The intertwined history of Eynsham and Stow (Lincs) during the later eleventh century is discussed in the headnote to William II’s acts for Eynsham. Extensive forgery prevents us from gaining a clear picture and renders any conclusions uncertain. Our knowledge of Eynsham abbey in the reign of Henry I is similarly fragmentary. 000, Regesta 708 below confirms that the abbey was in existence in some form in 1100 × 1107. The diploma of 1109, 000, Regesta 928, gives a clear and apparently trustworthy account of the abbey’s possessions in that year. It comprised much of Eynsham’s historic endowment, together with the lands and tithes that Robert Bloet had been forced to hand over after he expelled the monks from Stow. The diploma also records some recent gifts by laymen, including three and a half hides at Milcombe (Oxon) given by Nigel d’Oilly. Bishop Bloet died on 10 January 1123, after collapsing while riding with the king near Woodstock. His viscera were interred at Eynsham, but his body was taken to Lincoln for burial (William of Malmesbury, Gesta pontificum Anglorum IV § 177. 7, ed. Winterbottom, i. 475; ASChr). John of Worcester noted that Nigel, abbot of Eynsham, died on 9 May 1128 and was succeeded by Walter (John of Worcester, ed. McGurk, iii. 187). A source from St Albans abbey records that Walter had been prior of St Albans, and was present at the translation of
St Alban on 2 August 1129 (Gesta abbatum, i. 85). Walter, or his successor, also called Walter, was living at Henry’s death and was reinvested by Stephen (Ste/292).

Few lay deeds for Eynsham from the reign of Henry I have been preserved. Ralph Basset’s deed dated 1120 is mentioned below (000, Regesta 928, § 5). Robert [II] d’Oilly give land in Moulsford (Berks) and confirmed gifts in Oxford and Bampton Aston (Oxon), but the deeds may date from the reign of Stephen, for Robert lived until 1142 (Ctl. Eynsham, i. 72–3, nos. 64–6). There are no further general confirmations of twelfth-century date, apart from Henry II’s charter which echoes the diploma of Henry I, so it is difficult to ascertain how the endowment changed between 1109 and 1135. The abbey’s customary, written after 1228, includes a list of benefactors that were to be prayed for: ‘le cunte Leufriz, la cuntesse God’, le rei Henri, Henri de Oxenford, Hug’ de Mortemer, Rad’ de Chaine, Rad’ Murdac, Walkelin Hareng, Dam Ide, Dam Mald de Chaine, maistre Nich’, Geffr’ le Chamberleyen et cetera’ (Eynsham Customary, 113). Whether the king to be prayed for was Henry I is a matter of speculation; apart from Earl Leofric and his wife Godiva almost all those named are identifiable as benefactors of the second half of the twelfth century. None are visible in Henry I’s diploma.

The main source of charters and deeds for Eynsham is its cartulary, now Oxford, Christ Church, Chapter Library, MS vi. a. 2 (Davis 399), edited by H. E. Salter and printed in 1907. Salter postulated that the first part (fols. vii–xlv, nos. i–clxxviii), which is all in the same hand except for a few isolated insertions, was written in 1196 or 1197. He further speculates that the scribe ‘may have been’ Adam of Eynsham, author of the Magna vita sancti Hugonis and the ‘Vision of the Monk of Eynsham’; and that the cartulary was compiled to aid the bishop of Lincoln in his dispute about the right to appoint the abbot (Ctl. Eynsham, xxxii–xxxiii). The first eight acts (nos. i–vii) would certainly have been critical in establishing the abbey’s claim to independence and are carefully arranged. Three of them (nos. ii, iii, v) have been identified as fabrications. Then follow five acts concerning the abbey’s right to the payments called processions, smoke farthings or Pentecostals,

1 A deed of Abbot William, given in 1151 or before, refers to ‘Walterus abbas secundus’ (Ctl. Eynsham, ii. 103, no. 658). The Eynsham customary, probably written not long after 1228, asks for prayers for ‘nostre seignur Eilmur ki cest liu funda, sa compaine, labbe uel, labee Columbel, labbe Walt’, lautre Walt’, labbe Will’, labbe Godef’, labbe Rob’ et cetera’ (Eynsham Customary, 77, for the date, see ibid. 16; also noted Ctl. Eynsham, vol. i, p. xiii).
normally paid to the cathedral but granted to the abbey by Bishop Alexander in or before 1138 (nos. viii–xii). The cartulary continues with a mixture of mainly papal, archiepiscopal, episcopal and royal acts (nos. xiii–lii), in which no further organisational scheme is discernible, followed by a few archidiaconal (nos. lii–lvii) and abbatial acts (lviii–lxii). Lay deeds follow, occasionally interrupted by further prelates’ acts (nos. xlili–clxxviiiiii). From then on, documents were transcribed in the cartulary soon after they were acquired by the abbey, so the material is largely in chronological order.

There is also a late fourteenth century register of inquisitions, pleas, and extents (Davis 400). This contains copies of a few deeds of the second half of the twelfth and early thirteenth centuries (nos. 610, 612–13, 658). Both the cartulary and the register were printed by Salter in 1907–8. Salter also drew attention to more than 150 late medieval manorial court rolls and accounts for the abbey among the Harleian Rolls, printing a list and several abstracts (Ctl. Eynsham, vol. ii, pp. vii–xxi).

It is clear that much important twelfth-century material was omitted from the cartulary. Several royal acts that are not in the cartulary are known from enrolments. Conversely, the critical early material, comprising the Anglo-Saxon charters and the acts of William I and William II, appears in the cartulary but was never enrolled. Nor were Henry I’s general confirmation and its confirmation by Henry II. The other two acts of Henry I, printed below, are not in the cartulary and are known from enrolments alone. We find references to two lost acts of Henry I in charters of King Stephen and Empress Matilda. Queen Adeliza’s charter for Eynsham, not in the cartulary, survives as an original. Of the four surviving acts of King Stephen for Eynsham, two are known from the cartulary alone, one from enrolment alone, and one from both cartulary and enrolment. There are two acts of the Empress: one was enrolled, the other copied in the cartulary. Similarly, of the nine acts in the name of Henry II, just one appears in enrolment and cartulary; four appear only in the cartulary, three only in enrolments, and one is known from the original at Lincoln and its derivatives in Lincoln cartularies. Salter drew attention to lost confirmations by papal legates and by Bishops Robert de Chesney and William of Blois. Adam of Eynsham was called away in 1197 to serve as Bishop Hugh’s chaplain and Salter postulated that he was thus unable to complete his work on the cartulary (Ctl. Eynsham, vol. i, pp. xxxiii, 2–3). This might explain why there is no charter in the name of Richard I to confirm that the advowson
of the abbey belonged to the bishop of Lincoln. Surely a document of this kind would have been procured after the lengthy court case that ended in 1197.

