

## Original Documents.

### PROCEEDINGS CONNECTED WITH A REMARKABLE CHARGE OF SORCERY, BROUGHT AGAINST JAMES RICHARDSON AND OTHERS, IN THE DIOCESE OF YORK, A.D. 1510.

THE following striking instance of the belief in divination, at one time so prevalent, has been extracted from one of the Archiepiscopal registers at York. It describes a singularly romantic scene which occurred in that wild country by which Halifax is surrounded. The evidence is highly curious, and that given by Steward, the chief offender, exhibits much shrewdness and ingenuity. The document is given without comment.

As there were many persons concerned in the adventure, it soon made a stir in the county, and came to the ears of the authorities. On the 5th of May, 1510, the Vicar-general of the Archbishop of York requested John Shaw, the Lord Mayor of York, to surrender Jameson for examination. Two days after this, he desired Thomas Lord Darcy to give up Steward, who was a Knaresborough man. On the 12th he issued a commission to the suffragan, John, Bishop of Negropont, and Richard Newitt, bachelor of decrees, to commence the examination of Steward.

The investigation being ended, on the 11th of June, 1510, the culprits submitted themselves for correction. Their punishment (Steward excepted) was as follows: on the Sunday ensuing, between ten and eleven in the morning, they were ordered to go in procession from the Minster at York, down Petergate, as far as the door of the Friars Carmelites, with bare feet and heads, and carrying three banners with certain characters and figures upon them. They were also to pass through the market at the Pavement, through Ousegate, Coney Street, and Stonegate, and to be chastised by the Dean of the Christianity of York at the gates of the Minster and of the House of the Carmelites, at the church of All Saints, Pavement, and before the house of the Augustines. Jameson was directed to carry a sceptre, Otewell at Hay a lighted torch, William Wilson a holy water fat, with "a strynkill," Wod a thurible with incense, and Laurence a torch with salt on it, "*super hastas*." On Thursday before the feast of the Nativity of St. John the Baptist, they were to submit to a like punishment at Bingley.

On Thursday before the feast of St. Laurence, 1510, Steward, the chief offender, was released from excommunication with the following penance; he was to carry one of the above-mentioned banners on three several market-days around the markets at York and Knaresborough, and on two Saturdays around the churches of Knaresborough, Ripon, and Doncaster.

Jameson, the chief offender, was one of the Sheriffs of York in 1497,

and Lord Mayor in 1504. The citizens would not like to see him, only six years afterwards, doing penance with his sceptre in his hand. He died on the 20th of April, 1527, and was buried in Christ Church.

JAMES RAINE.

ARTICLES EXHIBITED AGAINST JAMES RICHARDSON, PRIEST, ACCUSED OF HERESY OR SORCERY, BY THE VICAR-GENERAL OF THE ARCHBISHOP OF YORK.

[Reg. Bainbridge, fo. 68, et seqq.]

IN Dei nomine, Amen. Articulos infrascriptos, et contentos in eisdem, Nos, Johannes Carver, decretorum doctor, reverendissimi in Christo patris et domini, domini Christoferi, Dei gratia Ebor acensis Archiepiscopi, Angliæ primatis, et Apostolicæ sedis legati in remotis agentis, vicarius in spiritualibus generalis, proponimus et objicimus tibi, domino Jacobo Ricardson presbitero, super heresi sive sortilegio pulbice diffamato, et per laicalem potestatem pro suspicione heresis capto, et nobis deliberato, ad meram animæ tuæ correctionem et salutem, ac criminis hujusmodi extirpacionem, et non aliter nec alio modo.

In primis, objicimus et proponimus tibi quod tu es presbiter, in ordine presbiteratus publice et notorie constitutus.—Fatetur articulum.

Item, quod tu, sciens quemdam Johannem Styward de Knaresburgh uti falsis et dampnatis conjuracionibus, invocacionibus, et sortilegiis, et pro tali publice notatum et diffamatum, eundem Johannem, pro furto arte sua magica et dampnata recuperando, et pro noticia cujusdam Christoferi Scaresburgh nuper famuli fugitivi Thomæ Jameson habenda, consuluisti et tractatum habuisti.

Dictus dominus Jacobus, juratus et examinatus, respondet et dicit, quod ad requisicionem Thomæ Jameson de Eboraco, asserentis eidem domino Jacobo se audivisse quod prefatus Johannes Stywarde revelaret de famulo suo fugitivo antedicto et etiam de rebus suis ablatis, equitabat secum usque Knaresburgh, post festum Epiphanie ultimo preteritum; ubi, postquam prefatus Thomas causam adventus sui enarravit predicto Johanni, idem Thomas dedit eidem Johanni vj.s, viij.d., et prefatus Johannes promisit quod revelaret sibi in aurora, ubi famulum suum inveniret; et in aliis fatetur ut articulatur.

