

From the *Transactions* of the  
Bristol and Gloucestershire Archaeological Society

**A Letter-book of S. Augustine's, Bristol**

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1944, Vol. 65, 141-156

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## A LETTER-BOOK OF S. AUGUSTINE'S, BRISTOL

by ROSALIND HILL

THERE is in the British Museum a small parchment roll (1) which contains a collection of letters written in a clear, thirteenth-century hand. The beginning of the roll is badly torn ; the title, if one existed, has gone, and the first entry which remains is in fragments. It is plain however, from the contents that this roll formed part of a letter-book compiled at S. Augustine's abbey, Bristol, early in the reign of Henry III. All but three of the entries form part of the correspondence of David, abbot of S. Augustine's 1216 to 1234, and those which can be dated from internal evidence were written between 1218 and 1222 inclusive.

The writers who compiled letter-books in the thirteenth century intended that their work should be used to supply correct formulae rather than evidence of historical facts. They were not primarily interested in the news which a letter conveyed, and still less in the date or place at which it was written. Names, whether of persons or places, were often reduced to a mere initial or left out altogether. There was no attempt to keep a complete record of correspondence. The scribe thus economized in parchment, but in so doing he has deprived us of some valuable information about the early history of the abbey. Enough, however, remains to suggest that the early years of abbot David's rule saw some interesting developments at S. Augustine's.

The abbey records for the early years of its existence are scanty enough. S. Augustine's claimed to be a community of Victorine canons, one of the first three houses

<sup>1</sup> Cotton Charters, iv, 58.

of this order to exist in England. In the time of abbot David it appears that relations between the abbey of S. Victor and its English dependencies had been somewhat irregular and that it was possible that the connexion might be severed altogether. The English houses were anxious to avoid this. The abbots of Wigmore, S. Augustine's and Keynsham wrote to the abbot and General Chapter of S. Victor's, begging them to restore the English houses to full participation in the order—' universitati vestre in preces prosternimur devotissimas humili supplicamus affectu quatinus pro deo et animarum nostrarum remedio in pristinam familiaritatem nos admittatis et gratiam, ut quorum una est ordinis professio una sit et religionis observatio ' (2)—and sending the superior of Wigmore as their proctor. He was evidently kindly received, but the abbot of S. Victor's required the heads of the three English houses to come in person as soon as possible. They wrote thanking him—' eo quod pristine familiaritatis gracia reformata dilectum nostrum dominum R. suppriorem de Wigemor' tam misericorditer admittere et tam benigniter tractare voluistis '—and they reported that they were making urgent requests to the king and the legate for permission to attend the next General Chapter. They were, however, uncertain whether these petitions would be granted because the king had not yet recognized their houses as enjoying the immunities and privileges of the Victorine order, and they asked the General Chapter to intercede for them—' ut universitatis vestre interventu salva dignitate regia ad vos liberum optineamus accessum ' (3). The date of these two letters is uncertain. They appear to have been written after the installation of abbot David, whose predecessor died on 17 September 1216, and before the foundation of the priory of Wormesley, the name of which does not appear among those of the English Victorine houses mentioned

<sup>2</sup> *ibid.* m.3, no. 42.

<sup>3</sup> *ibid.* m.3, no. 43.

in the letters. It is difficult to determine the date of the foundation of Wormesley. Dugdale says that it took place 'in King John's reign or the beginning of King Henry III' (4). Ralph, who succeeded Edwyn in 1222, is mentioned by Cooke as the second prior (5), and another prior of Wormesley, William by name, attested a charter in 1225 (6). Knowles places the foundation date between 1200 and 1220 (7). Assuming that Wormesley was founded before 1220, we are faced with the difficulty of deciding to which General Chapter of the Victorine order these letters were addressed. Fourier Bonnard mentions one such chapter held in August 1216 and another in 1223 (8). The first of these is ruled out by the fact that David was not elected abbot until after the middle of September 1216, so that he could not have addressed a letter designed to explain the non-attendance of the English abbots, and therefore presumably intended to reach S. Victor's at the beginning of the Chapter's session, in the style of 'Abbot of S. Augustine's'. The second, the General Chapter of 1223, seems to have taken place after the foundation of Wormesley, whose prior might have been expected to join with the heads of the other English Victorine houses in their appeal to the abbot of S. Victor's. On the whole, it seems most likely that another Victorine General Chapter took place between the two mentioned by Fourier Bonnard, probably after midsummer in 1218 when Pandulf came to England as legate (9) and before the end of 1220, and that it was to this chapter that the English Victorines addressed their petitions.

