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978-0-521-84892-3 - Western Illuminated Manuscripts: A Catalogue of the Collection in Cambridge University Library

Paul Binski and Patrick Zutshi

Frontmatter

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WESTERN ILLUMINATED MANUSCRIPTS

Cambridge University Library's collection of illuminated manuscripts is of international significance. It originates in the medieval university and stands alongside the holdings of the Colleges and the Fitzwilliam Museum. The University Library contains major European examples of medieval illumination from the ninth to the sixteenth centuries, with acknowledged masterpieces of Romanesque, Gothic and Renaissance book art, as well as illuminated literary texts, including the first complete Chaucer manuscript. This catalogue provides scholars and researchers easy access to the University Library's illuminated manuscripts, evaluating the importance of many of them for the very first time. It contains descriptions of famous manuscripts – for example, the *Life of Edward the Confessor* attributed to Matthew Paris – as well as hundreds of lesser-known items. Beautifully illustrated throughout, the catalogue contains descriptions of individual manuscripts with up-to-date assessments of their style, origins and importance, together with bibliographical references.

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PAUL BINSKI and PATRICK ZUTSHI

with the collaboration of

STELLA PANAYOTOVA



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PREFACE

We first discussed the idea of preparing an illustrated catalogue of the illuminated and decorated manuscripts in Cambridge University Library in 1997. The plan thereafter was to inaugurate a more comprehensive survey of such manuscripts throughout the University and Colleges. The University Library project was soon able to make rapid progress, as a result of a substantial grant from the Gladys Kriebel Delmas Foundation. This enabled the appointments of Dr Stella Panayotova (1998–2000) and Dr Dominic Marnier (2001–02) as Research Associates. Dr Panayotova surveyed the entire body of manuscripts eligible for inclusion in the catalogue and prepared descriptions of the German, Netherlandish and Italian manuscripts. Professor Binski prepared most of the remaining descriptions. Dr Zutshi revised all the entries and in many cases considerably expanded them. The final stages of preparation of the volume were jointly the responsibility of Professor Binski and Dr Zutshi, with invaluable assistance from Jessica Berenbeim and Dr Kelcey Wilson-Lee. The indexes are Dr Wilson-Lee's work.

The catalogue builds on the work of earlier scholars in the field. The first attempt to print detailed descriptions of the manuscripts in Cambridge University Library appeared under the title *A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge* in six volumes between 1856 and 1867. This collaborative venture covers western manuscripts, including Greek and post-medieval, in the classes Dd–Qq and Add. 1–337. Produced a generation before the advances in the methods of describing medieval manuscripts associated with M. R. James, it was in its day a remarkable achievement. However, it has long been recognised that it is in need of revision. The most substantial effort to achieve this was made by M. R. James himself, who in 1925–30 drafted new descriptions of most of the medieval manuscripts contained in the 'two-letter' class and in Add. 1–6594. The planned catalogue was never published,¹ but the drafts, written in pencil and often barely legible, survive in the Manuscripts Department of the University Library. While they are of great value as representing the work of a pioneering, experienced and highly accomplished cataloguer of manuscripts, they were never put into a final form suitable for publication. Two later scholars attempted to bring James's work up-to-date,

H. L. Pink and Sir Roger Mynors, the latter concentrating on classical texts, but their descriptions cover only a minority of the manuscripts, and were likewise not published. While we were working on the present catalogue, J. S. Ringrose was in the final stages of preparing a catalogue of the medieval manuscripts in the Additional series (nos. 1–7000), which to some extent overlaps with our catalogue.

