

A NEWLY-DISCOVERED SURVIVAL FROM THE MUNIMENTS OF MAUD OF LANCASTER'S CHANTRY COLLEGE AT BRUISYARD

by DAVID ALLEN

THE FOUNDATION, TRANSLATION and early dissolution of the short-lived chantry college at Bruisyard are well documented. Even its governing rule, promulgated by William Bateman, Bishop of Norwich, at Hoxne on 18 August 1354, on the occasion of the college's removal from Campsey to Bruisyard, survives in the National Archives in the form of royal letters patent of *inspeximus* and confirmation, and was published by the editors of Dugdale's *Monasticon Anglicanum* in 1830.¹ The newly-discovered ordinances of 31 July 1356, which form the subject of this article and are transcribed and translated below, are however considerably fuller and broader in scope. They specifically make clear that their purpose is to fulfil Bishop William's original intention to amplify his rule of two years before in matters of detail (*de singulis*), which had been prevented by death (*morte preventus*); he died unexpectedly at Avignon on 6 January 1355, while engaged on a diplomatic mission for King Edward III (*O.D.N.B.*).

THE COLLEGE

The foundress, Maud (or Matilda) of Lancaster, Countess of Ulster, was the daughter of Henry, 3rd Earl of Lancaster (d. 1345), and thus a great-granddaughter of King Henry III.² In 1327 she married the young William de Burgh (1312-33), 3rd Earl of Ulster, the largest landed proprietor in Ireland. Following her husband's murder in June 1333, Maud fled to England with their only child, their infant daughter Elizabeth, whose marriage to King Edward III's son Lionel would deliver the de Burgh inheritance to the Mortimers and the house of York. By June 1343 Maud was remarried, to Ralph de Ufford, a younger brother of Robert, first Earl of Suffolk and shortly to be appointed Justiciar of Ireland. On his death at Kilmainham in County Meath in April 1346 she left Ireland once more, returning to England with her daughter Maud, the only child of her second marriage, who would become the wife of Thomas de Vere, Earl of Oxford.³

In the following year she took the veil at the Augustinian nunnery of Campsey, where her second husband was buried in the chapel of the Annunciation in the priory church. This would become an Ufford mausoleum; Maud's brother-in-law Robert, Earl of Suffolk, was buried there in 1369 in the arcade between the chapel of St Nicholas (as the chapel of the Annunciation was otherwise known) and the high altar,⁴ and she herself would be buried near her husband in 1377.

Before entering the religious life Maud had assigned her secular interests to her brother Henry, now Earl of Lancaster, and five other attorneys or executors,⁵ and on 8 August 1347 she obtained licence from the Crown to take to the priory as her dowry the first year's issues and profits of all her dower lands and rents in England. On the reversion of these properties to the Crown or lawful heir, her attorneys were to receive from the Exchequer for her maintenance an annual payment of 200 marks for life, since Campsey was but poorly endowed.⁶

She had decided more than a year earlier upon the foundation of a chantry in the priory's chapel of the Annunciation to celebrate Mass for the soul of Ralph de Ufford, for on 6 June 1346, not quite two months after his death, one of her attorneys, Thomas de Hereford, received licence on her behalf from the Crown to alienate to the priory the advowson of the church of Hargham in Norfolk for the support of the chantry chaplains. On the following 15 September another attorney, John de Ufford,

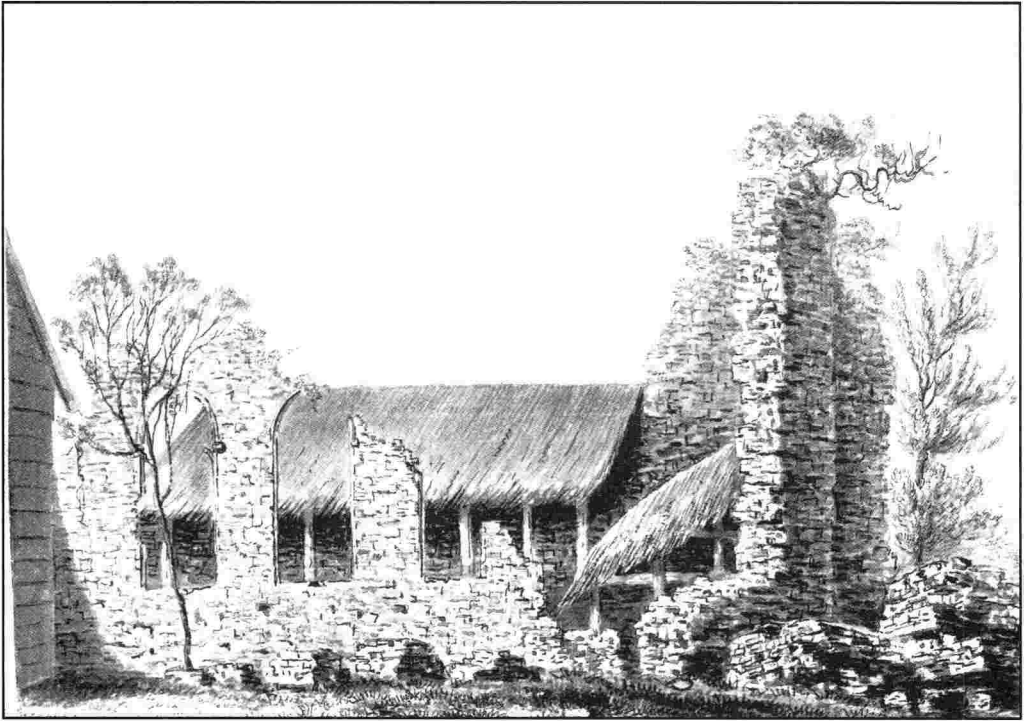


FIG. 37 – The Priory Church at Campsey Ash, burial place of Maud of Lancaster and her second husband Ralph de Ufford, and site of the chantry college from 1347 until its translation to Bruisyard in 1354. Drawn by Isaac Johnson in 1784 (by permission of the Suffolk Record Office).

was licensed to alienate for the same purpose the advowson of the church of Burgh in Suffolk. Both churches were appropriated to the prioress and nuns.⁷

On 16 October 1347, Maud's intentions were given formal substance with the obtaining of a royal licence by her brother the Earl of Lancaster; for the establishment of a perpetual chantry college of five chaplains, one of whom was to be warden, in the chapel of the Annunciation within the priory church, to celebrate mass for the souls of both her husbands, for the good estate of Maud herself, her daughters, Sir John de Ufford and Sir Thomas de Hereford, and for their souls after death. The licence also authorised the assignment of the advowsons and appropriations of Burgh and Hargham from the priory to the warden and his successors.⁸

In 1353 the college received a further endowment which would prove to be of the greatest significance to its short existence. The manor of Roke Hall in Bruisyard had been the possession of the Bursyerd family; the manor courts were held in the name of John de Bursyerd, or de Berserd, between 1322 and 1331, and the first court of Elizabeth de Burysyerd (his widow?) was held on 28 October 1332.⁹ By January 1353, however, Roke Hall had evidently been acquired by the Uffords, for the royal licence for its alienation in mortmain to the college was granted to John de Ufford and Thomas Hereford (*C.PR 1350-1354*, 399). The first court of the beneficiaries was held by *domini Johannis de Aston Magistri cantarie et sociorum suorum* (Sir John de Aston, warden of the chantry and his fellows) on 29 November 1354.¹⁰

The original dispositions for the college proved so unsatisfactory that, only eight years after its foundation, the chaplains, with the approval of the nuns of Campsey, petitioned Bishop William Bateman to order its removal to another site and grant them a rule for the ordering of their common life. The reasons are set out at length in the letters patent by which the Bishop authorised the translation in August 1354, which the Crown confirmed in November 1356. Though the divine office

was celebrated in the chapel of the Annunciation in the priory church, the chaplains had their lodgings at some distance, in the township of Ash, and, particularly since they had been appointed in old age, they considered the daily journey burdensome in bad weather. Moreover they reputed it

more in accord with honourable usage to . . . say service where there is no conversation of women, rather than near the choir of the nuns where it happens at times that they mutually impede one another by the noise of voices. . . [and] because the dwelling of clerks and women should be separate lest sinister suspicion arise.¹¹

The new site selected for the chantry was the manor place of Roke Hall in Bruisyard, granted to the college the previous year. Bishop William's rule, promulgated at the same time, is here summarised in some detail, for comparison with the later ordinances printed below. It provided for a chapel in honour of the Annunciation, and for a communal dormitory and refectory. The warden and fellows were to wear cassocks closed in front, and to conform to the canonical sanctions in ornaments, tonsure and dress. Surplices, black copes and furred black hoods were to be worn, after the manner of secular canons, when celebrating in the chapel, where the Use of Sarum was to be observed. Three Masses were to be celebrated daily, one of St Mary, the second that of the day, and the third for the departed, except where otherwise prescribed by the Sarum Use. All Masses celebrated were to commemorate the souls of Sir William de Burgh and Sir Ralph de Ufford, their parents, and (after death) the foundress's daughters Elizabeth and Maud, their relations and friends. Meals were to be taken in common in the refectory, and all were to sleep together in the dormitory; separate chambers were forbidden and all were to live in common.

One of the fellows was to be elected treasurer, charged with finding bread and wine for the sacrament and oil and wax for the lights; for these expenses and the upkeep of the chapel's fabric he was to receive 100s. from the warden. Other casual expenses were to be met out of the common goods of the college. The warden was allocated 60s. annually, and each fellow 40s., for clothes and petty necessities.

The Bishop provided in detail for elections to the wardenship. The fellows were to elect one of their number as vicegerent during a vacancy, responsible for the administration of the house's goods and their delivery to the new warden on his election according to an inventory drawn up in duplicate. The warden was to be elected by ballot (*per scrutinium*), and the majority candidate approved by the Bishop of Norwich for the time being, who was to have a casting vote in case of deadlock. In case of failure to elect within four months of a vacancy occurring, the choice would devolve upon the Bishop. Fellows were to be elected in a similar manner, with the warden however exercising the casting vote.

A common chest was ordered, with three keys of different manufacture, in which the common seal, muniments and treasure of the college were to be kept. Those charged with the administration of college goods were to render account before the warden, who was to make an inventory of the surplus, to be placed in the common chest.¹²

The college survived for only twelve years at Bruisyard. The prime mover in its dissolution was apparently Maud of Lancaster's son-in-law Lionel, Duke of Clarence and Earl of Ulster, husband of Elizabeth de Burgh. On the grounds that

the warden and chaplains are seculars and go about in secular habit, not bound to the observance of any religion, and as it were wholly neglect the divine obsequies required by the foundation of the chantry, whereby the possessions and benefices thereof are destroyed in many ways,

he petitioned his father the King for its suppression and transfer to the use of an abbess and sisters of the order of St Clare (Minorses), who would establish a nunnery on the Roke Hall site. Edward III acceded to Clarence's request by letters patent of 10 February 1364 (*C.P.R. 1361-1364*, 463). The

formal surrender was accomplished on 4 October 1366, and the abbess of Bruisyard held her first court for the manor of Roke Hall (by now also known as Bruisyard) a month later, on 4 November.¹³

These proceedings can scarcely have taken place without the approval of the strong-willed foundress, and indeed Maud may well have been their real instigator. Certainly in 1364 she received papal permission to leave the Augustinian order and enter that of St Clare. She is known to have been living at Bruisyard in 1369, and it was probably there that she died on 5 May 1377 (Page 1844, 173; *O.D.N.B.*).

THE SURVIVAL FROM THE MUNIMENTS

Discovery

Early in 2005, while engaged in cataloguing more than 120 feet of unlisted records deposited in the Ipswich Branch of the Suffolk Record Office over a number of years by a firm of Halesworth solicitors, the author examined a series of twelve court rolls of the manor of Bruisyard (Roke Hall).¹⁴ Unusually for a Suffolk manor, the series is unbroken for four centuries (1322-1722); the earlier rolls were not destroyed during the Peasants' Revolt of 1381 and, indeed, the courts were held as usual that year.