Another cartulary was once in existence. The volume was described as ‘Registrum cartarum tenementorum et reddituum ecclesie de Egnesham collatorum in burgo Oxonie de diuersis uiris nobilibus feoffatoribus’ in extracts made about 1430 by the Oxford citizen Nicholas Bishop (CUL MS Dd. xiv. 1; excerpts made in 1906 by H. Hurst at Bodl. MS Top. Oxon. d. 72). 2

When and how the surviving cartulary and register passed to the dean and chapter of Christ Church has not been established. Nor is it clear what happened to the mass of other documents that the abbey possessed at the Dissolution. As noted above, many rolls passed to the Harleian collection. The original deeds and charters, however, with a few exceptions that passed with estates to new owners, have vanished entirely.

There are numerous antiquarian transcripts from the cartulary and register. Cambridge, Corpus Christi College MS 111 has Æthelred’s act at pp. 226a–c, ‘ex ueteri libro cartarum abbatiae de Egnesham’, apparently copied in the mid-sixteenth century by Robert Talbot (c. 1505–1558), antiquary and prebendary of Norwich (James, Corpus Christi, i. 244; Kelly, Abingdon Charters, vol. i, p. lxiii). The herald Robert Glover made extracts in 1587 (College of Arms, MS Glover B, fols. 68r–81v, not examined) ‘ex registro cartarum monasterii de Eignesham in comitatu Oxon’ mutuo accepto a d(omino) R. Bele’, i.e. Glover’s friend Robert Beale (1541–1601), the diplomat and administrator. 3 Lambeth Palace Library, MS 321, fols. 58–9, once owned by George Carew, earl of Totnes (1555–1629), copies Æthelred’s act and others from MS Glover B. BL MS Cotton Vespasian B. xv contains abstracts from the cartulary made by John Joscelin (1529–1603). 4 BL MS Cotton Claudius A. viii has abstracts by Thomas Talbot (c. 1535–c. 1597). 5

There are abstracts among ‘extracts from various manuscripts and records which [Arthur] Agarde consulted between 1592 and 1614, each preceded by a note of the owner and the date it was examined’ (JRUL MS Lat. 318, fol. 128r, not examined; F. Taylor, ‘The books and

3 Information kindly provided by Nigel Ramsay.
4 So identified by Salter, Ctl. Eynsham, i. 28n and Tite, Early Records, 178.
5 So identified by Tite, Early Records, 122.
manuscripts of Scipio le Squyer, deputy chamberlain of the Exchequer (1620–59), BJRL 25 (1941), 137–64, at p. 143). Ralph Brooke (c. 1553–1625) had Eynsham material copied from from Glover B in his book of extracts from monastic registers (BL MS Harley 4757, pp. 259–95, now fols. 136r–154r). Richard James (c. 1591–1638), the antiquary, made extracts from the Eynsham cartulary and register perhaps c. 1632, which he titled ‘Reg(ist)rum mon(aste)rii de Egnesham. MS in manibus magistri Philippi Kinge’, doubtless the auditor of Christ Church, to whom Cotton gave his Osney cartulary c. 1620 (Bodl. MS James 8, SC 3845, pp. 6–23). Dugdale made extracts from the cartulary, ‘penes decanum et capitulum cathedralis ecclesie Christi Oxon.’, in September 1644. His fair copy, made after 1660, survives as Bodl. MS Dugdale 21, fols. 1r–10r.

The first edition of the Monasticon follows the first part of Dugdale’s abstracts precisely, showing that in this case it was Dugdale rather than Dodsworth who had provided the transcripts for printing. Dugdale’s abstracts were copied by Dodsworth into his volume then labelled ‘H’ in triangle, now Bodl. MS Dodsworth 55, fols. 9r–14v, omitting the Anglo-Saxon text. Dodsworth also copied material from the cartulary, via BL MS Cotton Claudius A. viii, in Bodl. MS Dodsworth 78, fols. 13r–21r. Simonds D’Ewes (1602–1650) had transcripts from Dugdale’s notes of 1644 (BL MS Harley 258, artt. 1–2, fols. 1–10).

Richard Graves (1677–1729), the antiquary of Mickleton (Glos), provided John Stevens with transcripts from the cartularies, taken from Cotton Vespasian B. xv. These were printed in the appendix to Stevens’s two volumes of additions to the Monasticon (Stevens, Monasticon Additions, i. 402; ibid. ii, Appendix, 98–108, nos. xciii–xciii. e.). Gervase Holles (1607–1675) also had abstracts (BL MS Lansdowne 207 (e), art. 5, ‘fol. 407’).

As has been noted, there was occasional enrolment of royal charters from the twelfth century. In 1340 a charter of Henry II concerning land between the river Evenlode (Bladena) and the ‘stony way’ (in Finstock) was enrolled (H2/894; CalCh, iv. 472; CalPat 1377–1381, 63, no. 8 (1.)) and in 1346 charters of King Stephen and Henry III

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6 To be distinguished from Philip King (c. 1603–1667), who studied at Christ Church (Foster, Alumni Oxonienses 1500–1714, ii. 853b; Rundle et al., Christ Church MS Catalogue, forthcoming).
7 Dugdale calls himself Norroy king of Arms on the title page, which office he held 1660–77.
8 Mickleton had been in the possession of the abbey: perhaps this was what had initially interested Graves.
regarding the chapel of St John in Bloxham (Ste/294; CalCh, i. 206; CalCh, v. 44, no. 24). In 1357 charters of King Stephen and Henry II concerning Histon were enrolled (Ste/297; H2/898; CalPat 1354–1358, 632–3, 645) and in 1377 Abbot Geoffrey of Eynsham had a series of miscellaneous deeds and charters enrolled: these included two charters of Henry I, one of the Empress Matilda, one of King Stephen, and two of Henry II, together with the inspeximuses of 1340, 1346, and 1357 (000, 000, Regesta 708, 1831; Emp/295; Ste/293; H2/893, 895; CalPat 1377–1381, 61–3).

