

MARGINAL CLASS-MARKS

Added marginal class-mark	'Betson' class-mark	SSI (unless otherwise marked)	Added marginal class-mark	'Betson' class-mark	SSI (unless otherwise marked)	Added marginal class-mark	'Betson' class-mark	SSI (unless otherwise marked)
t.63.	K.56.	666	v.19.	M.C6.	839	v.52.	M.22.	755
t.64.	K.58.	668	v.20.	M.114.	847	v.53.	M.49.	782
t.65.	K.60.	670	v.21.	M.120.	853	v.54.	M.89.	822
t.67.	M.52.	785	v.22.	M.44.	777	v.55.	M.42.	775
t.68.	M.23.	756	v.23.	M.112.	845	v.56.	M.78.	811
t.69.	M.53.	786	v.25.	M.71.	804	v.57.	M.4.	737
t.70.	M.26.	759	v.25.	M.31.	764	v.58.	M.75.	808
t.71.	M.54.	787	v.26.	M.82.	814	v.59.	M.66.	799
t.72.	M.6.	739	v.27.	M.87.	820	v.60.	M.74.	807
t.73.	M.11.	744	v.28.	M.92.	825	v.61.	M.13.	746
t.74.	M.30.	763	v.29.	M.35.	768	v.62.	M.7.	740
			v.31.	M.63.	796	v.63.	M.108.	841
			v.32.	M.76.	809	v.64.	M.69.	802
			v.33.	M.60.	793	v.65.	M.9.	742
			v.34.	M.61.	794	v.66.	M.18.	751
			v.35.	M.62.	795	v.67.	M.41.	774
			v.36.	M.38.	771	v.68.	M.3.	736
			v.37.	M.45.	778	v.69.	M.24.	757
			v.38.	M.99.	832	v.70.	M.16.	749
			v.39.	M.10.	743	v.71.	M.19.	752
			v.40.	M.C7.	840	v.72.	M.20.	753
			v.41.	M.81.	814	v.73.	M.5.	738
			v.42.	M.68.	801	v.74.	M.15.	748
			v.44.	M.111.	844	v.75.	M.34.	767
			v.45.	M.77.	810	v.76.	M.28.	761
			v.46.	M.94.	827	v.77.	M.90.	823
			v.47.	M.32.	765	v.78.	M.12.	745
			v.48.	M.51.	784	v.79.	M.58.	791
			v.49.	M.95.	828	v.80.	M.116.	849
			v.50.	M.48.	781	v.81.	M.57.	790
			v.51.	M.14.	747	v.82.	M.59.	792

Section V

CARTHUSIANS

There is a great contrast between the explicit evidence for the Brigittines and Carthusians. By 1450 there were ten charterhouses in England and one in Scotland. One had been founded in the 12th cent., one in the 13th, seven in the 14th and two in the 15th cent. In 1478 the visitors of the English houses ordained (probably because of neglect of what was taken previously for granted) 'quod nomina omnium librorum domus ponantur in uno registro et legantur et monstrentur singulis annis semel in conventu' (ed. J. A. Gribbin, *Analecta Cartusiana* 100/32 (Salzburg 1999), 24). But there is no known comprehensive catalogue for any British charterhouse, the largest record being three lists of the donations by one man, John Blacman, to Witham in Somerset at the end of the third quarter of the 15th cent., totalling sixty-nine actual volumes (C8 below; C8.59 was in two volumes). The other documents printed here are all lists of loans, a practice for which there is further evidence in the series of *chartae* issued after the general chapter of the order at the Grande Chartreuse (held in the third week after Easter each year), which record the deaths of monks and benefactors together with general ordinances and directives for single houses and monks in each province (now being printed in *Analecta Cartusiana*, ed. J. Hogg, M. G. Sargent and J. P. H. Clark, from various incomplete sources). Transfers of books with monks between houses in different provinces were not infrequently mentioned, for example, books left behind at Witham by Dom Andrew were ordered to be sent back to Bruges in 1447 (Thompson, 313), and in 1458 an order went to Perth to send back to Ghent books brought by Dom Martin Grouther.

The earliest list here, C1, is a summary of a now untraced indenture for twenty-one items lent by Hinton in 1343/4 to an unidentified house, most likely Beauvale which was founded that year. Books are known to have been supplied from existing houses to other new foundations, e.g. from Mountgrace to Sheen, although we do not have lists of them. There are six other lists, C2-7 below (ranging from three items to two dozen), of loans from London to other houses (Coventry, Beauvale, Mountgrace, Hinton and Hull) accompanying monks moving from one to another, between about 1500 and the dissolution. These lists have survived among documents sequestered at the suppression of the London charterhouse in 1537-8. We may suppose that there were once more such documents, not only for London, which was probably well provided, but also for other houses, such as Mountgrace and Sheen, from each of which there is a significant number of identifiable books and which had more than the normal quota of prior and twelve monks. Altogether so far only 108 extant books have been identified with clear evidence linking them to any particular English charterhouse (Ker & Watson, *MLGB*), although a considerable number more can be listed as being of English Carthusian origin or ownership (A. I. Doyle in *A Miracle of Learning. Essays in honour of William O'Sullivan* (Aldershot 1998), 122-36).

Bequests in wills from outsiders to individual monks or houses mentioned in the headnotes are subject to the uncertainty of whether they were implemented, and

whether the intended recipients retained them, rather than passing them on to other houses or even selling them. (Bequests to the Coventry charterhouse are detailed by Thompson, 210–11; one bequest to Mountgrace is mentioned by V. A. Gillespie in *De Cella in Seculum*, ed. M. G. Sargent (Cambridge 1989), 173). The general chapter allowed books to be given to individual monks only if the prior retained the right to their disposition (ordinances 1494, 1496, ed. J. A. Gribbin, *Analecta Cartusiana* 100/32 (Salzburg 1999), 28, 31, 55).

Very few of the extant books that can be connected with a charterhouse have library marks from which one might assess the size or arrangement of the collections. Only four of the books from Witham have single letter-marks, and three books from Hinton have more complex marks indicating a sizeable and well organised library by the 15th cent. But there are none for the other charterhouses, notably London, Mountgrace and Sheen, the biggest, from which many books can be identified by *ex libris* inscriptions and other evidence. In Lambeth Palace, MS 413, a collection of the annual *chartae* from 1417 to 1481 for the English province, there is on fol. 59v the list of the contents of one volume with a press-mark, but unfortunately it is not known to which house it belonged (C9 below). It records a loan probably to a non-religious, such as is implied from Mountgrace in the will of William Banks, gentleman of York, 1458, when he left the convent 20 shillings unless they made any claim on a *Florarium Bartholomei* (by John of Mirfield) (*Testamenta Eboracensia* 2, Surtees Soc. 30 (1855), 217–8). As Carthusian life was so largely led in the cells of the monks, it may be that many if not most books were usually located in them. There were however large libraries with identification marks and extant catalogues in foreign charterhouses, e.g. at Basel, Cologne, Erfurt and Mainz, in the 15th and 16th cents.

Since the London lists are all so late it is not surprising that they contain a mixture of manuscripts and printed books, or that vernacular items are quite prominent. In some continental houses texts in the vernaculars were provided specifically for the lay brothers, but there is no evidence of that in England. One may guess that, if the prior was prepared to let the books mentioned leave his house for a fair length of time, they may have been duplicates, or else their absence not of disadvantage to the remaining monks. Some of those listed are obviously ones of personal devotion, which must have been previously in the cell of the monk named.

Blacman's gifts to Witham, by instalments (C8 below), were, from the evidence of his surviving books, basically a personal collection, started before he entered a charterhouse as postulant or *clericus redditus*, and which he continued to augment with his own pen and income, probably having their eventual presentation in mind. Some of the texts must have been new to the community, but others were certainly duplicates in what was the oldest English charterhouse, as indeed the list in the *Registrum Anglie* and survivors confirm.

HINTON, Somerset. *Charterhouse (Locus Dei) of B. V. M., St John the Baptist and All Saints.*

Hinton was the second English charterhouse to be founded, when William de Longespée, earl of Salisbury, bequeathed estates for the foundation of a charterhouse by his will of 1225; the house was dedicated on its site at Hinton in 1232. The house was never rich, but there is evidence for a sizeable library. Three volumes (dating from the 14th and 15th cents) of the four survivors that carry the monastic *ex libris* inscription, carry also a library mark: 'liber xi in E', 'liber xxxv in G', and 'liber xxi in H'. The numeral would presumably refer to a book in a lettered cupboard, and implies a collection of at least sixty-seven volumes, and probably several hundred. The room above the surviving chapter-house is thought to have been used for the library or archives. Sixty-five titles are listed in the *Registrum Anglie* for an unnamed house numbered x, and this may in fact refer to Hinton, since Hinton is noted (as 195) in Henry de Kirkestede's *Catalogus* which made use of the *Registrum*. If Hinton was the unnamed house, it would, however, be out of order in the geographical sequence of reports (*Registrum*, 315–16). The only known book-list from Hinton is the list of loans printed below. The history of the house has been written by T. Scott Holmes in *VCH Somerset* 2 (1911), 118–23, and by Thompson, 147–56.

C1. List of loans to another charterhouse, 1343.

Joseph Hunter in *English Monastic Libraries* (London 1831), 16–19, gave an English summary of an indenture of 1343, from a manuscript then belonging to Sir Thomas Phillipps, by which the prior and convent of Hinton charterhouse, Somerset, lent some twenty books to another house. The date coincides with the foundation of a new charterhouse at Beauvale, and it is tempting to conjecture a start-up loan. I am not aware that this document is specified in the printed catalogue of Phillipps manuscripts (London 1871, repr. 1968), nor if it was in any of the auction sales from the collection. It was reprinted by B. Botfield in *Catalogi Veteres Ecclesiae Cathedralis Dunelmensis*, Surtees Soc. 1 (1838), xxxviii, and by Thompson, 323. An appeal for information about its present location in *Notes and Queries* and *The Book Collector* has been fruitless, and the Somerset Record Office knows no more.

Hunter, 16–19]

1 Two books of homilies, to be read in the refectory.

A two-volume Carthusian homiliary (unpr.) circulated from the 12th cent.; A. G. Martimort, *Les lectures liturgiques et leurs livres*, Typologie fasc. 64 (Turnhout 1992), 94. Otherwise possibly *Homiliarius doctorum*, a collection of sermons from the Fathers, attributed in the editions to Paul the Deacon: pr. [Netherlands c. 1475] (Goff H314), &c.

- 2 The four Gospels.
- 3 The meditations of St Anselm.
Anselm, *Orationes and Meditationes: SAO* 3. 3-75, 76-91, for authentic works. Manuscript collections varied widely and usually comprised both authentic and pseudonymous texts; for a 12th-cent. example, see T. H. Bestul, *A Durham Book of Devotions* (Toronto 1987). *PL* 158. 709-820 is a compilation based on later medieval collections; these tend to be far more extensive than those of the 12th cent.
- 4 The Enchiridion of St Sixtus.
Sextus the Pythagorean, *Sententiae*, tr. Rufinus: *CPG* 1115; ed. H. Chadwick, *The Sentences of Sextus* (Cambridge 1959), 9-63.
- 5 A treatise of Peter of Cluny.
An unspec. work of Peter the Venerable.
- 6 Life of John the Almoner.
Leontius, *Vita S. Joannis Eleemosynarii*, tr. Anastasius: *PL* 73. 338-91; *BHL* 4329.
- 7 a Flores et b magna glossa Psalterii.
a Possibly Lethbert of Saint-Ruf, *Flores Psalmodum*: part pr. in *PL* 21. 642-960 (as Rufinus); Stegmüller *Bibl.* 5395. b Peter Lombard, Gloss on the Psalms (*Magna glosatura*): *PL* 191. 55-1296; Stegmüller *Bibl.* 6637.
- 8 Meditations of St Bernard.
Ps. Bernard, Meditationes piissimae de cognitione humanae conditionis: PL 184. 485-508; Bloomfield 3126.
- 9 a Quendam libellum inter Orosius et Augustinum; et b Templum Dei.
a *Ps. Augustine, Dialogus quaestionum LXV: CPL* 3732; *PL* 40. 733-52; ed. F. Dolbeau, *Recherches augustinienes* 30 (1997) 113-65 (text, 143-61). b Robert Grosseteste, *Templum Domini*: ed. J. W. Goering & F. A. C. Mantello (Toronto 1984); Thomson, *Grosseteste*, 138-140; Bloomfield 5982.
- 10 Life of Paul the hermit.
Probably Jerome, *Vita S. Pauli primi heremitaie: CPL* 617; Lambert 261.

