

THE
MOHUN CHRONICLE
AT
HACCOMBE.

Dans le ducy d'home ge ouques fust emendi
 & ouore bien de trois choses ge fust a
 uenez cest assauoy do deus iugement
 p les ouels dieus volent le monde aung
 Le finer iugement p euel ge vint
 & temps p ce l'ange iugement p feu
 Encouge cels deus iugement d'ist deus
 pilleys. Lun de may lye encouge leue
 l'ange de tighel ou de tau encouge p
 feu. En les quels pilleys il est p con
 manere apt ge cels ge venient apd lui puyoyent ouore le
 ouis de creche & lui auoy plus fectement en memoie
 La tere chose ge adam emendi dieu fust ge totes choses to
 ueyent en declin. Et tote cest chose deuoy maner & heyls
 folles & oles fleschies tou manere deffre t'ebouchey home
 pouy vestimenta & sey oley tote yen oue main feat peuy
 D'quel encheson il est p tote manere apt en ambe deus p
 l'ies & cels ge dussent coeny apd lui. Donques nos que
 oum plus felle ge adam ne fust dussoms mece en est
 les feat les dca les uoms les successions & les bons uoms
 de noi duns & uomeement de uoi foitdous ge de leuy d'ant
 ouoms & ioioms en tye & els de ceo vint & ioyent en ael
 Et p ceo ge molt des choses fustent obliet p ouys de long
 temps p gide age p d'istes guleyes & p ademe m'ouoms
 des lignages oum ceo quels ne soient p gent de jehouen m'is
 en lueye. Aupm ce n'est t'oue plusieurs regions villes & ou
 uoms de gide seigns est e change. Com Enghel ge g'ant
 fust apele Alhion apd Franque le gide. Souchant fust
 apele Demerac & frochalis venodaa. Esthoce out a uoy
 uoye d'oume & Estroigne Amoziche. Et Germaigne fust
 Alamaigne & obigne auent auoy Agrippine & Toindes auoy
 oue auoy t'oue uoye & apd ce uoye. Euel d'out oue

THE MOHUN CHRONICLE AT HACCOMBE.—Among the archives at Haccombe which I had the pleasure of examining last summer, is the remnant of an old vellum book that appears from internal evidence to have been a chronicle of the Mohun family, and of which, with the kind permission of the Misses Carew, I give an account.

Unfortunately all is missing save the introductory portion, occupying four folios, forming a sheaf of 16 pages, of which the first is reproduced. The initial A and several other head-letters are embellished with red and blue brushwork.

There are several indications* that this little volume, though written in Old French, was compiled not on the Continent, but in England. Possibly it may have issued from the scriptorium of one of the religious houses founded or endowed by the Mohun†; and we may surmise it to have come into the possession of the Carew family upon the marriage of Sir John Carew (who died 1363) with Margaret,‡ daughter of John, Lord Mohun of Dunster; at all events, the period of the handwriting (judged by Mr. Salisbury, of the Record Office, to be *about* 1350) would not conflict with such a conjecture.

I had hoped to find in the MS. Department of the British Museum a replica or transcript, but the search has proved unsuccessful, though, through the kind suggestion of Dr. Warner, I have discovered in the *Cursor Mundi* (a Northumbrian poem of the 14th century) a cognate version of the quaint story of the two commemorative pillars with which our chronicle opens; differing from it, however, in the

* For one the use of the A.S. word "tighel," followed by the O.F. equivalent "tai."

† The first William Mohun founded a Priory at Dunster as a cell to that of Bath; the second William gave property to Canons of Bridlington and Canons of Taunton; the third William founded Bruton Priory and endowed it with his manors of Bruton and Bruham and other lands in England and Normandy, and was buried therein, as was his son, the fourth William. Reginald (2d) de Mohun founded the Abbey of Newenham in Axminster 1246, and gave it that manor and Hundred; his son, the first John (who died 7 Ed. I.) was succeeded by Johns in three generations, the last of whom left three daughters.—*Vide Dugd. Bar.*

‡ A writ (*Pat. Roll*, 38 Ed. III., part 2, m. 46 d.), of which I am giving an abstract, in *Trans. Devon Asso.*, xxxvii., p. 325, refers to Margaret as the *first* wife of Sir John.

point that, whereas in the Haccombe MS. Adam is accredited with the erection of the pillars, in the *Cursor** they are said to have been set up by the sons of Lamech, the last man of the first world, which lasted 1660 years, the slayer of Cain† and the father of Noah.

