

THE LONDON METALWORKERS' GUILD OF ST MARY AND ST LOY, FOUNDED 1424

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SUMMARY

The Fraternity of St Mary and St Loy was established jointly by the Blacksmiths, the Farriers and the Lorimers in 1424. Some folios of their 16th-century memorandum book have survived amongst the records of the Blacksmiths' Company. These include the ordinances agreed by the three companies and lists of the members in 1424. This article discusses the fraternity and its members and includes, in the appendices, a transcript of the documents.

In the course of enquiring into the early history of the Farriers' Company, it transpired that some folios of their 16th-century memorandum book had, at some time, found their way into the records of the Blacksmiths' Company.¹ These folios are the only records of the Farriers' Company to have survived the Great Fire of 1666. As allied crafts, the Farriers and the Blacksmiths had vied with one another for the horse-shoeing trade. Such rivalry, together with encroachments by other crafts, gave rise to some disorder, not to mention damage to horses, and in 1356 the Farriers were ordered to draw up ordinances which gave them sole control of the craft.² It is, therefore, of particular interest to find these old rivals, together with the Lorimers, joining forces to set up a religious guild in 1424, dedicated to the Virgin Mary and St Loy, who was the patron saint of the Blacksmiths and the Farriers. The foundation ordinances of this tripartite fraternity, together with three separate membership lists, found their way into the Blacksmiths' memorandum book.³

Since neither the Farriers nor the Lorimers now have any early records, this agreement must be the only surviving copy of such a document, hitherto unknown. As entered in the Blacksmiths' book, these pages contain the ordinances agreed by the three parties. Written in the idiomatic English of the time, the ordinances of the new fraternity are followed by two pages of the complete lists of the members in 1424, under the headings of the three companies. Though boldly crossed through, presumably at the time of the Reformation, the ordinances agreed by the three crafts provide a valuable picture of the organisation of a religious brotherhood of the period, an organisation which closely resembled that of a craft company at that time, but made quite clear the unaltered autonomy of each of the constituent bodies. In this respect it might almost be said to constitute a demarcation document: for example, quarterage was to be separately, collected by the masters of each craft.

Religious guilds, or fraternities, dedicated to the worship of a chosen saint, had a long history even before 1424. Some are known to have existed in Saxon times, others at the time of the Norman Conquest, and some in London by 1273.⁴ There were many new foundations in London during the 14th century, particularly after the Black Death of 1348–49.⁵ They offered their members assurance of a dignified funeral and the services of a chantry priest to sing masses for their souls when they died, as well as a social meeting ground while they lived; fraternities

raised money to provide not only the priest but costly wax candles for the altar and additional furnishings such as an impressive communal pall to cover the coffin. Many such fraternities moreover provided for the care of their sick, elderly and indigent members, but not, it would seem, for their yeomanry or journeymen. In 1434 the Blacksmiths granted membership of the Fraternity of St Loy to their own yeomen but without provision for the sick or poor.⁶ The control of the master of the company was moreover implicit throughout the later ordinances of the yeomanry of the blacksmiths. The masters were, in this case, granting membership on their own conditions. A comparison between the lists of members of the St Loy fraternity in 1424 and the yeomanry of the blacksmiths in 1434 reveals only two names common to both, emphasising the distinction between the masters and their employees.

Most, if not all, crafts and companies were associated with a religious fraternity. These were sited in churches both in parishes and in religious houses, particularly friaries. Their location in specific parishes probably arose from the practice, in former days, of the men of one craft tending to live close together. The Bowyers, for example, originally congregated in Ludgate, to such an extent that that area was known for centuries as 'Bowyerrow'. Such an association undoubtedly contributed to the cohesion and stability of all concerned.

In the case of the London metalworkers, the dedication to St Mary and St Loy had clear origins. According to legend, St Loy, otherwise St Eloi or St Egidius (c.AD 588–660), was born in Chapelet, near Limoges, and was a metalworker, as was his father. One day, faced with shoeing a recalcitrant horse, he cut off the leg on which he was trying to work, shod it and, saying the appropriate words, replaced it without any further ill effects. He later became a royal jeweller to the king of France and, later still, a much-loved bishop in his old home area of Noyon. From then on he was, understandably, the patron saint of farriers, as well as of a number of other metalworking trades.