What is of even greater interest, however, is that seven of the rolls have, stitched to their outer membranes, parchment wrappers made from re-used documents. One of them, attached to the second roll in the series, for 1377-1399,¹⁵ is a Signet letter (probably a contemporary, official copy, since there is no evidence of sealing) of King Henry VIII, dated 10 January 1543, addressed to the Bishop of Coventry and Lichfield as President of the Council in the Marches of Wales. This was the notorious royal trouble-shooter Dr Rowland Lee (on whose activities, see Williams 1958, 16-21, 33-35, 159, 169), whom it would be neither altogether inaccurate nor too uncharitable to describe as the King's Rottweiler in the March. Lee is ordered to take lead from the lately dissolved monastery of Basingwerk in Flintshire, together with timber from the royal estates in Wales, in order to put in hand the repair of the castles of Denbigh and Flint. On the face of it, the presence of this document attached to a court roll of a Suffolk manor is inexplicable, until it is recalled that Sir Nicholas Hare, to whom the site of Bruisyard Abbey and its manor were granted at the Dissolution, was at this time Chief Justice of Chester and Flint, to whom the work on the castles was doubtless delegated, since Rowland Lee died only a fortnight later, on 24 January 1543.¹⁶

The wrappers of six other rolls have all been cut from the same medieval document, a public (notarial) instrument dated 31 July 1356, drawn up by John de Wynestone, notary public by apostolic authority, at the command of Maud of Lancaster. It records '*in hanc publicam formam*' the detailed ordinances for the governance of the Bruisyard chantry college promulgated at a meeting in the chapel of the Annunciation in Campsey priory church, at which Maud herself presided, to make good the omission occasioned by the death of Bishop William Bateman, and ratified five days later by the warden and fellows in their chapter house at Bruisyard.

Notaries public by apostolic or by imperial authority were privileged clerks licensed respectively by pope or emperor to issue 'public instruments' whose authority was universal in the western world. All that was required for the conferral of this unique authority was for the notary to draw upon the document in question his individual mark or *signum*, and to state in an autograph subscription that he was personally present when the events recorded took place. Notaries had not practised in England before the 13th century, and though they became much more numerous in the 14th, particularly in the service of the Church, England remained largely unaffected by the continental (Roman) notarial system, preferring the traditional reliance on seals for authentication (Chaplais 1971, 169-70; Clanchy 1979, 235-36).

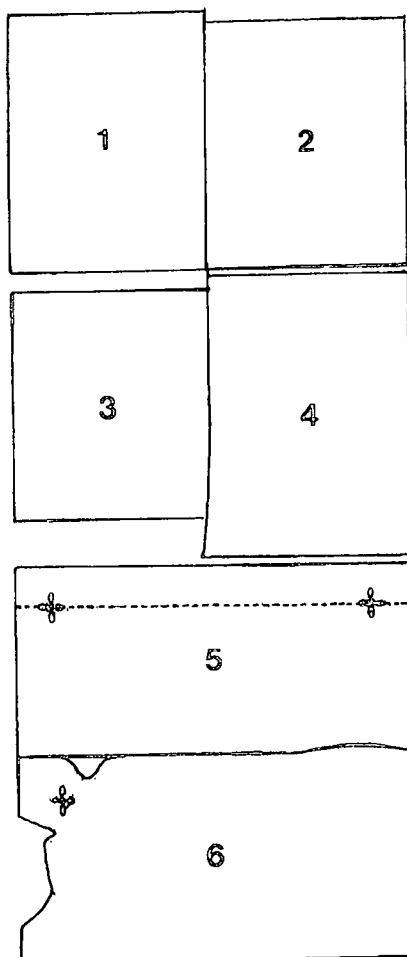


FIG. 38 – Diagram showing the relationship between the six surviving sections of the 1356 notarial instrument containing the ordinances; the areas of greatest textual loss (from trimming) between sections 1 and 3 and sections 3 and 5; the stitching of the two original membranes, shown by the broken line across section 5; and the positions of the three authenticating *signa* of John de Wynestone, represented by quatrefoils. Scale approximately 1:10.

Physical description

The 1356 document is described with reference to Fig.38. Its language, of course, is Latin. As might be expected from its status as a public instrument, it is neatly, clearly and legibly written in a professional court hand of the period. Before its mutilation, partial trimming of its margins, and excision of portions of the text, it would have measured at least 120cm in length by 53cm in width. It consisted of two parchment membranes, of unequal length, sewn together ‘Chancery’ style (end to end) with uniform, minuscule stitches, the join being about 46cm from the foot. As well as appearing in its usual position at the end of the instrument, to the left of the eschatocol or subscription, the notary’s authenticating *signum* has been drawn twice more, at the left- and right-hand sides of the document, spanning the stitching of the sections, with the text written around it: see Figs. 38 (where the positions of the *signa* are indicated by small quatrefoils) and 39. This was standard procedure where instruments extended to a second membrane, intended to provide greater security (Cheney 1972, 102-03), and is analogous to the modern practice of signing across the flap of a sealed envelope deposited for safe custody in a bank.

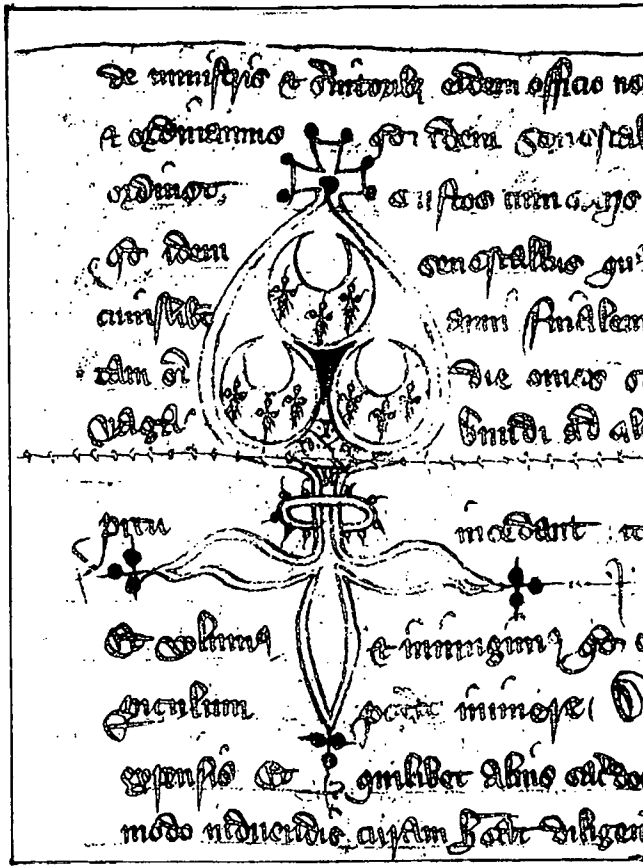


FIG. 39 – John de Wynestone’s notarial *signum*, spanning the stitching between the two original membranes on which the ordinances are written. The cut edge of section 5 (see Fig. 38) is visible at the top. Shown actual size.

As now existing, the document is in six pieces, each attached as a wrapper to a different court roll.¹⁷ One hundred and thirty-five lines of Latin text now survive in whole or in part, of which the last twelve contain the notary’s eschatocol and the memorandum of ratification by the warden and fellows of the college. The first forty-one lines of text, though now all cut vertically at about the half-way point (Fig. 38, sections 1 and 2), are virtually complete, with no more than the odd letter missing between the cut portions. Part of the left-hand half of line 41 has however been cut away, and there are some minor losses of text, from damp and scuffing, at the edges.

The second quarter of the document (Fig.38, sections 3 and 4) is less complete. Again, there is little textual loss at the point of the vertical cut between the two sections, but trimming after the initial cutting has resulted in the loss of at least one complete line (though probably not many more) across sections 3 and 4 at the top, and three left-hand half-lines at the top and a further seven left-hand half-lines at the bottom of section 3. The last surviving half-lines of both sections have been cut through and are partly missing. These two sections have also suffered the greatest losses from damp, fraying, scuffing and fading.

Section 5 is virtually complete except for the first and last lines, which have been cut through, and the loss of a very few words from each of its first four lines, where a small piece of parchment has been torn away. Section 6, which contains only the eschatocol, *signum* and memorandum of ratification, is complete, though a very few words are illegible because of damp, which has resulted in

flaking ink. It is estimated that at least 95 per cent of the whole text survives in legible form, which is quite remarkable in view not only of the document's deliberate mutilation, but also of the casual wear and tear on its constituent portions from their use as protection for other records in the succeeding centuries.

When were the ordinances mutilated? The wrapper to the court roll for 1377-99, the Signet letter to the President of the Council in the Marches described above, formed part of the archive of the Hare family. Sir Nicholas Hare had had a distinguished legal career, and considerations of prestige would probably have prevented the misuse of his papers by his family. But by 1625 the Hare estates, including the manor of Bruisyard, had been inherited by Sir John Rous,¹⁸ and Sir Nicholas's eminence would no longer have been an issue. Since moreover it is probable that all the court rolls were wrapped at the same time, and the endorsements on the wrappers recording the covering dates of the rolls within are written in a later 17th-century hand, we may safely assume that the mutilation was carried out in the quarter-century or so after the Restoration of the monarchy in 1660.

Content

The full text of the ordinances of 31 July 1356 is transcribed and translated below. Its main provisions are here summarised for purposes of comparison with Bishop William's rule, already described. Following an invocation of the Deity and an elaborate dating clause, the document rehearses the original foundation of the college at Campsey, its removal to Bruisyard, the Bishop's establishment of its rule, and his death before having the opportunity to make detailed provision for the performance of the divine office and other matters, according to Maud of Lancaster's intentions. Maud herself, with the advice of her counsellors, has therefore caused ordinances to be drawn up and recorded in public (notarised) form for perpetual memory.

There is no further reference to the Bishop's rule concerning the vestments to be worn in the chapel, which is thus regarded as definitive. Where however he had simply ordered the observance of the Use of Sarum and three daily Masses, Maud's ordinances enjoin punctuality and sober conduct in chapel, and proceed to lay down extremely detailed directions as to when the office is to be celebrated with music, which Masses are to be celebrated on particular occasions, and which are to be substituted for the Mass for the departed when certain festivals fall on the different days of the week. The manner in which the anniversaries of the founders, wardens and benefactors are to be observed is prescribed; Bishop William's own anniversary is also to be kept as a solemn festival, 'because in his time the chantry was founded, and by his title the foundation. . . was more diligently ordained'.

The Bishop had ruled on the functions of only two office holders, summarising the duties of the treasurer but giving detailed directions for the election of the warden and the procedure to be followed in case of a disputed succession. Maud's ordinances pass silently (and thus with approbation) over the procedure for elections, but elaborate on the duties of the treasurer, the custody of the common chest, its keys and the common seal. Provision is made for the first time for the election of other officers – a precentor, almoner and steward – whose duties are set out at length; while the treasurer is to have an assistant to keep the clock, ring the bells, and generally to prevent his unnecessary distraction from the divine ministry.

The number and size of candles and lamps for the altars at festivals and other times is minutely prescribed. For the first time the procedure governing the conduct of chapter meetings is laid down; and the Bishop's rule for the refectory and dormitory and for the provision of clothing for warden and fellows is amplified. Of particular interest is the ordinance which gives discretion to the warden and fellows to maintain in the college a young man 'apt for study', to be trained for the priesthood with a view to his being given preference in appointment to any vacancy in the fellowship.