To quote from the poem‡ :—

It ran wel pat tym in thoght,
Pat phis werld suld cum til end,
Or drund wit wat^{ur}, or wit fir brend :
Tua pilers pai mad, o tile pe tan,
Pe tope^r it was o merbul stan ;
Pair craftes al phat phai mogt min
Phai put pham in pheir pilers tuin :
Phe stan, egain wat^{ur} for to last,
Again phe fire pe tile, phat it ne brast ;
Pai wist pat wa-sum efter com
Suld wissud be wit phaire wisdom.
For pi lete god pham liif sua lang
Pat pai moght seke and undervfang
Pe kynd o thinges phat phan were dern,
Curs o sun, and mone, and stern,
Pe quilk curs moght nan ful lere
Pat moght noght liue an hundret yere.

The common source was probably the narration of Josephus, to which Sir Thomas Browne, in the *Religio Medici*,§ alludes when, sighing after “the perished leaves of Solomon,” he adds, “I would not omit a copy of *Enoch's Pillars* had they many nearer authors than Josephus or did not relish somewhat of the fable.”

Josephus, however (I., ii., 3) does not mention Enoch, but ascribes the pillars, of which he says the one of brick “remains in the land of Siriad to this day,” to the children of Seth, the son of Adam, confounding, no doubt, as the editorial note of Wm. Whiston points out, this Seth with Seth or Sesostris, King of Egypt, whose pillars were extant in Siriad after the flood.

* pp. 96-97.

† pp. 94-95. Cf. Genesis iv., 19 ; v., 25

‡ Camden Soc. edn., p. 96, line 1530 ; Cotton MS. version.

§ (Dent's edn., p. 36). For this reference I am indebted to Mr. John Curry in *Notes and Queries* (Aug. 12, 1905, p. 136).

The printer has used the letter β for the
A. S. character β (= th)

TRANSCRIPT OF PROLOGUE.

The first two or three pages of the MS. read as follows:—

CI COMENCE LE PROLOGE EN CESTE LIEURE.

Adam le p^rmer home qe unques fust, entendi ~~and~~ sauoit * bien de trois choses qe fussent a vener. Cest assauoir de deus iugements ~~p~~ les quels dieux voleit le monde aiuger. Le p^rmer iugement p eue qe vint en le temps Noe, Lautre iugement p feu. Encontre cels deus iugementz il fist deus piliers. Lun de morbre, encontre leue and lautre de tighel ou de tai encontre le feu. En les quels pieliers il escrit tote manere art. qe cels qe venissent ap^s lui: purroient sauoir le cours de siecle and lui auoir plus frechement en memorie. La tierce chose qe Adam entendi bien fust qe totes choses tornerent en declin. Et tote vift chose deuoit morir, & (sign for *and* or French word *et*) herbes foilles & roses flestrier tote manere beste treboucher, home porir vestments & fer user; tote rien odue main feat perir. P quel encheson il escrit tote manere art en ambes deus piliers, a cels qe dussent vener ap^s lui. Donques nos que sum^s plus frellez qe Adam ne fust, dussoms mettre en escrit les featz, les ditz les nonns, les successions, & les bons mours de noz Amis, & nomeement de nos fondours, qe de lour biens viuoms and ioioms en t^re; & els de ceo vinnt and ioient en ciel. Et p^rceo qe moltz des choses fussent obliez p cours de longt temps, p g^{nde} age, p diu^{ses} gueres & p sodeine mutations des lignages. sanz ceo quels ne soient p gent de religion mis en liuere. Auxuit com est troue plusours regions, villes and surnons de g^{ndz} seig^{ns} estre changez. Com Engletre: qe iadis fust apele Albion. Ap^s Britaigne le g^{nde} Southgalis fust apele Demercia, & Northgalis venodocia. Eschoce out a non iadis Aquitaine, & Britaigne Amorige. Et Germaigne: fust Alamaigne Coloigne aueit a non: Agrippine & Londres pmes out a non: troie noue & ap^s trinouant. Euer Wik out a non Eborak & ap^s kaer ebrakt. Et issuit com les nons des regions & des g^{ndes} villes p passer de temps sont changez: en meisme le manere les surnons des conquerours sont changez. Et nomeement les nons de la noble lignage des mohuns p les susdistes enchesons sont changez. Car les p^rmers qe unques estoient en ceste t^re soleient estre apelez p surnon moions, auxuit com il

