

## Research Notes: 'Living the Medieval Life'

### 1. Food

#### Introduction:

- In examining food in the 12th century we will consider a range of factors, including: 1) The refectory 2) Food eaten 3) Feasts 4) Hunting and 5) Religion.
- We will then examine the Bayeux Tapestry as a primary source from the late 11th century.
- In doing so, we hope to portray the important culinary traditions of the period.

#### The Refectory:

- The refectory was the dining room in monasteries and abbeys. In Reading Abbey, monks would eat in silence except for one monk who would have read the bible from a lectern in the wall.<sup>1</sup>
- Before entering the refectory, the monks would all wash their hands in basins.<sup>2</sup>
- They typically had two meals each day, not breakfast, and would sit on wooden benches at wooden tables. They ate without a fork but did use spoons and knives.<sup>3</sup>
- The Kitchen was to the west of the refectory and food was served by the monks from this kitchen.<sup>4</sup>
- Meat was not eaten in the refectory although birds could be eaten as they were not considered meat.<sup>5</sup>
- Although namely a dining room, as the refectory was a comparatively big room, it was sometimes used for other events as well.<sup>6</sup>

#### Food Eaten:

- England enjoyed a reputation with the rest of Europe for gluttony and heavy drinking throughout the Middle Ages.<sup>7</sup>
- For monks, vegetable, beans, eggs, cheese, oysters and fish were all consumed along with wine and beer.<sup>8</sup> Monks were supposed to eat a frugal diet – their rules and customs usually outlawed the eating of meat except by the sick.<sup>9</sup>

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<sup>1</sup> Reading Museum and Art Gallery. "The Dining Room or Refectory and Kitchen" <<http://www.readingabbey.org.uk/fora/lesabbey/refectory.htm>> 1998. [Date accessed: 15.12.15].

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> The National Archives. "Food and Drink". <http://www.nationalarchives.gov.uk/domesday/world-of-domesday/food.htm> [Date accessed: 15.12.15].

- Meat, fish, butter, lard, dripping, milk and honey all appeared on monastic tables at the time of Domesday, although the reformed orders from the late 11th century renounced excessive eating.<sup>10</sup>
- Peasants in the villages of Domesday England had a subsistence diet of bread, beans, peas and root vegetables cooked as a stew. Supplemented by cheese, fish and fowl – occasionally red meat.<sup>11</sup>
- Fish was a common food in medieval times. Elites consumed cetaceans (whales and dolphins/porpoises) and marine fish. During the tenth-twelfth centuries consumption of marine fish increased with salted species being transported sometimes far inland. This included large deep sea fish e.g. cod, haddock and herring in addition to estuarine flatfish. Cod, ray, ling and flounder were also recovered from Castle Rising and Castle Acre, suggesting the trade of salted fish inland from the coast of Norfolk by the early twelfth century. In England, between the tenth and thirteenth century, the aristocracy continued to eat dolphins and porpoises. Dolphins were consumed at the estate of Flixborough-Conesby.<sup>12</sup>
- Upper class society would have eaten more meat and would have had a greater variety of meat.<sup>13</sup> Pork was the dominant meat consumed at all elite centres across Europe – between 40-75% of meat consumed, and beef was the other predominant meat.<sup>14</sup> There were regional differences, e.g. sheep/mutton were the dominant species consumed at Carisbrooke on the Isle of Wight and the second most consumed meat at Castle Acre in Norfolk. The conspicuous eating of pork seems to have been a marker of high elite status in Anglo-Norman England during the eleventh and twelfth centuries.<sup>15</sup>
- For all society beer was a basic beverage. Brewed at a weak strength but consumed in vast quantities. The average monk had an allowance of at least 3 gallons a day.<sup>16</sup>
- Domesday records many vineyards, often newly planted to cater for the tastes of new rulers. This attempt to establish a significant English wine industry was to prove short lived.

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<sup>8</sup> Reading Museum and Art Gallery. "The Dining Room or Refectory and Kitchen"

<<http://www.readingabbey.org.uk/fora/lesabbey/refectory.htm>> 1998. [Date Accessed: 15.12.15].

<sup>9</sup> The National Archives. "Domesday Legacy" <<http://www.nationalarchives.gov.uk/domesday/discover-domesday/domesday-legacy.htm>>. [Date accessed: 15.12.15].

<sup>10</sup> Ibid.

<sup>11</sup> Ibid.

<sup>12</sup> Christopher Loveluck, 'The Rural World, AD 900-1150: Lifestyles of Old and New Aristocracies' in *Northwest Europe in the Early Middle Ages c.AD 600-1150*, A Comparative Archaeology, Cambridge University Press (2013), p. 251.

<sup>13</sup> N.J Sykes, N.J, 'From Cu and Sceap to Beffe and Motton', in C.M. Woolgar (ed.), D. Serjeantson (ed.) and T. Waldron (ed.), *Food in Medieval England*, Oxford University Press (Oxford, 2006), p. 71.

<sup>14</sup> Loveluck, 'The Rural World', p. 249.

<sup>15</sup> Ibid, p. 250.

<sup>16</sup> The National Archives. "Domesday Legacy" <<http://www.nationalarchives.gov.uk/domesday/discover-domesday/domesday-legacy.htm>>. [Date accessed: 15.12.15].

English wine was of poor quality and from the 1150's, fine imported wines from Bordeaux and La Rochelle put the English vineyards out of business. The most Northerly place in which vineyards are recorded is in Ely, Cambridgeshire. In most instances vines are recorded in 'arpents', a unit equalling one acre. After the Norman Conquest, wine became increasingly more popular – the Monks of Battle Abbey were each allowed a gallon a day.<sup>17</sup>

- At the beginning of Henry's reign his "court had lived in part by plundering the countryside".<sup>18</sup> This caused great problems for the countryside peasantry. Consequently, in 1108, Henry's 'constitution' specified the amount of "wages, food, drink and candles" each member of his household should be allowed based on their position.<sup>19</sup>

### **Feasting:**

- Feasting was an important aspect of 12th century English culture and helped to reveal the relationships between people. One of the most striking aspects of life of the high elite between AD 950-1150 is the continuity and importance of consumption through public feasting and dining – this was used to display the status and control of resources of land, river and sea and to reveal the importance of the host.<sup>20</sup>
- Beef was mostly only eaten at feasts as it was perishable. The higher a person's status the more tender meat they received. Consequently, lambs and calves were popular at high status feasts.<sup>21</sup> In general, twelfth century aristocrats could have meals of four or five courses. On religious feast days, some black monks could have thirteen to sixteen courses.<sup>22</sup>
- The centres of royal and comital aristocracies consumed a far greater number and range of wild animals and birds. Particular species of wild bird were favoured 'feast species' e.g. cranes and herons – for example cranes were consumed at Castle Rising and Scarborough Castle during the eleventh and twelfth centuries. Red and roe deer were also consumed in significant quantities at elite centres between the tenth-twelfth centuries, with red deer being the majority on some sites and roe deer on others. Whilst consumption of peacock was mainly the fashion in West Francia, after the conquest they were much more readily seen in England (Castle Acre and Carisbrooke). Wild boar also seems to have been consumed in smaller numbers in England in contrast to France and

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<sup>17</sup> Ibid.