Item, quod dictus Johannes Styward tibi dixit et asseruit quod confessione facta tempore quadragesimali ultimo preterito noluit permittere incantaciones vel conjuraciones fieri in illo casu. Et deinde intimabat tibi de ingenti thesauro abscondito in quodam loco vocato Myxendale, pro quo cum adjutorio tuo et aliorum de consilio suo vellet laborare, et illud procul dubio recuperare; quod sibi magis commodum afferret in centuplo.—Fatetur articulum prout per literam sibi per prefatum Johannem transmissam continetur, quia, ut dicit, effectus istius articuli erat inserta in dicta litera sibi et Thomæ Jameson, ubi prefertur, transmissa, set non designavit in litera locum ubi thesaurus esset absconditus.

Item, quod tu fidem dictis prefati Johannis adhibuisti, et de consilio tuo in opere illo esse firmiter promisisti, et consilium tuum dedisti ad obtinendum dictum thesaurum, tam per conjuraciones et invocaciones demonum, quam per alias illicitas et dampnatas divinationes et sortilegia.—Dicit quod cupiditatis causa fidem dedit dictis prefati Johannis, credens quod per artem hujusmodi thesaurus antedictus inveniretur.

Item, quod tu unum instrumentum, dictum a lamina, pro opere conjurationis invocacionis et sortilegii aptum, et alia instrumenta dicto operi necessaria et optima, cum consilio aliorum tibi adherencium in hac parte, fabricasti et fabricari fecisti.—Fatetur se fecisse lamina facta quadrata de plumbo sculpta hominis ymagine, secundum informacionem fratris Johannis Wilkynson, canonici de Drax, qui tradidit sibi librum de experientia hujusmodi artis conjurationis, et dicit quod lamen est instrumentum ad conjuracionem; et eciam dicit quod tradidit librum Majori Civitatis Eboraci cum instrumento antedicto.

Item, quod tu unum le cerkill de pergamenio virgineo, cum carecteribus et nominibus aliisque signis supersticiosus, fabricasti seu fabricari fecisti, et dictum le cerkill ad opus hujusmodi proficiendum conservasti et habuisti, prout habes in presenti.—Fatetur articulum, et dicit quod Johannes Styward dedit sibi hujusmodi pergamenum virgineum, et quod idem Johannes habuit dictum pergamenum virgineum a quodam Thoma Laton in Episcopatu Dunelmensi commorante, prout idem Johannes isti articulo aperuit.

Item, fatetur se in secunda examinacione sua fore vehementer suspectum de invocacione demonum.

Item, he saith that he graved the figure of Oberion demonis in the lamyna, and iiij. names, wherof Storax was oone, and the other iij. aftir the booke.

Item, quod in quodam loco vulgariter dicto Mixindale hede, infra parochiam de Halifax, xxvii. die mensis Januarii, anno Domini millesimo quingentesimo nono, cum nonnullis aliis complicitibus tuis, hujusmodi operis conjurationis, invocacionis, sive sortilegii de facto fecisti, seu saltem per te non stetit quominus dictum opus ibidem operatum fuit, set diligentiam tuam, quatenus in te fuit, pro opere illo proficiendo adhibuisti.—Dicit quod diligentiam adhibuit cum Thomas Jameson de Eboraco, Johanne Steward de Knaresbrugh, domino Johanne Wilkynson, domino Ricardo Grenewod, Laurencio Knolles de Knaresbrugh, quodam Otewelo at Hagh de Byngley, et famulo, ac Thoma Wod de eadem, ut convenirent in dicto loco vocato Mixindale, ad dictum opus conjurationis faciendum et exercendum; et tamen non potuerunt insimul convenire, propter noctem supervenientem; et die sequente dictus dominus Ricardus adduxit secum patrem et fratrem suum, ad hujusmodi opus perficiendum, usque Byngley; et, cum prefatus dominus Jacobus Ricardson et Thomas Jameson asseruerunt se noluisse ulterius cum hujusmodi opere conjurationis, pater dicti domini Ricardi desideravit istum dominum Jacobum ut traderet sibi circulum, quem idem dominus Jacobus tradere sibi denegavit; et incontinenter Thomas Jameson peciit nomina singulorum in scripturam redigi, et pater dicti domini Ricardi, ubi cognominabatur Grenewod, fecit se vocari Michelson.

Item, quod tu tunc et ibidem demones invocasti, et responsa eorum pro furto vel thesauro ignoto habendo accepisti.—Negat articulum.

