

# Norfolk Guilds.

COMMUNICATED BY

MESSRS. JOHN L'ESTRANGE AND WALTER RYE.

---

THE Guilds or Confraternities of the middle ages exercised so important an influence on the social life of the period, that it is presumed any documents illustrating the history of those formerly existing in this county, cannot fail to be of interest to the members of the Norfolk and Norwich Archæological Society. Numerous as were these guilds, of the vast majority of them we know little more than their names, whilst of their rules and internal government, or of the date of their foundation, we know next to nothing.<sup>1</sup>

In the Public Record Office are preserved two large bundles (unarranged) of Guild Certificates,<sup>2</sup> taken in the reign of Richard II.<sup>3</sup>

In the first bundle a large number, and in the second nearly two thirds of the whole, relate to Norfolk. Not more than a third of these documents are in good condition, another

<sup>1</sup> With the exception of some of the Lynn Guilds, and the famous St. George's Guild or Company at Norwich.

<sup>2</sup> Miscellaneous Chancery Rolls, Bundles 309 and 310.

<sup>3</sup> "To the timid and thrifty government of Richard II., who feared that these institutions might be diverted to political purposes, and be dangerous nurseries of sedition, we are indebted for returns made into Chancery, in the twelfth year of his reign, of the original objects, endowment, and extent of guilds generally."—*Memoirs illustrative of the History and Antiquities of Norfolk*, 1851, p. 142, note b.

third are perfect, but much faded, and difficult to read; whilst the remainder are either mutilated or wholly illegible.<sup>4</sup> The majority are in Latin, (the rules however being given in English) and the rest are in Norman-French. From the recitals in several of them, we glean that by a proclamation made by the Sheriff of Norfolk in all market towns of the county, in or shortly before 12th Richard II., the masters or custodians of guilds and fraternities of all kinds were commanded to certify in writing to the King's Council in Chancery, fully, distinctly, and properly, by the Feast of the Purification then next following, the manner, form, and authority of the foundation, beginning, continuation, and regulations of such guilds and fraternities; and of the manner and form of the ceremonies, congregation, communion, and assemblage of the brothers and sisters, and of the cause of their assembling. Also of the liberties, privileges, statutes, ordinances, practices, and customs of such guilds, if they had any. And, above all, of all lands, tenements, rents, and possessions, whether in mortmain or not, and of all goods and chattels belonging to them. They were also to specify in whose hands the said lands, goods, &c., then were, and the true annual and saleable value thereof.

It seems from these certificates that some guilds were confined to certain trades, for instance, "Sadlers and Spurriers," "Pelyters," "Barbers," &c.; this, however, occurs in towns where the guild assumed more of the character of, or existed in connection with, a trade company. Nearly all had rules made by common consent of the members,<sup>5</sup> to the observance of which they were bound by oath, and from these we gather that to prevent, as far as possible, the admission of objectionable persons, no one was to be received into the guild

<sup>4</sup> All the Lynn certificates have a large piece eaten away from the right side by rats.

<sup>5</sup> Two small parchment books, clearly contemporary copies of the rules forwarded to save the trouble of copying, are still extant among the Returns.

but by an alderman and twelve of the brethren, and in some instances an admission fee was exacted.<sup>6</sup>

They are generally stated to have been instituted in the worship or honour of God, the blessed Virgin, and of some Saint chosen as the special patron of the confraternity, for the safety of the souls of the brothers and sisters of the guild, and of all the faithful, and in some cases for the benefit of the fabric of the church in which they were held. A regulation, common to nearly all, was the keeping and maintaining a light or lights, which were to burn daily at high mass, from the elevation till the priest had communicated. Some of the richer guilds maintained a chaplain, or even two.

The guild festival was generally held on the patron saint's day, except where it fell inconveniently, as in Lent; for instance, St. William's day is the 24th March, but the Guild-day was the Sunday after SS. Peter and Paul.

Many of the guilds began their devotions on the eve of the Guild-day at the church where their guild was held, with torches burning, and dressed in the livery of the guild. On the day itself the members went in procession to the church and offered candles and a farthing or a half-penny each. Some guilds had peculiar ceremonies, *e.g.* in the procession of the Holy Trinity and St. William the Martyr Guild, "a knave chyld innocent beren a candel yat day ye wygth of to pounds," "was led betwyxen to gode men tokenyngē of ye glorious marter."

After service the members dined together, and in the afternoon the common bellman went through the city and asked for the prayers of all for the deceased brothers and sisters, whose names he rehearsed from the bede roll, and proclaimed that a mass of requiem would be celebrated at prime

<sup>6</sup> Twenty pence was the sum charged by the Guild of St. George at Norwich. It is not unusual to find legacies to guilds on condition that the testator should be received into the fraternity and enjoy the privileges of other deceased members.

next morning. At this mass each member made an offering, and, their religious duties being over, all went to an inn, or their guildhall, where they settled their guild accounts, and elected the officers for the ensuing year. According to one certificate, eight men of the alderman's choosing elected an alderman for the ensuing year—an election not unlike that of a rotten borough of later times.

