

**ChatGPT Version 5.2**

**January 3, 2026**

**You said:**

I have another medieval Catalan transcription that I would like you to help me translate. I will paste the transcription here. It is my original transcription of a 1387 letter from Joan to the Montserrat monastery and convent regarding someone named Miguel Rossell. I might have been wrong about a few letters here and there, but the transcription is at least 90% accurate. Please help me make corrections where needed. Then help me translate and contextualize the information, especially if you can find more information about Miguel Rossell at this time. Here is the transcription: Als religiosos e amats nostres les sots prior e convent del monestir de santa maria de montserrat salut e delictum. Com nos haiam ordonat e vullam que friar Miguel Rossell portador de la present haia la pervisio del monastir acustumada ell e son companyo; de donar e d'altre part quel dic friar Miguel tingue tots los jeyes que ha acustumadas de tenir segons les provisions del Senyor Rex car pare nostre aqui deus perdo per co a vosaltres e aquestim de vos dehim e manam que les dites coses exequiscats per obra tro per nos en altre manera hi sia provchit segons quens apparie esser feador.

**ChatGPT said:**

This is a rich little letter, and your transcription is already very strong. Below I'll proceed in four stages, in the way you usually prefer for archival work:

1. **Careful normalized transcription with minimal emendation**
2. **Line-by-line English translation**
3. **Interpretive commentary (administrative meaning & tone)**
4. **Contextualization of *fra* Miguel Rossell and Montserrat in 1387**

I'll be explicit about where I think corrections are needed and why.

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**1. Corrected / normalized transcription (with commentary)**

**Your text (lightly normalized):**

Als religiosos e amats nostres les sots prior e convent del monestir de santa maria de montserrat salut e delictum.

Com nos haiam ordonat e vullam que friar Miguel Rossell portador de la present haia la pervisio del monastir acustumada ell e son companyo; de donar e d'altre part quel dic friar Miguel tingue tots los jeyes que ha acustumadas de tenir segons les provisions del Senyor Rex car pare nostre aqui deus perdo per co a vosaltres e aquestim de vos dehim e manam que les dites coses exequiscats per obra tro per nos en altre manera hi sia provchit segons quens apparie esser feador.

### Key corrections and normalizations

I would suggest the following **revised reading**:

**Als religiosos e amats nostres, lo sotsprior e convent del monestir de Santa Maria de Montserrat, salut e dilecció.**

**Com nós hajam ordonat e volem que frare Miguel Rossell, portador de la present, haja la provisió del monestir acustumada, ell e son companyó;**  
**e d'altra part que·l dit frare Miguel tinga tots los jaus que ha acustumats de tenir, segons les provisions del senyor rei, car pare nostre, a qui Déus perdó.**

**Per ço a vosaltres aquesta de vos deim e manam que les dites coses exequiscats per obra, tro per nós en altra manera hi sia proveït, segons que ens aparrà ésser faedor.**

### Notes on specific readings

- “**delictum**” → **dilecció**

This is a classic chancery formula (*salut e dilecció*). *Delictum* makes no sense diplomatically here.

- “**sots prior**” → **lo sotsprior**

Montserrat uses *sotsprior* (subprior) regularly in this period.

- “**friar**” → **frare**

Standard Catalan religious form.

- “**pervisio**” → **provisió**

Scribal v/p confusion is common; *provisió* fits the context perfectly.

- “**jeyes**” → **jaus**

Almost certainly *jaus* (lodging, sleeping places, or rights of residence).

- “**Rex car pare nostre aqui deus perdo**” → **senyor rei, car pare nostre, a qui Déus perdó**

A very typical obituary formula for Pere III, who died January 1387.

- “provchit” → *proveit*  
Chancery verb for “otherwise provided for.”
- “feador” → *faedor*  
Standard Catalan for “to be done / fitting to do.”

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## 2. English translation

**To our beloved and esteemed religious, the subprior and convent of the monastery of Santa Maria of Montserrat, greetings and affection.**

**Since we have ordained and wish that brother Miguel Rossell, bearer of the present letter, shall receive the customary provision of the monastery, both for himself and for his companion;**

**and furthermore that the said brother Miguel shall hold all the lodgings which he has customarily held, according to the provisions of the lord king, our dear father, whom God pardon;**

**for this reason we say and command to you by this letter that you carry out the said things in practice, until such time as it shall otherwise be provided by us, as shall seem fitting to us to do.**

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## 3. Interpretation: what is actually happening here?

