WHEN Bishop James Coldwell visited his cathedral priory of Norwich in 1492-1493 he demanded the observance of the statutes and injunctions of William Bateman, his predecessor. William Bateman had died in 1355. The renewal in this fashion of a bishop's injunctions after he was dead for 138 years suggests they were of some permanent importance, and that the bishops of Norwich in the intervening period had not been active in legislating for their monastery. Unfortunately the surviving episcopal registers of Norwich in the fourteenth century contain no visitation records, which were doubtless preserved in separate books or rolls. How often the cathedral was visited in state by its bishop, "sedens pro tribunali," remains a matter for doubt. Although a later document speaks of the bishop's septennial visitation, it is unlikely that there was any regularity in practice. Of late have come to

1 Visitations of the dioce of Norwich, ed. A. Jessopp (Camden Soc., 1888), p. 7: "Statuta et Injunctiones recolendae memoriae domini Willelmi Bateman praedecessoris nostri, alias in visitatione sua facta, praesertim de mulieribus infra cepta monasterii non pernoctandis nec suspsecte introducendis, monemus et volumus quod in suo robore permaneant et vigore." For monemus (mmomus in the MS.), innovamus should probably be read.

2 Professor Hamilton Thompson kindly informs me that Bateman's episcopal register contains no record of this visitation. Jessopp published the later visitations (1492-1536) from the paper registers of visitations which Tanner took from Norwich. Fourteenth-century parochial visitations are recorded on three parchment rolls in the Bodleian (Norfolk rolls, 16, 17, 18), while another membrane records an inquiry at St. Peter's Priory, Ipswich (1327-1336), (Suffolk rolls, 19, printed in Engl. Hist. Review, xlvii. 268-272); these likewise must have come from the episcopal archives.
light some injunctions delivered to the monastery after Bishop John Salmon's visitation in 1309, but there seems no proper reason for their editor's supposition that this prelate had previously visited the priory twice. Nor does there seem to be proof of any visitation between the times of Salmon and of Bateman.

The latest biographer of William Bateman infers that this bishop was active as a visitor from a consideration of his itinerary. He seems to have begun his primary visitation of the diocese in the summer of 1345, and it may have lasted, with intervals, over four years; but "no official programme survives." The itinerary suggests that Bateman's visitation of the cathedral priory, resulting in the injunctions which Goldwell saw, took place during his long sojourn at Norwich from November 1346 until late in July 1347. This is confirmed by the evidence of the injunctions themselves. Missing from the episcopal archives, they come to light in two texts which clearly belonged to the cathedral priory.

The John Rylands Library Latin MS. 226 is the original, in the form of a small parchment book, dated at the bishop's palace, Norwich, 5th May, 1347, showing the mark of the bishop's seal applied to the last page. The form of this *libellus* of sixteen pages is interesting, for such documents are scarce. The earlier injunctions of 1309, which have luckily been preserved among the cathedral muniments, were written on one side of a large sheet of parchment, with the bishop's seal appended. Until recently the


3 According to law Bateman should have commenced his circuit with the visitation of the cathedral (Sext, III. xx. 1 §§ 1, 6), but this rule seems seldom to have been observed.

4 The remains of red wax indicate a pointed oval seal $2\frac{5}{8}'' \times 1\frac{5}{8}''$; this corresponds approximately to the second of Bateman's seals listed in Birch's British Museum Catalogue (no. 2041 : $2\frac{1}{4}'' \times 1\frac{1}{2}''$).
NORWICH CATHEDRAL PRIORY

Rylands MS. was bound in one volume with two printed incunabula and a small fourteenth-century manuscript; the volume belonged in the early sixteenth century to the Sherbrooke family of Norfolk. On a flyleaf (fo. 1r of the injunctions) is the inscription: “Ex codicibus Cuthberti Shirbroke de Rockelande infra decanatum de Broke Norwicensis dioecesis clerici.” Another sixteenth-century hand has written upon a blank leaf (fo. 10r): “Robertus Sherbrook est verus possesser huius libri, testis Thomas Sherbrook Anno Domino.”

Bishop Bateman ordered that his injunctions should be copied, bound, and hung up publicly in the chapter-house for all to see: ¹ a copy was also to be made within a fortnight for each of the five cells of Norwich, to be preserved in the same way. None of these copies is known, but another is found in the middle of a book from the cathedral priory, MS. 370 in the library of Corpus Christi College, Cambridge.² To judge by the hand and other contents of the book in the same hand, this copy was written not very long after the original. It is a fairly accurate transcript and is of interest for its omissions, which correspond with certain passages deleted in the original.

Of the visitor little need be said. Professor Hamilton Thompson’s recent sketch of his episcopate makes it clear that Bateman lived generally on good terms with his cathedral convent, of which three priors in succession acted as the bishop’s vicargeneral. If, as is probable, Bateman held his visitation in the early days of 1347, he was making use of a time of enforced

¹ Other visitors sometimes ordered their injunctions to be copied, but the practice was not general. Archbishop Pecham occasionally ordered them to be copied into the martyrology of the monastery (e.g. Reg. Epp. J. Peckham (Rolls series), iii. 800, 805, 826); likewise did Baldock and Segrave, Bishops of London (Reg. R. Baldock, etc. (Canterbury and York soc.), pp. 60, 65, 115, 122, 133, 193). In the fifteenth century Bishop Gray of Lincoln sometimes ordered his injunctions “to be fastened up in some public and conspicuous place within the dorter . . . so that every monk have free access to behold and examine the same.” (Visitations of religious houses . . . Lincoln (Linc. Record Soc.), i. 106; cf. ii. 216, iii. 319.)

² No. 322 in Thomas James’s catalogue. The injunctions have been indexed by each cataloguer in turn, and were noted by J. Willis Clark in his essay on William Bateman (Proc. Cambridge Antiq. Soc., IX. iii. 314). Blomefield noted the MS. but dated the visitation 1345 (Hist. co. Norfolk (ed. 1805-1810), iii. 507, n. 8).
seclusion. It was a time at which the famous dispute between the bishop and the abbey of Bury St. Edmunds was at its height. Bateman had attempted to exercise jurisdiction over this great exempt house, and in 1345 Bury appealed for letters of protection out of Chancery. Bateman appears to have relied too much on his favour with the king. He disregarded the royal justices indiscreetly, and suffered the seizure of his temporalities in consequence. He and his household retired to Norwich, to the safety of the cathedral precincts, and remained there from November 1346 to the following July. Professor Hamilton Thompson observes that his friendly relations with the chapter "stood the test of his long residence in the cathedral precincts" during this eight months. One might add that it stood the test of what was undoubtedly a rigorous visitation, in which the bishop found some faults to criticize and some important financial reconstruction necessary.