On the death of any member the survivors attended his burial. The torches which burned at funerals were supplied from the common stock, and four poor men carried the corpse. Those of the members who were "lettered" said placebo and dirige; and those who were not, twenty paternosters and avemarias for his soul. Absence from these services or the other meetings of the guild rendered the absentee liable to a fine of so many pounds of wax, unless he was on the King's service, seriously ill, or resident more than a certain distance off. If the departed brother died within a limited distance from the place at which the guild was kept, the alderman and seven of the brethren went, and, if legal, brought his body back with them, or saw that the proper funeral rites were performed where the body lay. If any member through "aventure of the world" fell into poverty or "mys-ese," the others subscribed a half-penny or farthing a-week each, and the (no longer) indigent brother or sister received from 12*d.* to 14*d.* a week—the balance going to the common fund: but, adds one certificate, "if it be his folly he schal none have of ye elmes."

Any disagreement between members of the guild, had to be submitted to the arbitrament of the alderman or some of the brethren; and if they failed to settle it, the disputants were then allowed to seek their remedy at common law.

The form of these certificates, and the various regulations and ordinances of the different guilds, will, however, be best learned from the following Norwich certificates, which are here printed as our first contribution to the history of Norfolk

Guilds; and at no distant period it is proposed to give a few of the county certificates and a list of the guilds existing in Norfolk in the reign of Richard II. It is also believed that sufficient material is in existence elsewhere, to considerably enlarge the list of guilds compiled by Taylor for his *Index Monasticus*. Nine hundred and nine are there enumerated; but, inasmuch as the dates at which they are found mentioned are not given, it is by no means clear that they all flourished at the same period; for guilds, like empires, had their decline and fall. If to the particulars just mentioned we are enabled to add, as we confidently hope we shall be, extracts from such guild-books and accounts as are in existence, and to collect as it were into a focus the scattered rays of information concerning these institutions that are to be found in old wills and the inventories of church goods temp. Edward VI., we trust it will not be thought that the labour of the search, or the space occupied in printing its results, will have been altogether wasted.

---

No. 17. Norwich.

In dei nôie amē And in hono<sup>r</sup> of oure loued seinte Marye cristes moder of Hevene and alle halwyn ye ordenaunces off ȝtelyn psones weryn begunnen in ye cite of Norwych in yer of g<sup>ra</sup>ce a thousande thre hundred and syxte ȝe ȝer of regne of Kyng Edward ye thridde after ye conquest xxxiiij and ppetue . . . . . schal ben holden in ye honor of oure lady saynte Marye cristes moder at ye heye auter in ye ffre<sup>7</sup> prechours<sup>7</sup> of Norewych.

Thus it is ordeyned yat alle ye bretheryn and sistyn of ye gilde als longe as xij psons of hem lyven yei schullen offeryn a candel ȝ to torches of wax ȝ yis light yey haū hoten and a vowed to kepen and meyntheynen and yese oñe ordenances

<sup>7</sup> Black Friars, or Dominicans.

yat ben under wreten up on her power and diligence in wyrschipe of crist ⁊ his moder and ye to torches shullen ben of xl lib. weyghte and alle ye brethren and sisteren shullen offeryn yis candell and ye to torchis everi 3er ye Sunday after ye nativite of our lady and heren here messe at ye heye auter atte selue fre<sup>n</sup> p<sup>r</sup>hours and everi brother and sister offerin an ob wyth her candel and her to torches in hono<sup>r</sup> of ye holi gost. And ye to torchis everi day in ye 3er schullen ben light and brennyng at ye heye messe at selue auter from ye levacon of cristis body sacrid intil yat ye prest have used.

Thys ben ye names of ye men yat ben maystres ⁊ keepers of ye gyld.

Johēs Broeke webst <sup>r</sup>	} And yis men haū in kepyng for ye same light xl <sup>di</sup> .
Henricus Wyld	
Johes Hotere	

No. 18. Norwic.