Maud's ordinances for the first time provide that no fellow who 'casually withdraws' from the college is to be reinstated. On the other hand, those no longer able to celebrate Mass because of 'grave and continuing infirmities' such as blindness or paralysis are not to be dismissed, but cared for charitably within the college. It is also newly ordained that the warden, with the agreement of two

senior fellows, may remove any unsatisfactory office holder and appoint another in his place. Corrodies are not to be sold, even by unanimous agreement, except in return for 'notable and perpetual alms'; and finally, provision is made, for the first time, for the warden to appoint a 'president' to deputise for him during any absence from the college. The document concludes with the names of those summoned to witness the proceedings it records, the notary's eschatocol and authenticating *signum*, and the memorandum of its ratification by the warden and fellows of the college.

Though, as stated at the outset, the chantry college at Bruisyard was already well documented, these newly-discovered ordinances, so much more detailed than the rule promulgated two years before, convey a far more complete understanding of the daily life of Maud's foundation. The text of this rare survival is here published in full not only for this reason, but also because the present format of the document, with lines divided and portions attached to six separate court rolls, will always render intractable its study in the original even by those familiar with its language and the handwriting of the period. It is hoped that it may prove useful to historians of the medieval Church in comparative studies of similar institutions in other counties.

Editorial method

The original document is written as a continuous block of text, incorporating the headings to the various groups of ordinances with no distinguishing mark other than punctuation. This arrangement has been retained for the Latin transcription, but for greater clarity modern punctuation has been introduced, and the use of capitals modernised and made consistent. Where the sense is plain, abbreviations have been silently extended; occasionally, where the meaning is not entirely clear, a word has been left unextended and ending with an apostrophe. Editorial insertions are enclosed in square brackets, italicised. Illegible words are shown as [*illeg.*]. Missing words are represented as [*missing*], and with longer missing passages an indication of the extent of the *lacuna* is given, e.g. [*left-hand half-line missing*]. Where the reading of a word or phrase is doubtful, it is enclosed in round brackets, preceded by an italicised question mark: (? fideliter).

Similar conventions regarding punctuation, capitalisation, and illegible, missing or doubtful words are employed in the English translation. For clarity, the internal headings have here been placed on separate lines and treated as beginning new paragraphs.

Transcript of the text

In nomine Domini amen. Per presens publicum instrumentum cunctis appareat evidenter quod anno ab Incarnacione eiusdem secundum cursum computacionem ecclesie Anglicane millesimo trescentesimo quinquagesimo sexto, indiccione nona, pontificatus Sanctissimi in Christo Patris et Domini Nostri Domini Innocentij digna Dei providencia Pape Sexti anno quarto, mensis Julij die vltima, in quadam capella Beate Marie Virginis Gloriose infra prioratum monialium de Campesse, Norwicensis diocese situatum, in mei Notarij Publici et testium subscriptorum presencia constituta, personaliter nobilissima domina ac religiosa mulier Domina Matildis de Lancastria, nunc sanctimonialis ecclesie collegiate monialium de Campesse predicte, Comitissa nuper Vltonie, dixit et asseruit quod cum ipsa nuper ad honorem Dei et Beate Marie Virginis omniumque sanctorum, pro salute anime sue ac eorum quibus tenebatur, in villa de Ayssh iuxta Campesse predicta, vniam perpetuam cantariam quinque capellanorum dudum fundavit, quos in capella Annunciacionis Virginis Gloriose infra prioratum monialium de Campesse predicta disposuit celebrare, ac larem et moram facere in villa de Ayssh, extra et iuxta prioratum predictum, vt in literis inde factis plenius continetur; ac postmodum bone memorie Dominus Willelmus, Dei gratia nuper Episcopus Norwicensis, ad instanciam et rogatum dicte Domine Matildis dictorum que monialium de Campesse, ac etiam capellanorum predictorum, certis de causis eum mouentibus, dictam cantariam quinque capellanorum de quibus supra sic mentio, et eorum moram et larem ad villam de Buresyerd in manerio de Rokhalle vulgariter nuncupato, quod de dominio eorum consistit, transtulit, ac etiam normam et regulam secundum quam viuere debeant [*illeg.*] memorati de eorum consensu et assensu,

statuit ac eciam ordinavit, prout in suis literis inde confectis plenius continetur: quia predictus bone memorie Dominus Willelmus Episcopus supradictus morte preventus quo ad officium diuinum in eorum capella faciendum seu que ad eorum regiminem pertinent de singulis, secundum voluntatem dicte nobilissime domine Domine Matildis prout ipsa asseruit, nullatenus ordinavit, predicta Domina Matildis quedam statuta siue ordinaciones regulam et formam secundum quod [missing] dicti capellani diuinum officium dicere debeant et alias obseruancias salubrius adimplere continencia per ipsam Dominam Matildam et eius consilium edita composita et ordinata coram ea, et me Notario Publico ac alijs testibus infrascriptis publice de verbo ad verbum perlegi fecit; ac post dictorum statutorum lecturam predicta Domina Matildis dixit et asseruit ordinavit et stabiliuit dicta statuta fore per dictos capellanos in omnibus obseruanda, ac ipsos capellanos et eorum imperpetuum successores ad obseruacionem eorundem firmiter astringendos, et mandauit michi Notario antedicto et iniunxit vt predicta statuta ac eius voluntatem et ordinacionem fideliter transcriberem et in formam publicam redigerem et ea ad perpetuam memoriam publicarem quorum quidem statutorum siue ordinacionum cum eorum rubricellis tenor de verbo ad verbum noscitur esse talis. De officio diuino rubrica: In primis, cum feruor dileccionis Dei [illeg.] sitbonum et maxime Deo (? gratum) in qua quidem dileccione pendet tota congeries preceptorum pro qua bonis datur cumulus (? meritorum) et sine qua omne opus ad cumulum (? gratie) infructuosum existit, et secundum euangelium Luce istam dileccionem debemus adimplere ex (? toto corde), ex tota anima, ex tota mente, et ex viribus totis nostris, ac secundum Gregorium Probacio dileccionis est exhibitio operis: hinc est quod nos Matildis de Lancastria, sanctimonialis ecclesie collegiate monialium de Campesse, Norwicensis diocese, nuper Comitissa Vlonie, volumus et ordinamus, quod [missing] socij de collegio disponant se ad surgendum audita prima pulsacione singulis diebus pro matutino, et sic preparent se pro diuino officio [illeg.] vt ante finem vltime pulsacionis sint in choro et matutinas incipiant secundum vsum et modum ecclesie Beate Marie (? Sarum). Item volumus et hortamus dictos capellanos in Domino Iesu Christo, vt in omnibus et ante omnia Deum desiderent et [illeg.] eius dileccionem et maxime in hijs que ad diuinum cultum pertinent, studiose et deuote psallentes et dicentes totum diei officium, tam missas quam matutinas et omnes alias horas canonicas secundum vsum superius annotatum, quibuscumque (? vanis) aspectibus risu ac discursu inutile garulacione nuper [illeg.] et alia dissolucione quacumque penitus euitatis. Et dictum officium totum dicant cum nota dicti quinque capellani temporibus ac diebus inferius annotatis: videlicet, per totum Aduentum, per totam Quadragesimam, et eciam in omnibus principalibus maioribus duplicibus (? dominicis), festis nouem lectionum et trium lectionum cum regimine chori, et in singulis commemoracionibus Beate Marie et festi loci, scilicet de Annunciacione; et quolibet alio die celebrabunt cum nota missam de die. Cum autem diuina largiente gratia ad septennarium vel amplius fuerint multi [illeg.], extunc cum nota dicunt secundum exigenciam temporis vel festi totum officium diuinum, nocturnum pariter et diurnum. Item volumus et ordinamus quod ad magnum altarem celebrent tres capellani cotidie, videlicet vnus de die, alius de Beate Virgine, et tercius pro Defunctis, tribus diebus ante Pascha, videlicet feria quinta in Cena Domini, Parasceue, et Sabbato Sancto dumtaxat exceptis; illis enim tribus diebus (? alijs) vno sacerdote tantum dicatur missa in choro, sicut in alijs ecclesijs collegiatis est communiter vsitatum. Singulis vero diebus alijs preter missam de die debitam duas missas in choro votiuas habeant, vt est dictum. Ille vero votiuę misse, diebus quibus in choro Dirige non habetur, de eis et eodem modo dicatur prout inferius annotatur, videlicet: quando festum nouem lectionum feria secunda contigerit, tunc loco dicte misse Defunctorum dicatur missa de Angelis; et si feria tertia contigerit, tunc de Sancto Johanne Baptista loco misse Defunctorum celebretur. Si vero quarta feria contigerit, tunc de Pace missa celebretur. Et si feria quinta contigerit, tunc de Sancto Spiritu loco misse Defunctorum celebretur. Cum autem commemoratio Beate Marie feria quinta contigerit, tunc loco misse Defunctorum celebretur Cibavit nisi aliquod festum vel octauum siue regimen chori pretermittatur propter commemoracionem Beate Marie semel in septimana faciendam tunc in qua [illeg.] die tale festum vel octauum ita fiat missa de sancto vel de octauo sic pretermisiss loco dicte misse Defunctorum. Eodem modo fiat infra Octauum Assumpcionis et Nativitatis eiusdem. Et in dominicis loco misse Defunctorum celebretur missa de Trinitate, exceptis dominicis inter Pascha et festum

