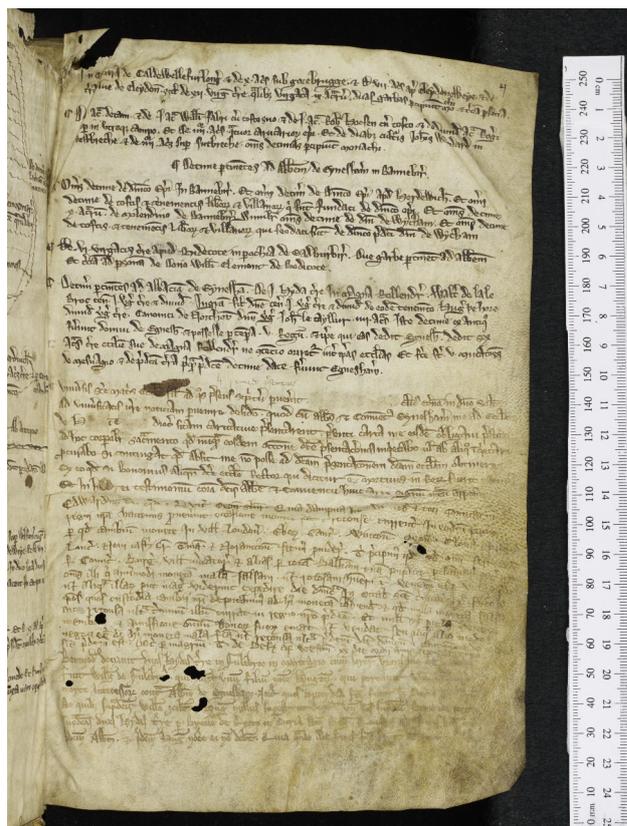


1239: Charter Document - 00915001. Religious Charter, Concerning the Extent of Lands held by Eynsham Abbey. MS-341 folio 2r.

Image on the right, a rare find, considering it's age. Even more rare to find a member of our family mentioned in a document that is over 700 years old. The image is from The Cartulary of Eynsham Abbey, written in Latin, dated 1196-1197, with 13th to 15th century additions. This page is from MS-341 folio 2r. Dated 1239.



Cartae et privilegiarum confirmaciones Eyneshamensis ecclesie (ff. 5-6r)

Charters and confirmation of the privileges of the church of Eynesham (ff. 5-6r)

Description of Charter:

Late protogothic bookhands.

Binding: Remains of a tan leather chemise over earlier whittawed leather on bevelled wooden boards (most of both leather covers gone from the lower board) (14th century). Sewn on four thongs, taken straight into the board. A groove for a strap at centre of leading edge on the upper board, and a diamond-shaped seating for a clasp-pin at the centre of the lower board.

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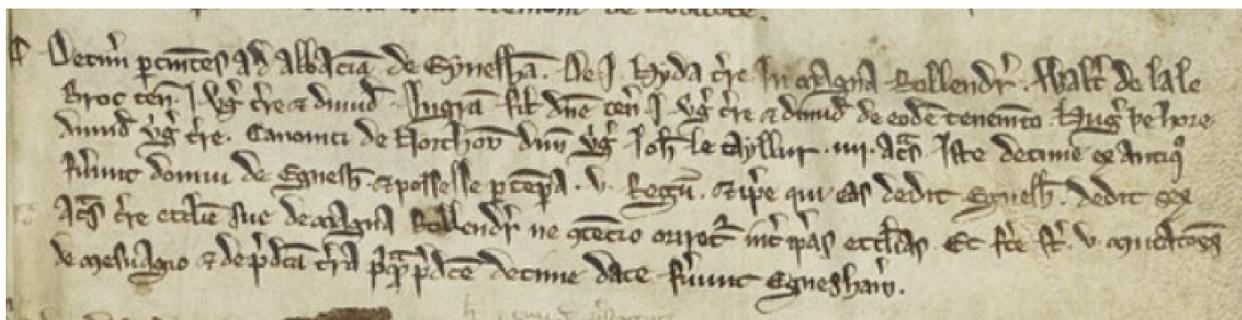
The name **Hugo the Hore** can be seen fifth paragraph down, at the end of the second line. See below for the translation.