His injunctions may illustrate the bishop’s character, as well as the needs of the monastery for which he was legislating. “His training and tastes were legal,” says Professor Hamilton Thompson. No threats or exhortations add savour to these statutes. Bateman eschews the elaborate preamble and the pious reflections which transform the injunctions of Archbishop Pecham and some other visitors into little homilies. After the briefest of prefaces he descends at once to details, arranges his material by paragraphs, and numbers them to make reference easy. The style is not always elegant or terse, but it only becomes cumbersome through care for exact expression: it is the work of a lawyer. If one may not suppose that the bishop himself was responsible for composing the injunctions in this form, at least it reflects some light on the training of his clerks. The topics which are treated suggest that the bishop’s main care was for business-like conduct of the priory’s money matters. After the first four chapters, which point to a weakening of monastic discipline in the past, the injunctions dwell almost entirely upon the temporal affairs of the monastery. Presents for the monks and an annual subscription to the common funds of the house show that Bateman tempered his authority with a pious solicitude for his church.

1 Norfolk Archaeol., XXV. i. 125.  
2 Ibid., p. 113.
For the historian of Norwich Cathedral the injunctions provide valuable material, more particularly regarding the economic organization. Other abundant records exist in the form of account rolls. The survey of the obedientiary and manor rolls recently provided by Dr. H. W. Saunders sufficiently indicates how the two sources of information may be made to supplement each other. The existence of accounts and inventories for all departments anterior to 1347 shows that Bateman was no innovator, but legislated against laxity, when he demanded inventories of the obediences (ch. 6) and annual statements from the priors of cells (ch. 7). What may be doubtfully inferred from the injunctions can be proved from the priory records. Bateman's anxiety about the priory's financial state is justified by the monks' own financial statement. The bishop was doubtless shown the status obedientiariorum for the years preceding his visitation. These survive. According to Dr. Saunders's analysis, the eighteen departments of the monastery show a total deficit of about £18 in 1345, which had leapt to above £135 in 1346, and rose in the following year to more than £173. Unfortunately the status of the next few years are not known, so that it is impossible to gauge the immediate result of Bateman's financial measures. In 1363 the deficit was nearly trebled. At the same time the injunctions should teach us to make deductions from the obedientiaries' accounts very cautiously. The common fund, or thesaurus, introduces an imponderable element into the calculations. Incredible though it may seem, Dr. Saunders has apparently not become fully aware of its existence during his study of the Norwich rolls.

Almost as soon as the monastic income began to be dispersed among the several obedientiaries, the visitors of monasteries saw the dangers of the process and attempted to gather together the finances into a centralized system. Treasurers were appointed in one monastery after another to collect the money due to the offices, keep the reserves, and pay to each obedientiary according

1 H. W. Saunders, An introduction to the obedientiary and manor rolls of Norwich Cathedral Priory (Norwich, 1930).
to his needs. But this institution seems never to have prospered. Instead, a treasury often was set up which had its own sources of revenue, and also levied a tax upon the independent incomes of the obedientiaries. Thus a common fund was created without much interference with the various offices of a monastery. Dr. Snape infers that the office of treasurer was instituted for this purpose at Abingdon in the first half of the fourteenth century. At Ely there were both a thesaurarius who was an obedientiary and a custos of the common treasury. At Norwich, as these injunctions show, there already existed in 1347 a common fund: "peccunia que pro thesauro extitit hactenus deputata" (ch. 24). Bateman planned to increase it by fines (ch. 17), by sales of woods and other occasional profits (ch. 26), and by annual contributions from each office (ch. 25). Yet Dr. Saunders declares: "It seems doubtful whether we can claim for Norwich Priory a Treasurer or a Treasury." The doubt presumably arises over the use of the words "treasure" and "treasury". These do not imply a separate obedience. In this connection they represent respectively a sum of money and the place where it was kept. It will be noticed that Bateman nowhere refers to treasurers: only to four persons holding each a different key to the treasure (ch. 26).

Some other chapters of the injunctions deserve comment. So little is known of the dean of the manors that chapter 28 is a valuable sign of limits being set to his powers. What were the rights which he had exceeded, and the revenues which he had appropriated, must be discovered from the rolls of his "perquisites." Confirmatory evidence occurs in the award by which

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4 *Op. cit.*, p. 71, n. 1. But on the same page Dr. Saunders speaks of the treasurer existing at Norwich as "probably but a temporary convenience." Nor can he be unaware that in 1514 Bishop Nicke ordered the obedientiaries to pay a subsidy into the thesauraria monasterii (*Visitations of Norwich*, ed. Jessopp, p. 79).
5 In the sixteenth century the treasury is the place where muniments of the cells ought to be stored (*Visitations*, pp. 73, 79, 265, 269).
6 Cf. Saunders, *op. cit.*, p. 44.
Archbishop Arundel in 1411 attempted to settle disputes between the bishop and the prior and chapter. Here the dean of the manors, or custos decanatus, appears quite clearly as the dean of the priory's peculiar. He is no manorial officer, and his title probably arises from the fact that the priory's jurisdiction coincided with its manors, just as the peculiar deaneries of the see of Canterbury covered the ancient lands of that church. To judge from his accounts of fines for spiritual offences and from his rights in the probate of wills, the dean of the manors at Norwich resembled most nearly the archdeacons appointed by great monasteries; but his title was different. The closest analogy is perhaps to be found in Worcester, where the prior and chapter claim "archidiaconal right in the church of Hallow. create a dean, appoint an apparitor, summon and celebrate chapters there, hear cases, correct crimes or claim to, exact fines from delinquents and turn them to their own use according to their pleasure." 

Not many years before Bateman's visitation of his cathedral, Pope Benedict XII had issued an important series of constitutions for the reform of the black monks. A few years later the English Benedictine Chapter of 1343 drew largely upon them for its statutes. Bateman must have been acquainted with all this legislation, and perhaps was influenced by it. Indeed he cites the constitutions of Benedict XII in ordering officers to present inventories in duplicate (ch. 6).

Other of his injunctions reflect the papal statutes. In accordance with Benedict XII's rule he forbids money to be given to the monks in lieu of clothing; but he permits a monk to receive money if his old clothes can be kept respectable until the next distribution (ch. 12). This mitigation of the rule is symptomatic of the change that can be traced at this period in the chamberlain's rolls of Norwich. Here, as elsewhere in the later fourteenth

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1 Printed in Carter, Studies, pp. 52-53, 57.
3 Cf., e.g., E. H. Pearce, Monks of Westminster, pp. 4-5; U. Berlière, "Les archidiaconés ou exemptions privilégiées de monastères," Revue Bénédictine, XL. 116-122.
century, the monks came to have their allowance of money to buy clothes. While at first sight the matter may seem too trivial to call for much comment, yet on consideration of other records we see that it has a wide significance. For this same refusal to let monks buy their own clothes is reiterated through centuries, and so widely disregarded that at last the rule becomes obsolete. The persistent demands of reformers and the equally persistent evasions by monks show what an important question was at issue.

