

EXTRACT FROM ONE OF THE HUNDRED ROLLS  
AMONG THE MISCELLANEA IN THE RECORD  
OFFICE.

COMMUNICATED BY THE REV. R. P. COATES.

OUR Society is indebted for the following interesting extract to J. Burt, Esq., of the Public Records Office, who most obligingly sent it to me with an intimation that I might make what use I pleased of it: I have added a few explanatory notes where they seemed to be needed.

“ Kent,—Veredicta Hundredorum ad articulos de malefactoribus et perturbatoribus pacis.—EDW. I.

“ Hundreda de Westgate, Wystaple, juxta Cantuar.

“ (Jurors:) Johannes de Tomford, Henricus de Scolyforde, Thomas de Hagh', Bartholomeus le Draper, Robertus Knokehog, Martinus de Cruce, Wilhelmus atte Cherche, Radulphus Kete, Johannes Lytfot, Ricardus Bekel, Hamo atte Cherche.

“ Item dicunt quod quidam Thomas de Cruce, clericus ad ecclesiam de Sellinge, fuerat presentatus per quendam patronum ejus ecclesie, et per dominum Cantuariensem Archiepiscopum de eadem ecclesia institutus, et per tres dies et amplius seysitus. Venit idem Thomas, die veneris proximo post festum Sancti Petri ad vincula, anno regni Regis Edwardi xxxj<sup>mo</sup>, cum duabus carectis<sup>1</sup> apud Sellynge pro garbis<sup>2</sup> suis decimalibus ibidem colligendis, et collegit ibidem porcionem bladi de decima predicta, et adduxit eam ad grangiam suam apud Bocton,<sup>3</sup>

<sup>1</sup> Carectis: carts.

<sup>2</sup> Garbis: sheaves; the word is still used in heraldry.

<sup>3</sup> Bocton: Boughton-under-Blean, near Canterbury.

prius ad idem provisam; et sic evenit, quod quidem Simon le cartere, serviens Abbatis Sancti Augustini Cantuariensis, vellens<sup>1</sup> ipsum Thomam impedire de premissis, verberatus fuit et vulneratus per quosdam ignotos venientes cum societate ipsius Thome. Die vero Sabbati sequente dictus Thomas cum societate sua predicta, porcionem bladi de decima predicta collegit, et ad locum duxit prenotatum, quo die venit Willielmus Hubert, monachus Sancti Augustini predicti, vi et armis, una cum societate magna hominum, extendente se ad sexaginta homines et plures, et predictum Thomam et suos a dicta decima projecit, et ab eadem fugavit, et quendam Johannem Brokman de Boc-ton venientem ibidem pro tumultu huthesii<sup>2</sup> levato sagittavit, vulneravit et malectravit. Et idem Johannes Brokman, sic sagittatus per quosdam de societate predicti Willielmi Hubert, ab ense, cultello, loculo et argento suo, una cum Zona, fuit spoliatus, et jacuit ibidem tanquam mortuus, quousque amici sui eum cum curtena<sup>3</sup> ab eodem loco petierunt.

“Item dicunt quod eodem die predictus Willielmus Hubert, una cum societate sua predicta, armis deauratis et similibus armis Domini Regis Angliæ armatus equitavit, vexillum gerendo quasi vexillum Domini Regis predicti, dicendo et pronunciando

<sup>1</sup> Vellens: volens.

<sup>2</sup> Huthesium; sometimes huthesium et clamor: ‘hue and cry.’ The word is formed from the interjection ‘hui’ (classical), ‘ho’ (vernacular), stop thief; the present pronunciation of ‘hue’ somewhat obscures the perception of this.

<sup>3</sup> Curtena. After the hopeless interpretations of ‘curtain,’ ‘short-sword,’ and a more brilliant one of ‘yard-dog,’ ‘canis custos curtis,’ ‘qui curtem defendit,’ the true meaning of the word, viz. ‘cart,’ seems to be settled by the discovery, in an unpublished Rent-roll of Addington Manor, temp. Hen. III., of the following passage, added in a hand apparently temp. Ed. III.:—“tenentes debent invenire viij homines et viij curtanas, fimam (sic) domini extrahendam; et dominus inveniet ij plaustra vel iij curtanas;” though it still seems puzzling that in the passage above ‘carectis’ should have been used just before for ‘carts.’

