

Notes and Documents

‘CHURCHSCOT’ IN DOMESDAY.

AN unquestionable instance of this still somewhat obscure due is to be detected in the Domesday entry relating to Derby: *Ad festum S. Martini reddunt burgenses regi xii. trabes annonae, de q[uo] habet abbas de Bertone xl. garbas.*¹ The distinctive feature of ‘churchscot’ was that it was payable at Martinmas. As to its form, it is found as *xxxvi. sumas de fabis* at Pagham in 1120–1122,² and as payable in *sumae annonae* in Worcestershire in 1086.³ Here, at Derby, it took the form of thraves of wheat; a thrave probably representing, as in Staffordshire, 24 sheaves of wheat or trusses of straw; a sheaf of wheat being three feet round.⁴

Kemble, in his note on ‘churchscot,’⁵ does not refer to any Domesday instance, though he quotes from Heming’s Cartulary the passages relating to Worcestershire, which occur, in almost the same words, in Domesday. This due is mentioned several times, under its own name, in the great survey, but the special value of this Derby entry consists in the payment being (1) due from a borough, (2) unconnected with the church. Dr. Stubbs holds that at least in the Anglo-Saxon time ‘the clergy received’ this due,⁶ so that its customary payment to the king at Derby is an early instance of alienation, if such was the case. It should be noted that as each hide paid a *summa annonae* in Worcestershire, so, apparently, each of the twelve *carucatae ad geldum* at Derby paid its *trabes annonae*.

J. H. ROUND.

BULL OF POPE GREGORY IX TO THE BISHOP OF SODOR, 30 JULY 1231.

THE following bull, of which the original is not known to exist, is preserved in a modern transcript on paper (c. 1600), which has recently been discovered by the present bishop of Sodor and Man between the leaves of a book in the Bishop’s Court library; it bears the endorsement of Bishop Wilson (1698–1755). The copyist unfortu-

¹ *Domesday*, i. 280.

² See my *Ancient Charters* (Pipe Roll Society), p. 17.

³ *Domesday*, i. 174, 175b.

⁴ ‘South Staffordshire Provincialisms in 1800,’ Shaw’s *Staffordshire*, ii. (1) 207.

⁵ *Saxons in England*, ii. appendix.

⁶ *Const. Hist.* i. 229.

nately was unable to decipher his original, and has made numerous blunders both in mistaking one word or termination for another and in omitting passages which he could not read. To add to the difficulty of understanding the document, the manuscript is badly torn, and a good many words and letters are lost. It has therefore been considered desirable to restore it to the pattern according to which, from the usage in existing bulls of the time, we may be sure it was originally drawn up. This has been done by Messrs. Reginald L. Poole and W. H. Stevenson, who have indicated all deviations from the text either by square brackets or by a reference to a note. The peculiar orthography of the scribe will not escape attention.

Simon, to whom the bull is addressed, was bishop from 1226 to 1247, and was the builder of the cathedral church of St. German, which he must have begun immediately after his consecration. It will be observed that he is addressed as *Episcopo Sodorensi*, not as Bishop of *Sodor and Man*, which is quite a recent title. The Sudreys (*Suðreyjar*) or south isles, which were so called in contradistinction to the Nordreys (*Norðreyjar*) or north isles,—the Orkneys and Shetlands,—included the Hebrides, all the smaller Western Isles of Scotland, and Man. That Man was a part of this diocese after 1154, when it was constituted, and that it was not differentiated ecclesiastically from the other Sodor islands by any distinct title, except very occasionally through the title of the bishop, as will be seen below, is clear not only from this bull, where the names of some of the other islands are given, but from numerous documents from the thirteenth to the sixteenth centuries. As sufficient specimens of these there may be quoted the phrases, *Manniam cum caeteris insulis Sodorensibus*, which occurs in 1266 in the treaty between Magnus of Norway and Alexander of Scotland; *Archidiacono Manniac in ecclesia Sodorensi* and *parochialis ecclesiae sancti Lupi in Mannia Sodorensis dioecesis*, used in a bull from Pope Urban V in 1367; and in 1459 a bull of Pope Pius II is addressed to *Thomae Stanley domino Insulae de Man Sodorensis dioecesis*. The title of the bishops of this diocese was, however, more varied. They were usually styled *Sodorensis*; but in a charter of Bishop Nicholas's in 1198 and in a bull of Pope Honorius III in 1219 the title *Insularum episcopus* is found, and in 1224, 1257, and 1428 *Manniae et Insularum episcopus*. The title *Sodorensis* or *Sodor* continues till 1592, when the 'Bishopp of Sodorensis and the Isle of Man' is found in an indenture, and in 1546 the 'Bishop of the Isle of Man' is mentioned in a document signed by Henry VIII.¹ The bishop's title,