St. Benedict had clearly intended clothes to be provided for his monks; and when monks asked for money instead, it was to satisfy their taste for originality in dress or to provide themselves with pocket-money. The second possibility was the more serious, for it involved a possible breach of the fundamental rule forbidding private property to monks. This offence was made the reason for the prohibition at Westminster in 1268, when the legate Ottobono confirmed injunctions after a visitation by his deputies: the visitors had found that the monks were accustomed to receive money from the chamberlain for clothes and other necessaries, and that they frequently spent it on other things.

So, during the thirteenth century, Benedictine Chapters in England thrice repeated the rule. Stephen Langton copied the Chapter in legislating for his province of Canterbury in 1222, and Ottobono made a general decree to the same effect in 1268. In 1315 Cluniac visitors at Lenton Priory found that for some time past the chamberlain had abusively given money for clothing, contrary to the custom at Cluny and other great houses of the Order; they therefore prohibited such payments and made the

3 Chapters of the English black monks, ed. W. A. Pantin (Camden Soc., 1931-1933), i. 11, 39, 80.
4 Concilia Magnae Britanniae, ed. D. Wilkins, i. 592, ii. 16.
rule applicable to the whole province. 2 But when in 1336 Pope Benedict XII proposed that this rule be enforced in Benedictine houses the English black monks evaded the plain meaning of his statute, and departed even further from the spirit of it in their legislation of the following century. 2 The arrangement at St. Albans illuminates their policy. Here, both at the beginning of the fourteenth century and in 1351, abbatial statutes forbade the giving of money in lieu of clothes. But between 1336 and 1349 a special rule was made for the prior: “Because in the Benedictine Constitutions we are warned against monks being given money for food and clothing, and because the prior of this monastery has been wont to receive each year from the chamberlain fifty-two shillings for clothes, which in future cannot be done because of the prohibition of the said statute, the abbot has ordained with legal advice that the prior shall henceforth receive each year from the chamberlain clothes to the value of twenty shillings, and thirty-two shillings of good and lawful money for his groceries and other demands upon him.” 3 Thus we see a monk receiving money ostensibly to buy clothes; but when the prohibition of that practice is enforced, the money is found to be far more than equal to the cost of the clothes; the monk is allowed to keep the excess, provided it is not expended on the purpose for which the money was given! 4

Relaxations of the rule did not stop at this point: by the fifteenth century lawyers were agreed that where an abbot had bound himself to pay money in lieu of clothing, he could not revoke the bond. 5 About the same time that the canonist Lyndwood published his opinion Bishop Gray of Lincoln visited Bardney Abbey and made the following injunction: “Seeing that each monk receives yearly from the common goods of the

1 Visitations and chapters general of Cluni, ed. G. F. Dukett, pp. 308-309.
2 Chapters of the English black monks, ii. 11, 131; cf. ibid., ii. 113, 116, 118, 123, 181.
3 Gesta abbatum mon. S. Albani (Rolls series), ii. 100, 438, 307.
4 That the amount was excessive is sometimes shown by the visitor’s order for a portion of the clothing-allowance to be stopped, as the punishment of a grave offence; e.g. 1400 Reg. of Bp. Stafford, Exeter, p. 314, cited by G. G. Coulton, Art and the Reformation, p. 363.
monastery only twenty shillings for his habit and bedclothes, and
of this they have not had meet satisfaction, we enjoin upon you,
abbot, under the penalties written above and beneath, that you
cause provision and supply of this their private property (suo
peculio), inasmuch as it is very moderate, to be made to the monks
your brethren without lapse of delay, considering that according
to the truth of the Gospel, the labourer in the Lord's vineyard
must not be defrauded of his daily penny.”

Viewed in conjunction with this common development, the
rule that Bishop Bateman made at Norwich seems like an attempt
to prevent extreme laxity, with a tacit confession that the old
law was out of date. The money which might in some cir-
cumstances be paid pro vestibus obviously would not be spent on
clothes. It went to swell the allowance of pocket-money which
at this period every monk of Norwich received. The following
chapters of the injunctions show that Bateman recognized the
dangers of this system to the principle of poverty, and sought
for safeguards.

One of the injunctions concerning clothing was repeated by
a visitor at Norwich in 1514. The former injunctions object to
the use of worsted cowls and frocks (ch. 11), and the later visitor
complains that the monks use frocks of worsted contra ordinem
religionis. Long before this, it was the subject of a general
prohibition among the English black monks. The statutes pro-
posed by Henry V to the Provincial Chapter in 1421 included
one against the use of fine worsted cloth (pannus ille nitidus de
Worceto), which was proclaimed to be more military than monastic
in style; the Benedictine Chapter concurred with the king in this
condemnation.

On one matter Bateman made an order contrary to the statutes
of the Benedictine Chapter. It had for centuries been the
practice of monasteries cursed with a rebellious monk to transfer
him to another house. The practice was approved by popes
and bishops, and the Chapter of 1343 recommended that obstinate
and incorrigible monks be transferred to a cell, or to another

1 Visitations of religious houses . . . Lincoln, I. 4.
2 Visitations of Norwich, pp. 74, 78; Chapters of the English black monks, ii.
112, 117, and cf. ibid., 122, 126, 180, 192.
monastery, or be expelled.¹ Bateman, on the contrary, ordered that disobedient monks were not to be sent to cells, but were to be reformed at home (ch. 3). He saw that the monk was exposed to more temptations and fewer beneficial influences in cells where the numbers were too small to permit the regular claustral discipline than in the ordered life of a great establishment of fifty monks. Curiously enough, the bishop's fears were realized nearly two centuries later; for at the visitation of 1526 the prior of Aldeby stated that the prior of Norwich "is wont to send incorrigible and rebel monks to the cells." The consequences of this appear in the evil report of Brother John Shelton, who had lived more loosely at Yarmouth Priory than at home in Norwich.²

The copy of Bateman's injunctions has one significant difference from the original. Before it served as the exemplar of the Corpus MS., the Rylands text was abridged by a series of deletions. The same hand which added titles to the numbered paragraphs, scored through certain passages and wrote "Vacat" in the margin. It is not easy to say why these deletions were made. In chapter 6 the passage omitted first demands that the bishop shall be presented with copies of the inventories of all offices. The rest of the chapter was of temporary interest and would naturally be left out of a copy. Then two whole chapters, 9 and 10, are struck through. These ordered confessors to present to the prior accounts of the oblations they received, which accounts were then to be submitted to the bishop. The third and last passage to be omitted is chapter 25, which arranged for annual contributions to the common treasure from the priors and obedientiaries, as well as from the bishop in his lifetime. All these arrangements have the air of novelty. Bateman does not assert that his predecessors have been shown the accounts, or that confessors used to account for their casual profits. The treasure had existed before, but it may not have

¹ *Chapters*, ii. 38, 52. The same Chapter does indeed make the apparently incompatible order that the prelate of a monastery shall not banish monks to cells out of personal spite, but only send blameless monks who will behave themselves (*ibid.*, ii. 51).
² *Visitations of Norwich*, pp. 197, 200.
been endowed with a fixed income. One is tempted to suppose that these injunctions were particularly distasteful to the prior and chapter, who either appealed against them or tacitly ignored them. Either conjecture seems permissible. Religious houses did occasionally appeal against injunctions, but we have no record of this procedure at Norwich.