These sources yield the three Anglo-Saxon charters, six acts in the name of William I or William II, three acts and two lost acts of Henry I, four acts of King Stephen (including one in favour of the church of St John, only later acquired by Eynsham), two acts of Empress Matilda, and eight acts of Henry II. In addition there is an original charter of Queen Adeliza, given after Henry’s death, and an original of Henry II remains in the archive at Lincoln cathedral.

Of the charters of King Stephen, one confirms the lands that the abbey held at Henry I’s death, and appears to confirm a lost act of that king granting soke and sake and other privileges (Ste/292; 000 below). Another grants a weekly Sunday market at Eynsham (Ste/293), and a third orders the constable and sheriff of Cambridge to allow Abbot Godfrey to hold his land at Histon in peace (Ste/297). There is also the act of Stephen (Ste/294) confirming land in the forest of Bloxham to the church of St John in the forest of Bloxham, which was later acquired by the abbey. An act of the Empress grants freedom from pleas, shires, and hundreds ‘sicut carta regis Henrici testatur’ indicating another lost act (Emp/296; 000 below); another gives the church of Combe (Oxon) to the abbey (Emp/297).

The nine acts in the name of Henry II (H2/891–9) include a confirmation of the diploma of Henry I, confirmations of property given by Manasser Biset, and by Wigan nephew of Brian, a grant of freedom from toll, a grant of the right to assart certain land, a grant to the abbot of warren in Mickleton ‘as he had in the time of King Henry my grandfather’, an order to the sheriff of Cambridgeshire to ensure the monks peaceful possession of Histon ‘as they well held in the time of King Henry my grandfather’, and a grant of protection, prohibiting pleas except before the king in person. There is also a probable forgery confirming two fairs and a weekly market at Eynsham.
The abbey’s archive also held an act of King David of Scotland (1124–1153), whose gift of the church of Merton (Oxon) is mentioned in a confirmation of the abbey’s churches by Bishop Hugh of Avalon (*Cilt. Eynsham*, i. 45, no. 22). The existence of an earlier episcopal act, where the gift was said to have been made by the *antecessor* of Guy de Cahaines, suggests that King David had confirmed rather than given the church (*Cilt. Eynsham*, i. 41, no. 15).


000 Writ to the sheriff and foresters of Oxfordshire acquitting the abbot of Eynsham’s men of stably service. 1100 × 1107

**CHANCERY ENROLMENTS:** Patent Roll 1 Richard II, pt 2, C66/298, mem. 29–28, inspeximus dated 16 November 1377 (*CalPat 1377–1381*, 61, no. 2) [B]; Confirmation Roll 5 Henry VII, C56/22, mem. 23, inspeximus dated 5 May 1490 [from inspeximus of 1 Richard II].

**PRINTED:** *CalPat 1377–1381*, 61 (no. 2) [from B]; *Cilt. Eynsham*, ii. 155 (no. 698) [from B].

**CALENDAR:** Farrer 99; *Regesta* 708.

**DATE:** Before William Warelwast was consecrated bishop of Exeter in 1107.
ADDRESS: To William, sheriff of Oxford, who occurs in the first decade of the twelfth century, and the foresters of the shire.
PLACE: Hanborough, Oxon, about three miles from Eynsham. For Hanborough and the two other acts place-dated there, see 0000, Regesta 707, for Pain Peverel.
CONTEXT: This act is cited by MLD under stabilitas, ‘besetting of a wood with men, hounds, nets, etc. during a hunt to prevent the escape of the game, stably’. Eynsham lay south of the forests of Wychwood and Woodstock (VCH Oxon, ii. 293), where the king hunted from his houses at Oxford and Woodstock. The act appears to imply that the king’s household was sometimes quartered at Eynsham, but no acts are place-dated there, and ibi might be intended to mean ‘in my forests of Oxfordshire’.
AUTHENTICITY: The use of ‘clamasse quietos’ is unusual: one might expect instead ‘sciatis me concedere abbati de Eglessam quod homines suos de Eglessam . . . ’. No other acts make reference to stably. These are minor points, however, and insufficient to categorise the act as a fabrication.

000 (Draft ?) diploma confirming the possessions of the abbey. 25 December 1109

In nomine sancte et individuę Trinitatis patris et filii et spiritus sancti. Ego Henricus rex Anglorum assensu et consilio pontificum et baronum meorum abbatiam de Egnesham scilicet ecclesiam Cristi et beatissime dei genitricis Marię hactenus desolatam et dissipatam redintegrare et confirmare pro salute animę patris et matris et fratris mei Willelmi et pro

There are occasional omissions and mistakes in Hurst’s transcript, but nothing to suggest a different original was the source.

a sic here and in Henry II’s confirmation
b Gisleberti de Almereio in Henry II’s confirmation

In the name of the Holy and Undivided Trinity, Father and Son and Holy Ghost. I, Henry, king of the English, with the assent and counsel of my prelates and barons, have decided to restore and confirm the abbey of Eynsham, that is the church of Christ and the most blessed mother of God, Mary, hitherto desolate and ruined, for the salvation of the soul of my father and mother and brother William and for the salvation of myself, and of my wife and children, and have established that it possesses by perpetual right by ecclesiastical custom all that belongs to it: that is, [1] the vill of Eynsham and all that belongs to it in meadows and fields and woods, [2] and (Little) Rollright and whatever belongs to it, [3] and Shifford similarly, [4] and in Gloucestershire Mickleton and all that belongs to it, [5] and in Oxford the church of St Ebbe and all that belongs to it, and two mills next to Oxford and meadows, [6] and Yarnton, [7] and whatever
Robert, bishop of Lincoln, gave in exchange for Newark and Stow, [8] namely Charlbury as paid and quit as Bishop Robert held it, in woods and meadows and fields and waters. [9] similarly (South) Stoke and whatever belongs to it, [10] similarly Woodcote with the wood which belongs to it, [11] and in Cambridgeshire in Histon fifteen hides and three virgates, [12] and the tithe of Thame, that is in grain, in cattle and wool and cheeses, and one bordar with two acres. [13] similarly the tithe of Banbury and of Cropredy with the bordars, [15] similarly the tithe of (Great) Milton, [16] similarly the tithe of wax of the altar of Stow. Also I grant to the foresaid church all that my sworn men for the salvation of their souls have given and will give. [17] Nigel d’Oilly held one hide of land of the church of Eynsham, which he quitclaimed to the foresaid church for his soul, by grant of Robert, bishop of Lincoln; [18] in which also he sent one monk and with him forty shillings of land, that is three and a half hides in Milcombe both for his and for his wife’s and childrens’ souls. [19] Richard de Gray sent one of his sons into that monastery and with him the tithe of Dornford and of Weaveley and of Cornwall, that is, of all those things that belong to those vills, whether grain or wool and cheeses and other livestock. [22] Roger de Chesney gave for his soul to the church the tithe of his land of (Little) Minster and of all his wool of Oxfordshire. [23] Gilbert Basset similarly gave to the same church his tithe of Stratton (Audley), that is two parts and of all his wool and his cheeses from his land. [24] Ralph Basset similarly gave to the same church his tithe from one hide in Ashley and from all his wool wherever he has anything thereof. [25] Robert fitz Walkelin similarly gave to the same church all his tithe of Wickham. [26] Geoffrey of Cropredy gave two parts of his tithe. [27] Richard of Newark gave two parts of his tithe of Claydon. [28] William fitz Nigel gave one house at Oxford. [29] Harding of Oxford who went to Jerusalem and died there gave two houses at Oxford, one within the borough, the other outside. [30] Gilbert d’Amory gave one house outside the borough except for the king’s custom. [31] William fitz Bernard gave his tithe to the same church. [32] All this abbey is in the hand and power of the bishop of Lincoln for establishing the abbot canonically, with the assent and counsel of the king. All these above-written things I grant and confirm to the same church or abbey, to hold in perpetuity by royal authority just as well as any abbey holds in all England. And this is confirmed in the year of the incarnation of the Lord 1109, the tenth year of King Henry. At Westminster at Christmas.

