

THE CHANTRY CERTIFICATES OF NORFOLK: TOWARDS A PARTIAL RECONSTRUCTION¹

by Rachel Ward

When one thinks of the Reformation in England during the reigns of the early Tudors, attention is frequently drawn to the actions of Henry VIII. Henry's divorce from Catherine of Aragon, the break with Rome and the dissolution of the monasteries formed a series of spectacular events which have claimed scholarly attention for 450 years.² The problems of this period have been approached from a variety of perspectives: these include assessments of the political revolution and religious change, and of whether the Reformation had popular support or was imposed from above. This paper, however, is concerned with evidence produced during the confiscation of ecclesiastical property under Edward VI. The dissolution of the monasteries by Henry VIII paved the way for further confiscation as the government justified suppression by denying the validity of the doctrine of purgatory. Intercessory prayers, the provision of which was the *raison d'être* of monastic foundations, were no longer deemed necessary for salvation and thus the houses of the religious ceased to have purpose.³ These ideas were also to have an impact upon a smaller class of intercessory foundations, whose future was rendered uncertain but which remained untouched by the first wave of dissolution legislation; chantries, obits and lights.

A chantry was the provision of a priest to say mass for the soul of the founder, usually on a daily basis.⁴ Chantries could be founded for a fixed term of years or in perpetuity. An obit, or anniversary, was the provision of prayers on one day every year, usually the day of the founder's death, and could also be temporary or perpetual. The final type of endowment was that used to provide lights at mass, a popular and relatively inexpensive means of attracting intercessory prayers. All these institutions served the same essential purpose as the monasteries: the provision of intercessory prayers to hasten salvation and release souls from purgatory. When government action against the monasteries denied the validity of this purpose it left chantries and related institutions open to attack. This finally came about in the last year of Henry VIII's reign. The first chantry act, passed in 1545, abolished chantries, obits and lights and confiscated their endowments. Henry's death in 1547 rendered the act void, but a similar statute was quickly passed which resumed the process.⁵ In accordance with these acts commissions of inquiry travelled the country gathering information about the priests serving the chantries: for what purpose they were established; how far they were located from the parish church; the number of housing people within the parish; the yearly value of lands, possessions, ornaments, plate and goods and, finally, how many such institutions had previously been suppressed without royal consent.⁶ This information was returned to the Court of Augmentations, which had responsibility for the administration of new lands and revenues accruing to the crown.⁷ These documents are known as the chantry certificates.⁸

The information contained in the certificates gives a unique picture of the chantries immediately before their dissolution, but its use is not without difficulties.⁹ The certificates indicate the number of foundations that survived to the 1540s and in this they supplement the *Valor Ecclesiasticus*. The *Valor* was a survey of benefices compiled in 1535 as a response to the imposition of First Fruits and Tenths by an Act of the previous year.¹⁰ A similar survey – the *Taxatio Ecclesiastica* of Pope Nicholas IV, conducted in 1291¹¹ – already existed. By 1535 it was outdated, however, and so the *Valor* was compiled.¹² This new review was not completely satisfactory, as it tended to underestimate and undervalue smaller intercessory foundations.¹³

Chantry certificates also provide information that is not to be found in the *Valor*: for instance how the chantries operated within the parish structure; whether the priest taught local children or if other duties were performed that benefited the community. Finally, they often provide some assessment of the academic abilities of the incumbents.

The survival of the chantry certificates is not complete, and for the diocese of Norwich half are now missing. The 1548 certificates for Suffolk have survived and are preserved in the Public Record Office, providing a detailed picture of the intercessory foundations in the county.¹⁴ For Norfolk both the 1546 and 1548 certificates are lost. A small group of certificates relating to four Norfolk institutions are preserved in Duchy of Lancaster records, providing the 'only – and very sketchy – information about the chantries of ... Norfolk'.¹⁵ These were not enrolled with the other certificates from the county because the 1547 Act placed responsibility for surveying chantries within Lancaster estates on the Duchy court, rather than on the court of Augmentations.¹⁶ The dearth of materials is compounded by the loss of the 'Brief Declarations' or 'Brief Particulars' for the county. These were compiled in the latter half of 1548 to assist Augmentations staff in the pensioning of former cantarists and consisted of a synthesis of information contained in the certificates.¹⁷ Identifying Norfolk chantries suppressed in the 1540s is, therefore, a complex procedure, reliant upon gathering references from a number of sources. Alan Kreider described the process whereby the 'general outline' of the institutions in any county could be reconstructed, directing the reader to a variety of Augmentations documents including ministers' accounts, warrants for pensions and records of the sale of confiscated land.¹⁸ What Kreider did not indicate is that some of the original certificates seem to have been copied, at least in part, into records of land sales.

The records in question are held at the Public Record Office.¹⁹ The documents are bound and foliated, the first being divided into two separate volumes owing to its size. The general conservation of the texts is good with the exception of E315/67 which has sustained water damage, principally affecting the outer edges of the leaves, and ultra violet light is required to read some entries. The bulk of these records are lists of lands and property held by the dissolved institutions and subsequent sale or lease agreements, but it was the practice of at least some of the scribes to provide additional information about the institution that had held it. A comparison of these summaries with surviving certificates suggests that they were copied from the latter source. Such a comparison is possible for Suffolk chantries and Norfolk foundations enrolled in Duchy of Lancaster records, which show that descriptions contained in sale of land manuscripts were verbatim extracts from original certificates.²⁰ The type of material preserved in records of land sales varies. In four cases the relevant information is in the form of inventories of property, while for nineteen there are extracts from the original certificates. Of these extracts, two relate to institutions dealt with in B. Cozens-Hardy's edition of Norfolk chantry certificates in the Duchy of Lancaster records. Seventeen partial copies are, therefore, considered here.

Certain details were often omitted from the copies, notably those relating to the abilities of the priest and the size of the parishes concerned. Presumably this was for administrative reasons. Such information was initially recorded to assess the need for the priests to stay, for instance in very large parishes, and to assist in the allocation of pensions to dispossessed incumbents. In the context in which the copies were written such information was superfluous. The allocation of pensions was dealt with separately, as were warrants for the continuation of certain institutions: details of the priests' abilities and functions were not necessary for records of land and property. Copying the part of the certificate directly concerned with the endowment and its uses, however, may have had practical relevance enabling officials to see which lands belonged to which foundations.

It would be helpful to ascertain whether the majority of Norfolk institutions were recorded in the Edwardian evidence. This assessment may be partly accomplished by comparing Edwardian material with the *Valor Ecclesiasticus*, although there are a number of inherent difficulties in such a task. The *Valor* underestimated prayer foundations in many dioceses; it was a survey of those institutions liable for first fruits and tenths, a tax from which some chantries were exempt. Moreover, the Edwardian sources were not necessarily comprehensive. The bulk of the present reconstruction takes as its basis the records for sale and lease of lands, supplemented by warrants for the pensioning of priests. However, not all former cantarists necessarily drew pensions; in fact it was a term of the 1547 Act that once they had been 'promoted by the King to anny benefice or other sp[irit]uall promoci[on], being of a better clere yerele vallewe then his saide an[n]uitye or penc[i]on or other recompense ... then the an[n]uitye penc[i]on or other recompense ... shall im[m]edyatlye after suche promotyon had cease'.²¹ Similarly, records of land sales do not provide a comprehensive register of intercessory institutions. Not all confiscated lands were sold or leased; the Crown retained some, while grants were made of others, neither of which would be indicated in the documents examined. We should bear in mind, therefore, that not all of the Norfolk foundations suppressed in 1547 were necessarily recorded in these sources.

While the problems regarding the Edwardian sources are intractable, those concerning the reliability of the *Valor* may be partially resolved. By comparing the Suffolk chantry certificate with the *Valor* one may gain a sense of the strengths and weaknesses of the Henrician survey in this part of the diocese. In 1548 there were forty-two perpetual chantries or stipendiary priests and twelve free chapels in the county, in addition to a host of minor grants for obits, lights and temporary chantries.²² Of the forty-two chantries in the certificate, sixteen were absent from the *Valor*. In the case of the free chapels this proportion is even higher, eight out of twelve being omitted from the 1535 survey. To balance this, there were eight chantries and free chapels in the *Valor* that were not listed by the Edwardian commissioners, but two of these had been dissolved prior to the 1545 chantry act. It would seem that the *Valor* did significantly underestimate the number of intercessory institutions in Suffolk, twenty-four institutions being omitted in 1535 that were recorded in the following decade. There are indications, though, that the chantry commissioners were not as diligent as they might have been. Given that they were supposed to be working from the *Valor* the absence of certificates for six foundations listed in the former is difficult to account for.

The Duchy of Lancaster records describe four Norfolk foundations, while information from sale of lands and pension records brings the total to twenty-six chantries still in existence in 1545-47. In addition the Edwardian documentation listed twenty-five free chapels and guilds. Only two of the chantries were not to be found in the *Valor*, while eight guilds and two free chapels were also missing. There were a number of foundations that were not recorded in the later manuscripts, including five free chapels and two guilds,²³ but this is unsurprising in view of the patchy nature of surviving Norfolk material.

It would seem that Edwardian sources did record the majority of Norfolk's intercessory institutions. This argument is supported by an examination of pension lists for the county. The earliest of these are lost but that compiled in 1555-56, known as Cardinal Pole's pension list, has survived.²⁴ The list of pensioners for Norfolk corresponds to the list of institutions gleaned from the certificates of the Duchy of Lancaster and the copies from land records. While we have already noted that not all former cantarists received pensions it is significant that the list affords information only about institutions recorded elsewhere.