Excellentissimo principi ⁊ dño domino nño Ricō dei grā Regi Angl<sup>i</sup> ⁊ ffranc<sup>i</sup> ac consilio suo in Cancellar<sup>o</sup> sua sui humiles ligei custodes fratnitatis S<sup>c</sup>i Botulphi abbis in ecclia S<sup>c</sup>i Botulphi Norwic<sup>i</sup><sup>s</sup> omīodam subjectōem ac revēnciam ⁊ honorem virtute ejusdam p<sup>r</sup>elama<sup>r</sup>cōis p<sup>r</sup> vic<sup>o</sup> com Norff apud Norwicū de mandato regis nup fecē vře celsitudini nos p<sup>r</sup>fati ligei vři jux<sup>a</sup> formam p<sup>r</sup>elama<sup>r</sup>cōis p<sup>r</sup>dece cōtificamus qđ nra fratnitas p<sup>r</sup>deca anno dni millmo ccc<sup>mo</sup> octogesimo quarto fuerat incepta ob honorem S<sup>c</sup>i Botulph Abbtis ⁊ luminis augmentu in ecclia p<sup>r</sup>deca singlis dieb; ad missam ibidem dicent continue sustinend sub cōtis ordina<sup>r</sup>cōib; facte quidem tenor sequit in in hec v<sup>r</sup>ba.

<sup>s</sup> St. Botolph's church was demolished before 1548. Its site is shown on Blomefield's plan, and is at the present day, as it was in his time, occupied by the White Horse Inn, Botolph Street.

In nōie S̄ce Trinitatis Patris ⁊ filij ⁊ sp̄t s̄ci ac s̄ci Botulphi  
abb̄tis ⁊ om̄i scoꝝ Amen.

In ye beginnyng yt is ordeynede yat yis frat̄nite shal  
be holden at ye chirche of Seint Botulph forsayde on ye  
Sonday next followande ye Epiphany of oure lorde and yer  
offeren here candel devouteliche ⁊ ev̄y brother ⁊ ev̄y sister  
shall offeren a ferthyng at ye messe w<sup>t</sup> ye candel and ye  
brethren and susteren yat bene absent shul payen a pounde  
of wax to ye light. Ande also it is ordeyned yat alle ye  
brethren ⁊ susteren of yis frat̄nite shul comen on ye Monday  
next folowande to ye churche forsayde ⁊ yer have a messe of  
requiem for alle cristen soules up ye peyn forseide.

And also it is ordeynede yat when a brother or sister  
deyeth alle ye bretheren ⁊ ye susteren of yis frat̄nitee shall  
comen to ye dirige ⁊ to messe. And ev̄y brother ⁊ ev̄y  
sister shal offre a ferthyng ⁊ yeven a ferthyng for love of  
godd a peny to a messe for ye soule of ye dede and he shal  
have of ye bretheren costes two torches ⁊ two candels  
brennand.

Ande also it is ordeynede yat what brother or sister of yis  
frat̄nitee falle in pover<sup>t</sup> ev̄y brother ⁊ sister shal yeven ye  
pouer brother or syster a ferthyng in ye woke.

Et quo ad bona ⁊ catalla frat̄nitatē p̄dic<sup>t</sup> eidem celsitudini  
v̄re silit significamus q̄d nos p̄fati custodes h̄emus in custodiā  
ad opus d̄ce luminis sustenand xxvj<sup>s</sup> viij<sup>d</sup> argenti. In cui<sup>9</sup>  
rei testiōm p̄sentib; sigilla n̄ra apposuum<sup>9</sup>.<sup>9</sup>

19. Frat̄nit Sci Jacobi ap̄ Norwi<sup>9</sup>.

M<sup>d</sup> de ffrat̄nitatē constitut ⁊ ordinat<sup>9</sup> in honore s̄ci Jacobi  
ap̄i in ciuitate Norwi<sup>9</sup> p̄ fr̄s et sorores ipsius frat̄nitatis Non  
habent terras tenementa redditus possessiones nec catalla  
ult<sup>a</sup> valorē viginti sex solidē tenor v<sup>o</sup> confatu com̄i suis

<sup>9</sup> No seals have ever been affixed.

ordinaconū sequit<sup>a</sup> oīs h forma v̄boꝝ Hec est ordinacio sc̄a  
 inī fr̄es ⁊ sorores frat̄nitatis sci Jacobi apli in Norwic videt̄  
 ita cōvent inī eosdem q<sup>d</sup> catella d̄cē frat̄nitatis in cui<sup>9</sup> man<sup>9</sup>  
 deveh̄int fidelit̄ custod . . . . ⁊ illa p̄ficiēt melis modo quo  
 pot̄int que quidm̄ catalla sunt cū om̄ib; lucris ⁊ p̄ficiis inde  
 p̄venientib; reddat sursū in man<sup>9</sup> aldermannu ad c̄tu die qd̄  
 erat assignat̄ sine vlt̄iori dilaçōe sb pena duaꝝ libr<sup>9</sup> cere et  
 q<sup>d</sup> d̄cā frat̄nitas teneat<sup>9</sup> quolt anno in die d̄mca p̄x post fm̄  
 sci Jacobi ⁊ d̄cā frat̄nitas teneat<sup>a</sup> tam diu q<sup>m</sup> quatuor vivūnt  
 de d̄cā frat̄nitate et quitt fr<sup>9</sup> ⁊ soror dabit eodm̄ die in  
 elemosina unū q<sup>d</sup> et si aliquis fr̄ vl soror caderit in paup̄tate  
 habebit de sua frat̄nitate quolt septimañ xij<sup>d</sup>.