Following the Black Death of 1349, many religious fraternities came in to being. During the 14th century the government regarded such societies, which met in secret, as politically suspect, faced as it was with a

volatile city, rent by volatile factions. Such disquiet was not altogether unfounded.⁷ Following the Peasants' Revolt in 1381, religious societies, in common with other groups which met in secret, came under government scrutiny. As a result of this suspicion of secret societies, in 1389 all guilds were required to bring their documentation into Chancery. These documents revealed, among other things, that some guilds were receiving gifts of land from well-wishers and that these lands were held by the fraternities and thus passing into mortmain, or the dead hand of the church, and so escaping royal taxation.⁸ The response of the guilds was to deny they held land, or to arrange for it to be held by feoffees, or to seek royal letters patent, in effect licences to form a fraternity.

The ordinances of the Fraternity of St Mary and St Loy had many similarities with other such fraternities. The central event of their year was the celebration of mass on a feast day, although not always that of their own patron saint. Thus, in this case they met on the feast of St John the Baptist, when all the brotherhood and sisterhood were required, duly robed, to process from the church of St Thomas Acre to the Greyfriars for mass. The cost of the mass was met by the payment of a penny by each member present (Appendix A, 2). Unusually, the fraternity seems to have chosen to hold its feast on a different day, the Sunday following the feast of St Loy on 1 December, when the outgoing master and wardens presented their accounts for the previous year and new officers were elected for the coming year. The cost of the dinner was met by the payment of 12d by each brother and 8d for each woman (Appendix A, 7).

In addition to these charges, each member paid quarterage of 2d for a man and 1d for a woman, which was kept in the common box (Appendix A, 3). This was a relatively small sum when compared with the quarterage of 3d paid by the yeomen curriers in 1389 and the quarterage of 6½d paid by the Pouchmakers at the same period.⁹ Not surprisingly, their payments to the poor and sick also varied from the 7d a week (10d a week after ten years) paid out to the indigent and sick members of the Fraternity of St Loy (Appendix A, 3), to the 14d a week provided

by the wealthier Pouchmakers to those who fell by the wayside. All fraternities paid for funeral masses for the departed members and for palls, candles and tapers on the day of burial, as well as for a trental of masses and a dirge on the following day. All brothers and sisters of the fraternity were required to attend these rites, on pain of a fine, sometimes paid in money, but sometimes in wax as a contribution not only towards the expensive candles and tapers obligatory at such funerals, but also, perhaps, for a candle to be kept burning before an image of their patron saint (Appendix A, 4).

The brotherhood of St Loy also paid 20 shillings a year to a friar to sing for the souls of the quick and the dead (Appendix A, 5): not all fraternities went together to church twice a year as the Pouchmakers did.¹⁰ The Fraternity of St Loy appears to have provided the distinctive gowns worn by its members on such ceremonial occasions, whether a hood or full-length gown, every two years (Appendix A, 9, 14), while the Pouchmakers expected their members to provide their own.

Most fraternities appear to have decided to settle disputes between individual brothers through the good offices of their masters and wardens, wherever possible, only allowing their members to go to court as a last resort, and on payment of a fine to the brotherhood (Appendix A, 10).