An examination of these surveys also raises questions about the way in which information was collected, and whether certain communities attempted to conceal intercessory institutions. The

Valor, despite its inaccuracies, was used as the basis for inquiry, and was consulted in cases where the original purpose of a foundation was unknown. This is revealed by several entries concerning free chapels. For the free chapels of St Katherine in Norwich, Markshall, Dersingham and Sprowston there are references to their description in the *Valor*. However, as mentioned earlier, the commissioners seem not to have consulted the *Valor* as closely as they might. The copied certificate for West Lynn stated that the purpose of the chantry there and the circumstances of its foundation were not discovered. Yet the *Valor* entry for the same chantry does identify the founder, recording an 8s payment to keep two lights in the same church for Thomas de Acres 'fundator dicte cantarie'.²⁵

The *Valor* was not the only source of information from which the commissioners drew up their certificates. It is striking that while some of the institutions in question were very old, the essential details of their services and the names of their founders were known. An obvious source of information for the origins of chantries was foundation deeds, which were often kept in the parish church. It was not uncommon for these records to be prominently displayed within the church so that the terms of the service might be widely known.²⁶ While there is no indication of such a display in the Norfolk records, there are suggestions that information was passed on by parish officers. The chantry of Simon Blake in Swaffham was the subject of one of the fullest entries in the land sales manuscripts, and the commissioners seem to have had access to his will when drawing it up. The churchwardens of Swaffham had charge of his foundation, and it was perhaps from them that the information was obtained.

There are indications that it was not only the written word that played a part in inquiries: testimonies of parishioners who knew the terms of various foundations were also important. This process can be seen in a commission dated 1555 that inquired into a disputed chantry at Coltishall.²⁷ The purpose of the investigation was to ascertain if the chantry of Peter de Magno Alto Bosco was celebrated in the church of Coltishall and, if not, where the cantarist had performed his services. A number of witnesses testified that this service was not held in Coltishall but that there was a chantry or free chapel in Great Hautbois. The parson of Coltishall was one such witness, stating that:

there was a now decayed place and an old foundation in Great Hobbies [Hautbois] called of ancient time the chantry house, or the house of the free chapel in Great Hobbies and the incumbent or chantry priest thereof was wont of old time to sing mass and divine service there, *as old men hath said and reported ... [he had also] heard that in old time the late Abbot of St Benet's had always presented the clerk to the same chantry in Great Hobbies.*²⁸

The parson was supported in his assertion by the testimonies of three parishioners, all of whom had lived there for considerable periods of time.²⁹ This suggests that parishioners in some parishes were well informed about local chantries which, in turn, may point to their importance within the parochial structure.

Such details do not always appear: of the seventeen copies preserved, five have no details about the founder or the purpose of the institution. Similarly, with many of the free chapels the original purpose of the foundation was unknown. In some instances this must have indicated a genuine lack of knowledge on the part of the community in question, perhaps even an indifference to the intercessory foundation itself. However, an apparent absence of information does not always imply ignorance amongst parishioners, but may sometimes indicate an attempt to conceal services. Concealment of chantries and their endowments was the subject of various commissions of inquiry well into the reign of Elizabeth I.³⁰ Three regional instances of such concealment are known. In Suffolk a commission found details concerning a chapel called Alderton 'which chantry of Haverell toke within Haverell parish but whether they concealed it or not we know not justly'.³¹ Secondly, in the same county it was found that a free chapel at

Boxford had been concealed after being taken into lay hands in 1541-2.³² In Norfolk a commission dated 1567-8 found one tenement with appurtenances and diverse land, meadow and pasture in Emneth, the profits of which were used to sustain one priest called 'the Chaurtrie Prieste'.³³ The concealment of these lands was very effective; no record dating from the Henrician or Edwardian dissolution has been found to suggest the existence of a chantry here.³⁴

For all the problems inherent in their use, the copied certificates do yield some interesting information about Norfolk chantries at the dissolution. Firstly they indicate the existence of hitherto-unknown chantries or supplement our knowledge of others. One of the perpetual chantries whose endowments were leased had not previously been traced. The chantry at Northwold was founded by Hugh, bishop of Ely, at an unspecified date. The *Fasti Ecclesiae Anglicanae* for Ely notes only two bishops called Hugh; the most likely to have founded this institution was Hugh de Northwold, who held the see from 1229-54.³⁵ The extracts supplement existing knowledge of two chantries, those of Saints Mary and James, Walpole and of St Katherine at West Walton. In the case of Walpole it had been assumed that entries in the *Valor* and the *Calendar of Patent Rolls* from the reign of Edward VI, referred to a chantry founded at the altar of St James in 1344.³⁶ The land sales record, however, suggests that this was not the case. It states that the endowment was part of a feoffment which was to support the priest, rather than being composed of amortised lands. The 1344 foundation was to be established using alienated land, and so it would seem that the later references applied to a different institution. For the chantry of West Walton the extract has also augmented details given in the *Valor*. No trace of its foundation exists but the transcript reveals the identity of the founders.

An aspect of the history of chantries which has caused some debate is how far they provided services for the wider community, in addition to their specified prayer obligations. To Kathleen Wood-Legh, these additional duties were of minimal importance and she tended to play down both their occurrence and impact, but other historians, notably Kreider and Clive Burgess, have shown that chantries were often intended to be of communal benefit.³⁷ Unfortunately recitations of additional tasks carried out by the cantarist tended to be recorded in those parts of the certificate omitted from the copies. There are, however, some comments made in entries for both chantries and free chapels which imply that the incumbents took on extra duties. The West Walton chantry clearly had some wider parochial role as opposed to being a mere private service for the founders. The document stated that the founders intended the priest to say services, 'for the ease of the inhabitants of the said town for that the said country is very foul in the winter time.'³⁸ A similar function was performed by the Tilney chantry held in the chapel of St Lawrence 'for the ease of diverse persons inhabiting in the said town'. The entries for the free chapels of Ickburgh, Gressenhall and Markshall³⁹ also imply that parishioners at one time heard services there. These chapels and chantries, therefore, provided alternative venues to the parish church for those living locally to attend mass. The cantarist could also be a benefit to the parishioners when he was based in the local church rather than outside it. The cantarist at Walpole was to celebrate mass and help the vicar minister the sacraments and sacramentals within the parish.

A different type of obligation is seen in the provisions of Sir Roger Townsend. He asked that two secular priests say services for him, one in the church of Rainham, the other to be a student at Cambridge. The second of these priests was obliged to perform some duties in Rainham 'being bounde to declare the word of god every Estertyme' in the said town. A similar example can be found from Suffolk. The 1474 will of Robert Sygo provided for a perpetual chantry priest at St Michael's College in Cambridge. He was to celebrate services in the college daily, with the

exception of the feasts of Christmas, Easter, Pentecost and the Assumption of the Blessed Mary, at which times he was to say his services in Mildenhall church.⁴⁰ Despite the general lack of information concerning the work of the priests, there are some hints at the role of the cantarist in the community. The certificates also show, however, that the assumption of additional works should not be regarded as uniform. In some cases it was pointedly stated that the priests took all the profits of the endowment to their own support, and that no money was put into charity or teaching.⁴¹

Finally, we turn to the state of the chantries at the time of their abolition. Many intercessory foundations experienced financial difficulties as endowments that had once been adequate failed to support the priest over the passage of time. Also, as the 1545 Act showed, laymen had already begun to take chantry endowments to their own use,⁴² perhaps as a response to the government attacks on the doctrine of purgatory.⁴³ This was certainly the case in Suffolk, where the certificates show that some chantries had already passed into lay hands in the reign of Henry VIII.⁴⁴ There are signs of potential financial troubles in the Norwich chantries of Letitia Payn and John Cosyn. The entries noting the lease of property in both cases included a note that the premises 'for the most part' were badly decayed and in need of repair. If the endowment was in such a poor state, then it might be expected that the chantries' income was in jeopardy. Another Norwich institution, the Carnary chapel, also seems to have been adversely affected over time. While the foundation was intended for six priests, by the 1540s only three were resident.⁴⁵ Why the number of priests had fallen is not stated, but a fall in income necessitating cutbacks in numbers is perhaps the most obvious explanation.⁴⁶ More seriously, cessation of services had occurred at some foundations. The charnel at Great Yarmouth was already void at the time of the survey, while at the free chapels of Gressenhall, Ickburgh and Markshall it was said that people no longer went there to hear divine service, although they had in the past.⁴⁷

Appropriation of chantry revenues and property by the laity is also shown in the record. At Northwold the parson had been evicted from an unspecified area of land which he had held in support of a chantry there. Robert Holdiche Esq. had taken the property some sixteen years earlier, although whether this caused the failure of the chantry is not noted. Removal of chantry property is also described in the case of the Yarmouth charnel. The chapel had been covered with lead measured at six foddors,⁴⁸ which had been removed by the townsfolk. Some of the free chapels showed signs of similar depredations on the part of the laity. The chapel of St Katherine in Norwich had been taken into lay hands five years before the survey. Dersingham suffered the same fate two years later and Gressenhall too was in lay control.

The printed extracts have been separated into two appendices, the first for perpetual chantries, the second for free chapels, guilds and obits. Where relevant, footnotes indicate other sources of information pertaining to individual foundations. In the transcripts of certificates original spelling has been retained and extensions shown in square brackets. With the inventories spelling has been modernised, and the contents summarised rather than cited verbatim. In the manuscripts some large groups of land were recorded that had been given for the provision of obits, lights and other minor intercessory institutions in various towns within the county; these have been excluded from the present paper as they were not enumerated separately.⁴⁹ Finally, the total value of chantry land and property has been given before the relevant extract rather than giving full lists in the text. The footnotes direct the reader to the location of this information in the original manuscripts.

Appendix 1: Perpetual Chantries in Norfolk*Norwich: St Stephen's*

The property of the chantry was assessed at an annual value of 28s 4d.

The said chauntry was first founded by Alice Carre and Alice Burgh, widows, to thentent that a priest shold for ever singe in the saide Church of Saincte Stephans and ther to pray for their Soull[es] and all christian Soull[es] And also to haue two yearly obiet[es] to be kepte for them in the said church Of which saide Chauntry John Potter al[ia]s Warn[er]⁵⁰ is now encumbent of thage of lxxj years, a man of good conv[er]sation and lvyng.⁵¹

Norwich: St Peter Mancroft

The property of the chantry was assessed at an annual value of £6 2s 2d.