We have profited greatly from being able to consult the unpublished descriptions prepared by all these scholars (Miss Ringrose's work has subsequently appeared in print). We owe a particular debt to Miss Ringrose, who has on innumerable occasions placed her unrivalled knowledge of the medieval manuscripts housed in the University Library at our disposal. We also wish to thank Mr Michael Gullick, who permitted us to consult his descriptions of the many twelfth-century manuscripts in the University Library; Dr Richard Beadle, who read the entries concerning Middle English manuscripts; and Professor N. J. Morgan, Professor Michael Reeve and the late Professor A. C. de la Mare in relation to liturgical, classical and humanistic manuscripts respectively. Among the many scholars who have generously provided advice in the preparation of the catalogue are M. François Avril, Dr Margaret Connolly, Dr Christopher de Hamel, Professor Ralph Hanna, Professor James H. Marrow, Professor David McKitterick, Dr Stella Panayotova and Dr Tessa Webber.

The catalogue has enjoyed the support of two University Librarians, Mr Peter Fox and Mrs Anne Jarvis. We are indebted to them and to many of the Library's staff in the Manuscripts, Conservation and Imaging Services departments. We particularly wish to mention Mr Les Goody, who undertook the digital photography.

For financial assistance we are grateful to the Rose-Marrow Fund, whose timely grant enabled the number of illustrations to be substantially increased, and to the University Library's Dorothea Oschinsky Fund. We wish to reiterate our thanks to the Delmas Foundation, without whose support this catalogue would probably never have been completed.

PAUL BINSKI
PATRICK ZUTSHI

¹ For the reasons for this, see Ringrose, 'The Legacy of M. R. James'.

INTRODUCTION

THE SOURCES OF THE COLLECTION

The University Library's existence can be traced back to the early fifteenth century, although the University of Cambridge possessed a collection of books before this.¹ The Library acquired the manuscripts contained in this catalogue from the early fifteenth century onwards. The manuscripts display a wide range of provenances and came to the Library in a large variety of ways. Nonetheless, they represent only a small proportion of the Library's holdings of western medieval manuscripts, having been selected for inclusion in the catalogue because they contain illumination, illustration or notable decoration. The present attempt to provide an account of their provenance and the circumstances of their acquisition does not claim to be comprehensive even for illuminated and decorated manuscripts, nor in a sense does it need to be, for the two-volume *History of Cambridge University Library* by J. C. T. Oates and D. J. McKitterick covers the principal accessions of manuscripts and contains indexes of manuscripts cited.

The catalogues of the University Library are, as one might expect, a major source for reconstructing the development of its holdings. The catalogues (and some related sources) up to 1557 have appeared in a scholarly edition by Peter Clarke (with introduction by Roger Lovatt) as part of the British Academy's Corpus of Medieval English Library Catalogues.² The two earliest catalogues date from the fifteenth century. The first of these is a register of seventy-four books compiled c. 1424, with a further thirty-nine books added in several hands between c. 1424 and c. 1440. It is of particular value because it contains the incipit of the second and penultimate folio of each entry (known as the *dictio probatoria*) and, in almost all cases, the name of the book's donor.³ The second catalogue, which dates from 1473 and contains many more books than the first, likewise includes the *dictio probatoria* (although only from the second folio).⁴ Both these catalogues therefore make possible reasonably secure identification with extant volumes. The University accounts, which begin in 1454, refer to many books, also often identifying them with the *dictio probatoria* of the second folio. A manuscript of Lactantius's *De divinis institutionibus* (no. 278), for instance, appears in 1485–86, with corresponding *dictio probatoria*.

The next substantial catalogue dates from 1557. It contains

many more manuscripts than the fifteenth-century catalogues, but identification with surviving manuscripts is not so easy because of the absence of *dictiones probatoriae*. There are three further sixteenth-century catalogues.⁵ Thomas James's catalogue of Oxford and Cambridge libraries known as the *Ecloga Oxonio-Cantabrigiensis* of 1600 includes a section on the University Library, where the manuscripts are numbered 1–259. The great advantage of this catalogue in comparison with the sixteenth-century catalogues is that the number in the catalogue was normally written on the manuscripts themselves (often in several different places). As in the case of *dictiones probatoriae*, this enables reasonably secure identifications of manuscripts with the catalogue entries to be made. With many manuscripts, James's *Ecloga* provides the earliest definite evidence of their presence in the University Library.

