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The Liber ordinarius of Nivelles
(Houghton Library, MS Lat 422)

Liturgy as Interdisciplinary Intersection

Edited by
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Mohr Siebeck
Acknowledgments

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Introduction to the Edition

Editio princeps of the documents dating from the second half of the thirteenth century from the Liber Ordinarius of Nivelles

Edited by Eva Schlotheuber and Jeffrey F. Hamburger, with the assistance of Hannah Weaver, Shane Bobrycki, Walter Simons and Philipp Stenzig on the basis of the transcription by Thomas Forrest Kelly

The current edition presents the texts that were entered into the Liber ordinarius of Nivelles following both the Temporale (ff. 54va–56vb) and the Common of Saints (ff. 93va–103va). Of great consequence for understanding the history of Nivelles in the thirteenth century, the texts, with few exceptions, are previously unknown and unpublished unica that were written from the internal perspective of the General Chapter of Nivelles. The context in which the texts, which were composed in Old French as well as Latin, originated is discussed in the introduction to this volume as well as in the essays by Beach, Dorin, Fassler, Schlotheuber, and Simons. In order to assist readers in comprehending the precise meaning of the documents, an English translation, to which Shane Bobrycki, who carefully checked and offered corrections to the translation, Philipp Stenzig and Hannah Weaver made substantial contributions, has been placed in parallel with the originals. The documents were apparently copied together with the text of the Liber ordinarius by a single hand in the middle of the fourteenth century. The manuscript, which received a new binding in the fifteenth century, is utilitarian in nature; its decoration in the form of multi-line initials embellished with fleurons and decoration remains, on the whole, relatively modest. On the basis of the transcription of the text, which generously made available to us by Thomas Kelly, Eva Schlotheuber and Jeffrey F. Hamburger prepared a critical edition. The edition reproduces the text as faithfully as possible and has only been emended in brackets in so far as sense or sentence structure would otherwise not be comprehensible. In the Latin sections, the spelling of u/v and c/t have been normalized. The beginnings of sentences, proper names, Roman numerals and nominum sacrn have been capitalized throughout. The texts have been given modern punctuation and have been divided according to the original into paragraphs that are designated successively by capital letters (A–O).

For the sake of improved coherence, Document A [Statutes and revenues of the sacristy of Nivelles, c. 1286], which in the manuscript is interrupted by Documents B–E, is presented as a unity. Documents B–E follow. In those instances in which the manuscript does not provide a given document with a title, a modern English title set off in brackets has been provided for the sake of comprehension. A critical apparatus notes erasures, corrections, and uncertain readings, etc.: a separate set of notes comments on the content of the documents in the context of the period during which they were written, provides definitions of certain terms, and provides references to other immediately relevant sources. The same set of notes also provides cross-references to the various essays in this volume in which the documents are discussed and analyzed in greater historical depth. The edition of the Latin and French texts provided here forms the basis for the corresponding section within Thomas Forrest Kelly’s complete edition of the Liber ordinarius of Nivelles (without critical commentary and apparatus), which is forthcoming in the series Scrinium Friburgense.

1 See the note on the French language texts by Hannah Weaver.
2 See the contributions by Derozé and Passler.
3 See the description of the manuscript by Hamburger.
Documents dating from the second half of the thirteenth century from the Liber ordinarius of Nivelles

A. [Statutes and revenues of the sacristy of Nivelles, c. 1286]¹

1 If. 54va/ Chi apres ensuant sont li statut et les debitez de le cousterrrie de le eglise me dame sainte Giertrud of Nivelles, si qu'ilh appert par autres escris.

Promiers est assavoir que li moitiers del apport est le coustre fors mis lor qui est l'abbesse et le lingne drap sens bleuee roie qui est ossi l'abbesse.

Item, dequant qu'ilh vient en cire en cierges de chire ou candeilles pismains² et teis choses est le coustre.

Item, cuscuns staus en corduwinerie ou le merchenerie, cuscunne taule de canges, cuscuns staus as maiaus, et I staus de leis le cange doient al abbesse et a coustre ensamble XII d. Nivellos. Li macheclier a le fieste saint Martin, et tout li autre a le fieste me dame sainte Giertrud a mi march.

Item, li cens aussi com rechoit de chiaus qui sient ens es couvretis³ et devant chiaus qui vendent les solleirs de vache a le fieste saint Martin est l'abbesse et le coustre.

Item, cuscunne retinne⁴ en le boulegerie doitt III d. al abbesse et a coustre a paijer devens l'ultime jour de le Nativiteit.

Item, li coustres at tous sens a torzial Biertremeir et Goimart VII sous a le Nativiteit.

Item, cuscuns staus de le maison Evarant Creche dechii a le maison Jehan le Feuire qui at XL pies en front doitt a coustre I d., et qui at mains de pies e une obole.⁵

Item, l'iglsie doitt a coustre XIII coupess de vin a paijer le moitiets le Nativiteit et le moitiets a le Purification nostre dame.

Item, if. 54vb/ l'Iglsie doit ossi a coustre LXXII sous a prendre a cries dou vin.

Item, Geys, Lingnis, et Wambeke doient aussi deniers a coustre de couvertures qu'ilh paient li coursier.

A. [Statutes and revenues of the sacristy of Nivelles]

Here follow the statutes and the obligations of the church of my lady St Gertrude of Nivelles, as they are revealed in other writings.

First, let it be known that half of the revenue is the sacristan's, except the gold, which is the abbess's, and the linen cloth without blue stripes, which is also the abbess's.

Item, however much [revenue] comes in the form of beeswax, beeswax candles, candles pismains and such things is the sacristan's.

Item, for each cobbler or haberdasher's stall, each stall in the market, each butcher's stall, and one stall near the market, they owe twelve Nivellos deniers altogether to the abbess and the sacristan. The butchers [should pay] at the feast of St Martin, and all the others at the feast of my lady, St Gertrude, in mid-March.

Item, also the tax as it follows from those who are at the Couvretis and in front of those who sell cow-leather shoes [is owed to] the abbess and the sacristan at the feast of St Martin.

Item, each one employed at the bakery owes three deniers to the abbess and to the sacristan to be paid before the eighth day of the Nativity.

Item, the sacristan gets seven shillings from all those on the outskirts of Bierremeir and Goimart at the Nativity.

Item, each stall which is forty feet wide from the house of Evarant Creche to the house of John le Feuire owes one denier to the sacristan, and those which are fewer feet wide [owe] an obole.

Item, the church owes the sacristan fourteen cups of wine, to be paid half at the Nativity and half at the Purification of Our Lady.

Item, the church also owes the sacristan seventy-two shillings to be taken from the wine tax.

Item Gooik, Ligny and Wambeek also owe [some] deniers to the sacristan for the roofs that they paid the Courrier.
Item, Simons Weris, Boidins et me sires Jehans de Goy, li cens de Savetines com paie a le Pasque pour le Clerge est le coustre, et vaut entours VI sou.

Item, li deime qui fit monsieur Watier Hardehol, chevalier de Savetines, est le coustre.

Item, li capites ossi de sainte Guidele doit a coustre demu. de soele et II stiers d'orge a paier a le Toussains.

Item, de toutes les crois at li coustres et li abbesse le moitie, fourrs mis les crois de Lingui, de Goy et de Wambeke, mais cestes li communus.

Item, toutes les fois que li canonne cantent viespres en le grandegligle ou matines, doit li coutres IX candelles provendal6 a le grant mesu leu li canonne sont, III la Nativite ossi, ou li canonne sont, doit VI candelles qui contiennent le cire de VI roelles II as dames et IIII as signeurs.

Item, li coustres dois aussi al abbesse a le feste saint Remi dechi a grant quarant casunne samainne une grande lievre de cire.

Et le doit aussi a li VIII grandes heures a le Purification.

Si doit as canonnes qui vont sur le RIn II grandes lievres de cire.

Si doit aussi a veir les vaisains dou vin dou cellier candelles de cire.

Si doit ossi toutes petites candelles de cire as matines des dames et des signeurs en le

[continued after documents B-E on f. 56ra]

grande eglise.

Si doit aussi cire a saileire les besoingenx de le glise.

Si doit aussi les chanois et les flans al anniversaire le bonne euvireuse Ysbere en may.7

Si doit aussi cascunne nuit une candelle de sieu en le capelle l'abbesse, une en se chambre. Ou dortoir des dames une toutes uileés, et dois en le eiseit dou viepre dechi al ajournee. En l'ivier de complice dechi al ajournee.

Si doit aussi a coustre aucuns honx deleux hui XXXI d. blans.

Si doit li abbes de Lobbies a coustre IIII de blans pour le cens de le dione de Morlanweis ki doit iestre le coustre. Al ouvre8 de l'eglese pertient li moitie dou staul de le quelle moitie li suer Servais Goidin at en l'alcoir viers les tourniez.9

On doit II sous Lovignois al ouvre de le glise, et III sous a le lampe entre le cibore et le petit tresorer.

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5 The unit of measure is a half hogsheshed.
6 The word provendal, related to the modern words provender and prebend, appears to refer to a weight or size of candle.
7 May 8, Yduberga's date of death; on the organization of feast days, see the essay in this volume by Fassler, 196-197.
8 Ouvre, equivalent to opus, refers to the business side of the church's management, here translated as "church fund."
9 It remains unclear to what part of the church this term refers.
In March, one should send from Duffel the clapper [for the bell], the ropes for the curtains, and the bells, the alb, and the ablations with all the ornaments, the incense, and the censer that are used at the altar of the Lamb on Easter, the flowered cup for Easter, [the one with] the flowers and enamel, and doves for Pente
cost. On the feast of my lady, St Gertrude, in mid-March, [give] twelve deniers to the priest, deacon, and subdeacon who serve at the great Mass; at the great dedication, in such a manner; the night of Pentecost, in the following manner. St Michael the Archangel's day, so much in the following manner. All these things must be taken in common. The revenue should serve to keep up the church and to remake the bells.

The sacristan should keep all the roofs of the cloister and of the dormitory and of the annexes out of his portion.

B. [Candle levies of the sacristy]

At Easter the sacristan owes one candle weighing forty pounds, and three rolls for the Three Marys, each one of the prebendal weight. And [he owes] fifteen candles on the choir screen on dark mornings, each one a quarter-pound, and one tortinus [a candle of a certain weight] for the new fire. And the chanter brings two candles on candlesticks at Easter and at Pentecost, just as at Christmas.

And the sacristan also owes two burning [candles] every day and night before the holy body, and another at the altar of St Peter when Mass is said there.

And he also owes another candle to light the wine delivery. And at the dedication in May he owes six candles to put on six pillars, of which eight make a pound.

And let it be known that the three churchwardens should have all the candles that the sacristan owes to the church made and supplied in quantity, and the sacristan should supply all the material and the expenses, and the associated costs.

C. [Duties at matins and eucharist]

Let it also be known that when matins shall be said in the great church, the canonness reading the sixth lesson has one roll, and the canon reading the last less-

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10. For the destroyed bells, see Document EE, f. 98r: Sicut domina legegum sextam lectionem unus rotulam et canonicus legens

11. See also the regulations regarding the maintenance of the buildings in Document EE, f. 98t: Sicut domina legegum sextam lectionem unus rotulam.

12. See the essay in this volume by Kelly, 350–351.

13. For the organization of Easter ceremonies at Nivelles, see the essay in this volume by Kelly, 341, 354, and Greene, 364.

14. The generic word tulle (screen) here apparently refers to the choir screen.


16. See the essay in this volume by Dorin, 139 and 141.


b. reading unclear on account of an ink stain
ultimam lectionem similiter unam rotulam. Et si sint tria evangelia, habebunt canonici tres rotulas.

D. [Obligation of the abbess to provide the canonesses and canons of Nivelles with a small banquett on certain days, April 28, 1273]18

85 Anno domini 320 CCC LXX tercio, feria sexta post Missericordia domini recordatim fuit per capitulum Nivellense indicando, quod domina abbatissa Nivellensis que fuerit pro tempore debet scutellam diebus statitis dominis et dominabus capituli predicti. Debet etiam placentas et canistellos. Et hoc isto modo, quod omnibus volentibus predictas scutellas, placentas et canistellos predictos dari debet, nec possunt denegari petentii canonico seu canonice singulari.

Scutella autem que datur terminis statutis dominis et dominabus predictis debet esse de porco valente decem et octo solidos Lovanienses vel ad minus sedecim solidos monete predicte, et debet esse talis quantitatis in longitudine, quod porco diviso in duas partes per medium, fustrum carnis debet scindiri a dorso porci superius usque ad fundum spina deposita. Latitudinem habere debet fustrum if. 55vul/ carnis predicta, cum bene coctum erit, prout signatum est hic de incausto signata est etiam latitudine (!) in assere sinistra huismodi libri.19

E. [Width of a piece of cooked pork]20

[Two red brackets, separated by the word Latitudo]

F. [Additional indications concerning the extent and content of the abbess’s banquet]21

Li scuille de char est de porc ensi que dit est deseure, et le doivent faire cuire les abbesse et mettre avoech et enroijer en un platial nuef ki demeure a ceus ki ont les provened et maisons de le sause c’om dist Lieuriselle, et enroijer par le messarge me dame. Et doit avoir en largece quatre pols d’omme bien corporel. Et doit avoir avoech deus rouselles. Et doient iestre de boin faris in char de ovs,

18 See the essay in this volume by Schlotheuber, 79; Dorin, 141 and 141, n. 24; and Kelly, 354.
19 The measures for the fish and probably the meat dishes most likely were indicated at the cellar door of the abbess at her court; see Document L, f. 94ra, p. 396. For the binding of the ION, see the essay in this volume by Schlotheuber in this volume p. 79.
20 See the essay in this volume by Kelly, 354.
21 See the essay in this volume by Greene, 375. This banquet thus formed part of the traditional prebends of Nivelles, independent of any prayer service.

on likewise [has] one roll. And if there should be three Gospel lessons, the canons shall have three rolls.