Decime pertinentes ad Abbatem de Eynesham in Bannebiry

Omnes decime de dominico episcopi in Bannebiry et omnes decime de dominico episcopi apud Herdewiche et omnes decime de toftis et tenementis liberorum et uillanorum qui sunt fundati de dominico episcopi et omnes decime x acrarum de molendino de Bannebiry similiter omnes decime de [dominico] domini de Wycham et omnes decime de toftis et tenementis liberorum et uillanorum qui feodati sunt de dominico predicti domini de Wycham

De vi uirgatis terre apud Bodicote in parochia de Eadburbiry due garbe pertinent ad Abbatem et tercia ad personam de dono Willelmi Clement de Bodicote.

Decime pertinentes ad Abbaciam de Eynesham de una hyda terre in Magna Rollendriht Walterus de la le Broc tenet unam uirgatam terre et dimidiam Ingram filius domine tenet unam uirgatam terre et dimidiam de eodem tenemento **Hugo the Hore** dimidiam uirgatam terre Canonici de Northone dimidiam uirgatam Iohannes le Tayllur iiii acras Iste decime ex antiquo fuerunt domui de Egnesham et possesse per tempera quinque regum et ipse qui eas dedit Egneshamie dedit sex acras terre ecclesie sue de Magna Rollendriht ne contencio oriretur inter ipsas ecclesias Et facte sunt v mutaciones de mesuagio et de predicta terra postquam predictae decime date fuerunt Egneshamie.



A closer image of the fifth paragraph, second line down, end of line '**Hugh le Hore**'.

Translation: Tithes belonging to the Abbot of Eynesham in Bannebiry

All the tithes¹ of Bishop Dominic in Bannebiry² and all the tithes of Bishop Dominic at Herdewiche and all the tithes of the tofts³ and tenements⁴ of freemen and villeins⁵ that were founded on Bishop Dominic and all the tenths of 10 acres from the mill of Bannebiry likewise all the tithes of the Lord of Wycham and all the tithes of the tofts and tenements of the freemen and villeins who were feoffed⁶ from the lordship [domain] of the aforesaid lord de Wycham

De vi irgatis land at Bodicote in the parish of Eadburbiry two garbes⁷ belong to the Abbot and a third to the person of the gift of William Clement de Bodicote

The tithes belonging to the Abbey of Eynesham of one hide⁸ of land in Magna [Great] Rollendriht, Walter de la le Broc holds one yard of land and half, Ingram son of the lord holds one yard of land and half of the same tenement, **Hugh the Hore** half a yard of land, Canonici de Northone half a yard, John le Tayllur 33 acres of this tithe were anciently owned by the house of Egnesham and possessed by the temperance of five kings, and he who gave them to Egnesham gave six acres of land to his church of Magna Rollendriht so that no contention would arise between the churches themselves.

The Special Collections Department at Christ Church Library, Oxford supplied the translation with the name literally translated as **Hugh the Hore**. They also made the point that although **Hugh** was only given half a yard of land this was of some significance because of the small size and the other people associated with **Hugh** in the Charter. (Measurements for that period were roughly 3 grains of barley dry and round do make an inch, 12 inches make 1 foot, 3 feet make 1 yard, 5 yards and a half make a perch, and 40 perches in length and 4 in breadth make an acre).



Image on the left is the Seal of Eynesham Abbey, found attached to some of the Charters dated middle of the 13th century.

Also included on the same page an Anglo-Norman veterinary recipe; a letter to the archbishop of Canterbury from pope Innocent [III?], and, at the foot, an Anglo-Norman charm for sheep disease.

1 Tithe - gift or tax, contribution of one tenth of one's income for the support of the clergy or church

2 Bannebiry - Banbury to the northeast of Oxford.

3 Tofts - homestead

4 Tenement - a dwelling place or residence, usually rented

5 Villeins - Villein a term used in the feudal system to denote a peasant (tenant farmer) who was legally tied to a lord of the manor - a villein in gross - or in the case of a villein regardant to a manor. Villeins occupied the social space between a free peasant (or "freeman") and a slave. The majority of medieval European peasants were villeins. An alternative term is serf, despite this originating from the Latin servus, meaning "slave". A villein was thus a bonded tenant, so he could not leave the land without the landowner's consent

6 Feoffed - a piece of land held under the feudal system.

7 Two garbes - two wheat sheafs

8 Hide of land - usually enough land to support one family, about 120 acres

See separate pdf for a link to the original document.