<sup>4</sup> Dugdale, *Monasticon*, vi, part 1, p. 398.

<sup>5</sup> Cooke's continuation of Duncumb's *History and Antiquities of Hereford*, part II, p. 184.

<sup>6</sup> W. W. Capes, *Charters and Records of Hereford Cathedral*, p. 58.

<sup>7</sup> Knowles, *Religious Houses of Medieval England*, p. 90.

<sup>8</sup> Fourier Bonnard, *Histoire d L'Abbaye de S. Victor*.

<sup>9</sup> Matthew Paris, *Chronica Majora*, ed. H. R. Luard (Rolls series), vol. III, p. 43.

S. Augustine's abbey was founded in 1148, and by the beginning of the thirteenth century it had received substantial endowments in lands, rents and churches, lying mainly within the counties of Gloucester and Somerset, with a few outlying possessions in Dorset, Devon, Wales and Ireland. The extent of its Irish lands at this time is not known. In the sixteenth century it owned 'the rectories of Casteldonagh alias Bananagh, Dissert and Kilderagh; a messuage in Thomastown in county Kilkenny and the rectory of Inhorollyn in O'Brien's country', (10) but some or all of these may have been acquired since the thirteenth century, and the abbey may have alienated other possessions. However, it is clear from this letter-book that S. Augustine's in the thirteenth century held lands in Ireland, some of which lay not far from Kilkenny, and that abbot David in 1218 had an opportunity of visiting them.

William Marshall, Regent of England, earl of Pembroke and (in right of his wife Isabel de Clare) Lord of Leinster, seems to have been a personal friend of the abbot of S. Augustine's, who in 1219 acted as one of the executors of his will. In the early spring of 1218 David went to Ireland on the business of the earl (11), who for some time had been involved with the bishop of Ferns in a dispute over land, and in 1218 the bishop tried to bring his case before an ecclesiastical court under the presidency of the archbishops of Dublin and Tuam and the bishop of Clogher. The abbot's attempt to get the matter settled amicably seems to have failed, but the earl succeeded, by means of letters issued in the name of the young king (12), in preventing the case from being tried until he had succeeded in lodging an appeal at Rome (13). Abbot David

<sup>10</sup> *Letters and Papers*, Henry VIII, 1310 (26).

<sup>11</sup> *Calendar of Documents relating to Ireland*, 1171-1251, ed. H. S. Sweetman, no. 818.

<sup>12</sup> *C.P.R.* I, 148-9 and 173-4.

<sup>13</sup> Potthast, *Regesta*, I, p. 514.

certainly did his best on William Marshal's behalf, even if he did not succeed in getting the dispute settled out of court. Writing to his fellow-canons at Bristol, he reported his safe arrival at Wexford—'multiplici periculorum geneve, domino disponente, caucius evitato', from which we may infer that he had a bad crossing. He went straight to Dublin, where he had an interview with the steward of Leinster and the bishop of Ferns—'fundamentum pacis, ut credimus, constituentes'. He hoped that a settlement could be reached, but, if not, the case was to come up for trial on the morrow of Ascension Day. After consultation, he had decided that he would accept no money for his services until he came home, when, if successful, he could rely on the earl to pay his expenses, and if he failed no one would have any occasion for grumbling—'decrevimus nichil a senescallo Lagen's vel alio nomine Marescalli suscipiendum, cum tamen pecunia et multa alia habundanter nobis fuerint proposita et oblata; Attendentes quod si negocium juxta affectum Marescalli sorciatur affectum audacter repeteremus et libera fronte recipiemus quicquid fuerit a nobis expensum. Si vero secus contigerit, quod absit, in nos non habuerit Marescallus occasionem malignandi vel grassandi' (14).