This is a **royal confirmation and enforcement letter**, not a grant *ex novo*.

Key points:

### 1. Miguel Rossell already held these rights

The repeated emphasis on *acostumada / ha acostumats de tenir* is crucial. Joan is **not creating a new privilege** but ordering Montserrat to **continue honoring existing arrangements**.

### 2. “Provisió del monestir”

This normally means:

- Food allowance
- Daily sustenance

- Possibly wine and bread rations
- Sometimes clothing or stipends, depending on house custom

The fact that it applies to **him and his companion** suggests:

- He may be a **royally assigned monk or chaplain**
- Or a monk on **special service** requiring an attendant or fellow brother

### 3. “Jaus”

*Jaus* can mean:

- Lodging within the monastery
- A fixed sleeping place or cell
- Occasionally a broader right of residence

This suggests **physical presence at Montserrat**, not just an external pension.

### 4. Authority invoked: Pere III

Joan explicitly grounds this in:

*segons les provisions del senyor rei, car pare nostre*

This strongly suggests:

- The original grant came **from Pere III**
- Montserrat may have been hesitating, renegotiating, or quietly restricting Rossell's privileges after the king's death

Joan is stepping in **early in his reign** to stabilize inherited arrangements—very consistent with his political situation in 1387.

### 5. Temporary but firm command

The formula:

*tro per nós en altra manera hi sia proveït*

means:

“until we decide otherwise”

This is classic **royal oversight language**, leaving room for later reform without weakening present authority.

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#### 4. Who is *fra* Miguel Rossell?

##### What we can say securely from the letter

- He is a **friar**, not a lay pensioner
- He is connected to **Montserrat**, not merely passing through
- He had **standing royal provisions under Pere III**
- His case required **direct royal intervention**, implying:
  - Either value to the crown
  - Or a contested or politically sensitive arrangement

##### Likely profiles (ranked by probability)

###### 1. Royal chaplain or confessor attached to Montserrat

Montserrat had strong royal devotional ties; friars connected to the court often held guaranteed provisions.

###### 2. Monk entrusted with royal business or intercessory prayer obligations

Montserrat monks sometimes received provisions in exchange for prayers for the royal family.

###### 3. A friar displaced or reassigned during the 1387 transition

The early months of Joan's reign were administratively unstable; this letter may be corrective.

##### What to look for next (archival strategy)

If you want to pursue Miguel Rossell further, I would suggest:

- **ACA, Cancelleria, registers of Pere III (1370s-1387)**  
Look for *Rossell, Miquel Rossell, frare Miquel* linked to Montserrat.
- **Montserrat archival obituaries or confraternity lists**
- **Royal almonry or chapel records**
- **Provisions lists tied to *jaus* or *provisió*** (these often recur verbatim)

Given your broader project on **early Joan I governance and continuity**, this letter is a *textbook example* of:

- dynastic succession management
- enforcement of inherited ecclesiastical obligations
- royal authority over monastic custom

If you'd like, next steps could include:

- a **diplomatic formula comparison** with other 1387 Joan letters,
- a **prosopographical sketch** of Montserrat-court friars,
- or help drafting a **critical apparatus note** for publication.

**You said:**

Please do a prosopographical sketch of Montserrat-court friars to see if there are any other mentions of Miguel Rossell.

**ChatGPT said:**

Thought for 1m 0s

Here's a prosopographical sketch of the **Montserrat–court ecclesiastical milieu in the late 1370s–1390s**, built from the best *online-accessible* secondary material I can reach right now—plus a candid report on whether I found **any additional mentions of *fra Miguel Rossell*** (spoiler: not yet, but the network makes his “profile” clearer and points to the most efficient next targets).

**What I was able to confirm (and what I couldn't)**

- I did not find an online-attested second mention of *fra Miguel/Miquel Rossell* in the sources I could access quickly on the open web (no hits in the Montserrat-priors overview I could open, and no reliable hits elsewhere that clearly match your 1387 friar). [Tot Montserrat+1](#)
- However, I did find strong contextual material about **Montserrat's leadership crisis and royal intervention beginning January 1387**, which is exactly the administrative environment in which a letter like yours (“provisió acostumada... ell e son companyó... jaus...”) makes sense.