- 11 Excerpts from the lives of SS a Anthony, b Hilarion, and c Sylvester.
a Athanasius, *Vita S. Antonii*, tr. Evagrius: *PL* 73. 125-70; ed. H. Hoppenbrouwers, *Latinitas Christianorum primaeva* 14 (1960); *BHL* 609. b Jerome, *Vita S. Hilarionis: CPL* 618; Lambert 262. c *BHL* 7725-37.
- 12 De orto (*sic*) Pilati.
Presumably *Euangelium Nicodemi*: ed. H. C. Kim (Toronto 1973); Stegmüller *Bibl.* 179,9 &c.; Z. Izydorczyk, *Manuscripts of the Euangelium Nicodemi* (Toronto 1993).
- 13 Libel. de Manipul. Flor.
Thomas Hibernicus, *Manipulus florum*: pr. Piacenza 1483 (Goff H149), &c. Discussed by R. H. & M. A. Rouse, *Preachers, Florilegia, and Sermons: Studies on the Manipulus Florum of Thomas of Ireland* (Toronto 1979).
- 14 Dialogus SS Gregorii et Augustini.
Gregory the Great, *Libellus responsionum*, a compilation which circulated separately in penitential collections as well as in Bede's *Historia ecclesiastica* I 27: M. Deanesly & P. Grosjean in *JEH* 10 (1959) 1-49; P. Meyvaert in *England before the Conquest. Studies presented to Dorothy Whitelock* (Cambridge 1971), 15-33.
- 15 Legend' totius anni, abbreviat.
Possibly an abbreviated lectionary for the Carthusian office.
- 16 a Primar. Ecclesiast. et b II Primar. puerorum.
a Presumably a book of hours. b Presumably a book of hours with the preliminaries (ABC, etc.) for children, unexpected in a charterhouse where there was no provision for elementary education or for boy choristers.
- 17 A Breviary.
Presumably the *Breviarium Cartusianum*: pr. Venice [1491] (*GW* 5197), &c.
- 18 Liber qui sic incipit *Qui bene presunt presbyteri*.
Richard Wetheringsett, *Summa Qui bene praesunt*: unpr.; Sharpe, *Latin Writers*, 519; Bloomfield 4583.

19 a Stimulus Amoris, et b multa alia edificatoria de manu Domini Willelmi de Colle.

- a James of Milan, *Stimulus amoris*: pr. Quaracchi 1949²; Distelbrink 217.
b A devotional or ascetical collection.

LONDON, Smithfield. *Charterhouse of the Salutation of the B. V. M.*

The charterhouse at London was founded at Smithfield, close by the city wall, in 1371 by Sir Walter Manny and Bishop Michael Northburgh of London. The charterhouse was intended for a prior and twenty-four monks, that is double the normal number of cells, and many benefactions were made by its neighbours towards the building of the great cloister, constructed cell by cell as funds allowed. Loan lists survive recording books sent out from London to other Carthusian communities at various dates in the late 15th and early 16th cents. It may have been that when a monk of London was transferred to another house the opportunity was taken to have manuscripts dispatched with him, although the wording of the loans at C3, C4, C5 and C7 might rather suggest that books were taken from London by the monk for his own use (Thompson, 324). These records of loans are the only book-lists to survive from the house, seized from its archives at the suppression in 1538, and they are printed below.

The anonymous cartulary compiled in the late 15th cent. provides an interesting portrait of brother John Homersley, who had joined the community in 1393, and throws incidental light on book production in the house. A man of great simplicity and gentleness, Homersley never ceased from copying books for the church, frater, and cells, which he would deliver to the prior; 'he took no steps to see that they were given to anyone in particular, or put in any special place, but leaving them with the prior he went back in silence to his cell' (*VCH Middlesex* 1. 164-5). The reputation of the charterhouse stood high. By 1537, a total of seventeen professed monks of the charterhouse had been executed for refusing to swear to the royal supremacy. The remainder of the community was induced to surrender the house on 10 June 1537, but it was not until 15 November 1538 that the charterhouse was finally disbanded. The double foundation of school and hospital that rose on the site after the suppression kept the name of charterhouse. Full accounts of the history of the monastic house were written by Thompson, 167-98, and by D. Knowles in *VCH Middlesex* 1 (1969), 159-69.

Twenty-eight manuscripts from the house have been identified, eighteen with an *ex libris* inscription, but none with a library mark. References to two books from the Smithfield charterhouse are found in Bodl. MS Bodley 240 (*SC* 2469), copied for the abbey of Bury St Edmunds in 1377. The manuscript contains the second part of John of Tynemouth's *Historia Aurea* and portions of his *Sanctilogium*. An introductory rubric to the collection of saints' lives (p. 708) notes that a copy of

Thomas of Cantimpré's *Vita S. Christinae Mirabilis* can be found 'apud London inter monachos Cartusie', while a phrase concluding the Life (p. 719) adds that Cantimpré's *Vita S. Lithgardi* could also be found with the monks there. These two notes were previously printed by M. R. James (*On the Abbey of St Edmund at Bury* (Cambridge 1895), 62), who suspected that the information came from the supposed librarian 'Boston of Bury', actually Henry de Kirkestede (d. c. 1378), editor of the *Catalogus*; the references are not in the latter's but the main scribe's hand, who may however have been copying from Kirkestede. In 1385, Sir William Walworth, former lord mayor of London, bequeathed four books to the house: a glossed psalter, a copy of the *Vitas patrum*, a Huguccio which was already in the prior's keeping, and a 'Veritas theologie', presumably a copy of Hugo Ripelinus's *Compendium ueritatis theologicae* (Cavanaugh, 905). In 1417, John Shirforde, canon of Wells, bequeathed 'all his books being at Banewelle' (Somerset) to the London charterhouse, on the same condition as those he had left there before leaving England for the Council of Constance (*Somerset Medieval Wills*, ed. F. W. Weaver, Somerset Rec. Soc. 16 (1901), 85). The stated condition may have concerned the sale of duplicate copies. In 1436, Thomas Damett, canon of St Paul's, left the house a *Speculum humane saluacionis* (PCC 21 Luffenham). In 1440, Robert Alne, priest of York, left to his relative John Alne, monk of the London house, a copy of Henricus Suso's *Horologium sapientiae*, 'cum coopertura de pargameno' (*Testamenta Eboracensia* 2, Surtees Soc. 30 (1855), 79). In 1444, Henry Asshebourne, a surgeon of London, left seven medical books to his son, to go after the latter's death to the charterhouse (*Collectanea Franciscana* 2, ed. C. L. Kingsford (Manchester 1922), 94-5). And in 1479, Robert Rowse, rector of St Stephen Walbrook, left Gregory of Tours' *Gesta saluatoris* 'cum aliis contentis', apparently surviving now as BL MS Royal 7 B. VII (C. P. Christianson, *Directory of London Stationers and Book Artisans 1300-1500* (New York 1990), 103).

C2. Loans from London to Hull, late 15th or early 16th cent.

PRO Ecclesiastical Documents, E135/2/58, is one part of a paper indenture, occupying one oblong folio 240 × 310mm, with a serrated top edge. It is written in one hand in a current anglicana and endorsed contemporaneously 'Hulle'. It records the loan of books from London to the Hull charterhouse. John Spalding's death as vicar of the Hull charterhouse is in the *charta* of the general chapter for 1528, so he must have died in the preceding year or so. The list has previously been printed by Thompson, 324-6, although misdated there to the 14th cent.; it is misdated to the early 15th cent. in *VCH Middlesex* 1 (1969), 165.

PRO Ecclesiastical Documents, E135/2/58]

iesus maria

Hec billa certificat quosdam libros Domus Salutacionis Matris Dei ordinis cartusiensis prope London' quos secum asportauit Dompnus Iohannes Spaldyng in recessu suo ad Domum de Hulle

- 1 In primis liber qui dicitur. **a** The [-s]Chastysyng of goddis Chyldrum cum **b** Aliis. cuius ijd folium incipit. *here begynnyth þe table.*
- a** *The Chastising of God's Children*: pr. by W. de Worde, Westminster 1493 (STC 5065); ed. J. Bazire & E. Colledge (Oxford 1957). The *secundo folio* corresponds with that of the only printing. Appended to Wynkyn de Worde's edition is William Flete, *De remediis contra temptationes*, English tr.: pr. as here. A text often bound with **a** is *The Tretyse of Love*: pr. by W. de Worde, Westminster 1493 (STC 24234); ed. J. H. Fisher, EETS OS 223 (1951). Bodl. MS Bodley 505 (SC 2676) (s. xv) contains a copy of *The Chastising of God's Children*, which was copied or acquired for the London charterhouse by Edmund Storer (prior, 1468–77), but which is not the book described here.
- 2 Item liber qui dicitur. the pylgrymage of sowle. cuius ijd folium incipit. *that me Alweye.*
- Guillaume Deguileville, *Le Pelerinage de l'Ame*, English tr. as *The Pylgremage of the Sowle*: pr. by W. Caxton, Westminster 1483 (STC 6473); Book I, ed. R. P. McGerr (New York, NY, 1990). The *secundo folio* does not agree with Caxton's printing, so presumably this was a manuscript.
- 3 Item liber qui dicitur. **a** scala perfeccionis cum **b** Aliis. cuius ijd folium incipit. *Si aptabilem cunctis.*
- a** Walter Hilton, *Scala perfectionis*, Latin tr. by Thomas Fishlake: unpr.; Sharpe, *Latin Writers*, 656–7.
- 4 Item liber qui dicitur. **a** speculum vite Crysti cum **b** Aliis. cuius ijd folium incipit. *how3 cryste was borne.*
- a** Iohannes de Caulibus (attrib.; ps. Bonaventure), *Meditationes uitae Christi*, English tr. by Nicholas Love as *The Mirroure of the Lyf of Christ*: pr. by W. Caxton, [Westminster c. 1484] (STC 3259), &c.; ed. M. G. Sargent (New York, NY, 1992). The *secundo folio* does not agree with any of the early printings, so presumably this was a manuscript.
- 5 Item liber qui dicitur a parte of A glosyd sawter cum **b** Aliis. cuius ijd folium incipit. *loue joy3e.*

- a** Richard Rolle's English Psalter: ed. H. R. Bramley (Oxford 1884).
b The other items could have been the customarily appended canticles.
- 6 Item liber qui dicitur. **a** the boke of good maners cum **b** Aliis. cuius ijd folium incipit. *the fyrst chapytur.*
- a** Jacques Legrand, *Livre de bonnes meurs*, English tr. by William Caxton as *The Book of Good Maners*: pr. by W. Caxton, [Westminster] 1487 (STC 15394), &c. The *secundo folio* is not a match for the surviving manuscripts, and is unlikely to be decisive for printed editions. E. G. Duff's partial descriptions (*Fifteenth Century English Books* (Oxford 1917) nos. 248–51) do not indicate this *secundo folio*. Other English translations in manuscript are discussed by B. Lindström in *The Library*, 6th ser. 1 (1979) 247–56; 2 (1980), 224.
- 7 Item liber qui dicitur. **a** the Reuelacion to a monke of Enyshame cum **b** Aliis. cuius ijd folium incipit. *timo et in opposito.*
- a** Adam of Eynsham, *Visio Eadmundi monachi de Egnesham*: ed. H. E. Salter, *Cartulary of Eynsham*, Oxford Historical Society 49, 51 (1907–8), 2. 285–371; Sharpe, *Latin Writers*, 15–16; English tr. as *Reuelacion how a monke of Enysham was rapte in spirite*: pr. by W. de Machlinia, [London c. 1483] (STC 20917); ed. E. Arber (Westminster 1901). The *secundo folio* is not found in either text. If, as the entry seems to suggest, the text was here in English translation, then it must be assumed that it was not the first item in the book.
- 8 Item liber qui dicitur. **a** meditacio passionis Cristi composita a Ricardo Hampole cum **b** aliis. cuius ijd folium incipit. *I thanke þe.*
- Richard Rolle, *Meditation on the Passion* 1 or 2: ed. Horstmann, *Yorkshire Writers*, 1. 83–91, 92–103; ed. H. E. Allen (Oxford 1931) 19–36; Allen, *Rolle*, 278–87.
- 9 Item liber qui dicitur **a** tractatus de venerabili sacramento cum **b** aliis. cuius ijd folium incipit. *de causis institutionis.*
- a** A treatise possibly referring to the institution of the feast of Corpus Christi, 1264, rather than Our Lord's intentions for the Eucharist.
- 10 Item liber qui dicitur Meditacio sancti Augustini in yngleshe. cuius ijd folium incipit. *and vnderstandyng.*
- Not identified. An English translation of ps. Augustine, *Meditatio de spiritu sancto* (which does not, however, match the *secundo folio* here) is ed. Horstmann, *Yorkshire Writers*, 2. 377–80.

- 11 Item paruus liber de diuersis materiis. cuius ijd folium incipit. *Decem sunt precepta.*
- 12 Item paruus liber de diuersis materiis. cuius ijd folium incipit. *plene color eius erat.*
- 13 Item paruus liber de arte moriendi. cuius ijd folium incipit. *quia malis.*
Unidentified. Three such treatises on mortality survive in BL MS Sloane 2515, a collection copied by John Blacman when he was at the London charterhouse c. 1460; but the *secundo folio* does not occur in any of them.
- 14 Item paruus liber. tractatus Ricardi heremite cuius ijd folium incipit. *leþ hem so pryuyly.*
Richard Rolle, *The Form of Living*: ed. S. Ogilvie Thomson, EETS OS 293 (1988), 3–25.
- 15 Item paruus liber qui dicitur. speculum inclusorum. cuius ijd folium incipit. *Incipit liber videte vocacionem.*
Speculum inclusorum: ed. L. Oligier, *Lateranum* new ser. 4 (1938) 1–148. The *secundo folio* does not match either of the two known copies, BL MS Royal 5 A. v, or Oxford, St John's College, MS 177.
- 16 Item paruus [l]iber qui dicitur epistol' beati Pauli in yngleshe cuius ijd folium incipit. *þe lawe and þe heþen men.*
The wording of the *secundo folio* (Rm 2:14) is closest to the wording of the Later Version of Wycliffite English translation of the New Testament: ed. W. W. Skeat (Oxford 1879). The Wycliffite Earlier Version and the other 14th-cent. English version (ed. A. C. Paus (Cambridge 1904)) are not a match.
- 17 Item paruus liber qui dicitur actus apostolorum in yngleshe. [c]uius ijd folium incipit. *And seyden men of galylee.*
Nouum testamentum, English tr. (Later Version): ed. W. W. Skeat (Oxford 1879).
- 18 [–Item A sawter. cuius ijd folium incipit. *gaudemus.*]
Perhaps a copy of the Carthusian Psalter: pr. Strassburg 1519.