The administrative arrangements prescribed by a visiting bishop throw light on the conduct of a monastery, but this sort of action by an external authority might be entirely ineffectual without the agreement of the community. How many bishops visited the same religious house twice? How many took the trouble to enforce their predecessors’ rules? While visitors’ injunctions indicate what was found at fault, they seldom serve as a safe guide to the remedies that were applied. Better evidence of the ordinary administration of a religious house is provided by the ordinances made by the monks themselves in the conventual chapter. A few fourteenth-century regulations by the chapter of Norwich survive and deserve attention. They are preserved in the form of jottings on end-leaves of a Norwich customary, now in the library of Corpus Christi College, Cambridge (MS. 465). All were not written by the same hand, but the writing is all of the late fourteenth century. They touch on the usual material of customaries—on the duties of various servants in the refectory, on the method of doing penance, on those who come late to meals; but these hardly concern the general organization of the house. Those which are printed below mostly belong to the years 1351, 1370, and 1379; the ordinances relating to the cells may be suitably regarded as a supplement to Bishop Bateman’s injunctions. They do not cover the

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1 At St. Swithin’s, Winchester, in 1327 the bishop withdrew his recent injunctions after an appeal by the prior and convent (Chartulary of Winchester Cath., ed. A. W. Goodman, pp. 113-114). At Merton Priory in 1392 the bishop found that his earlier injunctions were not observed, and the convent at his request lodged a formal protest against them (A. Heales, Records of Merton Priory, pp. xci-xxiii). About 1360 the prior of Christ Church, Canterbury, asked for the revocation or at least modification of certain of Islip’s injunctions, made in his visitation “contra solitum morem et consuetudinem huius ecclesie” (Hist. MSS. Commission, Report IX., app. i., pp. 82-83).

2 The undated ordinance may belong to the year 1370, for the extract given under that year seems to be an imperfect summary of the other.
same ground, but they at least contribute some fragments to our scrappy knowledge of the monastery’s organization.

Injunctions of William Bateman, Bishop of Norwich.¹

Willelmus permissione divina Norwicensis episcopus dilectis in Christo filis . . priori et capitulo ecclesie nostre Norwicensis salutem graciam et benediccionem. Ex debito pastoralis officii dictam nostram cathedalem ecclesiam vestrumque singulos tam debito more quam solito visitantes, aliqua circa ecclesie nostre prefate personarumque in ea degencium regimen atque statum remediis comperimus indigere. Cupientes igitur quantum nos, licet indignos ecclesie sue regimini presidentes, inspiraverit trinitas increata medelam singulis debitam adhibere, ordinaciones constitutiones seu iniunctiones infrascriptas faciendas decrevimus, quas vobis sub sigilli nostri munimine transmittentes precipimus et mandamus in virtute sancte obediencie inviolabiliter observari. Et ne prolixitas lecture fastidium generet audienti, ad puncta singula sine quibuscumque preambulis que ornatum dumtaxat detegunt sine fructu sub breviori quo poterimus compendio descendemus.

In primis iniungimus et ordinamus quod . . . priores ecclesie nostre prefate qui pro tempore fuerint, qui principalem sub nobis et episcopis qui pro tempore fuerint potestatem et curam tam in

¹I wish to express my thanks to the Master and Fellows of Corpus Christi College, Cambridge, for permitting my use of MS. 370 for collation here, and of MS. 465, from which extracts are printed below; also to the Librarian, the Reverend Sir Edwyn C. Hoskyns, Bt., for giving me facilities to consult these manuscripts. The text (R) is that of the original John Rylands Library Latin MS. 226, fos. 2r-9v. Since this is the original, the readings of C (Corpus Christi MS. 370, fos. 80v-83r) are only of interest in so far as they follow the corrected version of R: the relevant readings have been noted, therefore, but thirty-seven variants which must be a copyist’s errors are not recorded in the footnotes. C has no chapter headings, and owing to the omission of passages deleted in R, the numeration differs. The *gemi-punctus*, originally used to replace a proper name, is inserted without much reason in many places in R; the scribe of C omits it. Passages deleted in R are printed in parentheses, editorial alterations between square brackets. In the notes R² signifies the reading of a second hand in R. Not all the alterations are by the same hand, but they cannot be safely distinguished.
temporalibus quam in spiritualibus optinent super omnes, a quibuscumque ecclesie nostre monachis tam cellarum prioribus et obedienciariss quam ceteris quibuscumque in debita reverencia habeantur; ita quod procedenti prior qui pro tempore fuerit [fo. 2v] iuxta eos, presertim in ecclesia claustrum capitulorum refectorio aulaque communi singuli sedentes assurgant, stantes reverenciæ exhibeant, loquentes vero sibi vel verborum signa facientes capuciis depositis humiliter se inclinent, mandatisque suis iustis et canonicos obediant reverenter.

ii. De esu carnium versus.

Item quod... prior qui pro tempore fuerit non licenciet monachos ad comedendas carnes in aula nec in cameris ex parte aule, nisi ex causa magna et racionabili quam debita consciencia merito reputaverit iustam fore; super quo dicti prioris conscienciam oneramus.

iii. De monachis mittendis ad cellas.

Item quod monachi vagi leves et indomiti nullo modo mittantur ad cellas, sed in ecclesia remanentes sub obediencie iugo laudabilius deservire, exemplo copiose multitudinis facilius instruantur et humilius inducantur.

iv. Quomodo monachi se debent habere ad cellas.

Item omnibus et singulis ecclesie nostre... monachis, in quacumque cella dicte nostre ecclesie commorantibus, in virtute sancte obediencie mandamus firmiter iniungentes quatinus cepta celle non exeant nec extra celle cepta commedant neque bibant sine dicte celle prioris licencia speciali, quodque a commensacionibus et potacionibus horis indebitis abstinentes, in sacre scrip-[fo. 3r] ture vel canonum studio, si ad hoc apti fuerint, aliquoquin in oracionibus et devocione se occupent diligenter; et cum ad spacia recreationis causa seu alia eos exire contigerit,

1 At Ely the misericord was sometimes called aula (Atkinson, op. cit., p. 135). At Norwich the common hall may have been used for that purpose, and may be the hall which connects the prior's lodging with the claustral buildings. Cf. next chapter.