What follows is a “**Montserrat–court friars & clerics**” dossier: who's who, what offices mattered, how the court touched Montserrat, and where Miguel Rossell most likely fits.

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**1) The core Montserrat–court arena (1375–c.1391): offices and people**

## A. Priors and the “court-facing” governance problem

Montserrat at this moment is not just devotional; it's politically contested, and the king gets involved directly.

**Rigald de Vern** (prior, 1375–1384)

- A French monk imposed via papal appointment; **Pere III objected** to a foreign prior and later accused him of poor fiscal management. [Tot Montserrat](#)
- His tenure anchors a pattern: Montserrat governance is a stage where **papal prerogative vs. royal control** collides.

**Vicenç de Ribes** (effective prior claimant / contested prior, 1384/86–1408)

- Central figure in a long conflict: Joan I intervenes in **January 1387** to help him take possession (or at least to enforce effective control). [Tot Montserrat+1](#)
- Crucially, he's also tied to **obedience politics** during the Schism (Rome vs Avignon), which made Montserrat's internal life politically explosive. [Tot Montserrat+1](#)

**Why this matters for Miguel Rossell:**

Your letter's “until we otherwise provide” command reads like *the king forcing compliance in an already-fragile administrative situation*. A friar whose “customary provisions” were being questioned fits perfectly inside this 1387 Montserrat governance turbulence.

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## B. Papal candidates and royal opponents: the “clerical court” around Montserrat

**Bernat de Vallseca** (paborde of Sant Cugat; rival candidate pushed by Barcelona/Avignon camp)

- The Consell de Cent wrote on **30 Jan 1387** to Avignon asking that he be appointed prior. [Tot Montserrat+1](#)
- Avignon pressure continues, including a dramatic executors letter demanding Vicenç de Ribes' removal; Vallseca dies in 1390, reshaping the conflict. [Tot Montserrat+1](#)

**Pere de Vergne** (cardinal; appointed prior 1384 in one move that becomes politically unusable)

- Another example of how high politics tried to “solve” Montserrat by appointment. [Tot Montserrat](#)

**Joan d'Aragó** (cardinal; named aspirant 1391)

- Yet another Avignon maneuver, again blocked by the king. [Tot Montserrat+1](#)

**Ramon Descatllar** (abbot of Ripoll; key broker because Montserrat is tied to Ripoll's authority)

- Appears repeatedly as the institutional counterweight in the conflict. [Tot Montserrat+1](#)

**Prosopographical takeaway:**

Montserrat's "court friars" in this window are not just monks; they sit at the junction of **(1) Ripoll authority, (2) papal appointment politics, (3) royal enforcement, (4) Barcelona civic pressure.**

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## **2) The "royal presence" layer: why Montserrat generated court-linked religious personnel**

Even outside the priory crisis, Montserrat is a royal devotional hub.

- Scholarship on the **Llibre Vermell** tradition notes that the royal family went up to pray so often that it became proverbial ("going to Montserrat" as a kind of vigil/pilgrimage habit). [publicacions.iec.cat](#)
- That kind of repeated royal presence typically produces (a) **royal chaplains or agents resident/attached**, (b) **royal chambers or lodging expectations**, and (c) a stream of letters enforcing "customs" of provisioning.

This dovetails with the priors-conflict PDF noting that Joan I demanded reforms in the **"cambra reial montserratina"** (royal chamber at Montserrat). [Tot Montserrat](#)

**So Miguel Rossell's "jaus" + "provisió" fits a known infrastructure:** someone whose access to lodging and rations mattered enough for royal command.

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## **3) "Court-adjacent" artisans and named actors (useful for triangulation)**

These aren't friars, but they show what kinds of records Montserrat produces when it intersects with royal/cultural networks:

- **Romeu des Feu** (Barcelona silversmith): tabernacle and custodia for Montserrat (1390) [Tot Montserrat](#)

- **Pere Serra** (painter): paid for carpentry/painting of a retable (1403) [Tot Montserrat](#)
- **Berenguer Duran** (stonemason): “bon mestre de pedra” mentioned with 1388 ordinances [Tot Montserrat](#)

Why this helps: the same documentary ecosystems that preserve these names are the ecosystems where a “frare Miguel Rossell” might pop up again—**ordinances, provisioning lists, chamber/hostelry notes, work orders, and royal directives**.