<sup>18</sup> David Carpenter, *The Struggle for Mastery: Britain 1066-1284*, Penguin Books (London 2003), p. 149.

<sup>19</sup> The National Archives. "Domesday Legacy" <<http://www.nationalarchives.gov.uk/domesday/discover-domesday/domesday-legacy.htm>>. [Date accessed: 15.12.15].

<sup>20</sup> Loveluck, 'The Rural World', p. 249.

<sup>21</sup> Sykes, 'From Cu and Scep', p. 68.

<sup>22</sup> Caroline Walker Bynum, *Holy Feast and Holy Fast: The Religious Significance of food to Medieval Women*, University of California Press (London, 1987), p. 41.

Rhineland Germany – reflecting differential choice and possibly different ecologies/management strategies of woodlands.<sup>23</sup>

- Tablewares in Britain changed after the end of the ninth century. Glass drinking vessels are all but absent on sites from the tenth - twelfth centuries. Manuscripts suggest that drinking horns were the norm, alongside metal drinking vessels both in public feasting and private dining (seen in the ‘Cotton Claudius’ illuminations from the early decades of the eleventh century). Continental fineware pottery was imported in small quantities – notably ‘Pingsdorf-type’ and ‘Andenne’ wares, but these were not used in large quantities in feasting. Products of large-scale wheel-thrown pottery industries, such as Stafford ware, produced more diverse tableware forms, including goblet-cups and bowls for urban and rural markets.<sup>24</sup>
- The principal venue for public feasting was a large hall at both palaces and important estates. Significant examples from the tenth to eleventh century would be Flixborough-Conesby, Bishopstone, Bonhunt and North Elmham. They were regularly around 20m in length and between 6-8m wide. The creation of the palace/hall donjon (fortified keep) retained the purpose of the hall – placed an upper storey above a basement on a ground floor and some wooden halls with more than one story may have followed a similar use of space. Additional room suites may have also acted as more private residential quarters, often on the upper floor of donjons. The location of kitchens and cooking areas associated with the preparation of aristocratic dining and staged feasts has rarely been identified – however recent archaeological suggest a significant proportion did not have kitchens within them.<sup>25</sup> The Great Hall was supervised over by seneschal (an officer in medieval noble households).<sup>26</sup>
- William of Malmesbury says Henry “was plain in his diet, rather satisfying the calls of hunger, than surfeiting himself by variety of delicacies. He never drank but to allay thirst...”<sup>27</sup>

## Hunting:

- Before the Norman conquest there were few hunting restrictions in England. However, with Norman rule came stricter regulations and restrictions on hunting. It was no longer

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<sup>23</sup> Loveluck, ‘The Rural World’, p. 250.

<sup>24</sup> Ibid, pp. 252-3.

<sup>25</sup> Ibid, p. 254.

<sup>26</sup> Norman Connections Project. “Daily Life” <<http://www.normanconnections.com/en/castle-life/daily-life/>>. [Date accessed: 15.12.15].

<sup>27</sup> William of Malmesbury, *Chronicle of the kings of England. From the earliest period to the reign of King Stephen*, John Sharpe and J.A Giles (eds.), (London, 1847). From <<https://archive.org/details/williamofmalmesb1847will>>. [Date accessed 18/01/16]. p. 447.

legal to hunt in ‘property’ or forests that did not belong to you.<sup>28</sup> Hunting became a sport for the elite. The strictest regulations were placed on the hunting of red deer.<sup>29</sup>

### **Religion:**

- In medieval England, religion was wound into nearly all aspects of daily life and food was no exception. Religious protocol meant that fasting had a great impact on the medieval diet. Gluttony was deemed a form of lust and eating was seen as the “most basic and literal way of encountering God”.<sup>30</sup>
- There were restrictions placed on eating meat during Lent and on fast days, particularly Fridays.<sup>31</sup> On such fast days, only one meal would be eaten and often this meal included fish. Consequently, fish became a major part of the medieval diet, especially for monks and the aristocracy. On fasting days instead of meat broth, the aristocracy would eat pea puree with fish stock or almond milk.<sup>32</sup>
- William of Malmesbury, in discussing Cistercian Order, says that the Abbot “is equally sparing of food and speech” and that he “does not eat with the rest, because his table is with the strangers and the poor”. For religious salvation, it was important not be indulgent in medieval Europe.<sup>33</sup>
- From the 12th century these regulations on food were manipulated so that more meat could be consumed. For instance “salted, precooked, chopped flesh could be eaten without breaking the rule”.<sup>34</sup>
- Women were often compared to food, being portrayed as enticing sin. However, they were also depicted as the nurturing providers responsible for preparing and cooking food.<sup>35</sup> Consequently, food was seen as essential to women’s piety and many women were obsessed with fasting.<sup>36</sup>

### **The Bayeux Tapestry:**

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<sup>28</sup> Sykes, N.J, ‘The Impact of the Normans on Hunting Practices in England’, in C.M. Woolgar (ed.), D. Serjeantson (ed.) and T. Waldron (ed.), *Food in Medieval England*, Oxford University Press (Oxford, 2006), p. 163.

<sup>29</sup> Ibid, p. 175.

<sup>30</sup> Bynum, *Holy Feast and Holy Fast*, p. 2.

<sup>31</sup> Ibid, p. 40.

<sup>32</sup> Ibid, p. 41.

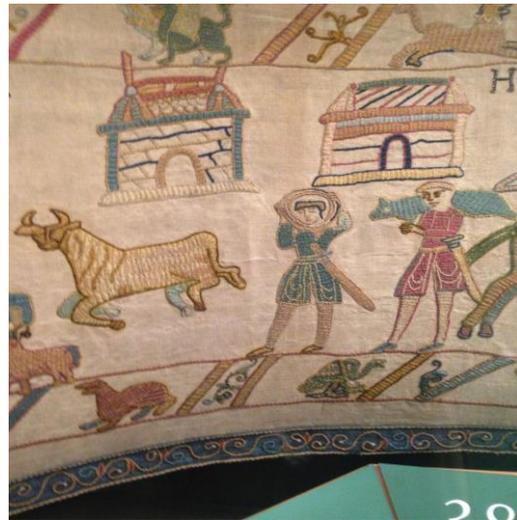
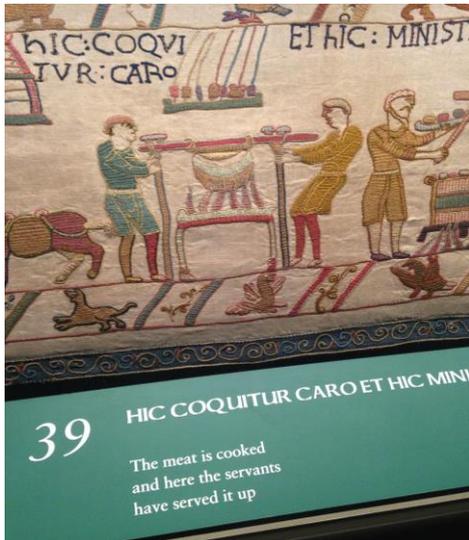
<sup>33</sup> William of Malmesbury, *Chronicle of the kings of England. From the earliest period to the reign of King Stephen*, John Sharpe and J.A Giles (eds.), (London, 1847). From < <https://archive.org/details/williamofmalmesb1847will>>. [Date accessed 18/01/16]. p. 349.