D. [Obligation of the abbess to provide the canonesses and canons of Nivelles with a small banquet on certain days, April 28, 1273]

In the year of our Lord 1273, on the Saturday after Missericordia domini, it was recorded by the Chapter of Nivelles and judged legally binding that the lady abbess of Nivelles, whoever she may be at the time, owes the lords and ladies of the aforesaid Chapter a portion on the established days. She also owes pies and cakes and in such a way that everyone who wants the aforementioned portions, pies, or the said cakes should get them, and so that no individual canon or canoness who asks for them can be denied.

And the portion which is given to these lords and ladies at the established times should consist of pork worth eighteen Louvain-sous or at the least seventeen sous of that currency, and should be of a sufficient size in length so that, when the pork is divided in two parts down the center, with the backbone set aside, the piece of meat should be split from the pig’s upper back down to the haunch.

This is the width which the piece of that meat ought to have, after it has been well cooked, as this width is specified in ink in the left-hand margin of this book.

E. [Width of a piece of cooked pork]20

[Two red brackets, separated by the word "Width"]

F. [Additional indications concerning the extent and content of the abbess’s banquet]

The portion of meat dish is the [amount] of pork specified above, and the abbess should cook it and send it with it some sauce, called ‘Lieuriselle’, as an accompaniment in a new platter that stays with those that have prebends and houses, and send it with her messenger. And in width it should be equivalent to four thumbs of a stout man. And it should have two pieces of fried bread with it. And they
froumagges et spiesz. Et doit tenir li laicke en si que li mains dun home entours IIII pols et en longeche entours VIII pols. Et idoit avoir encor deux petites saussiches de teil farsin que les russelsles. Et doient tenir en' longheche entors VIII pols, et doient iestre cuites en saien de porc.

Et doit on les scuelles quant on chantet et quant on cesse,\textsuperscript{22} et s'elles eret hors de le ville pour quel cas que ce soit. Et ont le scuelle cilh et celles ki ont ostee et quant iII quatre mannet en un ostee ilh vont tout ensamble. Et n'ay point li affo- rains ki nest emancipeis, car ilh doit manoir avroche le scolastre. \textit{If.} 55v\textit{b} Et en en at chis ki tenroit le provende le duch s'ilh avoit ostee a Nivelles. Car ilh at provende de dame. Et n'en at nuls s'ilh n'est canonne ou canonnisse.

G. \textit{[The liturgical feasts when especially favored foods, including sausages, should be distributed]}

Li promiere scuelle est le dimenche devant \textit{Invocavit me}.

\textit{Li seconde scuelle est le jour de la Pasque a teile porchon que celle desere.}

Li tierce scuelle est le jour de la Pentecost ensi que celles desere, sauf chou que pour les deux piecehes de saussiches doit elle une vivee de le picielle de le friture d'un mouton dous de persim, de fie, et de spiesz, et le doit on bien cuire et rostir. Et doit iestre grosse ensi que li bras dune dame deleis le poing et longhe entours IIII pols. S'en at une en chascune scuelle, car en celles scuelles n'at nulle saussiche.

\textit{Li quarte scuelle doit on le jour dou Nowell auteille come li promiere. Et cilh ou celles ki ont les scuelles doient iestre en le ville a cure de grant messe et s'ilh ni sont ilh n'en ont nient.}

\textit{Requereis chou ke me dame li abbesse doit le jour dou Blanc d'loes devant mangier. Vous le trouvereis escript III fuellles devant le fin de cest lievre.}\textsuperscript{23}

\textit{\textit{If.} 56r/b H. Che sont les debites com doit a le glise pour le cousterie.}\textsuperscript{24}

Promiers as derrainnes vigiles doit as signeres une prouvendaus et demie prouveneaux, et tout autreiel doit as dames. Si doit tenir li prouveneaux quartern et

should be stuffed with a good stuffing of goose, cheeses, and spices. And they should have the width of the hand of a man, around four inches, and in length around eight inches. And there should be two little sausages with the same stuffing as the fried bread. And they should be about eight inches long. And they should be cooked in pork's blood.

And the dishes are owed whether one sings or whether one abstains, even if one were out of town for whatever reason. Those men and women who have a room get the dish. And when four stay in a single room, they all go together. And those schoolgirls who are not yet emancipated (from school) and still are lodging with the schoolmaster do not receive any. And the one who holds the ducal prebend [receives] it if he is in residence at Nivelles. For he has the prebend of the lady [abbess]. And no one receives any unless they are canons or canonesses.

G. \textit{[The liturgical feasts when especially favored foods, including sausages, should be distributed]}

The first dish is [supplied] on the Sunday before \textit{Invocavit me}.

The second dish is supplied on Easter Sunday with such a portion as it deserves.

The third dish is supplied the day of Pentecost, just as it deserves. Except that instead of the two pieces of sausage, she owes a round piece of mutton prepared with parsley, liver and spices. And it must be cooked and roasted well. And it should be as fat as the arm of a woman near her fist and about four inches long. One [piece of mutton] is [supplied] in every dish, for in these dishes there is no sausage.

The fourth dish, on Christmas Day, should be the same as the first. And those men and women who get the dishes should be in the town at the time of the great Mass and if they are not there, they will not get any.

You should require that my lady the abbess supply the following food on Maundy Thursday. You will find it written three pages before the end of this book.

H. These are the obligations owed to the church for the sacristy.

First, for the last vigils, one and a half prebendal [candles] are owed to the lords, and another to the ladies. The prebendal candle should hold a fourth of a pound

\textsuperscript{22} The \textit{censatio a divinis} was a form of local excommunication prohibiting the celebration of the Divine Office at a specified place, imposed primarily for offences against church property. For the \textit{censatio a divinis} see most recently Lasso, \textit{Ecclesia maldestica} (2013), 86. Clarke, inter- dict (2007); and for the specific context in Nivelles, the essay in this volume by Schlotheuber, 60.

\textsuperscript{23} The reference is literally to f. 94c, in fact, f. 93v.

\textsuperscript{24} See the essay in this volume by Kelly, 351 and 354.

\textsuperscript{4} Ms en en

\textsuperscript{6} \textit{Heading is underlined in red.}
demi de cire, et li demie prouvendaus doit tenir le moitié de quartron et demi de cire.

Encor doit li cuestas a Nowell les chandelleis de saint Estevene. Si doivent tenir les II une prouvendaus. Et doit on ces chandelleis de saint Steivene donner le jour dou Nowell a tous les dyakenes qui sont present a tout leur soupplis a visespres en le glise me dame sainte Giertrutt, et si n’en doit on donner a [fol. 56va]/ autrui.

Et tout ensi doit on donner lendemain a tous les priesters qui seront a tout leur soupplis as visespres en le ditte glise: a chascun une de ces misesmes chandelleis com at donneit le nuit devant as dyakenes.Et n’en doit ou donner a autre.

Et dooc li cuestas le nuit des Innocens, a tous les escoliers qui sont present a tout leur soupplis as visespres en le ditte glise, a chascun I copon fait al aisselle sans pois.

Et si doit pour le Liber generationis I tortisial dou pois dune prouvendaus.

Encor doit li cuestas as canonneis qui font le semainne toutes les fies qu’il I at IX lechons, une roeole dont les VIII font le lievre. Et quant il I at III evangiles, si en ont ilh III.

Et doit li cuestas encor a chantre del glise les II chandelleis c’om met sous les II chandeliers devant lui, ou cuer apres les deurainnes visespres des fies quant elles ont ars par tous les IIII jours.

Encor doit li cuestas VII chandelleis c’on met sous le lettrin enmi le cuer toutes les fies que li canonnei doient matines et visespres en le glise.

Et quant li canonnei doient lendemain dire matines en le glise si doit li cowntown a ces matines et [fol. 56vb] as promieres et as seconds visespres IIII chandelleis sous les mures dou cuer, II durn costeille et II dautre et II ou cuer des dames et doit avoir les VIII une lievre.

Et doit encor I tortisial dont on dist le jour dou Nowell les II promieres messes.

Et si doit encor li cowntown toute le chandelier qu’ilh convient as dames pour les eures dire, et le rechoit li doyen et le depart ensi que raissens est.

I. [Obligations of the sacristan of Nivelles to donate candles]25

A le chandelier doit li cowntown une chandelier prouvenaude a le prouvenaude.

Encor doit li cowntown as esteveves de le ville de Nivelle a chascun une chandelier prouvenaude et un stievene26 pour leur femes. Et ossi doit ilh a maeur une prouvenaude et une stievenene. Et autretes chandelleis doivent avoir li ius et li

and a half of beeswax, and the half prebendal should hold half of a fourth of a pound and a half of beeswax.

The sacristan should also provide the candles of St Stephen at Christmas. Each of the two should hold a prebendal. And on Christmas Day one should give the candles of St Stephen to all the deacons who are present in their surplices at vespers in the church of my lady, St Gertrude, and they should not be given to anyone else.

And just so, on the next day, one should give all the priests who will be in their surplices at vespers in the aforementioned church one of these same candles that had been given the night before to the deacons. And they should be not be given to anyone else.

And on the night of the Holy Innocents the sacristan also owes the schoolboys who are present in their surplices at vespers one little piece made for the plank without pitch.

And he owes a torch weighing one prebendal amount for the Liber generationis.

The sacristan also owes the canons who perform the liturgy during the week a roll of wax, of which eight make a pound, every time that there are nine lessons. And when there are three Gospels, let them have three.

And the sacristan also owes the chanter of the church the two candles that go on the two candelabra in front of him or the choir after the last vespers of feasts when they have burned for all four days.

The sacristan also owes seven candles that one puts on the lectern among the choir every time that the canons must say matins and vespers in the church.

And when the canons must say matins in the church the next day, then the sacristan owes four candles on the walls of the choir for these matins and for the first and second vespers, two on one side and two on the other and two in the choir of the ladies; they should be eight to the pound.

And he also owes one torch with which one says the two first Masses on Christmas Day.

And the sacristan also owes all the candles necessary for the women to say hours, and the female dean should receive them and distribute them as is logical.

I. [Obligations of the sacristan of Nivelles to donate candles]

The sacristan should give one prebendal candle to the prebend on Candlemas.

The sacristan also owes the aldermen of the town of Nivelles one prebendal candle apiece and a coin stamped with an image of St Stephen for their wives.

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25 See the essay in this volume by Green, 364 and 375; Kelly, 354.
forestiers, l’est assaqvoir chascuns une prouvendaus et une steieneveine que li cous-
tres leur doit.27

Et doit enco li coutres li chandeill me dame li jour de le Chandeleir.

J. *f. 93val C’est chou que me dame li abbesse doit le jour dou Blanc d’Ioes
devant mangier.28

A chascune canonnieuse soit en scolle ou defors, l’an de grasse des mors,29 les
provenues le roi et le duch, et les III glissiers soient ces persone deus le ville ou
dehours, et li canonne n’i ont nient. A chascune un vasticl ki doit peser 5 v iever
en past en faite de blance fleur de froment. Et doit a chascunne une couppe de vin
de le glisse s’ilh i at vin, et s’ilh n’i at vin couppe et demie a le mesure de la ville
de Nivelles ne de doit dou pieu ne dou milleur ki vat le jour a broke. Et le doivent
aler quere li message des damiselles canonniessen et apporteir. Et le doivent avriant
quant a chantet et quant on cesser30 soient en la ville ou dehors.

Et apres mangier le jour dou Blanc d’Ioes doivent les abbesse le cene en leur
salle en vazstias et en vin et chascunne I d31 as mains laveir. Et li sameliers,32 li
dyakenes et li subdyakenes ki font le benichon doivent les abbesse donner XII
d6 quant elles leuvent leur mains. Et ont dou pain e dou vin. Et doivent envoyer
as malades leur capellaine pour laveir les mains, et le doijenne ou le plus an-
adienne. *f. 93vb apres levei les pies l’abbesse apres le cene. Et li sameliers, li
dyakenes, et li subdyakenes vont laveir les aitex ou moustier.

Item, li coutres doit le nuit de le grande Pasche li siermon ou hour des dames.
Et doit li coutres II pieces de myre et III d’encens pour mettre ou crie.

Et doivent les abbesse le jour de le Pasche I chevdott et oes pelleis et piecelettes
de lart et de bacon que on benis, et li dyakenes leu deart as dames.

Et doivent les abbesse le scuelle de char enssi que dit est desuer.

27 All official persons of the city of Nivelles to whom the monastery had obligations and
who apparently received gifts of candles in return for their service are listed here. In the thir-
teenth century, the Chartre struggled to have these officers placed under the jurisdiction of
the abbess, see the essay in this volume by Schothoebur, p. 89.

