ne seït faïz a nul
d’aucun tenement, dont frans hoem peust perdre sa cort.

(35) [U]ne mesure de vin seít par tot nostre regne, e une mesure de
cerveise, e une mesure de ble, çò est li quartiers de Londres, e une leise
de dras teinz e de rosez e de habergiez, çò est deus aunes deden listes;
e e de peis seït ensemnt come des musures.

(36) [R]iens seït doné ne pris des ci en avaut por le brief del enqueste
de vie o de membres, de aucun, mais seït otre en paord e ne seït escondit.

(37) [S]e aucuns tient de nos par feuferme o par sokage, e tient terre
d’altrui par servise de chevalier, nos n’avrons mie la garde de l’heir, ne de
sa terre qui est d’altrui fie par achaision de cele feuferme, o del sokage, o
del burgage; ne n’avrons la garde de cele feuferme, o del socage, o del
boggage, se cele feuferme ne deit servise de chevalier.

[N]os n’avrons la garde de l’heir ne de la terre d’alceun, que il tient
d’altrui par servise de chevalier, par achaision d’aucune petite serjanterie,
qu’il tient de nos par servise de rendre saettes, o cotelz, o tels choses.

(38) [N]uls bailliz ne mette des ci en avant aucun a lei par sa simple
parole, fors par bons tesmoïnz amenez a ice.

(39) [N]uls frans hom ne sera pris, ne emprisonz, ne dessaisiz, ne
ullagiez, ne eissiliez, ne destruzi en aucune maniere, ne sor lui n’ironz
ne n’envierons, fors par leal jugement de ses pers, o par la lei de la terre.

(40) [A] nulli ne vendrons, a nullui n’escondirons, ne porloignerons
droit ne justise.

(41) [T]uit li marchant aient sauf e seur eissir d’Engleterre, e venir en
Engleterre e demorrr, e aler par Engleterre par terre e par eve a vendre
e a achater, sans totes males totes par les ancienes dreites costumes, fors
el tens de guerre, cil ki sunt de la terre qui nos gueroie; e se tel sunt
 trové en nostre terre el commencement de la guerre, soient atachié sans
domage de lor cors e de lor choses jusqu’il seït seu de nos o de nostre
chevetein justisier coment li marcheant de la nostre terre seront traiti,
qui donc seront trové en la terre qui contre nos gueroie; e se li nostre
sunt ilueke sauf, seient li lor sauf en la nostre terre.

(42) [L]ese chascun des ci en avant eissir de nostre regne e repairier
sauf e seur par terre e par seur sauve nostre feï, fors el tens de guerre par
alcun petit tens por preu del regne; mais d’ico sunt jetté fors li emprisoné,
e li utlagié solon la lei del regne, e la gent ki contre nos gueroie. Des
marcheant seït feït si come nos avon devant dit.

(43) [S]e aucuns tient d’aucune eschaette si come de l’honor de Walinge­
ford, Notingeham, Boloigne, Lancastre, u d’autres eschaetes qui sunt en
nostre main, e sunt de baronie, e il muert, ses heirs ne doinst altre relief,
ne face a nos altre servise qu’il feist al baron, se cele baronie fust en main
del baron; e nos la tendrons en tele maniere que le baron la tint.
(44) Li home qui maigrent fors de la forest ne viegrent de ci en avant devant noz justises de la forest par communes somones, s'il ne sont en plait u plege de aucun ou d'aucuns qui seient ataché por la forest.

(45) [N]os ne frons viscontes, justises, ne bailliz, fors de tels qui sachent la lej de la terre e la voilent bien garder.

(46) [T]ult cil qui fonderent abbeies dont il ont chartres des reis d'Engleterre, o ancienne tenue, aient en la garde quant eles seront voides, si com il avoir devent.

(47) [T]otes les forez qui sont aforesstees en nostre tens, seient main­tanant desaforesstees, e ensement seif feit des riveres qui en nostre tens sunt par nos mises en defens.