<sup>34</sup> Sykes, ‘From Cu and Sceap’, p. 69.

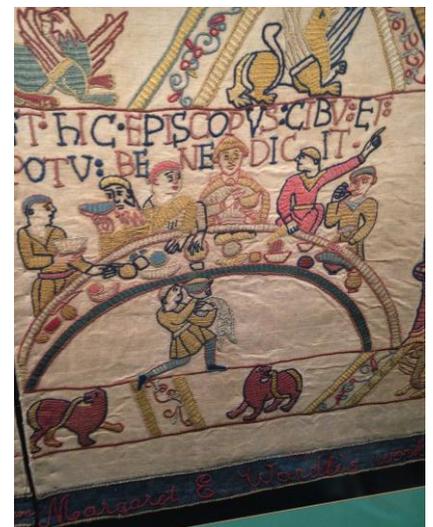
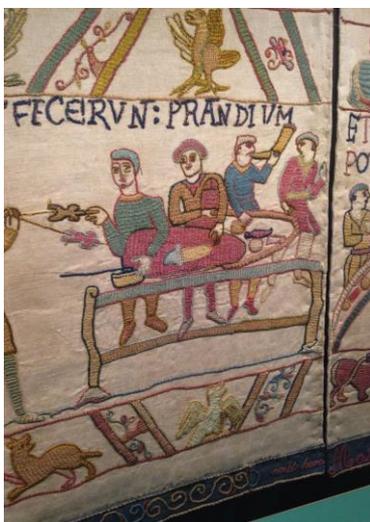
<sup>35</sup> Bynum, *Holy Feast and Holy Fast*, p. 277.

<sup>36</sup> Ibid, p. 4.

- The Bayeux Tapestry gives a valuable depiction of the dining arrangements of King William's court whilst on his campaign (late 11th Century).<sup>37</sup>
- Cooks are depicted serving a banquet.<sup>38</sup>
- A raiding party would return from the countryside with a cow, sheep or pig.<sup>39</sup>
- The feast would be cooked in the open air, roasted on spits. A cauldron would bubble over a fire.<sup>40</sup>



- Food was passed to the servants who ate at the 'coarser fare' on a table assembled from shields – they would then serve the masters who sat at a table and dined in some style.<sup>41</sup>



- Images from the Bayeux Tapestry<sup>42</sup>:

<sup>37</sup> The National Archives. "Domesday Legacy" <<http://www.nationalarchives.gov.uk/domesday/discover-domesday/domesday-legacy.htm>>. [Date accessed: 15.12.15].

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

<sup>41</sup> Ibid.

<sup>42</sup> The Bayeux Tapestry, Copy in Reading Museum.

## Religion

### Introduction:

•Henry I was a well-known advocate of church reform and gave extensively to such reformist groups, he favoured the Cluniac Order and this quickly became the largest receiver of his charitable donations. Henry went on to found Reading Abbey, a Cluniac establishment. The Abbey was erected in 1121 and given land and privileges by its benefactor regularly, the Abbey acted as a symbol of Henry's dynastic lines. The Abbey also served as a way to keep Henry forever in the minds of the public long after his death. A number of relics from his personal collection were donated to the Abbey after Henry died.<sup>43</sup> Henry "enforced priestly celibacy and insisted on short hair at court".<sup>44</sup>

•The Abbey and the town worked well together and benefited from the existence of one another. The Abbey served as a home for those in need, a wing was dedicated to house and care for the elderly who found themselves unable to do so alone. The Abbey became the medieval equivalent to a welfare state with monks donating food, money and clothing to

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<sup>43</sup> Reading Borough Council, Reading Museum Town Hall, 'Reading Abbey', <<http://www.readingmuseum.org.uk/collections/archaeology/reading-abbey>> [Date accessed 10/11/15].

<sup>44</sup> Simon Jenkins, *A short History of England*, Profile Books Ltd (London 2012), p. 41.

those without. The monks also opened a leper hospital within to Abbey to care for sufferers when leprosy was at its most prolific in Britain.<sup>45</sup>

### **The Church Itself:**

- In the place where the choir and the nave met there stood a Road Screen which bore a large wooden figure of Christ which faced the worshippers situated in the nave. The Road Screen acted as a symbol of the boundary between the world of the monks and the world occupied by the regular worshippers. Special occasions would allow the worshippers and pilgrims to pass through the Road Screen and marvel at the tomb of Henry, when it was situated in the Abbey upon his death, as well as the chapels and shrines that were located around the walkway surrounding the choir. The monks could also pass through the boundary into the ‘regular world’ on special days in the church calendar to parade relics in ornate casings around the church.<sup>46</sup>

- The church was laid out in the formation of a cross with the choir and high-altar situated at its head pointing towards the east. The abbey was dominated by pillars, eight on each side of the nave. The pillars supported the roof alongside adding decoration. Such architecture was typical of Norman and Romanesque fashion.<sup>47</sup>

- The images below give some idea of how the church would have looked in its prime.<sup>48</sup>

- The floor was flag stoned and bore no chairs, the worshippers would be expected to stand throughout all of the services. The alters situated around the walls were all richly decorated

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<sup>45</sup> Reading Borough Council, Reading Museum Town Hall, ‘The Abbey and the People of Reading’, <<http://www.readingmuseum.org.uk/get-involved/reading-abbey-quarter/abbey-history/abbey-people-reading>>, last updated August 2010 [Date accessed 10/11/15].

<sup>46</sup> Reading Borough Council, Reading Museum Town Hall, ‘The Monks at Prayer’, page 1, <<http://www.readingmuseum.org.uk/get-involved/reading-abbey-quarter/abbey-history/monks-prayer/?pg=2>>, last updated Feb 2011. [Date accessed 10/11/15].

<sup>47</sup> Reading Borough Council, Reading Museum Town Hall, ‘Reading Abbey’, <<http://www.readingmuseum.org.uk/collections/archaeology/reading-abbey>> [Date accessed 10/11/15].