After dealing with the earl's affairs to the best of his ability, the abbot turned to those of his own house. Here he encountered more difficulties; as he reported to his fellow-canons—'noveritis negocia vestra in partibus Hibernie adeo fuisse intricata nisi dominus consilii subsidium subministraverit vix poterint explicari'. S. Augustine's was engaged in a dispute with the monks of Jerpoint abbey over certain lands which had been adjudged to the canons, but from which their men had been ejected by the monks—'manu armata et violenta'. The case was to come up for trial, but the abbot felt that it was unlikely that he would get much satisfaction from the community at Jerpoint, which seems to have been behaving in a way

<sup>14</sup> Cotton Charters iv, 58, m.3, no. 40.

extremely remote from the ideal laid down in the Carta Cantatis. Moreover, there was no responsible person to whom he could appeal, since the monks were 'acephali . . . non habentes abbatem nec priorem'. He had inspected the charter containing the agreement made between S. Augustine's and Andrew Avenel and his heirs, and was afraid that anything which could be extracted from the monks would simply tend to the advantage of the Avenel family. (He obviously suspected Andrew of having plotted with the monks to defraud S. Augustine's of its rights). He recommended, therefore, that since the son of Andrew had not yet been accepted by the Earl Marshal as the rightful heir, he should not be granted the two carucates of land which his father had held from S. Augustine's until he would bind himself to observe the canons' rights over five other carucates.

There was also trouble in the church of S. Elan or Elanus, where eight priests ministered daily and could not be removed for fear of trouble among those in the parish—'qui eisdem necessaria ministrent et alimenta' and presumably augmented their own income by so doing. Here abbot David hoped that the archbishop of Dublin might be induced to intervene tactfully—'non quasi onbis procurantibus set insticia mediante' (15).

The other letters in this collection deal with such ordinary business as might fall to the lot of the head of an important religious house. The abbot reported to the archdeacon of Bath on the business transacted at a diocesan synod which he had attended, probably that held by William de Blois, bishop of Worcester, in 1220 (16). He acted as the representative of the Legate, Pandulf, in pronouncing an interdict until the garrison of Bristol castle should have made restitution for an attack upon the property of the abbey and of certain persons in the

<sup>15</sup> *ibid.*

<sup>16</sup> *Annales de Theokesberia*, ed. H. R. Luard in *Annales Monastici*, Rolls Series, pp. 64-5.

town (17). The building of the Elder Lady chapel is mentioned twice, and on one occasion it is clear that the abbot was having difficulty in collecting the money promised to the building fund (18). Lawsuits and disputes with persons outside the abbey seem to have occurred frequently, but there is no trace of that quarrelsome relationship between the abbot and his canons which, according to the 'Tewkesbury Annals', eventually caused the bishop of Worcester to remove David from his office in 1234 (19). Indeed, as far as one can judge from these letters, David's relations with the canons during the period before 1222 were perfectly friendly. Writing from Ireland in 1218 he says that he rejoices to have a good report of them—'diligenciam vestram et gratiam in domino duximus commendandam hillariores effecti quod conversacionem vestram, hospitalitatem et societatem Dominus W. Purcel, W. de Insula et ceteri de partibus vestris venientes laudibus extollere non desistunt' (20)—and no letter suggests any serious unrest within the community.

As a record of the early history of S. Augustine's this letter-book is tantalisingly incomplete in itself, yet the information contained in it may suggest profitable lines of inquiry to those who have studied the later history of the community. It does, at least, present a rather more pleasing record of the character of Abbot David than do the 'Tewkesbury Annals'. Quarrelsome he may have been, but in the early years of his rule at least he was a careful guardian of the rights of his house.

#### DETAILED ANALYSIS OF THE LETTER-BOOK

- 1 Fragment, badly damaged, about a lawsuit.
- 2 Abbot David to . . ., saying that he has received the king's letter on behalf of the recipient's kinsman. He

<sup>17</sup> Cotton Charters iv, 58, m.3, nos. 47, 48.

<sup>18</sup> *ibid.* m.2, nos. 36 and 38.

<sup>19</sup> *Annales de Theokesberia*, p. 90.

<sup>20</sup> Cotton Charters iv, 58, m.3, no. 41.

asks that the said kinsman be allowed to study a little longer in the schools in order to make up for the time lost in his long journey or pilgrimage (damaged).

3 D. to Sir Robert of Berkeley (21), asking him to put his seal to a letter addressed to the persons appointed by the Pope to be judges in a lawsuit over Trivel Mills (1216-1219).

4 Sir Robert of Berkeley's letter (mentioned in the last entry) to the judges appointed by the Pope in the dispute over Trivel Mills. Robert declares that the canons, by grant of himself and his ancestors, hold land there which is being claimed by G. de Lacy. He requests the judges to respect the laws governing land held in lay fee. (1216-1219.)

5 D. to the bishop of Chichester, about the will of some person not named.

6 D. to the archbishop of Dublin and the other prelates of Ireland, recommending to them the bearer, who had been appointed proctor of the abbey for business in Ireland.