(48) [T]otes les males costumes des forez e des warennees, e des forestiers e des wazeniers, des viscontes e de lor ministres, des riveres e de lor gardes, seient maintenant enquissees en chacun conte par xii chevaliers jurez de meimes le conte, qui devent estre esleu par prodeshomes de meimes le conte; e dedenz xi jorz aprés ço qu'il avront feite l'enqueste, seient del tot en tot ostees par cels meisme, si que james ne saient rape­lees; cissi ne purquanto que nos le sachons avant, o nostre justise, se nos ne sumes en Engleterre.

(49) [N]os rendrons maintenant toz les hostages e totes les chartres, qui nos furent livrees des Engleis en seurte de pais o de feel servise.

(50) [N]ous osteron de tot en tot des baillies les parenz Girard d'Aties, si que des ci en avant n'avront nule baillie en Engleterre, e Englerart de Cigoigni, Peron, Guion, Andreu de Chanceas, Gion de Cigoigni, Gifrai de Martigni e ses freres, Phelippe Marc e ses freres, Gefrai son nevo, e tote lor siute; (51) e maintenant emprent le reformement de la pais osteron de nostre regne toz les estranges chevaliers, aubelastiers, serjanz, soldeliers, qu'o cheval e o armes vindrent al nuisement del regne.

(52) [S]e alcuns est dessaisiz o esloigniez por nos senz leal judgment de ses pers, de terres, de chastels, de franchises, o de sa dreiture, maintenant li rendrons; e se plaiz en commencer d'ico, a donc en seit fait par juge­ment des xxv barons, don l'en parole desoz en la seurte de la pais.

[D]e totes iceles choses dont alcuns fu dessaisiz o elloigniez senz leal judgment de ses pers par le rei Henri nostre pere, o par le rei Richard nostre frere, que avons en nostre main, o altre tienten cui il nos covient garantir, avrons respit jusqu'al commun terme des croisiez, fors que celles choses dont plaiz fu contieniz o enqueste faite par nostre comandement devant que nos preissons la croiz; et se nos repairions de nostre pelerinage, o par aventure remanons del pelerinage, maintenant en frons pleine dreiture. (53) Cest meimes respit avrons e en ceste maniere de dreiture faire des forez desaforesster, o que remaignent forez, que li reis Henri nostre peres, o li reis Richard nostre freres aforesstern, e des gardes des terres qui sunt d'altrui fie, que nos avons eues jusque ci par achaision de fie que alcuns teneit de nos par servise de chevalier, e des abbeies que furent fondee en altrui fie que el nostre, es quels li sires del fie di qu'il a droiture; e quant nos seron repartiz de nostre peleminage, o se nos re­manons, nos en frons maintenant pleine dreiture a cels qui s'en plaindront.

(54) [N]uls ne seit pris ne emprisonz por apel de feme de la mort d'altrui que de sun marri.

1. MS. 'real'.
(55) [T]otes les fins e toz le americiemenz qui sont feit vers nos a tort e contre la lei de la terre, soient tot pardoné, o l'en enface par jugement des xxv barons dont l'en parole desoz, o par le jugement de la greignor partie de cels ensemble, o le devant dit archevesque Stefne de Cantorbere s'il i puet estre e cels qu'il voudra apeler od sei. E s'il n'îl pora estre, neientment ne voist li afaires avant senz lui, en tel maniere que se alcuns o aucun des devant diz xxv barons seront en tel queurele, seient osté de cest jugement, e altre esleu e juré seient mis a ço faire en lieu de cels par le remanant des devant diz xxv barons.

(56) [S]e nos avons dessaisiz e esloigniez les Walais de terres o de franchises o d'altres choses senz leal jugement de lor pers en Engleterre o en Wales, maintenant lor seient rendues; e se plaiz en sera comenciez, se lor en seit fait en la Marche par jugement de lor peres, des tenement d'Engleterre solonce la lei d'Engleterre, des tenemenz de Wales solonce la lei de Wales, des tenemenz de la Marche solonce la lei de la Marche, e ço meismes facent li Walais a nos e as noz.