Sancte Trinitatis, quia tunc celebretur missa Dominicalis loco dicte misse Defunctorum. Et omne feria quarta in tempore Paschali celebretur [?] missa *missing*] ferialis illius ferie loco dicte misse Defunctorum. Sextis vero ferijs loco dicte misse Defunctorum celebretur missa de Sancta Cruce. Sabbatis vero loco dicte misse Defunctorum celebretur missa de Annunciacione cum nota similiter in Aduentu in sabbatis contingentibus et quatuor temporibus [*missing*] Vigilia Pasche, et fiat sicut prius dictum est. Et tunc dicti capellani exonerentur de Sancta Maria et Defunctis illis temporibus nisi specialis memo [*missing*], videlicet pro corpore presenti vel anniverarijs vel tricennalis diebus. Quando vero missa de Sancta Maria [*missing*] die, tunc ab illo capellano qui in eadem ebdomada celebrat de Sancta Maria celebretur missa de Sancto Spiritu. Dicte vero misse non singulis diebus celebrabuntur ab eisdem capellanis, sed vicissim intabulentur more canonicorum secularium ebdomar' secundum ordinarie [*missing*]. Quando contigerit fieri plenum seruicium de Sancta Maria in Crastino Ascensionis Domini, tunc illo die prima missa de Annunciacione erit. Item quodcumque habetur plenum seruicium de Sancta Maria infra octauum de Corpore Christi, tunc prima missa de octauo erit similiter [*missing*]. Quando plenum seruicium infra octauum Sancti Johannis Baptiste, tunc prima missa de Sancto Johanne erit similiter. Fiat de omnibus alijs festis per totum annum que (? propter) octauum habent sine regimine chori. Et notandum eciam quod quando contigerit festum Sancti Michaelis in feria secunda celebrari, tunc illo die prima missa erit Salus (? Populi). Et quando eciam festum Sancti Johannis Baptiste feria tertia contigerit, tunc illo die prima missa erit de Sancto Spiritu. Notandum est eciam quod duobus diebus immediate sequentibus diem Natiuitatis Domini celebretur missa Lux Fulgebit loco misse de Sancta Maria; et hoc omni anno. Et quando contingit aliquem illorum dierum, scilicet Sancti Johannis vel Sancti Stephani, venire die Sabbati, illo anno tam in festo Sancti Johannis quam Sancti Stephani, predicta missa, scilicet Lux Fulgebit, cum nota celebretur. De aniuersarijs tenendis regula. Item volumus et ordinamus quod singulis annis aniuersarij omnium fundatorum suis temporibus perpetuo celebrentur, videlicet, dies aniuersarij nostri cum migraverimus ex hoc mundo, Domini Willelmi de Burgo quondam Comitis Vltonie primi mariti nostri, Domini Radulfi de Vfforde secundi mariti nostri; et fiant isti aniuersarij more principalium festorum, et tunc quilibet capellanus dicte cantarie quolibet die dictorum aniuersariorum dicat vnum psalterium inter classicum et finem magne misse in crastino; et aniuersarij dies patris nostri et matris nostre et duarum filiarum nostrarum; et isti dies m[ore *missing*] duplicis festi teneantur, nam pro istis septem prenomatis dicta cantaria fundatur et principaliter ordinatur. Item dies aniuersarij Domini Willelmi Bateman quondam Norwicensis Episcopi more festi duplicis celebretur, quia tempore sua fundata est cantaria predicta, ac dicte cantarie fundacio suo stilo diligentius extitit ordinata. Item aniuersarij omnium custodum de collegio et illorum benefactorum qui perpetuam elemosinam dicte cantarie contulerunt habeant Dirige more Nouem Lectionum cum nota et missam de Requiem die sequenti singulis annis. Omnes alij sacerdotes de collegio ac benefactores quorum obitus intitulatur in calendario vel martilogio habeant Dirige vsuale, ita quod principalis oracio pro eis fiat in Dirige et in missa sequenti die. Et volumus quod omnes predicti aniuersarij vt predictum est singulis annis suis temporibus quodcumque contigerint celebrentur, nisi a Cena Domini vsque ad octauum Pasche vel in ebdomada Pentecoste aut Natale Domini aliquis aniuersarius dies forte contigerit, quo casu [*missing*] quod dictus aniuersarius dies vsque in aliam feriam post octauum festorum differatur, et tunc ibidem supradicto modo solempniter celebretur. Commemoracionem vero generalem pro fundatoribus custodibus capellanis et benefactoribus dicti collegij defunctis annis singulis trina vice, videlicet in prima ebdomada post octauum Epiphanie et in prima ebdomada post incepcionem Historie Deus omnis et in proxima ebdomada post festum Sancti Michaelis Archangeli, dicti custos et capellani facere teneantur. De officio cantoris regula. Item ordinamus quod singulis annis statim post festum Sancti Michaelis vnum inter eos magis aptum pro regimine chori (? zelum) Dei (? circa) ea que ad diuinum spectant officium habentem elegant pro officio cantoris, et ei iniungat custos in capitulo quod [*several words missing*] tabulam faciat omni ebdomada et in ea pro sequenti ebdomada proinde assignet officia singulorum et coram socijs in capitulo omni die Sabbati legatur tabula illa prout in collegijs alijs fieri [*left-hand half-line missing*] missis secundum Deum salubrius regulare. Ceteri autem omnes tam socij quam clerici in officio existentes teneantur se eidem (? conformare) [*left-hand*

half-line missing] refectorio in quibus socij habebunt legere pro ebdomada sequenti. De libris autem alijs socijs competentibus sic disponat quod quilibet [*left-hand half-line missing*] omni die Sabbati eosdem reddat cantori. Item idem cantor librorum omnium habeat custodiam et curam diligentem, et illi libri qui ad chorum [*several words missing*] libris [*missing*] socijs in capitulo fidele reddere compotum firmiter teneantur. De thesaurario ecclesie regula. Item volumus et ordinamus quod [*missing*] eligant ex eis probatum virum et discretum qui (? custodiet) [*missing*] vestimentorum et omnium [*several words missing or illegible*]. Item ordinet ille et disponat pro superpellicijs, capis, amucijs pro capellanis et clericis, et temporibus oportunis deliberat et eisdem meliora vel debiliora secundum exigenciam [*several words missing or illegible*] pro sacramento altaris de oleo et cera [*missing*] omni anno de hijs prouideat temporibus congruis prout vtilitati collegij viderit expedire. Et ad hec melius faciendi pro [*illeg.*] prouisione, thesaurarius qui pro tempore fuerit in aliquo [*illeg.*] per custodem (? deputando) centum solidos sterlingorum (? recipere), de quibus in fine anni reddat coram custode et duobus socijs per omnes socios de collegio ad hoc deputatis rationem plenioram [*missing*] siquid residuum fuerit, reddat illi qui dictum officium suscipere in sequenti anno. Et ipse de predicto residuo et de omnibus [*missing*] seu collatis pro dicto officio tempore suo ordinet et disponat prout ad vtilitatem dicti officij videri faciendum, et in fine anni de omnibus reddat compotum vt est dictum. Et consimiliter faciant omnes dictum officium occupantes omni anno. Et quia in eorum fundacione ordinat[ur] [*missing*] vt vnam cistam habeant cum tribus clauibus diuerse fabrice, quarum vnam habeat custos, aliam ipe met thesaurarius, et terciam dicti collegij senescallus, in qua cista sigillum communis ac clauis (? munimentorum) dicti collegij volumus observari. Et pro securiori custodia sit semper illa cista in domo pro thesauro dicti collegij ordinato. Et quando aliquid cum communi sigillo debeat sigillari, semper coram socijs de eorum (? stitu) et assensu hoc fiat in capitulo. Et ne ex predicto sollicitudine occupans illud officium [*missing*] distrah [*missing*] seu a diuinis [*illeg.*] ministerijs frequentius impediatur, volumus quod vnum clericum aptum et securum habeat, qui eum in hijs que ad curam ecclesie pertinent iuet diligenter, videlicet, ad custodiendum orologum et pulsandas campanas et ad (? innand) in missis celebrandis, ita quod in predictis et in alijs ecclesie ministerijs diligencius occupetur. Item volumus quod semper ad magnum altare obreuerenciam corporis Christi et in honore nouem ordinum angelorum, nouem cerei magni continue disponantur. Item volumus quod singulis annis ad festum Pasche fiant nouem magni cerei de nouo in honore nouem angelorum ordinum; et accendantur ad festa Pasche, Ascensionis Domini, Pentecostis, festum de Corpore Christi, Assumpcionis Beate Marie, Festum Omnium Sanctorum, Natiuitatis Domini, Anunciacionis Beate Marie, et dedicacionis ecclesie, in vtrisque vesperis et matutinis et ad magnam missam festorum omnium predictorum; et per horas duo cerei accendantur. Item fiant duo cerei minores pro omnibus duplicibus festis, et accendantur similiter in vtrisque vesperis et matutinis et ad magnam missam et per omnes horas accendantur [*illeg.*] modo vnus cereus. Item in omnibus festis nouem lectionum et trium lectionum cum regimine chori, vnus cereus tantum accendatur in vtrisque vesperis et matutinis et ad missam. Item fiant due torchie magne ad accendend' ad eleuacionem corporis Christi in maioribus principalibus festis. Item fiat vna torchia et accendatur ad eleuacionem corporis Christi in omnibus alijs diebus. Item ordinentur duo mortaria cerea in die parasceue ad ardend' continue circa corpus Christi dum in sepulcro quiescit, vsque ad eius resurrectionem. In ecclesia eciam semper tres lampades habeantur, vna videlicet coram magno altari que obreuerenciam corporis Christi continue ardeat, alia autem coram altari Sancte Trinitatis habeatur, que omni die Sabbati illuminetur quando incipiuntur vespere diei Dominice, nec ante secundas vespervas eiusdem diei completas sit extincta. Similiter eadem lampas a vesperis in vigilia Pasche vsque ad Ascensionem Domini post secundas vespervas, et a vigilia Pentecostis vsque ad secundas vespervas Sancte Trinitatis completas, et a vigilia Natalis Domini vsque ad secundas vespervas octauarum Epiphanie, continue tam de die ardeat quam de nocte. Tercia vero lampas erit ante altare Sancte Crucis, que in omne officio Sancte Crucis et in omnibus eciam duplicibus festis per annum sit accensa. In festis vero principalibus, omnes predictae lampades continue illuminentur. Item omni cero dum antiphona de Beata Marie Virgine cantatur accendatur, vna lampas in illa capella vbi cantatur dicta antiphona, et alijs eciam temporibus quibus videbitur socijs vtiliter faciendum. De capitulo regula. Item volumus et ordinamus quod singulis diebus dicta prima

missas incipiant et celebrent votiuas prout supra in titulo diuino officio plenius continet [*missing*] finitis statim intrent capitulum, et ibidem recitent obitus benefactorum et eorum beneficia, et pro eis dicant suffragia consueta, et recommendacionem faciant in hunc modum: Dominum Papam et Episcopum Norwicensis, statum et pacem vniuersalis ecclesie, Dominum Regem, statum regni et proceres eiusdem regni, fundatores et benefactores loci, et omnes alios viuos et mortuos Christianos ibidem recommendem. Et finita recommendacione, proponat custos vel presidens negocia seu consilia vtilitatem domus conseruancia et de eisdem [*missing*] socijs sique sint tractanda et super eisdem habeant consensum eorundem. Item presidens omne sexta feria, vel alia die infra eandem ebdomadam competenti si feria sexta fuerint impediti, faciat constitutiones recitari. Defectus sociorum si contra constitutiones querint vel in officio diuino defecerint seu alijs officijs quibuscunque in capitulo corripiat et corrigat diligenter. Et statim finito capitulo ad capellam eorum redeant et ad terciam pulsent, et deinceps totum officium diuinum consuetum [*missing*] secularium prosequantur.

De refectoria regula. Cum in dicte cantarie fundacione prouide [*illeg.*] quod omnes socij simul comedant atque bibant in refectorio, volumus et ordinamus quod dicta ordinacio ab omnibus inuiolabiliter obseruetur, nec liceat alicui eorum tempore [*missing*] extra refectorium comedere sine causa rationabili per presidentem aprobata, et eiusdem licencia prehabita non presumpta. Cum in regula Beati Augustini contineatur quod accedentes ad mensam donec inde surgant quod eis secundum consuetudinem legitur siue [*illeg.*] (? sentencionibus) audire debeant, nec sole fauces sumant cibum, set aures esuriant verbum Dei iuxta [*illeg.*] dictam regulam, volumus et ordinamus quod in omne refeccione et collacione ordinaria, in principio ac fine, lectionem habeant de sacra scriptura vel de aliquo alio libro quo melius ad deuocionem audientes poterunt excitari. Item cum in dicta regula Beati Augustini precipitur carnem domare ieiunijs et abstinentia este quantum valitudo permittat, hortamur et precipimus in Domino Iehsu Christo vt ieiunia in ecclesia a sanctis patribus ordinata diligencius obseruent. Ceterum quia dictum collegium principaliter in honore Anunciacionis Beate Virginis Marie ordinatur, et in Aduentu Domini de illa benedicta Anunciacione seu Christi Incarnacione specialiter sit mentio in officio diuino, qui illum Aduentum voluerint ieiunare benedicti sint a Domino, qui autem noluerint non sint astricti (? sed) per totum Aduentum a carnibus se abstineant omne modo, nisi infirmitate seu alia causa a presidente aprobata legitime fuerint excusati. Et si aliqui dictorum capellanorum propter infirmitatem vel aliam causam rationabilem, in Aduentu vel alio tempore anni, dietam pro communitate ordinatam non poterunt tenere, de dieta competenti pro eisdem ordinetur per presidentem, et in mensa separata in refectorio seu in infirmaria secundum infirmitatis exigenciam eisdem ministretur. (? Siquis) autem dictorum capellanorum in grauem infirmitatem ceciderit, teneatur custos sibi de seruicioribus competentibus et alijs necessarijs secundum domus facultatem et infirmitatis exigenciam caritative prouidere sicut in casu consili' sibi ipsi vellet prouideri. Item ordinet custos quod in communitate omnibus socijs communiter et equaliter ministretur de pane et seruicia competentibus ac de potagio bono omne die. In festis vero principalibus et aniuersarijs fundatorum, de tribus ferculis eisdem ministretur. In festis vero duplicibus et aniuersarijs more duplicium, de duobus ferculis eisdem ministretur. In alijs vero diebus de vno ferculo tantum de diuersis tamen cibarijs omnes sint contenti, Quadagesima et alijs diebus ieiunij exceptis, in quibus melius quam diebus communibus eisdem seruiaur. Item omni feria quarta abstineant a carnibus, diebus illis quibus Natale Domini vel Assumpcio Virginis Gloriose in feria quarta aduenerit dumtaxat exceptis. De elemosinario rubrica. Cum autem caritas tocius religionis Christiane sit fundamentum, nec est aliquod opus bonum sine caritate, volumus et ordinamus vt (? de) elemosinis iam receptis et in futurum recipiendis, custos et ceteri eiusdem cantarie capellani caritatis opera diligencius studeant adimplere pauperes et indigentes iuxta facultates eorundem fauorabiliter recipiendo. Et vt eorum elemosine diligencius obseruentur et ad honorem Dei vtilius distribuantur, volumus quod dicti custos et capellani vnum ex eis socium zelum caritatis habentem eligant, qui officium elemosinarij habeat et illud secundum [*illeg.*] sibi datam attente faciat colligendo fragmenta et alia pro elemosinis deputata, et illa proinde indigentibus distribuat. Et pro meliori pauperum recepcione vnam habeant domum communem elemosinario assignatam in qua pauperes recipient indigentes. Et quia a primeua etate nostra ordini fratrum minorum fuimus (? affecta) ac eorum