2 Cf. infra, chapter ordinance 1370.
de prioris licencia ut prefertur soli non vadant, sed monachus monachum secum habeat ubicumque, vel aliam personam honestam si monachum secum habere non poterit, prout dicte celle prior duxerit ordinandum, cui omnes monachi dum ibi fuerint obedient et intendant et eius iustis mandatis pareant reverenter; cellarum insuper ecclesie nostre quarumcumque . . prioribus sub virtute obediencie firmiter iniungentes quatinus commonachos suos secum degentes honeste et devote tractent, decenterque in cibo et potu eisdem exhiberi et eorum necessaria vetera dum ibi fuerint competentur faciant reparari,\(^1\) dictosque commonachos ab insolenciae voluptatibus venacionibus dissolucionibus et inhonestatibus quibuscumque cohibeant, eosque horis debitis sacris scripturis canonicis vacare faciant diligentemente, eciam cum censuris ecclesiasticis, si hec exigerit rebellio eorumdem; ad quod faciendum tenore presencium singulis cellarum . . prioribus committimus potestatem.

v. Quod prior sancti Leonardi reddat compotum.

Item iniungimus et ordinamus quod prior sancti Leonardi qui pro tempore fuerit singulis annis reddat plenum et specifcum compotum de omnibus oblationibus redditus et proventibus ad dictum prioratum spectantibus, et de expensis suis et receptis, modo et tempore quibus obedienciarum seu officiarium ecclesie nostre prefatuum compotum reddere consuerunt; et quod dictus . . prior nullum opus magnum seu notabiliter sumptuosum incipiatur absque . . prioris et seniorum . . capituli consilio et assensu.

vi.\(^2\)

Item ut officiariorum ecclesie nostre prefatuum cedencium decadencium vel ammortorum gestio cunctis nota alios in officiis substitutos magis reddat sollicitos in futurum, statuimus volumus et ordinamus quod omnes et singuli . . priores nostre cathedrales ecclesie et cellarem, ac alii gerentes administraciones huiusmodi bonorum ecclesie preficiendi pro tempore, faciant in eorum novitate duo plena et perfecta eiusdem tenoris inventaria omnium

\(^1\) Cf. infra, chapter ordinance 1379.
\(^2\) R leaves space for chapter heading.
bonorum iuxta formam constitutionis benedictine super hoc edite, (quorum unum . . episcopo qui pro tempore fuerit penes se custodiendum tradere teneantur, altero in archa communi ad futuram memoriam reservato. Et hoc idem per . . priores tam nostre ecclesie quam cellarum et administratores bonorum ecclesie nostre prefate qui nunc sunt post datam dicte constitucionis prefectos citra mensem Augusti mandamus decernimus et iniungimus in virtute obediencie plenarie faciendum si in novitate prefectonis eorum id non fecerant ut prefertur).¹

[fo. 4r] vii. Quod prioris cellarium reddant compotum annuatim.

Item quod omnes et singuli . . priores cellarium reddant singulis annis infra mensem Iulii compotum generaliter de administracionibus eorumdem, specificando veram summam omnium receptorum per annum ac valorem consuetum fructuum redditum et proventuum dicti prioratus, ac summam expensarum anni illius summasque omnium debitorum et creditorum, verumque valorem stauri et residui remanentis; et ista compoti reddicio sub forma prefata fiat annis singulis et temporibus supradictis . . priori ecclesie nostre prefate in presencia aliquorum seniorum quos dictus . . prior duxerit eligendos; et dictum compotum faciant . . priores cellarium prefati personaliter si co-mode poterint, alioquin per epistolas . . priori et capitulo directas, sigillis eorum signatas et clausas, cum cedulis veri compoti sub forma prefata dictis epistolis interclusi.

viii. De confessoribus.

Item quod confessores seu penitenciarii per nos deputati et per successores nostros futuris temporibus deputandi² mundas manus servent, nullusque confessorum aliquem ad sibi confitendum procuret vel alliciat verbo nutu signo opere aut alio quovis modo sed gratis et libere venientes gratis et libere audiat confitentes nullamque peccuniam ab aliqubus eiusdem confessis

¹ Com. ; R² deletes, and adds [vacat] in margin.
² By the archbishop's award, 1411, penitentiaries were to be appointed by the bishop at the nomination of the prior and seniors. They heard all the monks' confessions; not merely "reserved" cases, as Mr. Carter supposes (Studies, pp. 50-51, 42).
quocumque colore seu modo extorquere vel confessos ad solvenir-
dum aliquid eis vel eorum al cui quacumque [fo. 4v] via allicere
presumpt, nec aliquid eciam a gratis offerente ante confessionem
suam et penitenciam datam ac absolucionem secutam recipiant a
confessis, sed omnibus rite libereque peractis gratis oblata gratis
accipliant a quocumque.

ix.¹

(Item quod confessores prefati qui pro tempore fuerint
singulis annis infra mensem Iulii . . priori ecclesie nostre in pre-
sencia aliquorum seniorum quos dictus . . prior duxerit eligendos
reddant generaliter compotum, exprimendo veram et integram
summam omnium receptorum et specifyingo usus in quos ex-
pendidit quisquis dictam peccunie summam, aut eius partem
si tota expensa non fuerit dicta summa.

x.²

Item volumus quod . . priores ecclesie nostre cathedralis qui
a dictis cellarem . . prioribus et confessoribus compotum rece-
perint, ut prefertur, formam et modum compotorum omnium
et singularum predictorum infra unius mensis spaci a tem-
pore compotorum receptorum . . episcopo qui pro tempore fuerit
si infra diocesim suam fuerit, alioquin a tempore quo primum
ad diocesim redierit, significare plene et integraliter teneantur.)³

xi. De vestibus utendis.

Item quod nullus monachus ecclesie nostre ciuscumque
status dignitatis aut gradus fuerit utatur cucullis vel froccis
de [fo. 5r] Wurs te nec vestibus alterius coloris generis vel
figure quam illorum quibus . . conventus uti antiquitus consuevit,
seid omnium monachorum quorum est idem cultus eademque
regula sit tam in colore quam genere et figura omnium vestium
idem usus.

¹ R leaves space for chapter heading.
² R² (in pencil) De compoto.
³ C om.; R² deletes, and adds va[cal] in margin.
xii. Quod non solvatur pecunia pro vestibus, et cetera.

Item quod non solvatur alicui monacho pecunia pro vestibus aut aliis necessariis ex debito reciipiendis, nisi de . . prioris licencia speciali, et nullo modo detur licencia per . . priorem, nisi ex causa racionabili, et nisi per eum vel alium officiarium suo loco per eum si adesse non poterit deputandum et eciam supriorum vetera eiusdem generis videantur, et nisi eisdem videatur quod vetera sufficient monacho supradicto, pro honorificencia et statu ecclesie ac persone, usque ad tempus quo iterum nova eiusdem generis necessaria dicto monacho ex debito fuerint ministranda.

xiii. De pecunia distribuenda monachis annuatim.