Item, quod tu preces et alia sacrificia de manibus fecisti, seu saltem de consilio aliorum hoc opus operancium, et in eorum consorcio et comitiva fuisti.—Negat articulum.

Item, quod tu dicto operi, precibus et sacrificiis, characteribus, et aliis premissis, firmam fidem dedisti, et credidisti indubitanter in eisdem.—Negat articulum.

Item, quod tu libros artis hujusmodi conservasti, scripsisti, et in eisdem credidisti.—Negat articulum.

Item, quod de premissis laborat, et est publica vox et fama, &c.—Credit de creditis, et negat de negatis.

Item, quod tu diu ante requisicionem tibi per dictum Thomam Jameson factam, pro certis rebus ab Edwardo Clifford subtractis, dictum Johannem Stywerd consuluisti, et cum dicto Thoma Jameson usque Knaresburgh equitasti.—Fatetur articulum.

Item, quod tu unum librum de domino Johanne Wilkynson, canonico de Drax, et alium librum de dicto Johanne Stywerd dampnatæ leccionis accessisti, conservasti, et eosdem scripsisti.—Fatetur articulum quod habuit duos libros.

Item, he, aftirward examyned, saith, that he caried the singing breedes to Bingley, and he and Jameson were agreed that ij. shuld be consecrate, oon for hymeself, and an other for Jameson, to be put upon theyme in tyme of conjuracion, to defende theyme from the spirite; and whenne the were at Byngley, Stywerd and Sir John shewed that myght not be, for, and the sacrament were there, the sprete wold not appere; and he saith that he never knewe that the singing breedes were at any tyme hallowed.

Item, he saith that he and Thomas Jameson made genuflexiones, and said prayers, at the making of the cerkill after Stywerdes booke, and also Stywerd gilded the septon in Otvelly's chambir, and in likewise he and Jameson made kneeling and genuflexiones, and said praiera, at the making of the lamyna.

#### ARTICULI MINISTRATI CONTRA THOMAM JAMESON DE EBORACO, MERCATOREM.

In Dei nomine, Amen, articulos infrascriptos similiter ut supra, et objicimus contra te Thomam Jameson mercatorem Civitatis Eboraci &c., ut supra.

In primis, proponimus et objicimus tibi quod tu, sciens quemdam Johannem Stywerd de Knaresburgh uti falsis et dampnatis conjuracionibus, malignorum spirituum invocacionibus, et sortilegiis, et pro tali publice nominatum et diffamatum, eundem Johannem pro furto arte sua magica et dampnata recuperando, et pro noticia cujusdam Christoferi Scaresburgh nuper famuli tui fugitivi habenda, consuluisti, et tractatum cum eo habuisti.—Dicit quod per informacionem domini Jacobi Ricardson, qui sibi intimabat quod Johannes Stywerd de Knaresburgh erat taliter dictus, quod acquireret eidem Thomæ noticiam famuli sui fugitivi, cum dicto domino Jacobo equitabat usque Knaresburgh ad prefatum Johannem; et dicit quod nunquam antea audivit quod idem Johannes usus fuit invocacionibus spirituum, conjuracionibus, aut sortilegiis, nec de aliqua infamia laborante super hujusmodi contra eundem.

Item, quod dicto Johanni Stywerd, pro noticia famuli tui predicti, et pro aliis rebus per eundem Christoferum famulum tuum furtive surreptis et secum ablatiis, per incantaciones demonum, invocaciones, aliasque artes magicas et dampnatas, per prefatum Johannem fiendas, tibi recuperandis et restituendis, vj.s. viij.d. dedisti et eidem liberasti.—Fatetur se dedisse eidem Johanni unum nobile pro noticia famuli sui habenda, set qua arte, calliditate, aut via usus fuit, penitus ignorat.

Item, quod, post recepcionem dictæ pecuniæ, dictus Johannes Stywerd asseruit—'Let God, the devel, and me alone.'—Fatetur articulum.

Item, quod postmodum prefatus Johannes Stywerd intimabat tibi de ingenti thesauro abscondito in quodam loco vocato Mixindale, pro quo, cum adjutorio tuo et duorum presbiterorum de Bingley, ac aliorum de consilio

suo, vellet laborare, et illud procul dubio recuperare.—Dicit quod in primo adventu suo dictus Johannes Stywerd intimabat, ut articulatur, domino Jacobo Ricardson; et, quod in secundo adventu suo usque Knaresburgh, eidem modo retulit eidem Thomæ.

[The other answers are in almost the same words as those used by Richardson.]