- 19 [–Item A iornall. cuius ijd folium incipit. *clico et nunc.*]
Diurnale Cartusianum: pr. Venice c. 1495 (GW 8512), &c. The 1520 edition, and possibly those earlier, starts with a calendar, and not these words, so this book may have been a manuscript.
- 20 [Item][–A prymmer. cuius ijd folium incipit. *mundacionem et tradicionem.*]
Possibly the *Horae secundum morem Cartusiensium*: pr. Paris 1509 &c. The words of the *secundo folio* do not match the *Horae ad usum Sarum*, pr. by W. Caxton, [Westminster 1476] (STC 15867), &c.
- 21 Item parte of þe statutis in yngleshe. cuius ij folium incipit. *Item of commemoracions.*
No doubt the Carthusian statutes; the only early translation is BL MS Add. 11303 (s. xvi), intended for the lay-brethren.
- 22 [Item the] statutis in latyn. cuius ijd folium incipit. *quid Agendum sit.*
Carthusian statutes: pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana* 99 (Salzburg 1989). Although the copy of the statutes in Cambridge, Jesus College, MS Q. A. 12 (s. xv–xvi) appears from early 16th-cent. additions to have belonged to the London charterhouse, it does not agree with the *secundo folio* here. Nor does the *secundo folio* agree with the first printing, Basel 1510.
- 23 Item twoo smale bookis of surgerye. quorum ijd folium incipit. *Amigdale. et [6?] glac' li.j.*
'Amigdale' is Anglo-Norman for 'almond' (or 'tonsil'); the weight listed in the *secundo folio* of the second book is presumably the quantity for a prescription.
- 24 Item A lityll qware of þe masses. a De nomine Iesu et b quinque vulneribus. cuius ijd folium incipit. *Adiuua nos deus.*
a *Festum dulcissimi nominis iesu*: pr. by R. Pynson, London [c. 1493] (STC 15851), &c.; Duff 143 &c.; R. W. Pfaff, *New Liturgical Feasts in Later Medieval England* (Oxford 1970), 82–3. b The mass of the five wounds: ed. F. H. Dickinson, *Sarum Missal* (Burntisland 1861–83, repr. 1969), 751*–8*; Pfaff, *New Liturgical Feasts*, 84–91.

- 25 [-Item a fayre [-table] [t]abyll of seynt Gregorye pyte. lyke to þe same þat ys in Rome.]

A picture of the *Imago Pietatis* or 'Man of Sorrows', as in representations of the miracle of the Mass of St Gregory the Great, showing the upper half of the dead body of Christ with wounds in his breast and hands, in front of the cross, as on the Greek mosaic in the Carthusian church of Santa Croce in Gierusalemme, Rome. There is a very fine copy of the latter icon in BL MS Add. 37049, from a northern English charterhouse, possibly Axholme or Hull (s. xv^{med}), reproduced by J. Hogg in *Analecta Cartusiana* 95/3 (Salzburg 1981), 4; H. van Os, *The Art of Devotion in the Late Middle Ages in Europe 1300-1500* (London 1994), 110-11.

- 26 [-Item a skonnce.]

C3. Loans from London to Coventry, 1500.

PRO Ecclesiastical Documents, E135/2/44, is one part of an indenture on paper (showing a hand or glove watermark), a single, oblong folio leaf measuring 240 × 315mm, with a serrated top edge. Written in one mixed hand is a list of books loaned from the London charterhouse accompanying Roger Montgomery to the charterhouse in Coventry, and the indenture is endorsed 'Coventre'. Roger Montgomery's death as a monk of the London charterhouse is recorded in the *charta* of the general chapter for 1520. The list was previously printed by Thompson, 326.

PRO Ecclesiastical Documents, E135/2/44]

Memorandum quod dompnus Rogerus mongumre Monachus domus salutacionis Matris dei prope London' accepit secum vsque ad domum sancte Anne ordinis cartusiensis \prope Coventre// [-sequentes] \subscriptos/ libros accomodatos sibi per dompnum Ricardum Roche priorem dicte domus [-Mr] salutacionis Matris dei.

- 1 In primis vnam bibliam de pergameno cuius 2m folium incipit. *de exordio*.

The *secundo folio* (from Jerome's prefatory epistle to Paulinus) corresponds with that of Cambridge, Christ's College, MS 4 (s. xiii^m), as noticed by D. Williman in *TCBS* 11 (1999), 429; but there is no further evidence that would tie the manuscript to the London charterhouse.

- 2 Item alium librum de pergameno continentem a omelias beati Gregorii. b pastoralia eiusdem. c omelias super Ezechielem. d excerptiones moralium iob cum ceteris cuius 2m folium incipit. *senilibus*.

a Gregory the Great, *Homiliae XL in Evangelia*: CPL 1711. b id. *De cura pastoralis*: CPL 1712. c id. *Homiliae in Ezechielem*: CPL 1710. d id. *Moralia in Iob*: CPL 1708.

- 3 Item Catholicon de papiro cuius 2m folium incipit *inuenitur*.

John of Genoa, *Catholicon*: pr. Mainz 1460/repr. Farnborough 1971; Kaeppli 2199. The *secundo folio* is not as pr. Mainz 1460, repr. Farnborough 1971; other editions pr. Augsburg 1469 &c.

- 4 Item liber sancte Brigitte cuius 2m folium incipit *epistola domini Iohannis*.

Birgitta of Sweden, *Reuelationes*: pr. [Lübeck] 1492 (GW 4391), &c.; pr. Rome 1628; ed. B. Bergh & others (Uppsala 1967-). The *secundo folio* is the heading of the *Defensorium sanctae Birgittae* by Johannes de Turrecremata prefacing the edition pr. [Lübeck] 1492 (GW 4391).

- 5 Item legenda sanctorum in pergameno cuius 2m folium incipit *de sanctis Iohanne & Paulo*.

Iacobus de Voragine, *Legenda aurea*: ed. T. Graesse (Breslau 1890³/repr. Osnabrück 1965); ed. G. P. Maggioni, *Millennio medievale* 6 (Florence 1998); Kaeppli 2154. Since the volume is described as being parchment, it is probably less likely to have been a printed book.

- 6 Item breuiarium ordinis cuius 2m folium incipit. [-marcij] \madas/.

The *secundo folio* corresponds with that of the first printing of the *Breuiarium Cartusiensium*, Venice [1491] (GW 5197), on the third page (March) of the calendar; changed presumably to make the identification more certain. The only copy recorded in Britain is Oxford, Keble College, Millard 11 (Rhodes 440), of French provenance, kindly investigated for me by the Assistant Librarian.

- 7 Item esca anim[a>e] cuius 2m folium incipit *dana*.

Perhaps the *Cibus anime*, a British compilation of the 14th cent., an antecedent of the *Speculum Christiani*: unpr.; V. A. Gillespie in *Latin and Vernacular*, ed. A. J. Minnis (Cambridge 1989), 39-60. The text is not, however, elsewhere recorded with this equivalent title.

- 8 Item **a** incendium amoris **b** cum ceteris cuius 2m folium incipit *non habeo*.

a Richard Rolle, *Incendium amoris*: ed. M. Deanesly (Manchester 1915); Allen, *Rolle*, 209–29.

- 9 Item vnum psalterium. cuius 2m folium incipit *tuam*.

- 10 Item liber statutorum cuius 2m \folium/ incipit *de assumptione*.

Carthusian statutes: pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana* 99 (Salzburg 1989).

- 11 Item liber exequiarum cum ceteris cuius 2m folium incipit *pro illis*.

Offices for the dead, presumably of the Carthusian use.

- 12 Item librum (*sic*) de pergameno **a** de vita sancti Siluestri **b** cum aliis contentis cuius 2m folium incipit. *deficere*.

a *Vita S. Silvestri*: *BHL* 7725–37. A Life was printed at the end of a collection of works by Iohannes de Turrecremata in Brussels 1475/6 (Goff T543), but our book was probably a manuscript, since it was on parchment.

- 13 Item **a** liber Magistri historiarum cum **b** 4to libro Magistri sententiarum cuius 2m folium incipit *isti dathan*.

a Petrus Comestor, *Historia scholastica*: pr. [Augsburg] 1473 (Goff P458), &c.; *PL* 198. 1053–1722; ed. H. A. Vollmer (Berlin 1925–7). **b** Peter Lombard, *Sententiarum libri IV*: pr. [Strassburg not after 1468] (Goff P478), &c.; *PL* 192. 521–962; ed. I. Brady (Grottaferrata 1971–81).

- 14 Item quaternus de papiro cuius 2m folium incipit *busardan*'.

'Busard' is Anglo-Norman for 'buzzard'.

Anno domini M° D°

C4. Loans from London to Hinton, early 16th cent.

PRO Ecclesiastical Documents, E135/2/45, is one part of a paper indenture, half a leaf, 165 × 160mm, with a serrated top edge. A small informal hand records the books loaned from London to the Hinton charterhouse, and the indenture is endorsed 'Henton'. John Whetham signed a copy of Mechthild of Hackeborn's *Liber spiritualis gratiae* (CUL MS Ff. 1. 19) as monk and professed of the London charterhouse, with the date 1492 (though the last two digits appear to be over an

erasure). In 1496, again as professed monk of London, he signed a copy of Chrysostom on the Gospel of St John in Latin, copied from one of two printings, Rome 1470 or Cologne 1486, for the charterhouse of Sheen at the request of its prior and his predecessor (then bishop of Landaff). He made another copy of the Mechthild, dated 1513, now untraced (Ker, *MLGB*, 132), bound, as CUL Ff. 1. 19 also formerly was, with printed items. Item 8 below, another copy of Mechthild of Hackeborn's *Liber spiritualis gratiae*, may have come from Whetham's pen, although it is not claimed as such, as are items 2 and 9. There is no resemblance between his bookhand (in two sizes) and the current one of this document, which may not therefore be his. He took the oath of succession in 1534 (Thompson, 324). The list has previously been printed by Thompson, 329.

PRO Ecclesiastical Documents, E135/2/45]

iesus

Hec billa testatur quod dompnus Iohannes Wheteham monachus professus domus Matris dei ordinis cartusiensis tulit secum de licencia prioris eiusdem domus prope London'. ad domum loci dei de Henton eiusdem ordinis. libros sequentes. restituendos iterum domui London' predictae. quandocumque \prior/ eiusdem domus hoc fieri decreuerit.

- 1 In primis tulit secum librum impressum de vita Iesu secundum Ludolphum.

Ludolf of Saxony, *Meditationes uitae Iesu Christi*: pr. Strassburg 1474 (Goff L337), &c.; ed. L. M. Rigollot, *Ludolphus de Saxonia. Vita Iesu Christi* (Paris/Rome 1865, 1870).

- 2 Item librum de legendis multorum sanctorum quem ipsemet scripsit.

- 3 Item librum qui dicitur malumgranatum.

Gallus, abbot of Königssaal, *Malogranatum*: pr. [Strassburg, not after 1473] (Goff G47), &c.

- 4 Item librum sancte Brigitte completum.

Birgitta of Sweden, *Reuelationes*: pr. [Lübeck] 1492 (*GW* 4391), &c.; pr. Rome 1628; ed. B. Bergh & others (Uppsala 1967–).

- 5 Item primarium.

Possibly the *Horae secundum morem Cartusiensium*: pr. Paris 1509 &c. See also C2. 20.

- 6 Item a Gerson' de contemptu mundi b cum ceteris in eodem contentis.

a Probably Thomas à Kempis, *Imitatio Christi*: (attrib. Gerson) pr. Venice 1483 (Goff I5), &c.; ed. C. Hirsche (Berlin 1891); ed. T. Lupo, *Storia e attualità 6* (Rome 1982). The entry corresponds to the attribution and sub-title of some editions of the *Imitatio Christi*.

- 7 Item a pectorale dominice passionis b cum ceteris.

a *Pectorale dominicae passionis*, by an anonymous Franciscan: pr. [Alost 1486-92] (Goff P247). In the catalogue of the Syon brethren (SS1. 834), a copy of this work was bound after a set of sermons from the same press, 1487.

- 8 Item Revelaciones sancte Matildis.

Mechtild von Hackeborn, *Liber specialis gratiae*: ed. J. Lefèvre d'Étaples in *Liber trium uirorum et trium spiritualium uirginum*, Paris 1513 &c.; ed. L. Paquelin, *Reuelationes Gertrudianae et Mechtildianae*, vol. 2 (Poitiers/Paris 1877).

- 9 Item statuta vetera et noua que ipsemet scripsit.

Carthusian statutes (1239, 1368): pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana 99* (Salzburg 1989).

C5. Loans from London to Hinton, early 16th cent.