Itm si contingat aliquē fr̄m vl soroz inf<sup>a</sup> septe leucas  
 distantes a civitate Norwic̄ mori qd̄ tūc d̄cī fr̄es et sorores  
 facient ipm̄ cariare et sepeliere in d̄ca civitate sūptib; eoꝝ  
 pp̄is ⁊ habeant in die sepulte sue duos torchis ardent̄ unū ad  
 capud ⁊ aliud ad pedes ponderant sex libr<sup>9</sup> ⁊ quitt frū ⁊  
 soroz dabit . . . . obolū p̄ elemosina Non sunt alique alie  
 ordinacoēs const̄ ⁊ ordinat̄ in frat̄nitate p̄dicte.

### 33. Norwic.

M<sup>d</sup> de frat̄nitat Sci Michis ordinat̄ in civitate Norwic̄ videt̄  
 in capella Sci Michis<sup>1</sup> jux<sup>a</sup> domū S̄cē Leonard ex<sup>a</sup> portas  
 Civitatis Norwic̄ p̄ div̄sos artificiaꝝ ⁊ opatores d̄cē civitatis  
 non habent terras possessiones reddit̄ n<sup>e</sup> tenementa n<sup>e</sup> habent  
 in catell valor quūq; solidē s; est ordinatū int̄ eosd̄m q<sup>d</sup> d̄cī  
 fr̄es ⁊ sorores in die s̄cē Michis erunt p̄sent̄ in d̄cā capella  
 et ibm̄ facient celebrār̄ unā missa cu nota (?) cū om̄i  
 solēpnitate ⁊ tuç offerent ibm̄ duas candelas ponder̄ octo libre  
 ⁊ qui (libet frater) ⁊ soror offeret ad dcūm missa vnū obolū  
 ⁊ dabit quitt eoꝝ in elemosina unū q<sup>a</sup>.

<sup>1</sup> Kett's Castle.



## 40. Norwic—Frañnit Sçe Kařine Norwici.

Norwic. Excellentissimo principi ꝛ dño dño nřo Riçõ dei grā Regi Angt ꝛ ffranc<sup>o</sup> ac consilio suo in Cancellar<sup>i</sup> sua Sui humiles ligei Custodes cujusdam frañnitatis Sçe Kařine virgīs ꝛ m<sup>aris</sup> in ecclia Scoř Simonis ꝛ Jude in Norwico omīodam subjectōem ac revēciam ꝛ honorem virtute cujusdam ꝑclamaçōis ꝑ Vic Com Norff apud Norwicū de mandat Regis nup̄ facte vře excellencie jux<sup>a</sup> formam ꝑclamaçōis ꝑdçē çtificamus qđ nřa frañnitas ꝑdicta Anno dñi millmo ecc<sup>mo</sup> septimo ꝑ quosdam pochianos dicte eccie ꝛ alias deo devotos fuerat incepta ob honorem Sçe Trinitatis btissimeq; virginis Marie ac Sçe Kařine virginis ꝛ m<sup>aris</sup> ꝛ omū scoř luminisq; incrementu in ecclia ꝑdict continuand sub çtis ordinacoib; coi consensu frīm ꝛ soroř frañnitatis ꝑdict edit<sup>o</sup> ꝛ fact quaz quidem ordinaçōim tenor sequit<sup>r</sup> in hec verba.

In ye begynnyng w<sup>t</sup> one assent it is ordeynede yat alle ye bretheren ꝛ sisteren of yis gilde shul comen togeder to ye pōch chirch of Seynt Symond ꝛ Jude in Northwich on ye day of Seynt Kařine for to gone w<sup>t</sup> ꝑcession w<sup>t</sup> her candel ye which be born befor hem and to heren ye messe of Seynt Kařine in ye forsayde chirch Ande at yat messe eūy brother ꝛ sister shal offeren an halpeny.

Ande also it is ordeynede yat what brother or sister be absent at ye ꝑcession forsayde or at messe or at offeryng he shal payen to ye catel of ye gilde ij pounce of wax bot yei mowen bene excused resonableby.

Ande also it is ordeynede yat when a brother or sister is dede eūy brother ꝛ sister shul come to Dirige ꝛ to messe and at ye messe eūiche shal offeren an halpeny and yeven an halpeny to Almesse And for a messe to be songen for ye soule of ye dede a peny And at ye dirige eūy brother ꝛ sister yat is letterede shul seyn for ye soule of ye dede placebo ꝛ dirige in ye place wher he shul comen togeder and eūy brother ꝛ syster yat bene nought letterede shul seyn for ye soule of ye dede xx sythes ye ꝑānoster w<sup>t</sup> ave maria ande of ye catel of

ye gilde shal yer bene two candels of wax of xvj pounds weight aboute ye body of ye dede.