¹ It should also be mentioned that there is in existence a seal of a certain Bishop Thomas styled *Episcopus Mannensis*. Now there were bishops of this name in 1384, 1458, and 1542; but, judging from the style of the seal, it is probably of the latest date.

therefore, continued longer than the actual ecclesiastical connexion of Man with the other Sudreys. Even this, however, continued long after the political connexion with Norway and Scotland, for in 1367 Urban V in writing to Bishop William (who is known to have been bishop of Man) speaks of a *nobilis mulieris Mariæ de Insulis . . . tuæ diocesis*, and, in the absence of evidence to the contrary, there is no reason to suppose that it ceased till 1458, when, by a bull of Pope Calixtus III, Man was placed under the archiepiscopal rule of York instead of Drontheim, the Scottish isles being formed into a distinct diocese.

We have seen, then, that the title of *Sodor*, as applied to the bishops of Man, survived even this last change, and we shall now proceed to show that it was probably perpetuated by the fact, which the discovery of this bull places beyond a doubt, that Peel Island was also called *Sodor*—in the words of the bull, *Holme, Sodor vel Pile vocatum*. In a charter of Thomas, earl of Derby, to the bishop of Sodor, dated 1505, these words are repeated; but this, which, previously to the above-mentioned discovery, was the first notice of *Sodor vel Pile*, or *Pele*, might have been explained by the argument that, the old diocese having so long passed out of knowledge, the true meaning of *Sodor* had been forgotten, and that, by way of getting an application for the name, it had been given to this little island of Peel. But this explanation will not now serve, for in 1231 it was a title given in a formal document of the time of Scandinavian rule, and when the Scandinavian language must have been used by at least the ruling class. The true explanation appears to be that Peel island, being the seat of the cathedral of the diocese of *Sodor*, took its name from the diocese instead of giving it to it, as is usually the case. For it is not likely that *Sodor* was the original name of an island to the west, not to the south, of another. Its earliest name seems to have been the Celtic *Peel* or *Pile*, meaning 'fort,' so called, doubtless, from the ancient round tower on it. Then the Norsemen called it *Holme* (O. N. *holmr*), their usual name for an island at the mouth of a river. Later still the ecclesiastical name of *Sodor* was given to it, and in all formal secular documents, after 1505, relating to it these three names are recited. Having thus accounted for the permanence of the name of *Sodor*, it will be interesting to trace how *Man* became associated with it. By the latter part of the sixteenth century the terms *Sodor* and *Man* had clearly become interchangeable, for in a document of queen Elizabeth's, dated 1570, mention is made of 'the bishopric of the island of *Sodor* or *Man*.' In 1609 a grant of the Isle of Man was made to William, earl of Derby; and in the document conveying this grant all the possible titles of the bishopric are recited with a verbosity and precision which leaves no loophole for error: 'The patronage of the bishopric of the said Isle of Man, and the patronage of the bishopric

of Sodor, and the patronage of the bishopric of Sodor and Mann.' The then bishop, Philips, at once took advantage of this new title, as in the following year he signs himself 'Sodor et de Man' in a letter to the earl of Salisbury, which is endorsed 'Bishop of Man' only. In 1635 Bishop Parr is called 'Bishop of the Isle of Man, of Sodor, and of Sodor and Man,' which is the full title of the see at the present day. No signature of his can be found, but his successors up to the time of Bishop Levinz, who was appointed in 1684, usually signed themselves 'Sodorensis,' occasionally 'Sodor and Man.' Since 1684 the signature has been either 'Sodor and Mann,' or 'Sodor and Man,' which title, as has been shown, has probably arisen from the ingenious precision of a legal draughtsman.

It will be noticed that 'the church of St. Patrick of the Island' is mentioned as well as the cathedral church, which are both on Peel Island. The cathedral had just been built, but the church, the walls of which are still standing, was probably old even at that time.

Of the islands mentioned in the bull the following can be identified—Bothe (Bute), Aran (Arran), Eya (Iona? usually Hy or I), Ile² (Islay), Jurye (Jura), Scarpey (Scarba), Col[onsay?], Muley (Mull), Chorhye (? Tiree), Cole (Coll), Ege (Eigg), Skey (Skye), Carrey (? Canna), R[um?]. In a letter of Innocent III to the monastery of Iona in 1203 the following islands appear: Mule (Mull), Hy (Iona), Colvansei (Colonsay), Ile (Isle), Orransei (Oronsay), &c.