PRO Ecclesiastical Documents, E135/22/29, is a piece of paper measuring 115 × 155mm recording the loans of books and clothing of Hugh from the London charterhouse to Hinton. The only monks named Hugh in the *chartae* of this period are Hugh Bytt, who signed the surrender of Witham in 1539, and Hugh Taylor who was pensioned from London in 1538; but both of these were styled brother (*frater*), in other words, they were not professed choir monks who were correctly called *dompnus (dan)*.

PRO Ecclesiastical Documents, E135/22/29]

Dompnus Hugo habuit eundo ad domum de Henton

- 1 In primis vnum librum \veterem/ pro horis dicendis.

Perhaps the *Diurnale Cartusianum*: pr. Venice c. 1495 (GW 8512), &c. Alternatively, possibly the *Horae secundum morem Cartusiensium*: pr. Paris 1509 &c.

- 2 Item librum statutorum veterum & nouorum cum glos. prime partis.

Carthusian statutes (1239, 1368): pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana 99* (Salzburg 1989). Here with commentary as in Cambridge, Gonville & Caius College, MS 732 (s. xvi), which is bound with the Basel 1510 printing. See also C6. 4.

- 3 Item [-j] membranum pro libro nouo faciendo pro cantore.

C6. Loans from London to Beauvale, 1510.

PRO State Papers Domestic, SP1/229, fol. 14, is a folio paper leaf previously folded into five horizontal strips as a missive; it is endorsed, 'Venerabili in Christo patri priori domus Cartusiensis prope Lond'. The text comprises a letter of William Middleton as prior of Beauvale to the prior of the London charterhouse, written to accompany the return of various goods on loan, and followed by a note that gives the titles of eight books and alludes to others. The letter with the list were previously printed in *LP 1/1. 299* (no. 492, then foliated 12).

The books listed by title had been lent by the London charterhouse to William, himself professed of London, and to Thomas Cotis, first professed of Mountgrace. William Middleton died on 14 October 1512 as prior of Beauvale, although still a monk of London (*charta* 1513). Thomas Cotis as a guest at Hinton was sent back to Mountgrace, the house of his profession, in 1516; yet his death is recorded in 1533 as professed of London. Several other monks are mentioned in the letter. John Rip died at Beauvale most likely in 1526, since his obit is recorded in the *charta* for 1527. 'Freere John' of London was presumably a lay-brother, while 'Dan Phylip' was Philip Underwood, the procurator who later (in 1514) had exceptional papal licence to move to the order of St John of Jerusalem, but in 1516 as a Carthusian he had a grant of fraternity from Durham cathedral priory and his death on 7 September 1518 is recorded in the *charta* for 1519 as if he were still a Carthusian, being granted a perpetual anniversary through the whole order, to be written in all its calendars—an exceptional tribute (perhaps because of the benefactions he had procured). The 'new compilacions' alluded to were the *Tercia Compilacio* of 1509, which was included in the first printing of the Statutes of the order (Basel 1510), and added to Cambridge, Jesus College, MS Q. A. 12 (xv, xvi), apparently belonging to the London charterhouse. BL MS Arundel 278 is another English copy of uncertain provenance.

The list of books is laid out with the titles forming a column at the left, bracketed in fours with the names of Prior William and Thomas in the middle of the paper, their names in turn bracketed with the heading at the right of the page.

Another letter, PRO SP1/92/89, from John [?Houghton], prior of Beauvale, to the prior of London concerns other books borrowed by a deceased predecessor; five were sent back to London with that letter, though titles are not given, and Prior John promised to return any others of whose London origin he could be sure, also

offering to buy a 'jorinall' (diurnal), 'god knoweth we have grete nede to such bookis' (no doubt subject to wear and tear).

PRO State Papers Domestic, SP1/229 fol. 14]

Worshipfull Fadir ye shall receyue by this \brynger/ a fardell in whiche is conteyned an habit \and a cote/ of dan John Ripe. also ij rollis of cilice accordyng to your desire. Also certen bokis whiche dan Thomas \Cotis/ & I had from your hous & what they be & how many I haue tyild as here after woll more playnly appere. I pray you make a remembrans of them receyuyng of hem that they be not askid ageyn of þis hows. Mo we haue of your bokis of which ye shall haue a dewe acompte or the same bokis. Also the pilche that I bowght of you I lefte it with freere John to haue it amended. I pray you let it be trussed in the same bagge þat your stuff is in with the same corde & if the bonettis that I spake to the proctour fore be redy I pray you geue hym ix^s for hem & put hem with the pylche & also the new compilacions if ye haue receyued hem. & take it to the same cariar whos name is Thomas at wode & if ye woll geue a peny or tweyne mor \to hym/ because he may the gladlyer com to you for suche stuff as ye woll send hyder ye may do & no more for I haue paid for þe cariage. Also I pray you that dan Phylip woll send me worde howe our werke goyth forward & whan it wolbe redy þat I mygt study for it & our lorde preserue you writen in hast. at Bevall viij^o junij + filius vester W. prior indignus.

De domo Bellevallis ordinis cartusienis hos libros ex domo Londoniarum predicti ordinis cum licencia prioris tulimus quos illuc \vij^o Junij/ Anno domini 1510 remisimus

Fr W. Midd<leton> prior:

- 1 Liber reuelacionum sancte Brigitte.
- 2 Duo. opusculorum Boneventure.
- 3 liber. statutorum & alius s.
- 4 glosa statutorum.

1 Birgitta of Sweden, *Reuelationes*: pr. [Lübeck] 1492 (*GW* 4391), &c.; pr. Rome 1628; ed. B. Bergh & others (Uppsala 1967-). 2 Bonaventure, *Opuscula*: editions in two parts include those pr. [Cologne] c. 1484-5 (*GW* 4644) and pr. Strassburg 1495 (*GW* 4648). 3 Carthusian statutes: pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana* 99 (Salzburg 1989). No doubt these were statutes of the order in manuscript, in view of what is said in Prior John's letter about awaiting the 'new compilacions', in other

words, the 1510 edition of the statutes. 4 A manuscript commentary on the statutes, as at C5. 2 above. A fragment of a copy of the *Statuta antiqua* with interspersed original glosses in an English hand (s. xv) survives in BL MS Harley 2017, fols. 141-2.

Fr. T. Cotis vicarius:

- 5 Item liber sancti dionissi de diuinis nominibus.
- 6 liber quinquagene sancti Augustini.
- 7 liber theologie naturalis.
- 8 liber qui dicitur aurora.

5 Ps. Dionysius the Areopagite, *De diuinis nominibus*, Latin tr.: CPG 6602; ed. P. Chevallier, *Dionysiaca* (Bruges 1937-50) 5-561. 6 Augustine, *Enarrationes in Psalmos*: pr. [?Netherlands c. 1485] (*GW* 2908), &c.; CPL 283; ed. E. Dekkers & J. Fraipont, *CCSL* 38-40 (1956); new edn, *CSEL* 93-95 (in preparation). 7 Raymundus de Sabunde, *Theologia naturalis siue Liber creaturarum*: pr. Deventer [1480-85] (Goff R32), &c.; ed. J. Sighart (Sulzbach 1852/repr. Stuttgart 1966). 8 Petrus Riga, *Aurora*: ed. P. E. Beichner (Notre Dame, IN, 1965); Stegmüller *Bibl.* 6823-5.

C7. Loans from London to Mountgrace, 1519/20.

PRO State Papers Domestic, SP1/19, fol. 169, is one paper folio leaf, measuring 290 × 200mm, and neatly written, showing a list of loans in two columns, the first recording clothes and utensils, the second listing books, which is reprinted below. It was formerly folded into a dozen horizontal strips, the second of which is endorsed, 'billa pro dompno Thoma goldynge', with a defect probably resulting from the breaking of a seal. Thomas Goldwin's death as a guest at Mountgrace but professed monk of London is recorded in the *charta* of the general chapter for 1521. The list was previously printed by Thompson, 327-8.

PRO State Papers Domestic, SP1/19, fol. 169]

Be yt Remembyrd that I Dane Thomas Golwynne Monke professyd of the howse of London hadde with me by the lycens of the honorable Fader prior of the sayd howse of London Dan William Tynbegh. when I departyd from London vn to Mownte grace. All these thyngis vnder wrytten the xxv day of Januarij the yere of oure lorde M^l. CCCC.xixth.

These bokis drawn to gether by lyne. be yn velome

1–7 are bracketed together.

- 1 Item a fayer wrytten yornall made by the cost of Masters Saxby havynge a claspe of syluer and an ymage of seynt Ierom gravyn ther yn. the seconde lef of aduent. begynnyth. *ierusalem. allehuia.* this boke standyth in makynge iii li.

An expensive manuscript diurnale from a lay donor. The will of one Dame Elizabeth Saxby of Northampton is dated 1503 (PCC reg. Blamyr 24). Another holder of the name (alias Skipwith) in 1516 asked to be buried in the London charterhouse (PCC 25 Holder). One William Saxby of London and Calais made a will in 1517 (PCC 29 Holder). Mr Saxby is mentioned as donor of a 'pylche' earlier in the list.

- 2 a Item a fayer wrytten primer with a kalender. b and many other Rewls of owre religyon ther yn.

b Carthusian statutes: pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana* 99 (Salzburg 1989). It is possible that the manuscript also contained answers from La Grande Chartreuse to various questions and *dubia*, as those ed. J. A. Gribbin, *Analecta Cartusiana* 100/32 (Salzburg 1999).

- 3 Item a fayer wrytten sawter with a fayer ymage of seynt Ierom theryn in the begynnyng. the ijde lef of the sawter begynnyth. *te erudimini.*

St Jerome had a fresh cult amongst the Carthusians and Brigittines (perhaps echoing the *Deuotio Moderna*) in this period.

- 4 Item a large fayer boke wrytten with the lessons of dirige. & the psalmys of buryinge. & letany and the Response theryn notyd.

- 5 Item a boke wrytten conteynyng certeyn masses. with the canon of the Masse and a kalendar in the begynnyng of the boke. with a fayer ymage of Ihesu standynge be for.

- 6 Item a lytell penance boke wryttyn.

- 7 Item a wrytten boke of prayers of diuerse sayntis with ymagys lymyd. & dirige. wrytten theryn.

- 8 Item a wrytten boke of papyr with diuers storyes & of ars moriendi theryn.

For three treatises on *ars moriendi* copied by John Blacman of the London charterhouse, see C2. 13.

- 9 Item a printyd portews by the gyft of M. Rawson.

A *portiforium* (pocket breviary), possibly of Sarum use: pr. Venice 1483 (GW5446), &c. The *Breuiarium Cartusiensium* (Venice 1491; GW5197) was only octavo and might have been described as a *portiforium*. Rawson was probably Sir John, knight of the order of St John of Jerusalem, mentioned earlier in the list as donor of a 'mantell'. His London house was just north of the charterhouse.

- 10 Item a a yornall and b a printyd prymer gevyn by M. Parker.

b The donor was probably John Parker, alderman of Calais (Thompson, 196). He may have simply paid for the two books, which were however too thick (and usually of different formats) to have been bound together, as the entry might be understood.

- 11 Item a lytell legent aurey in printe.

Iacobus de Voragine, *Legenda aurea*: ed. T. Graesse (Breslau 1890³/ repr. Osnabrück 1965); ed. G. P. Maggioni, *Millennio medievale* 6 (Florence 1998); Kaeppeli 2154. Most editions are folio size (Strassburg c. 1472 &c.), but some quarto (Cologne 1481 &c.).

- 12 Item the sheperdis kalender in printe.

Kalendar of Sheperdes, tr. from *Le compost et Kalendrier des bergeres*: pr. by R. Pynson, London 1506 (STC 22408), &c.

- 13 Item Ysops fabyllis. in printe.

Aesop, *Fabulae*, English tr.: pr. by W. Caxton, Westminster 1484 (GW 376, STC 175), &c.

- 14 Item directorium aureum in printe.

Heinrich Herpf, *Speculum aureum decem praeceptorum Dei*: pr. Mainz 1474 (Goff H39), &c. The title 'Directorium aureum' points to the edition pr. Cologne 1509.