The premisses were given to the finding of one priest by one Joh[ann]is Cosyn for ever to sing and celebrat the dyvnye s[er]vice w[i]t[h]in the parishe church of Saincte Peter of Mancrofte w[i]t[h]in the Citie of Norwich And to praye for the Soull of the said Joh[ann]is Cosyn and all christian Soull[es] and is called Cosyns Chauntry of which said Chauntry Will[ia]m Coppinge clarke is nowe Encumbente of the same who hath received the profight[es] of the same to his owne use untill Mighelmas last.

Good[es] ornament[es] plat Juell[es] ther ar none belonging to the same.⁵²

The premisses for the most parte are in great decaye the Rep[ar]ac[i]ons whereof the Kings majestie is bounde to kepe and the chardge of the well rep[ar]enge of the same will amounte to v li.⁵³

Norwich: St Peter Mancroft and St Stephen's

The property of the chantry was assessed at an annual value of 71s.

The premisses were given by one Letitia Payne widow for ever to thentente to haue a priest to celebrat Divine s[er]vice and sing in the parish churches of Saincte Peter and Saincte Stephen w[i]t[h]in the same Citie of Norwich and to pray for hir Soull and all christian etc[etera] whereof Joh[ann]is Floreman clarke is now Incumbent who hath received the profett[es] of the same to his owne use and living untill Mighelmas last past.

The premisses for the most parte be sore in decaye the Rep[ar]ac[i]ons whereof the king[es] majestie is bound to keep and the Chardge of the same will amounte to the some above written.

Goods ornaments plate Jewell[es] ther are none belonging to the same.⁵⁴

Norwich: Carnary Chapel

Part of the endowment of the chapel was assessed at an annual value of 33s 4d.

The said Chapell was first founded by the Right Reverend Father in god John Bisshopp of Norwich in the yeare of oure Lord God one thousand thre hundreth and to find vj priest[es]⁵⁵ there to pray for the Soull of the said Bisshopp his father and mother and other of whiche vj priests ther ar thre now resident emonge which Thomas Lawes Clarke is now M[aste]r thereof.⁵⁶

A second copy of the certificate, with slight variations has also been preserved.

The seid Chapell or Charnell was founded to continewe for ev[er] by the Right Rev[er]ende Father in God John Busshopp off Noriche in the yere of o[ur] lorde god a Thowsande CCCij⁵⁷ to fynde vj preest[es] their to pray for the Soul of the seid Busshopp his Father And mother of wiche vj preest[es] their ar iij nowe Residente Amongest wiche Thom[as] Lewes clerke a man of honest conv[er]sacyon and lernynge is M[aste]r and hath for his yerly Stypende vj li vs iiijd And thother ij preest[es] haue for their Stipend[es] x li xiijs iiijd.

The said Chapell or Charnell w[i]t[h] the cloyster and houses therunto belongyng ys covered w[i]t[h] leade amountyng in holl by estymac[i]on to the nomb[er] of xxiiij fodder

The seid Chapell or Charnell ys no p[ar]ishe church but buyldyng w[i]t[h]in the p[re]cincte of the Cathedral Church of the Holye Trynite w[i]t[h]in the Citie of Norwiche.

The value of all and sing[u]ler plate Juell[es] Ornament[es] and householdstuff their as by an Inventory therof remayneth and appereth viz.

Ornament[es] of the Chapell w[i]t[h] other Implement[es] and necessarye and sondreye houshold stuff too bell[es] ther of the one valued at vs and the other at xijd.⁵⁸

[Total value of goods lxijjs]

Norwich: St Michael Coslany

The property of the chantry was assessed at an annual value of £10 17s 11d.

The said Chaunterye is no p[ar]ish church of it self and it was founded to contynue for ever by Rob[er]t Thorpe by a Licence of Kinge Henrye the Seventh in the xij yeare of his ma[jes]tie his Reigne in that behalfe given and granted⁵⁹ of which chauntery John Elwyn clarke is now M[aste]r and incumbent and doth celebrate the divine s[er]vice w[i]t[h]in the parishe church of Sainte Mighel in Coslanye w[i]t[h]in Norwich.⁶⁰

Memor[an]d[um] the premisses ar all the land[es] belonginge to the said Chantry and the same is all the possessions of the same.

Wood or Timber ther is none groweng in any p[ar]te of the p[re]misses other than such as growethe in the Dike Rowes w[hi]ch s[er]vith for the fensing of the same.

Plate juell leade bell[es] or any other ornament[es] or goods ther are none belonginge to the same.⁶¹

West Walton: St Katherine's chantry

The property of the chantry was assessed at an annual value of 61s.

The said Chaunterye was founded by thauncestor[es] of the Erle of Oxforde Thom[a]s Karvell and Richard Evera[r]d to thentente to haue a priest to sing in a Chapell called Saincte Katheryns Chapell in the said Towne distaunte from the p[ar]ishe church of Westwalton one myle for the ease of the inh[ab]ita[un]t[es] of the said Towne for that the said Country is very foul in the winter tyme of which Chauntery Will[ia]m Clarke is now incumbente who hathe used to celebrate the s[er]vice of the said Chapell accordinge to the said foundac[i]on.

Wood[es] nor underwood[es] ther is none growinge upon the premisses ther is no other land[es] belonginge to the said Chauntery then is above declared Memor[an]d[um] the said Chauntery lieth in marsh land and it was certiefed to me upon the Survey that the yearly Rate of the Chardge for the Rep[ar]ac[i]ons of the See Bank[es] of the p[re]misses have amounted to vjs viijd by yeare.⁶²

Part of an inventory of the chantry's goods has also been preserved in the sale of land records. The commissioners found it to be supplied with the following:

- three vestments valued at 15s
- one mass book valued at 12d
- three altar cloths valued at 12s
- two corporas with two other cloths valued at 6d
- two candlesticks with [...] valued at 20 [...]
- one little bell valued at 4d

Sum 19s 6d.⁶³

Wiggenhall: St. Mary Magdalene chantry

The property of the chantry was assessed at an annual value of 106s 9d ob.

The said Chauntery was founded by one S[i]r Rob[er]t Spark to continue for ever And is called Spark[es] Chauntery to thentente to haue a priest found w[i]t[h] the profett[es] of the same forever to singe in the Church of Wiggenhall And also to haue one yearly obiet kepte ther for the Soull[es] of the foundres And ('also' crossed through in the text) all Christen soull[es] etc[etera] And to mayntayne the charge of the See bank[es] ther The charge whereof by the certificate of the country amounteth yearly to xls or thereabowt[es].

No incumbent upon the premisses at this point ne yet was at any tyme w[i]t[h]in these three year[es]

Wood underwood growinge upon the premisses ther is non ne yet any j[e]well[es] plate leade Bell[es] meatell good[es] or ornament[es] belongeng to the same.⁶⁴

West Lynn: St Peter's chantry

The property of the chantry was assessed at an annual value of £8 13s.

To what entente or purpose the said Chauntery was founded I cannot lerne ne yet haue any Evidence descurving the foundac[i]on of the same Nevertheless Joh[ann]is Ladystork clark is now Incumbente thereof a man of thage of L yeares of good co[n]versac[i]on and laerninge who taketh the profett[es] thereof and haue songe and praied in the church of West Lynne aforesaid.

Wood or underwood ther is none growinge upon the premisses nor yet any Lead Bell[es] metall Jewell[es] plate ornament[es] or good[es] belonginge to the same.

Memor[an]d[um] the land[es] above specified lye in m[a]rshland and nighe unto the See for the defence of the w[hi]ch Countrie the Land[es] abovesaid ther is an yearly Seasoniel and Rate of Charge made by the Justices of

Seawar[kes] ther the chardge of w[hi]ch premisses to me and other the Com[m]issioners for the said cha[u]ntery by [...] of the Townshipp there is rate to be yearly at xls.⁶⁵

Northwold

The lands of the chantry were assessed at an annual value of 26s 8d.

The said land[es] amongst other were given to the p[ar]son of the said Towne and his successo[u]rs for ever by one Hugh Bisshopp of Elye to thentente that the said p[ar]son and his successours shold finde a secular priest to singe for ever in the said Churche for the Soull of the said Bisshopp etc[etera] and to paye to the said priest for his Stipend yearlye iiij li holl which other Land[es] abowte xvj year[es] past evicted from the possession of the said parson by one Rob[er]t Holdiche Esquier so that there Remayne no more land[es] to the said s[er]vice at this part then the premisses.⁶⁶

Great Yarmouth: Carnary Chapel

The property of the chantry was assessed at an annual value of 40s.

The said Chaunt[er]y or Charnell is no p[ar]ishe Churche of it selff And stonidite in the Churche yarde within Yermouth Aforeseid wherin their hath ben dyvyne Servyce celebrate for the Soules of the ffounders⁶⁷ by the encombente of the same but at this daye it is voyde and no incumbent ther of.

The seid Chapell was cov[er]ed w[i]t[h] leade Amountyng to the So[m]me of vj ffodder whiche ys taken awaye by the inh[ab]itaunt[es] of the Towne of Yermouth And yett Remaynyng in their hand[es] in charge to the king[es] use And the Walles tymbre and Stone belongyng to the same Chapell yett Remayne is worthe xls.

There ys no woode growyng upon the p[re]misses.

No Gramer Scoole kepte nor yett any poore peple was nev[er] maynteyned w[i]t[h] any p[ar]te of the p[re]misses but thole p[ro]fyt[es] Employed to the use of the Chaunt[er]y pryeste.

Ornament[es] Juell[es] or good[es] none.⁶⁸

The above statement was plainly contradicted however, by an inventory of goods belonging to the charnel, which lists the following:

- a vestment, alb and stole valued at 2s
- a vestment of white linen cloth, one alb, one [...] one frontell and one stole, valued at 16d
- one old cushion covered with green and yellow fustian valued at 4d
- one old corporas of green silk and gold and two frontells valued at 2d
- two altar cloths of diapry valued at 6d
- one very old cross cloth valued at 1d
- one mass book with one little book valued at 4d
- one painted cloth to hang before the altar valued at 4d
- two latten candlesticks valued at 8d
- two old curtains and one old chest bound with iron valued at 12d.⁶⁹

Oxburgh

The property of the chantry was assessed at an annual value of 115s 8d q.