And also it is ordeynede yat if eny brother or sister deye out of ye citee of Northwich w<sup>th</sup>inne viij mile yat six of ye bretheren yat hav ye Catel of ye gilde in keping shul wenden to yat brother or sister yat is dede & if it be lefulle he shul done carien ye (sic) Norwich and ellisle beryede yer Ande if ye body be beriede out of Norwich alle ye bretheren & sisteren shul bene warnede to comen to ye forsayde chirch of Seynt Symond & Jude ande yer shal be done for ye soule of ye dede alle <sup>su</sup>ice lights & offeryngs as (if) ye body were yer p<sup>re</sup>sent Ande what brother or syster be absent at Placebo & dirige or at messe he shal payen two pounds of wax to ye catel of ye said bot he be resonableby excusede ande nevyeles he shal done for ye dede as it is seyde afor.

Ande also it is ordeynede yat on ye morowe after ye Gilde day alle ye bretheren & sisteren shul come to ye forsayde chirche & yer done syngen a messe of requiem for ye bretheren & sisteren soules of yis gilde & for all cristen soules & evich yer offer a ferthyng & who so be absent he shal payen a pound of wax.

Ande also it is ordeynede yat if eny brother or sister fall in pover<sup>t</sup> thurgh aventure of ye werld his state shal bene holpen of evy brother & sister of ye gilde w<sup>th</sup> a ferthyng in ye weke.

Ande also it is ordeynede by comon assent yat if eny discorde be bytween bretheren & sisteren first yat discord shal be showed to other bretheren & sisteren of ye gilde & by them acorde shal be made if it may be skilfully Ande if he mowen nought bene so accorded it shal be lefulle to him to gone to ye comon lawe w<sup>th</sup> outen eny meynテインning And who so do agein yis ordenaunce he shal payen two pounds of wax to ye light.

And it is ordeynede by comon assent yat what brother of yis gilde be chosen in to office & refuse it he shal payen iij pounds of wax to ye light of Seynt Katine

And it is ordeyned by comon assent yat ye bretheren ⁊ sisteren of yis gilde in ye worshepe of Seynt Katine shul have a lyveree of hodes in suyte ⁊ eten togeder on gilde day at her comon costes And whoso faile he shal payen ij pounds of wax to ye light.

Also yt is ordeynede by comon assent yat no brother ne sister shal be reseuyede into yis gilde bot by ye alderman ⁊ xij bretheren of ye gilde.

Et quo ad bona ⁊ catalla deē fratnitatis eidem excellencie vře silit<sup>u</sup> significamus qd nos pfati custodes hemus in custodia ad opus deē (fratnitatis) xx<sup>s</sup> argenti.

85.

Norwi<sup>2</sup>.—Excellentissimo principi ⁊ dño dño nño Ricō dei grā Regē Angl<sup>2</sup> ⁊ Franc<sup>2</sup> ac consilio suo in cancellar<sup>2</sup> sua sui humiles ligei custodes cujusdam fratnitatis scē Trinitatis in ecclia Cath. Scē Trinitatis Norwic<sup>2</sup> omiodam subjectoēm ac revēnciam ⁊ honorem p̄textu cujusdam pelamaçois p Vic<sup>2</sup> Com Norff apud Norwicū de mandato regis nup fecē vře celsitudini jux<sup>ca</sup> formam pelamaçois pdict<sup>2</sup> (certificamus) qd nrā fratnitatis pdcā Anno dñi millmo ccc<sup>mo</sup> sexagesimo quarto fuerit ex donaçõe incepta ob honorem unius ⁊ individue Trinitatis patris ⁊ filij ⁊ spt sci luminis p . . . . in ecclia Cath. pdicta singlis dieb; devote continuand sub (certis) ordinacoib; cōi consensu confr<sup>m</sup> ⁊ soroz pdicte fratnitatis factis quaz quidem ordinacoēm tenor sequit<sup>ur</sup> in hec v̄ba.

