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NATURAL HISTORY SOCIETY.

Chronicle of the Abbey of St. Mary de Parco Stanley, or Dale, Derbyshire.

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THE most important of the few records formerly belonging to the Abbey of Dale that have escaped destruction, is a small quarto volume of 196 leaves, now in the British Museum.* The first leaf tells us that it is *Registrum sive Cartularium Abbathiae de Dale in agro Derbiensi*; and the second, *Ex dono Anchitelli Grey de Risley in com Derby: Armigeri*. The handwriting of the greater portion is very clear and good, and evidently the work of a scribe who lived about the end of the thirteenth century. The following abstract will give an approximate idea of the contents of the volume:—

ff. 1, 2.—Fly leaves.

ff. 3, 4.—List of names of places mentioned in the Register.

f. 5.—Fragment of a Chronicle of the Abbey.

* Cott. MS. Vesp. E. 26.

ff. 6-177.—Transcripts of some five hundred and thirty deeds.

ff. 178-179*a.*—List of Abbots of Dale.

(Written in a coarse and late hand.)

f. 179*b.*—Blank.

ff. 180-187*b.*—Transcript of the ancient Chronicle of the Abbey.

ff. 188-194*b.*—List of Tenants and Rents.

f. 195.—Another fragment of a Chronicle of the Abbey.

f. 196.—Fly leaf, with notes, very undecipherable.

The most interesting portion of the Register, and which forms the subject of my paper, is an early history of the foundation of the Abbey, written by one of the Canons about the middle of the thirteenth century.

The original Chronicle has now disappeared, with the exception of one leaf,* and a portion at the end of the volume.† Fortunately for us, the compiler of the Register not only transcribed the muniments the abbey then possessed, but the chronicle also. It is nevertheless evident, from a comparison with the existing fragments of the original, that the transcriber took indifferent care to follow the sub-division of the chronicle into sections—a circumstance the more to be regretted, since the initial letters of the sections, as the chronicler himself tells us, make up his name. The second half is so hastily transcribed, that the sub-divisions (which appear in the first half) are quite overlooked, and it is difficult to say what the right letters are. The authorship is usually attributed to Thomas de Musca, a Canon of Dale, the initials apparently being T(H).O.M.A.S. D.E. M.V.S.C.A. He is doubtless the same person who is mentioned in the Chartulary as Thomas de Muskham, Canon.‡

The Chronicle has already been printed by Dugdale,§ in the original Latin, and an English version is given by Glover.|| Dugdale's edition, however, contains so many errors and mispellings, that it was found necessary to make an entirely new

* *f.* 5. † *f.* 195. ‡ *fol.* 79. § "Monasticon Anglicanum," new ed. vi. 892, ed. 1661. ii. 626. || "History and Gazetteer of the County of Derby" (Derby: Mozley and Sons, 1833), Vol. II., Pt. I, pp. 339-345.

transcript from the Register itself. The appended translation is an attempt to follow the language of the original, but the corrupt reading of some of the passages makes the sense doubtful in places.

Assit principio sancta maria meo.

Tue petitioni frater karissime cum honesta sit admodum et utilis satisfacere volens ut et mens mea piis studiis occupata doloris qui mihi nuper accidit initium ferat fastidium qualiter divina pietas locum istum misericorditer respexerit illumque pro suis habitatoribus clementer eligerit quia non gentem propter locum .sed locum propter gentem elegit et a quibus ante adventum nostrorum Premonstratencium inhabitatus fuerit Et per quos vel quomodo ordo noster hic primo dextera dei plantatus fuerit prout a predecessoribus nostris et aliis qui ea bene noverunt que dicturus sum veraci relacione cognovi: fidele* stilo breviter commendare curabo ut narrent posterii laudes domini et virtutes ejus et mirabilia ejus que fecit in isto loco. Sed precor te quicumque hec legeris ne me reprehendas quod istud opusculum intemptatum a tam preclaris viris qui nos precesserunt in via hac qua ambulamus attemptare / presumo Sed qua mente id facio agnoscas Non enim alicujus levitatis aut temeritatis ausu illud aggredior Sed vera humilitate et mera caritate. ut habeant juniores nostri et alii qui voluerint noticiam de preteritis factis in loco isto diebus patrum nostrorum priorum que si per negligencie vicium non forent scripto commendata posteris essent incognita. lege igitur pacienter et cum perlegeris si in ipso opusculo aliqua certa repereris emendacione condigna esto queso caritativus corrector et non presumptuosus depravator quia nullo modo bonus esse poterit emendator qui semper est sinistra* partis interpretator. Sed quia sunt plerique qui piorum scriptis sine causa derogare congaudent. Ego tum invocatus Spiritus Sancti gratiam talium oblatratus non verens

* Sic.

serenarij vices* olixis exemplo : aure surda pertransibo nomen meum meritis legencium conscribi faciat altissimus in libro vivencium volenti tamen illud scire de faceli constare poterit per litteras capitulares.

(**H**) Onorificum reor esse in exordio primi capituli breviter aliquid in laude virorum forcium texere qui me vocante Deo ad habitum regularem receperunt inter se. Cur enim hoc eos non laudet in terris : quos vita sanctissima venerabilem duxit ad mortem. Et Christus jam feliciter in celis coronavit. Ego igitur inter medios puericie juventutisque flores a patre meo datus ad serviendum Deo et pie genetrici ejus virgini marie in loco hoc habitum suscepi ab abbate Johanne Grauncort patre venerabili Deo et hominibus amabili : qui socius erat specialissimus beati Augustini de lavenden. Hii duo in diebus suis splendiderunt in ordine : ut lucifer et Hesperus in celi cardine. fuerunt eo tempore istius sancti cenobii viri sine querela ante Deum degentes. splendidas virtutum vestes gerentes. vultum angelicum habentes. caritate mutua ferventes domino Jesu Christo devote servientes. Quis fratris Galfridi de Guwell fratris Rogeri de Derby ceterorumque virtutes enumerare sufficiet. Talem patrem tales decebat habere filios. In illorum magnitudine virtutum exprimenda si mihi homeri seu maronis facunda adesset loquacitas puto succumberet. Quatuor autem annos et amplius inter eos jam veterana in Congregatione cum nobilis matrona domina Matilda de salicosa mara ecclesie nostre Fundatrix cujus memoria in benedictione est venit ad nos de partibus lyndeseye senex et plena dierum : quia sciens tempus vocationis sue ex hoc mundo celerius appropinquare. exitum suum orationibus tam sanctorum virorum deo disposuerat commendare. Accersitoque coram ea quadam die sacro conventu spaciandi gratia facta que mencione de primis hujus loci habitatoribus sequentem coram omnibus intulit narrationem.

(**F**)ris inquit† mei verba audite filii mei karissimi Et narrabo vobis fabulam : non fabulam sed rem certissime gestam. Fuit

* *Sic*, but query *voces*.