The said Chauntery was founded to thentente w[i]t[h] the p[ro]fyt[es] of the p[re]misses one preest shulde be maynteyned to syng in the Churche of Oxburgh for the Soules of the founders William Shymplyng clerke is nowe incombent therof a man of thage of lix yeres and haue all his lyff tyme taken the holle p[ro]fyt[es] of the same to his owen use Accordyng to the ffoundac[i]on.

Ornament[es] or good[es] there ar none belonging to the same.

No grammer scole kepte ne any por pople ever releved w[i]t[h] any p[ar]te of the p[ro]fyt[es] of the same. Wood[es] or underwood[es] their ar no groupyng other than [...] for the ffermo[u]r for the hedgebote of the said fferme.⁷⁰

Rainham

Memor[an]d[um] S[i]r Roger Townesend knight deceased being iontlie seased w[i]t[h] others of certeine manors lond[es] and ten[emen]t[es] in the townes aforesaid [East Rainham, West Rainham, South Rainham and Hellangton] of the yerelie value of xxx li by his last will⁷¹ did will and ppoint that his feoffes of the said manors land[es] and ten[emen]ts[e] shold suffre his heires to take thissuis and p[ro]fyt[es] of the same during the terme of iiij^{xx} xix yeres to thuses and intent[es] following viz. to dispose of xxij li xiijs ijd part of thissues and p[ro]fyt[es] of the p[re]misses yerelie viz. to ij secular prest[es] not beneficed thone to pray and singe in the church of Reinham⁷² in the countie aforesaid And thother to be a

student at Cambrige in art or divinyte either of them to haue for his yerelie stipend vj li xiijs iiijd The said student in Cambrige being bounde to declare the word of god ev[er]y Estertyme at Reinham aforsaid And xxiijs ijd p[ar]cell of the said some to be wekely and yerelie disposed at the townis of Reinham and Hellaughton among[es] the poore people there And xxs yerelie p[ar]cell of the forsaid some to be yerelie disposed at one anniv[er]sary kept in Reineham aforsaid among[es] prest[es] clerk[es] childern and the pore people there whereof the hath bene yerelie disposed among[es] the said poore xiijs iiijd And xls p[ar]cell of the said some to be bestowed in light[es] torchis Ringers bread Ale and among[es] the poore people at the Anniv[er]sary daie Albeit there hath not bene bestowed eny yere w[i]thin five yeres next before the lymitac[i]on of the last Acte of the said some of xls but only xvjs viz. for light[es] ixd torchis xijd and xiijs ijd residue hath bene emploied to the poore And xls p[ar]cell of the said some to be disposed yerelie in almes among[es] poore householders in the town[es] of Reynham and other townes adioyning And that also xs p[ar]cell of the said some be disposed in almes among[es] the poore householders in Hardwike Skarning and Westofte in the said Countie And that xls p[ar]cell of the said xxij li xiijs ijd should be bestowed among[es] the poore houses of Religion in the said countie Albeit ther was not part of the same emploied to that use any tyme w[i]thin v yeres next afore the lymitac[i]on of the last Acte And that xiijs iiijd p[ar]cell of the said some to be disposed to the guild of the holy trynite in Lynne and to the p[ri]or of the blackefreers in Lynne by even porc[i]ons Albeit the moitie or half p[ar]te of the said xiijs iiijd hath not ben paid to the said p[ri]or any tyme w[i]thin v yeres next before the lymitac[i]on of the said Acte And the said S[ir] Roger Townesend decessed by his said Will further willed that after the said iiij^{xx} xix yeres ended and expired a new feoffment to be made of the p[re]misses for other iiij^{xx} xix yeres to thintent and effect of his said will as is aforsaid if the lawe of Englund will suffre the same and soo to contynue for ever if the lawe will suffre it And if the law wold not suffre the same to contynue etc[etera] then sale to be made of the said lond[es] and tene[m]ts by the feoffes and the money thereof coming to be disposed among[es] poore people.⁷³

Tilney: Chapel of St Lawrence

The property of the chantry was assessed at an annual value of 22s 4d.

The said chapell is distant from the p[ar]ishe church of Tilney one longe myle And the said chapell was founded to mainteyn one prest to singe in the said chapell for the ease of diverse p[er]sons inh[ab]i[t]ing in the said towne And the said chapell is cov[er]ed w[i]th leade on thone p[ar]te to the quantite of one fother And there is hanging in the said chapell one bell valued at xs.

Wood[es] or undrewood[es] there are none growing upon the same.⁷⁴

An inventory of some of the goods belonging to this chantry chapel as also survived among the sale of land records, which described the following:

- one pix of latten with canopy and a cross of latten valued at 16d
- one cope of red velvet valued at 13s 4d
- one written mass book, two grayles noted and one antiphoner valued at 13s 4d
- two standing candlesticks, two little candlesticks and one pair of latten sensers valued at 5s
- one old surplice with four [...] valued at 12d
- one cope of Master Hargreavis gift valued at 13s 4d
- three other old copes valued at 10s
- four albs with four vestments valued at 20s
- two tunicles and two albs for deacon and sub-deacon valued at 10s
- three altar cloths and three towels valued at 3s
- one sepulture valued at 12d

Sum £4 16d.⁷⁵

Necton: Curtey's chantry

The property of the chantry was assessed at an annual value of £8 4s 2d.

The p[re]misses were put in feoffement by Will[ia]m Curteys⁷⁶ to certein feoffes that they shoulde finde a prest not beneficed w[i]th the p[ro]fite[es] of the same to singe w[i]thin the p[ar]ishechurch of Necton aforsaid for his soule and all christen during the terme of iiij^{xx} yeres and so from iiij^{xx} yeres to iiij^{xx} yeres as longe as the lawes will it suffre And if it fortunad any law or statute to be made for the breking and against the mainten[an]c[e] of the said prest[es] s[e]rvice then the lond[es] apointed for the p[er]fourmance therof to be sold and the money thereof coming to be emploied for the finding of one preist as long as it shall last And the said priest to haue for his yerlie stipend vj li xiijs iiijd And that John Tuddenham clerk is now incumbent therof.

Wood[es] or undrewood[es] there are none other then serve for the necessary fencing of the p[re]misses.

There are no more lond[es] or ten[emen]t[es] belonging to the p[re]misses then is above declared.⁷⁷

Necton: St Katherine's chantry

The property of the chantry was assessed at an annual value of 103s 3d.

The said chauntry is called by the name of S[ain]t Katherynes chauntry in Necton w[hi]ch was first founded to haue a prest to singe in the northend of the churche of Necton and celebrate diuine s[e]rvice And pray for the soule of Maud the wife of Rob[er]t of Thony knight and all christen soul[es].⁷⁸

There is no other lond[es] belonging to the p[re]misses other then as above rehersed and declared.⁷⁹

Swaffham

The property of the chantry was assessed at an annual value of £8 15s 10d ob.⁸⁰

The premisses were put in feoffem[en]t by Simon Blake gentilm[a]n to contynue for ever to certein feoffes to certein intent[es] p[ur]pos[es] as in his last will and testament doth more plainlie appere dated the xth daie of Decemb[er] anno d[om]in[i] M iiii iiii⁸¹ vij⁸¹ cont. viz. to haue a prest w[i]th p[ar]te of the p[ro]fite of the said lond[es] to be founded and he to celebrate in the p[ar]ishe church of Swaffham masse matens evensonge and other diuine s[e]rvice wekeley and specialie to pray for the soule of the said Symon and others and the said prest to be called or named Symon Blak[es] Chauntery Prest receiving for his yerelie stipend by thand[es] of the churchwardens there who haue the rule and ordre of the said lond by vertue of thaforsaid will of Simond Blake viij mark[es] fforther the said Simon Blake instituted and ordeyned that one obite shold be for him and his aunce[s]tors yerelie kept there and that vj prest[es] being p[re]sent at the said obite should haue devided amonge them ijs vj clerk[es] xijd xij children xijd and viijd to be bestowed on a waxe candell The p[ar]ishe clerke also to haue viijd and xxd to be given in almes By his said will he also required to haue one lampe contynually burning in the said churche And that the belman of the towne loking therunto shall haue for his labour yerelie iijjd And the residue of the p[ro]fite of the said lond[es] to be res[er]ved in one chiste by the churchwardens for the mainten[an]c[e] of the poor people there And in thende he willed that if the churchwardens for the tyme being shold be negligent and refuse to execute the p[re]misses accordingle then the feoffes of the lond for the p[er]formance therof apointed shall sell the same And that the money therof coming to be converted to deades of charite of w[hi]ch s[e]rvice or chauntry John Ride clerk is now incumbent. Lande bell[es] or ornament[es] there are none belonging to the same.

There are no more lond[es] or tenement[es] belonging to the premisses then is above declared.⁸²

Walpole: Chantry of St. Mary and St. James

The property of the chantry was assessed at an annual value of £8 17s 6d ob.

Put in feoffement to the finding of a secular prest to sing and celebrate the diuine s[e]rvice in the church of Walpoole and to be aiding to the vicar there in ministring the Sacrament[es] and Sacramentall[es] of w[hi]ch service the said Rob[er]t Lande [clerk] is now incumbent and haue taken thole p[ro]fite of the same to his owne use and living. Wood[es] or undrewood[es] there are none growing in and upon the premisses nor yet any leade bell[es] god[es] or ornament[es] belonging to the same.

Memor[an]d[um] vj acres of lond p[ar]cell of the p[re]misses are Copie hold holden of the bisshop of Ely as of his manor in Walpole. There are no more lond[es] or ten[emen]t[es] belonging to the p[re]misses then is above declared.