The names of nearly 250 men and women are recorded in these membership lists, but for only 23 of these are there surviving wills and of these only four testators made bequests to the fraternity. Of these testators, John Spore, a farrier who died in 1429, was the most noteworthy. He left a tenement to the brotherhood.¹¹ Two other members, both blacksmiths, Thomas Sowthe, who died in 1450, and John Bromhill, who died in 1433, left small sums of money to the guild, as did Margery Aleyn, presumably the widow of the farrier Henry Aleyn.¹² The surviving wills, however, may provide a clue as to how long the fraternity continued in existence. It is clear that the lists were working documents: names have been added and other names,

presumably of those who had died, have been crossed out. One of the latest wills to be proved was that of William Reynolde in 1467: described as a waxchandler, he may, with the other brother of that trade, Richard Bury, have supplied all those expensive wax candles and tapers on which the rites of the fraternity so heavily depended. Similarly, William Gerveyse, a wine-drawer, was perhaps the host to the annual feast. Since we know that the name of the farrier, John of Ware, was crossed out, and we also know that he had died by 1462, this suggests that the fraternity was still in existence at that date and that the membership lists were being maintained.¹³ The very latest will of a member of the fraternity, is that of Isobel, widow of John Spakeman, a blacksmith: she died in 1475 and this may suggest that the fraternity was still in existence at that date.¹⁴ How much longer the guild survived is not known. Neither the Blacksmiths nor the Farriers submitted their ordinances to the Mayor and Aldermen for approval in the later 15th century, as many crafts did. The Lorimers, however, did submit their ordinances for approval in 1488, but these contain no reference to the guild of St Loy. The Lorimers' ordinances did include religious observances and they made provision for trentals of masses to be sung for dead members of the craft at one of the London friaries.¹⁵ This might suggest that, by this date, the tripartite guild of St Loy was no longer functioning.

The foundation of the metalworkers' guild of St Mary and St Loy in 1424 may suggest that there had been a change in the political climate since 1389, and that guilds were no longer regarded with such suspicion. The agreement is also of interest since it expresses the intention of three allied trades to combine to form a single religious guild while, at the same time, retaining the autonomy of each of the crafts involved. The fact that the guild was formed of three separate crafts may explain the lack of legacies from its members who may have felt a stronger allegiance to their trade guild than to the combined religious fraternity.

APPENDIX A

The Ordinances of the guild of St Mary and St Loy, 1424

(LMA, CLC/L/BD/A/011/ MS 05535 folios 26–29)

The version of the deed of foundation, given below, is expressed in modernised English, spelling and punctuation, and the circumlocution contracted or expanded when this best conveys the sense. Each article begins with the words 'They bin Accorde', an expression omitted after the first entry. Paragraph numbers have been added for ease of reference. Study of the original document suggests that articles numbered 17–20 may have been added later, and article 21 later still.

The first article is in the form of a preamble, recording the dedication of the guild:

1. In the name, worship and honour of the Holy and undivided Trinity, Father, Son and Holy Ghost, of Our Lady St Mary, Queen of Paradise, and of St Loy and all the Holy Company of Heaven. Amen. On 5 April in the year of our Lord of Heaven 1424, the second year of our sovereign Henry VI, many worthy men of the worshipful City of London [that is to say the Smiths, the Farriers and the Lorimers],¹⁶ made, ordained, founded and established a fraternity, otherwise called a brotherhood, of St Loy to the honour of God, Our Lady and St Loy perpetually to endure in the manner and form of the articles underwritten.

2. It is agreed that all members, every year, shall be at the Greyfriars on the day of St John the Baptist (24 June), to attend in the evening for Evensong, for the worship of God, Our Lady and St Loy. And on the morrow they are to meet together, in their clothing, between 8 and 9 of the bell, at [the church of] St Thomas the Acre to come to the Greyfriars, there to hear a solemn Mass at which the brothers and sisters shall each offer a penny or pay a pound of wax. Those who have a reasonable excuse may pay half for the common profit.

3. There shall be a common box in which to keep quarterage and every single brother shall pay 2d a quarter and every sister 1d. And when each has truly and duly paid their quarterage and the dues required by the aforesaid fraternity for seven years to the aforesaid fraternity, and been of good fame and name and, after that, falls into poverty by the hand of God, he shall have 7d a week from the common box by which to live, to be paid on Sunday at the end of the week, or by 9 of the bell on the following Monday. [And if quarterage is not paid, the defaulter shall pay] a fine of double the amount

to the box, and he that should have paid this is to have his goods distrained to the value of 7d. And the same persons that have fallen into poverty shall receive 8d in the eighth year and at the ninth 9d, and at the tenth 10d.