Magna [Great] Rollendriht

Magna [Great] Rollendriht also known as Great Rollright is located two and a half miles north of Chipping Norton and set high on a hill, on the borders of Oxfordshire and Warwickshire. So what was the significance of obviously wealthy people owning such small amounts of land in Great Rollright. There is one obvious religious connection to this site.

The "Rollright Stones" a complex of three Neolithic and Bronze Age megalithic monuments, now known as the King's Men and the Whispering Knights in Oxfordshire and the King Stone in Warwickshire, they are distinct in their design and purpose, over 5000 years of history. They were built at different periods in late prehistory. During the period when the three monuments were erected, there was a continuous tradition of ritual behaviour on sacred ground, from the 4th to the 2nd millennium BCE, the middle to the late Bronze Age. The Whispering Knights was a Portal Tomb more than likely used as a place of burial. The Kings men was a stone circle, and the third monument the King Stone was a monolith used as a grave marker.



By the Early Modern period, folkloric stories had developed about the Stones, telling of how they had once been a king and his knights who had been turned to stone by a witch. Such stories continued to be taught amongst local people well into the 19th century

A rhyming version was reported by William Camden in 1610. A king riding across the county with his army was accosted by a local witch called Mother Shipton. She said to him:

Seven long strides thou shalt take, says she
And if Long Compton thou canst see,
King of England thou shalt be!



His troops gathered in a circle to discuss the challenge, and his knights muttered amongst themselves, but the king boldly took seven steps forward. Rising ground blocked his view of Long Compton in the valley, and the witch cackled:

As Long Compton thou canst not see,
King of England thou shalt not be!
Rise up stick and stand still stone,
For King of England thou shalt be none;
Thou and thy men hoar stones shall be,
And I myself an elder tree!

The king became the solitary King Stone, while nearby his soldiers formed a cromlech, or circle, called the King's Men. As the witch prepared to become an elder tree, she backtracked into four of the king's knights, who had lagged behind and were whispering plots against the king. She turned them to stone as well. Today they are called the Whispering Knights.



Hugh le Hore 1210-1280 Charter Document

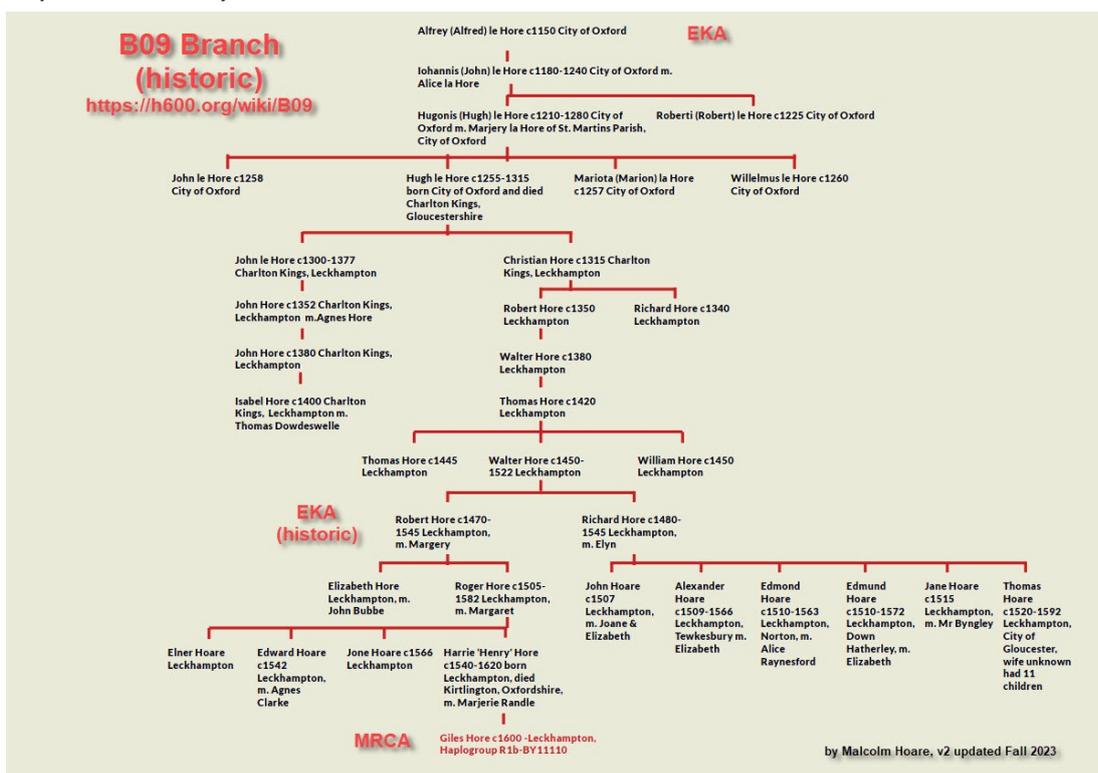
There are three monuments at this site all holding scheduled monument status. In the United Kingdom, a scheduled monument is a nationally important archaeological site or historic building, given protection against unauthorised change.