† *Sic*.

quidam pistor in derby in vico qui dicitur Sancte Marie habebat autem tunc temporis ecclesia beate marie de derby magnam parochiam et ecclesia de enere fuit ei subjecta et capella. Erat que dictus pistor altero quodammodo cornelius vir religiosus ac timens Deum Ita bonis operibus suis intentus ut quicquid preter suum suorumque victum et vestitum et domus necessaria per septimanam querere posset. Sabato ad ecclesiam beate marie deferret. et pauperibus pro amore dei et beate marie virginis erogaret. Cumque talibus piis exercitiis vitam duceret per plures annos essetque Deo carus et acceptus placuit Deo ipsum perfectius probare et probatum gloriosius coronare. Accidit quoque ut quadam die in autumpno cum meridiano sompno se dedisset : aparuit ei in sompnis beata virgo Maria dicens elimosine tue accepte sunt coram filio meo et me Set modo si vis perfectus esse : relinque omnia que habes et vade apud depdale et ibi servies filio meo et michi vita solitaria : et cum cursum tuum feliciter consummaveris. habebis regnum claritatis. jocunditatis et felicitatis eterne. quod preparavit deus diligentibus se. Evigilans vir et divinam erga se factam senciens bonitatem. Deo et beate Virgini consolatrici sue gratias agens. nemini hominum quicquid locutus est. relictis omnibus que possidebat. recessit continuo scienter nesciens ut legitur de beato Benedicto. scienter quia nomen loci didiscerat. nescius. quia ubi locus esset penitus ignorabat. Vertens igitur iter suum versus orientem cum transiret per mediam villam de stanley audivit mulierem puelle cuidam dicentem. Tolle tecum vitulos nostros et mina eos usque Depdale et festinanter revertere. Quo audito vir admirans gracie Dei et quasi propter se hanc vocem factam esse reputans. obstupuit. et accedens propius dixit Dic mihi bona mulier. ubi est depdale. Que respondit. vade cum puella et ipsa si vis ostendet tibi locum quo cum pervenisset invenit locum palustrem valde terribilem longeque ab omni habitacione hominum separatum. divertensque se ad euroclustum* loci. sub montis latere excidit sibi in petra mansiunculam et

* Sic, but query *euroostrum*.

Altare versum ad Austrum quod usque hodie perseverat. ibi que deo die noctuque serviebat in fame. siti frigore. et nuditate.

Magne autem potestatis homo quidam nomine Radulfus filius Geremundi eo tempore Dominus erat medietatis ville de Okebroke & de Alwaston cum soka hic cum vice quadam a Normannia reversus esset in Anglia placuit sibi visitare terras et nemora sua. Cumque die quadam ludum querens venisset cum canibus suis venandi gratia in boscis suis de Okebroke stipatus caterva multa. apropinquavit loco ubi degebat vir Dei et videns fumum ignis de spelunca hominis Dei ascendentem. indignanter premirabatur vehementius qua temeritatis fronte auderet aliquis in bosco suo mansionem sibi facere sine ipsius licencia. Accedens igitur ad locum reperit hominem veteribus panniculis et pellibus indutum. Cum sissitatus esset ab eo quomodo et unde et ob quod ibi venisset et ille sibi causam diligenter exposuisset compunctus corde idem Radulfus filius Geremundi et videns ipsius hominis Dei calamitatem concessit sibi locum. deditque ei decimam molendini sui de Burgo ad ipsius sustentationem. Et ab illo tempore usque ad hunc diem remansit ipsa decima fratribus apud depdale Deo servientibus. usque huc verba predictæ Domine Matildis alia quidem prosecuta est que suis in locis competenter ordinabuntur.

Qualiter
mutavit
locum et
construxit
capellam
beate
marie

* Antiquus autem generis humani inimicus milleartifex
videns Christi tironem diversis virtutum floribus vernare
cepit eï sicut et ceteris Sanctis

invidere. cogitationibus suis crebrius immittens seculi vanitates vite sue asperitatem quasi intolerabilem loci solitudinem. deferrique varias importunitates. sicut Humfridus quem multi qui adhuc supersunt noverunt. non solum mihi. sed et multis aliis narrare consueverat. Hic Humfridus asserere consuevit. vicilinus† fuerat Gome de la Dale de qua in subsequentiis fiet mentio. Vir autem Domini predictus serpentis tortuosi virus agnoscens orationibus assiduis. crebris jejuniis. sanctis meditacionibus omnia ejus temptamenta per Dei gratiam evacuabat unde factum est. ut

* Here commences the first fragment of the original chronicle.

† *Sic*, but *vicinus* in transcript.

non solum clam sed et palam totus grassaretur in eum visibilem cum eo gerens conflictum. Et quia graves fuerunt ei indies assultus inimici ad tolerandum in mensam sustineret aque inopiam loca propinqua circuiens non longe a suo loco versus occidentem in valle reperit fontem juxta quem sibi fecit tugurium et oratorium in honore Dei et beate Marie construxit ibique vite sue agonem in Dei servicio laudabiliter consumatus de corporis ergastulo feliciter transivit ad Dominum.

Sed et illud memorabile patribus nostris notissimum quod circa illa tempora in loco hoc monstrare dignatus est Dominus ipso opitulante monstrabo.

De visione
crucis
quam
uhtlago
dicitur
.....
apud
lyndrik

Fuit quidam Uthlagus famosissimus partes istas frequentans propter iter commeantium inter Nottingham et Derby per forestam. Erat enim tota patria inter pontem Derby et aquam de Irrewysa afforesta eo tempore. Uthlagus igitur ille cum in una dierum aestivi temporis super Lyndrik' qui mons est extra portam monasterij nostri ad occidentem sederet sociis suis circa se ludentibus sopor gravis irruit in eum. Et cum obdormiret videt in sompnis crucem auream stantem in loco ubi nunc fundata est ecclesia nostra cujus cacumen celos tangebatur. extremitates vero brachiorum usque ad fines orbis terrarum ex utraque parte se extendebant de cujus claritatis magnitudine totus mundus resplenduit Videt autem et ex diversis gentium nationibus homines, venientes et Crucem illam devotissime adorantes. Expergefactus homo et a sompno evigilans convocatis suis narravit eis visionem a Domino sibi revelatam adjecitque et ait Vere dilectissimi vallis ista quam subter nos cernitis et monti huic contigue adjacet locus sanctus est vere inquit Dominus est in loco illo et ego nesciebam filii qui nascentur et exurgent enarrabunt filiis suis magnalia que operabitur Dominus in valle ista Vallis inquit ista virtutum floribus erit dealbata plena deliciis et amenitate. Venient enim prout mihi est revelatum de diversis nationibus. Dominum in valle ista adoraturi et ipsiusque in finem seculi pro temporum successione servituri. Et quia Dominus noster ihc x^t tantum de secretis suis mihi peccatori ostendere dignatus est ideo sciatis quod me de cetero nec socium nec

magistrum habere poteritis. set ipsius adjutus gratia* vitam meam ad ipsius voluntatem emendabo. Et osculatis omnibus decessit ab eis Sed quo devenit illis eo tempore fuit incognitum. Fuerant quidam qui dixerunt ipsum apud depedale ivisse ibique Domino in secreta conversacione suo perpetuo servisse et felici fine in Domino ibidem quievisse.