28 For the washing of feet at Nivelles, see the essay in this volume by Schothoebur, p. 89.

29 Fausett, 208–209; von Tongeren, 245–246; Kelly, 344, 350, 354; and Oedenthal, 328.

30 The annua gratie is the custom of the year’s grace according to which the heirs of the
holder of a prebend receive its income for a year after the holder’s death. Pope Nicolas IV had
granted Nivelles the annua gratie prebends in 1290; cf. see the essay in this volume by Simons.

31 Sameliers is an unusual word, used in the LON obviously in the meaning of priest.

32 Erasure of ca. eight words extending over 1 line (of which the correction salle is the first
word) and 1/4 of the following line

33 Erasure of ca. 3 words

34 Erasure of 1½ lines
Et donez les canoninesses enlie leur doyenney, et li abbesse doit tant faire qu'elle l'entreprenet et maintiengnet.

Item, doit li abbesse l'ierge d'entours XL lievres c'om portet as fons le nuit de Pasches a benir les fons, et le jour as viesperes et les III jours apres suans a viesperes.

Et a le Pentecostue le porte on a benir les fons ausi. Si le doit portier li basteniers en se persone ki quons soit basteniers pour le tens.

Item, doit me dame li abbesse ou li coutres trois roelles de cire toutes les fois qu'ilh i at trois Evangiles, et quant ilh i at IX lechons. Et doit elle a sameller une roelle dont les VIII font une lievre Nivelloise. Et le doient s'ont cesse33 ou on chantet ensi que dit est desureau.

Item, doit li abbesse les deus if 94œ/ gliers dou tresorier et des clokes a chasnum V sous par an pour une piece. Et si doient mangier li dit glier al hosteil l'abbesse les jours qu'ilh i at IX lechons. Et quant IX lechons i doit avoir en Pasches et Pentecoste a le court l'abbesse.

K. Hoc est latitudo fustri salmonis33

[The measure – a red horizontal line – has been erased]

L. [The abbess's banquet for the canons on Maundy Thursday]

Va-h

Telle doit iestre li scuelle que me dame li abbesse de Nivelle doit a ses dames canoninnesses le jour dou Blanc d'loes. Si l'oit a savoir une scuelle de blanc pois pileis, bien lojes sens noirs et sens breges.

Item, une scuelle d'onngons pileis bien atourneis a vin.

Item, III heres crus.

Item, une pieche de Samon dont li longeche et li laiche est4 nee de enche dont li exemples fut pris en l'us dou cellier me dame l'abbesse en le court. Et se puet paijer ceste pieche dou jour dou mi quarie dech a jour dou blanc does a se volenteit, mais qu'elle les paitet toutes les dames a I jour. Se doit iestre cheste

pieche de samon taillie entre le boudinne et le tieste sens keueve et sens tieste, et mise en une scuelle, et doit estre crus.

- cat

31) Por the casatia a divinit, see p. 22.
33) The entry removed here is repeated in greater detail in Document W, II, 95ra–95rb, p. 402.
34) va- cat added at the beginning and end of the passage to indicate it should be eliminated
35) Erasure follows
36) Erasure follows
37) the next six words, not crossed out, are marked va- cat above the line

And the canoninesses shall elect their female dean, and the abbess shall do all she can so that the dean-elect takes up and maintains the position.

Item, the abbess owes one candle of around forty pounds that one can take to the font, the eve of Easter, to bless the font, and the day at vespers, and the following three days at vespers. And at Pentecost one can take it to bless the font also. Whoever is chosen as baton-bearer at the time should carry it on his person.

Item, my lady the abbess or the sacristan owes three rolls of beeswax every time there are three Gospel lessons, and one when there are nine lessons. And she owes one roll, of which eight make a Nivellois pound, to the priest. And they owe this whether they sing or whether they abstain, as is said above.

Item, the abbess owes the two churchwardens, of the treasury and of the bells, each five shillings per year for a surplice. And the aforementioned churchwardens should eat at the abbess's guesthouse on the days when there are nine lessons. And when there are nine lessons on Easter and Pentecost, [they should eat] at the abbess's court.

K. This is the length of the piece of salmon.

[The measure – a red horizontal line – has been erased]

L. [The abbess's banquet for the canons on Maundy Thursday]

Re-

This is how the dishes that my lady the abbess of Nivelles owes to her lady cano-
ninesses on Maundy Thursday should be. This, namely, should be understood to be a dish of white mashed peas, well sorted without black spots or stains.

Item a dish of mashed onions well prepared in wine.

Item four raw herrings.

Item a piece of salmon, of which the length and width is [erasure] nor of [erasure] ounces for which the example was taken from my lady the abbess's cel-
lar door in her court. And this piece can be paid from the day of mid-Lent until Maundy Thursday according to her wishes, but she should pay all the ladies on a single day. This piece of salmon must be split between the stomach and the head, without tail and without head, and put in a dish and it should be raw.

Also a dish of freshwater fish.

-move.
M. [The payments that the abbes is obliged to make to the canoneses and the obligations regarding candles and their use] 35

Me dame li abbesse doit as damess tols des dimanches del an VII sous de noirs Touinois, et le deerein dimanche dou mois en doit elle X sous VI d. noirs de Touinois. Et deerein dimanche dou mois en doit elle X sous VI d. de Touinois. Si que quant li mois at quatre dimanches elle doit XXI sous VI d. de Touinois. Et quant lth at ou mois VIII dimances elle doit XXXVIII sous VI d. de Touinois. De chou paient on a chascunne des damess ki sont fous de scolle IX Touinois. Item, a chascunne sclolier 36 ki list a prime VI Touinois. Item, a chascunne sclolier ki ne list nient a prime IIII Touinois. Et chou ki cest deseure, che paiement est les damess s'en font chou qu'elh leur plais.

N. [The obligations regarding candles and their use]

Les nuis des quatre fiestes Notre Dame, assavorat est le nuit del Assumption, de le Nativiteit, de le Purification, et del Annunciation doit li oevre de le glise II chandelier de cire de demies lievre chacunne c’om doit mettre as primieres viespres et les doit on laier ardoir toutes jours.

O. [The candle obligations for the feasts of St Gertrude: Consecration of St Gertrude, December 2nd] 37

Item, le nuit de le Consecration me dame sainte Giertrut [if 94val] doit li oevre de le glise IIII chandelier de demie lievre de chire chacunne, des quelles on doit mettre deus deles le fietre me dame sainte Giertrut, a chascun costei one chandelier. Et les II autres chandeliers doit on mettre sou le treile.

Item, a celle meismes fieste doit li hospitalus dou Godalz une chandelier de demie lievre de cire, ke on doit mettre sou le treile deles les chandeliers ke li oevre de le glise doit. Et doient les dites chandeliers commencher a ardoir as promieres viespres.

35 See the essay in this volume by Dortin, 141, n. 23, and Kelly, 354.
36 In various places, the documents point to there having been a monastery school for future canoneses which obviously was also open to others from outside the community; see the essay in this volume by Kelly, 343, for the schools of the begginges the essay in this volume by Simons, 127.
37 On the liturgical organization of the three feasts, see the essay in this volume by Margot Fussler, p. 175.

1 d. de written over an erasure
2 written over an erasure
3 written over an erasure
8 spelled Godalz, with two letters corrected by having been crossed out
P. [The candle obligations for the feasts of St Gertrude: the Elevation of St Gertrude, February 10th]

235 Item, le nuit de le Elevation me dame sainte Giertrut doit li oevre de le glise III chandelles de cire ensi que dit est a le Consecration.

Item, a ceste meissmes feste doit li hospitaus dou Spuchre II candeilles de cire de demie lievre chascunne chandele. Et doivent commmencher a ardre as promieres viespres ensi que dit est a le Consecration.

Q. [The candle obligations for the feasts of St Gertrude: Consecration of St Gertrude, March 17th]

240 Item, a le feste me dame sainte Giertrut en mi march, doit li oevre de le glise III chandelles ensi que dit est chi desure.

Item, a ceste meissmes feste doit li hospitaus de saint Nicholai II chandelles de demie lievre de cire chascunne, et doivent commmencher a ardroir as promieres viespres ensi que dit est.

R. [The candle obligations for the Dedication of the church of St Gertrude in May, May 4th]

245 Item, a le ducasse de le eglise en mai doit on⁶ metre VI chandelles a VII pileirs a chascun pileir une chandelle a viespres et a matines.⁵

S. [Regarding the adventus of the duke in Nivelles]³⁸

250 Item, quant li dus de Brabant vient promierement a Nivelle, si vat li procession des dames et des signeurs encourent li ossi lorch que dou moustier dechi a peron, dou quell costeit qu’ilh vient, et cante on ce respons Honor virtus³⁹ Mais li ca-

piltes ne li presente riens.

³⁸ See the essay in this volume by Dorin, 140, discusses documents R, S, and T.
³⁹ CANTUS 008870 (De Trinitate): Honor virtus et potestas et imperium sit trinitati in unitate unitati in trinitate in perorni seculorum tempore.
⁵ on, corrected above the line
⁶ written over an erasure
⁷ a viespres and matines possibly written over erasures
⁸ added by a later hand over an erasure
T. [The banquet that the abbess is obliged to hold for the canoneses on Maundy Thursday, probably about 1286]

Item, when one of the people of the church passes away, such as my lady the abbess or the prior or the prioresse or a canoness or a canon, from whatever estate, one first rings for him or her the little bell that is called 'Celeste', and afterwards, someone rings the bell called 'Gertrude.' One rings three times each of these two bells for the deceased. And when the body is brought to the chapel and put in the earth, one rings all the bells together.

U. [The procession on the occasion of the abbess assuming her regalia]

Item, when my lady the abbess gets her regalia from the king of Germany and returns, a procession of ladies and lords goes to meet her.

[Red horizontal mark, about eight cm]

V. This is the width of the piece of salmon for the ladies' portion.

W. [The banquet that the abbess is obliged to hold for the canoneses on Maundy Thursday, probably about 1286]

This is how the dishes that my lady the abbess of Nivelles owes to her ladies on Maundy Thursday should be. This should be understood to be a dish of white mashed peas, well washed [?] without black spots or stains. Item a dish of mashed onions well prepared in wine. Item, four herrings. Item, a piece of salmon, of which the length and width is here signaled in red, for which the example was taken from my lady the abbess's cellar door in her court. And this piece can be paid from the day of mid-Lent until Maundy Thursday according to her wishes, but let her pay all the ladies on a single day. This piece of salmon must be split between the stomach and the head, without tail and without head. Also a dish of freshwater fish cooked in water, that is to say a filet of lake fish, a piece of bream...
de brame ki ne soit mues fendue, et une roche.\textsuperscript{45} Se doit avoir en ceste scelle des-\textsuperscript{270}ous ces pieches bois poivre fait de speisses et de vin. Et li pieche de samon doit iestre cruve.

Et se les dames communement a me dame l’abbesse s’accordent et voelent venir\textsuperscript{46} mangier ensemble en refroitoir a jour dou Blanc d’Ieues, faire le peuent, ne autrement me dame ne les puet destraindre, ne ne les puet defendre s’elles aieir i voelent.\textsuperscript{46} Et doient iestre ces viandes en quatre scuelles les quelles de-\textsuperscript{275}meurent as dames. Item, elles doient envoyer querre ces scuelles par leur mes-
sages. Et doient iestre les scuelles nuues.

[Written vertically in the right margin, under a vertical red measure]

X. Hec longitudo fustri salmonis scutellis dominarum a domina abbatissa Nivellensis.\textsuperscript{47}

Y. [Opening of the tomb of St Gertrude, July 8, 1292]\textsuperscript{48}

Feria quarta\textsuperscript{49} ante Divisionem apostolorum, scilicet in die Kyliani et sociorum eius, repexerunt religiue beate Gertrudis in feretrio ad preceptum et ordinat\textsuperscript{280}ionem\textsuperscript{2} capituli Nivellensis domina Elyabeth de Bibraco abbatissa\textsuperscript{50}, Iacobus de Sancto Syro\textsuperscript{51}, Johannes de Baleric, Thoeridricus de Ulmo, presbiteri, Walerus de Puis scolasticus, Sibilla de lacea\textsuperscript{52}, Emma de Latour preposita, canonic\textsuperscript{2} et canonice Nivellenses, et iuvenerunt capud et maxill- if 35\textsuperscript{2}a/ las cum dentibus, tribus exceptis, et totum corpus per ossa virginis.\textsuperscript{53}

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\textsuperscript{45} The small fish \textit{Rutilus rutilus}.

\textsuperscript{46} On the washing of the feet and the indicated problematic relationship between the abbess and the Chapter of the women, see Schlotheuber, 86–88.

\textsuperscript{47} See the essay in this volume by Schlotheuber, 88, and Greene, 365.

\textsuperscript{48} See the essay in this volume by Dorlin, 141–142, 143, and 146–147; Effros, 160; Fassler, 182; and Greene, 366. On the transmission of the text, see also Schlotheuber, 93–95.

\textsuperscript{49} The dating should be corrected to \textit{Feria tertia} (see n. 53).

\textsuperscript{50} Abbess Elizabeth de Bierbaiz.

\textsuperscript{51} The known canon Jacob de Saint Syr.