<sup>48</sup> ‘The Corpus of Romanesque Sculpture in Britain and Ireland’, <<http://www.crsbi.ac.uk/site/1150>>, Kings College London [Date accessed 10/11/15].

and adorned with burning candles and incense which filled the air constantly. The walls and pillars would be painted in rich and earthy colours featuring drawings of saints and depictions of well-loved Bible scenes.<sup>49</sup>

- Important buildings, such as churches, cathedrals and abbeys had painted plaster on the walls and glazed windows often containing stained glass. “The fittings in Romanesque churches were often works of great beauty. The doors were enriched with wrought-iron hinges and decorations, and a bronze sanctuary doorknocker was sometimes attached”.<sup>50</sup>

### Monks:

- The Abbey served as a home to a hundred monks



whose sole purpose in life was worship, these monks came from Cluny in France and the sister establishment located in Sussex.<sup>51</sup>

- Their day began at 3am when they were woken by the church bell. The monks would then change out of their ‘long-john’ sleeping clothes and into long loose fitting black cloaks along with shoes and socks, these habits would have featured a shoulder covering and a hood in the winter months. After changing the monks would walk in complete silence from their dormitories into the church itself. Each monk would have had their own wooden booth that would contain a rest for them to lean on if they tired during the long services, the monks usually decorated their booths. The services could go on for two hours or longer and consisted mostly of singing in plainsong or Gregorian chanting, both in Latin. The monks would be expected to be in religious thought at all times, even during meal times someone would be present to call out the lives of Saints or retell stories from the Bible, all in the effort of ensuring the monks thoughts never deviated from the Holy work they were doing. Traditionally, monks were not supposed to leave the confines of their church and cloister

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<sup>49</sup> Reading Borough Council, Reading Museum Town Hall, ‘The Monks at Prayer’, page 1, <<http://www.readingmuseum.org.uk/get-involved/reading-abbey-quarter/abbey-history/monks-prayer/?pg=2>>, last updated Feb 2011 [Date accessed 10/11/15].

<sup>50</sup> Zarnecki, George ‘General Introduction’ from *English Romanesque Art 1066-1200*, The Hayward Gallery: Weidenfeld and Nicolson (London 1984) P. 20.

<sup>51</sup> Ibid.

when at rest but in the special circumstances of Reading Abbey being founded by a King the monks would be expected to break the rule if Henry so asked.<sup>52</sup>

• Upon Henry's death his tomb was placed in front of the high altar, his presence brought many visitors and provided a place where his loved ones as well as his followers could go to pay their respects to their King. His tomb was later replaced by a life sized effigy ensuring his memory remained within the Abbey forever. Praying for the Abbeys founder and main benefactor became a huge part of the monk's daily routine after his passing.<sup>53</sup>

## Greetings

### Kiss of Peace/ Osculum Pacis: –

- Very common greeting.
- Thurstan of Bayeux – served Henry I as his almoner (distributed food and money to the poor on behalf of the King).
  - Thurstan became the Archbishop of York in 1114. In Reims, Pope Callistus II sent for Thurstan and his entourage. According to Hugh the Chanter, the Pope 'received them all with a kiss'<sup>54</sup>
- William the Conqueror visited London in 1068 and 'invited everybody to his kiss and showed them great affability'<sup>55</sup>.
- Thomas Becket (1118-1170): 'Rex archiepiscopo dare signum pacis in osculo penitus abnegavit et abjuravit', or 'The king completely refused and abjured from giving the archbishop the sign of peace by means of a kiss'<sup>56</sup>

### Kisses on the mouth:

- Two men of equal status would kiss each other on the mouths. Such as the rite of Vassalage.

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<sup>52</sup> Ibid.

<sup>53</sup> Reading Borough Council, Reading Museum Town Hall, 'The Monks at Prayer', Page 1, <<http://www.readingmuseum.org.uk/get-involved/reading-abbey-quarter/abbey-history/monks-prayer/?pg=1>>, last updated February 2011 [Date accessed 10/11/15].

<sup>54</sup> 'Quibus in osculo susceptis...' in C, Johnson (ed.), *Hugh of Chanter: The History of the Church of York 1066-1127*, London, 1961, p. 72.

<sup>55</sup> Y, Carré, 'Le baiser sur la bouche au Moyen Age', Paris, 1992, p. 105.

<sup>56</sup> T, Becket, *Vita s. Thomæ Cantuariensis archiepiscopi et martyris*, Vol. 2, London, 1845, p. 312.

- A kiss on the mouth followed by the placing of folded hands in the Lord's hand on bended knees.<sup>57</sup>
- Women kissed women or men on the mouth as a greeting. However there was a case when Edward the Confessor's Wife Edith was offended when the abbot of St. Riquier's Monastery refused her *osculum pacis* because of his pious obligation not to kiss women. Women participated in the kissing rite just as men did<sup>58</sup>.

### **Phrases in Old French to English<sup>59</sup>:**

- "Seignors barons" = "Lords and Barons".
- "Sire, nus vos prium" = "Sire, we beseech of you". – Sire seems to be a popular title for the King.
- "car te recreiz" = "I pray thee".
- "por Deu" = "for God". And "E! Deus" = "O, God".

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<sup>57</sup> J, Le Goff, *Pour un autre moyen âge*, Paris, 1977, p. 352.

<sup>58</sup> Carré, 1992, p. 202-204.

<sup>59</sup> Z, Batzarov, 'Le Chanson de Roland', [http://www.orbilat.com/Languages/French/Texts/Period\\_02/Roland/250-291.htm](http://www.orbilat.com/Languages/French/Texts/Period_02/Roland/250-291.htm), accessed December 2015.

## Music

Music:

- Music was mostly religious or for religious purposes (liturgical music), this was mostly Gregorian chants, which were monophonic. Monophonic music involves only one melodic line, or even harmony. It was used in mass in the Catholic church.<sup>60</sup> Music was performed by wandering minstrels who would tell stories through poetic songs.<sup>61</sup>
- Hildegard of Bingen was a 12<sup>th</sup> century abbess and composer in Germany who characterizes this form of monophonic liturgical music.<sup>62</sup> This is his Voice of the Living Light:  
[https://www.youtube.com/watch?v=Dehwp\\_dRIYQ](https://www.youtube.com/watch?v=Dehwp_dRIYQ)<sup>63</sup>
- Musical development of the period was mostly centred in France. Although these developments would likely have reached England due to the monarchical connections between the two kingdoms. Henry's ties with France were still particularly strong, as the language of the English court for instance was still French, a remnant of his Norman ancestors. In southern France, the minstrels were known as troubadours.<sup>64</sup>
- "Ensemble Organum" have recreated and recorded some of the chants from this period:  
[https://www.youtube.com/watch?v=o5x8UhdTdvA&list=PLZwie7HZFdJw-dTg3W\\_6ePHZZx1hq3wfc](https://www.youtube.com/watch?v=o5x8UhdTdvA&list=PLZwie7HZFdJw-dTg3W_6ePHZZx1hq3wfc)<sup>65</sup>

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<sup>60</sup> "Gregorian chant." Encyclopaedia Britannica. Britannica Academic. Encyclopædia Britannica Inc. <<http://academic.eb.com.idpproxy.reading.ac.uk/EBchecked/topic/245481/Gregorian-chant>> Updated 2016. [Date accessed 20/01/16].

<sup>61</sup> 'Music through Time: Medieval music' in *The Hutchinson unabridged encyclopedia with atlas and weather guide*, Helicon, CREDO (Abington 2015). [Date accessed 18/01/15].

<sup>62</sup> John Milsom, Grove Dictionary of Music, Oxford Music Online, *Hildegard of Bingen*, [http://www.oxfordmusiconline.com/subscriber/article/opr/t114/e3255?q=hildegard+of+bingen&search=quick&pos=3&\\_start=1#firsthit](http://www.oxfordmusiconline.com/subscriber/article/opr/t114/e3255?q=hildegard+of+bingen&search=quick&pos=3&_start=1#firsthit) [Date accessed dec. 3rd].