DATE: Dated in the text to 25 December 1109, the tenth year of the reign of King Henry. The king was in Normandy at Christmas 1108, so both the place-date and the regnal year indicate that the year here starts on either 1 January or 25 March, not on Christmas day.

ADDRESS: No address.

WITNESS: None. Diplomas were normally authenticated by the signa of those present.

PLACE: Westminster. ASChr has the king at Westminster at Christmas 1109.

CONTEXT: This diploma serves almost as a foundation document for the abbey at Eynsham, but the significance of its date of 1109 has not been established. Other material in the archive shows that the abbey was in existence in the late 11th century and earlier than 1108 during the reign of Henry I. The act may perhaps reflect the king’s absence from a consecration ceremony for a new abbey church. The bishop of Lincoln may have preferred to consecrate the church in the king’s absence to underline the abbey’s independence; the king had been in Normandy from July 1108 until May or
June 1109. There are three main sections to the act. First is the preamble, which includes the important statement that the abbey had been until lately desolate and ruined. The refounded abbey is thereby disconnected from its predecessor on the same site, so reducing the relevance of its pre-Conquest history and constitution. Whether deliberately or not, the bishop of Lincoln’s claim to patronage is set on a more secure footing. Next comes confirmation of the abbey’s lands and revenues, with a list of the estates and tithes handed over by the bishop in exchange for lands in Nottinghamshire and Lincolnshire that had been held by Stow church. Finally a short statement confirms that the abbey is in the hand and power of the bishop who has the right to nominate the abbot.

[1–3] In 1086 ‘the monk Columbanus’ held of the bishop of Lincoln in Eynsham (15½ hides), Shifford (3 hides), and Little Rollright (5 hides) (DB, i. 155b; Oxon §§ 6. 6–8).

[4] The ‘church of Eynsham’ held Mickleton as a fourteen hide manor in 1086, and had held it in 1065 (DB, i. 166b; Glos § 18. 1).

[5] In Oxford in 1086 the abbey or abbot of Eynsham (abb’ de Eglesham) had a church and 13 dwellings, 7 of which were derelict (DB, i. 154a; Oxon § B 9). Nicholas Bishop’s notes of c. 1430 from the lost cartulary, cited by Salter, indicate that the land in Oxford had been given by Æthelmar, the founder of the abbey in 1005, but they are not included in his surviving charter: ‘in primis dominus Almarus comes Cornubie contulit ecclesie de Eynesham curiam suam in Oxonia in qua ecclesia sancte Ebbe sita erat cum quibusdam aliiis redditibus ad eandem curiam pertinentibus et duo prata iuxta pontem australiem, que prata Columbanus abbas dederat Nigello de Oleio, cum duobus molendinis situatis iuxta eandem pontem australiem ex parte occidentali, de quibus redditibus et eorum pertinentiis facit mentionem rex Henricus primus’ (Ctl. Eynsham, vol. i, p. viii).

[6] Ten hides in Yarnton had been given to the abbey by Æthelmar on its refoundation in 1005. Yarnton (Hardintone) was held by Roger d’Ivry of the bishop in 1086, but was said to be ‘de ecclesia Eglesham’ (DB, i. 155c; § Oxon 6. 14). Eynsham abbey was not able to keep or regain possession; this is presumably why Yarnton is the only estate included here but omitted from Henry II’s confirmation. Some confused details of the abbey’s claim to Yarnton were added to the cartulary ‘in a hand of about 1270’ (Ctl. Eynsham, ii. 61–2, no. 44b). Further details of the bishop’s tenure are given at VCH Oxon, xii. 475–6.

[7] The exchange with Robert Bloet was made during the reign of William II, as is shown by the king’s writ ordering the bishop to keep to its terms (W2/000, Regesta 350), datable 1094 × 1099. In addition to Newark and Stow, the monastery’s claims to Fledborough, Brampton and Well Wapentake were also given up, but these are not mentioned here.

[8] Charlbury is not in listed in Domesday, but ‘was almost certainly included in the 50-hide Banbury manor held by the bishop of Lincoln . . . it had probably formed part of the possessions of the bishopric of Dorchester before the see was transferred to Lincoln’ (VCH Oxon, x. 135). An extent of the lands of Eynsham abbey made in 1269 shows it held 22 virgates in Charlbury ‘in uilenagio’ and three hides in demesne, making 8½ hides in total by the usual reckoning of four virgates to a hide (Ctl. Eynsham, i. 9).

[9] In 1086 the bishop of Lincoln held 17 hides and one virgate in South Stoke, near Goring-on-Thames (DB, i. 155a–b; Oxon § 6. 1c).
[10] Woodcote does not appear in Domesday and its land was probably included with South Stoke.
[11] In 1086 the bishop of Lincoln held just under 28 hides in Histon, which lies four miles north of Cambridge. Picot (of Cambridge) held just over 11 hides of the bishop, who held the remaining land in demesne (DB, i. 190b–c; Cambs §§ 3. 3–5). It appears that only the demesne land was transferred to the abbey. Picot’s land descended as a separate manor held of the bishop (VCH Cambs, ix. 94–5).