[Both these, the only two known, uses of the word ‘curtena,’ ‘curtana,’ in this sense, being found in Kentish documents, may we not conjecture the vernacular word thus Latinized (for it is no Latin word) to have been a local one, and perhaps add ‘curteen’ or ‘curtane’ to our early Kentish vocabulary? The use of both *e* and *a* in the second syllable will bear out this idea, as seeming to point to the well-known Kentish pronunciation and early spelling. The vehicle signified must apparently have been different to a ‘carecta,’ or ordinary cart, mentioned in the same passage of the Hundred-roll. *Query.* May it have been a wheelbarrow?—T. G. F.]

pluribus quod a Domino Rege protectionem habuerunt, dicentes etiam se esse unus (sic) de septem regibus etc.<sup>1</sup>

“Item dicunt quod die Decollacionis Sancti Johannis Baptistæ, anno regni Regis Edwardi predicti xxxj<sup>mo</sup>,<sup>2</sup> cum quidem Ricardus Crystyen, decanus Domini Cantuariensis Archiepiscopi, in decanatu de Esprenge, venit ad curiam Abbatis Sancti Augustini Cantuariensis, in parochia de Sellynge, ad officium suum faciendum, quod sibi injunctum fuit per predictum Dominum Archiepiscopum, fuit ibidem Willielmus Hubert, monachus Sancti Augustini, et alii cum eo, quorum nomina subsequuntur: Thomas Smalsom, Robertus Sachur, Simon Cupere, Henricus atte Mersche, Johannes Coke, Johannes Titemersche, Robertus Tayleur, Salamon de Horapuldre, Robertus Goldfinch, Robertus Prente, Johannes de Cloptone, Philippus Buntere, Johannes filius Bartholomei atte Baynor, Johannes Mot et garcio ejus Stephanus Ferur, Willielmus Chaldane de Cant’, Thomas Ferbeste, Johannes filius Ade de Bisschopisgate, Thomas Cristemesse, Johannes filius Henrici de Estria, Johannes Daghe, Robertus atte Geole, Robertus Storm et frater ejus venerunt, qui ipsum decanum receperunt in magno despectu Domini Archiepiscopi predicti, eumque verberaverunt et male contra pacem tractaverunt, et ipsum versus posteriora equi sui retroversum et caudam ejusdem equi loco freni in manu sua tenere cohercerunt et fecerunt, et eciam eundem decanum per mediam parochie de Sellynge cum cantibus illudendo duxerunt. Et postea caudam dicti equi una cum una auricula ipsius equi abiderunt, et in lutum sordidum ipsum decanum projecerunt, et literam Domini Archiepiscopi Cantuariensis patentem eidem decano a dicto Domino Archiepiscopo transmissam una cum rotulis suis quos tulit ab eo abstulerunt et asportaverunt, contra pacem etc.

“Item dicunt quod dicta societas dicti Willielmi Hubert eodem anno quo supra in tempore autompnali claustram Galfridi atte Chirche fregit, et contra voluntatem ipsius Galfridi gardinum suum intravit, fructusque suos pirorum et pomorum in eodem crescentes ad valenciam x solidorum contra pacem asportavit, et ipso Galfrido super hoc moto se conquerente graves minas et

<sup>1</sup> Se esse unus de vii regibus: a very obscure allusion; amongst several explanations proposed, perhaps the true one is to be found in the Book of Revelation, xvii. 10, “the other (king) is not yet come.”

<sup>2</sup> August 29, 1302.

gravia dampna dicta societas eidem Galfrido promisit, compulsendo ipsum super librum missale contra ipsius voluntatem jurare, quod pro delicto antedicto nec aliquo alio superveniente Abbati predicto nec suis conventibus nunquam deberet obstare, nec verbum magnum nec modicum contra ipsos pronuntiare.”

In another part of the same roll the ill-usage of R. Christian is thus described :—

“ Ceperunt eum et ipsum versus posteriora equi sui retroversum et caudam ejusdem equi loco freni in manu sua tenere compulerunt, et ipsum decanum per medium ejusdem ville cum cantibus et correis<sup>1</sup> illudendo duxerunt; et postea caudam ejusdem equi, auriculas et labia absciderunt, et postea ipsum decanum in lutum sordidum projecerunt, et scripta monumenta et rotulos suos abstulerunt et asportaverunt, contra pacem.”

The transactions related above seem to be only the coming to a head of a long-standing dispute between the Archbishop of Canterbury and St. Augustine's Abbey, on a question either of patronage, or more probably of ecclesiastical jurisdiction; (—a search in the Archbishop's Registry might settle this). William Herbert, the monk, seems to have been a madman,—mad, perhaps, in the religious region of the brain; and altogether there is a curious likeness to what happened in the very same neighbourhood more than five hundred years afterwards, when Thom, alias Courtenay, was the principal figure.

<sup>1</sup> Correis : qu. = choreis ꝑ dances.