<sup>63</sup> Hildegard Bingen, [https://www.youtube.com/watch?v=Dehwp\\_dRIYQ](https://www.youtube.com/watch?v=Dehwp_dRIYQ) [accessed dec. 2nd]

<sup>64</sup> 'Music through Time: Medieval music' in *The Hutchinson unabridged encyclopedia with atlas and weather guide*, Helicon, CREDO (Abington 2015). [Date accessed 18/01/15].

<sup>65</sup> Ensemble Organum, Youtube, [https://www.youtube.com/watch?v=o5x8UhdTdvA&list=PLZwie7HZFdJw-dTg3W\\_6ePHZZx1hq3wfc](https://www.youtube.com/watch?v=o5x8UhdTdvA&list=PLZwie7HZFdJw-dTg3W_6ePHZZx1hq3wfc) [Date accessed dec. 2nd].

- Polyphonic music only really flowered in the much later 12<sup>th</sup> century and following few centuries, coinciding with the emergence of secular music.<sup>66</sup> Secular music was the equivalent of popular musicians today in contrast with classically trained musicians. 12<sup>th</sup> century religious music was seen as far more respectable and refined. According to John Milsom, like the southern troubadours, the Trouveres, of northern France, were mostly illiterate; sharing songs through oral tradition.<sup>67</sup>
- Henry still maintained strong connections with northern France, especially Normandy, with his brother Robert as the Duke there; although conflict between the brothers led to Henry's invasion of Normandy in 1106. The significance of this connection to music is particularly important as it was predominantly in France during this century when secular music began to emerge in the form of the Troubadours, in Southern France and Trouveres in Northern France, as well as the Minnesingers of Germany.<sup>68</sup>
- This secular music developed through the use of Occitan lyric (a literary movement written in Occitan), which followed key themes of love and chivalry.<sup>69</sup>
- Scaglione places particular emphasis on the importance of this new form of music in both representing and spreading chivalric ideals in the "quasi-anarchy that followed the break-up of the Carolingian order". The reason he makes such a connection is that "both troubadour lyric and chivalric romance are tied to the nature of their audiences- chiefly courtly."<sup>70</sup>

### **Common instruments:**

- It is important to remember that non-instrumental, religious music was far more common during the reign of Henry I, especially in England. However the surge of secular, more complex and instrumental music towards the end of the century was likely to have been preceded by occasional use of such musical ideas earlier in the century. The typical profile of these early secular musicians as illiterate and the tradition of most of this music being passed on orally means that it is very difficult to place how far reaching this type of music was, or indeed how far back it originates in Europe.<sup>71</sup>
  - String instruments again mainly gained popularity in the west later on in the century, although people did use harps (a wing shaped frame with strings running from top to bottom

<sup>66</sup> Medieval Music: Birth of Polyphony, <http://www.web.stanford.edu/~jrdx/medieval.html> [Date accessed dec. 4th].

<sup>67</sup> John Milsom, Grove Dictionary of Music, Oxford Music Online, *Trouveres*, [http://www.oxfordmusiconline.com/subscriber/article/opr/t114/e6961?q=trouveres&search=quick&pos=3&\\_start=1#firsthit](http://www.oxfordmusiconline.com/subscriber/article/opr/t114/e6961?q=trouveres&search=quick&pos=3&_start=1#firsthit) [Date accessed dec. 4th].

<sup>68</sup> Aldo Scaglione, *Knights at Court*, University of California Press (Oxford, 1991), pp. 89-112.

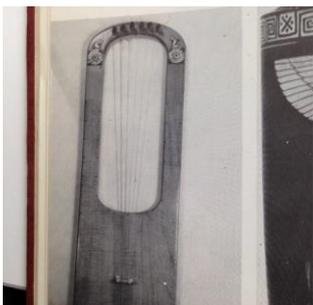
<sup>69</sup> Ibid, p. 89-112.

<sup>70</sup> Ibid, p. 90.

<sup>71</sup> Mary Remnant, *Musical Instruments of the West*, St. Martin's Press (New York, 1978), p. 23.

and held between the legs whilst played with both hands). Different places used different materials to make the strings for harps. Whilst the Irish most commonly used brass strings, attached to a larger body of willow, what would have been more likely used in England (especially given Henry's continental ancestry) was the "Gothic" harp, which was made using lighter wood and animal guts for the strings.<sup>72</sup>

- Stringed instruments such as the lute (which differs from a guitar in its curved back) only really reached England from the Middle East around the turn of the 13<sup>th</sup> century. Although the lute had reached parts of Europe, such as Spain, as early as 711, when the Moors invaded.<sup>73</sup> This could potentially mean that such instruments were at least heard of, if not infrequently witnessed in England.<sup>74</sup>
- The fiddle (or violin), as a typical example of a bowed rather than plucked instrument, was much more common than a lute type instrument however; Remnant comments that, "Although the fiddle was depicted in Byzantine manuscripts of the eleventh century, it only became widespread in northern Europe c. 1200".<sup>75</sup>
- Relatively rudimentary woodwind instruments, such as pitch pipes (which was used to give a single note to choirs so that they could stay in tune) and recorders may have reached England within the 12<sup>th</sup> century, but again these were more common from the 13<sup>th</sup> century onwards.<sup>76</sup>
- Pictures of medieval instruments.<sup>77</sup>



## Money

### Domesday Book:<sup>78</sup>

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<sup>72</sup> Ibid, p. 23.

<sup>73</sup> Ibid, p. 30

<sup>74</sup> Ibid, p. 23

<sup>75</sup> Ibid, p. 50.

<sup>76</sup> Ibid, p. 113.

<sup>77</sup> Mary Remnant, *Musical Instruments of the West*, St. Martin's Press (New York, 1978).

- The total value of the land in Domesday has been estimated at about £73,000 a year.
- The most common form of land ownership was under-tenancies, whose holders owed military services to their lords.
- Another form was leasing or renting land for money, often large amounts.
- Thaxted in Essex, for example, was worth £30 in 1066 and £60 in 1086, but its holder had leased it to an Englishman for an annual amount of £60. The tenant was unable to pay and defaulted on at least £10 a year.
- Domesday shows to some extent the cost of the Conquest on land values, which was particularly devastating in Northern England where many small villages were destroyed or damaged so badly their land values decreased by about a quarter since 1066 (these villages were noted as 'waste' in the Domesday Book).

### **Henry's actions and the rise of 'Administrative Kingship':**

- Henry successfully sought to increase royal revenues, as shown by the official records of his exchequer (the Pipe Roll of 1130, the first exchequer account to survive).<sup>79</sup>
- The role of the exchequer more prominently emerged. The role of the exchequer involved collecting revenue and spending it based on the king's desires. Receipts for payments were "wooden tallies...that is sticks cut down the middle with the payment recorded both in notches and writing on either side".<sup>80</sup>
- Henry's total revenue recorded was 24,550 pounds in 1130. Of this, 1,650 pounds went on local expenses and the rest to the exchequer.<sup>81</sup>
- Pipe rolls give us the most accurate picture available for this period of the financial resources of English royal government, revealing<sup>82</sup>:
  - payments made to the Crown
  - debts owed to the Crown

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<sup>78</sup> "Life in the 11th Century". <<http://www.domesdaybook.co.uk/life.html#5> > [Date accessed 20/11/2015].