(57) [D]e totes celes choses dont alcuns des Walais fu dessaisiz o esloignié senz leal jugement de ses pers par le rei Henri nostre pere, o par le rei Richart nostre frere, que nos avons en nostre main, o altre tienent cui il nos covient garantir, avrons respit jusqu'al commun terme des croisiez, fors de celes choses dont plaît fu comenciez o enqueste faite par nostre comandement devant que nous pressions la coir; e quant nos serons repaireiez o se par aventuer remaniez de nostre pelerinage, maintenant lor en frons pleine dreiture solonce les lez de Wales e les devant dites parties.

(58) [N]ous rendrons le fil Lewelin maintenant, e toz lei; hostages de Wales, e les chartres que l'en nos livra en seurte de pais.

(59) [N]os ferons a Alisandre le rei d'Ecoce de ses serors e de ses hostages rendre, e de ses franchises, e de sa dreiture solonce que nos frons a nos altres barons d'Engleterre, se altremen ne deit estre par les chartres que nos avons de son pere Willaume, qui fu jadis reis d'Ecoce; e ço sera fait par jugement de ses pers en nostre cort.

(60) [T]otes ces costumes devant dites e les franchises que nos avons otieres a tenir en nostre regne quant a nos appartient envers les noz, tuit cil de nostre regne, e cler e lai, devent garder quant a eus appartient envers les lor.

(61) [E]t car nos avons otieres totes les choses devant dites eur Deu, e por amendement de nostre regne, e por mielz apaisier la descresciti qui est comencié entre nos e nos barons, nos, voellant que ces choses seuent fermes e estables a toz jorz, faisons e otirions a nos barons la seurté desoz escrite; ço est que li baron eslisent xxv barons del regne tels qu'il vodront, qui dient de tot lor poer garder, e tenir, e faire garder, la pais e les franchises que nos avons otiriées e confermes par ceste nostre presente chartre; eissi ço est a saver que se nos, o nostre justise, o notre baiili, o aucunus de noz ministres mesfaisons en alcune chose vers aucun, o trespassons en aucun point de la pais o de la seurté, e nostre mesfaiz sera mostrez a quatre barons des devant diz xxv, cil quatre baron vigeant a nos, o a nostre justise, se nos sumes fors del regne, e nos mostrent nostre trespassement, e requierent que nos faceins amender cel trespassement

senz porloignement; e se nos n’amendrons le trespassement, o se nos sumes fors del regne, nostre justise ne l’amendera, devant xl jorz emprés ço que il sera mostré a nos, o a nostre justice se nous sumes fors de la terre; adonc il devient dit quatre reportent cele cause as altres de cels xxv barons,e adonc cil xxv baron a la commune de tote Engleterre nos destreindront e greveront en totes le manieres que il poront, ço est par prendre chastels e terres e possessions, e en quelles altres manieres qu’il poront, jusqu’il seít amendé solonc lor jugement, sauve nostre persone e de nostre reine, e de noz enfanz; e quant il sera amendé il atendront a nos eisssi come devant. Et qui vodra de la terre juri: que a totes les devant dites choses parvisir, il obéira al comandement des devant diz xxv barons, e qu’il nos grevera ensemble o els a son poer; e nos donons comunement e franchement congí de jurer a chascun qui jurer vodra, e ja ne le defendrons a neis un; e toz cels de la terre qui de lor bon gré voldront1 jurer as xxv barons de destreindre e de grever nos, nos les frons jurer o els par nostre comandement, si com devant est dit.

[Et] se alcuns des xxv barons morra, o partira de la terre, o serra destorbez en aucune maniere qu’il ne puist les choses qui sunt devant dites parvisir, cil qui seront remés des devant diz xxv barons eslissent un autre en lieu de celui solonc lor esgart, que jurera en tel manere com li altre ont fait.