consiliis in hiis que ad salutem anime pertinent salubrius informata, idcirco tante [illeg.] non ignare, nos et omnes ad nos pertinentes quantum in nobis est pro variis beneficiis a dictis fratribus receptis, in futurum volumus firmiter obligare hortamus [illeg.] et precipimus, quantum in nobis est, custodem et capellanos collegij tam presentes (? quam) futuros et [illeg.] tenore presentium obligamus vt in consilijs [illeg.] et negocijs faciendis pro quibus oportet eos requirere consilia [illeg.] ad aliquos eiusdem ordinis (? viciniore) ac valenciores pro consilio [missing] recursum habeant [several words missing]. Item dictus elemosinarius omne ebdomada recipiat quinque panes et tres lagenas seruisie de eodem pane et eadem seruisia de quibus (? collegio) [left-hand half-line missing] (? fideliter) tribuatur. Item volumus et ordinamus quod quodcumque aliquem contingat capellanum de collegio mori, per totum annum sequentem [left-hand half-line missing] elemosinam fratribus minoribus de conuentu Gyppevici pro anima illius defuncti integer conferatur. Item volumus et ordinamus [left-hand half-line missing] pro eisdem honestum hospicium lectos competentes, ignem, aquam, et alia necessaria procuret et disponat, et eos pauperes precipue habeat [left-hand half-line missing] [illeg.] vt eorum meritis et precibus vberiore in presenti valeant recipere gratiam et in futuro gloriam sempiternam. De officio senescalli regula. [left-hand half-line missing] volumus et ordinamus vt dicti custos et capellani in principio anni vnum ex eis ordinent senescallum quem secundum iudicium eorum reputant [left-hand half-line missing] et prouisionibus singulis faciendis de stauro bladis, braseo, carnibus, pissibus, et alijs ad sumptus hospicij necessario requisitis [illeg.] [left-hand half-line missing] domus vtilitatem distribuatur salubrius et expendat [missing] usmodi prouisionibus [missing] faciendis [one or more lines completely missing] de ministris et seruatoribus eidem officio necessarijs, et de omnibus [missing] ac disponat ac eciam [rest of line missing] et ordinamus quod idem senescallus qui pro tempore fuerit [missing] singulos fructus, prouentus, et alia commoda de manerio suo de Rokhalle quod iam inhabitant qualitercumque proueniencia, et si predicta pro [illeg.] prouisionibus non sufficiant, ordinet custos cum socijs in quibus locis et rebus [missing] doneis rationabiles sumptus pro dictis prouisionibus vt premititur faciendis et stipendijs famulorum dicti offij persoluendis poterunt prouideri. Et volumus et ordinamus quod idem senescallus quater in anno, videlicet in singulis qu[missing] uslibet anni, coram custode et duobus socijs dicti collegij ad hoc eligendis, teneatur exhibere omnia sua recepta et expensas factas in officio memorato, ac in fine cuiuslibet anni finalem comptum de omnibus receptis et expensis coram custode et socijs reddere teneatur. De dormitorio regula. Volumus eciam et ordinamus quod immediate post collacionem in refectorio completam omni die, omnes socij dicti collegij ad capellam siue chorum vadant et ibidem antiphonam de Beata Virgine simul cantent, qua completa, omnes se teneant in choro, claustro, vel studio, nec sint vagabundi ad alia loca, sed in illis locis in libris oracionibus se occupent diligenter, vsque ad tempus quo pro dormicione ad dormitorium ire voluerunt. In dormitorio vero pacifice se habeant et sine strepitu incedant, ita quod alios volentes dormire non perturbent. Item volumus et ordinamus quod vnam semper lampadem in eorum habeant dormitorio, que omni nocte statim post antiphonam Beate Virginis dictam in choro accendatur, et nullum aliud lumen in dicto teneant dormitorio, aut quouis tempore permittant, propter diuersa pericula que in diuersis locis ex consimilibus solent euenire. Et volumus et iniungimus quod custos vel presidens alius quicumque fuerit, circa lumen et alia que ad dormitorium pertinent antequam lectum adeat sollicitam curam habeat, et hoc idem faciat omni nocte de locis alijs vbi periculum poterit inire. De vestibus et stipendijs custodis et sociorum regula. Ceterum quia in fundacione cantarie supradicte continetur quod custos singulis annis sexaginta recipiet solidos vltra victualia pro vestibus et minutis expensis, et quilibet alius sacerdos quadraginta recipiet solidos pro eisdem, ac in eadem fundacione precipitur quod omnes socij de vna secta sint induti, volumus et ordinamus vt predicta melius obseruentur, quod custos pro se et suis socijs dicto modo induendis curam habeat diligentem, et quod per se vel per alium ad hoc ydoneum de bono ac competenti panno vnus secte vt predicatur prouisionem faciat omni anno. Et pro meliori prouisione facienda, volumus quod de illis quadraginta solidis singulis socijs annuatim assignatis, viginti solidos soluat custos omni anno cuilibet socio de dicto collegio ad duos anni terminos, videlicet ad festum Sancti Michaelis decem solidos, et ad festum Pasche decem solidos. Et pro se ipso ad festum Sancti Michaelis viginti solidos accipiet, et ad festum Pasche viginti solidos. De residuo vero dicte pecunie pro se et suis socijs

ordinate, prouisionem de panno faciat congruo tempore, prout honestati et vilitati eorundem videbitur expedire. Volumus tamen quod omni anno induantur modo inferius annotato, videlicet quod vno anno omnes habeant robas de vna secta, et anno immediate sequenti nullus habeat robam, sed singuli recipiant cotas pro yeme et supertonicas pro estate, et semper eiusdem secte, et sic alternis annis in futurum induantur. Item volumus et ordinamus quod custos ceteri que capellani secum habeant vnum iuuenem pro studio aptum, quem diligentius occupent in doctrina salubri, et pro statu suo competenti quousque pro sacris ordinibus suscipiendis tam in sciencia quam etate sit ydoneus, et de facultatibus illius domus iuxta exigenciam sui status de sibi necessariis competenter prouideant, nec a studio eum impediunt pro loco et tempore studio debitis nisi casus maioris necessitatis hoc requirat. Cum autem fuerit in sacris ordinibus constitutus, volumus quod remaneat in dicto collegio vsque ad vacationem alicuius capellani eiusdem collegij, loco cuius, si in moribus et alijs ad ydoneum capellanum requisitis sit sufficiens, de assensu custodis et aliorum inter eos substituatur. Et si contingat quod per mortem vel alio casu sit locus vacans antequam dictus clericus in presbyterium fuerit ordinatus, si infra annum sequentem ad sacerdotium sit dispositus, volumus quod locum occupet vacantem, eo non obstante, quod tunc de facto sacerdocij gradum non attigerit. Cum contingat eos aliquem recipere in socium ad eorum collegium, primo anno recipiat ille pro omnibus necessariis preter mensam (? tantummodo) duos marcis, nec in illo anno ad consilia domus sit vocatus, nec in aliquo officio sit positus. Completo autem primo anno, faciat iuramentum debitum, et extunc recipiat integre et faciat in omnibus sicut vnus socius de collegio perpetuus. Et si, quod absit, post iuramentum prestitum contingat aliquem illorum a dicto collegio temerarie recedere, ad idem non recipiatur imposterum quouis modo. Et si aliquis socius de collegio, post iuramentum factum, infirmitatem aliquam grauem et continuam, puta cecitatem, paralysim, vel aliam consimilem inciderit, racione cuius celebrare non poterit, nolumus quod propter illam infirmitatem a collegio expellatur, sed de sumptibus illius domus sibi ministretur in victu competenti ac de vestitu decenti et alijs sibi necessariis, prout ratio fraternitatis exigit et ordo caritatis requirit. Et pro predictis fideliter faciendis, consciencias custodis et locum eius tenentis oneramus ac precipimus, vt super predictam ordinacionem fidelem ac debitam faciant execucionem. Et licet superius certas personas ad certa officia singulis annis fideliter exequenda ordinauerimus eligendas, volumus tamen quod custos qui pro tempore fuerit, cui administracio spiritualium et temporalium est commissa, possit dictas personas ab officio remouere, si sibi et duobus socijs senioribus, ammouendis exceptis, in officio deputato eisdem propria videbitur se egisse, et in loco ammoti statim alius subrogetur. Volumus eciam quod onera ecclesie vtilia primitus subeantur. Item statuimus et ordinamus quod nec custos nec socij, eciam cum vnanimi consensu, corrodia vendant vel domum obligent ad aliquam prestacionem annuam cum communi sigillo, nisi in casu vbi pro tali corrodio elemosina notabilis et perpetua eisdem concedatur. Quia non absque periculo perimpendi potest quod a superioribus pro salute animarum cum labore diligenti ordinatur, precipimus quod custos cum sit in domo, circa obseruanciam presentium statutorum debitam apponat diligenciam, ne labor statuentis ab effectu euacuetur; et negligencia custodientis ex torpore condempnetur. Insuper ordinamus quod quocienscumque custos habeat exire, vnum presidentem locum sui tenentem in principio anni constituat, qui in absentia sua alijs habeat presidere, et de hijs que ad custodis officium pertinent vsque ad eius reditum prouinde ordinare. Data et acta sunt hec sub anno, indiccione, pontificatu, mense, die, et loco prenotatis. Presentibus discretis viris Domino Nicholo Gernon milite, (? litterato) fratre Johanne de Alby de ordine fratrum minorum, Domino Ricardo de Culpho capellano, et Thoma de Hemenhale clericus, notario publico apostolico dicte Norwicensis diocese, testibus ad (? premissa) [illeg] (? specialiter rogatis).