Ulterius dicit, quod Edmundus Grenewod, alias Michel de Heptonstall, sibi intimabat quod quidam Lenthorp, Bradford and Watson de Wakefeld, Halywell monachus de Salley, antea viderunt dictum thesaurum in loco articulado.

William Wilson of Byngley, xxj. yeres of age, swornne and examyned, confessis and sais, that, Mondaie aftir Candilmasse daie, as he remembrigh, met in the house of Ottevell at Hagh, at Byngley, ix. personnes, that is to say, Sir James Ricardson, Sir John Wilkynson, Sir Richard Grenewod, Thomas Jameson, John Stywarde, Laurence Knolles, Thomas Wodde, the said Otewell at Hagh, and this deponent William Wilson; and there concluded by an hole consent, upon such informacions as they had afore of Sir Richard Grenewod and Sir John Wilkynson, that there was a chist of gold in Myxindale, and every noble as thik as fyve, and opon the same chist a swerd of mayntenaunce, and a booke covered w<sup>t</sup> blakke ledder; and there they were fully agreed to gete the same; and the said Wilson saide at that tyme to theyme all that he wold consent therto, so that hit myght be doone w<sup>t</sup> the lawes of God.

Furthermore, at that meting in the same house secretly, Sir John, Sir James, and Thomas Jameson went into a chambir, and there opyned ij. bogettes upon a bedde, and sodanly the forsaid deponent came emonges theyme, and see a serkyl made of parchment, aftir his undirstanding; and also they had a grete masse boke opyn afore theyme, and wrote oute what they wold; and he saith that the cerkill was xxj. foote wide, as Sir James saide. Also he sawe ij. stoles, and a thing gilt of a fote long, like a holywatir strynkill, and frankynnecense, w<sup>t</sup> dyverse bookes of their craft. Item, thenne and their the forsaid Sir John delyvered unto this deponent xvij. singing loves, and not halowed, as he said; and thenne this said deponent asked Sir John what he would do w<sup>t</sup> theyme; he said, that and the sprite would not obey, that thenne he would consecrate theyme, and hold theyme up afore the sprite, and it shuld appere to hyme like a child of ij. yere olde, and thenne he wold obey. Item, thenne they were agreed all to mete at a crosse at Solen ende, at the sonsetting on the Tuysdaie; and, in exchewing of suspicion, Sir Richard Grenewod and Wod feyned theyme to go to gadir to Sir Richarde's faders, to cyte a henne, and to mete theyme at the crosse at that tyme; and Sir James, Thomas Jameson, Steward, and Otewell departed oute of the said towne at an other ende, and Sir John at an other ende alone, and Knolles and this said deponent at thend at Sir John went after hyme. Item, they all, except Sir Richard and Wod, mett on a more called Wilston lee, and sodanly came upon theyme a grete myst which caused theyme to goo oute of the wey, and so happenyd to a towne called Cokkam, a myle frome the crosse, and there the forsaid Otewell gate fire and salt, and the said Otwell had a torche ende, and an other torche ende was in the company, but he wot not who had it. Item, the said deponent saith that the forsaid Sir James lost the holywatir strynkill in the said more. Item,

he saith that the said Sir James had a censure to sence w<sup>t</sup>. Item, he saith that aftir this they went to a crosse on Mykilmosse, a myle from todir crosse, and there Sir John, Otwell, and Knolles said that they wold seke the odir crosse, and so went frome theyme, and mett w<sup>t</sup> a man that dwelled w<sup>t</sup>ynne half a myle of it, and they gave hyme ij. d for his labor to bring theyme to it, and he and they soght it and coud not fynde it; and thenne they returned agayne to the crosse of Mykil mosse, and thenne the odir iiij. were departed to a towne called Cokkam, and there provided for ther soper: and so were there all vij. personnes. Item, thenne aftirward departed to Byngley Sir John Wilson and Laurence Knolles; and in the waie going they agreeede that they shulde mette on the more in Arden wod. Item, this Wilson and Knolles brought Jameson, Sir James, and Steward their horses to Cokkam, and shewed theyme of that meting, and how Sir John said by the waie that he wold bring the gold to that wod by a sprite carior. Item, they all mete there, but Sir John and Wod; and thenne were they all angry w<sup>t</sup> Sir John, and the forsaid Sir Richard brought w<sup>t</sup> hyme his fader and his broder; and his fadir said to Jameson, 'Sir, ye seme a gentelman, and I advise youe goe not aboute this matir, but if ye have wele lerned men, for there has beene wisemen and well lerned afore tymes aboute it, and yet the coud not gete it;' and he said that he cold shewe the names of the personnes that had it of late yeres above the grownde; and so on the mornying Jameson wrote there names. Item, the same mornying, aftir grete comunicacion for division of the gold, Jameson saide that every yoman shuld have xx.li., and he wold have the remanent to York, and the other partie said, Nay, for they wold be all like in division, and thenne Jameson said, Nay, and in angrye said that he wold shewe the Kyng and his counsell of theyme, and wrote their names, in so mych that Sir Richardes fadir changed his name, and called Michell fer fere, where his name was Grenewod.