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#### 4) Where Miguel Rossell likely fits in this prosopography

Given your letter’s phrasing, he most plausibly belongs to one of these Montserrat-court types:

1. **Royal-affiliated resident friar** (chaplain, intercessor, or “attached” monk)
  - Explains “customary provisions” for him + companion and guaranteed “jaus.”
2. **Friar serving as a courier/agent between court and monastery**
  - Your text explicitly calls him *portador de la present*; in contested years, trusted bearers often had standing rights of lodging/rations.
3. **A beneficiary of a Pere III-era arrangement that Montserrat hesitated to honor after January 1387**
  - Your letter explicitly invokes Pere III’s earlier “provisions” (as you transcribed), and the broader Montserrat context shows **exactly** the kind of institutional instability where such benefits get challenged.

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#### 5) So—are there “other mentions” of Miguel Rossell?

##### What I can say now

- **Not in the open-web sources I could access quickly** (and none in the priors-conflict PDF). [Tot Montserrat+1](#)
- Also: “Rossell” is a very common Catalan surname, and there are modern scholarly “Miquel Rossell” names that are **not your medieval friar**, so we have to be strict about identification.

##### What is most likely to yield a second attestation fast (your best next targets)

If your goal is “find Miguel Rossell again,” here are the **highest-yield** places—because they’re precisely the genres that would repeat *provisió / jaus* language:

**1. Montserrat internal administrative records around 1387–1389**

- provisioning/ration lists, obedientiaries’ accounts, lodging allocations, “cambra reial” references.

**2. ACA Chancery registers for Joan I early 1387**

- search for variants: *Miguel/Miquel, Rossell/Rosell*, plus formula words (*provisió, jaus, acostumat, portador*).

**3. Material tied to the priory conflict**

- if Miguel was aligned with one faction (Ribes vs Vallseca), you may find him as a witness/agent in letters and complaints.

If you paste **the archival reference** for your 1387 letter (register/fol., or at least whether it’s ACA Cancelleria vs. Montserrat archive copy), I can tailor the search strategy to the exact series and likely neighboring entries (because these commands often come in clusters and reuse the same “beneficiary list”).

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**6) Micro-dossier you can paste into notes (working prosopographical entry)**

**Miguel/Miquel Rossell (frare), active 1387**

- Identified as a friar associated with Santa Maria de Montserrat; bearer of a royal letter from Joan I.
- Holds “customary” monastic provisioning (*provisió*) for himself and a companion and “customary” lodging/places (*jaus*), grounded in provisions attributed to Pere III (“car pare nostre”).
- Fits the broader 1387 moment of royal intervention in Montserrat governance and resource control during the contested priorate of Vicenç de Ribes and ongoing Schism politics. [Tot Montserrat+1](#)

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If you want, paste **any one** of the following and I’ll push this from “network sketch” into a much tighter prosopographical identification:

- the **ACA register and folio**, or

- a **photo of the relevant lines** where *Rossell* appears (to confirm spelling/abbreviation), or
- any **other document** where you suspect he appears (even with uncertain spelling).

**You said:**

A major source for your information about Montserrat at this time is not a scholarly website and does have authorship attribution. I found what looks like a work on scholarship posted as a pdf within this site. This work mentions Rigald de Vern and Vicenç de Ribes, two contenders for being the prior of Montserrat. It seems that Joan got into a conflict with the Barcelona Council on this topic. Can you locate a scholarly source that would help me confirm this information, something either published in a peer-reviewed journal or a scholarly press?

**ChatGPT said:**

Thought for 1m 37s

I'm going to (1) point you to **scholarly, citable** work that *does* document the Rigald de Vern / Vicenç de Ribes succession and the Joan I–Montserrat–papal politics, and (2) show you the **best “next hop”** to confirm the specific *Consell de Cent* letter you saw mentioned on that unattributed site.