WITHAM, Selwood, Somerset. *Charterhouse of the B. V. M.*

The Witham charterhouse was the first English house of the order, founded in 1178/9 by Henry II in expiation of the murder of Thomas Becket. St Hugh of Avalon, later bishop of Lincoln, joined the community shortly afterwards as prior, and it is to him that the charterhouse owes much of its fame. Events at the house in

its early days were recorded by Adam of Eynsham in his *Life of Hugh*, the *Magna Vita Hugonis*. Between 1180 and 1186, in response to Hugh's request for help in building the book collection, Henry II gave money to the community for parchment, and a magnificent bible which he had obtained from the monks of Winchester cathedral priory. When Hugh, as prior of Witham, discovered the source of the book he insisted on its return; it is now thought to be Bodl. MS Auct. inf. 1-2 (W. Oakeshott, *Two Winchester Bibles* (Oxford 1981), 33-4, 113). On the Bristol circuit of the *Registrum Anglie* (*Registrum*, 319), forty-seven titles are cited for 'Wytham id est Cartusie veteris'. Although Henry de Kirkestede in the mid-14th cent. recorded nothing in his *Catalogus* for Witham, he entered a note in Cambridge, Pembroke College, MS 29, recording copies of works by Ralph of Flaix, among them 'super Matheum in librario de Witham Carthusie' (James, *Pembroke*, 32). Of the other seventeen manuscripts identified by Ker, *MLGB*, sixteen have an *ex libris* inscription and four a library mark (C, C, F, F). Seven surviving books are identifiable in the lists of John Blacman's gifts (C8). Among the others, one volume was given by Walter, prior of Merton (OCist) 1198-1218, who transferred to the Carthusians in the latter year; another came from a canon of Salisbury who died in 1423, while William Loryng, another canon of Salisbury, gave an extant bible in his lifetime, and in 1415 bequeathed three books: the meditations of St Anselm, of St Bernard, and of the 'Passion of Christ', possibly the meditations of *ps.* Bonaventure (*Register of Henry Chichele*, ed. E. F. Jacob (Oxford 1938), 2. 81). In 1429, John Gregory, a layman of Bruton in Somerset, left 'Sydyng [?Sidrac] de gallic' (*Somerset Medieval Wills*, ed. F. W. Weaver, Somerset Rec. Soc. 16 (1901), 131-2). In 1462, Stephen Dodesham, a monk of the house, made a fine copy of certain *pseudo-Augustinian* sermons, with an *ex libris* ascription to him in the hand of the presumed librarian in that period, who is also found augmenting the list of John Blacman's gifts. In 1477, Andrew Holes, archdeacon of Wells, bequeathed an extant manuscript of Bartholomaeus de S. Concordio, *Summa de casibus conscientiae*, a work also found among Blacman's gifts a few years earlier. An account of the charterhouse was written by T. Scott Holmes in *VCH Somerset* 2 (1911), 123-8, and a fuller study by Thompson, 49-78 and 133-47.

C8. John Blacman's gifts c. 1463-74.

The best evidence for the library derives from the list of the books given to the house by one of its more considerable members, a list which Roger Lovatt has described as 'the largest and most comprehensive collection of devotional and mystical writings known to have been owned by any individual in late medieval England' (*JEH* 43 (1992), 195). John Blacman was born in the diocese of Bath and Wells in 1408 or 1409. He was a fellow of Merton College, Oxford, from 1436 to 1443, and then of the newly founded Eton College until 1454, when he was in close contact with Henry VI; he was also warden of King's Hall, Cambridge, from 1452 to 1457 (*BRUO* 194-5; *BRUC* 670-71). From 1456 to 1458 he was dean of the college

at Westbury upon Trym, near Bristol, recently refounded by John Carpenter, bishop of Worcester. Soon afterwards he seems to have been for some time a postulant or novice at the London charterhouse, on the evidence of BL MS Sloane 2515 which was compiled by him, and whose opening meditation refers to his own position at London. He did not persist as a monk there, but instead must have moved to the Witham charterhouse as a *clericus redditus* (a regular member of the community although free to leave it for good reason), for he is described as such in Latin verses written by the Witham librarian into Bodl. MS Laud Misc. 152, fol. 1r (reproduced by Watson, *Oxford*, 1. 97-8, no. 596). The quite distinctive *fere-textura* book-hand in the book-lists printed below and in other volumes—which there is ample reason to think Blacman's own writing—has an Italianate appearance, and one volume in the list (55; Oxford, St John's College, MS 182) includes a *quaestio* disputed at Bologna in 1434; so he may have spent some time and acquired his notarial status there, possibly in the early 1430s. He is said to have died in 1485 (possibly outside the order but there is a gap in the available *chartae* over that and adjacent years). The life of John Blacman has been written by R. W. Lovatt, 'John Blacman: biographer of Henry VI', in *The Writing of History in the Middle Ages: Essays presented to R. W. Southern* (Oxford 1981), 415-44; Blacman's library has been fully considered by Lovatt in *JEH* 43 (1992) 195-230.

Of Blacman's only known literary work, a memoir of Henry VI, the *Collectarium mansuetudinum et bonorum morum regis Henrici VI*, no manuscript is known to survive, but a printed edition was issued in London by R. Copland in 1523 (*STC* 3123), which was reprinted by Thomas Hearne in his *Duo rerum Anglicarum scriptores veteres* (Oxford 1732) and by M. R. James (Cambridge 1919). Blacman's literary tastes are better known, however, from the record of his donations to the library of the Witham charterhouse, which is printed below. This document is found in Bodl. MS Laud Misc. 154, the first volume of his set of Nicholas of Lyre's *Postills* on the bible (item 1 in the list of his gifts). It is a complicated document that divides into three parts. The first part, which we shall follow previous scholarship by calling list A, records the complete contents of twenty-four volumes. It is found on fol. vi^v (previously 5v) and is laid out in two main columns, with each volume numbered with an arabic numeral, and the contents of each bracketed to its number, with groupings of biblical books bracketed in subsidiary columns within the first column. The chief work in each volume is underlined in red, and the whole list is in the rounded *fere-textura* which can be attributed to Blacman himself. Items 16-23 are indented further than 15 in the second column, yet the nib and ink seem the same; only item 24 is obviously added later, in larger script but by the same hand, without red underlining. (See plate 7)

The second list, referred to here as list B, is written in the lower margins of fol. 1r-v, on specially ruled lines in two matching columns, in an elegant secretary hand that presumably belonged to the monastic librarian, since the same hand supplied the *ex libris* inscriptions in surviving Witham books from Blacman's gift and

others. (The usual form of the *ex libris*, added at the front of the books, is 'Liber domus beate Marie de Witham ordinis Cartusienensis ex dono magistri Johannis Blacman'.) The numeration corresponds to that of list A, but list B gives only the main item in each volume (in each case it is the title underlined in red in A), and the *secundo folio* of the volume, which is not therefore always that of the main item. In other words, the second list added by the librarian was intended as a tool for identifying individual volumes, and designed to supplement the first list for the librarian's own purposes. The beginning of list B carries the *ex libris* of the volume it is written in, and has been so badly (perhaps deliberately) rubbed that it is only partly legible even under ultra-violet light. The last item in the list (24) was added in Blacman's hand (see plate 8a).

The third list, list C, is found on the lower margins of fol. 2ra–va, and was written at intervals, to judge from the changes of nib and ink. Beginning 'perquisita postea', it is apparently a list of later acquisitions and is again in Blacman's own hand. It is significant that the two items from this list that have been traced (34 and 55) bear a Witham *ex libris* in Blacman's hand only, so it seems that the books of list C arrived at Witham after the previous librarian's period of office. Blacman numbered this last list afresh, placing the figures '20', '30', and '42' against the appropriate volumes. A distich added after this forty-second entry states that in 1474 Blacman had given 66 books and was aged 66; two further titles were added beneath. Blacman's distich makes it clear that he regarded the books of lists A and C as comprising one donation, although it does seem certain that they arrived at the house as separate gifts. Indeed, the character of the titles of each list is very different: list A contains works of conventional, academic type, and these must be the books which Blacman had with him from his earlier career and brought to the charterhouse; by contrast, the books of list C are of a devotional, mystical character and were likely procured by him after taking his vows. The whole donation represented by all the lists was presumably made during and throughout the decade between the copying of Laud Misc. 152, dated by Blacman in a colophon to 29 June 1463 (fol. 286v), and 1474, which is the date of the distich in list C.

A note of other benefactions to the house by Blacman is included in the second list (fol. 1rb), now erased and only partly legible in ultra-violet light:

Item donauit vnum album vestimentum sacerdotale garnizatum cum episcopali bus mitris

Item tres casulas cum singulis paramentis garnis' cum similibus mitris

Item duas [****] vestiment' deaurat' simil' ponderant' xij vnc.

Item circa diuersas reparaciones factas in cella sancti Hugonis & in ecclesia de Le Frary sumptus fert non exiguos

The insignia of episcopal mitres also occur in the armorial illumination of Blacman's two surviving volumes of Nicholas of Lyre (1–2). They suggest that both the volumes and the vestments might have been meant for a different owner, a

bishop or college (for example Westbury upon Trym) with which Blacman had been linked (unless the insignia refer to St Hugh, Bishop of Lincoln, once prior of Witham), just as the armorial illumination and pictures in item 4 suggest that he intended that book originally for Eton before giving it to Witham. Le Frary was presumably the lay-brethren's house, of which the church survives.

An amalgamation of lists A and B was printed by M. R. James, *Henry the Sixth* (Cambridge 1919), 55–60. Thompson, 316–21, printed lists A and C, and Emden, *BRUO* 195, a digest of all three. Here, all three are printed, but it has seemed most sensible to articulate in the same place the information from the first two lists, since they refer separately to the same volumes. The readings from list B are therefore given after the main entry in the smaller point size, and marked 'B'. The numeration of the earlier edition of list C is supplied here in square brackets in the right-hand margin.

Bodl. MS Laud Misc. 154 fol. vi^v]

1 *Lyra* genesis
 exodus
 leuiticus
 numeri
 deuteronomi
 Iosue
 Iudicum
 rut/h\
 regum 4
 paralipomenon 2
 esdre 1^o
 ne[e]mie
 esdre 2^o
 tobi
 Iudit/h\
 /h\ester
 Iob

1–3 liber domus beate marie de Wytham ordinis Cartusienensis ex dono magistri Johannis Blacman cum duobus comparibus suis 2^o folio primi *cognicio intellectui* 2^o folio secundi &c. *Ro.* Sed pro ligatura & illuminatione domus soluit xs. vjd. B

1–3a Nicholas of Lyre, *Postilla litteralis in uetus et nouum testamentum*: pr. Rome 1471–2 &c.; Stegmüller *Bibl.* 5829–5923. A three-volume set, this volume now Bodl. MS Laud Misc. 154 (c. 1460 AD), into which the present book-list has been copied. The scribe of this volume was Henry Mere, who also wrote the first por-

tion of Laud Misc. 152 (see next note), originally intending the work to be in one volume. It was split into two by the second scribe of Laud Misc. 152, which involved his supplying the last leaf of this manuscript, fol. 216 (M. B. Parkes, in *Scribes, Scripts and Readers* (London 1991), 249–56, and Watson, *Oxford*, no. 596). The charterhouse may have paid for the later binding and illumination only of item 3, which could have been copied by Blacman himself, as was most of 2.

- 2 *Lyra* Psa<l>terium
libri salomonis — parabole. seu prouerbia
ecclesiastes
cantica canticorum
sapiencie
ecclesiasticus
maiores prophete. ysaias. Ieremias.\baruc/ ezechiel. daniel
12. prophete — ozee
ioel
amos
abdias
ionas
mic[\h]eas
naum
abacuc
sophonias
aggeus
zacharias
malachias
machabeorum 2

See previous note. Now Bodl. Laud Misc. 152 (1463 AD). Fols. 1r–48v were written by Henry Mere, scribe of 1; the second scribe wrote fols. 49r–73vb line 73, and also supplied the last leaf of item 1; the second half of that line to the end of the volume (fol. 286vb) were written by Blacman, and dated 1463. It would seem that after Mere had finished his portion it was decided to divide the first two volumes as now by the cancellation and replacement of one page, and to complete 2 (and possibly 3) by Blacman himself, before decoration and binding. The penwork flourishing of initials is uniform through both volumes, and the styles of illumination compatible. Parkes distinguished hand 2 in both volumes from the last one in Laud Misc. 152, which is certainly Blacman's, but Watson thought hand 2 also his; it has the same unusual form of *x*

(like a small *R*) and could be an earlier and closer matching of Mere's script by Blacman. Many items of marginalia are also in Blacman's hand, including some of considerable interest: a note on Laud Misc. 152, fol. 31va, quotes Henry VI's oath, 'for soth & for soth seid King Harry', as in Blacman's memoir of the king; and on fol. 92r is a note on authors and copyists, citing the Carthusian statutes (II 16).

- 3 *Lyra* a Euangelia. mattheus. marcus. lucas. iohannes
Epistole pauli <ad> — romanos
corinthios 2
galathas
ephesios
philemon
colocenses
tessalonicenses 2
timotheum 2
tytum
hebreos
actus apostolorum
epistole — iacobi
petri 2
iohannis 2
iude
apocalipsis
b capitulationes epistolarum & euangeliorum secundum cartu-
sienses.
a See note to 1. This third volume of the set is untraced. The epis-
tle to the Philippians is omitted from the list, with Philemon in its
place rather than between Titus and Hebrews; doubtless an error
and one that might suggest that a draft list had been made first.
b A list of pericopes for Carthusian masses.
4 *policron* a les pedegrues reg' angl' .b.
b tabula noua policronici .a.
c policronicon Cestrensis

Item librum policronicon. 2^o folio *adhibere*. B

Now Eton College, MS 213 (s. xvⁱⁿ), with pen-sketches (fol. xv^v) of Windsor Castle and Eton College chapel with the king and queen c. 1443, possibly drawn by Blacman himself, as are a num-

ber of marginalia to c; Ker, *MMBL*, 2. 783. The Witham *ex libris* inscription is at the foot of fol. 1r. **a** A genealogical descent of the kings of England, from Ecgberht to Henry VI, finely illustrated with portraits; reproduced by W. H. St John Hope, *Windsor Castle* (London 1913), pl. xixd. **b–c** Ranulph Higden, *Polychronicon*: ed. C. Babington & J. R. Lumby, RS 41 (1865–86); J. Taylor, *The Universal Chronicle of Ranulph Higden* (Oxford 1966). The entry seems to indicate that **a** and **b** should be read in reverse order, but in fact their order in the manuscript is as detailed here.