A further catalogue of the Library was compiled by Jonathan Pindar in 1658 (Oo.7.52). It contains additions up to 1718. It is known as the 'Donors' Book' since both the original catalogue and the additions are arranged by the name of the donor. However, it is not a reliable guide to early donations to the Library, and it tended on insufficient grounds to attribute donations to the munificence of Thomas Rotherham.⁶

Following the huge accretion of manuscripts from the library of John Moore, which was presented in 1715 and which will be discussed below, the manuscripts were eventually renumbered and given the two-letter classmarks that are still in use today. A new catalogue using these classmarks was drawn up in 1754–56.⁷ In the case of the Hours of Alice de Reydon and the Breviary of Marie de St Pol (nos. 141 and 326), the only evidence concerning their accession to the University Library is their appearance in this catalogue. With a twelfth-century manuscript of Priscian (no. 405) there is likewise no record of accession, but since it does not appear in the 1754–56 catalogue, it was presumably acquired after this date. It is curious that, since the earliest catalogue provides both the names of donors and *dictiones probatoriae*, we are in certain respects better informed about the circumstances of the manuscripts' accession in the fifteenth than in the eighteenth century.

Many of the manuscripts contained in the present catalogue

¹ Oates, *History*, pp. 1–3; P. D. Clarke, *Cambridge*, pp. 1, 5–6.

² P. D. Clarke, *Cambridge*.

³ *Ibid.*, pp. xci, 7–31.

⁴ *Ibid.*, pp. 32–62. On the nature of evidence of this type, see Williman and Corsano, 'Tracing Provenances'.

⁵ Oates and Pink, 'Three Sixteenth-Century Catalogues'; Leedham-Green and McKitterick, 'A Catalogue of Cambridge University Library'.

⁶ Pearson, *Provenance Research*, pp. 197–8; below at n. 28 (page xii).

⁷ Oo.7.53–55.

were written in English religious houses or at least are first found in the libraries of such institutions. The two Benedictine houses of Canterbury, Christ Church Cathedral Priory and St Augustine's Abbey, are well represented. A magnificent copy in four volumes of Nicolaus de Lyra's *Postilla litteralis in Vetus et Novum Testamentum* was presented to the Benedictine abbey of St Albans in 1457 by a laywoman and a priest (no. 240). Nonetheless, the scribe has been identified as a Carthusian, Stephen Dodesham. The many manuscripts from Norwich Cathedral Priory were the subject of an important article by N. R. Ker.⁸ Ker made the suggestion that several of the books belonging to Norwich Cathedral Priory were the gift of Cardinal Adam Easton,⁹ who had been a monk of Norwich and who died in 1397. He bequeathed no fewer than 228 books to Norwich, which arrived there in 1407.¹⁰ However, this theory cannot be sustained in the case of one of the books mentioned by Ker, containing the works of Ps.-Dionysius (no. 40). It contains annotations showing that it was in Paris and Cambridge in the early fifteenth century. It must have been acquired by Norwich Cathedral after this date but still in the fifteenth century, as it displays a fifteenth-century pressmark.

The twelfth century saw many foundations of Cistercian abbeys in England, abbeys whose libraries needed to be stocked with books – hence the large number of surviving twelfth-century manuscripts from the libraries of these houses, although doubtless only a tiny proportion of what once existed.¹¹ Among the manuscripts that fall into this category are those from Buildwas, Kirkstead and Louth Park in the present volume;¹² but there are doubtless others here deriving from unidentified Cistercian abbeys.