In ye begynnyng it is ordeynede by comon assent yat alle ye bretheren ⁊ sisteren of yis fratnite shul kepen ⁊ begynnen her devotion on ye even of ye feste of ye Trinitee at matyns comānd w<sup>t</sup> solemnite to ye forsayde chirche w<sup>t</sup> torches brennande ⁊ yer offeren euy brother ⁊ sister ande on the morowen gone w<sup>t</sup> ye peession w<sup>t</sup> a candel of fyve lyghtes to bren aforn our lady Ande also it is ordeynede yat euy yher yat on ye

monday next after ye Trinite Sunday all ye forsayde bretheren  
 ⁊ susteren shal comen togeder to ye same place wher ye candel  
 is offered ⁊ have a messe of Requiem for all Christen soules  
 ande evy brother ⁊ sister shal offre a ferthyng and whoso be  
 absent he shal payen a pounce of wax to ye light Ande also  
 it is ordeyned by comon assente of yis fratnite yat at ye day  
 of the sepulture of ye bretheren ⁊ susteren evy brother ⁊ sister  
 forsayde shal offeren an halpeny to almesse and evich brother  
 ⁊ sister shal payen a peny to a messe and evy brother ⁊ sister  
 shal payen of ye comon catel a peny to a Sauter for ye  
 deden soule and he shall have of ye comon catel two candels  
 poysaunt viij pound Ande also it is ordeynede by yis fra-  
 nittee yat yfe eny brother or sister falle in povert or in  
 michief evy brother or sister shal payen an halpeny in ye  
 weke to ye officers wh<sup>o</sup> of ye pouer broth<sup>o</sup> or sister shal have  
 xij<sup>d</sup> in ye weke ⁊ ye remaniant shall be done to ye light  
 And also it is ordeynede yat if eny brother or sister be absent  
 at any gaderyng or berynge or wher he be somoned he shal  
 payen a pounce of wax to ye light bot he be excuseyd [hole]  
 onableby. Et quo ad bona ⁊ cataſt dce fratnitatis eidem  
 excellencie vre silit significamus qd no pdci custodes hemus  
 in custodia ad opus ⁊ sustentaçõem fratnitatē pdci lx<sup>s</sup> argenti.

---

111. Norwich.

And a brotherhode per ys ordened of barbres in ye Site of  
 Norwych in y<sup>e</sup> worshep of God ⁊ ys moder ⁊ Seynt John  
 ye Babtis yat alle bretheren and susteren of ye same gyld als  
 longe as xij psones of hem lyven yey schulen offeryn a candel  
 ⁊ to torches of wax ⁊ yis light yey hoten and a vowed to  
 kepyn ⁊ myntenyn and thes oý<sup>l</sup> ordenances yat ben under  
 wreton upon her power and diligence in worschepe of Crist  
 ⁊ ys modyr ⁊ Seynt John Baptis and ye to torches schul  
 bien of xj lið weyght and alle ye bretherin ⁊ susterin schullen

offeryn yis candel ⁊ ye to torches everi 3er a misomer day  
 ⁊ yey herin her messe at ye heye auter atte Charnnel<sup>9</sup> in  
 cristis cherge and everi brother ⁊ sistir offeryn an oþ wyth  
 her candel and her to torches in honor of God ⁊ oure lady ⁊  
 saynt John ye Babtis

And ye to torches everi day in ye 3er scullen ben light and  
 brennyng at ye heye messe at selve auter from ye levacon  
 of cristis body sacrid in til yat ye priest have usud.

This bien ye names of ye men yat ben maystris ⁊ kepirs  
 of ye Gyld.

Phūs Barbur	} and yis men haue in } kepyng for ye same } light ijs in her box.
Jacob Barbir	
Thom̄ Barbyr at p̄chors	

116. Fraŋniŋ Sċe Trinitatis ac Sċi Wiŋfi Innocenŋ Martiris  
 de Norwico.

Norwic. Excellentissimo et noblissimo principi ⁊ dño nño  
 dño Ricō dei gracia Regi Anglie ⁊ ffranc<sup>9</sup> ac ipius sano oonsilio  
 in sua cancellaria Sui ligei humiles ⁊ benignissimū magistri  
 ⁊ custodes fraŋnitatis constant ⁊ ordinat<sup>9</sup> in honore sċe  
 Trinitatis beatie Marie ac beati Wiŋfi innocentis ⁊ martiris  
 ac om̄u scoz que quidem fraŋnitas est coīa ī ecclī cath Sċe  
 Trinitatis Norwic<sup>9</sup> die dm̄ca px<sup>a</sup> post fm̄ Pe<sup>9</sup> ⁊ Pauli omioda  
 revēncia cum omi subjectoē ⁊ honore cum nup de mandatis  
 Regis p vice com Norffē palam ⁊ publice int<sup>9</sup> alia fuisset  
 pelamatū q<sup>d</sup> om̄s et singli magistri et custodes gildaꝝ fraŋni-  
 tatū quazēūq; cōtificent in cancellariam vřam in sċptis plenarie  
 distincte ⁊ ap<sup>te</sup> cit<sup>ca</sup> festum purificacois beatæ marie ubicuq;  
 tunc fuit de modo forma ac auct<sup>e</sup> fundaōis incepōis ac  
 cōtinuaōis ⁊ regiminis gilde et fraternitatis hui<sup>9</sup> existentē  
 nec non de lib<sup>9</sup>tatib; p̄vilegijs statutis ordinacoib; usib;  
 ⁊ consuetudinib; gildaꝝ ⁊ fraŋnitatū eazd̄m ac insup de