De nobili
matrona
que
vocabatur
the
Gomme of
the Dale et
filio suo
Ricardo

Dominus de Badeley † Serlo de Grendon nomine miles armis strenuus divitiis potens generis eminentia conspicuus accepit in uxorem margeriam filiam predicti Radulfi filii Geremundi et cum ipsa medietatem ville de Okebroc in liberum maritagium ‡ de qua genuit quinque filios bertramum postea Canonicum nostrum . Willelmum clericum recolende memorie advocatum nostrum . fulcherum . Jordanum . & Serlonem. [Robertum§ milites fratrum]. Genuit autem et tres filias . scilicet . Johannam Isoldam & Agatham ad quas demum proch dolor descendit hereditas. Robertus cepit in uxorem Matildem quandam nobilem progenie . sed moribus multo nobiliorem Matildem dominam et de Seliston . de qua genuit Andream de Grendon . heredem . & Radulfum dominum de Boylest' & levelande . brā ceteris fratribus militibus in armis erat preteritum [Gen]uit autem & Robertum ex concubina. Quatuor isti prenominati . milites . fuerunt . Robertus vero licet bastardus vir in armis potentibus. || Erant eo tempore Grendonenses famosissimi in terra hac magneque potencie viri. Et habebat [predictus ¶] Serlo amitam unam que et mater ejus erat spiritualis eo quod eum de

* *Gratia adjutus* in transcript.

† In the margin of the transcript is added, in a 17th century hand, *Bradeley juxta Asheburne.*

‡ This paragraph stands thus in the transcript:—"De qua genuit tres filias . scilicet . Johannam Isoldam et Agatham ad quas demum proch dolor descendit hereditas. genuit quoque quinque filios, Bartramum postea canonicum nostrum Willielmum clericum recolende memorie advocatum nostrum. fulcherum . Jordanum et Serlonem postea accepit in uxorem matildam nobilem progenie sed moribus multo nobiliorem dominam de celston de qua genuit andream de Grendon et radulfum dominum de Boleston ceteris fratribus militibus Genuit autem et Robertum ex concubina qui fuit armis potentior ceteris."

§ Erased.

|| The passage from *de qua* to here is interpolated in so careless a way that it is difficult to see what the right order should be, and what is the exact meaning.

¶ Inserted.

sacro fonte susceperat. Huic dedit dictus Serlo quoad viveret locum de Depedale cum pertinenciis et totam terram cultam et incultam que est inter semitam que extendit a boreali porta de Boyhag versus occidentem usque ad le Cockeysithe et Brunebrook. Et quia tales matres spirituales anglice vocantur Gomme ipsam communi vocabulo vocabant *the Gome of the dale*. Hec habebat filium nomine ricardum bone indolis adolescentem quem sacris literis eruditum post sacros ordines rite susceptos ordinari fecit presbiterum ut in capella sua de depedala ministraret in divinis. Quod et fecit. Mansio autem ejusdem matrone fuit in superiori parte orti nostri versus austrum in loco nunc est stagnum quod vocatur fratris Rogeri de Alesby un' cum patres nostri facerent illud stagnum invenerunt in fundo ipsius lapides plures sectos qui olim fuerant de mansione supradicta.

Eo tempore cum esset domus de Kalc mater ecclesia de Rependon volente deo qui omnia disponit suaviter locum de Depedale gratiosius exaltare predicta matrona venerabili consentiente quin potius

De
adventu
nigrorum
canoni-
corum de
Kalk

procurante dictus Serlo de Grendon convocavit Canonicos de Kalc et illis dedit locum de Depedale. Suscepit autem inter eos habitum regularem predictus Ricardus Capellanus. Et sicut narravit mihi Humfridus de quo superius memoriam feci. Prior ipsorum Canonicorum vocabatur umfridus. fuerunt que sibi socii Nycholas et Symon qui fuerat paulo ante conscolatis* et sodalis Willielmi de Grendon apud parisi'. et Ricardus Capellanus predictus et duo alii quorum nomina a mea recesserunt memoria. [quidem Umfridus cum ipsis Canonicis (?) per dies & annos olim stetit in servicio.] † Radicati igitur in eodem loco predicti Canonici et a Deo confortati. edificaverunt sibi ecclesiam opere sumptuoso [et al]ias officinas. Humfridus vero Prior eorum curiam adivit romanam. et optimum privi[legium] quod adhuc habemus penes nos. super loci confirmatione. sepultura. Cantaria eciam terra interdicto supposita. et aliis libertatibus plurimis impetravit. Circa illa tempora floruit Albinus primus Abbas derleye tanta sancte et honeste conversacionis

* *Conscolaris* in transcript.

† Inserted.

prerogativa prefulgens . ut interior claustri et ecclesie angulus religionis tanti patris fragrantia hodierno die . . . enciatur redolere. Tunc ceperunt non solum de progenie Grendoniensium . set et alij patres nobiles & vulgares locum de Depedale frequentare . de bonis suis largiter donare . et moriti* . corpora sua ibidem sepe- lienda legare . Audivi dici et credibile et fide digne† quod ibidem requiescunt sepulti milites amplius quam quadraginta exceptis aliis nobilibus et ingenuis sexus promiscui . et vulgari populo innumerabili. Requiescit autem ibidem Petrus Cocus de Batheley anochorita loci illius recolende memorie‡ de cujus conversacione sancta quam pro parte novi et de ejus gestis ab eo et aliis mihi plena fide revelatis in subsequentibus opitulante Deo solemniter fiet mentio . et ideo loco illi ob ipsius sanctitatem et tantorum xpi fidelium ibidem quiescencia corpora devotus debetur honor et reverentia.§

Multis igitur aliorum || curriculis in loco predicto commoran- tibus canonicis supradictis cum essent longe segregati a sociali conversacione hominum et illis privatim arrideret loci amenitas ceperunt remissius se habere in dei servicio et divinis observan- ciis plus frequentabant forestam quam ecclesiam : plus scurilitati quam animarum utilitati plus venacioni quam orationi vel sacre meditationi intendentes et cum esset tota patria foresta ut supra- dictum est. Rex audiens eorum insolenciam eos propter vena- cionem amovere fecit de loco illis autem omnia que habebant in manus patroni resignantibus et ad locum unde exierant regressis licet essent necessitate compulsi. humfridus prior eorum apud la magdalen secessit ibique vitam heremiticam multis diebus exer- cuit. Ego vero credere non possum hoc casualiter factum sed ipsius consilio sine quo nec folium arboris ad terram defluit nec unus pasterus ad terram cadit. O altitudo sapiencie et sciencie dei quam incomprehensibilia sunt judicia ejus et investigabiles vie ejus quis enim cognovit sensum domini aut quis consiliarius

* Erased, and *decedentes* written above. † *Digno* in transcript.

‡ Erased, and *Sancte recordationis* written above.

§ This is the end of the first fragment of the original chronicle.

|| *Sic*, but query *annorum*.

ejus fuit dominus autem locum quem elegerat non sic dereliquit desolatum quia ludit in adversis divina potencia rebus paulatim enim cepit ipsius clementia manum misericordie sue ad majora et miribilia extendere ut evulsis sicomoris cedros immutaret pro nigris recedentibus albos huc adducens et collocans premonstratenses ut proximus sequens capitulum declarabit.