4. Should any brother or sister pass to God, he or she shall have light of the fraternity, 6 torches of 80 pounds [of wax] while the body lies in state, and the Dirge shall be attended by thirteen friars and by all the brothers and sisters of the fraternity, who are also to be present at the mass on the morrow, upon payment of a pound of wax by anyone failing to attend, unless he or she has a reasonable excuse. And the dead member is to have a trental of masses at the Greyfriars on the same day, at the expense of the common box.

5. The guild will [support] a brother of the Greyfriars to sing annually for the souls of all the brothers and sisters, both for the quick and the dead. And he shall have for his salary 20s p.a., the same brother to sing a solemn Requiem Mass for the brothers and sisters and all Christians on the day after St Andrew's day (30 November); the brothers and sisters at that time to offer at the mass or pay a forfeit of wax for non-attendance unless they have a reasonable excuse. He that sings the lady mass is our priest for he shall have us all, both living and dead, in his special prayers every day of the year in the same mass.¹⁷

6. Any gifts made to the fraternity are to be disposed of to the common profit.

7. Each brother to pay, on the feast day, 12d towards his dinner, and 8d for his wife. And at the same feast are to be chosen the masters and wardens for the year to rule and govern this fraternity by common assent, every man according to his degree, to fulfill all manner of ordinances and constitutions which pertain to the fraternity. And the feast to be on the Sunday next after St Loy's day (1 December) upon pain of twenty shillings.¹⁸

8. The masters and wardens chosen for the year are to have charge of the boxes and goods of the foresaid fraternity and shall be bound to the other masters and wardens for the safe keeping of the goods. And they are to make true and accurate accounts of the goods, both all the increase and profits which belong to the aforesaid fraternity, on the morrow of the feast aforesaid upon pain of a fine of a noble to be received of the said masters and wardens, half

of which is to go to the Guildhall [of London] and half to the common profit.

9. The aforesaid masters and wardens chosen for the year are to be responsible for all manner of costs, as well winnings as losings [that is to the quarterage, the feast and the clothing].¹⁹ And the masters and wardens are to take with them for the buying of the aforesaid cloth eight, or six, substantial and worthy men of the fraternity to oversee the buying of the aforesaid cloth. And the cloth shall not cost more than a halfpenny a yard for those that have the whole clothing, and the hood shall not cost more than a penny, including the cutting and shearing. And with the clerk's clothing if the clerk be beadle to the same fraternity [he to have for his labour yearly to be paid half at Christmas and half at Midsummer].²⁰ And he to have for the summons when any brother or sister be passed to God, for his labour, 6d.

10. Where a dispute or dissonance arises between any brother or sister of the fraternity the plaintiff should not pursue his adversary at law in any way until he has put his complaint before the masters and wardens for them to resolve if they can. If they cannot, then they may be permitted by the masters and wardens to go to law, on payment of a noble, half of which goes to the Guildhall and half to the common profit.

11. None of the aforesaid worshipful crafts is to sustain or succour in any way any of the servants [of the other members] if any such servant has dwelt for a quarter of a year [with a master] then none of these foresaid crafts shall receive him to work unless he is of the same craft in which he was working before. Offenders are to be warned, upon pain of paying a noble, half of which to go to the Guildhall, the other half to the common profit.

12. None of these worshipful crafts is to meddle in the constitutions and governance which the other crafts have within themselves, but every warden of their 'syance syngguler' shall correct the points and constitutions within their own craft and not work in other crafts to any degree, on pain of a fine of a noble, half of which is to go to the Guildhall and half to the common profit of the same craft.

13. All the brothers and sisters of the fraternity are to obey all summons, which are profitable

and worship to this fraternity, on pain of a forfeit of a pound of wax unless he or she has a reasonable excuse.