Most of the books in this catalogue which come from the libraries of known English religious houses are included in N. R. Ker's *Medieval Libraries of Great Britain* or in A. G. Watson's *Supplement*.¹³ It may, however, be worth mentioning a few manuscripts which are addenda to these invaluable works. There is a fourteenth-century inscription in a copy of the *Historia scholastica* (no. 89) showing that it belonged to the Dominican house at King's Lynn, while an inscription in a copy of the *Decretales* of Gregory IX (no. 420) records its donation to the Augustinian friars of Oxford between 1452 and 1467. Two fifteenth-century Psalters can be assigned on liturgical evidence to Abingdon Abbey and Winchester Cathedral Priory respectively (nos. 257 and 207), but the latter moved on to Amesbury Abbey, a house of Benedictine nuns, where a further section, containing antiphons, prayers and a litany, was added to it. An Office of the Blessed Virgin Mary (no. 245) was produced for another abbey of Benedictine nuns, namely Barking. Naturally, evidence of ownership can be obscure or ambiguous. The Canterbury (St Augustine's) provenance of a composite manuscript containing Boethius, *De arithmetica*

and other works (no. 4) is controversial, while a twelfth-century Priscian (no. 13) has been variously assigned to Christ Church Cathedral Priory or St Augustine's Abbey.

Some of the manuscripts from English religious houses contain references to their use or possession by members of these houses. The *Historia scholastica* from the Dominican convent at King's Lynn already mentioned was assigned to the student-friar John March.¹⁴ Geoffrey de Wighton of the Franciscan convent at Oxford was able to commission a volume of astrological and other texts with alms given to him by his friends (no. 170). An inscription in a manuscript of the glossed *Epistles* of St Paul (no. 99) explicitly associates it with the prior, Henry of Eastry (d. 1331). A manuscript of Ps.-Bonaventura, *Meditationes de passione domini* and other works from St Albans (no. 180), where it was to be kept in the *studium abbatis*, is written in an unusually large hand. It has plausibly been suggested that this script was for the benefit of the elderly Abbot of St Albans, Thomas de la Mare (d. 1396). Books from Norwich Cathedral Priory occasionally name monks who had use of them or donated them (nos. 132, 151, 169). Similarly, two monks of Christ Church, Canterbury, from the early fifteenth century, are named in connection with a manuscript of the *Gregorianum* by Garnerius de Sancto Victore (no. 304). Finally, a Bible, perhaps acquired by Durham Cathedral Priory at Oxford, was intended for the use of the novices at Durham (no. 107).

Continental religious houses are the source of many other manuscripts. Some derive from celebrated French establishments, including the Cistercian Abbey of Pontigny and (probably) the Benedictine abbey of Bec (nos. 297 and 302). A thirteenth-century Bible (no. 307) was the first entry in the inventory of the manuscripts of the abbey of Cîteaux made in 1480. There are manuscripts commissioned by two abbots of the wealthy Cistercian monastery of Les Dunes (Ter Duinen) in what is now Belgium, Johannes Crabbe and Robert de Clercq (nos. 377 and 388). Each manuscript displays the arms of its patron.

German monasteries are well represented in the catalogue. A French manuscript of Innocent IV's commentary on the *Decretals* (no. 327), for instance, was at the Mainz Charterhouse in the fourteenth century, and a manuscript of Rabanus Maurus's *De laudibus sanctae crucis* (no. 402) in the Benedictine Abbey of St Peter, Münchaurach, in the fifteenth century. Peter Lombard's *Magna glossatura in Epistolas Pauli* (no. 406) is the only manuscript known to survive from the Benedictine priory of Sankt Goar. The house of Cistercian nuns at Medingen is known for its manuscripts of Latin and Low German songs. The earliest of these is likely to be no. 408, although it must be admitted that its connection with Medingen has not been conclusively proved. On the other hand, the second Medingen manuscript in the catalogue (no. 409) displays an ownership inscription. A copy of Paschasius Radbertus, *De sacramento eucharistiae* (no. 411) comes from Lüchtenhof, the house of the Brethren of the Common Life at Brühl.

There are fewer manuscripts from Italian religious houses than from French or German ones. However, two manuscripts

⁸ Ker, 'Norwich Cathedral Priory'.

⁹ *Ibid.*, p. 11, n. 4.

¹⁰ Dobson, 'Easton, Adam'.

¹¹ Cheney, 'English Cistercian Libraries'.