Venerunt autem de Tupholme que domus est ordinis nostri sex canonici apud dapdala moraturi per loci advocatum vocati. Datus vero fuit eis parvus de Stanley in augmentum sue possessionis sed quomodo aut per quem pro parte scio sed omnino certus non sum. et incerta pro certis scribere ubi cujusque rei veritas tractatur absurdum esse senceo. hoc tamen certissime scio quod quidam frater conversus qui venit cum eis de Tupholme primus construxit molendinum aquaticum in parco et stagnum atrichiavit cum ingenti labore et angustia. Prior eorum vocabatur Henricus et esse eos oportuit sicut et fuerunt magne laboris quia multum onerati erant ex frequenti adventu forestariorum et aliorum. Nec terram habebant cultam preter illam que olim fuerat supradicte Gome de la dala et chacemor scilicet unam parvam carucatam. Dominus enim de Okbroke retinuit sibi in dominico rusticos et villulam de boiahag. que sita fuit loco qui nunc dicitur boihag medoe cum igitur vij annis in magna paupertate ibidem fecissent summitates quarcum de parco a medio succedentes vendiderunt et accepta pecunia apud Tupholme regressi sunt Abbate suo ipsos revocante : sed predictus Henricus prior eorum qui subtilis erat valde in fabricatione false monete cecessit apud toftweth ibique cohabitabat cum quadam muliercula de morley quam antea stulte foetentis libidinis amore cognoverat quod audiens ejus Abbas sed et indigne ferens cum fratribus ad ejus mandatum domum redire contempsit misit et per vim eum adduci fecit usque Tupholme qui dolore cordis concepto adeo diabolico instigabatur consilio quod in balneto calido de utroque brachio sanguinem minuens spontanea quin potius stulta morte vitam finivit.

Sedit igitur sola decolerata fusca syon filia ecclesia de depdala pristinis suis habitatoribus ad tempus orbata sed pater misericordie et deus totius consolacionis qui locum illum misericorditer elegerat

oculo clemencie sue respexit eum et consolatus est ne igitur locus ille deo amabilis et hominibus venerabilis diutius divinis defraudaretur obsequiis Dominus Willielmus de Grendhon cujus nomen propter suorum prerogativas meritorum tanquam mel in ore dulcoratur misit et accersiri fecit huc canonicos quinque de Welbek Ordinis premonstratensis prior illorum vocabatur Willielmus Bensyt sub Abbate Ricardo de Suwell (viro utroque in temporalibus et spiritualibus admodum experto) prior illorum et tunc quem satis vidit postea apud Welbek domus illius priorem frater Willielmus de hagneby tunc illius ecclesie canonicus post vero prior sancte hujus congregationis quando habitum suscepit* Religionis qui multa de ipso edificandi gratia nobis narrare consueverat. Manserunt autem hii predicti quinque viri ob Ordinis asperitatem in maxima paupertate multas interim et diversas perpassi adversitates. Cumque die quadam unus eorum Lampades ante Altare dependentes deorsum attrahere vellet mirum in modum omnes in terram cadentes minutatim confracte sunt vocatoque priore in auditorio et accepta licentia loquendi dicebat inter cetera: Eamus hinc quia nichil nobis evenit prosperum omnia vergunt in contrarium et vere dico quia dominus nos loco isto indignos judicavit. Aut aliis nobis melioribus forte reservavit. Cujus verba vera facta sunt presagia futurorum prout postea rei probavit eventus et sequens casum declarabit. Post non multum temporis venit apud Depedala sicut ut ante fecerat Abbas memoratus gracia visitandi fratres suos volens omnia recta esse et invenit eos pauperrimam vitam agentes. pauca in granario habentes ad pistrinum pauciora ad Camberiam. quorum necessitatibus vir sanctus condolens dicebat / Molestum esse et injustum videri fratres suos fame et inedia confundi in deserto quibus satis sufficienter victus et vestitus necessaria domi providere poterat secundum regule et ordinis exigenciam. Dum igitur remeasset ad Monasterium habito cum fratribus diligenti tractatu ususque consilio saniorum in predictos fratres apud depdala commanentes domi revocavit.

* *Sic, but query suscepi.*

Cum hec agerentur contigit quod Willielmus frater* Radulfi
 cujus superius memoriam feci emeret villulam de stanleya
 de Nicholao frater Willielmi Chyld de trowell faciendo sibi
 servicium quarte partis feodi unius militis currente scutagio.
 Idem Nicholaus tenebat Trowell Bocolscoute lamcotte lynsa-
 yam de domino de caym pro scuto integro qualibet illarum
 villarum pro honwys leston et stanford de quibus ad presens
 melius subticere. quia ad propositum non pertinent quam
 aliquid inde tractare disposui. Dictus vero Willielmus frater*
 Radulfi predictam villam de stanleya dare cogitaverat Galfri-
 dum Sawcemare cum Matildam filiam suam desponsaverit sed
 ipse Galfridus et uxor ejus ut Deo devoti eundem Dominum
 suum adierunt dicentes Bene nosti domine quod simul steti-
 mus in conjugio maritali per septem annos et amplius et
 privavit nos Deus fructu uteri nostri carentes solacio libero-
 rum. et ideo summo opere precamur quatinus villam de Stan-
 leya quam nobis dare proponitis Deo offerre et conferre velitis
 domum religionis Abbati ordinis premonstratensis in parco
 vestro ejusdem ville fundate ut ipse altissimus bonorum retri-
 buat Deus piam humilitatis nostre devocionem respiciens nobis
 optate prolis jocunditatem. et vobis ob tale commercium nobis
 que eterne vite donet felicitatem Ut autem vir nobilis eorum
 corda et cordium suorum consilia a Deo integra exinspirata
 eorum justis et honestis petitionibus libenter acquiescens de-
 center Willielmum de Grendon Clericum et sororis sue filium
 dominum de Okbroke vocari fecit ad se et dixit ei Domum
 quandam ordinis premonstratensis per consilium amicorum
 meorum fundare propono in parco meo de Stanleya cui con-
 tigue adjacit antiquus ille locus de depdala cujus es patronus
 ubi eciam successive floruit diversorum virorum religiosorum
 congregacio qui omnes ingruente quam pocius compellente eos
 intollerabili paupertate locum reliquerunt desolatum et cert-
 issime scio quod si locum illum novelle plantacioni mee donare
 volueris ita inter me et te de terris et aliis possessionibus et