The whole of the properties in the Isle of Man here mentioned are also recited in the charter of 1505 already referred to, and most of them can be identified at the present day. The cathedral, St. Patrick's church, and *Holmetowen*, now Peel, have already been discussed. *Glenfaba* is the present name of one of the six sheadings or divisions of the island; *Brottby* is the farm now called Bretney, in Jurby; *Ballymore*, now Ballamore, is a farm near Peel. *Ballicure* is the old name of the farm on which Bishop's Court is built; *Ballibruste* (1505 Ballybruste), now Braust, is a farm in the parish of Andreas; *Ballicaine* (in 1505 Ballycane) might be either of the two farms now called Ballacain; *Jourbye* is the modern parish of Jurby; *Ramsey* is the present name of the northernmost town in the island. *Leay[re]*, now Lezayre, *St. Maria of Ballalaughe*, now St. Mary of Ballaugh, *St. Maughald*, now Kirk Maughold, *St. Bradarnus* (in 1505 Bradanus), now Kirk Braddan, *St. Michael*, now Kirk Michael, *Kyrkmarona*, now Kirk Marown, are all parish churches at the present day; *terramque Sancti Columbae Herbery vocatam* is in the parish, now called Arbory, which was formerly called indifferently after Columba and Cairbre, there being a chapel dedicated to each of these saints within its boundaries. *Fotysdeyn* and *Coluss-*

² In *Chronicon Manniae*, *Yle*.

hill (in 1505 Fotyfdeyn and Cullufby), cannot be identified. *Knok-croker* is possibly the property now called Crogga, in the parish of Santon; the land *de baculo Sancti Patracii* was mentioned in old charters as being in the parish of Patrick, but it has since been merged in the bishop's barony. This farm and another in the parish of Maughold called 'Staffland,' are said to have been formerly held on the tenure of presenting a staff or crozier to be carried in processions on the day of the saint to whom the parish church was dedicated. The 'Staffland' in Maughold is not subject to 'Lord's rent' at the present day.

A. W. MOORE.

GREGORIUS³ episcopus, servus servorum Dei, venerabili fratri Simoni, episcopo⁴ Sodorensi,⁵ suisque successoribus canonice substituendis⁶ [*in perpetuum*].

In eminenti⁷ apostolicæ sedis spectacula, licet⁸ immeriti, disponente Domino, constituti, fratres nostros episcopos,⁹ tam propinquos, quam longe positos,¹⁰ fraterna debemus charitate diligere, et ecclesiis¹¹ sibi a Deo commissis pastoralis sollicitudine¹² providere. Quocirca, venerabilis frater in Christo episcopo,¹³ tuis iustis postulationibus [*clementer annuimus*], et ecclesiam cathedralem sancti Garmani Sodorensis in insula Euboniæ (iam Manniæ) vocata, cui, auctore Deo, præesse dignosceris, sub beati Petri et nostra protectione suscipimus,¹⁴ et præsentis scripti¹⁵ privilegio communimus;¹⁶ statuentes, ut quascunque¹⁷ possessiones, quæcunque bona eadem ecclesia in præsentiarum iuste¹⁸ et canonice possidet, aut in futurum concessione pontificum, largitione regum, principum, vel dominorum, oblatione fidelium, seu aliis iustis modis, præstante Domino, poterit adip[is]ci, firma tibi tuisque successoribus et illibata permaneant. In quibus hæc propriis duximus exprimenda vocabulis: locum ipsum Holme, Sodor, vel Pile vocatum, in qu[o] præfata cathedralis ecclesia sita est, et ecclesiam sancti Patricii de Insula, cum omnibus et singulis ecclesiarum prædictarum commoditatibus, libertatib[us], pertin[entiis]que¹⁹ pleno iure spectantibus; tertiamque partem omnium decimarum de omnibus ecclesiis in prædicta insula Euboniæ vel Manniæ constitutis, et de Bothe, de Aran, de Eya, de Ile, de Iurye, de Scarpey, de Elath, de Col[onsey], de

³ In the following text, words and letters which are missing in the original owing to the mutilated condition of the manuscript are supplied within square brackets. Additions which have nothing to correspond to them in the original are further distinguished by italic type, as [*in perpetuum*]. In the manuscript, diphthongs, when not occurring in an abbreviated syllable, are generally expressed by the simple vowel.

⁴ *Eipco* for *Epico*, MS.

⁵ *Sodorenc*, MS.

⁶ *Substitutis*, MS.