Printed errors: — for 'and' read &
 for 'p' " ~~p~~ (= par)
 to so throughout.

escrit en liuere des conquerours—& com il est troue p
 anceianz chartres qe la lignage ad feat a diuses Abbeies and
 priories jusq̄ a temps le p'mer Johan de mohū Le quil dil
 sournon moion^s osta une silable and fist apeler mohū. Et p
 teles mutacions nule people viuant greindre mest' nad
 daprendre le cours du siecle, & de seint esglise qe nont
 les g̃ndz seign's Denglet're p moltz denchaisons. Et nomee-
 ment p̄ ceo qe Engletre ad este puis le temps Brutus p guerre
 troble souent and engore nest ele pas bien estable ne iames
 s'ra. Car la figure de ceste siecle leg'ment passera. Et ceo
 pust bien estre veu: qui qe voille rennarder cestes petites
 cronicles. Les queles primes touchent brefment del comence-
 ment del mond enpursiannt les ages iusq̄ a la Incarnacion and
 coment Engletre fust p'mes enhabitee. Ap's ceo de les
 sodenes mutacions des Empours de Rome, coment celui qe
 malement vescuait enp̄siaunt seynte esglise. mal fin auoit Puis
 ap's les changes de les ev̄c de Rome & lour nons, & de
 qele nation ils furrent & combien de els suffirent dure
 martirizacion p' & Lām de dieux & seynte Esglise mayntener
 Ap's ceo les nons des Archeuesques de Canteburi Puis ap's les
 nons de Rois de ffrance qe souent sont changez, Ap's ceo des
 Rois Denglet're and q̄ntz des ans chescun regna en Englet're.
 Et au derain coment la noble lignage des mohūs vint odue
 Williā Conquerour d' Denglet're & com bien des g̃ndz
 seign's William le moion le veil auoit a sa retenance a donques
 & puis del decent des Mohuns iusq̄ a cesti iour. Les queles
 choses susdites auoms escrit com nos auoms (sust?) doit
 estre ch̄ tenuez and voluntiers oiez, de touz hautz homes.
 Car p̄ ceo sont les bones vertues del siecle ankes defailiie &
 les queors des seign'ages afbbliez qe hom nont mes si volen-
 tiers com len soleit les oeueres des anciens ne les estoires ou
 les bons featz sont qe enseinent coment len se deit auoir en
 dieux, & contener al siecle honorement Car viuere sans
 hoñ est morir.

TRANSLATION.

Here commences the prologue in this book.

Adam, the first man that ever was, understood and knew well three
 things which were to come. To wit—two judgments by which God
 would judge the world: The first judgment by water, which came in the
 time of Noah; the other judgment by fire. Against these two judgments
 he made two pillars, one of marble, against water, and the other of

[baked] clay,* against fire, on which pillars he wrote all manner of arts, that those who came after him might know the course of the ages and have them more freshly in memory. The third thing that Adam well understood was that all things tend to decay, and every living thing must die;—grass, leaves and roses wither, every sort of beast fall, man rot, garments and iron wear away, everything made by hand perish. On which account he wrote all manner of arts on both the pillars to those who were to come after him. So then we who are more frail than was Adam, ought to put into writing the doings, the sayings, the descents and the good customs of our friends, and especially of our *founders*, since we live by and enjoy their benefits on earth, as they by the same live and rejoice in Heaven, and because many things would be forgotten in the course of time by great age, by divers wars, and by sudden changes of lineages, if they were not *set down in books by persons of religion*.

Thus one finds that the names of several regions and towns and surnames of great lords have changed, like England, which formerly was called Albion, afterwards Great Britain. South Wales was called Demercia, and North Wales Venodocia. Eschoce bore the name formerly of Aquitaine, and Brittany of Amoriche, and Germany was Alamaigne. Cologne bore the name Agrippine, and London the name at first of New Troy and afterwards of Trinovant. York bore the name Eborak and afterwards of Kaer ebrakt. And just as the names of regions and of great towns have changed in the course of time, in like manner the surnames of the conquerors have changed, and particularly the names of the *noble race of the Mohuns* through the aforesaid causes have changed.