14. Brothers and sisters of the same fraternity are to receive their clothing every two years.

15. The clerk to be a brother of the fraternity and to pay his quarterage like every other brother and he shall not be put out of the fraternity without reasonable cause and only by common assent. And he is not to pay the said quarterage, but he is to have his quarterage from every brother at the rate of 2d a quarter.

16. The master of each craft belonging to this fraternity shall come each by himself and bring in the quarterage, that is to say that every craft shall gather their quarterage by themselves and bring it up at the end of the year at their accounts.

The following clauses appear to have been added later:

17. No foreigner may join the brotherhood for less than 6s 8d. And no apprentice for less than 3s 4d.

18. At the coming in of any brother or sister it is to be entered, giving the name of the master at that time, and the reign of the king, to know how long he has been in the brotherhood.

19. Every brother and sister to keep honestly his or her clothing from the time that they have received it for three years and not to give it away, under pain aforesaid.

20. The masters of the fraternity to have full powers to correct all defaults that pertain to the brotherhood generally [that is to say that if they do not do correction then they take eight persons of both crafts and they are to correct all faults aforesaid.].²¹

Added by a later hand:

21. Every brother of the fraternity of St Loy is to come to the dirge at St Thomas the Apostle upon St Andrew's day (30 November) in the afternoon in his second livery, upon pain of paying half a pound of wax. And on the morrow to come to mass, in his last livery upon pain abovesaid, unless he has reasonable excuse. And every brother to pay 1d towards the expenses of the dirge, whether he be in town or out of it.

APPENDIX B

The names of the members of the Fraternity of St Mary and St Loy 1424–c.1470

(LMA, CLC/L/BD/A/011/MS 05535 folios 30–31)

(NB names in italics have been crossed through or rubbed out)

These are the names of the masters and founders with all the company of the worshipful Fraternity of St Eloy beginning the 5 day of April in the year of our Lord of Heaven 1424 and in the second year of the reign of Henry VI, that is to say, William Johnson, blacksmith, John Skotte, ferroure (farrier) and Richard Fuller, lorimer.

Blacksmiths

William Johnson aforesaid and wives Julian and Isabel
 John Thurland,²² warden, and wife Alison
 John Roberts, warden, and wife Agnes
 William Marow²³ and wives Agnes and Jonet
 John Toky and wife Alison
Geoffrey Banham²⁴ and wives Isabel and Margaret
 Edward Bromhille²⁵ and wife Margery
 John Royce and wife Alison
 Robert Lorkynne²⁶ and wife Katherine
 Richard Carter and wife Agnes
 Richard Stokys and wife Jonet
 Thomas Brestow
 Thomas Sowthe²⁷ and wife Margaret
 John Nicholl and wife Jonet
 Thomas Wellis and wife Katherine
 Roger Johnson and wife Agnes
 Robert Frenche
 William Moseley²⁸
 John Wells and wife Alice
 William Boyte
 William Payne, brewer, and his wife
 Robert Dau and wife Margaret
 Thomas Lyonys and wife Agnes
 Arnold Combemaker and wife Marian
 Richard Burr
 John Goodman and wife
 John Lambe and wife Eleanor
 John Clampard and wife Elizabeth
 John Draper *and wife*
 William Amy and wife Johanna
 Robert Bromhille and wife Margery
 Roose in Gardyne
 John Roose and wife²⁹
 Richard Fysshier, shearman
 Thomas Galyotte, waxchandler
 Thomas Hylle and *wife Alice*
 John Pert
 John Mathew and wife Katherine
 John Lovelle and wife Jonet
 Henry Wheler and wife
 Harry Pomelmaker and wife

Stephen Symond
 John Coventre, clerk, and wife Elizabeth
 Robert Kyng³⁰ and wife Johanna
 Margery Repon
 Thomas Martyne and wife
 William Towceter *and wife*
 John Hattefeld
 Richard Johnson and wife Cecilia
 Peter Sandhyrst and wife Alice
 Agnes Wastell
 Mathew and wife Katherine
 Mayhew
 William More and wife Margaret
 Thomas Ermyne
 William Ferroure and wife Alice
 Robert Hauden and wife Maud
 Richard Kok at the George
 Margaret Banham
 Laurence Tregouer
 John Roose and wife Elicia
 Thomas Appulby and wife
 John Norwod³¹ and wife Jonet
 John Spakeman and wife Isabel³²
 John Cookerell *and wife Elizabeth*
 John North, smith
 Richard Peryne
 Philip Orwell *and wife*
 William Havelok, cook
 John Caryngton and wife Alice
 William Ermston