\textsuperscript{52} The canoness Sibylis de lacea, i.e., Sibille de Jaques.

\textsuperscript{53} According to Walter Simonis, this note on the \textit{Veiio or Recognitio} of the relics of St Gertrude in the "documents" section of MS Lat 422 presents a curious discrepancy in the date in that the dating formula is incorrect. In 1292, St. Sylian’s feast (July 8) did not fall on a Wednesday (\textit{feria quarta}) but rather on a Tuesday (\textit{feria tertia}). Robert Hanon de Loozvet argued that the cause of the error which also occurs in the other sources is obvious: the correct date should be 1290 because St. Sylian’s feast fell on Wednesday in that year (Hanon de Loozvet, \textit{L’inspectio}, 1952, 249–254). His main argument was based on a legend, recorded by Geddolphus van

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\textsuperscript{46} \textit{unit} over \textit{erasure}

\textsuperscript{5} \textit{et ordinacionem over an erasure}
Z. Recordatio capitis quando deficit prebenda Brebantiae. 55
[General Chapter in Nivelles, 1284] 56

Anno domini millesimo CC° LXXXIII°, feria sexta ante Pentecosten recordatum fuit in pleno capitulo Nivellesii ab universis personis et singulis dicti capituli et specialiter per relationem personarum antiquarum eiusdem capituli, quod, quando deficit prebenda in Brabantia et domina abbatisa requiritur a capitulo, quod faciat venire dictam prebendam, ipsa tenetur ipsa die qua requisita fuerit exire villam Nivellesium et ire versus alodium in quo est dicta prebenda Brabantiae et, cum in illo alodium fuerit manere debet in illo, nec illud potest exire alquae de causa, donec fecerit prebendam predicat venire ante se, nisi de licentia et voluntate dicti capituli processerit. Quod si predicta domina abbatisa exierit predicat alodium absque licentia et voluntate dicti capituli vel absque eo, quod predicat prebendam venire fecerit ante se, ipsa qualibet die quibus fuerit extra alodium post primam diem qua primo predictum alodium intraverit, i.e., 95vb/1 (tenebitur dicto capitulo ad penam sex solidorum alborum. Et nichilominus remanent contra eandem abbatiasam ale pene et alia iura dicto capitulo ab antico consuetu.

Ryckel in 1637, according to which abess Elizabeth de Bierbaix died shortly after the event supposedly as punishment for opening the tomb of St Gertrude (corbus illius non multo post sequitur add); cf. van Ryckel, Historia S. Gertrudis (1637), 407. Elizabeth is known to have died in August or September of 1292 (Hanss de Louvres, L'Inspection, 1952, 253). Observing that July 8, 1292, did not fall on a Wednesday, the Bollandists suggested that videlicet in should be read as passivis, but that emendation seems improbable because the Visio was commemorated each year on St Cyriaca's day. However, all early sources including the LDB indicate that the opening of Gertrude's tomb took place in 1292, and there is no reason to doubt that the Visio took place in the same year. Simons argues that a document recording the ritual opening, the procedure followed as well as the witnesses to it, seems to have been drawn up in the form of a brief notitia with an opening formula (Noverunt universi [...]). In that notitia or in an early transcription of it, the scribe made an error in the day of the week (feria IIII became feria IIIII). That text is preserved in the Acta Sanctorum, Mar., 2, 599-600.

54 In accordance with the argument in n. 53, the day should be given as feria tercia.
55 On the prebend of Lennick, called the prebend of Brabant, and the long-running dispute between the abbess and the Chapter, see Hoeber, L'Abbaye de Nivelles, 274-276.
56 See the essay in this volume by Schlothuber, 82; Dorin, 142, 146; and Greene, 366.

7 Heading in a red box
8 Ms facia in (later?) red ink; corrected to faciat
AA. Item alia recordatio capituli quando deficit prebenda Brabantiae.\footnote{57} [probably ca. 1284]\footnote{58} 

Universis presentes litteras inspecturis capitulum ecclesiae Nivelensis salutem, et cognoscere veritatem. Novertis, quod omnibus personis ecclesie nostre Nivelensis nominatim et specialiter ad certam diem convocatis recognoverant omnes dicte persone que voluerant et potuerunt interesse sub debito furamento fideltatis præstiti ecclesie nostre Nivelensis, quod usu sive consuetudo ecclesie eiusdem est, quod abbatissa Nivelensis que fuerit pro tempore, quando deficit prebenda de Brabantia in ecclesie Nivelensis et requiritur a capitulo Nivelensis, quod faciat venire prebendam, ipsa tenetur eadem die qua fuerit requisita exire villam Nivelensem ad faciendum suis sumptibus venire dictam prebendam vel veniat dicta prebenda, nec ex tunc debet intrare Nivellam, donec fecerit prebendam venire ante se. Si autem dicta abbatissa, cum requisita fuerit, non exierit villam Nivelensem vel forte redierit apud Nivellam antequam prebenda predicta \textit{f. 96ra} venierit, prout superius est expressum, ipsa tenetur capitulo Nivelensis ad penam sex solidorum alborum qualibet die qua fuerit in mora exundi vel quapro redierit apud Nivellam deficiente prebenda supradicta. Et nichilominus potest capitulum contra ipsam cessare a divinis,\footnote{59} si voluerit.

Item, est usus sive sive consuetudo ecclesie Nivelensis, quod abbatissa Nivelensis que fuerit pro tempore tenetur alios dictae ecclesie alienata et distracta suis sumptibus ad ius et proprietatem ecclesie revocare.

BB.\footnote{60} \textit{Des Ridelous}\footnote{61} \textit{ki vient sur le Rin en vendange}.\footnote{ab}

Item, tempore quo ecclesie Nivelensis debet mittere supra Renum ad vindemianum vina eiusdem ecclesie, abbatissa Nivelensis que fuerit pro tempore requisita a capitulo debet procurare suis sumptibus uno anno quatuor equos, et altero quinque quos debent equitare nuntii ecclesie ituri ad vina vindemia vinum supra Renum.

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\footnote{57} See the essay in this volume by Schlotheuber, 57, 73-74, 82, and Dorin, 142 and 146.
\footnote{58} See the essay in this volume by Schlotheuber, 82.
\footnote{59} For the cessatio de divinis, see n. 22.
\footnote{60} See the essay in this volume by Dorin, 142, and Greene, 366.

\footnote{aa} \textit{Heading in a red box}
\footnote{ab} \textit{Heading in a red box}
[The decree of the Chapter regarding the obligations of the abbess, the lay judges of the city of Nivelles, and granting alms to the female church servants, December 1, 1277]

If. 96th Item, abbatisa Nivellensis que fuerit pro tempore tenetur solvere omnes procuratores episcoporum et legatorum sedis Apostolici et omnium prelatorum pro ecclesia Nivellensi.

Debet etiam dicta abbatisa synodum episcopalem et generalam tam pro se quam pro ecclesia Nivellensi et personis eiusdem [attendere]. Insuper debet eadem abbatisa custodem sufficiemem ponere in ecclesia Nivellensi qui faciat ea que pertinent ad custodiam. Si autem dicta abbatisa esset in defectu facienda premissa vel alia ad que tenetur ecclesia Nivellensis, ecclesia potest cessare a divinis contra ipsam quocions voluerit usque ad supplementum defectuum premissorum.

Debet etiam tam abbatisa quam capitulum consentire et prosequi, quod tum modo sint septem scabinii in Nivella annualiae sive qui de anno in annum annoventur et hoc in expensis oppidanorum Nivellensium.

Item, quicumque fuerit custos ecclesie Nivellensis non dabit nec dare poterit matricularias eiusdem ecclesie preter quam de anno in annum.

Hec recordata fuerunt in capitulo predicto Nivellensi presentibus personis antedictis et firmata iuramento carundem. Anno domini millesimo CC"LXX" septimo feria VI post festum beate Lucie virginis.

DD. If. 96th Ch'est li pais des abbesses [November 18 and 19, 1282]

In nomine domini. Amen. Cum controversia verteretur inter capitulum ecclesie Nivellensis ex una parte et venerabili dominam Elizabeth de Birbac, dei gratia ecclesie eiusdem abbatisam, ex altera super quibusdam querellis et articulis pro quibus dictum capitulum cessat a divinis contra eandem abbatisam, tandem dicte partes de consilio proborum pro bono pacis et concordie in nos videlicet Erbaldum, Gerardum de Housebianges, Iacobum de Montano Vico, In-

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62 See the essay in this volume by Schlotheuber, 54, 80, 92, and Dorin, 143.
63 Cf. n. 22.
64 See the essay in this volume by Schlotheuber, 54, 80–81, 85, 89; Dorin, 145, 147; and Grene, 366.
65 On this conflict, with reference to other documents, see Hoeheey, L'Abbaye de Nivelles (1952), p. 277.
66 Cf. n. 22.
67 Mo ecclesie
68 Heading in a red box

DD. Ch'est li pais des abbesses [November 18 and 19, 1282]

Item, the abbess of Nivelles, whoever she should be at the time, should pay all agents of the bishops and of the legates of the Apostolic See and of the prelates for the church of Nivelles.

The said abbess also [must participate in] the synod, both episcopal and general, as much on her behalf as on behalf of the church of Nivelles and the people of this church. Moreover, this same abbess should appoint a sufficient warden for the church of Nivelles, who should do those things that are appropriate for a warden. If, moreover, the said abbess should be in default of executing the aforementioned things or others to which she is obliged by the church of Nivelles, the church can abstain from performing divine offices against her however often it should wish to do so until she makes up for her failure in these things.

The abbess as well as the Chapter ought to come to an agreement and see to it that there should be only seven aldermen in Nivelles each year or who are established in a post from year to year, and this at the expense of the townspeople of Nivelles.

Item, whoever should be the warden of the church of Nivelles, he shall not give nor shall he be able to give the female church servants except from year to year.

These things were put to memory in the said Chapter of Nivelles with the aforementioned people present and they were confirmed by their oath. In the year of the Lord 1277, on the Friday after the feast of the blessed virgin Lucy.

DD. This is the peace agreement of the abbess [November 18 and 19, 1282]

In the name of the Lord, amen. As a dispute has arisen between, on the one hand, the Chapter of the church of Nivelles and, on the other, the venerable Lady Elizabeth of Bierbaix, by the grace of God abbess of this same church, about certain grievances and the disputed items because of which the said Chapter abstained from performing divine offices against the named abbess. At last, following the counsel of upright men, for the good of peace and harmony among us, the said parties submitted to the judgment [of] those chosen jointly by the said parties, namely Erbald, Gerard of Huldenberg, Jacques de Mons, Johanna the female
hannam prepositam, Yolendem decanam,87 et Emmam de Turre, canonicus et canonicas ecclesie Nivellensis a dictis partibus communiter electos tanquam in arbitros, arbitratores, amicabiles compositores seu ordinatores de alto et baso compromiserunt prout in compromissu super hoc confecto plenius continuer.

Cuius compromissi tenor talis est:

Universis presentes litteras inspectus capitulum ecclesie Nivellensis ex una parte et nos, Elizabetha, dei gratia dicte ecclesie Nivellensis abbatissa, ex altera salute et cognoscere veritatem. Noveinunt universi, quod nos pro borporum usi consilio pro bono pacis et concordie super quibusdam controversius et articulis inter nos habitis pro quibus dicta ecclesia cessabat a divinis,88 nos partes predicte in vi: if 96vb/1 nos discretos dominos Erbaldum, Gerardum de Houdeberges, Iacobum de Montano Vico et in dominas Johanna prepositam, Yolendem decanam, et Emmam de Turre, canonicus et canonicas nostros, a nobis communiter electos tanquam in arbitros, arbitratores seu amicabiles compositores seu ordinatores de alto et baso compromissiu sub pena ducentarium librarum Loovaniusium parti stantii arbitro a parte resiiente quod abit reddendarum, ita quod quidquid dicti arbitri, arbitratores seu amicabiles compositores omnes communiter dixerint inter nos partes predicte su ordinaverint arbitrio, ordiniendo seu amicabiliter componendo, nos partes predicte tenebimus sub pena predicte inviolabiliter observare.

Actum est etiam et condicctum inter nos partes predicte, quod statim dicto arbitrio prolato et nobis capitulo et abbatissa predicte dictum seu ordinacionem predictorum arbitrorum89 approbatis et consensum subhensionibus pena in dicto compromissu comprehensa ex tunc cessabit nec postea committit poterit.

Actum est etiam inter nos partes predicte, quod sententiam dictorum arbitrorum nostris propriis sigillis sigillabimus, et sigillis venerabilis patris nostri Iohannae dei gratia Leodiensis episcopi,90 capituli maioris ecclesie Leodiensis, viri religiosi abbatis Vivariois Cysterciensis or: if 97ral dinis91 et magistri Iacobis Castanc archydiaconi Leodiensis procurator dictum sententiam cum sigillis dictorum arbitrorum sigillar.

Adictum est etiam inter nos partes predicte, quod non obstet illa iura quibus cavetur, quod in mulieres non potest compromissu,92 quibus iuribus communis resunionaverunt dictes partes.