There are no more lond[es] or ten[emen]t[es] belonging to the premisses then is above declared.⁸³

*Walpole: Chantry of the Blessed Mary*⁸⁴

Reference only to lands worth £6 8d and with an annual value of 112s.⁸⁵

There is also reference to this chantry in a set of inventories of property of some Norfolk insitutions which gives the following :

five kyne in possession of diverse persons.⁸⁶

Walpole: Chantry of St Edmund (Inventory only)

one vestment
one mass book
one corporas
two altar cloths
two cruetts
one little bell valued at 3s 4d.⁸⁷

Walpole: Chantry of St Thomas (Inventory only)

one mass book valued at 4d
 one vestment valued at 13d
 one little bell valued at 13 [...]

Sum 3s 4d.⁸⁸

Hellesdon: (Inventory only)

two vestments of silk valued at 10d
 three corporas with clothes valued at 6d
 one old vestment of crewell valued at 2s
 one brass chasser valued at 12d
 two brass pots valued at 12d
 one table, one [...] and one settell valued at 3s
 one bedstead and one chair valued at 11d
 one old chest valued at 12d
 one bedstead, one chair and one old chest valued at 3s

Sum 24s 6d.⁸⁹

Saham

Property of a chantry here, including the priest's house with a yearly value of 5s.⁹⁰

Appendix 2. Related Institutions in Norfolk*Caister: Free Chapel*⁹¹

Property of the chapel was assessed at an annual value of 53s 4d.

The said Ffree chapell was founded by the predecessoures of the lord of the mano[ur] of Caistor but to what use or purpose I know not And that Henrye Parker clarke is now incumbente there who hath letton the said free chapell for the yearlye rente before mentioned whiche he receaveth and hathe to his owne use.

Ther is to the said chapell belonging neither mansion wood[es] underwood[es] Jewell[es] plate ne ornament[es] nor yet at any tyme hertofore hathe ben.⁹²

Norwich: St Peter Mancroft

Property assessed at an annual value of 73s 2d

The premisses were put in [...] feoffement by John Cook clarke and James Grene clarke to diverse feoffes where it dothe aper that they wille one obeit to be kepte yearly and too several light[es] to be mayntayned w[i]t[h] part of the premisses w[i]t[h] in the parishe church of Saincte Peter of Mancroft aforsaid in the said Citie of Norwiche And the residue of the same to be employed to the relief of the Stipendiary priest of Jesus masse and so it hath contynued to the said use untill Mighelmas last past.⁹³

Farm of one garden at the annual value of 6s.

The said garden was given by certayn feoff[es] toward the mainten[a]nce of the lighte burninge before the Sacrament in the said church called Corpus Christi light.

Ther is no wood nor underwood growing uppon the p[re]misses.⁹⁴

Farm of one garden at the annual value of 4s 4d.

The said garden was given to certayne feoffee[es] to thentente that it shold for ever offre everie Sondaye in the yeare one penny to the priest saieing the highe masse in the said church to praie for the Soull of the first doner.

Ther is no wood nor underwood growing uppon the p[re]misses.⁹⁵

Norwich: St Margaret's

Farm of one garden at the annual value of 9s 10d.

The said garden was given to thentent to haue an Anniversarye kepte for ever in the church aforesaid and toward[es] the mainten[a]n[c]e of certeyn light[es] in the said Church.

Ther is no wood nor underwood growing uppon the p[re]misses.⁹⁶

Norwich: St Katherine's Chapel

The property of the chapel was assessed at an annual value of 2s.

There was builded uppon the same a certayne Chapell called Saincte Katheryns Chapell whiche is certefied in the Boke of tenthes⁹⁷ and asseessed at xvjs iijd for that ther was in the same Chapell an oblac[i]on to the Image of Saincte Katheryn which chapell is now utterlie [...] and was taken away by the Ladie Shelton abowte five years past and the premisses letton to the said John Bond by the said Ladie Anne Shelton for the Rent above written.

Ther is no wood nor underwood growing uppon the p[re]misses other then soche as s[e]rve for the necessarie fensing of the p[re]misses.⁹⁸

Norwich: St Mary Coslany

Farm of one tenement in Norwich at the annual value of 12s.

Firm[a] unius ten[ementum] iacen infra Civit[atis] Norwic' infra p[ar]och[ialis] p[re]dict[is] [St Mary Coslany] p[er] Henr[icus] Moundeford Cl[er]ici ad unu[m] anniv[er]sar[ium] sive obit[um] in eccl[es]ia p[re]d[icta] [...] tenend modo sive nup[er] in occupac[i]one Thome Johnson de anno in annu[m] etc[etera] p[er] an[n]u[m].⁹⁹

Markshall: Free Chapel

The property of the chapel was assessed at an annual value of 66s 8d.

To what entente and purpose the same was founded ordeyned and made it was not certefied nor I cannot lerne It was [...] to the Xth a Fre Chapell nevertheless William Wrydyard now incumbente of the same was instituted to the same as to the Church or Chapell of Marketsale.

The said Incumbente taketh thole profit[es] of the same to his owne use.

It is distant from any p[ar]ishe church thre q[uarter]es of a myle and no people nowe have any Reco[ur]se thither to heare any divine s[e]rvice.

And Wood[es] and underwood[es] growing uppon the p[re]misses the be none.

It is to be remembreed that the Free Chapel is in parte leade the leade whereof hath not yet ben vyeved nor measured. Ther is no wood[es] growinge in or abowte the p[re]misses nor yet any Leade or Bell[es] uppon the said Chapell.¹⁰⁰

East Dereham

Land with an annual value of 17s 4d ob.

The p[re]misses were given by one Richarde Prynnys to haue an obiet kepte for him for ever and that xs parte of the yearlie proffett[es] shold be bestowed at the said Obiet amongst prest[es] Clark[es] and porefolk and iijs iiijd part of the p[re]misses to be given for a Certayne it and the Residue of the proffett[es] to be bestowed at the dischresion of the church wardens who haue used to bestowe the same toward[es] the Rep[ar]ac[i]on of the church aforesaid.

There is no wood nor underwood growinge uppon the premisses.¹⁰¹

A cottage and two and a half acres of land with an annual value of 4s ob q.

The said lands were given by Will[ia]m Broughton to the vicar of Estdereham and his successour[es] forever to haue two Obiets to kepe for his Soull and all Christian Soull[es].

There is no wood[es] nor underwood[es] growing uppon the premisses.¹⁰²

Four acres of land with an annual value of 22d

The said land[es] were given to haue an obiet kepte for ever in the church of Estdereham.¹⁰³

Farm of land and properties with an annual value of 5s 11d.

The said land[es] were given by severall p[er]sones to the parson of Estderham and his Successour[es] for ever to haue two obiet[es] kepte for the Soull[es] of the doners and all Christian etc[etera].

Ther is no woods nor underwoods growing uppon the premisses.¹⁰⁴

Rent on two messages in East Dereham with an annual value of 2s 2d.

The said land[es] were given to certayne feoff[es] by Robert Carleton in thentente to haue the charg[es] of the Leete Fee paid to the Mano[u]r of Esderham aforesaid discharged yearlie and also to have ijs ijd offered at highemasse in the church of Estderham aforesaid for ever.¹⁰⁵

Guild property with an annual value of 38s 2d ob.

The said Land[es] and Ten[emen]t[es] was given to the mainten[an]ce of a guilde in Estedereham for ever and thole proffitt[es] hathe ben employed to that use until this present.

Ther is no wood nor underwood growing uppon the premisses.¹⁰⁶

Mattishall: perpetual obit.

An annual rent of 10s.

The said land[es] were willed and bequeathed by Jeffry Deane to thentente that his feoff[es] of the said Land[es] shold receive the proffett[es] of the same and therw[i]t[h] to kepe an obiet for ever and to expende therat xs to be distributed emongest the priest[es] and Clerk[es] etc[etera] And also to give toward[es] the Rep[ar]ac[i]on of the church of Matteshall yearlie xs for ever whiche obiet haue ben kept accordingley.¹⁰⁷

Dersingham: Free Chapel

The property of the chapel was assessed at an annual value of 26s 8d.

By whom or to what use the Chapell was first founded I cannot certefie Albeit the same is called a free Chapell in the Booke of Tenths and essesseth to the tenth the [...] of the same Chapell being worthe lxs whiche was taken down by Thom[as] Sherbourne esquier abowte three years past who did converte the same to his owne use and profette.

Wood[es] nor underwood[es] ther be none growinge uppon the premisses. The premisses is all the land[es] whiche belonge to the said Chapell.¹⁰⁸

Topcroft: Free Chapel of St Giles

The property of the chapel was assessed at an annual value of 50s 8d.

The same is no parish church and is distaunt from the parish church of Topcrofte half a myle to what use or purpose the same was founded or by whom I cannot certefie but Stephan Plowett Clarke is M[aste]r thereof and taketh the proffett[es] of the same to his owne use.

Wood[es] or underwood[es] ther ar none other than soche as s[e]rve for the farm[u]r his fee [...] book.

Goods plate or ornament[es] ther are none belonging to the same. There is no other land[es] or ten[emen]ts belonging to the said Chapell then as above declared.¹⁰⁹

Saxthorpe: Chapel of St Dunstan

The property of the chapel was assessed at an annual value of 30s.

To what use or p[ur]pose the same was first founded or by whom I cannot certefie but the same is of the yearly value above written and riseth holly in tithes of Corne and haye the proffett[es] whereof one [...] Wood M[aste]r of the same receavethe to his onely use.¹¹⁰

Thetford: Chapel of St Mary Magdalene in the parish of St Cuthbert

The property of the chapel was assessed at an annual value of 33s 9d ob.

To what entent or purpose the said Chapell was first founded I cannot learne but Christofer Braunche is now Incumbent and M[aste]r therof who hath receavith the profett[es] of the same to his owne use and lyving for ever.

Mansion or habitation other than is below specefied and valued is none.

It is no parish Church but distant from the said parish church of St Cuthb[er]ts one qu[ar]ter of a myle.

Wood[es] or underwood[es] ther ar none growing uppon the same.