Et ego Johannes de Wynestone, clericus Norwicensis diocese, publicus auctoritate apostolica notarius, (? omnia) predicta statuta ordinaciones siue constituciones coram dicta nobilissima domina, Domina Matilde de Lancastria lecta [illeg] et recitata, die vltima mensis Julij, anno Domini millesimo trescentesimo quinquagesimo sexto, indiccione nona, pontificatus Sanctissimi in Christo Patris et Domini nostri Innocentij Pape Sexti supradicti anno quarto, in capella Beate Marie Virginis infra prioratum monialium de Campesse predictum situata, in presencia testium predictorum ad premissa

specialiter rogatorum, et dum dicta nobilissima domina, Domina Matildis predicta, dixit ordinavit statuit et decrevit predicta statuta constitutiones siue ordinationes fore per dictos custodem et capellanos cantarie predictae et eorum imperpetuum successores, quantum ad eos et eorum quemlibet communiter vel diuim pertinet firmiter imperpetuum obseruanda, necnon omnibus alijs suprascriptis [*illeg.*], et ea omnia et singula vidi fieri audiui et intellexi scripsi, ac de speciali rogatu dicte nobilissime domine Domine Matildis de Lancastria predicta statuta constitutiones seu ordinationes in hanc publicam formam redigi, signo que meo consueto signaui in fidem et testimonium premissorum.

Et nos custos et socij collegij cantarie predictae predicta statuta, constitutiones seu ordinationes, ac omnia et singula in eisdem contenta, acceptamus, approbamus, et ratificamus, et ea omnia et singula, quo ad omnem sui partem, in quantum humana patitur fragilitas, pro nobis et successoribus nostris imperpetuum volumus obseruare. In cuius rei testimonium sigillum nostrum commune presentibus apposui. Data apud Buresyerd in domo nostra capitulari, die quinta mensis Augusti, anno Domini millesimo trescentesimo quinquagesimo sexto.

Translation

In the name of the Lord amen. Let it plainly appear to all by the present public instrument that in the year from the Incarnation of the same according to the method of reckoning of the English church one thousand three hundred and fifty-six, in the ninth indiction, on the last day of July, in the fourth year of the pontificate of the most holy father in Christ and our lord the lord Innocent the Sixth, by the worthy providence of God Pope, in a certain chapel of the Blessed Mary the Glorious Virgin, within the priory of the nuns of Campsey situated in the diocese of Norwich, in the selected presence of me, a Public Notary, and of the witnesses subscribed, in person the most noble lady and religious woman the Lady Maud of Lancaster, now a nun of the collegiate church of the nuns of Campsey aforesaid, lately Countess of Ulster, said and asserted that, whereas she herself lately to the honour of God and the Blessed Virgin Mary and all the saints, for the health of her soul and of those to whom she was obliged, a short time ago founded in the township of Ash by Campsey aforesaid a perpetual chantry of five chaplains whom she ordered to celebrate in the chapel of the Annunciation of the Glorious Virgin within the priory of the nuns of Campsey aforesaid, and to make their home and residence in the township of Ash outside and near to the priory aforesaid, as is more fully contained in the letters made in respect thereof; and afterwards the Lord William of good memory, by the grace of God late Bishop of Norwich, at the instance and request of the said Lady Maud, and of the said nuns of Campsey, and also of the aforesaid chaplains, from certain causes moving him, transferred the said chantry of five chaplains concerning which mention is thus [*made*] above, and their residence and home, to the township of Bruisyard in the manor commonly called Rokhalle, which is part of their demesne, and also constituted and ordained the precept and rule according to which they ought to live, [*illeg.*] remembered, with their consent and assent, as in his letters made in respect thereof is more fully contained; because the aforesaid Lord William the Bishop of good memory abovesaid, having been prevented by death, by no means ordained what should be done for the divine office in their chapel, or what should pertain to their guidance concerning individual things according to the will of the said most noble lady, Lady Maud, according as she herself asserted, the aforesaid Lady Maud caused certain statutes or ordinances, according to which rule and form the said chaplains ought to say the divine office and more beneficially perform with moderation the other observances ordained, composed and appointed by the Lady Maud herself and her council, to be read through publicly, word for word, in the presence of her and me the public notary and the other witnesses below written; and after the reading of the said statutes the aforesaid Lady Maud declared and asserted and ordained and established the said statutes to be observed in all respects by the said chaplains, and that the same chaplains and their successors for ever were to be firmly bound for the observation of the same; and commissioned me the aforesaid notary, and enjoined that the aforesaid statutes and her will and ordinance should be faithfully transcribed and rendered in public form and published for perpetual memory, to be such that the tenor of which statutes or ordinances indeed with their small rubrics might be known word for word.

The Rubric concerning the Divine Office

First of all, since ardour for the love of God may be [*illeg.*] good and most acceptable to God, on which love depends the whole mass of precepts on account of which (? the accumulation of merits) is given, and without which all work for the (? increase of grace) is unfruitful, and according to the Gospel of Luke we ought to fulfil that love with our whole (? heart), our whole soul, our whole mind and our whole strength, and according to the *Probacio* of Gregory the proof of love is the performance of work: thus it is that we, Maud of Lancaster, a nun of the collegiate church of nuns of Campsey in the diocese of Norwich, lately Countess of Ulster, will and ordain that the [*missing*] fellows of the college dispose themselves to rise on hearing the first stroke [*of the bell*] every day for the hour of Matins, and thus prepare themselves for the divine office [*illeg.*] so that before the end of the last stroke they may be in the choir and may begin Matins according to the use and custom of the church of the Blessed Mary of (? Sarum). Item we will and exhort the said chaplains in the Lord Jesus Christ, that in all things and before all things they desire to have God and [*illeg.*] the love of Him, and especially in those things which pertain to the divine reverence, zealously and faithfully singing and saying the whole of the office of the day, as well Masses as Matins and all the other canonical hours, according to the use noted above, wholly shunning all vain aspects, laughter, unprofitable conversation, chatter lately [*illeg.*] and other forms of dissoluteness whatsoever. And the said five chaplains are to say the whole of the said office with music at the times and on the days noted below, that is to say, throughout the whole of Advent, throughout the whole of Lent, and also on all the principal greater solemn (? Sundays), festivals of Nine Lessons and Three Lessons, with direction of the choir, and on separate commemorations of the Blessed Mary and the festival of the house, namely the Annunciation; and on each other day they shall celebrate with music the Mass of the day. When however by the bestowal of divine grace they shall have been (? increased) to seven or more, they shall forthwith say the whole divine office, equally of the night and the day, with music, according to the necessity of the time or the festival. Item we will and ordain that three chaplains celebrate daily at the High Altar, that is to say, one [*Mass*] of the day, another of the Blessed Virgin, and the third for the departed, the three days before Easter, that is to say Thursday the Lord's Supper, Good Friday and Holy Saturday, only excepted; indeed on these three (? other) days, so Mass is to be said in the choir by one priest, just as is commonly used in other collegiate churches. However on other single days, besides the due Mass of the day they are to have two votive Masses in the choir, as stated. In fact those votive Masses, on days on which *Dirige* is not had in the choir, concerning them and in the same manner it is to be said according as it is noted below, that is to say: when the festival of Nine Lessons happens to fall on a Monday, then in the place of the said Mass of the Departed the Mass of the Angels is to be said; and if it happen to fall on a Tuesday, then the Mass of St John the Baptist is to be celebrated in place of the Mass of the Departed; if however it happen to fall on a Wednesday, then the Mass for Peace is to be celebrated; and if it happen to fall on a Thursday, then the Mass of the Holy Spirit is to be celebrated in the place of the Mass of the Departed. When however the Commemoration of the Blessed Mary shall happen to fall on a Thursday, then *Cibavit* is to be celebrated in place of the Mass of the Departed, unless any festival or octave or direction of the choir may be permitted on account of the Commemoration of the Blessed Mary to be made once in the week, then on (? such) a day of such festival or octave, so let the Mass of the saint or of the octave thus be permitted in place of the said Mass of the Departed. Let it be in the same manner within the Octave of the Assumption and of the Nativity of the same. And on Sundays, in place of the Mass of the Departed, the Mass of the Trinity is to be celebrated, except on the Sundays between Easter and the Holy Trinity, because then the Mass of the Lord is to be celebrated in place of the said Mass of the Departed. And every Wednesday in the time of Easter the daily [*Mass missing*] of that day is to be celebrated in place of the said Mass of the Departed. However on Fridays in place of the said Mass of the Departed the Mass of Holy Cross is to be celebrated. On Saturdays however, in place of the said Mass of the Departed the Mass of the Annunciation with music is to be celebrated, similarly in Advent on contingent Saturdays and on four times [*missing*] the Vigil of Easter, and let it be as is aforesaid. And then the said chaplains are to be exonerated from [*the Masses of*] St Mary and the departed at those times,

unless they ought to make special (? commemoration) of the departed, that is to say for a present body or for anniversaries or trental days. When however the Mass of St Mary [*missing*] day, then the Mass of the Holy Spirit is to be celebrated by that chaplain who celebrates for St Mary in the same week. The said Masses however shall not be celebrated on each single day by the same chaplains, but they are to be registered in turn in the manner of secular canons, weekly according to the ordinary [*missing*]. When it shall happen that the full service of St Mary is to be made on the Morrow of the Ascension of the Lord, then on that day the first Mass shall be that of the Annunciation. Item whenever the full service of St Mary is had within the Octave of Corpus Christi, then the first Mass shall be similarly of the Octave [*missing*]. When the full service [*falls*] within the Octave of St John the Baptist, then the first Mass shall be similarly of St John. Let it be done concerning all other festivals throughout the whole year, which (? on account of) the Octave they have without direction of the choir. And it is to be noted also that when it shall happen that the festival of St Michael is to be celebrated on a Monday, then on that day the first Mass shall be *Salus* (? *Populi*). And when also the festival of St John the Baptist shall happen on a Tuesday, then on that day the first Mass shall be of the Holy Spirit. It is to be noted also that on the two days immediately following the day of the Nativity of the Lord, the Mass *Lux Fulgebit* is to be celebrated in place of the Mass of St Mary; and this every year. And when any of those days, that is to say of St John or St Stephen,¹⁹ happens to come on a Saturday, in that year both on the festival of St John and on [*that of*] St Stephen, the aforesaid Mass, namely *Lux Fulgebit*, is to be celebrated with music.

The Rule concerning the Holding of Anniversaries

Item we will and ordain that in every single year the anniversaries of all the founders are to be celebrated at their times for ever, that is to say, our anniversary day when we have departed out of this world, [*and those of*] the Lord William de Burgh sometime Earl of Ulster, our first husband, [*and*] the Lord Ralph de Ufford, our second husband; and let those anniversaries be kept in the manner of principal festivals; and then each chaplain of the said chantry on each day of the said anniversaries is to say one psalter between the ringing of the bells and the end of High Mass on the morrow; and the anniversary days of our father and our mother and our two daughters; and those days are to be held [*in the manner of a*] solemn festival, since for those seven aforesaid the said chantry is founded and principally ordained. Item the day of the anniversary of the Lord William Bateman, sometime Bishop of Norwich, is to be celebrated in the manner of a solemn festival, because in his time the aforesaid chantry was founded, and by his title the foundation of the said chantry was more diligently ordained. Item the anniversaries of all the wardens of the college and of those benefactors who shall have bestowed perpetual alms upon the said chantry are to have *Dirige* in the manner of Nine Lessons with music. All the other priests of the college and benefactors whose obits are entered in the calendar or book of obits, are to have the usual *Dirige*, such that the principal prayer for them is to be made in the *Dirige* and in the Mass on the following day. And we will that all the aforesaid anniversaries, as is aforesaid, are to be celebrated every year at their times, whensoever they shall occur, unless by chance any anniversary day shall happen to fall between the Lord's Supper and the Octave of Easter, or in the week of Pentecost or the Nativity of the Lord, from which cause [*missing*] that the said anniversary day is to be deferred until another day after the Octave of the feasts, and then it is to be solemnly celebrated in the same place in the manner aforesaid. The warden and chaplains however are to be bound to make a general commemoration for the deceased founders, wardens, chaplains and benefactors of the said college three times every year, that is to say, in the first week after the Octave of Epiphany, and in the first week after the beginning of every *Historie Deus*, and in the next week after the festival of St Michael the Archangel.