* Added in a 17th century hand, "*filius Radulfi passim in cartis hujus libri.*"

bonis a Deo nobis concessis providebimus si mihi Dominus concesserit vitam prolixiorum quod Religiosos ibidem evocandos neque mendicare vel locum mutare deinceps aliqua compellet egestas. Cui Willielmus de Grendon respondit. Benedictus Dominus qui tam pium vobis inspiravit propositum et benedicti sint a Deo qui tale vobis dedere consilium. Et ideo quod proposuistis in nomine Domini feliciter et si placet velociter cum omnes fragiles simus et mortales inchoetis. Et ego domum de Depdala cum omnibus pertinencibus que ad me dare pertinent et que unquam aliquo tempore fuerunt nigrorum canonicorum [vel alborum olim ibidem commorantium loci habitatoribus sub certa spe uberioris gratie vestre novelle donabo. Ita tamen quod per unum sacerdotem illius Congregationis singulis diebus imperpetuum in capella de Depedale quam sustinebunt divina celebrentur obsequia pro anima mea et animabus antecessorum et successorum meorum et pro animabus omnium ibidem in christo quiescentium. et in refectorio super mensam majorem ponatur cotidie una prebenda conventualis panis. cervisie et companagii. pauperibus distribuenda. Cui vir nobilis avunculus suus gratias agens pro concessis. dixit. Et ego ista omnia inviolabiliter supplebo et procurabo fieri imperpetuum Et tam hujus rei quam de domus fundacione quia in cismarinis partibus quam in transmarinis circa regia negocia occupatus talibus vacare non possum Galfridum de Salicosa-mara et Matildam filiam meam uxorem suam quibus hac in re facio executores]* scilicet. de loci fundacione et canonicorum revocatione.

Ad mandatum igitur acceptis Cartis et aliis instrumentis ad domus fundacionem necessariis a predicto nobili viro Willielmo abierunt ad ejus mandatum dicti Galfridus et Matildis apud Neuhus ut inde educerent conventum Erant viri illius Monasterii virtutum floribus fragrantibus utpote rosa summe paciencie lilio castitatis precipue viola celestis vite contemplacione quos sic vite

* The part in brackets is the other fragment of the original chronicle. The continuation is added in a hand *temp.* Edw. II.

sinceritas et morum honorat honestas ut a mari usque ad mare et per omnes fines regionis Anglicane illorum sanctitas redoleret.

Dicti igitur Galfridus et Matildis venientes apud Neuhus invenerunt ibi Abbatem Lambertum nomine virum tocius prudentie. in sermone veracem. in iudicio justum. in consilio providum. in commisso fidelem. in interventu strenuum. in bonitate conspicuum. in universa morum honestate preclarum. qui sic suos subditos vite celestis dulcedine informaverat ut veraciter dicere possent cum Apostolo. Nostra conversacio in celis est. Susceptis igitur honorifice dictis Galfrido et Matilde a predicto venerabili patre. expositoque negocio et adventus sui causa. Idem Abbas habito cum fratribus diligenti tractatu concessit eis novem canonicos apud Depdala deducendos et hunc ordinem ibi instituendos fuerunt autem inter eos Walterus de Senteney vir summe religionis qui antea apud duo loca. scilicet. Sanctam Agathem cum conventu de Neuhus exiens ibidem Ordinem fundaverat. et Johannes de byford filius Baldewini de byford qui fuit socius Petri de Gausela fundatoris domus de Neuhus. et Hugo de* Grymesby et Rogerus de Alesby. et Willielmus le Sores. viri vite honeste & religionis magne cum aliis viris dei. Hii sunt O Dala lapides vivi. lapides electi. lapides preciosi in ecclesie fundamento ipso lapidi summo angulari connexi sine quo celsitudo feliciter gaudent domino

TRANSLATION.

May the Holy Mary be present at my beginning.

To thy petition, dearest brother, since it is very proper and useful, being willing to accede, even though my mind, busied with the pious avocations of the sorrow which has lately fallen on me, takes the effort hardly, as the Divine Goodness has looked upon this place with pity and mercifully chosen it for its own indwellers—because It has not chosen a people on account of the place but the place on account of the people—by whom it was inhabited

* The rest of the transcript is missing, but the Edwardian addition to the original gives us the remainder.

before the advent of our Præmonstratensians ; and through whom, or in what manner, our Order, by the right hand of God, was first planted here, as from our predecessors and others who knew those things well, which I am about to relate, I have known by veracious narrative ; with faithful pen I will briefly take pains to set forth, that those who come after may tell of the praises of the Lord and His virtues and His wonderful works which He did in that place.

But I pray thee, whosoever readest these things, not to blame me because I venture to attempt this little work, unattempted by such eminent men who preceded us in this way in which we walk ; but that, in the way in which I compose it, do thou understand it. For not with the assurance of levity or of rashness do I commence it ; but with true humility and mere good will, that our juniors and others who will, may have knowledge of past events done in this place in the days of our forefathers, which, if through the fault of neglect they be not committed to writing, would be unknown to those who come after.

Read therefore patiently, and when thou hast read it through, if in the little work itself thou shalt have found certain things worthy of emendation, be, I beseech thee, a charitable corrector and not a presumptuous perverter, because in no way can he be a good corrector who is always an interpreter of the unfavourable part. But because there are very many who without cause delight to detract from the writings of the pious, I then, having invoked the grace of the Holy Ghost, not fearing the barkings of such, after the example of Ulysses will pass by with deaf ear the voices of the syren. May the Most High, through the merits of those who read, cause my name to be inscribed in the book of the living. Nevertheless to him wishing to know it, it can easily be known by the capital letters.

Honorable do I deem it in the beginning of the first chapter, briefly to compose something in praise of the brave men who received me, on the call of God, among them to the regular habit. For why may not this (work) praise those on earth whom a most holy life led to an honorable death and Christ has already happily crowned in the heavens ? I therefore, in the midst of the flowers

of boyhood and youth having been given by my father to serve God and His pious mother the Virgin Mary, took the habit in this place from the abbot, John Grauncort, a venerable father, deserving of love from God and man, who was the the especial associate of the blessed Augustine of Lavendon.¹ These two in those days shone forth in the Order as Lucifer and Hesperus in the height of heaven. There were at that time men of this holy monastery spending their days without complaint before God, wearing the splendid robes of the virtues, having the countenance of angels, glowing with mutual charity, and serving devoutly the Lord Jesus Christ. Who may suffice to enumerate the virtues of brother Geoffrey de Guwell, of brother Roger de Derby and of the rest? It became such a father to have such sons. In the magnitude of their virtues, if I had the fluent loquacity of Homer or Maro, it would I think fail to be expressed.

Four years and more (had I been) among them in their veteran congregation when a noble matron, the Lady Matilda de Salicosa Mara, the foundress of our church, whose memory is in (our) benediction, came to us from the district of Lindsay,² old and full of days, because knowing the time of her vocation from this world to be rather quickly approaching she had disposed herself to commend her end to God by the prayers of such holy men. And the holy convent having been summoned before her on a certain day for the sake of discoursing, and mention having been made of the first inhabitants of this place, she began the following narrative before them all :

Open-your-ears, said she, to the words of my mouth, my dearly beloved sons, and I will tell you a tale—not a tale, but a circumstance which most certainly happened.