Good[es] Juell[es] plate and ornament[es] belonging to the same ar none nor yet at any tyme And the said Chapell is covered w[i]t[h] Reed and not w[i]t[h] leade.¹¹¹

Gressenhall: Free Chapel of St Nicholas called Rowgholme.

The property of the chapel was assessed at an annual value of £8 4s 10d.

The said Chapell is distaunte from the parish church half a myle wherein ther hath ben divine s[er]vice Celebrat but at this Daye ne longe tyme past ther hathe not ben any s[er]vice used John le Straunge esquier is now M[aste]r and Custos thereof and taketh the hole p[ro]fitt[es] of the same to his owne use.¹¹²

South Lynn: Guild of the Holy Trinity

The property of the guild was assessed at an annual value of 140s 9d.

Founded w[i]t[h]in the parish Churche of All Hallowes in Sowthelen aforesaid by thin[ab]itaunt[es] ther by vertue of a graunt of King Henry the Vth to them in that behalf made to continue for ever and the proffett[es] of the premisses have ben employed to toward[es] the Stipend or lyving of one priest s[er]vinge w[i]t[h]in the said p[ar]ish at thappointme[n]te of thalderman of the said Guilde etc[etera].

Ther is no wood[es] nor underwood[es] growinge uppon any p[ar]te of the premisses.¹¹³

Farm of a messuage and four shops with an annual value of 26s given to find two perpetual lights in South Lynn church.¹¹⁴

Farm of thirteen acres and three rods of land with an annual value of 13s 4d given to the finding of one perpetual lamp in the town of South Lynn.¹¹⁵

Barton Bendish: Free Chapel of Eastmore

The property of the chapel was assessed at an annual value of 72s 10d.

'To what entente and purpose the said Chauntery was first founded I cannot certefie but that the said Chapell was and is called in the name of the Chapell of Estemore in the Towne of Barton Bendishe of w[hi]ch said Chapell Rob[er]t Collye is now M[aste]r and Incumbent who Receaveth the proffett[es] of the same to his owne use and lyvinge.'

Ther is no wood[es] growing uppon any parte of the p[re]misses.¹¹⁶

Ickburgh: Chapel of Newbridge

The property of the chapel was assessed at an annual value of 63s 4d.

The said Chapell is called by the name of the Chapell of Newbryge in Ickelburgh whiche was ffirst founded by one Henry Sharpynge and John the son of Richerd de le Rechill to thentente that a preest shulde be founde w[i]t[h] the p[ro]f[y]ght[es] of the same to synge w[i]t[h] in the said Capell for the Soull[es] of the ffound[er]s and all Cristen.

It is no p[ar]ishe church nor any peple haue hadd any Recourse thether to hear dyvyne s[er]vice of long tyme.

I can not c[er]tefy what wood or underwoode grouyth upon the p[re]misses their ys growyng Aboute the scite of the said Chapell to the nomb[er] of xx okys Ass[hes] and Elmes worth to be solde.¹¹⁷

Wymondham: Guild of Corpus Christi

Land with an annual value of 20s.

The said guild was first founded of devocion by diverse p[er]sons who gave to the mainten[a]n[c]e of the said guild emong[es] other[es] lond[es] holden by copie the p[ro]f[ite]s of w[hi]ch lond[es] have alweis been employed to the finding of a prest there to singe and pray for the brethern and sistern of the said guild.

There are no other lond[es] belonging to the same nor yet any wood or undrewood growing upon the p[re]misses but such as s[e]rveth for the necessary fencing of the same.¹¹⁸

Walsoken: Guild of the Holy Trinity

The property of the guild was assessed at an annual value of £10.

The p[ar]ticler p[ar]cele of the landes above wrytten the content of the [...] or the goodnes of the same thauditor knoweth not for lacke of certificat[es] from the S[e]rveyo[ur] or whether the said Raffe Stanmowe [who farmed out the property under his seal] be yet living or not the auditor knoweth not.¹¹⁹

Terrington: Chapel of St James (Inventory only)

one old vestment

one altar cloth

one mass book

Sum 3s 4d.¹²⁰

Brief references only

A guild in Walsoken.

Two obits and diverse lights in Grimston.

A guild in Wiggenhall.

Stipendiary masses in Breccles.

One light in West Lynn.

Diverse obits in South Repps.

A guild in Roughton.¹²¹

Guilds of St Peter, St Thomas and Holy Trinity in Wymondham.¹²²

One obit and one light in St Michael Coslany, Norwich.¹²³

Two perpetual obits and one light in West Lynn.

Diverse perpetual obits in South Repps.

One guild in Wiggenhall.

One guild in Roughton.

One guild in Burnham juxta Marisc.

One obit in St Martin's Conesford.

Free chapel of St Thomas in Renwick in Tilney.¹²⁴

- 1 The material printed in this paper is Crown copyright and is reproduced here with the permission of the Controller of Her Majesty's Stationary Office. I would also like to thank my Ph.D. supervisor, Dr Eamon Duffy, for his assistance in the preparation of this article.
- 2 On the varying interpretations of the Reformation from the 1520s to the present see R. O'Day, *The Debate on the English Reformation* (1986). A more recent survey is provided by C. Haigh, *The English Reformation Revised* (1987).
- 3 A. Kreider, *English Chantries: the Road to Dissolution* (1979), especially Chapters 4 & 5 which look at the implications of the reformation legislation for the chantries.
- 4 The seminal work is K. Wood-Legh, *Perpetual Chantries in Britain* (1965).
- 5 *The Statutes of the Realm* Vol. 3 (1817), 988-93 (1545); Vol. 4 part 1 (1819), 24-33 (1547). The 1547 Act differed slightly from that of 1545 in the institutions that were to be dissolved. The differences between the two were discussed by Kreider, 5.
- 6 These questions were listed by L. S. Snell based on examination of the 1546 certificates. He noted that Edwardian certificates contained similar material as well as recommended pensions for dispossessed cantarists. L. S. Snell, 'Chantry Certificates', *History* 48 (1963), 332-5.
- 7 On the history and operation of the court see W. C. Richardson, *History of the Court of Augmentations 1536-1554* (1961). For a reappraisal of the Augmentations department during the period 1536-1547 see P. A. Cunich, 'The Administration and Alienation of ex-monastic land by the Crown, 1536-1547' Cambridge University unpublished PhD (1990).
- 8 The extant chantry certificates are to be found in the Public Record Office, E. 301.
- 9 The quality of the investigations varied, as did the nature of information presented. Kreider detected different emphases when comparing Henrician with Edwardian certificates. The former tended to be dominated by the value of chantry lands and possessions while the latter were more concerned with the spiritual function of the institutions and the abilities of their priests. Kreider, 12.
- 10 *Statutes of the Realm* Vol. 3, 493-9. First fruits were the payment of the first year's income from a benefice to the Crown. Tenths were an annual payment to the Crown of 10% of the incumbent's yearly income. The survey was a point of reference for the Crown when it came to collecting money owed to it.
- 11 T. Astle, S. Ayscough & J. Caley, (eds.), *Taxatio ecclesiastica Angliae et Walliae auctoritate P. Nicholai IV circa A. D. 1291* (1802).
- 12 P. Carter, 'Royal Taxation of the English Parish Clergy, 1535-58', Cambridge University unpublished PhD thesis (1995), 26-37.
- 13 Kreider, 9-11. In some cases the *Valor* undervalued chantries by as much as 15%. Carter, 34.
- 14 P. R. O., E. 301/45. A selection of these certificates were published by V. B. Redstone, (ed.), 'Chantries, Chapels and Gilds in Suffolk', *Proceedings of the Suffolk Institute of Archaeology* 12 (1906), 1-78.
- 15 Kreider, p. 11. These were published by B. Cozens-Hardy, (ed.), 'Chantries in the Duchy of Lancaster in Norfolk, 1548', *Norfolk Archaeology* 29 (1946), 201-10. The original is P. R. O., DL. 38/6.
- 16 *Statutes of the Realm* Vol. 4, 31.
- 17 Kreider, 13.
- 18 Kreider, 13.
- 19 E315/67, E315/68, E36/258 and LR2/65.
- 20 Gimingham (copy) E. 315/68, f. 250v; Cozens-Hardy, 202-3: Hautbois (copy) E. 315/68, f. 179r; Cozens-Hardy, 203.
- 21 *Statutes of the Realm* Vol. 4, 28.
- 22 These latter institutions are excluded from present consideration as they fell outside the scope of the *Valor*.
- 23 These were free chapels at Ashwellthorpe (V. E. 303), Bekke (V. E. 361), Little Ryngstead (V. E. 374, Wighton (V. E. 390) and Bikerston (V. E. 327) and the guilds of St Mary in St Stephen's church, Norwich (V. E. 294) and the Merchant's guild at King's Lynn (V. E. 402).
- 24 P. R. O., E. 134/61.
- 25 V. E. 400.
- 26 An example of a foundation deed being housed in the local church can be found in the will of John Baret of Bury. S. Tymms, (ed.), *Wills and Inventories from the Registers of the Commissary of Bury St. Edmund's and the Archdeacon of Sudbury* (1850), 30.
- 27 Cozens-Hardy, 203-4.
- 28 Cozens-Hardy, 204. My italics.
- 29 Cozens-Hardy, 204. The witnesses had been resident for forty-one, forty-seven and twenty-one years respectively.
- 30 See C. Kitching, 'The Quest for Concealed Lands in the Reign of Elizabeth I', *Transactions of the Royal Historical Society* 5th Ser., 24 (1974), 63-78.