7 D. to the Abbot and Community of S. Thomas's abbey, Dublin, thanking them for their kindness and help and recommending to them the bearer, proctor of S. Augustine's.

8 D. to some person not named, thanking him for his kindness and asking him to finish what he has planned to do. The abbot greatly regrets that he has been unable to fulfil a promise which he made to the recipient.

9 D. to the Chancellor and his fellow-judges, saying that he has received the king's writ forbidding him to proceed further in a lawsuit in which the abbey was involved. Since the case concerned the land on which

<sup>21</sup> A benefactor of S. Augustine's, grandson of its founder. 'He gave to the said church all his houses, lands and tenements within the walls of Bristol, which (as the deed expresseth) were many and great . . . He was a pious and good man'.

William Barrett, *History and Antiquities of the City of Bristol*, p. 252. and see *Lives of the Berkeleys* (John Smyth), 1883, I, 86. Ed.

S. Augustine's stood, the abbot decided that he could not accept the writ, and asks what he should do next, saving the royal rights.

10 D. to the bishop of Worcester, excusing himself for failing to obey the bishop's summons to a private interview on the day after the feast of S. Lawrence, because he had had to entertain the Legate four days later. He reports that he has done everything possible for the bishop's marshal from Henbury, except that he was unable to give the marshal the sum of money which was requested, because he had not got it and was unable to raise it by loan 'because of the great rage of the Burgesses'. The abbot's chamberlain had, however, been deputed to provide food and other necessities for the said marshal, who had not thereby been prevented from 'conceiving rancour and bringing forth iniquity' in the shape of a false report to the bishop. The abbot asks the bishop to deal with him. (1218-1221).

11 D. to the bishop of Worcester, regretting that he cannot grant the bishop's request without great difficulty, but saying that if the bishop would send the marshal from Henbury to Bristol he, the marshal, might take back wine and herrings, and the abbot would pay creditors and vendors up to the sum of ten marks on the bishop's behalf. (1218-1221).

12 D. to the bishop of Bath and Wells, saying that although by authority of the Legate he had pronounced an interdict, yet the priests were not observing it. He asks the bishop to see that it is properly observed. (1218-1221.)

13 D. and R. dean of . . . to the bishop of Salisbury, reporting that they had made careful inquiries about the letters of presentation issued to W. the chaplain, and that another W. had come and recognized them as genuine in the presence of the two writers.

14 D. to the archdeacon of Bath, giving him an account of the proceedings in a diocesan synod summoned by the

bishop of Worcester. Letters from the archbishop of Canterbury, containing a request to grant a subsidy to the king, were read and discussed. The clergy thought that the simultaneous grant of an aid and other taxation might prove to be a bad precedent, and asked for a charter safeguarding their rights. The bishop promised that they should have one.

D. also asks for help against a certain dean (unnamed) who was refusing to give up goods belonging to the abbey (22). (? 1220.)

15 D. to the archbishop of Canterbury, asking for his help against the servants of the earl of Gloucester, who were trying to subvert the liberties of the abbey. The bearer would explain fully.

16 D. to the bishop of Exeter, asking permission to remove the body of Sir H. of Berkeley from the diocese of Exeter to S. Augustine's, where almost all his kinsmen were buried.

17 D. to the legate Pandulf, asking to be excused from a council which he was about to hold in London. The abbot says that hearing that the countess of Pembroke was at death's door, he had been to ask her for the sum of 200 marks mentioned in the legate's letter. She had deferred payment until the return of her son, the earl, but the abbot had made sure that the obligation could not be evaded. (1219-1220.)

18 Robert of Berkeley to the abbess of Shaftesbury, asking her to take back a penitent nun. (1219 or earlier).

19 D. to the bishop of Llandaff, asking him to order the abbot of Tintern to send a certain sum of money which was urgently needed.

20 D. to the bishop of Llandaff, asking for his help against some person unnamed who was preventing the collection of tithes from his lands.

21 D. to W. Delisle (de Insula), clerk, promising to help him in some dispute about a church, and thanking

<sup>22</sup> End of the first membrane.

him for various acts of kindness and the gift of some cloth.

22 D. to the chancellor, asking him to arrange for the issue of a royal writ in response to a petition, and saying that the community of S. Augustine's will consider any of his requests as a command.

23 D. to a certain notary of the king, asking him to procure a royal writ dealing with some request put forward by S. Augustine's.