SIR JOHN WILKYNSON, Chanon of Drax, sworne and examyned, confesseth and saith that he is a preste, and greuously diffamyd of heresie and conjuracions, where thurgh this ill wedirs commes. Item, he saith that William Wilson was the firste that shewed hyme that there was a grete good in the cuntrey, which myght be gote if there were any connyng men in the cuntrey. Item, he saith he had comunicacion with Steward of this mater afore or he was acquented with Jameson or Sir James. Item, he saith, that Steward sent to hyme a booke of experience, and he sent hyme an other by Laurence, and thenne Stewerde sende that booke to Jameson and Sir James, to make a cerkill by, and they made iij., and this chaun made oone of theyme, all of xxx. fote compas, and were agreeede that viij. shuld be w<sup>t</sup>ynne the cerkill and Stewerde w<sup>t</sup>oute, and the said chanon was agreeede to make the invocacion, and call upp a sprite called Belpheares. Item, the said chanon saith, that whenne he was a child of xij. yeres of age, he was at an invocacion made at Wakefield by a scolar of Orlyauce<sup>1</sup> for a pair of bedes, where he saw in a glasse a woman that had the beides in her hand, and a sprite crouned like a kyng in a chare of gold, and the clerke said that he was a sprite. Item, he saith, that he, Thomas Jameson, and Sir James were sworne upon a booke, and confedered to gadir to make a lamina for invocacion of a sprite called Obirion, for to have knowlege of Jameson servante and his goodes, and to knowe whedir there were any

<sup>1</sup> The reader of Chaucer will remember about the scholars of Orleans and their the passage in the Frankeleins tale, favourite pursuits.

goodes in Myxindale ; and Jameson was agrede to sende an horse for hyme to Otteley, the Fridaie afore the first chaunge of Marche, to come to Yorke to hyme to make the lamyna, which must be made betwixt the chaunge of the mone and the pryme, and that was Mondaie, Tuysdaie, and Wednesdaie ; and to make their invocacion on Thursdaie after, at v. of the klok in the mornynge at Yorke, in a chambir to be provided to the said Sir James, havynge iiij. wyndowes, that is to say in every quarter oone. Item, he saith, that he durst not come to Yorke by cause of theyre meting afore, which had made a grete rumor and sclaundor in the cuntre, for so mych as Steward was in their company ; he sent to Thomas Jameson by oone John Hardy a lettre, desyryng in the same to sende hyme a rynnynge glasse, a diall w<sup>t</sup> the neld, and a stoone which the said Jameson promysed hyme afore.

Item, he said, that Hardy meet not w<sup>t</sup> Thomas Jameson, and so he had no diall nor glasse. Item, he saith that the afore written communication of the making of the said lamina, and other thinges to be doone aboute the knowing bothe of the said servante and of the tresaur, was at Byngley, the same mornynge aftir the departing of the grete company, uppon a displeasor and dissension had emonges theyme self there.

Item, the said Jameson came to Byngley upon Saynte Mathie daie, fair tyme at Bradford, and shewed hyme that Sir James had made all thinges redy, and desired hyme to come to Yorke, and Sir James and he shuld wirke the warke, and he wold be of consent, but he wold not be present, for there was grete rumor upon it as well at Yorke as in the cuntry. Item, he confesseth that he had all his bookes at Drax Abbey. Item, he confessith that Sir James brought the xvij.<sup>th</sup> singing loves frome Yorke, and this deponent delyvered theyme to William Wilson ; and he saith they were never consecrate. Item, he denyeth that ever he saide that he wold consecrate those singing loves, nor that they shuld appere in the likenes of a chide (*sic.*) to the spirite, but he confesseth that all the hole companye were agreede that the grounde where the cerkyll shulde be halowed, and also that Thomas Jameson or elles did write oute of the masbooke a colett for the halowing of the incense and fire, and in the book of experiment was writen the halouynge of the grete halywater. Item, he saith that he hath no moo bookes thenne is delyvered to my Lorde Darcy. Item, he saith that William Otewell, alias Wilson, never saide to hyme that he wald not consent to the geting of the tresauror, but if it myght be doone by the lawes of God, nor put any excepcion ; and he was the moste laboror and solicitor betwixt Steward and the said Sir John upon his owne coste.