There was a certain baker in Derby in the street which is called St. Mary's. Moreover at that time the church of St. Mary³ at Derby had a large parish, and the church of Heanor was subject to it, and a chapel. And the said baker, being in a measure another Cornelius, was a man religious and fearing God. So intent upon his good works, that whatever food and clothing beside his own and his children's and the needful things of the house he could procure

during the week, on every Saturday he would bring to the church of St. Mary and bestow on the poor for the love of God and the blessed Virgin Mary. And when with such pious exercises he (had) passed his life for many years and had been dear and acceptable to God, it pleased God to prove him more perfectly, and having proved him to crown him more gloriously. Also it happened that on a certain day in autumn when he had given himself up to repose at noon, there appeared to him in his dreams the Blessed Virgin Mary, saying "Thy alms are acceptable before my Son and me. But now if you wish to be perfect, leave all that thou hast and go to Depedale and there thou shalt serve my Son and me in solitude: and when thou shalt have happily finished thy course, thou shalt have the kingdom of brightness mirth and eternal happiness, which God has prepared for those who love Him." The man awaking and perceiving the Divine goodness which had been done towards him, giving thanks to God and the Blessed Virgin his comforter, spoke nothing to any man, (but) having left all that he possessed straightway withdrew "*Knowingly ignorant*," as it is read of the blessed Benedict; *knowingly*, because he had learnt the name of the place; *ignorant*, because he was entirely without knowledge where the place was. Therefore turning his course towards the east, whilst he was passing through the midst of the village of Stanley,⁴ he heard a woman saying to a certain girl "Take our calves with thee and drive them as far as Depedale and return hastily." Having heard that, the man admiring the favour of God, and believing this voice to have been made as if on his own account, was astonished, and approaching near said: "Tell me, good woman, where is Depedale?" Who replied "Go with the girl and she, if you wish, will shew you the way." Whither when he had arrived he found that the place was a marsh, exceedingly dreadful, and far distant from every habitation of man. And turning himself to the south-east of the place, under the side of the mountain, he cut out for himself in the rock⁵ a very small dwelling, and an altar turned to the south which had been preserved to this day, and there, by day and night, he served God in hunger and thirst and cold, and nakedness.

Moreover a certain man of great power, by name Ralph Fitz Geremund, at that time was lord of the moiety of the town of Ockbrook and of Alvaston *cum soka*. He, when one time he came from Normandy to England, was pleased to visit his lands and forests. And when, one day, seeking game, he had come with his dogs for the sake of hunting in his woods of Ockbrook, accompanied by a great band of men, he drew near to the place where lived the man of God, and seeing the smoke of the fire ascending from the cave of the man of God, he indignantly wondered most exceedingly by what appearance of impudence any one dared to make himself a habitation in his wood without his permission. Therefore approaching the place he found the man clothed with old rags and skins. When he had enquired of him how and whence and why he had come there, and the other had explicitly shown the reason, the same Ralph Fitz Geremund was smitten at the heart, and seeing the miserable case of the man of God, granted to him the place, and gave him the tithe of his own mill of Burgh^e for his support. And from that time until this day, hath that very tithe remained to the brethren serving God at Depedale.

Thus far (are) the words of the aforesaid Lady Matilda. Others, too, she recounted, which will be arranged properly in their places.

But, the old enemy of the human race—the crafty one—seeing the new soldier of Christ flourishing with the different flowers of the virtues, began to envy him, as he had done to other saints; introducing frequently into his meditations the vanities of the world; the asperity of his life; the almost unendurable solitude of the place, and various inducements to leave; as Humfrid (whom many who are alive now, knew), used to relate not only to me but also to many others. This Humfrid, he was wont to assert, had been a neighbour of the *Gome* of the Dale, of whom mention will be made hereafter. But the aforesaid man of God, conscious of the poison of the crooked serpent, by constant prayers, by frequent fastings and by holy meditations, by the grace of God, purged all

How he changed his abode and constructed the chapel of the blessed Mary

his temptations. Whereupon it happened that not only secretly but also openly the whole (enemy) proceeded against him, waging with him a visible conflict. And because the assaults of the foe were day by day grievous to him to bear, and he suffered lack of water at his table, wandering round the neighbouring places, not far from his abode, towards the west, he discovered in the valley a spring, beside which he made himself a hut and built an oratory in honour of God and the Blessed Mary⁷; and there having finished the struggle of his life laudably in the service of God, he passed happily from the prison of his body to the Lord. (So) now also that memorable event so well known to our fathers which about those times in this place God deigned to manifest, with His help, I will set forth.

Concern-
ing the
vision
which is
said to
have
appeared
to Uthla-
gus at
Lyndrik

There was one Uthlagus, a very renowned man, frequenting those parts, on account of the passage of those going and coming between Nottingham and Derby through the forest. For at that time the whole country between the bridge of Derby and the water of Irrawysa⁸ was forest. Accordingly this Uthlagus when on one day in summer time he sat down upon Lyndrik,⁹ which is the hill beyond the gate of our monastery towards the west, a heavy sleep fell upon him. And whilst he slept he sees in his dreams a golden cross standing in the place where our Church is now founded, whose top touched the heavens; while the extremities of the arms reached on either side to the ends of the earth; from the greatness of whose splendour the whole world shone brightly. He sees, moreover, men of divers nations of people coming and adoring that cross most devoutly. The man being aroused, and waking from his sleep, having called together his companions, told them the vision revealed to him by the Lord; and he added and said, "Truly, most beloved, this vale which ye behold below us, and which lies touching this hill, is a holy place. Truly," he said, "the Lord is in this place and I knew it not. Children which shall be born and grow up, shall narrate to their children the great and wonderful things which the Lord will perform in that vale. That vale," said he, "shall be white with the flowers of virtues and full of

delight and happiness : for they shall come, as it has been revealed to me, from divers nations to adore the Lord in this vale, and to serve Him until the end of time itself for a succession of ages. And because our Lord Jesus Christ of His secret intentions hath so deigned to show me a sinner, for that reason know ye that neither as a fellow nor master can ye have me any longer ; but aided by His grace, I will amend my life according to His will." And, having embraced them all, he departed from them ; but whither he went was at that time unknown to them. There were certain who said that he went to Depedale, and there in secret intercourse served his Lord continually, and with a happy end reposed there in the Lord.

The Lord of Badeley, Serlo de Grendon by name, and soldier in arms intrepid, in riches potent, in the eminence of his race illustrious, received as his wife Margery, daughter of the aforesaid Ralph Fitz Geremund, and with her the moiety of the town of Ockbrook, in free dowry, by whom he begot five sons—Bertram, afterwards our Canon ; William, the clerk, of cherished memory, our advocate ; Fulcher, Jordan, and Serlo Robert knights Moreover he also begot three daughters—Johanna, Isolda, and Agatha, to whom ultimately (oh ! sorrow) the inheritance descended. Robert took in marriage Matilda, noble by descent, but still more noble in conduct, Lady of . . . and Selston, by whom he begot Andrew de Grendon, his heir, and Ralph, Lord of Boyleston and Leveland than the rest of the brothers, knights, had been surpassed. Moreover, he also begot Robert, by a concubine. These four above mentioned were knights, but Robert, although a bastard, was a man At that time the Grendons were most famous in this land, and men of great power. And (the aforesaid) Serlo had an aunt, who was also his spiritual mother : in that she had taken him from the sacred font. To this (lady) the said Serlo gave, as long as she lived, the place of Depedale, with its appurtenances and all the land cultivated and waste which is between the lane that extends from the north gate of Boyha towards the west as far as Le Cockeysithe and Bruneshok. And because such spiritual

Concerning a noble matron who was called the Gomme of the Dale, and her son Richard

mothers are called in English *Gommes*, (this lady) herself they used to call by the common appellation *the Gome of the Dale*. This (lady) had a son, Richard by name, a youth of good disposition, whom, when he had studied the sacred writings, after he had taken Holy Orders in due course, she caused to be ordained priest, that in her Chapel of Depedale he might minister about holy things. Which he also did. Moreover the mansion of the same matron was in the upper part of our garden towards the south in the place where there is now a pond which is called brother Roger de Alesby's. When our fathers made that same pond, they found at the bottom of it many worked stones which had formerly belonged to the abovesaid mansion.