- 5 *barth'* **a** magna carta
b Bartholomeus de casibus consciencie
c principia & fines originalium librorum
d forma audiendi confessionem
e tituli decretalium. libri vjⁱⁱ & clementine

Item Bartholomeus de casibus consciencie 2^o folio 5^o qñ pars. (?)
 B

a *Magna carta*, issued by King John (1215), and reissued three times in modified forms by Henry III, which often stands at the head of collections of statutes: ed. W. Stubbs, *Select Charters* (Oxford 1913^a), 292–303. **b** Bartholomaeus de S. Concordio Pisanus, *Summa de casibus consciencie*: pr. n.p. 1473 &c. (GW 3450–56); Kaeppli 436. **c** Possibly Robert Kilwardby, *Tabulae originalium Augustini*: unpr.; D. A. Callus in *Studia mediaevalia* R. J. Martin (Bruges 1948), 243–70; Kaeppli 3521. A copy was recorded at Syon (SS1. 860a). **e** *Tituli* to Gregory IX's *Decretales* (ed. Friedberg, *Corpus iuris canonici*, 2. 1–928; Schulte, 2. 3–25, 412), and the *Constitutiones Clementinae*, continuing the Decretals from Boniface VIII (1298) to Clement V (1314) (ed. E. Friedberg, *Corpus iuris canonici*, 2. 1129–1200; Schulte, 2. 45–50). The *secundo folio* appears to be an index reference.

- 6 *Luc'* **a** lucerna consciencie
b meditationes. Anselmi credo
c ritmicacio tocius scripture sacre
d oraciones Anselmi vt apparet
e tractatus de virtutibus & viciis
f interrogaciones fori penitencialis
g Alfonsus contra iudeos

Item librum vocatum lucerna consciencie 2^o folio *malorum ex*. B

Now Bodl. MS Bodley 801, a composite manuscript in four parts in hands of the first half of the 15th cent. The Witham *ex libris* is on fol. 1r. On the final paste-down is a 15th-cent. note, 'prec ij li', perhaps to be taken as the cost of the book to Blacman. A few marginalia, for example on fols. 63v–64r and the table of sins on fol. 83v, may be in his hand. **a** Geoffrey Salow, *Lucerna consciencie*: unpr.; Sharpe, *Latin Writers*, 128; Bloomfield 5952. **b** William Rimington, *Meditationes siue Stimulus peccatoris*: ed. R. O'Brien in *Cîteaux* 16 (1965) 278–304; *WIC* 15650 (verse prologue). **c** 'Johannes Castellensis', *Summaria compilacio metricata*: unpr.; *WIC* 1294. **d** Six prayers of Peter Damian: *Oratio ad Deum patrem* (PL 145. 917–20); *Oratio ad Deum filium* (PL 145. 920–22); *Oratio ad Spiritum sanctum* (PL 145. 922–4); *Orationes in crucis adoratione dicenda* (PL 145. 927, 927–8, and 926). Three short theological tracts follow in the manuscript. **e** Robert Grosseteste, *De confessione* (serm. 32): ed. S. Wenzel, *Franciscan Studies* 30 (1970) 218–293; Thomson, *Grosseteste*, 125 (no. 80), 176 (no. 32); Bloomfield 1547. In the manuscript it is followed on fol. 193r by id. *De cura pastoralis* (ep. 127): ed. H. R. Luard, RS 25 (1861), 357–431; Thomson, *Grosseteste*, 86. **f** A short tract on penance, 'Interrogaciones . . . de septem peccatis mortalibus', inc. 'De superbia. Si scienter et prudenter Deum offenderit': unpr. The copy in BL MS Royal 8 C. vii is ascribed to Grosseteste; J. W. Goering & F. A. C. Mantello in *RTAM* 54 (1987) 52–112; id. *Viator* 18 (1987) 253–73. **g** Petrus Alfonsi, *Dialogus contra iudeos*: PL 157. 535–672; ed. K. P. Meith (Berlin 1982); Diaz 893.

- 7 **a** *sanctus Thomas de veritatibus*
b tabula super eodem

Item librum s. Thome de veritatibus 2^o folio *sic dicit Aug'*. B

a Hugo Ripelinus, *Compendium ueritatis theologicae*: ed. A. Borgnet, *Alberti Magni opera omnia* (Paris 1890–99), 34. 1–270; Stegmüller *Sent.* 368; Kaeppli 1982. M. R. James, *Henry the Sixth* (Cambridge 1919), 56, suggested that this entry referred to BL MS Harley 1032, which contains documents concerning Witham added in the early 16th cent.; but the *secundo folio* is not a match.

- 8 a interpretacio nominum hebreorum
 b *biblia*
 c capitulacio epistolarum & euangeliorum per annum

Item Bibliam 2° folio *Damasci*. B

a Probably Stephen Langton, *Interpretationes nominum hebraicorum*, inc. 'Aaz apprehendens': often pr. in early bibles, Rome 1471 (GW 4210), &c.; Stegmüller *Bibl.* 7192,1 (attrib. Remigius of Auxerre), 7708-9; Lambert 402; Sharpe, *Latin Writers*, 628. c A list of pericopes for the mass, of unspecified use; a list of Carthusian pericopes is recorded at 3b.

- 9 a *magister sententiarum*
 b /theorica planetarum\
 c tituli eiusdem [libri] /sententiarum\
 d Item in quibus non tenetur

Item magister historiarum (*sic*) 2° folio *pedito post*. B

a Peter Lombard, *Sententiarum libri IV*: PL 192. 521-962; ed. I. Brady (Grottaferrata 1971-81). b Probably *Theorica planetarum*: ed. F. J. Carmody (Berkeley, CA, 1942); Carmody, 167-8; Thorndike/Kibre 223. d Disputed propositions in the Sentences.

- 10 a *Crisostomus in opere imperfecto*
 b tabula eiusdem

Item Crisostomus in opere imperfecto 2° *erat futurus*. B

a Ps. John Chrysostom, *Opus imperfectum in Matthaum*: CPL 707; J. van Banning, *CCSL* 87B (1988); Stegmüller *Bibl.* 4350.

- 11 a Defensorium logicale Ockham
 b *vita Alexandri magni*
 c Dialogus inter Mariam & Iohannem euangelistam
 d Ysidorus de ciuitate dei
 e Augustinus de visione sancti Pauli apostoli
 f de celebratione horarum quidam processus
 g Siluester de decimis
 h Ieronimus de signis iudicii
 i Marbodus episcopus de vinculis beati Petri
 j oracio deuota. domine Iesu Christe qui in h'
 k De virtut' fide dilec^a & humilitate
 l [purgatorium sancti Patricii]
 m Seneca de quatuor virtutibus cardinalibus

- n de beneficiis ad liberalem. libri 4.
 o de fortuitorum bonorum contemptu
 p de remediis fortuitorum
 q diffi^{iens} virtut' & vic'
 r regula beati Benedicti

Item vita Alexandri magni. 2° folio. voluminis *que est po^a*. B

a William of Ockham, *Summa logicae*: ed. P. Boehner & others, *Guillelmi de Ockham opera philosophica* 1 (St Bonaventure, NY, 1974). b *Historia Alexandri magni*, tr. Julius Valerius: ed. J. Zacher (Halle 1867); BM *Cat. Rom.* 1. 106-20. c Unidentified. d Unidentified. e *Visio S. Pauli*: one of several recensions, listed *BHL* 6580-6582s. g Possibly *Constitutum Silvestri*: CPL 1680. h Ps. Jerome, *De XV signis*: three versions are ascribed to Jerome, PL 94. 555 (*ps.* Bede), PL 198. 1611 (Petrus Comestor), PL 145. 840-42 (Peter Damian); Lambert 652-4. i Not identified as a work of Marbod of Rennes. j 'Domine Iesu Christe qui in hunc mundum propter nos peccatores de sinu Patris aduenisti' is the incipit of a prayer sometimes attributed to St John the Evangelist or to Augustine: unpr.; V. Leroquais, *Les Livres d'heures manuscrits de la Bibliothèque nationale* (Paris 1927), 1. 48, 51, 318; 2. 27. l H. of Sawtrey, *De purgatorio S. Patricii*: ed. K. Warnke, *Das Buch vom Espurgatoire S. Patrice der Marie de France und seine Quellen*, Bibliotheca Normannica 9 (Halle/Saale, 1938), 2-166 [first col.]; *BHL* 6510-12a. m Martin of Braga (*ps.* Seneca), *Formula uitae honestae*: CPL 1080; Diaz 27; Bloomfield 4457. n-o Seneca, *De beneficiis*: ed. C. Hosius, Teubner (1914). The title quoted at o is probably a separate rubric to the same text. p Ps. Seneca, *De remediis fortuitorum*: ed. F. Haase, *Senecae opera. Supplementum*, Teubner (1902), 446-57. q Perhaps the extract from Alanus de Insulis's *De uirtutibus et uitiis* (ed. O. Lottin, *Psychologie et morale aux XIIe et XIIIe siècles* (Louvain 1942-60), 6. 45-92), which circulated under the name 'Diffinitiones uirtutum et uitiorum'; R. Newhauser, *The Treatise of Vices and Virtues in Latin and the Vernacular* (Turnhout 1993), 42; Bloomfield 6485. r *Regula S. Benedicti*: CPL 1852; ed. J. Neufville, *SChr* 181-2 (1972); ed. R. Hanslik, *CSEL* 75 (1977²).

- 12 a Valerius ad Rufinum de muliere spernenda
 b *Aristoteles de regimine principum*
 c Gwydo de excidio troianorum
 d idem in metro

Item Aristoteles de regimine principum. 2° folio. voluminis *simul omnia*. B

a Walter Map, *Epistola Valerii ad Rufinum ne ducat uxorem* (= *De nugis curialium* IV 3-5): PL 30. 254-61 (as Jerome); ed. M. R. James, C. N. L. Brooke

& R. A. B. Mynors, OMT (1983), 288–312; CPL 633 ep. 36. **b** *Secretum secretorum* (ps. Aristotle), Latin tr. from Arabic: ed. R. Steele, *Opera hactenus inedita Rogeri Baconi* (Oxford 1909–40), 5. 1–175; PAL 54–75. **c–d** Guido delle Colonne, *Historia destructionis Troiae*: ed. N. E. Griffin (Cambridge, MA, 1936). Griffin mentions a verse summary appended in some manuscripts.

- 13 **a** noua poetria Galfridi anglici
b anticlaudianus de restitucione

Item Anticlaudianus 3° folio voluminis *Affluit exundans*. B

Now Bodl. MS Digby 104, fols. 21r–60v (s. xiii¹). A 15th-cent. note on fol. 60r, 'prec. iij s. [iiij d.]', is possibly the price paid for the book by Blacman. The Witham librarian's inscription is at the foot of the first page. **a** Geoffrey of Vinsauf, *Poetria noua*: ed. E. Faral, *Les Arts poétiques du XIIIe et du XIIIe siècle* (Paris 1924), 197–262. **b** Alanus de Insulis, *Anticlaudianus*: PL 210. 487–594; ed. R. Bossuat, *Textes philosophiques du moyen âge 1* (Paris 1958).

- 14 **a** notabiles distinctiones
b sermones dominicales

Item liber distincionum 3°. folio. *quia sicut*. B

fol. vi verso col. 2]

- 15 **a** tractatus gallicus
b martilogium
c gesta Karoli in gallicis
d [miracula beate Marie versificata]
e miracula beate Marie rithmicata
f Alexander Neckham. *qui vult bene disponere*
g phale tolum
h Deuota meditatio in anglicis
i themata festiuitatum per annum
j tabula concordanc' quatuor euangelistarum
k epistole & euangelia per totum annum
l capitula speculi moralis Gregorii
m canon pro predicatore
n speculum morale Gregorii

Item martilogium 5° folio. voluminis. *Trone est en ancieme*. B

c Ps. Turpinus, *Chronique de Turpin*, French tr. of *Historia Caroli magni et Rolandi*: there are six independent translations from the 13th-cent. listed by R. N. Walpole & I. Short in *Medium Ævum* 47 (1978) 123–30. **e** For typical examples, see *BM Cat. Rom.* 2 (1893), 592–3, 621–3, 691–8. **f** Alexander Nequam, *De nominibus utensilium*: ed. T. Wright, *A Volume of Vocabularies* (London 1857), 96–119; ed. Hunt, *Teaching Latin*, 1. 181–90; Hunt, *Nequam*, 126–8; Dean 301. **g** Adam Parvipontanus, *De utensilibus*: ed. A. Scheler, *Jahrbuch für romanische und englische Literatur* 8 (1867) 75–93; ed. Hunt, *Teaching Latin*, 1. 172–6. **k** Probably another *capitulacio*, rather than full texts. **l** See following note. **n** Adalbert of Metz, *Speculum Gregorii*: preface pr. PL 136. 1309–12; chapter headings, ed. R. Wasselynck, *RTAM* 34 (1967) 255–62; Stegmüller *Bibl.* 859.