[12–15] The bishop held 200 hides in these manors in 1086: 60 hides in Thame, 50 in Banbury, 50 in Cropredy, and 40 in (Great) Milton. At that date the bishop held exactly half this land in demesne. His grant to Eynsham comprised the tithes from the demesne land alone: §§ 25–7 show that some of his tenants also gave tithes to Eynsham. The bishop held about another 150 hides in Oxfordshire, comprising Dorchester (90 hides), the lands held of him by Eynsham Abbey (50 hides), and a few minor holdings amounting to 12 hides (DB, i. 155b; Oxon § 6). Bishop Alexander, in 1123 × 1148, ordered William de Boiseio to investigate whether certain land was in the bishop’s demesne on the day when Bishop Robert Bloet gave the demesne tithes of Banbury to the abbey in exchange. If so, the abbot was to have the tithe from it (Ctl. Eynsham, i. 41–2, no. 15a; English Episcopal Acta 1 Lincoln 1067–1185, 18, no. 28) In 1148 × 1166 Bishop Robert Chesney ordered Robert of Milton (Midelton) and the men of the hundred of Thame to render to Eynsham all the tithes of the lordship of Thame, as in the time of Robert Bloet. As for [Great] Milton (Midelton), the tithes were to be rendered as might be proved by oath (Ctl. Eynsham, i. 42, no. 16; English Episcopal Acta 1 Lincoln 1067–1185, 78, no. 122). In 1254 × 1258 Bishop Henry Lexington confirmed to the abbey Robert Bloet’s gift of major and minor tithes from the four manors named here (Ctl. Eynsham, i. 224–5, no. 323).

[16] Why the bishop allowed the monks to retain this toe-hold in Stow church is a mystery. The tithe of altar-wax does not appear to be mentioned subsequently, except in the confirmation by Henry II which closely follows this act.

[17] Nigel d’Oilly succeeded his brother Robert d’Oilly in or after September 1092, but it is likely that he held lands before his brother’s death. According to Nicholas Bishop’s notes made c. 1430 from the lost cartulary, Abbot Columbanus gave ‘two meadows next to the south bridge (of Oxford) . . . with two mills next to the south bridge on the west side’ to Nigel d’Oilly (Ctl. Eynsham, vol. i, p. viii; § 5 above). This property also returned to the abbey, as is shown by § 5 above. The location of the hide that Nigel returned to the abbey is unknown.

[18] Domesday records two holdings in Milcombe in 1086. The count of Evreux had 4½ hides and Ælfric, one of the king’s officials, had 3½ hides, said to be worth 30s (DB, i. 157b, 161a; Oxon §§ 17. 5, 58. 35). Ælfric’s manor in Milcombe passed with his other holdings in Oxfordshire to the d’Oilly family (VCH Oxon, ix. 61a). ‘The land of Milcombe that Nigel d’Oilly gave them’ was included in Henry II d’Oilly’s confirmation to Eynsham of the gifts of his predecessors (Ctl. Eynsham, i. 78, no. 77).

[19–21] Richard de Gray had presumably inherited the lands of Ansketil de Gray, who held in Rotherfield, (Black) Bourton, Radford, (South) Newington, Weaveley, Brightampton and Cornwell, all ‘in the fee of Earl William’ in 1086 (DB, i. 161a–b; Oxon §§ 59. 5, 13–14, 19, 24–26). This was William fitz Osbern, earl of Hereford, who had died in 1071 (Complete Peerage, vi. 447–9). Richard may have been the man of that name who was one of the two witnesses ‘de uicinis Abbendone’ to Walter the ditcher’s quitclaim in Dumbleton (Glos) for Abingdon abbey made in 1113–14 (Chr.
Notes on the Gray family in the 10th–13th centuries are given by G. A. Moriarty, ‘Ancestry of Isabel de Bocland’, Miscellanea Genealogica et Heraldica, 5th ser. 5 (1924), 149–68, at pp. 159–64, but there is nothing to prove the relationship between Ansketil and Richard.

Dornford (par. Wootton, Oxon), now represented by Upper and Lower Dornford farms, is not mentioned in Domesday, but was probably in Ansketil’s possession as was its neighbour Weaveley (VCH Oxon, xi. 268a).

Salter saw that the place was Domesday Widelie, which he identified as Woodleys, near Wootton (Salter, Ctl. Eynsham, i. 2 n. 7, 36, 441). Salter’s identification was followed by various editors of Domesday (VCH Oxon, i. 426a; Domesday Gazetteer; Philimore; Alecto) but the references given at VCH Oxon, xi. 200a, showing Weaveley in the possession of Eva de Gray in the first half of the thirteenth century, caused the editors of that volume to propose the correction to Weaveley, in Tackley.

Stephen de Punsold and his wife Alice de Gray, daughter of Thomas de Gray and presumably a close relation of Richard de Gray, gave the church of Cornwell to Eynsham abbey in 1151 × 1174 (Ctl. Eynsham, i. 45, 67, 100, nos. 22, 53, 116, dating from attestation of Robert archdeacon of Oxford; English Episcopal Acta 4 Lincoln 1186–1206, 45, no. 60).

Roger de Chesney, who may perhaps be the Roger who was tenant of Robert d’Oilly in Heyford, Ducklington (both Oxon), Wicken (Northants) and elsewhere in 1086 (DB, i. 158b–c, 225b; Oxon §§ 28. 12, 20; Northants § 28. 1), and his descendants, see Ctl. Eynsham, i. 411–23; Chr. Abingdon, ed. Hudson, ii. 100–101. In 1086 it was reported that Earl Aubrey had held 7 hides in Minster (Lovell); Saewold held 3 hides in (Little) Minster, and Robert (d’Oilly) held of him (DB, i. 157c, 160d; Oxon §§ 18. 2, 58. 33). Either Robert or Nigel d’Oilly must have enfeoffed Roger de Chesney with land in Little Minster. Roger’s descendant Henry de Dive had an interest in Minster in the 1320s (VCH Oxon, xv. 190–91). The list of tithes possessed by Eynsham includes ‘decimas unius hyde terre que uocatur Murdakeshyde in uilla de Ministe’. An undated tax of a tenth valued the tithe of Minster at 10s. In 1320 Archbishop Walter confirmed to Eynsham the tithe of Munestr’ from the land of W. de Cantelowe (Ctl. Eynsham, i. 2, 14, 376). The Cantelou tenure shows that the place was Little Minster, rather than Minster Lovell (VCH Oxon, xv. 190–91).