87 Yolanda of Stein, later the abbess of Nivelles.
88 Cf. n. 22.
89 John of Flanders (1282-1292).
91 In muliere singularum tanquam in arbitrascio compromissi non potest; CIC, X 1.43.4 (ed. Friedberg, p. 231); see the essay in this volume by Scholtheiueber, 80, n. 244.
92 Ms has a blank, possibly an erasure, here; the word is supplied from AEB MS 1417, f. 80v.
Actum est etiam de communi consensu partium, quod prolato arbitrto et sen-

tentia dictorum arbitrorum a partibus prolata\(^{4}\) a dicto capitulo organis\(^{98}\) resu-

mentur, dum tamen die presenti vel crastina sententia arbitralis proferatur. Et

hoc universus sub sigillis nostris una cum sigillis viorum discretorum et religio-
sorum abbatis Visariensis\(^{56}\) Cysterciensis ordinis, magistri Iacobi Castangne ar-

chylaconii Leodiensis et arbitrorum supradictorum significamus.

\(^{390}\) Datum et actum anno domini M\(^{\circ}\) CC\(^{o}\) LXXXII\(^{\circ}\) II in die octavum beat Mar-

tini hyemalis.

Nos arbitri arbitratioarum, amicabiles compositores seu ordinatores predicti iu-

ribus ecclesie nostre predicte, statutis, cartis, et consuetudinibus diligenter consi-

deratis et inspectis, communicato proborum consilio, ac habita inter nos super

eisdem collatione diligenti arbitrando, amicabiliter componendo seu ordinando,

pronunciation, quod dicta domina abbattissa tenetur ad reparationem claustri et
dormitorii cum appendicis \(f.97v\) et eorum ratione custodie et matricularis\(^{66}\)

sufficientes ponere in ecclesia Nivellensi. Item, quod tenetur forestarium ponere

sufficientem pro nemo Nivellensi custodiendo. Item, quod curabit adimplere

per dominum ducem Brabantie suum advocatum su et per alios, quod usurarii

alienegene ab actu fenerandii desistant in villa Nivellensi vel quod a dicta villa

expellantur, \(^{72}\) et de alii que in presenti ipsa domina abbattissa expere commode

non potest, videlicet de allodis distractis et alienatis per ipsam ad ius et pro-

prietatem ecclesie Nivellensis reducendis, et de iusticia Nivellensibus, cum sint

ardua et contra magnates et magno indigante labore, sumptu, consilio et auxilio,

pronunciation quod bona fide suas sumptibus procurabit ad ius et proprietatem
ecclesie Nivellensis revocare. \(^{73}\)

Pronunciationem etiam arbitrando, amicabiliter componendo seu ordinando,

quod, quando deficit prebenda Brabantie de Lyniaco in ecclesia Nivellensi et

domina abbattissa Nivellensis requiritur a capitulo Nivellensi, quod faciat venire

prebendam, ipsum tenetur eadem die qua fuerit requiri exire villam Nivellens-

sem ad faciendum suis sumptibus venire dictam prebendam, vel quod veniat
dicta prebenda, nec ex tunc debet intres Nivellam donec fecerit prebendam

\(f.97v\) venire ante se vel si in fidelitate qua tenetur ecclesie sue se sinistritate

propria corporis vel alia causa legitima detentam (!) asseveraverit, dominam

unam cum duobus canonici et in sex equis ad requirendum dictam prebendam

tenetur suas sumptibus transmittere.

\(^{72}\) See Dorin, Banishing Usury (2015).

\(^{73}\) See the essay in this volume by Schlotheumer, 81, n. 249.

\(^{4}\) approbata AEB 1417, f. 81r

\(^{56}\) organo AEB 1417, f. 81r

\(^{66}\) instead of Vilariensis

\(^{66}\) custodie et matricularis: custodie. Item quod tenetur custodem et matricularis AEB MS 1417, f. 81r
Si autem dicta domina abbatissa, cum requisita fuerit, non exerit villam Nivellensem seu non miserit modo predicto, vel forte redierit apud Nivellam ipsa vel eius nuncii sic missi antequam dicta prebenda venerit, prout superius est expressum, ipsa tenetur capitolum Nivellensi ad penam sex solidorum alborum quálibet die quà fuerit in mora exundi vel quá redierit apud Nivellam ipsa vel eius nuncii sic missi deficienti prebenda supradiicta, et nichilominus potest dictum capitulum contra eam cessare a divisio si voluerit.

Item, pronunciamus, quod, quando deficit prebenda Brabantiae de Wambecke et de Goyaca in ecclesia Nivellensi, et domina abbatissa Nivellensi requiritur a capitulo Nivellensi, quod faciat venire dictam prebendam de dictis villis Wambecce et Goyaca, ipsa tenetur eadem die quà fuerit requisita exire villam Nivellensem ad faciendum suis sumptibus venire dictam prebendam, vel quod veniat dicta prebenda, nec ex tunc debet intrare Nivellam donec fecerit dictam prebendam venire ante se vel si in fedelitate quà tenetur ecclesie se iniminitate propria corporis, vel alia causa legitima detentam (!) asseveraverit, if 97vth/ dominam unam cum duobus canonicis in sex equis ad requirendum dictam prebendam suis sumptibus tenetur transmittere.

Si autem dicta abbatissa, cum requisita fuerit, non exerit villam Nivellensem seu non miserit modo predicto vel forte redierit apud Nivellam ipsa vel eius nuncii sic missi antequam dicta prebenda venerit prout superius est expressum, potest ipsum capitulum contra ipsam abbatisam cessare a divisio si voluerit.

Item, pronunciamus dictam dominam abbatissam teneri dicto capitulo in triginta libras Lovainenses pro arerragis dictae prebende de Brabantia reddendis dicto capitulo ab ipsa abbatisa infra octavis Nativitatis domini proximo venturus, et de hoc fidem faciet capitulo antedicto salvis altis arerragis dictae prebende de Brabantia ad que procuranda et prossequenda tenetur tam pro tempore preceptorum suorum quam suo.

Item, pronunciamus dictam dominam abbatissam penam sex solidos alborum predictam incursisse, cum sit et fuerit in mora facienda venire prebendam de Brabantia, de qua pena predicta abbatissa persolvet dicto capitulo seraginta et duodecim solidos alborum incontinenti id est die hodierna.

In omnibus premisis et singulis a nobis pronunciatis, amicabiliter compositis, seu ordinatis dictam dominam abbatissam predicto capitulo per nostram sententiam arbritalem, compositionem, seu ordinationem condemnamus.

Addimus inspera pronunciando, quod presentem prolationem, compositionem seu if 98th/ordinamationem predicte partes si eidem consensuerint, suis propriis sigillis incontinenti sigillabant in signum ratificationis et eam sigillari si

74 Cf. n. 22.
75 Cf. n. 22.
76 Ipsam abbatisam cessare a over an erasure
77 Brabantia: Linico AEB 1417

If the said lady abbess does not go forth from Nivelles when asked or did not send [others] in the aforementioned way, or perhaps she or her messengers return home to Nivelles before the said prebend should come as is said above, she is held by the Chapter of Nivelles on the penalty of six white sous per day that she or her messengers delayed in going or per day that they spent in Nivelles after returning without the said prebend, and nevertheless the said Chapter can withhold the divine office against her if it should wish.

Item, we declare that when the prebend of Brabant from Wambecq and Gooik is lacking in the church of Nivelles, and the lady the abbess of Nivelles should be asked by the Chapter of Nivelles to make the said prebend come, she is required to leave Nivelles on the same day that it was asked in order that same prebend come at her own expense, or that the said prebend should come; she should not re-enter Nivelles until she should send the prebend before her. Or, if in the faith with which she is held by her own church, she should declare that she is detained by an infirmity of her own body or by another legitimate cause, she is required to send one lady with two canons on six horses at her own expense for the purpose of seeking the said prebend.

If the said lady abbess did not go forth from Nivelles when asked or did not send [others] in the aforementioned way, or perhaps she or her messengers returned home to Nivelles before the said prebend should come as is said above, the said Chapter can suspend this abbess from the divine offices if it should wish.

Item, we declare that the said lady abbess is bound by the said Chapter at [penalty of] thirty Louvain pounds to return the arrears of the said prebend of Brabant to the said Chapter by that abbess within the next octave of the Lord’s Nativity to come; about this, excepting the other arrears of the said prebend of Brabant, let her make an agreement with the aforementioned Chapter so that she is required to procure and pursue as much for the time of her predecessors as for her own.

Item, we declare that the said lady abbess should incur the said penalty of six white sous if she were and should be delayed in making the prebend come from Brabant, from which penalty the said abbess shall pay the said Chapter seventy-two white sous today.

In all matters, in general and in particular, said before, declared, amicably composed, or executed by us, with respect to the said Chapter in our arbitrated sentence, composition or execution, we find the said lady abbess guilty.

We also add that in declaring [this], the said parties, if they should agree, shall seal the present declaration, composition, and execution with their own seals on the exterior in sign of its ratification and that they together shall ensure that it be sealed with the seals of the reverend father John, by the grace of God bishop of
EE. Li seconde pais des abbesses A,76 [October 5, 1287]

A tous chius ki ces lettres veront et oront, nous, Yzabias, par le grasce de dieu abbesse de Nivelles, et tous li capitles de Nivelles, salut et cognissace de veriteit.

Com enuii fast ke descors eisit entre nous abesse d'une part, et le dit capitel d'autre part, pour plusieurs articles des quels on avoit fait pour aucun des nacioncia nous l'abbesse devant ditte nous, pour bien de pais et par consel de prudemmes, de si 986/10/1 ches descors nous sommes acordeit par commun assent et par bouche parlando en tel manier ke chi desous est contenu.

De le warde dou mousier, des aornemens, des demorans entours le glise de fors, et des cloques brises, nous abesse enferon no devoir a no pooir. Nous referons le refroitio tant qu'a or seulement, si elles ne choient dons par no defaut, et retenrons bien et loialment le doortoir, le capitel, le refroitio, tout l'enclostr et tous les appendipex par le raison de le courterie. Et se mateire i avoit, si vies en aucun lieu ke on ni peuvest retenir ne pourris ne fast dou retenir, nous li capitles le devons refaire. Et nous, li abesse, le devons retenir apres. Et nous, li abesse, ferons tant ke li esseir78 iert refait a no pooir de choi nous iedeinons. Nous, li capitelis, le devons le mateire, li cariteis, i doit l'ouvrage, et nous, li abesse, oster le forche.79

Et apres nous li abesse ferons a no pooir ke li cours del aiwe venrat sous le moulin si com loisa chierlemanages ensignier, et choi ferons nous en bonne

76 Cartulaire de l'Abbaye de Nivelles I 409: See the essay in this volume by Schlotheuber, 86, n. 278 etc. See Hoebants, L'Abbaye de Nivelles (1952), pp. 277-278.
77 See the essay in this volume by Schlotheuber, 86: Dorin, 145; and Greene, 366 and 371.
78 Seuere: echec ou eclairage d'un etang. Godofroy, Dictionnaire (1881-1902); the expression severe for floodgate is limited to the regions of Flandern, Hainaut and Valenciennes.
79 This passages addresses the assignment of duties in keeping with the threefold allocation, already documented in the middle eleventh century (DH IV, No. 49 (Aachen, 1059 March 2), 61-65), of the "goods of the table" or the revenues of Nivelles into three separate parts: one part for the Chapter, one for the charitable institutions, i.e., the hospitals (et caritatis), and one for the abess; see the essay in this volume by Schlotheuber, 54 and 86.
81 Heading in a red box.
foit. Après des alues alienes, de le malletote, de le warde des bos et des justices
noi li abesse ferons no pooir bien et loialment, si ke nous et l'eglise reeonons
a no droit a f. 98v al no pooir.

485 Apres, il'li avient ke nous, li abesse, soisins soumoyne de par le capite ensi
con fait et suet faire soit desens giste soit desof faire de faire venir prouveinde
de Brabant, assavoire est de Ligne, nous devons aieir gesir en alluett et tant demo-
treir ke nous aportons ou faisons venir devant nous prouveinde, ne ke nous soiisons
rappelit dou capite devant dit ou, ke nous revignon par le greit dou capite. Et
490 apres celle heure ke nous serons entreti ens el alluett se nous en eissiens sens apor-
teur ou sens faire venir prouveinde, ou sens le greit dou capite, nous seriens cas-
cun jour a six sols de blans en nom de painne, tous les jours ke nous serions fous
del alluett dechil a jour ke nous reonrentis el dit alluett.

Après, pour defaute de le prouveinde, nous li abesse, meterons trentesis libres
495 a laargeter dou capite en descontant des arrierages ki sont de le prouveinde, et les
reprendrons a ches nommeis arrierages. Et le painne en le quelle nous li ca-
pitels disonz ke li abesse astoit encheve nos a le piere monssieure, le doyen
de Ligne, monssieure Alexander de Brusco60 et signeur Rigart de Keneffe ca-
nonnnes de Ligne,93 avons laissie a le voim. f. 98v et le dit doyen. Et parmi
500 ches choses, nous les parties deseure noomees renonchons a tous plais, a toutes
demandees e a tous appellis et a toutes denunciation ke li uns at fait encontre
l'autre, de l'ameende le doyen et doyen de Nivelle tant qu'a le denunciation tant ke
le denunciation amonte iert, ensi ke li doyens de saint Lambier, metres Alexander-
65 et Rigars deseure dit ordeneront.