- 31 P. R. O., E. 178/2123.
- 32 P. R. O., E. 301/46.
- 33 P. R. O., E. 178/3112.
- 34 There was a licence in the *Calendar of Patent Rolls 1361-1364* 159 for the founding of a chantry here in 1362.
- 35 John le Neve, *Fasti Ecclesiae Anglicanae 1066-1300: II Monastic Cathedrals* compiled D. E. Greenway (1971), 46. This is probably one of the oldest foundations in the county.
- 36 *C. P. R. 1343-1345* 249. The later references are *V. E.* 398-9 and *C. P. R. 1550-1555* 29-30.
- 37 Wood-Legh, *Perpetual Chantries*; Kreider, Chapter 2 'The Intercessory Priests' Practical Contributions'; C. Burgess, 'Strategies for Eternity: Perpetual Chantry Foundation in Late Medieval Bristol' in C. Harper-Bill, (ed.), *Religious Belief and Ecclesiastical Careers in Late Medieval England* (1991A), 1-32; 'The Benefactions of Mortality. The Lay Response in the Late Medieval Urban Parish' in D. M. Smith (ed.), *Studies in the Clergy and Ministry in Medieval England* (1991B), 65-86; "'For the Increase of Divine Service": Chantries in the Parish in Late Medieval Bristol', *Journal of Ecclesiastical History* 36 (1985), 45-65.
- 38 With a document of such late date one must not assume that stated functions were part of the original intent of the founder. This point was raised by Nicholas Orme in his study of medieval education. When examining the association between chantry services and schooling he noted that the teaching of grammar by cantarists was frequently a much later innovation and did not necessarily mark the intent of the original founder. N. Orme, *English Schools in the Middle Ages* (1973), 197.
- 39 Markshall was a deserted medieval village, and the free chapel had once been the parish church. M. Beresford & J. G. Hurst (eds.), *Deserted Medieval Villages* (1971), 196; R. Taylor, *Index Monasticus* (1848), 68.
- 40 Prerogative Court of Canterbury Register Wattys, q. 16, f. 121v.
- 41 The provision of education by cantarists was of particular interest to the commissioners, as the Act of 1547 provided for the continuation of educational activities. It also pledged to use confiscated lands to endow grammar schools.
- 42 *Statutes of the Realm* Vol. 3, 988.
- 43 Kreider, Chapter 6, 'Anticipatory Dissolutions'.
- 44 P. R. O., E. 301/45; the chantries were Carleton, Dennington (x2), Brundish and Kedington.
- 45 The *Valor* of 1535 also shows that there were only three priests officiating at the Carnary. Problems had clearly occurred before this time but the number of priests was stable between 1535 and 1547.
- 46 This was a possibility suggested by N. Tanner, *The Church in Late Medieval Norwich 1370-1532* (1984), 93.
- 47 Markshall was deserted by the sixteenth century. See note 39.
- 48 A fodder was nineteen and a half hundredweights.
- 49 For example P. R. O., E. 315/68, fols. 169r-174v, 177r-178v, 190r-191v, 248r-250v.
- 50 The cantarist, John Potter *alias* Warner, was a pluralist who also held the chantry at Hautbois. In the commission of 1555 the parson of Coltishall noted how Potter had taken the profits for the past forty years and had not celebrated divine service there but did 'celebrate in Norwich and elsewhere at his pleasure'. Cozens-Hardy, 204. This was confirmed by the certificate for Coltishall, which noted that Potter was sixty years old (although the Norwich copy said seventy one) and of 'honest livynge and conversacion and lernynge and havinge one other chaunterie to live on'. Cozens-Hardy, p. 203.
- 51 P. R. O., E. 315/67 (I), f. 178r. Ultra violet light is required to read this entry due to water damage. See also *C. P. R. 1548-1549*, 271. The date of foundation is not known for certain, but Alice Carre's will was proved in 1524 and her chantry was presumably established at around that date. The will itself reveals no information about the chantry. Norwich Consistory Court Register, Groundesburgh, fols. 7-9.
- 52 Inventories of property belonging to this chantry during the fourteenth century and the early sixteenth century were discussed by W. H. St. John Hope, 'Inventories of the Parish Church of St Peter Mancroft, Norwich', *Norfolk Archaeology* 14 (1901), 153-240.
- 53 P. R. O., E. 315/67 (II), fols. 467r-v. Lands 467r, certificate 467v. Licence to found this chantry was obtained in 1324, *C. P. R. 1321-1324*, 301. Details of the endowment are also to be found in the *V. E.* 294 and *C. P. R. 1548-1549* 215.
- 54 P. R. O., E. 315/67 (II), fols. 468r-469r. Lands 468r-v, certificate 468v-469r. This chantry was founded in 1313 by licence. *C. P. R. 1313-1317* 31. It was also recorded in the *V. E.* 294.
- 55 The original endowment was intended for four chaplains; later additions to the chapel's estate must have allowed for a rise in numbers. See *C. P. R. 1317-1321* 399, for the licence 'for the prior and convent of the Holy Trinity, Norwich, to acquire in mortmain lands, tenements, and rents to the value of £10 a year, in aid of the sustenance of *four chaplains* celebrating divine service daily in the chapel of St John the Evangelist built within the priory by the said bishop'. My italics.
- 56 P. R. O., E. 315/67 (II), fols. 469r-v. Lands 469r, certificate 469v. The carnary was also recorded in the *V. E.* 290.
- 57 There is some confusion over the date of this foundation. The licence to alienate the endowment was not obtained

- until 1316, although it is possible that it was set up prior to receiving the licence. Relevant entries in the patent rolls can be found in *C. P. R. 1313-1317* 525; *C. P. R. 1317-1321* 114, 270, 399; *C. P. R. 1334-1338* 523 and *C. P. R. 1370-1374* 92.
- 58 P. R. O., E. 315/68, f. 325v.
- 59 *C. P. R. 1494-1509* 84, dated 1497.
- 60 P. R. O., E. 315/68, fols. 120v-121v. Lands 120v-121r, certificate 121v. The founder also made an additional endowment to the chantry by his will dated 1501. P. C. C. Reg. Moone, q. 19, f. 146v. It was recorded in the *V. E.* 294.
- 61 The wills of Agnes Thorpe and Gregory Clerke, Thorpe's wife and stepson describe ornaments and goods belonging to the chantry. Agnes requested that 'there be bought and purchased for the chapell of the seid chaunterie ... a vestiment of reed and blewe velvet ... Also I gyve and bequeith to the use of Master Waller my preest and his successours a pleyne pece, ... that I bought of thexecutours of Lord Jane late bishop of Norwich ... a maser and half a doseyn of silver spones half a garnysse of pewter vessell a brasse pot and a panne.' P. C. C. Reg. Blamyr, q. 26, f. 222r (1503). Waller was the chantry priest appointed by her late husband. Her son requested in his will that 'the tables that I hawe of doctour Treman that one of the passion of Crist and that also of the byrth of our Lorde be delivered to the chapell of the Chauntre of Seynt Myghel of Coslany in Norwich.' P. C. C. Reg. Holder, q. 27, f. 216v, (1516).
- 62 P. R. O., E. 315/68, f. 179r. Repeated again on f. 179v. Until finding this reference the only known information about the chantry was in the *V. E.* 398 and *C. P. R. 1548-1549* 115. The note concerning chantry income set aside for the maintenance of the sea banks is of interest given the aims of the 1547 Act. The Act provided that some of the confiscated properties be put to the repair of sea banks, piers, jetties and havens. *Statutes of the Realm* Vol. 4, 28.
- 63 P. R. O., E. 315/67 (I), f. 10v. Unfortunately this document has been quite severely water damaged in places, rendering parts of the inventory illegible even under ultra-violet light.
- 64 P. R. O., E. 315/68, fols. 232v-233r. Lands 232v, certificate 233r. See also P. R. O., E. 315/67 (I), f. 11v, which lists the goods of the chantry as one mass book valued at 12d. See also the *V. E.* 400. The origins of this chantry are not known. A chantry was founded in 1326 at the church of St German, Wiggshall, but this was established by the de Fitton family. *C. P. R. 1324-1327* 240; *C. P. R. 1327-1330* 93-4. This licenced chantry also survived until 1547: a grant was made of the land 'late of Fytton's Chantry' in 1564. *C. P. R. 1563-1566* 65, number 292.
- 65 P. R. O., E. 315/68, fols. 233v-234r. Lands 233v, certificate 234r. This chantry was founded by a licence dated 1392, for the souls of Thomas de Acre, his wife, their benefactors and others. *C. P. R. 1391-1396* 143. Parkin also noted details concerning the origins of this chantry in his continuation of Francis Blomefield's *Topographical History*. He dated the establishment of the institution to 1323, feoffees subsequently obtaining the necessary licence although not until the reign of Richard II. F. Blomefield, *An Essay Towards a Topographical History of the County of Norfolk* continued by C. Parkin, Vol. 8, 535. Additional assessment of the chantry revenues can be found in the *V. E.* 399.
- 66 P. R. O., E. 315/68, f. 250r. Founded in the thirteenth century by Bishop Hugh de Northwold. See above, note 35. It is not clear if it was included in the Valor. The entry for Northwold included among the rector's payments the 'stipend sacerdot ibidem anti' celebratit ab antiquo usitat per annum', but the amount paid was £5 6s 8d rather than £4. *V. E.* 335.
- 67 Services were to be said for the souls of Sibyl Flathe, her ancestors and benefactors and the ancestors of her executors, William de la Mowe and Benedict Blok. *C. P. R. 1313-1317* 280.
- 68 E. 315/68, f. 305r. The carny chapel was built by Sibyl Flathe in the early fourteenth century. She left a rent charge to two chaplains to celebrate for her soul in 1306, but it is not clear if this licence was fulfilled. *C. P. R. 1301-1307* 445. Her executors obtained a second licence in 1315 for two chaplains to celebrate there and additional grants were made in 1390. *C. P. R. 1313-1317* 280, 440; *C. P. R. 1388-1392* 287. The foundation was also recorded in the *V. E.* 296.
- 69 P. R. O., E. 315/67 (I), f. 11 r-v.
- 70 P. R. O., E. 315/68, f. 306r. This chantry was founded in 1482 (22 Edw IV) by Richard Sparrow, as seen in his will dated 24 April of that year. The chaplain was to pray for the soul of Richard Sparrow, his parents, and benefactors. N. C. C. Reg. Caston, fols. 189v-190v, at f. 189v. The chantry was also recorded in the *V. E.* 332.
- 71 Townsend's will is P. C. C. Reg. Vox, q. 2, f. 12r, dated 1493. The will does, however, differ slightly from the details given here. The feoffment was only to be made for 80 years and no arrangements were made for its renewal.
- 72 The priests were to sing for the souls of Townsend and his wife, their ancestors, friends and 'principally for all tho that I and my wiff or other of us be bownde to pray for and for the sowles that we have any god of not deservyd or agaynes conscience ... and for all Christian lives and souls.' f. 12r.
- 73 P. R. O., E. 36/258, f. 111r
- 74 P. R. O., E. 36/258, f. 111v. No further information about the foundation of this chantry has been discovered. References are to be found to its income in the *V. E.* 399. See also Taylor, 69 which noted that the foundation was intended to support two chaplains.