Ferroures/Farriers

Master Stevens
 John Skotte, ferroure, aforesaid and wife Julian
 Nicholas Kyng, warden, and wife Mabel
 Richard Nasyng, warden, and wife Alison
John Spore³³ and wife Margaret
 John Botteley³⁴ and wife Agnes
 John Syr and wife Margaret
Will Wolston³⁵ and wife Alison
John Trewman³⁶ and wife Isabel
Henry Aleyn and wife Margery³⁷
John of Ware³⁸ and wife Margery
 John Byschoppe and wife Agnes
 Richard Byschoppe³⁹ and wife Jonet
 Thomas Trompyngton and wife Margery
 John Faukes and wife Alison
 Walter Hode and wife Margery
 John Emond and wife Jonet
John Mason and wife Alice
 John Lofham
 John Thomas and wife Margaret

John atte Mille and wife
 Alison Faukes⁴⁰
 William Tyrwyth⁴¹ and wife
 Will Robynson
 Thomas Glover and wife Johanna
 John Rede and wife Isabel
 John Lane and wife Alice
 John Kamber and wife
 Roger Rodham and wife
 John Donnokes and wife
 William Gerveyse, winedrawer and wife
 John Syr' and wife, that is to say, Katherine
 Richard de Bury, waxchandler⁴²
 William Halyngbury
 William Heyme
 Richard Mytton and wife Joan
 John Goode and wife Agnes
 William Reynolde, waxchandler⁴³
 John Kyng and wife Maud

Lorimers

Richard Fuller,⁴⁴ lorimer, abovesaid and wife Isabel
 William Aleyn,⁴⁵ warden, and wife Agnes
 William Noven and wife Jonet
 John Brygger and wife Christian
 John Carter and wife Elizabeth
 John Reynold, the elder, and wife Jonet
 Ralph Aleyne
 Nicholas Fuller and wife Jonet
 Thomas Kyng and wife Elizabeth
 John Parice and wife Maud
 John Reynold, the younger, and wife Margery
 William Belle and wife Florence
 John Goode and wife Margaret
 John Milkedale⁴⁶ and wife Margaret
 John Midhurst and wife Emotte
 William Weste and wife Isabel
 John Gylberd and wife Isabel
 John Meke
 John Marchaunt and wife
 John Hunt and wife Agnes
 Piers Nelee and wife Rose
 William Monke and wife Jonet
 John Gaffettes and wife Isabel
 John Bounde and wife
 Thomas Richemound and wife
 John Frankelyne and wife
 Thomas Gooze and wife Emotte
 Richard Bordelle and wife