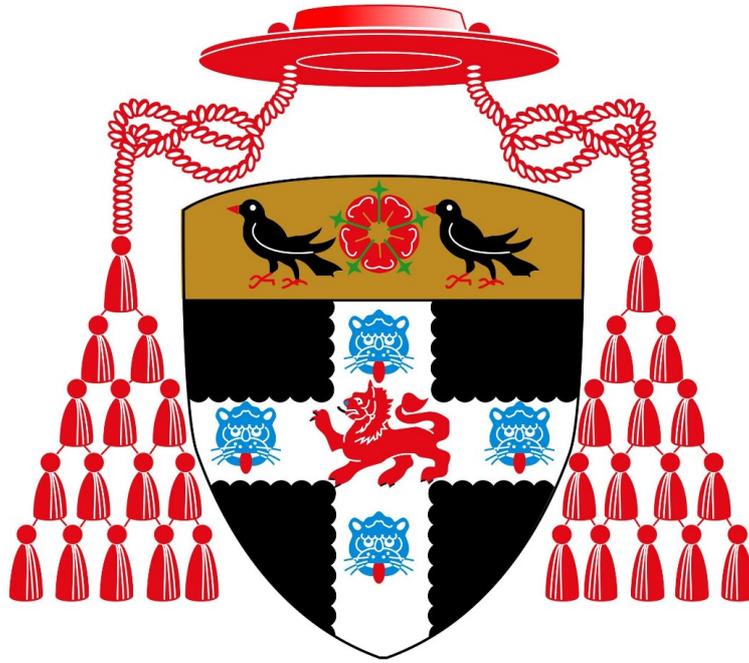
The long mound that supposedly hid the view of Long Compton from the legendary King is not a long barrow but a natural knoll. Nonetheless, this prominent position was chosen as the site for a circular burial cairn. It was 17m across, built of stones heaped round a central burial chamber, of which the tip of the capstone is still just visible poking through the grass. The edge of the cairn was formed by neat dry-stone walling. The central chamber has never been investigated, but there were secondary cremations in the top of the cairn, and a cremated child's tooth associated with charcoal radiocarbon dated to c.1725-1728 BC was found where the dry-stone walling had been burnt.

Excavation in the 1980s revealed various human cremation deposits, including an unusual 'tunnel' cremation radiocarbon dated to c.1880-1746 BC that had been marked by a large, roughly rectangular post. At around either 1731-1719 or 1692-1500 BC (the date being especially uncertain because of a hiatus in the C14 calibration curve), the cremated remains of a child were buried with an upturned collared urn in a small pit close to the foot of the post. The 'tunnel' cremation consisted of a mixture of cremated bone and charcoal placed in a small cave-like hole hollowed out of the side of a rock-cut pit. A small blocking stone had been placed vertically across the entrance of the hole and the large post was then placed in the pit. The remainder of the cremated bone and charcoal was scattered round the base of the post before its pit was filled in with well-packed soil and stones to hold the post upright.

Because of the religious significance of this site, where certain well to do people given small plots of land to have their families cremated and buried, by the Abbot of Eynesham Abbey. How cool would that be to think that some of our ancestors were cremated there.