Concern-
ing the
arrival of
the Black
Canons
from Kalk

At the time when the house of Kalc was the mother church of Repton, God, who agreeably disposes all things, willing to exalt more graciously the place of Depedale, the aforesaid venerable matron consenting, nay, rather managing it, the said Serlo de Grendon called together the Canons of Kalc^{ro} and gave them the place of Depedale. Moreover the aforesaid Richard the chaplain took the regular habit among them. And as Humfrid told me (of whom I have made mention above) the Prior of these same Canons was called Umfrid, and he had as associates Nicholas and Simon, who had a short time before been the schoolfellow and companion of William de Grendon in Paris; and Richard the chaplain aforesaid, and two others whose names have escaped my memory, [which Umfrid, with those canons, there performed their ministry for days and years].

The aforesaid Canons, therefore, having taken root in the same place and being comforted by God, built for themselves a church, a costly work, and other offices. Humfrid their Prior, even visited the Roman Curia and obtained the excellent privilege . . . which we still have concerning the confirmation of the place, in the right of burial, and of celebration, even when the land was under an interdict, and very many other liberties.

About that period flourished Albinus, first Abbot of Darley,¹¹ shining forth with so great a token of a holy and honest conversation, that the interior of the cloister and the corner of the

church may be perceived to this day to be redolent with the fragrance of the religion of such a father. Then began, not only those of the race of Grendons, but also other fathers, noble and simple, to frequent the place of Depedale, to endow it largely with their goods, and at their decease, to leave their bodies to be buried there. I have heard it said both credibly and worthy of trust, that in the same place there rest buried more than forty warriors, setting aside others, noble and well born of mixed sex, and numerous common people. Moreover, there reposes in the same spot, Peter Cocus, of Batheley, an anchorite of that place, of cherished memory; of whose holy conversation, which in part I knew, and of his works, revealed by himself and others to me in full confidence, in future (works), by the aid of God, solemn mention shall be made. And, therefore, to the place itself on account of the sanctity of the same, and the bodies of so many of the faithful in Christ there reposing, devout honour and reverence are due.

Therefore for many courses of years while the aforesaid Canons sojourned in the aforesaid place since they had been long separated from social intercourse of men, and to them thus secluded the pleasantness of the place was delightful, they began too remissly to hold themselves in the service of God and the Divine observances; they began to frequent the forest more than the church; turning more to buffoonery than the benefit of their souls; more to hunting than to prayer or meditation; and since the whole land was forest as above mentioned, the king hearing of their unwonted conduct, on account of the game caused them to withdraw from the place. Then they, resigning everything that they had into the hands of their patron, and having returned to the place whence they came being compelled by necessity. Humfrid their Prior withdrew to "la Magdalen" and there for many days followed the life of a hermit. I for my part cannot believe this happened accidentally, but by the will of Him without whom neither the leaf of a tree floats down to the earth nor a sparrow falls to the ground. O the height of the wisdom and knowledge of God! How incomprehensible are His

judgments and unsearchable His ways! For who hath known the disposition of the Lord or who hath been His Counsellor? But the place that the Lord had chosen He did not so leave desolate, for "the Divine power mocks at adverse things." for by degrees his clemency began to stretch forth the hand of his pity to greater and more wonderful things, that having rooted out the sycamores, he might put in cedars; instead of the black going away, bringing hither the white and setting up the Premonstratensians as the following chapter will declare.

Verily there came from Tupholme, which is a house of our Order,¹² six Canons to tarry at Depedale, having been invited by the advocate of the place. In truth there was given to them the Park of Stanley in augmentation of their possession, but how or by whom I only know in part, but altogether I am uncertain; and to write uncertain things for certain where the truth of each circumstance is discussed I deem to be absurd. Nevertheless this I most assuredly know, that a certain lay-brother who came with them from Tupholme first constructed the water mill in the Park and finished it with immense labour and difficulty. Their Prior was called Henry, and it behoved them to be, as also they were, great at labour, because they were much burdened by the frequent arrival of foresters and others; nor had they much tilled land except that which had formerly belonged to the abovesaid *Gome of the Dale*, and Chacemore, in fact, one small carucate. For the Lord of Ockbrook kept for himself in his lordship the serfs and mansion of Boyhag which was situate in the place that is now called Boyhag Meadow. When therefore they had sojourned seven years there in great poverty, they sold the tops of the oaks of the Park, cutting them off at the middle, and having received the money returned to Tupholme, their Abbot recalling them; but the aforesaid Henry their Prior who was very cunning in the fabrication of false money withdrew to Toftweth and there cohabited with a certain harlot of Morley whom he had before foolishly known with the affection of filthy lust. Which his Abbot hearing, and enduring with reluctance that he disdained to return home with the brethren at his command, sent and caused him to

be brought by force to Topholme; who having been taken with pain of the heart was so far stimulated by diabolical device that in a hot bath letting blood from both arms, by a spontaneous, nay rather by an insane death he ended his life.

Solitary, therefore, soiled and sallow sat the daughter of Sion the church of Depedale bereft for a time of her previous in-dwellers. But the Father of pity and God of all consolation who had mercifully chosen that place with the eye of his clemency looked down upon it and consoled it. Lest therefore that place lovely to God and venerable to men should be defrauded any longer of the divine observances, Dan William de Grendon (whose name on account of the sure signs of his deserts is sweet as honey in the mouth) sent and caused to be fetched hither five Canons of Welbeck²³ of the Premonstratensian Order. Their Prior was called William Bensyt under the Abbot Richard de Southwell (a man in every way in things temporal and spiritual well proved)* Brother William de Hagnaby then Canon of that church but afterwards Prior of this holy congregation when I took the habit of religion who had been accustomed to tell us many things. There remained indeed these aforesaid five men having endured meanwhile on account of the asperity of the Order, in the greatest poverty, many and divers adversities. And when on a certain day one of them wished to draw up the lamps hanging before the altar, in a wonderful manner all falling downwards to the ground were broken to pieces; and having called the Prior into the *auditorium*²⁴ and received leave to speak, he said, amongst other things "Let us go hence because nothing prosperous happens to us, (but) all things incline to the contrary; and truly say I that the Lord has judged us unworthy of this place or perchance has reserved it for other better than us:" whose words became true pledges of future events as the issue of this affair afterwards proved, and the following circumstance will shew.

* The text is here too corrupt to allow of translation.