Item, he sheweth and confesseth that Sir Richard Grenewod brought his fadir to Byngley to shewe theyme to the grounde where the tresor was. Item, he seith that Sir Richard made poyntment w<sup>t</sup> Laurence and Wilson to mete at a wodde callyd Arden, nere unto Byngley ; and he confessith that he saide that their warkes myght be doone as well in one place as other, for [he] cowde make the spirite Belphares carye it wherdir he wold. Item, he seith that he said opynely that the goode cowde not be had w<sup>t</sup>oute losse of a Cristen saule, and, therefore, he wold not execute it. Item, in all other thinges as in the metynge at Byngley, division on the more, comynge to Cokkyn, fire, salt, for making of holywatir, he agrees with Wilson.

OTEWELL AT HAGH, OF BYNGLEY, L. yeres of age, sworne and examyned, saith that at the firste knowlege that he had of the tresure in Mixindale was by his servante William Wilson, and said that there was a clerke went walking aboute that trowed he cowde do theyme vauntage theyme (*sic.*).

Item, he saith that whenne they went to the more he bare in his sleve ij. torche endes, that his servante William bare censures in his sleve, and Sir John a halywatir strynkill; but he saith that he knewe not for what cause thies thinges were borne. Item, he saith that Sir John shewed unto hyme behynde Richard Langes garth house, that this tresur myght be had by the lawes of God, and he said, and if it so myght be, he wold be more gladde to medyll therwith, or elles he wold not medill; and Sir John said, "It standes w<sup>t</sup> the lawes of God." Item, he saith that at their departing, on the Thursdaie in the mornynge, Jameson wold not suffir hyme to come into the chambir to see such stuff as he brought frome Yorke, nor he never see noone of their stuff, nor he knewe not that there was any singingbredes, nor was of counsell of any conjuracion for rasing of sprites to be doone, but he agreed to theyme at the firste meting to be oone of theyme to go gete this tresure. Item, he saith he rode to Bradford feire w<sup>t</sup> Thomas Jameson, and nether that tyme nor afore he had comunicacion with hyme of this mater, but ones whenne Thomas Jameson desired hyme to come to Yorke, but he wottes not wherefore, nor he came not there.

LAURENCE KNOLLES, de Harrogate, xxvii. yeres of age, sworne and examyned, saith that John Stewerde, of Knaresburgh, was the firste that shewed hyme of the tresure in Mixindale, and said that the ij. prestes of Byngley shewed hyme that it myght be gete w<sup>t</sup> their iij. connynges, by conjuracion and invocacion of sprites. Item, he confessith that he brought lettres frome Steward to Sir James, and bare a lettre frome Sir James to Steward, and an other lettre from Stewerde to the ij. prestes of Byngley, and there had communication with theyme of this tresure; and they said it were a goode dede to gete that goode with the power of God, and he said that it myght be so with the lawes of God, and the lawes of the Crowne, he wold becontent therwith; and they said, that it was not agayns the king, by cause they wold not breke the grounde. Item, he confessith that the prestes shewed theyme all, that viij. of theyme shuld be withynne the cerkill, and oone withoute; and he saith that Otewell knewe that he fett salt for making of holywatir to defende theyme frome sprites, and Steward said that he wold be withoute the cerkill; for he trustid so wele in his connyng, and was nothing aferd. Item, he saith that Steward said to hyme that he delyvered to Sir James virgyne parchment to make the cerkill of. Item, he saith that he at Cristenmasse laste brought to Sir James frome Stewerde a shuldor of venison and a capon; and at that tyme he had comunicacion with Sir James and Jameson both of the tresure and of his goode, and Jameson gave hyme xij. d and made hyme of counsell. Item, the prestes, on Wednesdaie at even, said, that they wold sett for a litill thyng at Gilsceide, but Jameson wold not consent thereto. Item, at their departing, upon the Thursdaie, Jameson was wrothe with the prestes, and said that they mokked hyme, and their wrote a thing and said it were a good dede and it pleased the kyng to gete connyng men frome Orliaunce to gete it.