NOTES

- ¹ L[ondon] M[etropolitan] A[rchives], CLC/L/BD/A/011/MS 05535. This article owes much to the general help and advice of Professor Caroline Barron. The writer is also indebted to Mr Matthew Payne, Senior Archivist at the London Metropolitan Archives, for kindly updating the old Guildhall Library references in this article.
- ² R R Sharpe (ed) *Calendar of Letter Book G of the City of London* (1905), pp 78, 82.
- ³ LMA CLC/L/BD/A/011/MS 05535 ff 26–31.
- ⁴ P Basing (ed) *Parish Fraternity Register: Fraternity of the Holy Trinity and SS Fabian and Sebastian in the Parish of St Botolph without Aldersgate* (1981), Introduction.
- ⁵ C M Barron 'The parish fraternities of medieval London' in C M Barron & C Harper-Bill (eds) *The Church in Pre-Reformation Society: Essays in Honour of F.R.H. Du Boulay* (1985), 13–37, especially 5.
- ⁶ H C Coote 'The Ordinances of some secular guilds of London from 1354 to 1496' *Trans London Middlesex Archaeol Soc* 4 (1871), 1–59, at 32–5.
- ⁷ C M Barron & M Davies (eds) *The Religious Houses of London and Middlesex* (2007), 19.
- ⁸ Barron, *op cit* (note 5), 20.
- ⁹ C M Barron & L Wright 'The London Middle English guild certificates of 1388–9' *Nottingham Medieval Studies* 39 (1995), 108–45, at 124, 140.
- ¹⁰ *ibid*, 141.
- ¹¹ LMA, DL/C/B/004/MS 09171/003 f 219.
- ¹² Will dated 4 October 1424, proved in March 1438; R Sharpe (ed) *Calendar of Wills enrolled in the Court of Husting 1258–1688* (1890), ii, p 483.
- ¹³ LMA, DL/C/B/004/MS 09171/005 f 323v.
- ¹⁴ LMA, DL/C/B/004/MS 09171/006 f 182.
- ¹⁵ R R Sharpe (ed) *Calendar of Letter Book L of the City of London* (1912), pp 265–6.
- ¹⁶ The words in brackets have been inserted above the line.
- ¹⁷ This last sentence has been added later.
- ¹⁸ This last sentence has been added. Presumably the fine of 20 shillings was to be paid by the masters who failed to organise the feast.
- ¹⁹ The words in brackets have been added above the line.
- ²⁰ The words in brackets have been crossed out.
- ²¹ The words in brackets have been added later.
- ²² Will 1433, LMA, DL/C/B/004/MS 09171/003 f 350v.
- ²³ Will 1430, LMA, DL/C/B/004/MS 09171/003 f 121v.
- ²⁴ Will 1426, LMA, DL/C/B/004/MS 09171/003 f 153B.
- ²⁵ Will 1433, LMA, DL/C/B/004/MS 09171/003 f 355v.

²⁶ Will 1437, LMA, DL/C/B/004/MS 09171/003 f 483.

²⁷ Will 1450, LMA, DL/C/B/004/MS 09171/005 f 16v.

²⁸ Will 1432, LMA, DL/C/B/004/MS 09171/003 f 299v.

²⁹ Possibly the same couple recorded 28 lines later.

³⁰ Will 1467, LMA, DL/C/B/004/MS 09171/005 f 394.

³¹ Will 1456, LMA, DL/C/B/004/MS 09171/005 f 212v.

³² Will 1475, LMA, DL/C/B/004/MS 09171/006 f 182.

³³ Will 1429, LMA, DL/C/B/004/MS 09171/003 f 219.

³⁴ Will 1441, LMA, DL/C/B/004/MS 09171/004 f 58v.

³⁵ Will 1435, LMA, DL/C/B/004/MS 09171/003 f 441.

³⁶ Will 1427, LMA, DL/C/B/004/MS 09171/003 f 191.

³⁷ Will dated 4 October 1424, proved in March 1438; R Sharpe (ed) *Calendar of Wills enrolled in the Court of Husting 1258–1688* (1890), ii, p 483.

³⁸ Will 1462, LMA, DL/C/B/004/MS 09171/005 f 323v.

³⁹ Will 1448, LMA, DL/C/B/004/MS 09171/004 f 236v.

⁴⁰ Possibly the wife of John Faukes entered seven lines above.

⁴¹ Will 1452, LMA, DL/C/B/004/MS 09171/005 f 98v.

⁴² Will 1439, LMA, DL/C/B/004/MS 09171/004 f 6v.

⁴³ Will 1475, LMA, DL/C/B/004/MS 09171/006 f 176v.

⁴⁴ Will 1443, LMA, DL/C/B/004/MS 09171/004 f 130v.

⁴⁵ Will 1457, LMA, DL/C/B/004/MS 09171/005 f. 217v.

⁴⁶ Will 1448, LMA, DL/C/B/004/MS 09171/004 f 232v.