The Rule concerning the Office of Precentor

Item we ordain that every year, immediately after the festival of St Michael, they elect one among them more suited for the direction of the choir (? and zeal) for God about those things which pertain to the divine office for the office of precentor, and the warden is to enjoin him in chapter that [*missing*]

he is to make a table every week, and in that he is accordingly to assign the offices of individuals for the following week, and that table is to be read in the presence of the fellows in chapter every Saturday, as is done in other colleges [*one or more lines and a left-hand half-line missing*] Masses according to God more beneficially to rule. All the rest, however, both fellows and clerks, being in office, are to be bound (? to conform) to the same [*half-line missing*] in the refectory, in which the fellows shall have to read for the following week. Concerning the books however, he may thus distribute to other competent fellows what each [*half-line missing*] every Saturday return them to the precentor. Item the same precentor is to have custody and diligent care of all the books, and those books which (? pertain) to the choir [*several words missing*] they are to be firmly bound to return a faithful account [?] concerning those [*missing*] books to the fellows in chapter.

The Rule concerning the Treasurer of the Church

Item we will and ordain that [?] every year [*missing*] they elect from among them an upright and discreet man who shall have custody of the vestments and all [*several words missing or illegible*]. Item that man is to order and distribute for surplices, copes [*and*] amices for the chaplains and clerks, and at opportune times he is to deliver to the same better or worse ones according to the necessity [*several words missing or illegible*] for the sacrament of the altar of oil and wax [*missing*] of these he is to provide every year at suitable times as he shall see expedient for the utility of the college. And that this may be the better done for [*illeg.*] provision, the treasurer who shall be for any time [*illeg.*] deputed by the warden, is to receive a hundred shillings [?] annually [*missing*], concerning which at the end of the year he is to render a fuller account in the presence of the warden and two fellows deputed for this purpose on behalf of all the fellows of the college. [*Missing*] if there shall be any residue, he is to repay it to him who shall take up the said office in the following year. And he himself is to ordain and distribute concerning the aforesaid residue and concerning all [*missing*] or collated for the said office in his time, according as it shall seem to be to do for the utility of the said office, and at the end of the year he is to give account concerning everything, as is said. And all occupants of the said office are to do similarly every year. And because in their foundation [*deed*] it is ordained that they are to have one chest with three keys of different manufacture, of which the warden is to have one, the treasurer another, and the steward of the said college the third, in which chest the common seal and the keys (? of the muniments) of the said college [*are to be kept*], we will it to be observed. And for its more secure custody, that chest is always to be in the house ordained for the treasure of the said college. And when anything ought to be sealed with the common seal, this is always to be done in the presence of the fellows [*illeg.*] assent in chapter. And lest the occupant of that office should be distracted as a result of the aforesaid care, or more frequently hindered from divine ministries, we will that he may have one fit and safe clerk who may diligently assist him in those things which pertain to the care of the church, that is to say, in the keeping of the clock and ringing of the bells and (? washing) in celebrating Masses, in such manner that he may be more diligently occupied in the things aforesaid and in the other ministries of the church. Item we will that always at the High Altar nine great wax candles are continually to be arranged, for the reverence of Christ's body and in honour of the nine orders of angels. Item we will that every year at the festival of Easter there are to be nine new great wax candles in honour of the nine orders of angels, and they are to be burnt at the festivals of Easter, the Lord's Ascension, Whitsun, the festival of Corpus Christi, the Assumption of the Blessed Mary, the festival of All Saints, the Lord's Nativity, the Annunciation of the Blessed Mary and the Dedication of the Church, both at Vespers and at Matins, and at the High Mass of all the aforesaid festivals, and two candles are to be burnt throughout the [*canonical*] hours. Item there are to be two smaller candles for all solemn festivals, and they are to be burnt similarly at both Vespers and Matins and at High Mass, and [*illeg.*] one candle is to be burnt throughout all the hours. Item at all festivals of Nine Lessons and Three Lessons with direction of the choir, one candle only is to be burnt at both Vespers and Matins and at Mass. Item let there be two great candles to be burnt at the elevation of Christ's body at the greater principal festivals. Item let there be one candle and let it be burnt at the elevation of Christ's body on all other days. Item two wax mortars are to be ordained on Good Friday to burn continually about

Christ's body while it rests in the sepulchre, until His resurrection. Moreover three lamps are also always to be had in the church, that is to say, one before the High Altar, which is to burn continually for the reverence of Christ's body; another however is to be had before the Altar of the Holy Trinity, which is to be lit every Saturday when the Sunday [*sic*] Vespers begin, nor is it to be extinguished before the second Vespers of the same day are completed. Similarly the same lamp is to burn continually both by day and by night from Vespers on the Eve of Easter until the Lord's Ascension after the second Vespers, and from the Eve of Pentecost until the second Vespers of the Holy Trinity are completed, and from the Eve of the Lord's Nativity until the second Vespers of the Octave of Epiphany. The third lamp however shall be before the Altar of Holy Cross, which is to be burnt at every office of the Holy Cross and also at all solemn festivals throughout the year. However on principal festivals all the aforesaid lamps are to be lit continually. Item every candle is to be burnt while the antiphon of the Blessed Virgin Mary is being sung, one lamp in that chapel where the said antiphon is sung, and also at other times at which it shall seem to the fellows beneficial to be done.

The Rule concerning the Chapter

Item we will and ordain that every day [?] they are to begin and celebrate the votive Masses according as it is more fully contained in the heading for the divine office. [*Missing*] having finished, they are immediately to enter the chapter, and in the same place they are to recite the obit of the benefactors and their benefactions, and are to say for them the accustomed prayers, and make commendation in this manner: the Lord Pope and the Bishop of Norwich, the state and peace of the Universal Church, the Lord King, the state of the kingdom and the nobles of the kingdom, the founders and benefactors of the place, and all other Christians living and dead to be commended in the same place. And when the commendation is finished, the warden or the president is to place before them the (? usage of the house with its business or counsels and maintenance), and concerning the same [*missing*] if any of them are to be discussed by the fellows, and upon the same they are to have agreement of the same. Item the president on every Friday, or on any other suitable day within the same week if there shall be impediments on the Friday, is to cause the statutes to be recited. He is to rebuke and diligently correct in chapter the faults of the fellows if they complain against the statutes, or are deficient in the divine office or in any other offices whatsoever. And immediately after the chapter is ended they are to return to their chapel and ring the bells for Tierce, and thereafter they are to proceed with the whole accustomed divine office [*missing*].

The Rule concerning the Refectory

Since in the foundation [*deed*] of the said chantry it is provided [*illeg*] that all the fellows are to eat and drink together in the refectory, we will and ordain that the said ordinance is to be inviolably observed by all, nor is it permitted for anyone at that time [*missing*] to eat outside the refectory without reasonable cause approved by the president, and permission for the same is not to be presumed to be obtained in advance. Since in the rule of the Blessed Augustine it is contained that from their approach to the table until they rise from it, according to custom there is to be read to them either [*illeg*], or they ought to hear [*illeg*] (? from the Sentences), nor are their throats only to take food, but their ears are to hunger for the Word of God according to [*illeg*] the said rule, we will and ordain that at all ordinary meals and collations, at the beginning and at the end they are to have a reading from Holy Scripture, or from any other book which shall be able better to stimulate the hearers to devotion. Item since in the said rule of the Blessed Augustine it is ordered that there should be fasts and abstinence from meat so far as health permits, we exhort and command in the Lord Jesus Christ that they are to observe more diligently the fasts ordained in the Church by the holy fathers. In other respects, because the said college is principally ordained in honour of the Annunciation of the Blessed Virgin Mary, and in the Advent of the Lord mention may be specially made in the divine office of that blessed Annunciation or the Incarnation of Christ, those who shall have wished to fast may be blessed by the Lord, those however who shall not wish it are not to be bound (? but) they are to abstain from meat in all manner throughout the whole of Advent, unless from infirmity or other cause

approved by the president they shall have been legitimately excused. And if any of the said chaplains on account of infirmity or any other reasonable cause, in Advent or other time of the year, shall not be able to keep the diet ordained for the community, a sufficient diet is to be ordered for them by the president, and it is to be administered to them at a separate table in the refectory, or in the infirmary, according to the exigency of their infirmity. (? If any) of the said chaplains however shall fall into grave infirmity, the warden is to be bound to him for suitable servants and for other necessary things, according as the means of the house and the exigency of his infirmity may charitably provide, just as in case of (? advice) to him he himself may wish to provide. Item the warden is to ordain that there is to be administered to all the fellows in the community, in common and equally, sufficient bread, beer and good pottage every day. However, on principal festivals and anniversaries of the founders three dishes are to be served to them. However, on solemn festivals and anniversaries in the manner of solemn festivals, two dishes are to be served to them. On other days however, all are nevertheless to be content with one dish only at the various meals, Lent and other Ember Days excepted, on which there is to be served better than on common days. Item on every Wednesday they are to abstain from meat, those days on which the Lord's Nativity or the Assumption of the Glorious Virgin shall fall on a Wednesday only excepted.

Concerning the Rubric of the Almoner

Since however charity may be the foundation of the whole Christian religion, nor is there any good work without charity, we will and ordain that (? out of) the alms now having been received and to be received in the future, the warden and the rest of the chaplains of the said chantry are more diligently to study to perform works of charity for the poor and needy to receive favourably according to the opportunities of the same. And that their alms may be more diligently observed and more usefully distributed to the honour of God, we will that the said warden and chaplains elect one fellow from among them having zeal for charity, who is to have the office of almoner, and according to that [*illeg.*] given to him he is attentively to cause the fragments and other things assigned for alms to be collected and kept, and he is to distribute those things equally to the poor. And for the better reception of the poor, they are to have one common house assigned to the almoner, in which they are to receive the needy poor. And because from our youthful age we were (? devoted to) the Order of Friars Minor and more beneficially informed by the counsels of the same in those things which pertain to the health of the soul, for that reason [*illeg.*] ignorant, we and all belonging to us, to the utmost of our power, in return for the various benefits received from the said Friars, for the future will, firmly oblige, exhort [*illeg.*] and command, to the utmost of our power, and by the tenor of these presents bind the warden and chaplains of the college, both present and future, and [*illeg.*] that in conducting their councils, [*illeg.*] and business dealings for which it is proper for them to require advice, they are to have recourse to any persons of the same order (? neighbouring) and more vigorous, for advice [*several words missing*]. Item the said almoner every week is to receive five loaves of bread and three gallons of beer, out of the same bread and beer for which in [*left-hand half-line missing*] is to be faithfully distributed. Item we will and ordain that whensoever any chaplain of the college happens to die, for the whole of the following year [*left-hand half-line missing*] alms are to be wholly bestowed upon the Friars Minor of the convent of Ipswich for the soul of him deceased. Item we will and ordain [*left-hand half-line missing*] he is to procure and bestow for the same a respectable hospice, suitable beds, fire, water and other necessary things, and he is to have those poor people especially [*left-hand half-line missing*] that by their merits and prayers they may be worthy to receive abundant grace in the present, and everlasting glory in the future.

The Rule concerning the Office of Steward

[*Left-hand half-line missing*] we will and ordain that the said warden and chaplains at the beginning of the year shall ordain as steward one from among them who according to their judgement they consider [*left-hand half-line missing*] and to make provision for the stock of corn, malt, meat, peas and

other things necessary for the charge of the hospice [*left-hand half-line missing*] he is to distribute more beneficially for the advantage of the house [*missing*] making [*missing*] provisions [*one or more lines missing*] concerning the necessary ministers and servants for the same office and concerning all [*missing*], and he is to dispose and also [*missing*]. And we ordain that the same steward who shall be for the time [*missing*] all the fruits, crops and profits and other proceeds whatsoever of their manor of Rokhalle where they now live, and if the aforesaid things are not sufficient for these provisions, the warden with the fellows is to ordain in which places and things [*missing*] reasonable charges for making the said provisions as aforementioned, and shall be able to provide for paying the stipends of the servants of the said office. And we will and ordain that the same steward four times a year, that is to say in every [*? quarter missing*] of each year, is to be bound to exhibit all his receipts and payments made in the mentioned office in the presence of the warden and two fellows of the said college elected for this purpose, and at the end of each year he is to be bound to render a final account for all receipts and payments before the warden and fellows.