<sup>79</sup> "Henry I 'Beauclerc'"

<<http://www.royal.gov.uk/historyofthemonarchy/kingsandqueensofengland/thenormans/henryibeaclerc.aspx>> [Date accessed 20/11/15].

<sup>80</sup> David Carpenter, *The Struggle for Mastery: Britain 1066-1284*, Penguin Books (London 2003), p. 153.

<sup>81</sup> Ibid.

<sup>82</sup> "Henry I 'Beauclerc'"

<<http://www.royal.gov.uk/historyofthemonarchy/kingsandqueensofengland/thenormans/henryibeaclerc.aspx>> [Date accessed 20/11/15].

- Crown expenditure
- They reveal more than just financial information and can also tell us, amongst other things<sup>83</sup>:
  - who the occupants of royal lands and castles were
  - the identity of royal judges and other officials, including relatively low ranking local government officials
  - how different aspects of the judicial system in medieval England worked (through the recording of judicial fines)
- They did not, however, record all types of royal income or expenditure and should not be considered a complete record of government and royal finances<sup>84</sup>
- Some historians have seen Henry I's reign as the start of a centralised system of governance emanating from the king's court<sup>85</sup>

### Coinage and Currency:

- Pennies were mostly silver<sup>86</sup>
- Henry's face appeared on many of them<sup>87</sup>

### Trade and Commerce:

- Late 11<sup>th</sup> century was a period of increased trade and commerce, resulted in increased connections between Britain and Europe and a speeding up of urban life.<sup>88</sup>
- Monasteries were the economic centres of nations across Europe, and were also intellectual hubs<sup>89</sup>



<sup>83</sup> Ibid.

<sup>84</sup> 'Medieval Financial Records: pipe rolls 1130-1300'. <<http://www.nationalarchives.gov.uk/help-with-your-research/research-guides/medieval-financial-records-pipe-rolls-1130-1300/>> [date accessed 20/11/2015].

<sup>85</sup> J. W. Baldwin, and C Warren Hollister, 'The Rise of Administration Kingship', *American Historical Review*, vol.83, 1978, pg. 868-91

<sup>86</sup> 'The Fitzwilliam Museum: Collections

Explorer'. <[http://webapps.fitzmuseum.cam.ac.uk/explorer/index.php?do=Search&qu=henry\\_1&size=50&from=3550](http://webapps.fitzmuseum.cam.ac.uk/explorer/index.php?do=Search&qu=henry_1&size=50&from=3550)> [Date accessed 21/11/2015].

<sup>87</sup> Object No. **CM.1048-2001**, William Conte Collection, Fitzwilliam Museum, Circa 1119-1121

<sup>88</sup> C. Homer Haskins, *The Renaissance of the 12<sup>th</sup> Century* (Cleveland, 1957), pg.15

- The towns of the twelfth century have a large place in the world of trade, however not yet a distinctive urban culture<sup>90</sup>
- The rise of the wandering merchant during this period opened peoples' eyes to goings on across the country and continent, and started to pave the way for a new social class of traders and manufacturers<sup>91</sup>

### Value and Daily Costs:

- Large amount of fines prevalent in this period, especially regarding crimes against people of status.<sup>92</sup>
- Most of the information from this site comes from written laws, particularly the laws written down in the reigns of Ine and Alfred, where an average or rough 'replacement value' for an item would be given (although we do also have many fines that could be imposed too). However, we do also have a few references to actual 'retail prices' for some items, particularly from some of the Frankish sources.<sup>93</sup>
- Depending on which figures you use you can get a figure of a Saxon penny being worth anything from £10 - 200, although most methods give a figure in the range of £20 – 50.<sup>94</sup>
- 1 Saxon silver penny = £20, 1 shilling = £100 and 1 pound = £4800 for the purpose of this table:<sup>95</sup>

Item	Price	Weight	Modern
Ewe and Lamb [B]	1s	8g	£100
Hive of Bees [B]	24d	37g	£480
Common House Dog [B]	4d	6g	£80
Male Slave [N]	197.5d	306g	£3,950
Female Slave [E]	131.5d	204g	£2,630

### Arms and Armour

Item	Price	Weight	Modern
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<sup>89</sup> Ibid, p.15

<sup>90</sup> Ibid, p.62

<sup>91</sup> H. Pirenne, *Medieval Cities*, (Princeton,1925), pp.127-128

<sup>92</sup> Ben Levick and Roland Williamson, 'For what It's Worth'. <<http://www.regia.org/research/misc/costs.htm>> . Last updated 2003. [Date accessed 21/11/2015].

<sup>93</sup> Ibid.

<sup>94</sup> Ibid.

<sup>95</sup> Ibid.

Sword [B]	240s	1860g	£24,000
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### Fines, etc.

Item	Price	Weight	Modern
Fighting (not in war) [B]	120s	930g	£12,000
Freeman working on Sunday [B]	60s	465g	£6,000
Ordering a slave to work on Sunday [B]	30s	232g	£3,000
Priest working on Sunday [B]	120s	930g	£12,000
Seducing a free woman [B]	60s	465g	£6,000
Not baptising child within 30 days of birth [B]	30s	232g	£3,000
Violation of church's protection [B]	50s	387g	£5,000
Violation of the king's protection [B]	5l	1,860g	£24,000
<b>Note:</b> There were many other fines, but including them all would take up too much space. What is clear, though, is that in Anglo-Saxon England what was most important was not what you did, but who you did it to.			

### Miscellaneous

Item	Price	Weight	Modern
Fleece [B]	2d	3g	£40
Hide of land (approx. 120 acres) [B]	1l	372g	£4,800

Source: Ben Levick and Roland Williamson, 'For what It's Worth'. <<http://www.regia.org/research/misc/costs.htm>> .

Last updated 2003. [Date accessed 21/11/2015].

### North/South Divide:

- There existed a “divide” between the North and South of England even as early as the twelfth century. This was due to the longer time it took for Norman culture to spread up the country.<sup>96</sup>
- William of Malmsebury states that the speech of Northumbrians “grates so harshly upon the ear it is completely unintelligible to us southerners.”<sup>97</sup>

<sup>96</sup> J. Green, 'King Henry I and Northern England', *Transactions of the Royal History Society*, vol.17, 2007, p. 35

<sup>97</sup> W. Malmesbury, *Deeds of the Bishops of England*, David Preest (Trans.) Boydell Press (Woodbridge 2002). p. 139.

## Health

### General Health:

- Carole Rawcliffe argues that medieval England's knowledge of health was more advanced than it is often given credit. It was often passed down by word of mouth.<sup>98</sup>
- The belief and reliance on 'the occult' has also been overplayed when studying the practice of medicine, but these kind of charms 'offered a measure of reassurance against the onslaught of disease that conventional medicine simply could not provide.'<sup>99</sup>
- The Church also played a role in how medicine was practiced. They tended to value spiritual solutions over the practical earthly ones that doctors of the time tried to provide.<sup>100</sup>

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<sup>98</sup> Carole Rawcliffe, Medical Practice and theory, in *A Social History of England: 900-1200*, in Julia Crick and Elisabeth Van Hauts (ed.), (Cambridge, 2011) p. 391-393.