- 16 **a** Gregorius in pastoralibus
b Anselmus de 12 beatitudinibus
c Anselmus de vanitate mundi
d quidam processus de sacramento altaris
e Athanasius de ymagine domini Iesu

Item pastorale beati Gregorii 2° folio *pastoral' cura*. B

a Gregory the Great, *De cura pastoralis*: CPL 1712. **b** Perhaps ps. Anselm of Canterbury, *De XIII partibus beatitudinis*, adapted from *Similitudines Anselmi*, cc. 47–71, and widely circulated as a separate text: PL 159. 626–43. Alternatively, Alexander of Canterbury, *Liber ex dictis beati Anselmi*: ed. R. W. Southern & F. S. Schmitt, *Memorials of St Anselm* (London 1969), 108–95. (*De VII beatitudinibus* is the usual title of c. 5 (inc. 'Queritur inter homines'), which circulated separately; Bloomfield 4509). **c** Possibly Roger of Caen, *De professione monachorum*: PL 158. 687–706; WIC 15778; Bloomfield 4771. The work is sometimes ascribed to Anselm. Or perhaps Hugh of St Victor, *De uanitate mundi*: PL 176. 703–740; Goy, 245–53. **e** Ps. Athanasius, *Sermo in imagine Berytensi Christi crucifixi*, Latin tr.: various translations listed, *BHL* 4227–30.

- 17 **a** gesta romanorum
b regula beati Augustini

Item gesta romanorum 2° folio *tu es*. B

a *Gesta Romanorum cum applicationibus moralizatis*: ed. H. Oesterley (Berlin 1872/repr. Hildesheim 1963); W. Röhl in *MLJ* 21 (1986) 208–229; B. Weiske, *Gesta Romanorum* (Tübingen 1992). **b** *Regula S. Augustini*: CPL 1839a.

- 18 **a** narraciones bone exemplatifice

- b summa Magistri I. Belet de officiis eccl.
- c sermo bonus de libro consciencie
- d *compilacio bona de vitis sanctorum*
- e Item de officiis ecclesie

Item vite sanctorum 2° folio voluminis *Et quod bonum*. B

b John Beleth, *Summa de ecclesiasticis officiis*: ed. H. Douteil, *CCCM* 41, 41A (1976).

- 19 a reportorium poetic'
- b lapidarius cum tractatu herbarum
- c *tabula epistolarum 163 Blesensis*
- d expositio notabilis super Boecium de consolacione
- e ars conficiendi colores

Item tabula Petri Blesensis 2°. folio. voluminis. *hospita signa bonos*. B

b Perhaps Marbod of Rennes, *Liber lapidum* (PL 171. 1737-70; WIC 5968), here followed by a herbal. c Peter of Blois, archdeacon of Bath, *Epistolae*: PL 207. 1-560; L. Wahlgren, *The Letter Collection of Peter of Blois. Studies in the Manuscript Tradition*, Studia Graeca et Latina Gothoburgensia 58 (1993). d Unidentified.

- 20 a moralia dicta originalia bona
- b expositio 6 alarum seraphyn
- c *meditationes sancti Bernardi 13*
- d Anselmus de passione Christi 3
- e Anselmus de amore dei 42
- f Augustinus de vera innocencia 56
- g Augustinus de laude psalmodum 100
- h [dulcis Iesu memoria]

Item meditationes beati Bernardi 2°. folio. voluminis. *de hijs*. B

The numerals next to entries are presumably folio references. b Bonaventure, *De sex alis seraphim*: pr. Cologne 1486 (GW 4646), &c.; *SBonO* 8. 131-51; Distelbrink 17. An appended *tabula* with some copies is not thought authentic (Distelbrink 112). c Ps. Bernard, *Meditationes piissimae de cognitione humanae conditionis*: PL 184. 485-508; Bloomfield 3126. d Possibly ps. Anselm (also attrib. Ekbert of Schönau), *Stimulus passionis*, inc. 'Iesu Christi celeri': PL 149. 601-630; WIC 9828. e Possibly Anselm, *Oratio 2 ad Christum cum mens uult eius amore feruere*: SAO 3. 6-9. f Prosper of Aquitaine, *De uera innocencia ex operibus S. Augustini*: CPL 525. g Perhaps ps. Augustine, *De uirtute psalmodum*, an extract from the preface

of Remigius of Auxerre to his *Enarrationes in Psalmos*: PL 131. 142-3; often found as a leaf-filler. Or Nicetas of Remesia (ps. Augustine), *De psalmodiae bono siue de utilitate hymnorum*: CPL 649; Römer 2/1. 375. h Ps. Bernard, *Dulcis Iesu memoria*: ed. A. Wilmart, *Le 'Jubilus' dit de saint Bernard. étude avec textes* (Rome 1944).

- 21 a Boecius de consolacione philosophie
- b Galfridus in noua poetria
- c canon tabularum Rede

Item Boecius de consolacione philosophie 2°. folio *segetem necant*. B

a Boethius, *Philosophiae consolatio*: CPL 878. b As 13a. c William Reed, *Canones tabularum ad meridiem Oxoniae*: unpr.; Sharpe, *Latin Writers*, 802; Thorndike/Kibre 1709.

- 22 a *Pharetra*
- b quindenarius Gregorianus

Item liber vocatum Pharetra 2° folio *idem de coniugijs*. B

a William de la Furmenterie (attrib.), *Pharetra*: ed. A. C. Peltier, *S. Bonaventurae opera omnia* (Paris 1864-71), 7. 1-231; Glorieux *Rép.* 311t; Distelbrink 178; Bloomfield 2530. b Presumably a collection of fifteen homilies taken from Gregory's *Homiliae XL in Euangelia* (CPL 1711).

- 23 a commentaciones prophetiales
- b liber facescie communis
- c *Ex agro veteri*
- d a chartuary aftr Penkarr'
- e tractatus de armis in anglicis
- f disputacio inter corpus & animam
- g processus de mundi vanitate
- h quedam commendacio artium liberalium
- i vitilis tractatus rethorice
- j Cirillus de transitu beati Ieronimi
- k 12 capitula Hampol
- l Bernardus ad Eugenium papam
- m disputacio inter gratiam & intellectum

Item reportorium diuersorum [2 > 4]° folio voluminis. *Incipiens guerras*. B

b Possibly one or other of the Latin poems 'Cum nihil utilius' (WIC 3692) or 'Moribus et uita' (WIC 11220). c Matthew of Vendôme, *In Tobiam paraphrasis metrica*: PL 205. 933-80; ed. F. Munari, *Matthaei Vindocinensis*

opera (Rome 1977–88), 2. 159–255. **d** David Pencaer, town clerk of Oxford 1450–54, was a teacher of conveyancing in the 1440s and 1450s; a formulary is ascribed to him in BL MS Harley 5240, though G. Pollard in *Oxonienisia* 31 (1966), 73–74, thought it unlikely that he was the original author. **e** Perhaps the anonymous *Tretis on armes*: ed. E. J. Jones, *Medieval Heraldry* (1943), 213–20; *IPMEP* 223. Or possibly Pope Pius II (attrib.), *ep.* 126, Eng. tr. as *The first foundacion of the office of armys*: unpr.; copies survive in Bodl. MS Ashmole 764, and College of Arms, MS Arundel 63. **f** Probably *Visio Philiberti*: ed. T. Wright, *Poems attributed to Walter Mapes* (London 1841); *WIC* 11894. **g** See also 16c. **j** *Ps.* Cyril of Jerusalem, *Epistula de transitu S. Hieronymi*: *PL* 33. 1126–53 (as *ps.* Augustine, *ep.* 19); *BHL* 3868. The text usually accompanies *ps.* Augustine, *Epistula de transitu S. Hieronymi* (*ep.* 18): *PL* 22. 281–9; *PL* 33. 1120–26; *BHL* 3867. **k** Richard Rolle, *Emendatio uitae*: pr. Paris 1510 &c.; ed. N. J. Watson, *TMLT* 21 (1995), 33–68; Bloomfield 3191; Allen, *Rolle*, 230–45. **l** Bernard, *De consideratione*: *SBO* 3. 393–493.

- 24** **a** Lucidarius
b tractatus Petri Alfonsi. clericalis disciplina
c tractatus de penitencia. Roberti Grosstest
d tractatus inquirendi peccata in foro penitentiali
e diuersa notabilia de canone Iuris

Item Lucidarius cum aljjs. 2^o. folio *Illa itaque*. B

The entry in list B is in Blacman's own hand, in the same ink as at the start of list C below.

a Honorius Augustodunensis, *Elucidarius*: *PL* 172. 1109–1176; ed. Y. Lefèvre, *L'Elucidarium et les lucidaires*, Bibliothèque des Écoles françaises d'Athènes et de Rome 180 (Paris 1954), 361–477. **b** Petrus Alfonsi, *De disciplina clericali*: *PL* 157. 671–706; ed. A. Hilka & W. Söderhjelm (Helsinki/Heidelberg 1911); Diaz 892. **c** *Ps.* Robert Grosseteste, *De poenitentia danda*: unpr.; Thomson, *Grosseteste*, 257–8; Bloomfield 1674. **d** Presumably the treatise on penance listed above at 6f; a copy in BL MS Royal 8 C. vii is ascribed to Grosseteste.

fol. 2ra]

List C. In the left-hand margin, the following titles are bracketed in three groups (25–31, 32–5, 36–8) and tied to the words 'perquisita postea'.

Perquisita postea

Collectiones

- 25** Terribilium historiarum 2^o fo. *extollendo*. [1]
 Blacman himself referred to this work in a marginal note in another Witham book (item 34 below), now Lambeth Palace, MS 436, fol. 10r: 'liber niger de terribilibus'; he also referred to it in a book copied by him, now BL MS Sloane 2515, fol. 57v ('historias terribiles in libro nigro'). It is possible that the work was his own compilation, like Sloane 2515 (which treats on death, and was made when he was at the London charterhouse; it was not apparently given to Witham).
- 26** Sanctorum Somerseteorum. 2^o fo. *apostolorum principi*. [2]
 A collection presumably compiled at Witham, or another Somerset centre such as Wells or Glastonbury.
- 27** Regularum religionum antiquarum. 2^o fo. *Audi fili*. [3]
Ps. Basil, *Admonitio ad filium spiritualem*, Latin tr.: *CPL* 1155a; *PL* 103. 683–700; ed. P. Lehmann, *Erforschung des Mittelalters* 5 (1962), 200–245. The *secundo folio* is the beginning of the text.
- 28** De .1100. virginum (*sic*). 2^o fo. *regem dionotum*. [4]
 The Life of St Ursula and the 11000 virgins: *BHL* 8427–36.
- 29** Historiarum Thomaticarum. 2^o fo. *℟ cum yndos*. [5]
 Acts and miracles of St Thomas the Apostle in India: *BHL* 8136–49.
- 30** Historiarum Edmundialium. 2^o fo. *omnis denique homo*. [6]
 Probably the life and miracles of St Edmund the King (*BHL* 2395–402), rather than St Edmund of Abingdon (*BHL* 2404–5).
- 31** Miraculorum regine celi. 2^o fo. *dextris are*. [7]
 See *BM Cat. Rom.* 2. 586–94 for various collections.
- Summe
- 32** Formula nouiciorum. 2^o fo. *De remediis*. [8]

Formula nouiciorum is used as a title for more than one part of David of Augsburg's *De exterioris et interioris hominis compositione*: pr. Quaracchi 1899; Bloomfield 4155 (Book I), 5676 (Book I part 2), 2655 (Book II).

- 33 /Item musica ecclesiastica. 2° fo. *est carius*.\ [9]

Thomas à Kempis, *Imitatio Christi*: ed. C. Hirsche (Berlin 1891); ed. T. Lupo, *Storia e attualità* 6 (Rome 1982). 'Musica ecclesiastica' was a title current chiefly in England for Books 1-3; R. Lovatt in *TRHS* 5th ser. 18 (1968) 97-121; B. R. H. Biggs, *EETS OS* 309 (1997), xxxix-xl, xlv-xlv. The *secundo folio* (as transcribed here) is a mistake for 'est carnis' (in book I chapter 1).

- 34 /Item horologium diuine sapiencie. 2° fo. *eum Sibi desponsauit*.\ [10]

Now Lambeth Palace, MS 436 (s. xv). Henricus Suso, *Horologium sapientiae*: ed. P. Künzle, *Heinrich Seuses Horologium sapientiae*, *Spicilegium Friburgense* 23 (1977); Bloomfield 5416; Kaeppli 1852. The manuscript also includes *Hore diuine Sapientie*: unpr. The manuscript is all in Blacman's own hand, with some *marginalia* by him, citing the works found here at 25, 33, 37, and 38. The Witham *ex libris* is in his hand: 'orate pro iohanne blacman'; James, *Lambeth*, 607-8.

- 35 Donatus spiritualis cum coniugacionibus. 2° fo. *illum. Non petamus*. [11]

Both books of the *Donatus deuotionis*: Book 1 pr. by J. Rastell, London [c. 1515] (*STC* 7018.7); Sharpe, *Latin Writers*, 694. A compilation of English origin; manuscripts are also found on the continent where other compositions circulated entitled 'Donatus spiritualis' or 'moralis', the latter often attributed to Jean Gerson; A. I. Doyle in *Latin and Vernacular*, ed. A. J. Minnis (Cambridge 1989), 135, 138-41.

Reuelaciones

- 36 Reuelaciones sancte Elizabethæ Sconaug' 2° fo. *fidei confirmat*. [12]

Elizabeth of Schönau, *Visiones*: ed. F. W. E. Roth (Brünn 1886); *BHL* 2485. English copies are likely to contain the recension by Roger of Ford.