Ælfward held the five hide manor of Stratton (Audley) of Robert d’Oilly in 1086 (DB, i. 158b; Oxon § 28. 17). Keats-Rohan, Domesday People, 209, identifies Gilbert, a tenant of Robert d’Oilly in Bucknell, Fulwell, Weston (on-the-Green), and Bletchingdon in 1086 (DB, i. 158b–c; § 28, 13–14, 18–19), as Gilbert Basset, but it is more likely that this Gilbert was the ancestor of the Damory family, as suggested at VCH Oxon, vi. 348b. Gilbert Basset witnessed a charter of Nigel d’Oilly for Abingdon abbey with Ralph Basset. Described as ‘a certain knight’ he gave to Abingdon a tithe from his land in Wantage, a weight of cheese from his dairy-farm, and the tithe of foals from his stud at Bicester when his son Robert entered the monastery (Chr. Abingdon, ed. Hudson, ii. 110–11, 212–13, §§ 85, 214).

Estelai was identified by Salter as ‘probably Ashley, Northants’ (Ctl. Eynsham, i. 37 n. 1), almost certainly correctly, but apart from Henry II’s confirmation this is the only reference to it in the Eynsham cartulary. Members of the Basset family held one hide or carucate there later in the twelfth century. Richard Basset had ‘4 small virgates which Guy de Waterville held’ at the Northamptonshire survey (VCH Northants i. 386); Guy de Heisele held a carucate in Heisele of Geoffrey Ridel (son of Richard
Basset) in 1166 (RBE, 331). Ralph Basset made at least one other gift to Eynsham. By a deed dated 1120, 20th year of King Henry, Ralph Basset and A. his wife gave to the abbey a carucate called Chinalton in Colston (Colston Basset, Notts) and a rent of 20s. with a monk they were sending to the abbey (Cil. Eynsham, i. 91, no. 100). The gift was confirmed by Ralph Basset, son of Richard Basset, as the gift of Ralph Basset his grandfather, by a deed Salter dated to 1144 × 1163. Abbot Geoffrey subsequently gave the estate to Launde priory, which held other property in Colston, apparently by gift of Richard Basset and Maud Ridel his wife during the reign of Henry I (Cil. Eynsham, i. 69–71, nos. 59, 61; see Launde headnote).

[25] This is Wickham, near Banbury, where the abbey continued to hold tithes into the thirteenth century. Robert son of Walkelin appears as a tenant of Bishop Remigius at Banbury in 1086, holding a mill (DB, i. 155c; § 6. 12).

[26] Several tenants are named in Domesday’s entry for Bishop Remigius’s manor of Cropredy, but there is no Geoffrey among them (DB, i. 155c; § 6. 5, 13).

[27] Claydon, just north of Cropredy, is not named in Domesday and was doubtless included with Cropredy. VCH Oxon, x. 186b identifies Richard of Newark with Richard, the bishop’s tenant in 3 hides in the manor of Cropredy in 1086 (DB, i. 155c; § 6. 13). In later years the manor of Claydon was held by the Dive family: the Dive tithes in Claydon from 12 virgates were mentioned in 1239 (VCH Oxon, x. 186b; Cil. Eynsham, i. 5).

[28] William fitz Nigel can be identified as the man of that name who was the ancestor of the constables of Chester. The earl of Chester, Hugh d’Avranches, had substantial holdings in Oxfordshire. ‘William’ held the 40 hide manor of Pyrton of Earl Hugh (DB, i. 157b; § 15. 1). Henry I’s writ for Westminster, ordering William, constable of Chester, to allow the monks of Westminster to hold their land in Pyrton that his father had given them (000, Regesta 1882), proves that the Domesday subtenant was William fitz Nigel the constable, and shows that he had interests in Oxfordshire. Agnes, daughter of William fitz Nigel, held land in Pyrton in the middle of the twelfth century (VCH Oxon, viii. 148a). The house in Oxford was perhaps the single dwelling held by ‘William’ in 1086, or otherwise one of the seven dwellings held by Earl Hugh (DB, i. 154a–b; §§ B. 9–10).

[29] In 1086 Harding and Leveva held nine dwellings in Oxford, which paid 12s. Four of them were waste (DB, i. 154b; § Oxon B 10). Harding has been tentatively identified with ‘Hardin from England’, one of the leaders of a fleet of ‘two hundred Christian ships’ that sailed into Jaffa, apparently in 1102 (C. Tyerman, England and the Crusades 1095–1588 (Chicago and London 1988), 24–5; Albert of Aachen, Historia Ierosolimitana IX 11, ed. Edginton, 650–51).

[30] Gilbert d’Amory can perhaps be identified with Robert d’Oilly’s tenant in Bucknell, Bletchingdon, Weston-on-the-Green and elsewhere in Oxfordshire, who is called simply ‘Gilbert’ (DB, i. 158b–c; §§ 28. 13, 18–19). The three places named all descended in the d’Amory family (VCH Oxon, vi. 73a). The phrase ‘extra burgum excepta consuetudine regis’ appears to relate to freedom from borough impositions rather than geographical location. This was perhaps one of the 12 dwellings in Oxford belonging to Robert d’Oilly in 1086, which were among the murales, ‘wall-dwellings’ and free from ‘omni consuetudine excepta expeditione et muri reparatione’ (DB, i. 154a; § B 9).

[31] Salter points out that Eynsham held tithes in Duntisbourne and Elkstone (both Glos) in 1291 (Cil. Eynsham, i. 37 n. 3; Taxatio, 221b). Ansfrid de Cormeliis held
Elkstone, Colesbourne, and Duntisbourne in chief in 1086. His tenant in the latter place was Bernard (DB, i. 169d; Glos § 68. 9, 11), probably the father of William fitz Bernard.

[32] The king here confirms the bishop’s rights over the abbey. The clause is repeated almost verbatim in Henry II’s charter. With such unambiguous royal confirmation, it is surprising that the dispute between Bishop Hugh and King Richard over the right to appoint the abbot continued for two and a half years.