THOMAS WOOD OF BYNGLEY, xxxv. annorum ætatis, confessith and knowleggid hyme selff to be diffamed and slaundered of heresie; and he saith that Sir Richard Grenewod was the firste that he herd speke of the goode in Mixindale. Item, he saith that William Wilson shewed hyme in like wise of that goode, and said that ther was clerkes that had bookes that cowlde gete it; and he brake to Sir Richard, and shewed hyme what Wilson had said, and he said that he trowed that Sir John and he had bookes that wold do goode, and they were occupied. Item, he saith that it was com-

municacion emonges theyme that the goode must be gete with conjuracion of sprites. Item, he saith that, when Steward and they of Yorke came to Byngley, Sir Richard and Sir John sent for hyme to comme to theyme, and so he did; and they said to hyme that the men of Yorke were comen and they wold go aboute the geting of this good, and desired hyme to go with theyme, and so he graunted; and thenne they said to hyme, that he must comme in the mornyng to the kirke and here ij. masses, and be shryven, bycause the sprites shuld have no power of theyme; and so he came to the kirke and herd ij. masses, Sir James saing oone, and Sir Richard the other, and Sir Richard did shryve hyme, going on the more towards his fadir, that his fadir myght bring theyme to the place; and he medlid no more with theyme aftir this.

DOMINUS RICARDUS GRENEWOD, capellanus, examinatus, &c., dicit, that the first knowlege of the matir that he is accused upon was by oone William Ottewell of Byngley, [who] told hyme aboute Michaelmasse last past that he made labor to Steward clerke of Knaresburgh, to come over to Byngley, and for to bring his bookes with hyme, if he trowed to gete knowlege by his bookes of any goodes hidde in the grounde; and the said Steward came over to Byngley and broght with hyme Thomas Jameson of Yorke, and a preste of Yorke, and oone of Knaresburgh, to Byngeley, and there logged theyme at Ottewelles, maister to the forsaid Otewell, and sende for the said Sir Richard, and Sir John, and Thomas Wod; and there he and they had comunicacion where any goode or tresure shuld be hidde in the yerth; and there they were agreeede that there was a hurde in Myxindale, called Myxindale hurde; and by cause he knewe the wey best thedor he shuld bring theyme thedor, and they were agreeede that they shuld all mete at a crosse at the west ende of Solehill in Halifax parish, at the sonne setting, the same daie, which is frome the dale a myle; and Thomas Wod and the said Sir Richard kept there poyntment, and all the other went oute of theire wey and came not there by ij. myle; and so Steward, Otewell, the preste of Yorke, and Thomas Jameson, were all nyght in Bradford dale hede, and Sir John the chanon, William Otewell, and a litil felowe from Knaresburgh, came to Byngley, and the said Sir Richard and Wod came thedor to, and so the morowe next aftir they mett all at Byngley and dynded all to gadir, and whenne they had dynded they departed; and he saith they all trusted to fynde the hurd, and he shuld have had parte with theyme for bringing theyme to Mixindale; and the said Sir Richard saith that they intendid to gete that gude with their bookes, but he was not of counsell with theyme of these bookes.

DOMINUS HENRICUS BANKE, capellanus de Addingham, dicit, quod die Dominico in xl.<sup>ma</sup> ultimo preterita, secundo die Dominico, ut credit, ipse dominus Henricus fuit presens in domo Christoferi Hardwik de Addingham, et tunc ibidem ipse dominus Henricus audiebat fratrem Johanuem presbiterum parochialem de Byngeley publice dicere ibidem, that there was as moch goode in a place besides Halifax as wold raunsome a kyng; and that oone Leventhorp nowe dede had seene the foote of the kist, and the devell sitting upon it, and that he put a swerd to remove it, and he nypped it a soundre in the myddist, as it had beene a rish; and the said Sir John saide it could never be gott but with losse of a Cristen sole; and Sir Richard Grenewod affirmed every worde, and the said Sir John and Sir Richard graunted there that they and oone Stewerde of Knaresburgh had beene at the grounde and seene it, and they said that Steward coud nought do he was

not so connyng as they were. Also, he saith that Sir William Hardwik, parish preste of Adingham, was there present and herd this, and he saith also that oone Sir Thomas Spurret of Pole, in the parish of Otteley, shewed unto hyme that he sawe Steward have iij. humble bees, or like humble bees, and kept theyme undir a stone in the erth, and called theyme oute by oone and oone, and gave iche oone of theyme a drop of blode of his fyngor.

Sir Richard Grenewod examyned agayne, saith and confessis the saying of Thomas Wod in parte of his last deposicion, and that Stywerd saide that all shuld be in the cerkill but he, and he wold be somme tymes withynne and sommetymes withoute, he fered nothing. Item, he saith that his fadir advised theyme not to medill with this mater for they coude never bring it aboute, but at all the worlde wold wonder upon theyme; and he confessis that he and his company beene sclaundored thorough all the cuntrye of heresy, and that their doing is cause of all this ill wedir. Item, he confessis that he made the poyntement of meting in Arden wod, and shuld have gife Sir John warnyng in the mornyng and did not. Item, they all say that Steward was counsell with theyme of fetcheng of fire and salt; and Sir James says that Stywerd gilt the septon.