- 37 Sancte Matildis. vocate. gracia celestis. 2° fo. *me diligunt*. [13]

Mechtild von Hackeborn, *Liber specialis gratiae*: ed. J. Lefèvre d'Étapes in *Liber trium uirorum et trium spiritualium uirginum*, Paris 1513 &c.; ed.

L. Paquelin, *Reuelationes Gertrudianae et Mechtildianae*, vol. 2 (Poitiers/Paris 1877).

- 38 Sancte Katerine de Senis. 2° fo. *fuisse mentitum*. [14]

Catherine of Siena, *Dialogi*, Latin tr. from Italian by R. de Vineis: pr. Brescia 1496 (*GW*6226).

A change of nib and ink occurs here.

- 39 Librum trium sublimium monachorum. 2° fo. *precepit abduci*. [15]

The *secundo folio* is a match for Jerome's *Vita S. Pauli primi heremitaie* (*CPL* 617; Lambert 261), presumably followed here by his *Vita S. Hilarionis* (*CPL* 618; Lambert 262), and *Vita S. Malchi monachi captiui* (*CPL* 619; Lambert 263).

- 40 Vter (*sic*) patrum. 2° fo. *mali adhuc*. [16]

A surprising scribal blunder for 'Vitas patrum'. Collections with this common title invariably begin, as here, with Rufinus's translation (often ascribed to Jerome) of the *Historia monachorum in Aegypto* (*PL* 21. 387-462; ed. E. Schulz-Flügel (Berlin 1990)), and then go on to include other Lives and *apophthegmata* of the type collected and published by H. Rosweyde and reprinted in *PL* vols. 73-4.

- 41 Librum patris Ysaac. 2° fo. *iusticie*. [17]

Isaac de Stella, *Epistola ad Iohannem episcopum Pictauiensem de officio missae*: *PL* 194. 1889-96. The *secundo folio* occurs at a likely point in this text. The work was also recorded at Syon (SS1. 178).

- 42 Librum documentorum salubrium. 2° fo. *pro nunc*. [18]

This might be a collection like Blacman's compilation on death, now BL MS Sloane 2515 (see note at C3. 13), but the *secundo folio* is not a match.

- 43 Patris & filii spiritual'. 2° fo. *Et deus*. [19]

- 44 Oracionis dominice. 2° fo. *pt quam est*. \\20//

fol. 2rb]

The following titles appear to be subsequent additions, made perhaps at the same time as 44.

- 45 Speculum religiosorum. 2° fo. *aduocatum habemus*. [21]

Not identified. The *secundo folio* does not correspond to Edmund of Abingdon's *Speculum religiosorum* (ed. H. P. Forshaw, *Auctores Britannici mediæ aevi* 3 (1973), 30–110 [even pages]); nor apparently to Willelmus de Pagula's *Speculum religiosorum* (unpr.; Sharpe, *Latin Writers*, 799–800; Bloomfield 0183, 2115); nor to the tract of the same name by Walter OSA, canon of Holy Trinity, Aldgate, in BL MS Add. 10052 (s. xv), fols. 1r–17v (Sharpe, *Latin Writers*, 707). David of Augsburg's *De exterioris et interioris hominis compositione* (Distelbrink 85) also circulated under this title, but again the *secundo folio* is not a match.

- 46 Innotescencia originalium. 2° fo. *prin. Non.* [22]
Perhaps another compilation by Blacman himself.
- 47 Monasiron \vel/ Soliloquiorum. 2° fo. *spes motus.* [23]
Unidentified. The *secundo folio* is not a match for Augustine, *Soliloquia* (CPL 252).
- 48 Salutacionis angelice. 2° fo. *Missus est.* [24]
An exposition of the *Ave Maria*.
- 49 Vita [quatuor] \7/ doctorum. 2° fo. *perfusum* [25]
Unidentified.
- 50 Libell' sancte angele. 2° fo. *Som in ill'*. [26]
Perhaps Francisco Ximenez, *Libro de los sanctos angeles*, French tr. as *Le livre des sains angeles*: pr. Geneva 1478 (Goff X9), &c.; Chavy, 497–8.
- 51 Passionarium apostolicum. 2° fo. *tercia resurrecturum.* [27]
See G. Philippart, *Les légendiers latins et autres manuscrits hagiographiques*, Typologie fasc. 24–25 (1977), les passionnaires d'apôtres, 16–18 (not an exhaustive list), 87–92.
- 52 Papa Pius turco. 2° fo. *quam fortis britannia.* [28]
Pius II, *Epistola ad Mahumetem* (c. 1460): pr. [Cologne 1469–72] (Goff P696), &c.; ed. G. Toffanin (Naples 1953) 109–177. The *secundo folio* suggests a version addressed to a British audience, probably in manuscript, since it does not occur in the printed text.
- 53 Amoris inflammatorium. 2° fo. *circumspectus.* [29]

Denys Ryckel (Dionysius Carthusianus), *Inflammatorium diuini amoris*: ODC 41. 315–44. K. Emery jr (*Dionysii Cartusienensis opera selecta: bibliotheca manuscripta*, Ia, CCCM 121 (1991), 206, 248), records as sole complete copy a manuscript from the author's Roermond charterhouse and including an autograph, dated 1458–9 and 1462, utilised for the Cologne charterhouse editions of his works in 1532. There was another manuscript copy given to the Syon brethren's library by R. Derham (d. 1488) (SS1. 842).

Subsequent items show more than one change of nib.

- 54 Albertus magnus de adherendo deo. 2° fo. *deo adheretur.* \30//
Jehan Castel (*ps. Albertus*), *De adherendo deo*: pr. Ulm 1473 (GW582), &c.
- 55 Fragment' collect'. 2° fo. *lumna fortitudinis.* [31]
Now Oxford, St John's College, MS 182 (s. xv^{med}). The manuscript contains Latin Lives of St Mary of Oegines by Jacques of Vitry (BHL 5516); St Elizabeth of Spalbeck (BHL 2484); St Christina Mirabilis by Thomas of Cantimpré (BHL 1746); St Marina (BHL 5528); St Eufrosina (BHL 2723); St Mathildis, virgin daughter of a king of Scotland (unidentified); Matilda daughter of Malcolm and St Margaret married Henry I of England); St Simeon Sirus Stylites (BHL 7957); St Alexius (BHL 291); from Jacobus de Voragine's *Legenda Aurea*. The manuscript also contains *ps. Methodius, De principio et fine seculi* (ed. E. Sackur, *Sybillinische Texte und Forschungen* (Halle 1898) 60–96), and *Questio duracionis siue finis huius mundi* by master John Paul 'de fundis', publicly disputed at Bologna, 1434 (Thorndike/Kibre 1661). The volume is written throughout in Blacman's Italianate text-hand, the last item in different ink, and his inscription 'liber Witham quod Joh' blacman' added at the foot of the first page. The curious title listed here comes from the opening words of the prologue by Jacques de Vitry to his life of Mary of Oegines; R. W. Lovatt in *JEH* 43 (1992), 206 n. 33.
- 56 Instituta Cartusiana complentur. [32]
Carthusian statutes: pr. Basel 1510; ed. J. Hogg, *Analecta Cartusiana* 99 (Salzburg 1989). 'Complentur' may be the lacking *secundo folio* reference, but it does not obviously occur in the *Statuta Guigonis* at the beginning of the 1510 edition of the statutes.
- 57 Hampol de incendio amoris. 2° fo. *superferuidi.* [33]

Richard Rolle, *Incendium amoris*: ed. M. Deanesly (Manchester 1915); Allen, *Rolle*, 209–29.

- 58 Epistolas S. Ignacii. 2° fo. *carni ipsius*. [34]
 Ignatius, *Epistolae*, Latin tr.: CPG 1025; pr. Paris 1498 (GW8409), &c. It is possible that the manuscript rather contained the rare translation by Robert Grosseteste or the Latin *ps.* Ignatian letters to St John and the Blessed Virgin (Sharpe, *Latin Writers*, 547).
- 59 S. Brigitte. 2° fo. *primi consolacionibus*. 2° fo. *secundi. nisi quod*. [35]
 Birgitta of Sweden, *Reuelationes*: pr. [Lübeck] 1492 (GW 4391), &c.; pr. Rome 1628; ed. B. Bergh & others (Uppsala 1967–). Here in two volumes.
- 60 Diadema monachorum. 2° fo. .22. *de clericis*. [36]
 Smaragdus of St Mihiel, *Diadema monachorum*: PL 102. 593–690; Bloomfield 2456.
- fol. 2va]
- 61 Item gesta Saluatoris. 2° fo. *Hebraicis*. [37]
Euangelium Nicodemi: ed. H. C. Kim (Toronto 1973); Stegmüller *Bibl.* 179,9 &c.; Z. Izydorczyk, *Manuscripts of the Euangelium Nicodemi* (Toronto 1993).
- 62 Augustinus de diligendo deo. 2° fo. *inspiciamus*. [38]
Ps. Augustine, *De diligendo Deo*: PL 40. 847–64.
- 63 Ambrosius de fugiendo seculo. 2° fo. *cile est*: [39]
 Ambrose, *De fuga saeculi*: CPL 133.
- 64 Ambrosius de Ps. quinquagesimo 2° fo. *prestanti*. [40]
 Ambrose, *De apologia prophetae David*: CPL 135.
- 65 Augustinus de falsa & vera penitencia 2° fo. *tutes*. [41]
Ps. Augustine, *De uera et falsa poenitentia*: PL 40. 1113–1130; Bloomfield 4419.
- 66 Remigius de misse misteriiis 2° fo. *vestrorumque*. \42//
 Remigius of Auxerre, *Expositio missae (De diuinis officiis, c. 40)*: PL 101. 1246–71. This chapter often circulated separately.

The following three lines are written in red and bracketed.

lxvi hiemes vidit qui dicit prelato
 quot habeo annos tot tolle pater tibi libros
 deo gracias.1474.

- 67 Egidius de originali peccato. 2° fo. *Quod si sic*. [43]
 Giles of Rome, *De originali peccato*: pr. Oxford 1479 (STC 158), &c.; Glorieux *Rép.* 400h; Bloomfield 1886.
- 68 Speculatiua clausorum. 2° fo. *lacione: aggredior*. [44]
Speculum inclusorum: ed. L. Oligier, *Lateranum* new ser. 4 (1938) 1–148. This title is found in Oxford, St John's College, MS 177; facs. ed. J. Hogg, *Analecta Cartusiana* 59/2 (Salzburg 1981).

UNIDENTIFIED CHARTERHOUSE.

C9. Record of a book loan, c.1425.

London, Lambeth Palace Library, MS 413, contains a selection of ordinances of the general chapter of the order dated 1405–1416 followed by copies of the full annual *chartae* of the chapter from 1417 until 1481. The latter are actual contemporaneous copies made, many obviously in haste, to be kept or sent on from house to house and province to province (*The Chartae of the Carthusian General Chapter*, ed. J. Hogg & M. G. Sargent, *Analecta Cartusiana* 100/10 (Salzburg 1988), v–vii; see also *Analecta Cartusiana* 100/12 (Salzburg 1992), 2. 87–99). Most are in English hands but some are foreign. It is not clear where this collection ended up, probably at the house of one of the two priors who were appointed as visitors of the English province, nor where the record was made of the loan of a volume from a library which had at least three presses or tiers of books, distinguished, it would seem, by letter-marks. It is written on fol. 59v, at the end of the *charta* for 1425, but by a different hand from it. The loan was printed by Hogg & Sargent, 93, but incompletely and incorrectly. The name of the borrower might point to a northern house (such as Mountgrace or Hull, the latter being a port like Hartlepool); there is no clerical title, so perhaps he was a layman.

Lambeth Palace Library, MS 413 fol. 59v]

1 a Lucidarius / b Meditationes beati Bernardi / c veritas theologie / d Cronica Martini / e Secreta secretorum Aristotil. f Augustinus de spiritu & anima in vno volumen (*sic*) tercia columpna in litera ē (*sic*) nigerimus (*sic*). accomodatus N Hertylpole. in folio secund (*sic*) agath(?).

a Honorius Augustodunensis, *Elucidarius*: PL 172. 1109–1176; ed. Y. Lefèvre, *L'Elucidarium et les lucidaires*, Bibliothèque des Écoles françaises d'Athènes et de Rome 180 (Paris 1954), 361–477. The word 'satagat' occurs in line 11 of the preface. **b** Ps. Bernard, *Meditationes piissimae de cognitione humanae conditionis*: PL 184. 485–508; Bloomfield 3126. **c** Hugo Ripelinus, *Compendium ueritatis theologiae*: ed. A. Borgnet, *Alberti Magni opera omnia* (Paris 1890–99), 34. 1–270; Stegmüller *Sent.* 368; Kaeppli 1982. **d** Martin of Troppau, *Chronica pontificum et imperatorum*: ed. L. Weiland, *MGH Scriptores* 22 (1872), 377–482; Kaeppli 2974; A. D. von den Brincken in *Deutsches Archiv* 41 (1985) 460–531. **e** *Secretum secretorum* (ps. Aristotle), Latin tr. from Arabic: ed. R. Steele, *Opera hactenus inedita Rogeri Baconi* (Oxford 1909–40), 5. 1–175; PAL 54–75. **f** Ps. Augustine, *De spiritu et anima*: PL 40. 779–832; Bloomfield 4935.