505 Et parmi ceste pais, nous les parties ne renonchons mie a nos autres droiturres,
ne a le pais faite entre nous autre fois, ne nous li capites as arrierages de Brabant
ke ne les puissien demandie en tel point ke nous fiesisei devant le denunciation,
et nous avons faist a as autres abesses.

En tiessmoingage des quels choses nous, li abesses e li capitels, devant dit
510 avons pendenus nos propres saials a ches presens lettres, Et avons priet a homes ho-
erables et discrez, le doyen de saint Lambier, signeur Alexander de Brusore
e et Rigaut deseure dit, ki furent present a le ditte pais afaire et par les quels elle fut
faite, qu'ilh voeulent pendre leur saials a ches presens lettres en tiessmoingage
des choses deseure dittes.

515 Et nous, f. 99ra maistres Jehans doyens, Alexanders et Rigars deseure dit a
le requete des dittes parties avons pendenus nos saials. Et a plus grande fermeteit
nous les parties devant dittes prions a nostre reverent petet et signeur Jehan, par
le grassee de dieu evesque de Ligne, et les homes honorables le provost, le doyen,
les archedykenes et le capite de saint Lambier qu'ilh i pident leur saials, et

60 The member of the Chapter of Liége Alexander of Brusore.
61 The member of the Chapter of Liége Rigart of Keneffe.

93 laisse a le vo - corrected on an erasure
nous Jehans, par le grasce de dieu esvesques de Liége, notre saial; et nous li pro-
vost, doyens, archedyakens, et nous li capitles de le glise saint Lambiert, le saial de
nostre egilse a le proiere des dittes parties a nous pendut a ches presentes let-
tres. Che fut fait et donneit l'an de grasce[60] M CC quatrevins et set, le dimenche
apres le feste saint Remi.

FF. Li lettre des pais de duc de Brabant[60] [January 15, 1290][82]

Nous Jehans, par le grasce de dieu dais de Lotharinghes de Brabant et de Lemb-
bouch, [83] faisais savoir a tous chiaus ki ches presens lettres vieront et oront ke
comme debas et descors aist esteit entre nous et honorable dame l'abbesse de Ni-
velle de plusieurs /if 99ths/ choses. Nous sommes acordeit en le maniere ki s'en-
suit. Cest a savoir ke nous volons et orions ke li ditte abbasse puist chierkema-
neir et joir si avant ke li eskevin de Nivelle jugent et ensignent sens malvaise
okison. Et quant li eskevins at ensigniet l'amend li bailhus ne le presse plus avant
ke li eskevins leur ensigniet.

Apres, quant li bourgeois at meffait et ilh souffire a lote ke on ne le presse plus
avant ke los ensigne. Apres, ke li bailhus ne se melle de faire avoir destes en le
justice l'abbesse, car c'est contre le lote de le ville.

Apres, nous rostons et faisais rostiri le prison et les fiers a le capelle a Nivelle
et autre part en le justice l'abbesse. Car c'est contre le lote de le ville car iestre
n'i dictent.

Apres, nous nos relaisons et volons ke on se relaiet de commandier les bour-
gois d'aler a Genappe et autre part, ke en faire ne doit.

Apres, nos bailhus, no meurt, et no ferestier, ne sont mies a le lote de le ville
de Nivelle se on leur fourfai; mais pour leur destes les puet on arresteir. Et i'il
meffont nous leur ferors amendeir. Et ches choses devant dittes prometions nous
a tenir ferement a tous jours loialment, et bonne foy.

Et avons encouruent loialment ke nous ferons greer et loic Jehan, nostre
amiet filh,[84] ches choses devant dittes et mettre son saial avoc le nostre et les
saials de nos /if 99val/ feables chi desous nommeis.

60 This peace agreement is also transmitted in the cartulary of Nivelles, in which the date
missing here is provided; see Cartulaire de l'abbaye de Nivelles, f. 392. For this document, see
the essay in this volume by Schlothuber, 89, and Dorin, 142 and 145.

62 Having emerged victorious after the battle of Woringen in 1288, Duke John I
(1252/1253–1294) of Brabant acquired the duchy of Limburg and protective lordship over the
bishopric of Liége.

63 Duke John II of Brabant (1294–1312).

80 a le proiere des dittes [...] l'an de grasce marked in the inner margin by a pair of position
connected by a wavy line
Et nous Jehans, fils monsieur le duc, devant dit a le priez nostre chier signeur et peire monsieur le duc, ottrions et loons ches choses devant dites, et les avons en couven a tenir a tous jours loialment et en bonne foy.

Et nous Godfrey de Brabant, sires d’Arscoat et de Wierson, et nous, sires de Dytry, et nous, syres de Wallehaing. Et nous sires de Wezemalle a le priez et a le reueste nostre chier signeur le duc de Brabant avons mis nos saiais a ches presens letters en nom de cogniaissance de verite.

Et pour chou le che soit ferme chose e stable, nous Jehans dus de Lothere, de Brabant et de Lembourc devant dis, et Jehans ses aineis fils avons ches letters sailliees de nos saiais ki furent faites en lan del incarnation nostre signeur deseure ditte.

GG. Hec sunt onera ecclesiarum parochialium Nivellensium quae iurare tenetur illi quibus ecclesie parochiales ville Nivellensis conferuntur.


GG. These are the obligations of the parochial churches of Nivelles to which they who are invested with the parochial churches of the town of Nivelles must swear obedience.

The parish rectors or priests of Nivelles shall swear fidelity to the church of Nivelles. Item, they should make their personal residence in these same churches. Item, when choosing bequests or burial places, they should prioritize the church of Nivelles. Item, that if any of the parishioners of the churches of Nivelles should choose a resting place in the great church or if this same person’s relatives should wish to bring his body to this same church, this shall be permitted without any argument. And the priest of this parish shall, after the Mass, in sacred vestments, as is the custom, raise the body, and shall present it to the great church, and he shall take part in the vigils and shall perform the office, in the said vigils as well as in the obsequies to be performed.
Item, omnes presbiteros et clericos decedentes habebit ecclesia maior Nivel-
nessis sine qua nil, et in die Pascha, die Pentecostes, die Natalis domini,
diebus festivitatis sancte Crucis, et die mensis in Cenam domini. Et hiis diebus
non debent celebrare in ecclesiis suis, nisi habuerint corpus presens in ecclesia
sua sine nuptiis, exceptis diebus Cinerum et Cene, in quibus etiam necigium ec-
clesia non proponitur. Et ibi in illis diebus in medio ecclesie matutinas et missas
cum nota celebrabant, et necigium ipsius ecclesie cum annunciatione verbi dei
fideliter proponunt et promovebant.

Item, visitabant dicti sacerdotes ecclesiam Nivelensium diebus sollemnibus
in vespertis, processione et missa, videlicet in Nativitate domini, in Ascensione
domini. [f. 100ra] in Pentecoste, in Dedicatione ecclesie sancte Gertrudis, in
sollemnitatis diebus beate Gertrudis, Assumptionis, Nativitatis et Purificationis
beate Marie virginis, apostolorum Petri et Pauli, in Cathedra Petri nisi fuerit
post dominum Invocavit me, et Petri ad vincula.

Item, in matutinis tenetur interesse diebus istis sequentibus: die Pascha,
die Pentecoste, Dedicationis ecclesie, sollemnitatibus sancte Gertrudis, et in
die Natalis domini, ita quod istis diebus possunt recedere ad ecclesias suas post
terciam lectionem.

Item, presbiteri facientes annum[91] debent in processionibus sollemnibus do-
mine abbatisse ministrare seu assistere, deducendo eam ad processionem. Item,
presbiteri facientes annum debent ad Rogationes sacerdotalibus vestibus induti
processioni interesse et officium facere.

Preterea dicti rectores seu presbiteri omnes libertates, consuetudines appro-
batas, privilegiae summorum ecclesie necnon et alia iura maioris ecclesie
Nivelensis iurabunt se servareus.

Et si maior ecclesie cassabit a divinis, rectores predictarum ecclesiaria pro-
quam membra eiusdem cassabunt simuliter, quando fuerint a maioris ecclesie re-
quisita.[92] Cum hiis predictis et etiam omnibus et singulis ad quae tenentur iam
dicto ecclesie Nivelenses seu rectores earundem tan de iure quam etiam de
consuetudine iurabunt se firmiter servare et nunquam per se vel per alios
contraventuros.

[91] The parish clergy take it in turns to perform these functions, serving on an annual basis;
they are generally referred to as presbiteri parrochiales facientes annum. For further discussion,
see the essay in this volume by Kelly, 352.
[92] See the essay in this volume by Schlotheuber, 68, n. 177.

Ms abbreviation line is missing
HH. Recognitio parrochianorum quod quando capitulum cessat a divinis cessare debeat. [March 19, 1283] 93

Feria sexta ante Oculi anno domini M° CC° LXXX° secundo comparuit dominus Petrus investratus de Sepulchro in capitulo Nivellesii. Recognovit et proprio ore confessus fuit se errasse et deliquisse contra capitulum in hoc, quod cessante capitulo a divinis 84 et ipse requisitiss fuisse a dicto capitulo, ut cum eo cessaret tanquam membrum ipsius capituli contra statutum et consuetudinem ipsius ecclesie celebravat. Et super hiis a dicto capitulo humiliter veniam postulavit promittens in verbo sacerdotii, quod super errore et delicto predictis stabit ordinationi capituli et quod de cetero, si contingat dictum capitulum cessare et ipse requisitiss fuerit a dicto capitulo tanquam membrum ipsius 86 capituli cessabi. Et statuta ipsius ecclesie diligenter observabat.

Testes qui predictis interfuerunt dominus Johannes, investratus de Balerio, Adan capellanus sancti Blasii, Egidius de Samina; Henricus clericus sancti Pauli; et magister 89 Andreas rector scolarum castrualium; 90 et Johannes de Tralier. 96

Et eodem modo recognoverunt et fecerunt dominii Johannes investratus sancti Nicholai, et Radulphus investratus sancti Jacobi in Nivella, presentibus Egidio de Samina, et Egidio Largetier.

[March 1300, Chapterhouse of Nivelles]


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93 Citing Graffart, Stylis (1965), 285–291, Walter Simons in this volume points out that due to the style of determining the beginning of the year employed at Nivelles until 1333, the dates of March 1282 and 1299 given for the agreements, once translated into modern dates, are 19 March, 1283 and March, 1300. For this document, see See the essay in this volume by Simons, 119; Schlotheuber, 68; Dorin, 142–143; and Kelly, 343, 355, and 358.
94 Cf. n. 22.
95 For the school Nivelles retained, see n. 36.
96 Possibly Traulee in Hainsault (thanks to Eric Nemarch for this suggestion).
97 Walter, parish priest of St Syr.
98 John, parish priest of Gouthal.
99 John, parish priest of St Nicolas.

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90 the manuscript was subsequently corrected from ipsi using another ink
91 first two letters of magister: written over an erasure

HH. The recognition of the parish churches that when the Chapter abstains from performing divine offices, they must abstain. [March 19, 1283]

On the Friday before Oculi, in the year of the Lord 1282, Lord Peter, parson of the Sepulchre, appeared before the Chapter of Nivelles. He recognized and it was confessed by his own mouth that he had erred and failed against the Chapter, when the Chapter was abstaining from performing divine offices and he was asked by the said Chapter to abstain along with it as a member of the same Chapter, he celebrated [divine offices] against the statute and custom of this church. And regarding this he asked humbly for pardon from the said Chapter, promising, in the word of the priest, that regarding the aforementioned error and fault, he shall adhere to the decision of the Chapter and that moreover if it should happen that the said Chapter should abstain, and he should be asked by the said Chapter [to do so] as a member of the same Chapter, he will abstain. And he will dutifully observe the statutes of this same church.

The witnesses who were present for the aforesaid [were] Lord John, parson of Gouthal; Adam, chaplain of St Blaise; Gilles of Samina; Henry, a cleric of St Paul; and master Andreas, rector of the cloister schools; and John of Tralier. And in the same way, the Lords John, parson of St Nicholas, Radulph, parson of St Jacques in Nivelles, recognized and did this in the presence of Gilles of Samina and Gilles Largetier.

[March 1300, Chapterhouse of Nivelles]

In the same way Lord John, parson of Gouthal, recognized and did this with Gilles of Samina, Adam of Villiers and Henry of St Paul being present. In the year of the Lord 1299, in the month of March, Walter of St Syr, John of Gouthal, and John of St Nicholas, rectors of the aforementioned churches of Nivelles to which their benefices were transferred with apostolic authority, confirmed by oath in the chapterhouse of Nivelles to the Chapter that had been convoked for this purpose, the statue, rights, fidelity, and obligations according to what is written on the second page.
II. [The chaplain of the canonesse] 100

Capellaniom dominarum dat domina abbatissa et ibi instituit presbyterium perpetuum, et illum, cujus et capellani edominata abbatissa, recipiunt domine, si sufficiens est, sine contradictione, nec ab aliquo recipit curum dominarum 101, [sic] dicta abbatissa 102 nec illum presentat. Sed non audit confessiones dominarum nec absolvit nisi prius requisita licentia a domino episcopo, et debet impetrare per se vel per alium.