<sup>99</sup> Ibid p.394.

- They tended to believe in the ‘inevitability of human suffering.’<sup>101</sup>
- She also looks at the general health of people at the time and what they did and didn’t know about disease and health.<sup>102</sup>
- The health of the lower classes was often affected by many factors including substandard diet, sanitation, hard labour and shelter. There is some suggestion that contraception and abortion were used, and childbirth remained a huge danger for all women.<sup>103</sup>
- Rawcliffe notes the upper class recognised the importance of dental health.<sup>104</sup>
- Henry I even took advantage of some health issues for his own political reasons. For example, scrofula, which was said to be cured by the king’s touch. This was used as propaganda by the King.<sup>105</sup>

### **Leprosy in Medieval England:**

- In another book, Rawcliffe also looks into how leprosy was treated at the time of Henry I. The elite seemed to believe that looking after the sick would quicken their ascension to Heaven.<sup>106</sup>
- A great story that she reports on is how Matilda, the wife of Henry I, kissed the feet of lepers, much to the surprise of her brother. He asked what would happen if Henry found out and she spoke of the importance of God. She founded hospitals for the treatment of lepers.<sup>107</sup>
- In fact many of the elite did, to the extent that between ¼ and 1/5 of medieval hospitals in England were for the treatment of lepers.<sup>108</sup>
- However, she notes how there were mixed attitudes towards the sick, as society battled the idea that Christian teaching required they helped the needy, with the idea that sickness was a punishment for sin.<sup>109</sup>

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<sup>100</sup> Ibid p. 395.

<sup>101</sup> Carole Rawcliffe, ‘Health and Disease’, in *A Social History of England: 900-1200*, in Julia Crick and Elisabeth Van Hauts (ed.), (Cambridge, 2011) p. 67.

<sup>102</sup> Ibid pp.66.-75

<sup>103</sup> Ibid p.67.

<sup>104</sup> Ibid p. 69.

<sup>105</sup> Ibid p.71.

<sup>106</sup> Carole Rawcliffe, *Leprosy in Medieval England*, (Woodbridge, 2006) pp. 105-106.

<sup>107</sup> Ibid p. 146-147.

<sup>108</sup> Ibid pp.106-108.

<sup>109</sup> Ibid p. 110.

- R. I. Moore looks at how Lepers were persecuted. Whilst noting how the medieval period saw the formation of many leper houses, he claims that there was an increasing amount of fear towards them.<sup>110</sup>
- Though it was ‘fashionable’ to wash and kiss lepers<sup>111</sup>, they could not inherit in England and the disease was often thought of as being a punishment.<sup>112</sup>
- R.I Moore states it was often linked with heresy and sexual promiscuity.<sup>113</sup>
- They were ‘the living dead’.<sup>114</sup>
- He states ‘It is extremely difficult to estimate how generally or how strictly segregation was enforced in the high middle ages.’<sup>115</sup>
- ‘The powerful were both more vulnerable to political hostility and more able to secure exemption from the laws that governed others’.<sup>116</sup>

### **Misconceptions of Medieval Medicine:**

- Anne Arsdall tries to dispel the idea that a lot of Medieval Medicine practices were ‘ineffective’ and ‘superstitious’.<sup>117</sup>
- Remedies were often effective to a certain extent. She argues Historians have often placed too much emphasis on the more occult side of medicine and not utilised sources well enough, leading to a misplaced view of how medicine was practiced.<sup>118</sup>

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<sup>110</sup> R.I. Moore, *The Formation of a Persecuting Society*, (Oxford, 1987), pp. 53-54.

<sup>111</sup> Ibid p. 61.

<sup>112</sup> Ibid p.59.

<sup>113</sup> Ibid pp. 62-64.

<sup>114</sup> Ibid p.58.

<sup>115</sup> Ibid p. 55.

<sup>116</sup> Ibid p.55.

<sup>117</sup> Anne Arsdall, ‘Challenging the “eye of the newt” Image of Medieval Medicine’, in *The Medieval Hospital and Medical Practice*, ed. Barbara S. Bowers (Hampshire, 2007) p. 195.

<sup>118</sup> Ibid p.195-196.

## Daily Routine

### Women:

- Role of a woman varied depending on their social and marital status, however, the vast majority were heavily influenced by contemporary beliefs about the roles of gender and authority. These beliefs restricted the life choices and legal rights available to women.<sup>119</sup>
- Literacy in noble women is also well attested, and is well endorsed by cultural historians. There were literate and even learned women.<sup>120</sup>

### Nobles:

- A nobleman's role and responsibilities depended upon his own wealth and estates. In the twelfth century a nobleman was required to serve the king through fighting for at least forty days every year.<sup>121</sup>
- With the rise of chivalry, being a good nobleman normally corresponded with being a good knight. "Noblemen whose lands had been bestowed on them by the king were also knights and their serfs had to provide hay for the horses".<sup>122</sup>
- When seven years old, a nobleman's child would be sent to a knight's castle to become a page. Then, when they were fourteen the child would become a squire and would be allowed to go to war and to hunt. In war, they would pass the knight his shield and spear. If loyal, the squire would then become a knight when aged twenty-one.<sup>123</sup>

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<sup>119</sup> Mavis Mate, *Trade and Economic Developments 1450-1550: The Experience of Kent, Surrey and Sussex*. Boydell Press (Woodbridge 2006), pp. 2-7.

<sup>120</sup> Ibid, pp. 2-7.

<sup>121</sup> *The Life of the People in the High Middle Ages 1000-1300*,

<http://www.macmillanhighered.com/Catalog/uploadedFiles/Content/BSM/Product/TOC/McKay%20West%20Understanding%20Chapter%2010%20reduced%20size.pdf>, [Date accessed 05/12/2015], pp. 278-279.

<sup>122</sup> E.H. Gombrich, *A Little History of the World*, Yale University Press (London 2008). pp. 137- 138

<sup>123</sup> Ibid. p. 139.

- Noblemen held responsibility over those who lived and worked in his estates (Feudalism). It was often up to them to decide punishments. When a nobleman was away it was often his wife who managed the household.<sup>124</sup>

### The King:

- “[...] for routine administrative matters kingship was about much more than totting up accounts. Henry spent much of his public life in military campaigning or in governmental activity in a wider sense, moving about his dominions, presiding over to councils, dispensing patronage, and receiving emissaries. [...] The king personally presided over the hearing of important legal cases; he confirmed charters, issued new ones, or directed a course of action be taken in individual disputes. Though the need for delegation was growing, it was still he who gave the orders”<sup>125</sup>

### Children:

#### Boys

- “For children of aristocratic birth, the years from infancy to around the age of seven or eight were primarily years of play. At about the age of seven, a boy of noble class who was not intended for the church was placed in the household of one of his father’s friends or relatives. He was expected to serve the lord at the table, to assist him as a private valet, and, as he gained experience, to care for the lord’s horses and equipment”.<sup>126</sup>
- “Training was in the art of war. The boy learned to ride and manage a horse. He had to be able to wield a sword, hurl a lance shoot with a bow and arrow, and care for armour and other equipment”.<sup>127</sup>
- Henry’s reign saw an increase in Latin literacy.<sup>128</sup>
- Formal training would conclude around the age of 21 with the ceremony of knighthood.<sup>129</sup>

#### Girls

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<sup>124</sup> *The Life of the People in the High Middle Ages 1000-1300*, <http://www.macmillanhighered.com/Catalog/uploadedFiles/Content/BSM/Product/TOC/McKay%20West%20Understanding%20Chapter%2010%20reduced%20size.pdf>, [Date accessed 05/12/2015], pp, 278-279.