Item quod quilibet monachus ecclesie nostre prefate, exceptis cellarum . . prioribus, pro suis secretis necessitatibus relevandis recipiat singulis annis in festo sancti Iohannis baptiste ii. solidos a priore sancti Leonardi de dicti proventibus . . prioratus, 2 et de proventibus ecclesie de Chalke 3 Roffensis diocesis in festo omnium sanctorum ii. solidos, et de peccuniis que pro OO consequerant mi-[fo. 5v] nistari in octabis pasche xii. denarios, ac a confessoriibus seu penitenciariis eodem festo xii. denarios sterlingorum.

xiii. De pecunia solvenda ab officiariis et de legatis.

Item quod omnia relict a legata et donata ex donacione fidelium . . conventui seu monachis generaliter ecclesie nostre prefate, statim infra trium dierum spaccium a tempore quo recepta fuerint, duntamen sufficere poterint ad distribucionem vi. denario rum singulis monachis faciendam, inter omnes et singulos monachos pro equalibus porcionibus dividantur. 4 Ad hec . . priori sancti Leonardi . . confessoriibus ac dictorum proventuum et peccuni arum receptoribus firmiter iniungimus et mandamus quatinus dictis terminis dictas peccuniarum summas plenarie persolvant singulis monachis ut prefertur, sub pena dupli, quam dupli penam, si terminis simpulum solvere distulerint, postmodum eis

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1 R² adds si sufficerint ; C reads proventu si suffecerint.
4 R² adds in margin [P]ena.
quibus dictis terminis simplum solutum non fuerit, infra xx. dierum spacium solvere teneantur.

**xv. De pecunia concessa ab episcoopo.**

Item ut persone nostre dum in hac vita fuerimus et anime nostre cum ab hac luce migraverit in piis monachorum precibus, quod toto desiderio fieri cupimis et oramus, memoria [recensior] habeatur, cuilibet ecclesie nostre monacho ii. solidos sterlingorum, de cistis nostris, in festo natalis beatissimi Thome martiris Cantuar' archiepiscopi ordinamus et volumus annis singulis ministrari quousque altissimo concedente aliquos sufficients redditus dicte nostre ecclesie perpetuo fecerimus depu-[fo. 6'] tari de quibus pensio prefata monachis omnibus et singulis dicte nostre ecclesie presentibus et futuris perpetuis valeat temporibus ministrari.

**xvi. De custodia pecunie claustrial.**

Item quod monachi nostre ecclesie, obedienciariis seu officiariis exceptis, nullam peccuniam penes se retineant, sed quamcumque peccuniam eisdem pro necessariis deputatam priori supriori aut aliquibus aliis obedienciariis monachis custodiendam tradant, quam dicte peccunie custodes dictis monachis non tradant nisi ex causis veris utilibus piis aut necessariis allegatis et specificatis expresse, et quas dicti custodes merito reputaverint iustas fore; super quo dictorum custodum districte conscienciam oneramus.

**xvii. Quod pecunia ad necessariorum relevamen et non voluptuose expendatur.**

Item ne peccunie ad necessariorum relevamen ordinate in usus voluptuarios convertantur, iniungimus quod nullus monachi, minucionis recreacionis aut alio quovis solacio more solito per presidentis providenciam deputatus, aliqua extranea cibaria aut vinum extra necessitatis casum pro se aut sociis faciat pro- videri set esculentis et poculentis contententur eisdem per conventus . . officiarios more solito ministrandis. Quod si quis

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1 R recenseor; C recensior.  
peccuniam in vino aut esculentis vel pocolentis extraneis in talibus
solaciis voluptuoae absque necessitatis casu convictus fuerit
consumpsisse aut in alios usus convertisse quam illos quos
peccunie sue custos approbaverit ut prefertur, preter peni-[fo. 6v]
tencion in capitolo pro inobediencia sibi merito imponendam,
ipsam in subtractione duorum solidorum extunc sibi proxime
solvendorum decernimus puniendum, et illos duos solidos quos
ex hac causa subtrahendos sibi decernimus, thesaurum ecclesie
volumus applicari.

xviii. De elemosinaria.

Item ut elemosine subsidium cunctis pateat in communi,
iniungimus et mandamus quod pueri in elemosinaria per obedien-
ciarios domum tenentes positi ad dictorum obiedienciariorum
officia revocentur, et in loco illorum et aliorum cedencium vel
decedencium in futurum, ad ceterorum per ordinem monachorum
instanciam, pauperes eorum consanguinei 1 subrogentur, proviso
quod ad illos qui semel suos consanguineos subrogarunt facultas
iterum non readeat subrogandi, nisi completo primitus ordine
ceterorum; salva tamen nobis et nostris successoribus potestate
ponendi more solito pueros in officio libere supradicto, presertim
cum ab . . . episcopis predecessoribus nostris dicti officii ac tocius
monasterii et ecclesie precipuum processerit fundamentum.

xix. Item de eodem.

Ad hec insuper ordinamus quod fragmenta et reliquie ci-
bariorum conventus non familiaribus elemosinarii set pueris
predictis pauperibus integraliter ministrentur, et demum ea que
eis superfuerint poterunt ex causa dictis familiaribus ministra.

xx. De sartore et sutore.

[fo. 7r] Item quod infra cepta monasterii ordinetur infra
unius mensis spacium una habitacio conveniens pro uno com-
muni sartore et alia pro uno communi sutore, et infra idem eciam
tempus provideatur de illis duobus ministris communibus ad

1 R³ adds tantum in margin.
2 Cf. Ben. Chapters of 1249 and 1278 (Chapters, I. 37, 79).
reparanda necessaria vetera monachorum et facienda secrecius ea que eorum ministerii conveniunt infra cepta, ne reparandorum debilitas extraneis pateat publice in ecclesie vituperium manifestum.

xxi. Quod mulieres non hospitentur infra cepta.

Item quod nulla mulier pernoctet infra cepta monasterii nisi fuerit hospes quam hostelarius in camera debita collocabit; ita quod mulieres laboratrices non admittantur nec ponantur in gardinis nec aliis officinis ad laborandum si masculi ad hoc apti poterunt faciliter inveniri; alioquin, si mares ad hæc officia apti non poterint faciliter inveniri, tunc demum ponantur in gardinis vel locis patentibus et publicis ad facienda ea que eorum officio committuntur; ita quod non intrent domum aliquam infra cepta monasterii nisi ex magna et ardua causa, videlicet si que visitare voluerit maritum infirmum vel alia simili; et hoc fiat tantum de licencia monachi obediencirii dicto officio presidentis, cui dicta domus noscitur attributa.

xxii. Quod arbores non dentur nec vendantur.

Item quod arbores nemorum ecclesie non dentur extraneis nec vendantur [fo. 7r] absque capituli consilio et assensu, nisi arbores tortuose vel adeo inutiles desiccate quod stantes afferrent incomodum et continue deperirent, et tunc de peccunia ex arborum vendicione recepta fiat mencio specialis in compoto proxime faciendo. Vendicio autem arborum in notabili quantitate non fiat sine episcopi qui pro tempore fuerit consilio et assensu.

xxiii. Quod officiarii non habentes nemora releventur de nemoribus, et cetera.