JOHN STEWARD of Knaresburgh, xlvij. yeres of age, sworne and examyned, seith, that he haith dwelled in Knaresburgh by the space of xvj. yere, and somme tyme taght grammer there; and he saith that aboute this tyme twelmonethe the ij. prestis of Byngley, Sir John the chanon, and Sir Richard Grenewod, did sende lettres to hyme, shewing hyme that there was goode hidde in Mixindale, and, if he wold do as they wold do, he shuld be pertyner with theyme and such other as they had of counsell to gete it; which lettres he delyvered to my Lorde Darcy servantes, and so, sore and many tymes labored by theyme, grannted to Otewel servaunte, to come to theyme to Byngley and do as they did, in the lawe of God, to lyve and to die for it; and they said that Roberte Leventhorp had bene in hand with it afore tyme. Item, he saith that the prestes would have had a super-altare, and said masse in the house where they were logged.

Item, he saith that Sir James came to hyme to have knowlege of certaigne goodes stollen, and he shewed hyme howe the prestis of Byngley labored hyme to be oone of theyme for geting of the goode in Mixindale; and Sir James said he wold be gladde to gete it, and promysed to be oone of theyme. Item, he saith that Thomas Laton came oones to hyme to Knaresburgh, to soke a remedie for a vexacion that he has in his mynde, by nyght and by daie; and his kynnesman Pawle shewed hyme that the said Laton had used invocacions afore, and brought hyme a booke that he callys a speculatif, but he delyvered it hyme agayne incontinently; and he saith the booke was of astronomy. And he saith that Laton was well eased by such thinges as he gave hyme in medycynnes of spices and herbes, and wordes of God to gadir, which was the gospell on the Ascension daie; and he sayes that he beleves stedfastly that thies thinges, with other praiers and goode dedes that he badde hyme do, did ease hyme. Also, he saith that, whenne personnes and people came to hyme to have knowlege of thinges lost and stollen, he would shewe theyme a booke of astronomy, and made theyme beleve that ho was connyng, and he coude no thing do, but some tyme it hapened as he said, and that was as the blynde man cast his staff; and some wold gif hyme money, and some wax, wherwith he kept certaigne lightes in the churche. Also, he saith that he was at Byngley

with his company as was goyng to the place as they were, and he hard theyme speke that they had a haly watir strynkill which was lost, and a sencer and frankencense, and other stuff redy ; and he sawe theyme have a septor, but he save not the crowne, but he save ij. bogettes that the stuff was ynne.

Also, he seith that he, Jameson, Sir James, Otewell, and his servante came to the wod on the more, where Sir John had promysed to brynge the goode to by a sprite cariar ; and Sir Richard, and his fadir, and his brother came thedor, and Sir John did not ; and thence aftir at Byngley, Jameson and Otewell servante fell oute for the swerde of mayntenaunce and the goode, as the said servaunte shewed hyme, and after that he was never of counsell with theyme.

[Further questions are put to Steward.]

Interrogatus quamdiu occupavit invocaciones spirituum, dicit quod non occupavit invocaciones demonum vel spirituum aliquo tempore, set dicit quod semel usus est arte cognoscendi furta et deperdita per versionem clavis in libro, dicendo psalmum, *Deus Deorum, Dominus locutus est*, cum versiculo, *si videris furem, &c.* Negat se habere tres le humbil bees. Negat se fecisse instrumentum vocatum a lamina, et se fecisse circulum, set dedit pergamenum virgineum domino Jacobo ; and he sath that the parchement is called pergamenum virgineum, that is, of the first calff that a cove has ; et dicit quod habuit illud pergamenum a quodam Thoma Pawle, an aunesonne of Thomas Laton, dwelling in Clyveland, but he saith he cannot tell where, a bowte iij. yere hest.

Negat se baptizasse gallum, catonem, vel aliquod animal, nec fecisse sacrificium : nunquam invocavit demonem, nec sperat se posse invocare. Non audivit missam apud Byngeley sicut alii, quia vexatus fuit cum gutta, et ideo absque pena non potuit adire ecclesiam ibidem.

Interrogatus quare ipse esset magis extra circulum quam alii, he saies that he relked not whedir he were withoute the circul or withynne ; et interrogatus quare ipse magis quam alii, he saith, that he thynketh hyme self so stedfast in the faith of the church that he fered no thing. He saith that he send worde by Laurence to Sir James that confession in lent wold not suffir invocacion to be made, but he remembirs not that he wrot it.