To give more perspective on where Hugh the Hore's place fits in our family tree there follows a line of descent - (Alfrey 'Alfred' le Hore c1150 town of Oxford, Iohannis 'John' le Hore c1180-1240, **Hugonis 'Hugh' le Hore c1210-1280**, Hugh le Hore c1285 born Oxford died Charlton Kings, Christian Hore, Robert, Walter, Thomas, Walter, Robert, Roger, Harrie 'Henry', **Giles**, then John and Robert, sons of Giles. John emigrated to Virginia and Robert Hore his brother stayed in the UK)





Christ Church MS 341

fol. 2r

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Summary

Title

Cartulary of Eynsham Abbey

Language

Latin

Place of Origin

Eynsham, England

Date Statement

1196-1197

Description

With 13th-15th century additions.

Contents: Various lists and copies of deeds relating to Eynsham (ff. 1-4). Cartae et privilegiarum confirmaciones Eyneshamensis ecclesie (ff. 5-6r). Originally blank leaf. Provided with further texts – a record of an inquisition of c. 1221, a verse (perhaps by same hand as preceding), an Anglo-Norman veterinary recipe; a letter to the archbishop of Canterbury from pope Innocent [III?], and, at the foot, an Anglo-Norman charm for sheep disease. (f. 6v). Cartulary of Eynsham Abbey (ff. 7-45). Added items to the cartulary (ff. 45v-152r).

Extent: ff. iv (numbered fols 1-4) + 146 (numbered fols 5-152, including the rear pastedown and with fol. 86 now removed). In the original portion (ff. 7-45), overall 263 × 175mm. In the later sections, similar but variable overall size, with blemishes.

Hand: Late protogothic bookhands.

Decoration: In the original portions: headings in red, as are large marginal roman numerals for the charters (to correspond to the index at the head). At the openings of the charters, alternate one- and two-line green and red lombards. Proper names frequently underlined in pencil, less often with red crayon. The remainder of the volume is undecorated, save for paraphs in the text ink at the head of entries.

Binding: Remains of a tan leather chemise over earlier whittawed leather on bevelled wooden boards (most of both leather covers gone from the lower board) (14th century). Sewn on four thongs, taken straight into the board. A groove for a strap at centre of leading edge on the upper board, and a diamond-shaped seating for a clasp-pin at the centre of the lower board.

For a detailed description, please see www.chch.ox.ac.uk/library-and-archives/digital-library.

Provenance

Produced by the monks of Eynsham to preserve the records of their holdings, it continued to attract accretions into the 15th century. It is not clear what happened to the manuscript in the wake of the abbey's surrender on 4th December 1538. There is a patch at the top of fol. 7, whitened by scratching, where there was probably an ownership note. This manuscript circulated in antiquarian circles in the later 16th and early 17th century, extracts being taken by (among others) Robert Talbot (c. 1505-58), John Joscelyn (1529-1603) and Ralph Brooke (c. 1553-1625). Most notably, Richard James, librarian to Sir Robert Cotton, transcribed passages at Bodleian MS. James 8, pp. 6-23, noting the volume as 'Re(gistr)orum moncii de Egnesham. MS in manibus magistri Philippi Kinge'. It would seem that this manuscript arrived during the second or third decade of the seventeenth century, and was in the ownership of the Dean and Chapter by the autumn 1644, when it was consulted by William Dugdale (1605-86): his notes from both survive in Bodleian MS. Dugdale 21. This manuscript was later in that century borrowed by Anthony Wood. His interest in this volume is attested not only by his addition of the charter numbers in the later portions but also by his adding annotations in the original section (eg fol. 9, 12, 12v, 31v, 35, 66), and possibly the title at top right of fol. 7: 'Eynsham iuxta Oxoniam'. In Christ Church, the manuscript was first held in the Chapter House. The manuscript is now located in Christ Church Archives [shelfmark: D&C vi.a.2]

Record Origin

Description based on Ralph Hanna and David Rundle, *A Descriptive Catalogue of the Western Manuscripts, to c. 1600, in Christ Church, Oxford* (Oxford, 2017), pp. 405-408. See also *Medieval Manuscripts in Oxford Libraries*, https://medieval.bodleian.ox.ac.uk/catalog/manuscript_3945; and H. E. Salter, ed., *Eynsham Cartulary, 2 vols*, OHS, 49 & 51 (Oxford, 1907-1908).

Collection

Western Medieval Manuscripts

Holding Institution

Christ Church, University of Oxford