Item quod obediencirii nemora habentes suis officii deputata alios obediencirios nemora non habentes in suis magnis necessitatibus, consideratis officii indigencia et onere incumbente, ad reparacionem domorum vel molendirorum de arboribus competentibus in moderato tamen numero juvent et relevent, de consilio tamen et assensu capituli seniorum. Ne tamen nimis frequens subsidium de arboribus ut prefertur dilapidacionem
pareat in futurum, volumus quod nec semel nec successive minuantur nemora in notabili quantitate absque . . episcopi qui pro tempore fuerit consilio et assensu.

xxiii. Quod pecunia restituatur tessaurarie.

Item ordinamus quod peccunia que pro thesauro extitit hactenus deputata, in cuiuscumque obedienciarii manibus [fuerit],\(^1\) infra duorum mensium spaciunm thesaurarie restitutatur, sub pena dupli quam non restituentes infra aliorum duorum mensium spaciunm thesaurio applicandam solvere teneantur, nisi ex causa racionabili [fo. 8\(^c\)] per totum capitulum approbanda se poterint excusare.

xxv.\(^2\)

(Item ut ex multis minutis absque gravi onere singulorum per processum temporis thesauri cumulus augeatur, ordinamus quod . . prior ecclesie nostre cathedralis xx. solidos, celerarius xx. solidos, sacrista xx. solidos, camerarius xx. solidos, elemosinarius x. solidos, cantor x. solidos, infirmarius x. solidos, prior de Norman spitele x. solidos, gardinarius x. solidos, rectorarius x. solidos, quilibet penitentiariorum xx. solidos, si cuilibet ultra xl. solidos quos quilibet ex constitucione bone memorie domini Iohannis de Ely, predecessoris nostri, pro labore ad minus percipere debet in usus suas licitos pro libito convertendos, tantum superfuerit de dicti officii perquisitis, alioquin totum residuum quod ultra xl. solidos superfuerit, alci eorumdem cui xx. solidi integre non superfuerint ut prefertur ; item prior sancti Leonardi xl. solidos, prior Iernemuthe xx. solidos, prior Lenne xx. solidos, prior de Aldeby xx. solidos, prior de Hoxne x. solidos, de officiorum et prioratum proventibus, in festis omnium sanctorum et pasche pro equalibus porcionibus annis singulis sub pena dupli infra mensem sequentem proxime perseolvenda solvere teneantur. Nos insuper temporibus nostris de gracia volumus ad hunc pium usum de cistis nostris xl. solidos annis singulis eisdem terminis ministrare.)\(^3\)

\(^1\) RC fuerint. \(^2\) R leaves space for chapter heading. \(^3\) Com. ; R\(^2\) deletes, and adds Va[cal] in margin.
xxvi. Quod quarta pars compoti reddatur thesauro et pecunia de ciphis.

Item quod de residuo quod libere superfuerit post compotum cuiuscumque [fo. 8v] obedienciarii seu officiarii ecclesie nostre prefate, quarta pars et quecumque peccunia pro ciphis et cocliari-bus a conversis seu noviciis more solito recepta seu in futurum recipienda,¹ necnon peccunia que pro vendicione quarumcumque arborum nemorum vel silvarum non ceduarum huius ecclesie nostre recepta fuerit in futurum, thesauro ecclesie integraliter applicetur.

xxvi. ² De custodia thesauri.

Item iniungimus quod thesaurus prefatus continue per dei graciam augmentandus sub tuta custodia iii. personarum et sub quatuor clavibus diversarum formarum celeriter reponatur; et quod de thesauro nichil minuatur per x. annorum spacidum proximorum ex quacumque causa absque . . . episcopi qui pro tempore fuerit et capitulo consilio unanimi et assensu, nec postea, nisi ex magna et ardua causa, quam totum capitulo deliberato consilio duxerit approbandam.

xxvii. Item de eodem.

Item quod fructus redditus et proventus ecclesie de Chalke, deductis pensionibus priori ecclesie nostre cathedralis celerario ac sacriste alias deputatis et monachorum subsidiis per has nos-tras iniunciones superius ordinatis, de cetero communium negociorum ecclesie sumptibus deputentur.

xxviii. De decanatu maneriorum.

Item exercicium et regimen officii decanatus maneriorum . . prioris et conventus in dictorum . . prioris et conventus grave dampnum noviter adinventi, cedente [fo. 9r] vel decedente ³ decano qui nunc est, ad morem solitum reducendum decernimus,

¹ According to the Benedictine Chapter of 1343 (xiii. 2), the cost of a novice’s outfit must not exceed one hundred shillings (Chapters, ii. 50).
² R sic : number repeated.
³ R vel decedente ; C vero.
dictique officii proventus singulorum annorum in usum et comodum ecclesie nostre prefate, pro communionium negociorum ecclesie sumptibus volumus et ordinamus perpetuo deputari.

xxix. *De custodia cellarii.*

Item iniungimus quod nullus secularis clavem cellarii custodiat in futurum, sed magister cellarii alium socium commonachum habeat dicto officio deputatum, qui alteram clavem [custodiat], et liberacioni panis et servisie quandocumque fieri contigerit absente magistro prefato volumus interesse, ut sic nulla liberacion fiat de cellario absque alterius eorum presencia personali. Per hec tamen nolumus dictum magistri socium a conventuali observancia excusari, nisi pro aliqua forsitan hora qua propter magistri absenciam ipsum in cellario oportuerit occupari.

xxx. *De clericis sancte Marie.*

Item iniungimus et mandamus quod nulli monachi de cetero ad missam beate virginis in tabula titulentur nisi poterint et sciverint saltim in plano cantu sufficierit in cantandi officio ministriare, salva cuilibet libera more solito facultate alium ad hoc aptum loco sui si vacare non poterit subrogandi, quibus in virtute obediencie precipimus quatinus ad locum ministrandi solitum in misse principio accedentes et usque ad eiusdem misse finem continue remanentes, in cantandi ministerio se occupent diligentiter. Et ut dicte misse intitulati aliique ecclesie nostre monachi cantare scientes eciam non intitulati ad ministrandum virgini gloriose in dicte missae officio devocius excitentur, omnibus et singulis monachis dicte [fo. 9r] misse interessentibus et cantando dicte gloriose virgini devote ministrantibus singulis diebus quibus devote et diligenter cantando ministraverint ut prefertur, xx. dies de indulgencia concedimus per presentes.