- 75 P. R. O., E. 315/67 (I), f. 10v.
- 76 Curteys' will is N. C. C. Reg. Wight, fols. 79-82, dated 1500. The will includes details concerning the chantry he requested.
- 77 P. R. O., E. 36/258, f. 115v. The chantry was recorded in the *V. E.* 335.
- 78 Parkin's continuation of Blomefield noted that Maud de Tony was responsible for the building of this chapel. The priest was also to pray for Maud's parents, the earl of Stratherne, his wife and their ancestors. Blomefield (1805-1810) Vol. 6, 55.
- 79 P. R. O., E 36/258, f. 118r. Lands 117v-118r, certificate 118r. The first licence relating to the de Tony foundation dates from 1320. Maud requested that Westacre Priory hold an endowment on the condition that they found a chaplain in her chapel of St Katherine in Appleton. *C. P. R. 1317-1321* 443. In 1326 however, a second licence, 'in lieu of the licence ... to the prior and convent of Westacre', stipulated that this duty was to be performed by Cokesford Priory. The new licence asked for services in the chapel at Appleton, 'lately built' but also allowed the services to be held in an alternative location. *C. P. R. 1324-1327* 241. An entry in the episcopal register for the year 1326 suggests that Maud had changed her mind concerning the location of her services. One Richard de Banham was to be instituted to the chantry of Maud de Tony in Necton on presentation of the prior and convent of Cokesford. N. R. O., DN/REG/1, book 2, f. 8v (MF 507). It is interesting to note that the chantry survived the dissolution of Cokesford priory as many chantries with monastic patrons perished when the houses were dissolved in the 1530s. Clive Burgess commented on this problem, noting that only when another corporation took over the maintenance of these chantries did they survive the dissolution. Burgess, (1991A), 28. Why Maud should have changed her mind about which house was to hold the endowment is not known. In 1329 Westacre obtained an exemplification of the original licence, its original letters patent being 'accidentally lost'. *C. P. R. 1327-1330* 448. Cokesford Priory, however, continued to hold the endowment and present priests to the chantry.
- 80 Listed but crossed through P. R. O., E 36/258, f. 176v.
- 81 The will is N. C. C Reg. Types, fols. 112r-114v.
- 82 P. R. O., E. 36/258, f. 117v. The chantry was also recorded in the *V. E.* 333.
- 83 P. R. O., E. 36/258, fols. 116r-v. Lands 116r, certificate 116v. See also *V. E.* 398. The founding date of this chantry is not known. A chantry dedicated to St James was established in Walpole by licence dated 1344, but it is unlikely that this is the one described in the certificate; the latter was supported by enfeoffed rather than amortised lands. *C. P. R. 1343-1345* 249. This chantry was also wrongly identified by Parkin. He said that a chantry was founded here by a Thomas Daniel with a licence dated 16 Edw. IV (1476-77). Blomefield (1805-1810), Vol. 9, 113-4. The founder was actually Thomas Damet and the licence referred to was granted in 16 Edw III (1344). The foundation was recorded in the *V. E.* 398.
- 84 Also referred to as the chapel of Fenne End. Taylor noted that it should be distinguished from the chantries of St Mary, St James and St Edmund, which were performed within the churches of Walpole. Taylor, 69.
- 85 P. R. O., E. 36/258, fols. 162(A)v - 162(B)r. This document has been mis-foliated, and six folios bear the number 162. A second hand has added the letters A-F to consecutive folios, in order that they may be distinguished.
- 86 P. R. O., E. 315/67 (I), f. 11v.
- 87 P. R. O., E. 315/67 (I), f. 11v.
- 88 P. R. O., E. 315/67 (I), f. 10v. All three preceding foundations are of unknown date, but were listed in the *V. E.* 399.
- 89 P. R. O., E. 315/67 (I), f. 11r. This chantry was requested by John de Hellesdon in his will of 1384. He wanted 'duas cantarias perpetuas per ij capellanos ydoneos et honestos tenendum et occupandum in ecclesia de Heylesdon'. P. C. C. Reg. Rous, q. 1, f. 3v. Licence was obtained by his executors in 1385. *C. P. R 1385-1389* 4. See also the *V. E.* 368.
- 90 P. R. O., LR. 2/65, f. 13v.
- 91 Despite the spelling Caistor in the manuscript, this entry refers to the free chapel at Caister, near Yarmouth, not Caistor St Edmund, which is near Norwich. Parkin gives some of the history of this chapel, but wrongly identifies the final incumbent as William Parker. Blomefield (1805-1810), Vol. 11, 215.
- 92 P. R. O., E. 315/67 (I), f. 11r. This foundation was also recorded in the *V. E.* 297, where it was categorised as 'cantaria'.
- 93 P. R. O., E. 315/67 (II), fols. 470r-v.
- 94 P. R. O., E. 315/68, f. 175r.
- 95 P. R. O., E. 315/68, f. 175r.
- 96 P. R. O., E. 315/68, f. 174v
- 97 This refers to the *Valor Ecclesiasticus* of 1535.
- 98 P. R. O., E. 315/68, f. 174v. See the *V. E.* 294, which noted an income of 16s 4d. Taylor stated that this foundation was made a free chapel in 1349. Taylor, 70.
- 99 P. R. O., E. 36/258, f. 118r.
- 100 P. R. O., E. 315/68, fols. 124v-125r. Lands 124v-125r, certificate 125r. See also the *V. E.* 368 which gave its value as £10.

- 101 P. R. O., E. 315/68, f. 176r.
- 102 P. R. O., E. 315/68, f. 176r.
- 103 P. R. O., E. 315/68, f. 176r.
- 104 P. R. O., E. 315/86, f. 176v.
- 105 P. R. O., E. 315/68, f. 176v.
- 106 P. R. O., E. 315/68, f. 175v.
- 107 P. R. O., E. 315/68, f. 177r.
- 108 P. R. O., E. 315/68, f. 178v. The chapel was dedicated to St Andrew or St Mary. It was founded in 1264 by Sir Thomas de Gelham and licensed by the prior of Binham for a master or chaplain. Taylor, 67
- 109 P. R. O., E. 315/68, fols. 180r-v. Land 180r, certificate 180v. See also the *V. E.* 308, where it was valued at 53s 4d. It was founded before 1280 and dedicated to St Giles or St Ethelbert and belonged to the lords of Topcroft Hall. Taylor, 69
- 110 P. R. O., E. 315/68, f. 180v. See also the *V. E.* 358, where it was valued at 33s 4d. It was founded sometime before 1313 by Aylmer de Valentia Earl of Pembroke. Taylor, 68.
- 111 P. R. O., E. 315/68, f. 223r. See also the *V. E.* 315.
- 112 P. R. O., E. 315/68, fols. 231v-232v. Lands 231v-232v, certificate 232v. See also the *V. E.* 329 which valued it at £13 17s 3d ob. Its income came from some interesting sources. The chapel had the profits of a court there, employed a rent collector and gave alms on the vigil of the Ascension. It was founded in the time of Henry III by William de Stuteville and was a free chapel or college for a custos or brethren. Taylor, 67.
- 113 P. R. O., E. 315/68, fols. 251r-v. Lands 251r, certificate 251v. See also P. R. O., E. 315/67 (I), f. 12v which noted that goods and ornaments of the guild were valued at the sum of 19s 8d.
- 114 P. R. O., E. 315/68 f. 251v.
- 115 P. R. O., E. 315/68 f. 251v.
- 116 P. R. O., E. 315/68 fols. 251v-252r. See also the *V. E.* 382 which gave it a net value of £4. The chapel was dedicated to St Mary or St John the Baptist before 1314 and given to West Dereham abbey by Bartholomew de Brancaster. Taylor, 67. The deed by which the chapel passed to the abbey was printed by Parkin in his continuation of Blomefield's work. The chapel was part of an endowment granted to West Dereham on condition that they keep two canons of their house in the free chapel at Eastmore, to celebrate for Bartholomew, his parents and all the faithful departed in perpetuity. Blomefield (1805-1810), Vol. 7, 281). For more recent work on this chapel, see A. Rogerson, S. Ashley, P. Williams & A. Harris, 'Three Norman Churches in Norfolk', *East Anglian Archaeology* Report 32, 1987, 49-50. I am grateful to Mr Alan Davison for drawing my attention to this publication.
- 117 P. R. O., E. 315/68 f. 305v. See also the *V. E.* 337 which valued it at 68s. There are references also to the receipt of 2s 4d in oblations and payment for pasturing sheep there.
- 118 P. R. O., E. 36/258 f. 118r. See also P. R. O., LR. 2/65, f 63v.
- 119 P. R. O., LR. 2/65, fols. 63v-64r. See also the *V. E.* 398, which categorised the foundation as a 'cantaria' or guild.
- 120 P. R. O., E. 315/67 (I), f. 11v. This chapel was founded before 1300. Taylor, 69
- 121 All to be found at P. R. O., E. 36/259, fols. 170v -171r. These entries were crossed out in the manuscript.
- 122 P. R. O., E. 315/67 (I), f. 11v.
- 123 The remaining references are taken from P. R. O., E. 36/258, f. 162(A)v. For a note on foliation see above, note 85.
- 124 Valued in the *V. E.* at £5, corresponding with the value of its lands in 1548. *V. E.* 399. It was founded in the time of King John by Sir Thomas de Ingaldesthorp. Taylor, 69.