For the first who were ever in this land were called by the surname of Moion, as it is written in the book of the Conquerors, and as it may be found in *charters* given by the family to *divers Abbeys and Priories* down to the time of the *first John de Mohun*, who from the surname Moion took off a syllable and had himself called Mohun.

And through such mutations no living people has a greater need to learn the course [of events] of the age and of Holy Church than have the great lords of England, and for many reasons; and especially because England, since the time of Brutus, has often been disturbed by war, nor is she yet thoroughly settled—nor ever will be, for the fashion of this age will lightly pass away.

And this may be well seen by whomsoever will study these little chronicles, which first treat briefly of the beginning of the world following the ages down to the Incarnation, and how England was first inhabited; after that of the sudden changes of the Emperors of Rome, how those who lived evilly, persecuting Holy Church, had a bad end; then of the changes of the Bishops of Rome, and their names, and of what nation they were, and how many of them suffered severe martyrism, for the love of God and to maintain Holy Church; after that the names of the

* Notes from *Bosworth A.S. Dict.*—Tigel, tigel, tiful, tige . . . a tile, brick, anything made of clay. . . . In Burslem . . . to this day, porrigers are called "Tigs" by the working Potters.

Stratmann's Mid. Eng. Dict.—Tezele, sb. O.E. tigele; from Lat. Tegula, tile; Tigel (*Gen. and Ex.*, ed. by Wm. Morris, c. 1250), Teghel-stan, tile, brick.

Godefrois' O.F. Dict.—Tai, thai, thoi; bo~~te~~^{te}, fange, limon, vase, boubier.

Archbishops of Canterbury, then the names of the Kings of France, who have often changed ; after that of the Kings of England, and how many years each reigned in England ; and, lastly, how the noble race of the Mohuns came with William the Conqueror of England, and how many great lords *William le Moion* the elder had in his retinue ; and then of *the descent of the Mohuns down to this day.*

The which things aforesaid we have written because we have known them to be things held to and willingly listened to by all high-[minded] men ; for by this cause have the virtues of the age failed and the hearts of the aristocracy become enfeebled—that there have not been set forth as willingly as should have been done the works of the Ancients nor the histories wherein are [related] the good deeds which teach one how to live in God and comport oneself honourably to the age, for to live without honour is to die.

[Here ensues an “*Explicit Prologos Des les Cinqt ages,*” introducing a narrative which I may summarise as follows] :—

This land was called Great Britain from the name of Brutus, who came hither in 1200 B.C., but before that it was called Albion, after a woman named Albine, the first human being who ever set foot upon it. She was daughter of a King of Greece, who had no sons but had thirty daughters, two of whom having conspired to possess themselves of the whole kingdom of Greece, were attainted and condemned to be left upon the open sea in a ship without masts or helm. A storm drove them to Dartmouth, where the elder sister leapt ashore exclaiming, “This land is mine and I alone will have it,” to which the other sister retorted that she would have half, whereupon there was great strife between them, and the younger was not suffered to leave the ship, but a wind arose and drove her to [South] Hampton, where she landed and remained, while her sister remained at Dartmouth. By these women and by devils the land was peopled with a race of cannibalistic giants. Brutus on his arrival found thirty-nine of these and killed all but their king “Geomagog,” whom Corneus threw into the sea, and Brutus and Corneus had the land after that, which land of England is in length from “Penwitsterte on Mount St. Michael in Cornwall” to “Cateneis en Eschoste” “DCCC lieus” and from “Wicstowe to Dover CCC lieus.”

This is immediately followed by chronological lists of the Emperors of Rome and of the Popes, the latter, incomplete, yielding on the last page the information, “Leo, nat’ ro’, seist viij ans iij mois vi iors. En cesci tēps vint Adulphus le Roi Dengletre qe p’mes Englet’re tint tut entier,* a Rome. Et il auoit adonques la t’but seint pere, cest assavoir de chascum tenement un dener, and ceo engore dure.

ETHEL LEGA-WEEKES.

* Egbert, first sole monarch of England, was succeeded by his son Ethelwulph. The latter, by the advice of Swithin, Bp. of Winchester, is said to have granted to the Church the tithe of all his dominion. In 855 he visited Rome.