Not long afterwards there came to Depedale, as he had done before, the Abbot (already) spoken of, for the sake of visiting his brethren, wishing that all things should be right, and he found them enduring a very poor life, having few things in the granary, and fewer still for the bakehouse (and) brewery. Grieving for their necessities, the holy man said that it seemed painful and unjust that his brethren should be disordered by hunger and want in the desert, for whom he was able sufficiently to provide the necessary food and clothing at home, according to the rule and requirements of the Order. Therefore, after that he had returned to the Monastery among the aforesaid brethren, he recalled the aforesaid brethren tarrying at Depedale.

Whilst these things were taking place, it happened that William Fitz-Ralph (of whom I have made mention above) purchased the village of Stanley from Nicholas, the brother of William Child, of Trowell, by rendering to him the service of the fourth part of a knight's fee in current scutage. The same Nicholas held Trowell, Bocolscoute, Lamcotte, and Lysay of the Lord of Caym, for one scutage in any of those towns for Honwys Leston and Stanford, of which things I have thought it better to be silent at this time than to tell anything because they do not belong to the matter in hand. But the said William Fitz-Ralph had purposed to give the aforesaid town of Stanley to Geoffrey de Salicosa Mara, when he married Matilda his daughter. But Geoffrey himself and his wife, as they had made a vow to God, went to their lord, saying, "Thou hast known well, master, that we have lived together in wedlock for seven years and more, and God has deprived us of the fruit of the womb, leaving us without the solace of children; and therefore with the greatest earnestness we pray, that with respect to the town of Stanley which you propose to give us, you be disposed to offer it to God, and confer it on the Abbot of the Præmonstratensian Order, to found a house of religion in your park of the same town, that the God the Highest Himself, the retributor of good deeds, beholding the pious devotion of our humility, may give us the pleasure of wished-for offspring, and on account of such a transaction, to

you and us, the felicity of eternal life." Then, as this noble man (saw) their hearts and the devices of their hearts were honest, and inspired by God, fitly yielding gladly to their just and honest petitions, he caused William de Grendon, clerk, the son of his sister and Lord of Ockbrook, to be summoned to him, and said to him—"I propose to found a certain house of the Præmonstratensian Order, by the counsel of my friends, in my park of Stanley, to which is immediately adjacent that ancient place of Depedale, of which you are patron, where also there has flourished successively a congregation of divers religious men, who all, intolerable poverty assailing—nay, rather driving them—have left the place desolate; and I feel sure you may be willing to bestow the place on my new foundation, so that between me and you we shall provide, out of our lands and other possessions and goods granted to us by God (if God lengthen my life), that no necessity may from henceforth compel to beg or to change their abode the religious men to be called to that very place." To which William de Grendon responded: "Blessed be the Lord, who has inspired you with so pious a design, and blessed by God be they who gave you such counsel. And therefore may you finish that which you have happily proposed in the name of the Lord, and if it pleases speedily, since we are all frail and mortal. And the house of Depedale, with all its appurtenances which it pertains to me to give, and which ever at any time were the Black or White Canons' I will bestow on your new house, with certain hope of more abundant grace. Yet on condition, however, that every day for ever, in the Chapel of Depedale, which they shall sustain, the Divine obsequies be celebrated for my soul, and for the souls of my ancestors and successors, and for the souls of all there resting in Christ, by a priest of that congregation, and that in the frater upon the greater table there be placed daily one prebend of the conventual bread and beer, and *companagium** to be distributed to the poor." To which the noble man his

* This is something served *cum pane*.

uncle, thanking him for his concessions, said, "And I will complete, and will cause to be done all these things inviolably in perpetuity, and because, being occupied as well on this side of the sea as on the other side the sea on the King's business, I am unable to devote myself to such things of this affair as concerns the foundation of the house, I make Geoffrey de Salicosa Mara and Matilda my daughter, his wife, the executors in this matter, that is to say, concerning the foundation of the place and the recalling of the Canons.

At his command, therefore, having received charters and other instruments necessary for the foundation of the house by the aforesaid noble man William, the said Geoffrey and Matilda went at his command to Newhouse¹⁵ to lead forth thence a convent; for there were men of that monastery fragrant with the flowers of virtues, namely, with the rose of the utmost patience, with the lily of chastity, but most of all with the violet of the contemplation of celestial life, who the sincerity of life and probity of manners so honours that from sea to sea, and through all the bounds of the English province, their sanctity diffused an odour; therefore, the said Geoffrey and Matilda arriving at Newhouse, met there the Abbot, Lambert by name, a man of all prudence, true in speaking, just in judgment, provident in counsel, faithful in his trust, in mediation vigorous, in goodness conspicuous, all probity of manners illustrious, who had so trained his subjects in the sweetness of celestial life that they could truly say with the apostle, "Our conversation is in heaven." Therefore, the said Geoffrey and Matilda having been honourably received by the aforesaid father, and having explained their business and the cause of their coming, the said Abbot having had careful deliberation with the brethren, vouchsafed to them nine canons to be conducted to Depedale, and to be established there in this Order. Now there were amongst them Walter de Senteney, a man of the highest religion, who previously going out to two places—namely, St. Agatha,* with the convent of Newhouse, had

* *i.e.*, Easby, in Yorkshire.

there founded the Order, and John de Byford, son of Baldwin de Byford, who was the companion of Peter de Gausela, founder of the house of Newhouse, and Hugh de Grimsby and Roger de Alesby, and William le Sores, men of virtuous life and great piety ; together with other men of God. These, O Dale, are thy living stones—thy chosen stones—the stones precious in the foundation of thy Church : which stones are jointed with that mighty corner stone

NOTES.

1. Lavendon was an Abbey of Premonstratensian Canons in Bucks.
2. Lindsay is the largest of the three divisions of the County of Lincoln. It occupies all the land north of a line drawn from Lincoln to Boston.
3. The Church of S. Mary in Derby is no longer in existence, and its very site is unknown. It is supposed to have stood at the bottom of the street now called S. Mary's Gate.
4. Stanley is a village about two miles from Dale Abbey.
5. The rock-dwelling of the hermit still exists in the side of the hill south-east of the site of the Abbey, but like so many relics of the past has suffered grievous mutilations at the hands of ignorant persons.
6. Borrowash.
7. The little Chapel which now serves as the Church of Dale doubtless occupies the site of the hermit's oratory. His well may still be seen a short distance north-east of the Church.
8. The River Erewash.
9. This hill is now called Linderidge.
10. Now Calke. A Priory of Augustinian or Black Canons was founded here *circa* 1110.
11. An Abbey of Black Canons near Derby.
12. A Premonstratensian Abbey near Lincoln.
13. An Abbey of White Canons in Nottinghamshire.
14. The regular parlour, where conversation might be carried on by permission of a superior ; it was a small apartment adjoining the Chapter House. Sometimes the passage to the infirmary or cemetery was used for the purpose. The Statutes forbade speaking in the Church, Cloister, Dormitory, and Fraternity.
15. Newhouse was the mother abbey of the English Circary of the Order. It was situated in the north of Lincolnshire, but its site is now unrecognisable.