<sup>9</sup> Now the Grammar School.

om̄ibz terris ⁊ tenementis redditibz possessionibz mortificatis ⁊ non mortificatis ac bonis catallis quibzcuq; ad p̄deas gildas ⁊ frat̄nitates qualibzcuq; p̄tinentibz sive spectantibz in quazcuq; manibz hui⁹ terre ⁊ tenement redditus ⁊ possessiones bona seu catalla ad opus hui⁹ gildare ⁊ frat̄nitatū existant ac de v̄o p̄cio bonaz ⁊ catellaz p̄dictaz Nosq; ligei v̄ri auditæ et intellecta p̄clamacoē p̄dicta p̄ ipm vice com facta regie celsitudini v̄re jux<sup>a</sup> forma p̄clamacois p̄dict in omibz obedire volentes eidē celsitudini v̄re c̄tificam⁹ q<sup>d</sup> n̄ra confrat̄nitas andea ab anno dñi millio tricentesimo septuagesimo sexto fuit incepta et fundata ac deinceps ad honorem dei gl̄oseq; virginis marie matris sue ac beati Wiffi et omū score diuinūq; cultus augmentacōe ac d̄ce ecclie cath ⁊ sustentacōis duaz capellanaz deo ibidm seruiē<sup>t</sup> releuamen p̄ confres ⁊ sorores ipius frat̄nitatis successive continuata sine p̄judicio injuria seu calūpnia cujuscuq; nec est dea frat̄nitas in aliquibz terris tenementis redditibz aut possessionibz immobilibz dotata s; fuit ⁊ est quando ⁊ quotiens necesse fuit p̄ om̄bz eidē confrat̄nitatu . . . ventibz subportandis decollecta coī nec d̄cōs confres ⁊ sorores fieri consueta ac de legatis in testamentis ⁊ ul̄tiis volūtatibz alijsq; pijs deuocionibz ad . . . relictis ⁊ collatis devent sustentata ⁊ huc usq; debita gūbnata. Ad hos insup modū ⁊ forma fr̄es ⁊ sorores d̄ce confrat̄nitatis sunt convocandē convocā<sup>t</sup> assembliadē seu assemblia<sup>t</sup> sc̄dm quasdam ordinacōes corsensu ipoꝝ confr̄m et soroz edit<sup>ū</sup> atq; factas quaz quidm̄ ordinaconū tenor sequit<sup>r</sup> in hec v̄ba.

In ye name of ye fader and sone and holy gost thre p̄sones  
ō god in t̄nite and in ye worchepe of our lauedy Seynte marie  
his dere moder And of seynt William ye holy innocent and  
digne marter And alle halewyn In ye yer of oure lorde ihu  
cryst a thousand thre hundred seventy and sexe Pelyters  
and oyere god men beguinne yis gylde and yis brotherhod  
of Seynt Willyam y<sup>e</sup> holy Innocent and marter in Norwych  
And alle yes ordenaunces underwreten al ye bretheren and  
systemen schulyn helden and kepen upon here power.

At ye fyrste alle ye bretheren and systemen thus haū be hoten yat yey every yer on ye sunday nexst aftyr ye fest of seynt Pe<sup>l</sup> and Powel In worchepe of ye ũnite and of our leuedy and seynt William and allehalwen schullen offeren to floured candelys aforn seynt Willyams toube<sup>3</sup> in ye mynstre of ye ũnyte and eūi of hem offeryn an halpeny at y<sup>e</sup> messe and heren at y<sup>e</sup> messe and qwo so be absent yanne he schal payen to seynt Williams lyth thre pound of wax and it schal ben reysed and gadered be ye alderman and his felas Also a knave chyld innocent beren a candel yat day ye wygth of to pounds led betwyxen to gode men tokenyngē of ye glorious marter. Also it is ordeyned yat no man schal ben excusyd of absence at yat messe but it be for ye kyngges ũwise or for serous sekenesse or twenty myle dwellyngē for yis syte yat he ne schal payen ye peyne of thre pounds of wax.

And qwo so schal ben escused for any oÿ schyl (it ?) schal ben at ye aldermañes wyl and at ye company.

Also all ye bretheryn and systeryn hav hordeyned and graunted for any ordenaunce yat is mad or schal ben mad amonges hem yat yey schal save ye kingē hys ryth and non ũiudys don ageyn his lawe in yis ordenaunce.