24 D. to the bishop of Exeter, condoling with him on various troubles which had befallen him. The abbot apologizes for not coming to see the bishop, because of pressure of business, but hopes to come after the octave of the Assumption.

25 D. to the abbot and community of Wigmore. Testimonial for the bearer (an expelled canon of Wigmore), with the request that he may be received back privately so as not to cause scandal.

26 D. to William Marshal, earl of Pembroke. The abbot says that he has been ill but is feeling a little better, although he is still incapable of hard work. He excuses himself from attending the earl on the day appointed, because it was the feast of S. Augustine and he ought not to leave the community. He proposes instead to set out on Wednesday and to meet the earl next day at Marlborough, but says that if the business is urgent he will come even on S. Augustine's day. (1217 or 1218.)

27 D. to the abbot of S. Thomas's, Dublin, sympathizing with him in his troubles and asking him to send certain brethren (unnamed) to Bristol, where he promises to look after them.

28 D. to a certain clerk of the Exchequer, complaining that some person unnamed is laying waste the goods of the abbey, disregarding the writ ordering him to desist because it was not written in sufficiently threatening terms. He asks the clerk to use all his influence with the

king and council to obtain a fierce letter ordering the aggressor and his bailiffs to leave the abbey in peace.

29 D. to the prior of Bath, asking him to pay the money which he has promised on behalf of a widow.

30 D. to the judges (in a court which is not named). He accuses them of summoning him unjustly, disregarding his own appeals and the king's writ. He asks them to reconsider the matter and threatens to appeal to Rome.

31 D. to the incumbents of the churches on the abbey lands. Testimonial for a poor pilgrim, to whom they are to encourage their parishioners to give alms.

32 D. to the judges (as in 30 above) accusing them of disregarding the king's writ at the instance of 'a certain ribald person'. He asks them to reconsider the matter before he is compelled to use the letters which he had obtained from the ecclesiastical courts or from Rome.

33 D. to the judges (as in 30 above) accusing his opponents in the lawsuit of malicious and injurious behaviour. He says that he has already expostulated twice, and is only refraining at the instance of his brethren from invoking the ecclesiastical courts or the Roman Curia since his two former letters of protest may have miscarried. He complains that the case brought against him is so unjust as to be worthy of condemnation in the sight of God and man.

34 D. to H. de Pateshull, explaining a misunderstanding which had arisen about a horse.

35 Letters patent of the abbot appointing a proctor to receive two marks of silver and any other bequests left to the abbey by the will of a certain clerk.

36 D. to the dean of Wells, asking for the loan of a certain workman to carve the pillars of the Lady chapel.

37 D. to the official of (? the archdeacon of) Bath, asking him to publish a sentence of excommunication.

38 D. to the incumbents of the churches on the abbey lands, asking them for their contributions, two years over-due, towards the completion of the Lady chapel.

39 . Formula for a certificate from a dean and chapter to an official, stating that A. and B. had ceased to live in adultery (23).

40 D. to the prior and community of S. Augustine's, reporting that he arrived safely at Wexford before the day appointed for the lawsuit (24). He went on to Dublin and, after consultation with the steward of Leinster, he discussed the business of William Marshal with the archbishop of Dublin and the bishop of Ferns. He hoped that he had made a satisfactory settlement, the terms of which he was going to send back to England (25), but if it were not accepted, the case was to be tried on the morrow of Ascension Day. D. reports that he had decided, on good advice, not to accept any money for his services until the case should be settled; if the result were satisfactory he could reclaim his expenses from the Earl Marshal, and, if not, he did not want the earl to have an opportunity for complaint.

He then reports that the affairs of the abbey in Ireland were so complicated that it was improbable that they could be cleared up except by divine help. He had inspected the charter by which the abbey had granted five marks' worth of land to Andrew Avenel, his heirs, and recommends that no proceedings be taken against the monks of Jerpoint since anything which they have to surrender will not pass to S. Augustine's but to the Avenels. Therefore, since Andrew Avenel's son had not yet been accepted by the Earl Marshal as the true heir, D. thinks that the two carucates of land which his father had held from the abbey should only be granted to him if he is prepared to recognize the canons' rights over five other carucates. He says that not much can be done against the monks of

<sup>23</sup> End of the second membrane.

<sup>24</sup> Probably that between William Marshal and the bishop of Ferns.

<sup>25</sup> This settlement, whatever it was, did not put an end to the case.