<sup>125</sup> Judith. A.Green, *The Government of England Under Henry I*, Cambridge University Press (Cambridge 1986). p. 1.

<sup>126</sup> *The Life of the People in the High Middle Ages 1000-1300*, <http://www.macmillanhighered.com/Catalog/uploadedFiles/Content/BSM/Product/TOC/McKay%20West%20Understanding%20Chapter%2010%20reduced%20size.pdf>, [Date accessed 05/12/2015], p.277.

<sup>127</sup> Ibid, p.277.

<sup>128</sup> Ibid, p.277.

<sup>129</sup> Ibid, p.277.

- Noble girls were also trained in preparation for their future roles, they were taught the local languages and sometimes Latin.<sup>130</sup>
- Girls would also learn to write, as well as learn enough arithmetic to manage the household accounts.<sup>131</sup>
- Dancing, embroidery, music and how to ride and hunt were also part of a daily routine for a noble girl.<sup>132</sup>
- All this would enable noble girls to act as servants or ‘ladies in waiting’, as well as to run a household later on in their life.<sup>133</sup>

### Work life:

- Agriculture was the most common form of employment for laymen.<sup>134</sup>
- Men’s duties included looking after animals, ploughing and farming land. On the other hand, women were in charge of dairy production, preparing food, spinning and taking care of the smaller animals.<sup>135</sup>
- *“Once children were able to walk, they helped their parents with the hundreds of chores that had to be done. Small children were set to collecting eggs if the family had chickens, or gathering twigs and sticks for firewood. As they grew older, children had more responsible tasks, such as weeding the family’s vegetable garden, milking the cows, shearing the sheep, cutting wood for fires, and helping with the planting or harvesting”.*<sup>136</sup>

### Cooking:

- Almost all cooking was done in simple stew pots, since this was the most efficient use of firewood and did not waste precious cooking juices, making pottages and stews the most common dishes. Many of the cooking utensils we know today (i.e. frying pans, pots, kettles) were available in this period, however, they were less commonly found in poorer households.<sup>137</sup>
- In most households, cooking was done on an open hearth in the middle of the main living area, to make efficient use of the heat. Even in wealthy households, for most of the Middle

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<sup>130</sup> Ibid, p. 277.

<sup>131</sup> Ibid, p. 277.

<sup>132</sup> Ibid, p. 277.

<sup>133</sup> Ibid, p. 277.

<sup>134</sup> Ibid, p. 264.

<sup>135</sup> Ibid, p. 264.

<sup>136</sup> Ibid, p. 265.

<sup>137</sup> Melitta Weiss Adamson, *Food in Medieval Times*, Greenwood Publishing Group (London, 2004). pp.55-56.

Ages, where the kitchen was combined with the dining hall. In later years a separate kitchen area began to evolve. Fireplaces were moved towards the walls of the main hall, and later to build a separate building or wing that contained a separate kitchen area. This way, the smoke, odours and bustle of the kitchen could be kept out of sight of guests, and the fire risk lessened.<sup>138</sup>

### **Cleaning:**

- Clothes were washed by being soaked and rubbed together either in a wooden tub, trough, or a calm stream. Institutions such as hospitals and monasteries often had a room specifically for laundry.<sup>139</sup>
- *“Poorer families often had one outfit per person. Clothes would get dirty and often stay that way”.*<sup>140</sup>
- *“Laundresses and free-lance laundresses were common in each city.”*<sup>141</sup>

### **Religion:**

- Every Sunday, mass would be recited in Latin which few people understood.<sup>142</sup>
- Priests would regularly read orders and messages from royal ecclesiastical authorities to his parishioners gathered outside.<sup>143</sup>

### **Convents and Monasteries:**

#### **Abbesses/ Prioresses**

- The most powerful position a woman could hold in high medieval society. They appointed and managed tax collectors, bailiffs, judges, and often priests in the territory under their control.<sup>144</sup>
- Abbesses also opened and supported hospitals, orphanages and schools; they hired builders, sculptors and painters to construct and decorate residents and churches.<sup>145</sup>

#### **Monks**

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<sup>138</sup> Bridget Ann Henisch, *The Medieval Cook*, Boydell Press; Reprint Edition (Woodbridge 2013), pp.95-97.

<sup>139</sup> Paul. B. Newman, *Daily Life in the Middle Ages*, Mcfarland & Company (2001) p. 157.

<sup>140</sup> Ibid, p. 157.

<sup>141</sup> Ibid, p. 157.

<sup>142</sup> *The Life of the People in the High Middle Ages 1000-1300*,

<http://www.macmillanhighered.com/Catalog/uploadedFiles/Content/BSM/Product/TOC/McKay%20West%20Understanding%20Chapter%2010%20reduced%20size.pdf>, [Date accessed 05/12/2015], p. 269.

<sup>143</sup> Ibid, p. 269

<sup>144</sup> Ibid, p.282

<sup>145</sup> Ibid, p.282

- Monasteries were headed by an abbot or prior, who was generally a member of a noble family i.e. the younger brother of a family with many sons. The main body of monks were known as ‘*choir monks*’. These were largely from noble/ middle-class families.<sup>146</sup>
- Those from peasant families would also go on to serve in monasteries, however, they would often serve as ‘*lay brothers*’; they were responsible for much of the manual labour throughout the monastery. One monk would be appointed the Cellarer. He was chosen to supervise the other lay brothers and other peasants who did agriculture work.<sup>147</sup>

### Women

- In the women’s house, a nun would also act as a cellarer and watch over the peasants doing the work. A novice master/ mistress was made responsible for the training of new nuns.<sup>148</sup>
- Monasteries occupied cooks, laundresses, gardeners, seamstresses, mechanics, blacksmiths and pharmacists. Some monks and nuns spent time copying and illuminating books and manuscripts. Monasteries became centres of learning where works were written and copied. They sometimes ran schools offering education to boys. Convents took in girls.<sup>149</sup>
- Although daily routines in monasteries would have varied greatly, daily life always centred around divine office, psalms and other prayers prescribed by Saint Benedict. Monks and nuns were expected to pray a total of seven times a day, and once during the night.<sup>150</sup>

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<sup>146</sup> Ibid, p. 283

<sup>147</sup> Ibid, p. 283

<sup>148</sup> Ibid p. 283

<sup>149</sup> Ibid, p. 283

<sup>150</sup> Ibid, p. 283

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