AUTHENTICITY: As with other beneficiary-drafted acts, this is not easy to assess for authenticity. It would not be unexpected for a newly re-established abbey to acquire a diploma to mark an important event. There is little here that hints at ex post facto elaboration to resolve a dispute. The description of the ruin of the previous church at Eynsham is restrained, and the clause that confirms the bishop’s right to appoint the abbot is qualified by the requirement of having the assent and counsel of the king. The act is well informed. Although most of the gifts detailed here are known only through this act and Henry II’s confirmation, in many cases it can be shown that the abbey held the land or rights specified at a later date. There are no gifts that can be shown to be of date later than 1109. It was not usual, however, for the king to give an open-ended confirmation of all that his sworn-men ‘have given and will give’. A more serious problem is presented by the absence of the signa of assembled dignitaries by which a diploma was normally authenticated. As Salter pointed out (Ctl. Eynsham, vol. I, p. xxxiii), the first cartularist did truncate some witness lists. But the extremely long witness list to Æthelred’s charter is very carefully copied, and it is highly unlikely that the cartularist would have omitted a list of signa to this important act had there been one. Perhaps he had access only to a draft. Whether there was a formally authenticated document or not, there was enough to present to Henry II. His confirmation, datable 1159 × 1162, survives as an original at Lincoln in the hand of scribe xxxvi (H2/897; Ctl. Eynsham, i. 157, no. 704; Registrum antiquissimum, no. 135; Bishop no. 261); it follows this act very closely and explicitly, ‘sicut carta Henrici regis aui mei testatur, quam uidi oculis meis’. Certain irrelevant details are left out, such as ‘etiam misit unum monachum’, ‘misit unum filium suum in eodem monasterio’, ‘dedit pro anima sua’, ‘qui in Ierusalem iuit et ibi mortuus est’, as well as the difficult ‘qui fideles mei . . . dederunt et dabunt’; the confirmation of Yarnton (§ 6 above), no longer in the abbey’s possession, was also left out. The Eynsham cartulary has no copy of Henry II’s charter, which was presumably taken to Lincoln by the bishop, where it remained. He may perhaps also have kept an authenticated version of this diploma, though there is no trace of it at Lincoln.

000 Writ ordering the earl of Warwick and his officials not to levy toll or custom on the goods of Eynsham abbey. 1100 × 1116 or 1121 × 1133

CHANCERY ENROLMENTS: Patent Roll 1 Richard II, pt 2, C66/298, mem. 29–28, inspeximus dated 16 November 1377 (CalPat 1377–1381, 61, no. 1) [B]; Confirmation Roll 5 Henry VII, C56/22, mem. 23, inspeximus dated 5 May 1490 [from inspeximus of I Richard II].
H(enricus) rex Angl(orum) com(iti) de Warwich’ et ministris suis salutem. Precipio quod omnes dominice res abbatis de Egenesham quas homines sui affidauerint suas esse proprias sint quiete de thelon(eo) et passag(io) et omni consuetudine quoniam nolo quod inde aliquam consuetudinem capiatis. Et si quid de suo propter hoc captum est super hoc reddatur. T(este) canc(ellario). Apud Oxen(ford).

Henry king of the English to the earl of Warwick and his officials greeting. I command that all demesne goods of the abbot of Eynsham that his men shall swear to be his own shall be free from toll and passage-money and all custom, because I do not will that you take any custom therefrom. And if anything of his has been taken on this account, upon this (my writ) it shall be restored. Witness the chancellor. At Oxford.

DATE: While the king was in England, so not between April 1116 and the end of 1120, and before July 1133. The death of Earl Henry of Warwick is assigned by two monastic annals to 1119, but by another source to 1123. Whether there was a delay before his son Roger was belted is uncertain: Roger first appears as earl early in 1123, as a witness to Henry I’s diploma for Exeter cathedral, 000, Regesta 841 (Complete Peerage, xii (2), 360–61; ibid. Appendix A, 3).

ADDRESS: To the earl of Warwick and his officials.

WITNESS: Writs often have the sole witness of the chancellor. The omission of his initial may point to a date later in the reign.

PLACE: Oxford, local to Eynsham.

CONTEXT: This is not a grant of exemption from toll, but a command that an existing exemption be observed. It seems that the officials of the earl of Warwick had been claiming toll of some kind from the abbey’s goods. There is no indication of where toll might have been claimed by the earl. The abbey’s estate in Mickleton (Glos) lay not far from a number of vills held by the earl, so perhaps this was where the dispute arose. In 1305 Guy de Beauchamp, earl of Warwick, had interests in Spelsbury, next to the abbey’s holdings in Charlbury (Ctl. Eynsham, i. 349, no. 513; ibid. ii. 177, no. 730), but as Spelsbury was in the possession of Urse d’Abetot in 1086 as tenant of the bishop of Worcester (DB, i. 238c; Warw § 3. 6), it is likely it was held by the earls only after Urse’s descendant William de Beauchamp became earl in 1268 (Complete Peerage, xii (2), 368).

000 Lost act granting customs and liberties. 1100 × 1135
Sciatis me reddidisse et concessisse Waltero abbati de Egnesham omnes terras suas unde saisitus fuit die qua rex Henricus fuit uiuus et mortuus. Et ideo uolo et precipio quod bene et in pace et honorifice teneat cum soca et saca et tol et theam et infangnetheof et cum omnibus consuetudinibus suis infra burgum et extra sicut unquam melius et quietius tenuit tempore regis Henrici et sicut carta eius testatur.

Know that I have returned and granted to Walter abbot of Eynsham all his lands whereof he was seised on the day that King Henry was alive and dead. And therefore I will and command that he shall hold well and in peace and honourably with soke and sake and toll and team and infangthief and with all his customs within the borough and without, just as well and quietly as he ever held in the time of King Henry, and just as his charter testifies.

DATE: Datable only to Henry I’s reign.
CONTEXT: Henry I’s diploma does not confirm the jurisdictional rights of the abbey, so it seems there was another act in his name.

000 Lost act granting freedom from pleas, shires, hundreds etc. 1100 × 1135

Precipio quod terra et homines abbatis de Egenesham sint in pace et quieti de placitis et querelis et sciris et hundredis et omnibus rebus excepta murdro et latrocinio, sicut erant tempore regis Henrici patris mei et sicut carta regis Henrici testatur.
I command that the land and men of the abbot of Eynsham be in peace and quit of pleas and plaints and shires and hundreds and all things except murdrum and theft, just as they were in the time of King Henry my father and just as the charter of King Henry testifies.