II. [The election of the abbess, written after the election of Yolanda of Stein, October 25, 1293, and the procedure for the enfeoffment of the abbess of Nivelles with regalia by the Germano-Roman King, including the banquet of Yolanda of Stein on January 25, 1294 in Nivelles on the occasion of her enfeoffment with the regalia, January 21, 1294] 103

Vacante abbati per mortem allicius abbatisse habet, quicquid evenerit quosque fuerit sepulta ad altare, et ad foragia et iusticias, et potest quitare villicus, et executores forefacta, qui non sunt iudicata, etiam et turpia, ut treuarum fractarum, furtu, et aliorum, sicut fecit villicus domine abbatisse Elyza. 104 105 tunc etiam corpore existente supra standar 1100 et in missa 1104 sicut de filios le Foret, et Channeboeth, Chadeke, Makaire et Malbapstise et Colette de percutione cutellorum et Johannes Poullondar et fratri, et les fils Peiserial.

Et receperunt executores omnia bona qua habebat in domo abbatisse sine contradictione. Et corpore tradito sepultura habuit capitulum thelenorum et foragia, iusticias et alia que accedebant post mortem. Et positis villicus in suis villis Merbeke, lacede et Niel Labbesse, et posuit custodes canonicos in domo abbatissae, et congr[eg]ato capitolo in capitolo fecerunt novum villicum in Nivella, sed non amoverunt scabinos, quia erant quatuordecim in perpetuo. Et prius as-

100 See the essay in this volume by Schlotheuber, 75; Dorin, 142–143; and Kelly, 343 and 345.

101 See the essay in this volume by Schlotheuber, 75, 82, 90–91; Dorin, 141, 143–144; Beal, 168–173; Kelly, 345; and Greene, 367 and 373.

102 After her death, the villicus of the abbess can interestingly continue to exercise jurisdiction over criminal offenders for as long as the corpse is laid out, in the same manner as was done by the villicus of Abbess Elizabeth de Bieberas against the sons of the Le Foret family, Channeboeth and the others persons mentioned here. Warm thanks to Philipp Stenzig (Düsseldorf) for clarification. A conflict between the Chapter and Abbess Elizabeth de Bieberas over the villicus's jurisdiction had broken out between 1282 and 1286; see Schlotheuber, 81, n. 248.

103 The reference is to the catalagut on which the abbess was carried, which, as usual, was surrounded by six candidabra (estandars). See for the death of an abbess Bodarwe, Tod (1999), 9–35.

104 This phrase remains unclear.

105 dominarum followed by an erased word

106 atuere equivalent to one letter following abbatissae
signaverunt diem ad tres septimanas ad ordinandum et eligendum abbasitam, si communde fieri potest. Et mittit capitulum certos nuncios cum litteris capitulis ad ommes canonicas et canonicos infra provinciam usque Aurelianum et Traiectum vel circiter, et ut reaperent litteras sigillatas et sub sigillo eorum.

Die assignata ad tres septimanas veniunt in capitulo omnes, et tunc appor- tantur littere canoniciarum et canoniciorum qui vocati fuerunt et leguntur in capitulo, et si sint alique vel aliqui infirmi in villa, mittuntur ad eos duae canonice et duo canonici, et dat cui voluerit vocem suam canonice sive canonico, et con- verso.

Et sic facto proceditur ad electionem per viam si 101ra sancti spiritus vel compromissi, et ultimo scrutinii. Abbatissa electa per unam viam, maior in ecclesia dicit "Vice mea et capituli sive compromissorum, nomino et eligo talem in abbatissam," et tunc incipitur Te deum laudamus et pulsantur campane magne insimul, et deportatur ad altare sancte Gertrudis et ibi flexis genibus dicit orato- nem suam et presbyter dicto In iubilo dicit versus cum collecta Indulgentiam et tunc ducitur ad domum suam, et cum ea comendunt et canonice et canonici qui voluerint et sint rogati.

Et quando electa est abbatissa in crastino tenetur venire in capitulo ante quem habeat decrectum suum et iurare et ponere manum supra sancta evangelia, et iu- ramentum recipit decana vel ebdomaria in hunc modum: "De che jour en avant essi ke abbesse de le glise de Nivelle, porterai soit et loialitie a le glise me dame sainte Gierdrut, a capitelle et aspersones de le dit glise, et warderai les status, les privileges, les coustumes, les droits, les recors et les paix de le dit glise et capitelle et les persones, et rapproprerai les alous de le dit glise alienes et ferai venir les provendes de Brabant et tout chou dont les abbreves sont tenues, et warderai et maintenai le pricate de Nivelle bien et loialitie si m'ait Dios, me dame sainte Gierdrus f. 101r/8 ches saintes paroles et evangiles et tout li saint de paradis." 109

Hoc facto, capitulum dat ei decrectum sigillatam suo sigillo, et qualiter est electa et scribitur capitulo Leodiensi unum decrectum et unum regi. Et postea vadit Leodiium in capitulo Leodiensi et ostendit decrectum et consult capitulum et postea dicit electe: "Placet nobis electio et approbamus" et remittitur ad epi- scopum per litteras capituli Leodiensis; visis litteris et decretis, 97 episcopus ini-
rit cum canonicebus et canonice cum electa existentibus qualiter est electa.\footnote{110} Et respondent "apparet per decretum." Et tunc episcopus confirmat electionem et approbat, et dat electe curam et sollicitudinem et ecclesie et personarum et ponit anulum in digitio electe et dicit: In nomine patris, et fili, et spiritus sancti. Amen.\footnote{111} Et quod bene se habeat ut bona domina. Et supplicat canonice sancti Lamberti, ut comendant cum ea, et dat clerici capiti pro sigillo circiter quatuor lb.\footnote{112} Lo- vaninse, et sigilli fero episcopi circiter decem lb. pro omnibus officiariis domus et hostiario. Et postea electa revertitur apud Nivellem in domo sua.\footnote{113} Et veniunt qui volunt contra eam, sed villa nichil dat usque redit de sumendo regalia.

Et post in crastinum venit in capitulo suo Nivellesi et ostendit suas confirma- tiones.\footnote{114} Et capitulum dicit: "Placet nobis." Dat prebendas, sed nichil recipit ad alia bona, nec vadd in domo (!) abbatissa \footnote{115} 101vat nisi habeat regalia.

Et mittit nuncio ad regem cum decreto capiti et procuratorio et confirma- tionibus capituli Leodiensis et episcopi.\footnote{116} Et si non est episcopus confirmat vices agens.

Sic factum fuit domine Yolendi de Steyn dominica ante festum Symonis et lade anno domini M\textsuperscript{X} CC\textsuperscript{V} nonagesimo III\textsuperscript{a}.

Sic facto vaddit domina abbatissa ubi vuit in villa sive extra, quosquque habeat regalia.\footnote{117} Dominus rex Allemanniae\footnote{118} mittit litteras sigillo suoi sigillatis cuidam principi suo vel milite homini vel episcopo homini, quod sibi det honorem et feodum et iur[i]sdictio[nem], ac si presens fuisse abbatissae coram rege et rex dedisset per sceptrum et tanta littera, domina venit coram illo, et petit sibi dari regalia et oesclatur dominum\footnote{119}, et postea dat per anulum quem ponit in manu domini regalia in testimonium honomin regis, si ibi sunt, et si non in testimonium do- mine abbatisse canonicarum et canonizarum et scabinarum Nivellesi\textsuperscript{b}.

Et postea iurat fidelitatem regi, et custodire iura principatus pro posse, et recipit litteras datoris et mittit eas domina abbatissae ad capitulum. Et cum videt capi- tulum beneplacet ei. Et tunc potest venire ad ecclesiam et domum. Et quando venit, vadunt contra eam qui volun honorare eam. Et potest reddere villam hiss qui sunt banni.\footnote{120}

\footnote{110} See the essay in this volume by Beach, 170.
\footnote{111} Ibid., 170.
\footnote{112} Ibid., 170.
\footnote{113} Ibid., 171.
\footnote{114} In the case of the election of Yolanda von Steyn, the Roman king was Adolph of Nassau (1292–1298).
\footnote{115} See the essay in this volume by Schloothoeben, 89, n. 295.

\footnote{a} lb. over an erasure
\footnote{b} sus over an erasure
\footnote{c} reading uncertain
\footnote{d} Mis hanni
Et proecesso canonicearum et canoniceorum venit contra eam per hostium Coste et ibi remanent canonice et canonici, et derci vadunt usque ad crucem vel lapidem. Et ibi est decanus vel ebdonadiarius, dyaconus et subdia. [f. 101vb] conus, canonici induti pontificios et excepto quod presbiter habet cappam des-
uper syricam. Dyaconus et subdeaconus habent damaticha ([], et portantur tex-
tus et crocta et due cruces per infantes indutos, aqua benedicta et incensorum pulchrum. Et tunc venit presbiter ante dominam et incensat et dat aquam bene-

Et cum venit ante pilaria et ibi est pannus supra scannum, et ibi flexibus ge-
nibus dicit orationem suam. Et finito versus [f. 101va] In iubilo vocis117 et presbiter dicit [f. 101va] Ora pro nobis118 et collecta Indulgentiam.119

Et statim ducitur domina superius ad altare beate Gertrudis, et ibi dicit orati-

Ea ad fabricam eius.120 Et statim ducitur ad campanas ante trinitatem in sede ibi parata, et iurat primo fidelitatem scabinis et burgensibus, et quod ducent villam per judicium scabinorum et legem custodire. Et postea scabini et burgenses per duos vel tres nomine ville iurant fidelitatem domine abbatisse et quod iuvabunt eam ad iura et legem ville custodire, et hoc super sanctam taction manibus coram omnibus canonici et canonici. Et postea dicit scabinis, quod dicant ictu quo habet in Nivella, et quousque extendit iurii[s]dictio sua, et scabini dicunt, quod volunt habere iudicia. [f. 102va] Et tunc domina vadit ad curiam in domo ab- [f. 102va] date, et ibi dat ad comedicendum capitula et scabinis et alis quisqul vult. Sedit non 

lipsios vel circiter, sed capitulum nichil dat domine. Et domina facit vicipol et 

recipi homagia a suis hominibus.

Ita fuit factum de abbatissa Yolende de Steynes que venit apud Nivellam et 

feci convitium in die Conversionis beoti Pauli in ianuario anno domini M° 

CC° nonagesimo tertio, et habuit regalia feria quinta ante Conversionem sancti 

Pauli.111

Item, tunc recordaventur scabini Nivellenses ius domine abbatisse et dize-

runt, quod intellexerunt a suis predecessores scabinis, quod habet iurii[s]dictio-

nem et est domina infra nemora Nivelle et tenetur conductus aquarum aper-

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117 CANTUS 202428 (Gertrudis): In iubilo vocis punganissimo domino canica laudis qui te di-
tavit honore tanto o pia virgo allevata.
118 Employed for numerous saints employing the formula: Ora pro nobis beate N. ut digni
cassarem promissione Christi.
119 CANTUS 007237a (De Judith): Indulgentiam eius facies lucrimis postulemus et humilie-
num illi animas nostras.
120 See the essay in this volume by Beach, 171.
121 Ibid., 171.

And a procession of canons and canonsesses comes to meet her through the gate of Coste and the canons and canonsesses remain there, and the clerics go up to the cross or the stone. And the dean or hebdomary priest, dean and sub-
dean of the canons present in their pontifical robes are there, except the priest 
haves over his silk robe. The dean and subdeacon have dalmatics, and the 
Bible and crook and two crosses, holy water and beautiful incense, are borne 
by children in their vestments. And then the priest comes before the lady and uses 
incent and gives holy water, and the subdeacon presents the Bible to be kissed, 
and they immediately return to the church. And the singer and his companion, dressed 
in silk copes, begin the responsive Deum time. Domine. Versicle. And 
when she comes before the pillars and where there is cloth over the stall, and there, 
on bended knees, she says her prayer. And having finished the verse re-
 sponsory, the ladies begin the antiphon In iubilo vocis and the priest says the 
versicle Ora pro nobis and the collect Indulgentiam.

And immediately the lady is led up to the altar of blessed Gertrude, and there, 
kneeling, she says a prayer and offers a golden cloth and gives it for a liturgical 
garment or for its making. And immediately she is led to the seat prepared near 
the bells before the Trinity altar, and first she swears fealty to the aldermen 
and burghears and that she shall lead the town by the judgment of the aldermen 
and will keep the law. And afterwards the aldermen and burghears, by twos or threes, 
swear fealty to the lady abbess in the name of the town and that they shall 
help her to keep the laws and order of the town, and [they do] this over the saint with 
hands touching in the presence of all the canonsesses and canons. And then she 
says to the aldermen that they should recite the laws she has in Nivelles, and 
how far her jurisdiction extends, and the aldermen say that they wish to have jus-
tice. And then the lady goes to the curia in the abbess’s residence, and there she 
gives a meal to the Chapter and the aldermen and whomever else wants [one]. 
But they do not all go together. And if the town wants to, it gives presents, a 
cask of wine and two pikes or thereabouts, but the Chapter gives nothing to the lady. 
And the lady names a steward and receives homage from her men.

Thus it was done by Abbess Yolenda of Stein who came to Nivelles and held a 
celebration on the day of the conversion of St Paul, in January in the year of the 
Lord 1293, and she came into the possession of the regalia on the Friday before 
the conversion of St Paul.