The Rule concerning the Dormitory

Also we will and ordain that immediately after Collation is completed in the refectory every day, all the fellows of the said college are to go to the chapel or choir, and in the same place are to sing together the antiphon of the Blessed Virgin, which having been completed, all are to remain in the choir, cloister or study, nor may they wander to other places, but are to occupy themselves diligently in those places in books of prayers, until at the time which is for sleeping they wish to go to the dormitory. In the dormitory however, they are to conduct themselves peacefully and to move without noise, so that they may not disturb others wishing to sleep. Item we will and ordain that they are always to have one lamp in their dormitory, which is to be lit every night immediately after the said antiphon of the Blessed Virgin in the choir, and they are to have no other light in the said dormitory, nor are they to permit it at any other time, on account of the various dangers which are accustomed to occur in various places from similar things. And we will and enjoin that the warden or other president, whosoever he shall be, is to have punctilious care about the light and the other things which pertain to the dormitory before he goes to bed. And the same person is to do this every night in other places where danger shall be able to threaten.

The Rule concerning the Clothing and Stipends of the Warden and Fellows

In other respects, because in the foundation deed of the aforesaid chantry it is contained that the warden every year is to receive sixty shillings besides victuals for clothing and petty expenses, and each other priest is to receive forty shillings for the same, and in the same foundation deed it is ordered that all the fellows are to be clothed of the one suit, we will and ordain, so that the aforesaid things may be the better observed, that the warden is to have diligent care in providing for himself and his fellows in the said manner, and he is to make provision every year, by himself or by another suitable for this purpose, for good and sufficient cloth for one suit as is aforesaid. And for the making of better provision, we will that out of those forty shillings assigned annually to every fellow, the warden is to pay twenty shillings every year to each fellow of the said college at two terms of the year, that is to say ten shillings at the festival of St Michael and ten shillings at the festival of Easter. And for himself he is to take twenty shillings at the festival of St Michael and twenty shillings at the festival of Easter. Out of the residue of the said money ordained for him and his fellows, however, he is to make provision of cloth at a suitable time, as it shall seem fit for the decency and benefit of the same. We will however that every year they are to be clothed in the manner noted below, that is to say, that in one year all are to have robes of one suit, and in the year immediately following no-one is to have a robe, but all of them are to receive tunics for winter and cassocks for summer, and always of the same suit, and thus they are to be clothed in alternate years in the future.

Item we will and ordain that the warden and the rest of the chaplains may have with them one young man apt for study, whom they are to occupy more diligently in sound doctrine, and for his sufficient estate, until he be fit both in knowledge and in age for taking Holy Orders, they are to

provide sufficiently those things necessary for him from the means of that house according to his need, nor are they to hinder him from study by withholding time and place for study unless a reason of greater necessity require this. When however he shall be appointed to Holy Orders, we will that he remain in the said college until the vacancy of any chaplain of the same college, in whose place, if he be sufficient in manners and in other things required for a fit chaplain, he is to be substituted by the assent of the warden and of the others among them. And if it happen that, through death or other cause, a place be vacant before the said clerk shall be ordained to the priesthood, if within the following year he may be disposed to the priesthood, we will that he occupy the vacant place, that notwithstanding, that in fact he shall not then have attained the order of priest. When it may happen that they receive anyone into the fellowship at the same college, in the first year he is to receive for all his necessities besides the table (? only so much as) two marks, nor in that year may he be called to the councils of the house, nor may he be placed in any office. When the first year has been completed, however, he is to make the due oath, and then he may receive and do entirely in all things just as a perpetual fellow of the college. And if, which God forbid, after taking the oath any one of them happen casually to withdraw from the said college, he is not to be received into the same in any way whatsoever in the future. And if any fellow of the college after taking the oath fall into any grave and continuing infirmity, for instance blindness, paralysis, or any other similar thing, by reason of which he shall not be able to celebrate [*Mass*], we do not wish that on account of that infirmity he be expelled from the college, but he is to be served out of the charges of that house with sufficient food and decent clothing and other things necessary for him, as the reason of the brotherhood demands and the order of charity requires. And for the more faithful performance of the things aforesaid, we charge the consciences of the warden and him holding his place, and ordain, that they make faithful and due execution upon the aforesaid ordinance. And it is allowed above that we shall have ordained that certain persons are to be elected faithfully to perform certain offices every year. Nevertheless we will that the warden who shall be for the time being, to whom the administration of the spiritualities and temporalities is committed, may be able to remove the said persons from office, if it shall seem to him and to two senior fellows deputed to that office, except those to be removed, proper to do so, and in the place of him removed another is at once to be substituted. We will also that first of all the charges (? and advantage) of the church are to be advanced. Item we decree and ordain that neither the warden nor the fellows, even with unanimous consent, are to sell corrodies or to pledge the house to any annual payment with the common seal, unless in case where notable and perpetual alms are to be granted for the same. Because what is ordained by superiors for the health of souls with much diligent labour is not possible without underrating the danger, we command that the warden, when he be in the house, apply due diligence about the observance of the present statutes, lest the work of establishing them be set aside from its performance; and negligence in keeping them, out of laziness, is to be condemned. Moreover we ordain that as often soever as the warden may have to go away, he is to constitute one as president holding his place at the beginning of the year, who in his absence is to preside over the others, and is to give order accordingly concerning those things which pertain to the warden's office until his return.

These things are given and enacted under the year, indiction, pontificate, month, day and place before noted, there being present the discreet men Sir Nicholas Gernon, knight,²⁰ (? the learned) brother John de Alby of the Order of Friars Minor, Sir Richard de Culpho, chaplain, and Thomas de Hemenhale, clerk, apostolic notary public of the said diocese of Norwich, witnesses [*illeg*] (? specially requested to the premises).

And I John de Wynestone, clerk, of the diocese of Norwich, public notary by apostolic authority, (? all) the aforesaid statutes, ordinances or constitutions having been read, [*illeg*] and recited in the presence of the said most noble lady the Lady Maud of Lancaster, on the last day of the month of July in the year of Our Lord one thousand three hundred and fifty-six, in the ninth indiction and the fourth year of the pontificate of the most holy father in God and our lord Pope Innocent the Sixth aforesaid, in the chapel of the Blessed Virgin Mary situated within the aforesaid priory of the nuns

of Campsey, in the presence of the aforesaid witnesses specially requested to the foregoing matters, and while the said most noble lady the aforesaid Lady Maud of Lancaster stated, ordained, enacted and decreed the aforesaid statutes, constitutions or ordinances to be firmly observed for ever by the said warden and chaplains of the aforesaid chantry and their successors forever, as much as pertains to them and each one of them in common or separately, and also all the other abovementioned [*illeg*]; and all and singular those things I have seen to be done, heard and understood and written, and at the special request of the said most noble lady the Lady Maud of Lancaster have recorded the aforesaid statutes, constitutions or ordinances in this public form, and have signed them with my accustomed sign in pledge and witness of the premises.

And we the warden and fellows of the aforesaid chantry college accept, approve and ratify all the aforesaid statutes, constitutions or ordinances, and all and singular the things contained in the same; and we will that all and singular those things in every part, to the extent that human frailty allows, are to be observed by us and our successors forever. In witness whereof we have set our common seal to these presents. Given at Bruisyard in our chapter house, on the fifth day of August in the year of Our Lord one thousand three hundred and fifty-six.

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NOTES

(All manuscripts cited are in the Ipswich Branch of the Suffolk Record Office unless otherwise stated.)

- 1 T.N.A., C66/250, mem. 5 (Patent Roll, 30 Edw. III, pt 3), 26 Nov. 1356; Caley *et al.* 1830, 1555–56.
- 2 Henry of Lancaster was the second son of Edmund 'Crouchback', 1st Earl of Lancaster (1245–96), the King's youngest son: *O.D.N.B.*, Powicke and Fryde 1961, 34, 434.
- 3 *O.D.N.B.*, *sub* Henry of Lancaster; Matilda of Lancaster; Burgh, William de; and Ufford, Sir Ralph; Powicke and Fryde 1961, 464.
- 4 His will, dated 29 June 1368, is cited in *O.D.N.B.*; see also Blatchly 1984, 67–68. Other Ufford burials at Campsey included William, 2nd Earl of Suffolk, and his wife Isabella (Nichols 1790, 23).
- 5 The other attorneys were her kinsman by marriage Sir John de Ufford, Sir Nicholas Gernon, Thomas de Hereford, John de Derham parson of Ufford, and Reginald Perpoint: *C.P.R. 1345–1348*, 401.
- 6 *V.C.H. Suffolk, II*, 113; *C.P.R. 1345–1348*, 401.
- 7 *V.C.H. Suffolk, II*, 113; *C.P.R. 1345–1348*, 130, 192.
- 8 The final settlement of precisely whose souls were to be the beneficiaries of the chantry's Masses nevertheless took some years longer. When the Bishop of Norwich drew up his rule for the college on its translation to Bruisyard in 1354 (T.N.A., C66/250, mem. 5), those commemorated were said to be William de Burgh, Ralph de Ufford, *their* parents (Ralph's mother, the Lady Cecilia, may well have been buried in the chapel too—see Blatchly 1981, 67–68), and Maud's daughters, while in the final and fuller governing ordinances of 1356 those named are William and Ralph, Maud's own parents, Maud herself, and her two daughters. Sir John de Ufford and Sir Thomas de Hereford are mentioned only in the royal licence of 1347.
- 9 Court roll, manor of Roke Hall (or Bruisyard), 1322–76, HB 26: 12012/45, mm 1–4.
- 10 HB 26: 12012/45, m. 9.
- 11 T.N.A., C66/250, mem. 5.
- 12 *Ibid.*
- 13 *V.C.H. Suffolk* 1907, 131; court roll, 1322–76, HB 26: 12012/45, mem. 19.
- 14 As cataloguing is still in progress, the rolls have been allocated the temporary reference numbers HB 26: 12012/45–56.
- 15 HB 26: 12012/46.

- 16 The abbes of Bruisyard's last manor court was held on 17 Sept. 1538, and the first court of Sir Nicholas Hare, '*unius Consiliariorum Domini Regis*', on 11 Apr. 1539: court roll, HB 26: 12012/52; Copinger 1905-11, V, 117; *O.D.N.B.*, *sub* Hare.
- 17 With reference to Fig. 38, section 1 is attached to the roll for 1462-82, section 2 to that for 1413-22, section 3 to that for 1509-46, section 4 to that for 1322-76, section 5 to that for 1400-13, and section 6 to that for 1423-61, their temporary (working) reference numbers being respectively HB 26: 12012/50, 48, 52, 45, 47 and 49.
- 18 His grandfather, Thomas, married Sir Nicholas Hare's daughter Anne: Rous pedigree, HA 11/A1/7. The Bruisyard manor courts are first recorded as being held in Sir John's name in 1625: court roll, HB 26: 12012/54.
- 19 St John the Evangelist, 27 Dec.; St Stephen, 26 Dec.
- 20 One of Maud of Lancaster's attorneys: see note 5.

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Abbreviations

- C.P.R.* Calendars of Patent Rolls.
O.D.N.B. Oxford Dictionary of National Biography.
T.N.A. The National Archives.