DATE: Datable only to Henry I’s reign.
CONTEXT: Henry I’s diploma does not mention the freedoms granted here, so it appears there was a further act in his name.
APPENDIX: CHARTER OF QUEEN ADELIZA

000 Gift by Queen Adeliza of one hide of land in Stanton (Harcourt). c. 1 December 1136

ORIGINAL: Oxford, New College, Stanton St John Charter no. 36, now New College Archives 1530, 185 mm wide × 145 mm deep, from which are cut sealing-tongue 30 mm and wrapping tie 6 mm [A].

SEAL: Fragment of Adeliza’s seal attached to tongue, 45 mm × 50 mm, the queen holding an orb in her left hand, reverse smooth, i.e. no counterseal; another loose fragment not readily decipherable, 40 mm × 20 mm; apparently identical to seal of the contemporary Reading charter noted below, with tag similarly passing through seal from one side to the other.

ENDORSEMENTS: ‘A. regine de una hida in Stant(ona)’ (s. xii2 ?); ‘Carta A. regine de jª hyda terre in Stanton’ (s. xiii4/4); ‘·P·’, a large bold capital; ‘P’ in red ink, same size.

FACSIMILE: Salter, Oxford Charters, no. 45.

PRINTED: Clr. Eynsham, ii. 172 (no. 725) [from A].

CALENDAR: Not in Regesta.

A(delidis) dei gracia regina omnibus fidelibus sancte ecclesie tam francis quam anglis salutem. Sciatis me concessisse et dedisse perpetueliter pro anima nobilissimi regis H(enrici) domini mei et mea salute ecclesie et conuentui sancte Marie de Eghenesham unam hydam terre que est in Stant(ona), scilicet illam quam abbas predicte ecclesie tenuit dimidiam pro IIII s(olidis) per annum et aliam dimidiam quam Osward(us) et Gooze et Bernardus tuerunt. Quare uolo et firmiter precipio ut eam bene et in pace libere et quiete et honorifice teneant in bosco et in plano et pratis et pasturis et in omnibus aliis locis cum omnibus rebus et consuetudinibus eidem hyde pertinentibus. Et ita ne quis eis inuiiram uel contumeliam super hoc inferat. T(estibus) Rogero episcopo Sar’, Sim(one) episcopo Wig(orniens), Bern(ardo) episcopo de Sancto Dauid, Rog(ero) episcopo Cestr(ensi), Herm(anno) capellano, magistro Serlone, Walt(ero) Giffardo, Rodb(erto) de Noburc, Rodb(erto) de Oleo, Rob(erto) filio Mart(ini),
Fulc(one) de Oleio, Peurello de Belloc(ampo), Mauricio de Windr(esores), Rag(inaldo) de Windr(esores). Apud Rading’.

Adeliza, by the grace of God queen, to all the faithful of holy church whether French or English greeting. Know that I have granted and given perpetually for the soul of the most noble King Henry my lord and for my salvation to the church and convent of St Mary of Eynsham one hide of land which is in Stanton, namely that half (hide) that the abbot of the said church held for 4 shillings annually, and another half that Osward and Gooze and Bernard held. Wherefore I will and firmly command that they shall hold it well and in peace, freely and quietly and honorably, in wood and field and meadows and in all other places with all things and customs belonging to that hide. And let no one do injury or contumely to them upon this (my charter). Witness Roger bishop of Salisbury, Simon bishop of Worcester, Bernard bishop of St Davids, Roger bishop of Chester, Herman the chaplain, Master Serlo, Walter Giffard, Robert de Neubourg, Robert d’Oilly, Robert fitz Martin, Folk d’Oilly, Peverel de Beauchamp, Maurice of Windsor, Reginald of Windsor. At Reading.

DATE: The queen gave this charter and three others in favour of Reading abbey on or near 1 December 1136, the first anniversary of the king’s death. See Context.
ADDRESS: Not in the style of a royal address-clause.
WITNESS: Four bishops are followed by members of Adeliza’s household, and then by important laymen.
PLACE: Reading.
CONTEXT: Bishop Odo held a 26-hide manor in Stanton Harcourt in 1086 (DB, i. 155d; Oxon § 7. 3). The manor reverted to the king, doubtless on Odo’s rebellion and forfeiture in 1088, and was given by Henry I to Queen Adeliza, as she states in one of her charters for Reading abbey. The queen made several gifts of lands in Stanton, the bulk of the manor going to Millicent, wife first to Roger Marmion and then to Richard de Camville (VCH Oxon, xii. 274b; Kemp, Ctls. Reading, 405–6, no. 536; Regesta, iii, 52, no. 140). When Queen Adeliza returned to Reading abbey on the first anniversary of the king’s death, she gave to that abbey the manor of Aston (Herts) by a charter so dated, which survives as an original, with a good seal impression. The witnesses include Roger bishop of Salisbury, Simon bishop of Worcester, Herman the queen’s chaplain, master Serlo the queen’s clerk, Peverel de Beauchamp, Maurice and Reginald of Windsor, who also witness the present charter. Abbot Walter of Eynsham also attested (Ctls. Reading, i. 301–2, no. 370). There can be no doubt that the present act was given on the same occasion. The queen made two further gifts to Reading at that time: 100s annually at Christmas from her hithe in London, for the celebration of the anniversary of her husband Henry I, and 100s of land in her manor of Stanton (Harcourt), which her husband the king had given her, to make provision for the convent and religious persons gathering at the abbey on Henry’s anniversary (Ctls. Reading, i. 353, 403–4, nos. 459, 534).

There is nothing to show how Eynsham acquired its previous interest in the hide described in this act, but it is likely that it too had come from the queen. Reading abbey did not manage to retain its rent in Stanton (Ctls. Reading, i. 406) and Eynsham could not retain its hide there either. There is an account in the Eynsham cartulary as to how the hide was lost: it seems it was seized by the king with the rest of Stanton on the
death of Richard de Camville in 1176 (Ct. Eynsham, i. 398–9, no. 584; VCH Oxon, xii. 274b).

Apart from its address, the present act is largely in the style of a royal writ. The script is similar to that used in chancery, and there is a ‘quare uolo’ clause. This is very different from Adeliza’s charter for Reading given on the same occasion. That charter is a more elaborate document, taller than it is wide, with a seal on a tag inserted through slits in a plica, written in a much more careful and formal script.

As Salter pointed out, this charter arrived at New College, Oxford, by mistake, on the assumption that it belonged to Stanton St John. The abbey sold the advowson of Stanton St John to John Longland, bishop of Lincoln, in February 1538, and this act must have gone to Longland at that time (Ct. Eynsham, ii. 242–3, no. 792). The advowson was subsequently given to New College.