**A solid scholarly source that confirms the Montserrat prior dispute (and why it got political)**

A very usable, scholarly-press discussion is in **Prim Bertran i Roigé**, published by the **Institut d’Estudis Catalans (IEC)**. In the course of treating the Western Schism, Bertran summarizes the Montserrat situation and explicitly notes:

- **Clement VII (Avignon)** tried to intervene at Montserrat by appointing **Bernat de Vallseca** (8 June 1387). [publicacions.iec.cat](http://publicacions.iec.cat)
- **Urban VI (Rome)** had as his accepted candidate **Vicenç de Ribes**, and Bertran adds that Vicenç was “paradoxically” **also protected by King Joan I.** [publicacions.iec.cat](http://publicacions.iec.cat)
- Bertran frames the whole Montserrat dispute as part of the **obedience politics of the Schism**, which is exactly the context in which a Barcelona municipal intervention (*Consell de Cent*) becomes plausible and, frankly, expected. [publicacions.iec.cat](http://publicacions.iec.cat)

That gets you a **reliable scholarly confirmation** that:

1. Rigald/Vicenç are the key late priors, and

2. Vallseca is indeed a contender imposed/advanced from the Avignon side in 1387, in a fight that implicated Joan's policy choices.

### **A second scholarly anchor: the standard Montserrat prosopographical/chronological study**

Bertran explicitly points to the classic internal-scholarly foundation for the priors chronology:

- **Anselm M. Albareda, “Cronologia dels darrers priors de Montserrat. 1284–1409,” *Analecta Montserratensis* 4 (1929).** [publicacions.iec.cat](http://publicacions.iec.cat)

Even if you end up citing Bertran (IEC) for the political narrative, Albareda is the **go-to** to stabilize dates, successions, offices, and names.

If you want to **read the volume**, note that *Analecta Montserratensis* has been digitized in major serial archives (HathiTrust is one common host for early vols). [Online Books Page+1](#)

### **How to confirm the “Joan vs Barcelona Council” claim in a properly citable way**

You're right to be suspicious of a website with no author attribution. The good news is: claims like **“30 January 1387 the Consell de Cent wrote to Clement VII...”** almost certainly come from a **municipal register / edited municipal compilation**, not from nowhere.

Here are the two best scholarly/primary pathways:

#### **1. AHCB / Llibre del Consell (primary record)**

The Consell de Cent's outgoing letters and deliberations for a specific date are typically traceable through the **Arxiu Històric de la Ciutat de Barcelona** series (often cited as *AHCB, Llibre del Consell*, or related “Lletres closes” series depending on the type of entry).

Bertran's IEC article demonstrates the normal scholarly practice of citing the **AHCB / Llibre del Consell** for Consell actions (he quotes/cites it explicitly for Montserrat-related decisions, e.g., 1408). [publicacions.iec.cat](http://publicacions.iec.cat)

#### **2. Bruniquer / Rúbriques de Bruniquer (edited compilation widely cited by scholars)**

For Consell material, historians constantly cite **Esteve Gilabert**

**Bruniquer, Rúbriques de Bruniquer. Ceremonial dels Magnífics Consellers...**; it's a standard citation backbone for Barcelona municipal acts. You can see it being used in later IEC scholarship discussing Montserrat/Consell business. [publicacions.iec.cat+1](http://publicacions.iec.cat+1)

## What I can confirm right now from a *scholarly* source vs. what still needs a primary check

- **Confirmed (scholarly, citable):** Vallseca and Vicenç de Ribes were rival figures in the Montserrat leadership struggle in 1387, and this was entangled with Joan I's Schism-era policy and papal interference. [publicacions.iec.cat](http://publicacions.iec.cat)
- **⚠️ Not yet confirmed from a peer-reviewed/scholarly-press text I can directly quote today:** the exact claim that “**on 30 Jan 1387 the Consell de Cent wrote to Clement VII asking for Vallseca.**” I strongly suspect this is **true** and ultimately derives from municipal records, but to cite it cleanly you'll want either:
  - the **AHCB entry** (best), or
  - a **scholarly work** that explicitly transcribes/summarizes that specific letter with a proper reference (Bruniquer-based or AHCB-based).

If you want, paste me the PDF title/author you found on that unattributed site (or upload it), and I'll trace *its* citations back to the AHCB/Bruniquer reference so you can replace the shaky source with a clean scholarly citation.

ChatGPT can make mistakes. Check important info.