¹² See the Index of provenance.

¹³ We say 'English' rather than 'British' since all but one of these manuscripts are from English houses, the exception being the Book of Deer (no. 2).

¹⁴ March does not appear in Emden, *Dominicans*.

(nos. 419 and 425) belonged to the Benedictine monastery of St Columbanus, Bobbio, and were listed in the catalogue compiled in 1461, when the monastery joined the Congregation of St Justina of Padua. There are two Spanish monastic owners, the abbey of Santo Domingo, Silos (no. 305) and of Monfero (no. 436).

While religious houses predominate among the early institutional owners of the manuscripts in this catalogue, other bodies do occasionally appear in this role. Thus, a collection of customs from the city archives of Palermo survives, hitherto thought to be lost (no. 451). A thirteenth-century Italian Bible (no. 417) was in the papal treasury at Avignon by 1353, as a result of the *ius spoli*, whereby the pope laid claim to the goods of clerics who died at the papal curia. It then came into the hands of a curialist, Iohannes Trich de Doesborch, notary of the Roman Rota, whether by purchase or gift is unclear. A few manuscripts come from parish churches. A Missal, for instance (no. 242), was given to the church of Bromsgrove (Worcs.) in 1521 by William More, Prior of Worcester Cathedral Priory. One manuscript, containing works of Aristotle (no. 319), was bequeathed to Balliol College, Oxford, by Master Robert Norman, fellow from 1452 to 1455, but subsequently beneficed in Cambridgeshire.

Annotations mainly occurring on flyleaves or on the first folio reveal the names of many individual owners of manuscripts, and more rarely the bindings provide such evidence. The owner often remains unidentified, as in the case of the man who is undoubtedly the earliest recorded owner. This is Gauffredus, the purchaser of Eucherius Lugdunensis, *Instructiones ad Salonium* (no. 288, now only a fragment). In the case of a manuscript of the *Lectura Codicis* by Cinus de Pistorio (no. 320), the name of the owner, a civil lawyer at the University of Toulouse, has been erased, but the volume contains marginal notes which doubtless reflect the teaching of civil law at that university. There is evidence of the use, or at least the presence, of several manuscripts in the English universities. John Holand of the King's Hall, Cambridge, bequeathed a manuscript of the works of Thomas of Aquinas to Robert Sargeant in 1465 (no. 253). Nicholas Upton, canon of Salisbury, gave a manuscript of Jerome's *Epistolae* (no. 291) to John Carpenter of St Anthony's Hospital, London, specifically for the use of his scholars at Oxford. This must be a reference to Oriel College, for Carpenter was provost of Oriel from 1428 to 1435. At least five manuscripts were deposited as pawns (or *cautiones*) in university loan chests.¹⁵ For example, a Bible was deposited in the Trinity chest at Cambridge (no. 111), while manuscripts of the *Infortiatum* and of Duns Scotus were deposited in unidentified chests (nos. 161 and 163).

Books of Hours tended to be produced for private rather than institutional owners, and their Calendars and flyleaves often bear the names of the men and women (mainly laity) who used them.¹⁶ The Calendar of the earliest Book of Hours in the catalogue (no. 167), for example, records births, marriages and deaths of members of the Derham family during the reigns of Henry VII and Henry

VIII. Another relatively early Book of Hours (no. 371) contains obits of families from Suffolk, Norfolk and Middlesex over the period 1432–1588. A Calendar in a Psalter (no. 190) likewise contains obits of members of several families, including Katherine Spelman of Norwich, wife of Edmond Paston II.