[Et] en totes les choses que li xxv baron devent parvisir, se par aventure cil xxv seront present, e descorderont entre els d’aucune chose, o aucun de cels qui seront somons ne vodront o ne porront estre present, seit ferm e certain ço que la greignor partie de cels qui seront present porverra o recevra ensement com se tuit i aveient consenti.

[Et] li devant dit xxv baron jurent que totes les choses qui sunt devant dites, qu’il garderon feelemént e feront garder de tot lor poer.

[Et] nos ne porchacerons d’alcan, par nos ne par altrui, rien par quei alcuns de ces otreiemenz o de cestes franchises seit rapelez o amenusiez, e se alcune tel chose sera porchacie, seit cassee e veine, e ja n’en userons par nos ne par altrui.

(62) [Et] totes males volentéz, desdeigz, rancors, qui sont nees entre nos e noz homes cler e lais, deske la descorde comenca, avom plaine ment relaissies e pardonnez a toz, e estre ço toz les trespassemenz qui sunt fait par achaision d’iceste descorde des la Pasche en la sezain de nostre regne jusqu’al reformement de la paix, avom plaine ment relaissé a toz cler e a lais, e quant a nos aportient lor avom plaine ment pordoné e otrié; d’ico lor avom fait faire lettres de tesmoig overttes de seignor Stefne l'arceveske de Cantorbire, de seignor Henri l'archeveske de Diveline, e des devant diz evesques e de maistre Pandolf, sor ceste seurte e cez otreiemenz. (63) Por la que chose nos volons e comandons fermente que l’eglise d’Engleterre seít franche, e que li home en nostre regne aient e tiegnent totes les devant dites franchises, e les dreitures, e les otriemenz bien e en pais franchement e quitement, plaine ment e entièrement, a els e lor heirs, en totes choses e en toz leus, a toz jorz si com devant est dit. Et si fu jure de nostre part, e de la part des barons que totes ces choses qui desus sunt escrites seront gardees a bone fei sanz mal engin. Tesmoig en sont cil qui sunt devant dit, e mult altre. Ceste chartre

1. MS. omits ‘ne’. The translator perhaps misread ‘noluerint’ as ‘voluerint’.
fu donee el pre qui est apelez Roueninkmede entre Windesores e Stanes, le quinzain jor de Juig l'an de nostre regne dis e septain.

(ii) LETTERS PATENT FROM THE KING TO THE SHERIFF OF HAMPSHIRE, 27 JUNE, 1215

[J]ohan par la grace de Deu reis d'Engleterre al visconte de Suthantesire, e as dosce esleuz en cel conté a enquerr e oster les malveises costumes des viscontes e de lor ministres, des forés e des forestiers, e des warennes e des warenners, e des rivieres e de lor gardes, saluz. Nos vos mandons que senz delai saisissiez en nostre main les terres e les tenemenz e les chatels de toz celz del conté de Suthantesire qui ne vodront jurer as xxv barons solonc la forme qui est escrite en nostre chartre des franchises, o a cels qu'il avront a ço atornez; e s'il ne volent jurer, maintenant empris quince jorz compliz pues que lor terres e lor tenement e lor chatel seront seisi en nostre main, faiates vendre toz lor chatels, e les deniers qui en seront pris gardez sauvenient a metre en l'aie de la sainte terre de Jerusalem; e lor terres e lor tenemenz tenez en nostre main jusqu'il aient juré. E ço fu porveiu par Ie jugement l'Arceveske Stefne de Cantorbiire e des barons de nostre regne. Et en tesmoig d'iceste chose nos enveons cestes nozIettres overtes. Tesmoig mei meisme a Odiham le vint e septain jor de Juig, l'an de nostre regne dis e septain.

1. MS. 'Odi[lh][a]lam'.