⁷ *In iumentum*, MS., probably a misreading of *imminentis* (for *eminentis*), confused, in its turn, with the *in perpetuum* of the greeting-clause, which is omitted by the copyist.

⁸ *Licet*, MS., and so throughout, but not invariably, in the cases of *ett*, *fuerritt*, *interveniatt*, *liceatt*, *nequiveritt*, *poteritt*, *præsumatt*, *sunth*, *utt*, *vell*, &c.

⁹ *Episcopos*, MS.; the *ch* appearing wherever the word *episcopus* or *archiepiscopus* is written in full.

¹⁰ *Positas*, MS.

¹¹ *Ecclesiis*, MS., and so throughout; but *ecclesiastica*.

¹² *Sollicitudine*, MS.

¹³ *Epo (episcopo)*, MS.

¹⁴ *Suscepimus*, MS.

¹⁵ *Script*, MS.

¹⁶ *Comunius*, MS.

¹⁷ *Quæcunque*, MS.

¹⁸ *Iusti*, MS.

¹⁹ *Ptim*, MS.

Muley, de Chorhye, de Cole, de Ege, de Skey, de Carrey, de R[. . .], et de Howas, de insulis Alne, de Swostersey et episcoporum h[. . .]; ac etiam terras in insula prædicta, videlicet et de Holmetowen [. . .], Glenfaba,²⁰ de Fotysdeyn, de Ballymore, de Brotby, de baculo sand[ti] Patracii, de Knokcroker, de Ballicure, de Ballibrushe, de Jourbye, [de] Ballicaime, de Ramsey; terras etiam ecclesiæ²¹ sanctæ²² Trinitatis in Leay[re], sanctæ Mariæ²³ de Ballalaughe, sancti Maughaldi, et sancti Michaelis adiacentes;²⁴ et terras sancti Bradarni et de Kyrkbye, de Kyrkemarona, de Colusshill, terramque sancti Columbæ²⁵ Herbery vocatam. Ad hæc, cimiteria ecclesiarum et ecclesiastica beneficia nullus iure hereditario possideat; quod si quis præsumpserit, censura ecclesiastica vel canonica compescat.²⁶ Præterea,²⁷ quod communi assensu capituli²⁸ tui, vel partis concilii sanioris, in tua diocesi²⁹ per te vel per successores tuos fuerit canonice institutum, ratum et firmum volumus permanere. Prohibemus insuper, ne excommunicatos vel interdictos ad officium vel communionem³⁰ ecclesiasticam sine conscientia et consensu tuo quisque admittat, ac contra sententiam canonice promulgatam aliquis venire præsumat, nisi forte periculum mortis immineat; ac dum præsentiam tuam habere nequiverit, per alium secundum formam ecclesiæ satisfactione præmissa oporteat gratanter³¹ absolvi. Sacrorumque³² canonum auctoritatem sequentes³³ statuimus: ut nullus episcopus vel archiepiscopus, absque Sodorensis³⁴ episcopi consensu,³⁵ conventus celebrare, causas ecclesiasticas³⁶ vel ecclesiastica negotia in Sodore[n]si diocesi, nisi³⁷ per Romanum pontificem vel legatum fuerit eidem iniunctum, tractare præsumat; in ecclesiis quoque Sodorensis³⁷ diocesis, quæ ad alios? pleno³⁸ iure non pertinent,³⁹ nullum clericum instituere vel destituere vel sacerdotem proicere sine consensu diocesani præsumat. Statuimus etiam, ut in electionibus episcoporum successorum tuorum nulla vis, nulla potentia regis vel principis interveniat; nec in præmissione episcoporum quisque officium prælationis ecclesiasticæ obtineat, sed ille vacanti præficiatur ecclesiæ quem illi, ad quos electio de iure pertinere dignoscitur, scientia et moribus iudicaverit aptiorem, forma canonica in electione servata. Clericos etiam et tenentes tuos tum⁴⁰ diocesis debite volentes libertate gaudere, districtius prohibemus, ne rex vel princeps aut dominus eos exactionibus indebitis aggravare præsumat.