A significant number of manuscripts in this catalogue were commissioned by, produced for or at least owned by figures who were prominent in public life. Thus, a Latin translation of Eusebius (no. 445) bears the arms of Pope Pius II, and Gioacchino di Giovanni de Gigantibus, an illuminator active in Pius's service from c. 1460, has been identified as the manuscript's artist. The *Life of Edward the Confessor* was composed for Queen Eleanor of Provence, wife of Henry III, and it is possible that the sole extant manuscript of this work (no. 110) was produced for her daughter-in-law, Queen Eleanor of Castile, wife of Edward I, who arrived in England in 1255. A manuscript containing two musical pieces (no. 284) may have been produced for Henry VII, and the same king probably owned a French manuscript of the *Livre du gouvernement du corps* (no. 340). A bifolium with the arms of Henry impaled with those of Elizabeth of York was added to the manuscript after their marriage in 1486. James II apparently owned another French manuscript, the *Chroniques d'Engleterre* of Jehan de Wavrin (no. 345). A manuscript of Ptolemy's *Quadripartitum* and other texts (no. 329) was in the French royal library at the Louvre in the reigns of Charles V and Charles VI, while a collection of Greek texts bears an inscription showing that it is from the library of Francis I, King of France (no. 471). To judge from the binding (by Clovis Eve) of a Book of Hours, it belonged to Queen Marie de' Medici (no. 356). The decoration of a Florentine Book of Hours indicates the patronage of Lorenzo de' Medici (no. 462). The first part of the manuscript appears to have been adapted in connection with the marriage of Lorenzo's eldest daughter, Lucrezia, to Jacopo Salviati in 1488, while the arms in the second part reflect the marriage of Maddalena, the second daughter of Lorenzo, to Francesco Cibò, which took place earlier in the same year. A Bruges Book of Hours of the late fifteenth century (no. 382) travelled as far as Gran (Esztergom) in Hungary, where it was probably in the possession of Beatrice of Aragon, wife of Matthias Corvinus.

Prominent aristocratic or ecclesiastical figures also appear as owners – for instance, Humfrey, Duke of Gloucester (nos. 247 and 339), Roberto di Sanseverino, Prince of Salerno and Grand Admiral of Naples (no. 450), and Cardinal Giovanni of Aragon (nos. 459 and 460). Cuthbert Tunstal, Bishop of Durham, owned a thirteenth-century commentary on the Apocalypse (no. 407). Although he was a major donor of books to the University of Cambridge, this is not one of the books that he gave; rather it came to the University Library via John Moore. A manuscript of Cicero's works (no. 410) was copied by Theoderic Werken in Cologne for another fifteenth-century bishop, William Gray of Ely, and given by Gray to Balliol College, Oxford.

As one would expect, many of the manuscripts passed through the hands of scholars and antiquaries. It is appropriate that a volume of common law texts, including Bracton's *De legibus et consuetudinibus Angliae*, should have belonged to John Selden

¹⁵ On loan chests see Parkes, 'The Provision of Books'; J. W. Clark, 'Charitable Foundations'; G. Pollard, 'Loan Chests'.

¹⁶ This evidence has been studied by Duffy, *Marking the Hours*.

(no. 135). Among the many manuscripts in the University Library owned by the French numismatist Jean-Baptiste Hautin (or Haultin) are eight, all of French or Italian origin, which appear in the present catalogue (nos. 295, 300, 302, 303, 424, 426, 428, 431). The antiquaries Francis Blomefield and Thomas Martin successively owned a copy of the *Historia Alexandri Magni* by Quilichinus of Spoleto (no. 227), while Thomas Hoccleve's *De regimine principum* (no. 248) belonged to Nicholas Roscarrock, poet and hagiographer, his arms being added to a shield in the manuscript.¹⁷ Several manuscripts (nos. 429, 434, 435, 443, 446–8) belonged to Anthony Askew, physician and classical scholar, who assembled a large library of classical texts.¹⁸ After his death in 1773, the manuscripts were dispersed at auction, through which the University Library acquired all the manuscripts listed above.¹⁹ The *Life of Edward the Confessor* (no. 110) passed through the hands of two or three well-known antiquaries: William Bowyer, keeper of records in the Tower of London (possibly); Laurence Nowell, Anglo-Saxonist and Dean of Lichfield; his friend, William Lambarde, historian of Kent and keeper of records in the Rolls Chapel and then the Tower of London. It subsequently belonged to Sir Walter Cope, who was in the service of William Cecil, Lord Burghley, another possible owner. Somewhat less predictable as owners are two literary figures: Ben Jonson (no. 232) and Siegfried Sassoon (no. 440). William Morris owned a French Bible (no. 313) and was the underbidder at auction for a Flemish Psalter (no. 370).