Also, then the aldermen put to memory the laws to the lady abbess of Nivelles 
and they said that they understood from their predecessors as aldermen that she 
has jurisdiction and is the lady over the forests of Nivelles and is held to open the 
conduit of the waters, to survey the boundaries, and to keep the laws, and she
LL. [The election of the female and the male provost and the election of the female and the male dean]

Vacante prepositura Nivellentis postposito, prepositi sive abbatisse congregatum capitulum domicellarum et dominorum, quia ad eos communiter spectat predictorum electio, et habent tempus mensium ad eligendum postpositam et prepositum, sed ad abbatiassam in nostra ecclesia quadraginta dies de consuetudine ut dictur, sed de iure tres meses. Et cum capitulum est congregatum de canonicissi et canoniciis tunc existentibus in Nivella qui volunt esse un venire in capitulo, tunc querit decanus vel ebdomadarius a capitulo quem diem volunt assignare ad tractandum et eligendum si commnde fieri potest predictos (!). Dicunt ei diem ad tres Septimanas vel circiter. Et ita assignat domina abbatisse per se si ibi est, vel mandat aliqui de dictis domicellibus /f. 102va/ cui voluerit, quod has high and low justice as well as over the green and the dead wood in the aforementioned forests.

KK. [Enfeoffment of abbess Elizabeth de Bierbais with the regalia, November 9, 1292]

In the year of the Lord 1292, on Thursday before the winter feast of Martin, King Adolf of Germany sent homage through a knight, one of the king's men, to Elizabeth of Bierbais via a charter of the king. And thus did the lady abbess [pay homage] with hands clasped in the presence of canoneses and canons, aldermen, her own men, holders of fiefs, and others; the lady abbess kissed the knight, and the knight returned all fiefs and laws that she holds from the king to her with a ring with those present bearing witness. And afterwards he received the hand of the abbess and made her swear fealty to the king. And she placed her hand towards the church, and the abbess said that she shall serve to her ability.

And she surprised the knight, because the abbess must not pay for the regalia except in the first instance. Then she owes the king around sixty Tournois pounds, but she does not owe at other times, however many times it is revoked, unless for the first time.

LL. [The election of the female and the male provost and the election of the female and the male dean]

When the provostry of Nivelles lacks a female provost, a male provost, or an abbess, the Chapter of ladies and lords is gathered together because the election of the aforementioned people is monitored by them all together and they have the time of six months to elect the female and the male provost. But, as is said, in our church there are customarily forty days [to elect] the abbess, but by law three months. And when the Chapter has been gathered together, the canons and canoneses then living in Nivelles who want to be in and come to the Chapter, then the dean and hebdomary priest are asked by the Chapter which day they wish to designate for dealing with and electing the aforementioned [female and male provost or abbess] as conveniently as possible. They tell her a day in three weeks or so. And in this way the lady abbess designates it [the date] herself if she is there or she commands one of the said ladies that she wishes to choose that day for the
per se ponat domicellabas illam diem, et ita assignat maior vel decanus, vel ebdomadarius canonici ad tractandum et elghendum si commode fieri potest.

Et hoc facto mandantur omnes canonici et canonici Parisius vel Aureliann et infra existentes usque Traiectum per litteras capituli sigillatas et apertas et speciali nuncio ecclesie et cauda quam sigillare debent in signum receptionis litterarum.

Et cum venerit dies assignata congregatur capitulum et aperientur litterae que misse fuerunt in capitulo et legantur et respicientur sigilla, et si non remittant litteras seu nuncius vel ali alixerit eas recepisse vel ibi fuisset ubi morantur succit.

Et sic factis, si aliqui canonici vel canonici infirmantur in Nivella, mittuntur ad eos due domicelle et duo canonici, et dicunt eis quod capitulum mandat per eos quod veniant si voluerint. Et tunc infirmi, si venire noluerint vel non possint, mittunt voce sanam cui volunt in testimonium missorum et illud reportant capitulum et ratum habet capitulum.

Et illis sic factis, dicit decanus, quod tractet de electione, primo per inspirationem spiritus sancti si potest fieri communiter.\[123] Et omnes si volunt debent consentire ac clamare, quod eis placet, et si noluerint postea per compromissum et ultimo per scrutinium. Et si non concordant, reassignunt diem primo per abbatissam si sit ad presens domicellabas et per ebdomadarius canonici vel per decanan.

Prepositus if. 102v/bi iurat in manu abbatissae iura prepositure servare dum recipient abbatissa fideum. Et cum preposita est electa nichil facti erga capitulum nec aliquid iuraentum, sed prepositus iurat fidelitatem iura servare. Et vadunt prepositus et preposita ad altare beate Gertrudis et dicunt ibi orationem. Et postea revertuntur ad domum vel ubi voluerint. Et habet preposita ratione prepositura quolibet anno ad vina capituli vel in bursa capituli decem lb. Lovanienses post computationem vini solvendi.

Decanum elegunt canonici per se sine dominabus, et decanam elegunt domine per se sine canonici.

MM. [The first adventus of the duke of Brabant, c. September 17, 1294]\[126]

Nota quando dux Brabantie venit noviter apud Nivellem primo, sive ante cybum sive post, pulsatua una magna campana appellando congregationem, quando est prope Nivellam ad dimidium miliare vel circiter, et cum intrat villam processio clericorum cum canoniciabus et canonici exiit cum captis syricis. Et decanus ve ebdomadarius indutus pontificialibus et desuper cappa syrica, dieconus et subdiaconus induti dynasticis (5), et ibi veniunt Fratres Minores\[127] et Guilllem.

\[123\] The canon law had established these three forms of election, by the via inspirationis, then by the via compromissi, and, if that was not successful, by the via scrutinii, see n. 106.

\[126\] See the essay in this volume by Schötheheber, 91, n. 301.

\[127\] The convent of Franciscans in Nivelles (founded 1234).

ladies, and the mayor or the dean or the hebdomary priest thus assigns it to the canons to manage and elect, if it were to suit them.

And having done this, all canons and canonesses, from Paris and Orléans and places in between as far as Utrecht, are informed through letters sealed by the Chapter and opened and with a special messenger of the church and with a tail that they should seal as a sign of having received the letter.

And when the assigned day comes, the Chapter is brought together, and the letters that were sent to the Chapter are opened, and they are read and the seals are inspected, and if they do not send back letters or messengers, it suffices that others say either that they received them or that they were delayed in arriving.

And having done this, if some canonesses or canons should be sick in Nivelles, two ladies and two canons are sent to them, and they tell them that the Chapter sends for them; let them come if they wish. And then, if the sick do not wish to come or are not able to, they send their voice to the one that they choose with the messengers as witnesses, and they report this to the Chapter, and the Chapter agrees.

And with these things done in this way, the dean says that the election is negotiated, first, via the inspiration of the Holy Spirit if it can be done all together. And all, if they wish, should consent and shout that it is pleasing to them. And if they do not wish, afterwards via compromise, and lastly via inquiry. And if they do not agree, they choose another day, first, for the ladies through the abbes, if she is present, and for the canons through the hebdomary priest or the dean.

The male provost swears, in the hand of the abbes, that he will keep the laws of the priorate when he receives his fief from the abbes. And when the female provost has been elected, she does nothing regarding the Chapter nor makes any oath, but the male provost swears [an oath of] fidelity to keep the laws. And the male and the female provost come to the altar of the blessed Gertrude and say a prayer there. And afterwards they return to their household or wherever they wish. And the female provost possesses by virtue of her provostry each year the wine of the Chapter or from the funds of the Chapter ten Louvain pounds from the reckoning of the wine’s sale.

The canon elect the male dean for themselves without the ladies. And the ladies elect the female dean for themselves without the canons.

MM. [The first adventus of the duke of Brabant, c. September 17, 1294]

Note that when the duke of Brabant comes for the first time to Nivelles, whether before the meal or after, a great bell is rung to call the congregation together when he is near Nivelles, half a mile or so away, and when he enters the town, a procession of clerics with canonesses and canons comes out with silk copes. And the dean or the hebdomary priest [comes] dressed in pontifical robes with silk copes above, the deacon and the subdeacon dressed in dalmatics, and then come

NN. [The diocesan synod of Liège, February 16–18, 1288]

Nota quod dominus episcopus Leodiensis Johannes, filius comitis Flandrie, institutum synodum apud Leodium feria II post dominicum qua cantatur Invocavit anno Domini MCCC LXXXI septimo et duravit synodus per tres dies.


128 The convent of Guillelmes of Nivelles.
129 CANTUS 06870 (De Trinitate): Honor virtus et potestas et imperium.
130 CANTUS 06182a (Iohannis Evang.): In medio ecclesie aperuit dominus.
131 CANTUS 202428 (Gertrudis): In libello vocis pangeamus domino canica laudis qui te distavit homere tanto o pia virgo alleluia.
132 Duke John II of Brabant had married Margaret, the daughter of King Edward I of England, in 1240.
133 John of Flanders, bishop of Liège (1282–1292).
134 Abbot Philip of the monastery of Lobbes (1288–1290).
136 Abbot of St Pierre d’Hastière.
825 Sed alia die primo venit episcopus ad synodum, et primo cantatur prima et missa mortuualis et alie hore ad sanctum Lambertum, ante quam incipiant bene- dictio. Et portatur crux et incensorium et due candele ante episcopum vel abba- tem qui vadunt ad locum synodi. Item, secunda die venit episcopus et induit se sicut supra dictur de abate et benedicti synodum. Et legitur evangelium Design- ignavit dominus septem,137 et multa ibi dicuntur. Et facit inquiri si sint aliqui qui velit aliquid referre ad synodum, quod dicant et aliquid dicunt. Et postea benedic- titi populum. Non plus fit illa die.

Item, tertia die dominus episcopus venit sicut dictum est ad synodum, et be- nedicit synodum et multa dicit, et legitur evangelium. Et postea leguntur statuta coram omnibus.138 Et illis lectis if. 103val confirmat et benedicit populum. Et li- centiat omnes, et ita recedunt omnes.

835 Et decani morantur139 et recipiunt statuta. Hiis diebus abbates induti sunt pontificibus et desuper cappa syrica, et mitra et crocha, et sedent supra faudes- tuer140 inferius omnes, et multi sunt qui non habent mitras, sed omnes habent crochas. Et decani conciliorum sedent retro abbatibus induti abibis et stola; et pres- byteri alici induti superpelliciis et semper hiis tribus diebus domina abbatisa Ni- velensis sedet superius iuxta archidiacocons in sinistro latere; non sedent supra faudentur, sed super sedem qua sedent archidiacocons iuxta episcopum a latere quo sedet abbas Lobiensis.

OO. [The synodal duties of the church of Nivelles, 1288, February 16–18]140

845 Ecclesia Nivelensis non mittit aliquem illam, etiam si citaretur, ad synodum nisi dominam abbatissam que eos deliberare debet, qua canonici non debent syn- nodum, sed ipsa ratione prelature et decanus ratione prelature nichil ad canoni- cos. Sic factum fuit ad supradictum synodum anno domini M° CC° LXXX° VII, feria II., tertia et quarta post dominam Invocavit apud Leonidum in ecclesia sancti Lamberti. Fuerunt cum domina abbatisa. M. de Latour et A. de Wispla et magister W. de Wallenhanig, et Iacobus de Sancto Syro,141 canonice et canonici et plures alii.

850 But on the next day the bishop comes first to the synod, and prime is sung first and the Office of the Dead and the other hours of St Lambert before the blessing was begun. And the cross and censer and two candles are borne before the bishop or abbot who come to the place of the synod. Also on this second day the bishop comes and clothed himself as is said above about the abbot and he blesses the synod. And the Gospel Designavit deus septem is read, and many things are said there. And he makes inquiry if there might be any people who wish to bring something before the synod, that they should speak, and some do speak. And after- wards he blesses the people. Nothing more is done on that day.

Item, on the third day the lord bishop comes as has been said before to the synod, and he blesses the synod and says many things, and the Gospel is read. And afterwards the statutes are read before all. And after they were read, he con- firmes them and blesses the people. And he permits them all and thus dismisses them all, and so they all go away.

And the deans remain and receive the statutes. On these days the abbots wore pontifical robes with silk cope, and miters and crosiers, and they sat on fald- stools below all the rest, and there are many that do not have miters, but they all have crosiers. And the deans of the councils sit behind the abbots wearing white robes and stoles; and the other priests woresurplices. And at all times on these three days the lady abbess of Nivelles sits above, next to the archdeacons on the left side; she does not sit on a faldstool, but on the bench on which the archdea- cons sit next to the bishop, on the side on which the abbot of Lobbes sits.

OO. [The synodal duties of the church of Nivelles, 1288, February 16–18]

The church of Nivelles does not send anyone, even if they are summoned to the synod, besides the lady abbess, who is supposed to deliberate with them (the canons), since the canons are not obligated [to attend] the synod, but she alone by virtue of her prelature and the male dean by virtue of his prelature [must attend], but [there is] no [obligation] for the canons. This is how it was done at the synod mentioned above in the year of the Lord 1287 [1288], on Monday, Tuesday, and Wednesday after Invocavit Sunday, in Liège at the church of St Lambert. Present with the lady abbess were M. of Latour, A. of Wispla, Master W. of Wallenlanig, and Jacques de Saint Syr, canonesses and canons and many others.