Decernimus⁴¹ ergo, ut nulli omnino⁴² hominum liceat præfatam ecclesiam temere perturbare, aut eius possessiones vel libertates auferre, vel ablatas retinere, minuere, seu quibuslibet vexationibus fatigare, sed omnia integra conserventur eorum pro quorum [sustentatione et] gubernatione concessa sunt, usibus omnimodis profutura,⁴³ salva sedis apostolicæ⁴⁴ auctoritate. Si qua igitur in futurum ecclesiastica secularisve persona, hanc nostræ constitutionis paginam sciens, contra eam temere

²⁰ *Glensaba*, MS.²³ *Sanctam Mariam*, MS.²⁶ *Comprestat*, MS.²⁹ *Diocesis*, MS.; where the³⁰ *Communi* *one*, MS.³³ *Sequentis*, MS.³⁶ *Nisi* *nuper*, MS.³⁹ *Pertineant*, MS.⁴² *Omnino* *amo* (?), MS.²¹ *Ecclesiam*, MS.²⁴ *Adiacentis*, MS.²⁷ *Preterea*, MS.³¹ *Gratanter* *gātī*, MS.³⁴ *Sodorenc*, MS.³⁷ *Sodorenc*, MS.⁴⁰ *Tic*, MS.⁴³ MS. adds *et*.²² *Sanctam*, MS.²⁵ *Columba*, MS.²⁸ *Capituli*, MS.³² *Sacrarorumque*, MS.³⁵ *Consensu*, MS.³⁸ *Plene*, MS.⁴¹ *Secrevimus*, MS.⁴⁴ *Applice*, MS.

venire temptaverit, secundo tertiove commonita, nisi ⁴⁵ reatum suum congrua satisfactione correxerit, potestatis et honoris sui careat dignitate, rea[m]que se divino iudicio ⁴⁶ existere de perpetrata in[e]quitate cognoscat, et a sacratissimo corpore et sanguine Dei et Domini Redemptoris nostri Iesu ⁴⁷ Christi aliena fiat, atque in extremo examine districtæ subiaceat ultioni; cunctis autem [e]jdem loco suo iura servantibus, sit pax Domini ⁴⁸ nostri Iesu Christi, quatenus et ⁴⁹ hic ⁵⁰ fructum bonæ actionis percipiant ⁵¹ et apud districtum Iudicem præmium æternæ pacis invenia[n]t. Amen.⁵²

Datum Romæ, tertio kalendas Augusti, Indictione quarta, incarnationis Dominicæ anno millesimo ⁵³ cc° xxxi° et pontificatus nostri anno quinto.

[*Endorsed* (in the handwriting of Bishop Wilson): 'Popes Bull granted to the Bishop for his Thirds, &c. in this Island, &c. Anno 1231.']

A RECORD OF THE ENGLISH DOMINICANS, 1314.

THE following document from the Record Office is marked Queen's Remembrancer's Miscell. $\frac{209}{48}$, and consists of one piece of parchment, written on both sides in a minute hand, and in parts illegible. It is undated, but the mention of Friar Berengarius (de Landorra) who became master in 1312, and of the general chapter of the friars preachers at London, which met on 11 June 1314, leaves no doubt as to the time to which it refers.¹ It is interesting as showing the violent internal divisions among the English Dominicans of that time, the severities to which they were subjected, and some curious customs.

In dei nomine amen. Licet religiosi viri, fratres Walterus de Wal(p)ol,² Adam de Mareys, Rogerus Storlaund, Radulphus Gerlaund, Johannes de Willeby, Hugo de Sigwics(?), et plures qui sunt alibi de Regno Anglie, in ordinem fratrum predicatorum canonice recepti et in eodem professi fuissent ad deum, et sint in prelibato ordine bone fame et conversacionis honeste, ac pro talibus apud fratres dicti ordinis et alios publice reputati, stetissentque in predicto ordine per non modica tempora pacifice et quiete; Cupientes iidem fratres quasdam abusiones insanissimas juri divino et humano contrarias, que in dicto ordine excercentur, necnon alia

⁴⁵ Nisi] in, MS.

⁴⁶ Dei, MS.

⁴⁷ Principiant, MS.

⁴⁸ Domo iuditio, MS.

⁴⁹ Et] utt, MS.

⁵⁰ Amen] anno, MS.

⁵¹ Jusu, MS.

⁵² MS. adds in.

⁵³ Millesimo, MS.

¹ Adam of Murimuth (p. 22), mentions a general chapter of the Friars Preachers at London in 1314, *in quo unus de ordine, per appellationes affixas in ostio ecclesie S. Pauli, totum ordinem plurimum diffamavit.*

² Archbishop Reynolds on 27 April, 1313, besought the chancellor and masters of the university of Oxford *quatenus nobis in Xro dilectum fratrem Walterum de Walelepol ordinis antedicti (sc. Predicatorum) sciencia moribus approbatum et ad gradus scolasticos suorum majorum iudicio merito exponendum, . . . non obstante quod in universitate non legit sententias, ad legendum bibiam biblice . . . ista vice de speciali gratia admittatis.* (Register, fol. 44a-b.)