Has nostras iniunctiones mandamus et precipimus futuris temporibus observari, easque in uno parvo volumine [tran-]
scribi ligari ac in capitulo appendi publice ut singulorum monachorum [valeant oculis]\(^1\) intueri et in memoria continua retineri. Earumque copiam singulis cellarum prioribus infra xv. dierum spacium transmitti volumus et in dictis cellis ad futuram memoriam modo similis custodiri. Dat' in palacio nostro Norwicensi die quinta mensis maii, anno domini millesimo cccm\(^0\) quadragesimo septimo, et consecracionis nostre quarto. In cujus rei testimonium sigillum nostrum presentibus \(^2\) duximus apponendum.\(^3\)

**CHAPTER-ORDINANCES OF NORWICH CATHEDRAL PRIORY.**

**CORPUS CHRISTI COLLEGE, CAMBRIDGE, MS. 465.**

[fo. 160v. *No date.*] Ordinatum est per priorem et seniores quod quocienscunque claustrales habent licenciam a priore visitare amicos et parentes quod habeant equos cum decenti apparatu ab illis qui secundum antiquam consuetudinem solebant eos invenire.

Item ordinatum est quod omnes existentes in cellis, videlicet apud Lenne et Ierm[uth], quod non exibunt extra dictas cellas sine licencia petita et capis induti et precipue quando ituri sunt in villam vel transituri per villam; nec fraternas casualiter de domo venientes bibant vel manducent in dictis cellis sine speciali licencia priorum dictarum cellarum petita et optenta... \(^4\)

[fo. 161r.] Memorandum quod anno domini m\(^0\) ccc\(^0\) li\(^0\) ordinatum erat et decretum quod de cetero prior sancti Leonardi qui pro tempore fuerit cum omnibus sociis suis ibidem comorantibus in omni principali festo tenentur interesse ad secundas vesperas, et in recompensatione laboris insoliti concessum est eis quod quandocunque revocati fuerint cum pannis domi quod non teneantur esse conventuales usque ad horam primam diei proxime sequentis nisi quando contigerit quod matutine illius noctis sint in capis et tunc teneantur interesse usque ad cantica iuxta modum ceterorum fratrum nostrorum de cellis nostris domi revertentium.

[fo. 1r.] Anno domini m\(^0\) ccc\(^0\) lxx\(^0\) per N[icolaum] priorem

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\(^1\) C; obliterated in R.

\(^2\) C orn. presentibus.

\(^3\) C adds *Hee sunt intuncciones domini Willelmi de Norwico Norwic' episcopi.*

\(^4\) Cf. supra, injunctions ch. 4, and infra, ordinance 1370.
ordinatum fuit in capitulo quod omnes existentes in cellis non ibunt in villam nisi cum capis, nec venientes de domo nec comedunt vel bibunt in villa nisi speciali licencia prioris celle petita et optenta, nec exibunt sine licencia prioris celle etc.¹

[fo. 161r.] Nota quod anno domini m⁰ ccc⁰ lxx⁰ ix⁰ fuerunt diverse dubitaciones per priorem et seniores stabilite et in certum redacte.

Inprimis quod reparaciones fenestrarum super infirmiolo de cetero fiant per cominarium.

Item quod dictus cominarius reparabit ingressum usque infirmarium.

Item quod dominus prior inveniet meremium ad reparandum capellam sancti Edmundi et ad latrinam dependentem super dictam cameram, et sacrista cooperturam plumbi et reparaciones fenestrarum dicte capelle. [fo. 161v.]

Item quod sacrista qui pro tempore fuerit reparabit fenestras in capitulo.

Item quod nullus de cetero utatur curtis capis sub pena suspensionis caparum.

Item quod infirmarius inveniet lampadem ardentem in introitu infirmarie a festo omnium sanctorum usque ad festum purificacionis sancte Marie et alis temporibus quociens necesse fuerit.

Item quod hostilarius inveniet unum tortys in infirmaria quando necesse fuerit, et refectorarius in refectorio eodem modo.

Item quod ministretur culilibet monacho integre de servicio suo existenti foras per totum diem tam in piscibus quam in carnibus quamvis ex negligencia subcelerarius non premuniatur.

Item quod omnes panes integre in infirmaria remaneant penes servientem infirmarie propter hospites, et infirmos, et comedentes in refectorio et in infirmaria ex gracia sive ex consuetudine cenantes.

Item quod monachi claustrales tam venientes de cellis quam comedentes et cenantes in infirmaria inferiori de cetero habeant focalia de camera domini prioris sufficienter.

Item quod monachi habeant cuvas ac alia aeisimenta in brachiaria ad balniandum ac eciam ad rasturam; laventur cum eis

¹ Cf. preceding note.
placuerit, prout solebant, ita quod non habeant occasionem murmurandi.

Item quod nullus monachus conventualis carnes iantabit alicubi sine licencia speciali petita et optenta et precipue quando comedere in refectorio per cursum tabularum tenetur [fo. 1621].

Item quod nullus officiarius sine licencia speciali ut predictum est in officio suo presum[ps]erit comedere vel bibere, exceptis illis qui ex antiqua et laudabili consuetudine facere solebant.

Item quod priorum cellarum habeant clothsekys ¹ competenter pro pannis sociorum suorum et quod solvant pro reparacionibus sociorum cum eis commorancium sicud tenentur per constituciones domini Willelmi Bateman episcopi.²

Item quod dicti priores providebunt fratibus suis de vectura equorum competenter quando mittuntur domi, ac eciam solvant pro expensis sociorum suorum in eundo et redeundo sicud solebant facere.

Item quod infirmarius providebit unum medicum in arte medicine peritum pro conventu sicud solebat facere.³

Item quod celerarius faciet ministrare competenter et honeste parentibus et amicis monachorum quando veniunt ad eos secundum statum et gradum eorum et precipue amicis claustralium.

Item quod nullus excusetur a celebracione misse sancte Marie neque de sancto spiritu nisi ipsi qui excusantur a celebracione mangne misse atque missarum episcoporum nuper defunctorum.

Item quod prior sancti Leonardi qui pro tempore fuerit tenetur interesse cum sociis suis ad utrasque vesperas in festo sancte trinitatis ac eciam in omni festo principalii in secundis vesperis, sed in nocte trinitatis remanebit apud sanctum Leonardum cum uno monacho et alii duo erunt ad matutinas cum conventu.

Item dictus prior tenetur interesse ad servicium in die cene in vigilia pasche et pentecosten.

Item in vigilia epiphanie dictus prior sancti Leonardi cum

¹ Presumably bags for containing clothes: so O.E.D.; Ducange interprets as sackcloth. This agrees with the injunctions of 1309 (loc. cit., p. 23).
² Cf. supra, injunctions ch. 4.
³ The medicus appears in infirmarer’s rolls of 1394 and after (Victoria co. history of Norfolk, ii. 324).
sociis suis tenentur esse in capitulo, et in die epiphanie ad missam et in refectorio ad prandium si sit dies piscium, sin autem nequaquam.

Item in die purificacionis erunt ad missam sed non in refectorio ad mensam, si sit dies carnium vel piscium [fo. 162v].

Item in vigilia Marie Magdalene tenentur interesse in capitulo auscultaturi leccionem obitus fundatoris nostri.

Item in anniversario Herberti et ad commendacionem et oblacionem et in refectorio ad mensam sed non in vigilia ad dirigere.

Item tenentur interesse in capitulo in omnibus vigiliis principalium festorum.