Also it is ordeyned yat everych broÿ and syster of yis

<sup>3</sup> In 1278, John de Chisel, Bishop of London, dedicated *the altar where the body of St. William was buried*, and Thomas de Cantelupe, Bishop of Hereford, dedicated *the opposite altar by the choir door*.—Blomefield, vol. ii. p. 486, fol. ed. On the plan of the church, St. William's altar is shown on the north side of the choir door. The offerings at St. William's in 1306 were insignificant, amounting only to ninepence. In 1396, twenty years after the foundation of this Guild, they amounted to £7. 5s. 2d., being about one-eighth of the sum offered at the high altar, and more than double the offerings at any of the other altars or chapels. In 1401, £5. 10s. 9d.; 1403, £4. 17s. 6d.; 1404, £4. 7s. 4d.; 1405, £4. 12s. 0d.; 1406, £3. 0s. 0<sup>1</sup>/<sub>4</sub>d. The offerings were clearly on the decline, for in 1423, they were only 16s. 11d., and they fluctuated from 1426 to 1430 between 6s. and 9s. The Guild of St. William must surely have ceased to exist then. In 1465, the next date at which we have any notice of the amount of oblations at St. William's altar, only 9d. was received; in 1504, 20d.; and the maximum after this date was 4s. 4d. in 1516.

gylde erly on morwe aftyr ye gylde day schal heryn a masse of requiem for alle ye brother<sup>e</sup> soules and systeren soules of yis gilde And for alle cristens soules at Seynt Williams auter in ye mynstre of ye Trynyte in Norwyche and offeren a ferthyng And qwo so be wane schal paye a pound of wax.

And qwan ye messe is done be here aldermannes asent yey schal alle togedere gon to an In and euy man yat hat any catelle of ye gilde leyn it don and ordeynen yer of here lykynge be comon assent and chosen offycis for ye nexte yer And qwo falye schal payen thre pounds of wax.

And viij men of ye aldermañes chosynge on y<sup>e</sup> gylde day schulen chosen an alderman and to felas And a somons for ye nexte yer.

Also it is ordeyned in ye worchepe of ye Tñte and of oure leuedy Seynt Marie and of Seynt William and of alle halwyn yat qwhat brother or syster be goddis sonde falle in mischef or mysese and have nout to helpen hem self he schall hau<sup>n</sup> almesse of eui broy<sup>r</sup> and syst<sup>r</sup> euy weke lestende his myschef a ferthyng of qwch ferthynges he schal hau<sup>n</sup> xiiij<sup>d</sup> and ye remenaunt gon to catell but if it be his foly he schal none have of y<sup>e</sup> elmes.

Also it is ordeyned be comon assent qwoso be chosen in offys and refuse it he schal paye to seynt William (qu. light) thre pound of wax and up payne of his oth.

Also if eny brother or syst<sup>r</sup> deye he schal hau of ye gylde foure torches and foure pore men cladde a bou . . . cors And euy brother and sist<sup>r</sup> offeren at his messe and heryn al ye messe and byden in enterynge and at masse offeryn a ferthyng and an halpeny zeue to almes for ye soule And yeven to a messe a peny qwch shal be gaderyd be ye Alderman and hise felas to don for ye soule And for alle cristens.

Also if any broy<sup>r</sup> or sist<sup>r</sup> deye sevene myles frö ye cite ye alderman and oý<sup>n</sup> sevene bretheryn at his . . . . . wende in fere ye cors and ordeynen and don for ye soule as for on of ye bretheren.



Also it is ordeyned be comon assent yat yese bretheren in worchipe of ye hole tynyte and Seynt William schul deyn togeder on yat day at here comon cost.

And qwo so be somonned to semble or to congregation beforn ye Alderman and ye bretheryn and come nout he schal pay a pound of wax to ye lyt.

Also it is ordeyned be comon assent yat no broyr ne sist<sup>r</sup> in yis gilde schal be reseyyved but be ye alderman and xij bretheryn.

Also it is ordeyned be comon assent yat ye comon belleman schal gon thurgh ye cite on ye gilde day after non and recomandyn al ye brether<sup>s</sup> soules and systeres of ye gilde be name and alle crystens soules and seyn y<sup>t</sup> a messe of Requie schal ben seyde erly on ye morwen be p<sup>m</sup>e day in memorie of ye soulys and alle cristene and somownyn all ye bretheryn an systeryn yat yey ben at ye messe at ye aut<sup>h</sup> of Seynt Williã at yat . . . . . of p<sup>m</sup>e up ye peyne of thre pound of wax.

Non sun alie cōstitutōes cōstitut n<sup>o</sup> ordinat<sup>i</sup> in fratnitate p̄dicta.

Sm<sup>a</sup> Catall dēe fratnitate iiij<sup>li</sup> iiij<sup>s</sup> ⁊ hē plus v<sup>i</sup> min<sup>⁹</sup>