Jerpoint, who have no responsible head (26), but that he had caused them to be cited to appear in court to show why they had violently ejected the tenants of S. Augustine's from certain lands which had formerly been adjudged to that abbey. (D. obviously suspects that there has been some kind of conspiracy between Andrew Avenel and the monks of Jerpoint). The abbot says that he is having to proceed cautiously with the charters of S. Augustine's in order not to upset the archbishop of Dublin, who asserts that he has a charter by which the canons have limited their claims to one mark.

At the church of S. Elanus eight priests ministered every day, and could not be removed for fear of trouble among the parishioners. D. hopes that the Legate (the archbishop of Dublin) will intervene on his own initiative. He adds that he has arranged for a supply of corn to be sent to S. Augustine's but that it would be a good thing if they could arrange to send a ship to fetch it. (1218).

41 D. to the prior and community of S. Augustine's, saying that he has written to the Earl Marshal and enclosing a copy of the letter (27). He requests them to ask the earl for a charter confirming his gifts and for a letter of presentation to the bishop of Ossory. This should be done as quickly as possible, while W. Delisle (de Insula), whom he thanks for his co-operation, was still in Ireland. Since the bishop of Worcester had just died (28), the abbot recommends the canons to see the earl about the church of ? Nunnerley (Nunerleg'), since the bishop had granted them an annual revenue of five marks from the church and had promised to increase it. If they obtained the money, they were to use it for the provision of clothes for themselves. The abbot says that Sir Walter Purcel, W. Delisle and others who have lately

<sup>26</sup> Since this abbey was only founded in 1180, it must have fallen into a state of confusion remarkably quickly.

<sup>27</sup> This has not survived.

<sup>28</sup> Sylvester of Evesham died in June 1218.

arrived from Bristol are full of praise for S. Augustine's. (1218).

42 The abbots and communities of Wigmore, S. Augustine's and Keynsham to the abbot and General Chapter of S. Victor's begging them not to cut off the English houses from their order but to restore them to their former position, and sending the sub-prior of Wigmore as their proctor. (Before 1222).

43 The abbots and communities of Wigmore, S. Augustine's and Keynsham to the abbot and General Chapter of S. Victor's, thanking them for receiving the English houses back into favour and for treating the sub-prior of Wigmore so kindly. The abbots promise that they will make every effort, by appealing to the king and the legate, to obtain permission to come to the next General Chapter. They foresee, however, that this will be difficult because the king does not recognize the English houses as enjoying the full rights and immunities of Victorines, and they ask the abbot of S. Victor's and the General Chapter to intercede on their behalf. (Before 1222).

44 D. and the community to the bishop of Ossory, thanking him for his kindness and asking him to protect their possessions.

45 D. and the community to the abbot and community of S. Thomas's, Dublin, disclaiming all malice against them and asking them not to believe slanderous rumours to the contrary.

46 D. to the prior and cellarer of S. Thomas's, Dublin, thanking them for their kindness and promising to do them any service he can. He says that as he has not travelled by way of Haverford, he does not know what is happening there. (? 1218).

47 D. to Pandulf, legate and bishop-elect of Norwich, saying that although on Pandulf's instructions he had put the garrison (*castellani*) of Bristol castle and their supporters under an interdict, it had had no effect. They

had imprisoned a man whose release Pandulf had demanded, and had forced his wife and her mother, Amicia, to flee the town. They were also seizing money belonging to the abbey and declaring that they had the authority of the king's council for so doing. D. applies for instructions and says that he will never relax the interdict until proper restitution has been made. (1218-1221).

48 D. to Pandulf, legate and bishop-elect of Norwich, saying that the burgesses of Bristol were prepared to make answer before the legate for the wrongs done to Amicia and her son-in-law, and would repay twenty marks for the goods which they had taken away, with a promise of further payment of damages when the case should be cleared up. The son-in-law was out on bail, at the instance of the bishop of Winchester, and was prepared, when he had been before the king's council, to make answer to Pandulf. D. had, therefore, relaxed the interdict unconditionally for the burgesses, and for the garrison on condition that they should appear before Pandulf and state their case. The garrison had already restored the goods taken from the abbey. D. warns Pandulf that the burgesses are preparing to make a false report of the whole matter in the royal courts. (1218-1221).

49 A repetition of no. 34 with some slight changes of wording.

50 Letters patent of the abbot, appointing Jocus FitzPeter, citizen of London, proctor to receive two marks of silver and any other payments due to S. Augustine's under the will of W. de Winton', clerk (29).

<sup>29</sup> End of the third membrane.