Some other former owners are perhaps best remembered today as collectors of manuscripts. Sir Thomas Knyvett of Ashwellthorpe in Norfolk had assembled a collection of at least seventy manuscripts by the time of his death in 1618.²⁰ Most of them are now in the University Library and the following appear in this catalogue: nos. 29, 30, 62, 81, 88, 94, 97, 121, 125, 144, 155, 170, 175, 279 and 315. Each manuscript contains a number, preceded by 'Sed.', standing for *Sedes* or *Sedilia* and indicating a separate section of Knyvett's library, mainly housing manuscripts.²¹ Sir Robert Cotton seems to have owned a manuscript of Guido de Columna and other texts (no. 210). The vast library of Richard Heber, 'a bibliomaniac if ever there was one', was dispersed in sixteen sales.²² He owned a manuscript of devotional texts in Middle English (no. 254). A few manuscripts are from the library of Bertram Ashburnham, 4th Earl of Ashburnham (nos. 194, 213 and 308).²³ Ashburnham's vast library was dispersed in various stages; two of the manuscripts noted above were acquired by Henry Yates Thompson and sold by him in 1899, while the third was sold by the 5th Earl in 1901.²⁴ Sir Thomas Phillipps, Bt, collected manuscripts on an even grander scale than the 4th Earl of Ashburnham. A group of texts likely to

have been copied in Cambridge in the mid thirteenth century and four other manuscripts in the catalogue derive from his library (nos. 118, 238, 297, 415 and 436).

One category of owners deserves special attention – those who donated their books to the University Library. It is fortunate that the earliest catalogue of the Library includes the names of donors. It records Richard Holme as the donor of fifteen volumes.²⁵ Holme was active in the service of both pope and king, accumulated ecclesiastical benefices, graduated at Cambridge as a bachelor and doctor of civil law, and became warden of the King's Hall there in 1417.²⁶ Among the books that he presented or bequeathed were the *Decretales* of Gregory IX and Gratian's *Decretum* (nos. 134 and 153). Margaret Holme left the latter to her two sons, if either of them should have a clerical career; presumably Richard was one of these sons. Other early donors were two fellows of Gonville Hall: John Crowcher gave a copy of Boethius's *De consolatione philosophiae* with Chaucer's translation into English (no. 192), while Walter Crome gave or bequeathed ninety-three volumes to the University of Cambridge, of which twelve are known to survive, including no. 24 (Origen's *Homiliae*).²⁷ An even more substantial benefactor was Thomas Rotherham, successively Bishop of Rochester and Lincoln and finally Archbishop of York. He not only paid for the building of a new library but gave some 200 books.²⁸ An early fourteenth-century manuscript of Roman law (no. 421) is his earliest recorded donation.

Matthew Parker, Archbishop of Canterbury, was the most significant English collector of medieval manuscripts of his day, bequeathing his library under elaborate conditions to his College, Corpus Christi. However, in 1574, one year before his death, he had given twenty-five manuscripts to the University Library.²⁹ These include a *Chronicon Angliae* from Abingdon (no. 165), a copy of Ranulph Higden's *Polychronicon* produced for a monk of St Augustine's, Canterbury (no. 181), and a sumptuous copy of the Gospels of Matthew and Mark with the Latin of the Vulgate and Erasmus in parallel columns (no. 286). Parker had obtained a copy the *Speculum Historiale* by Richard of Cirencester (no. 179) by exchange with the John Stow, who shared Parker's interest in English chronicles. Most of Parker's manuscripts show one or more features of his ownership – for instance, weighty and elaborate bindings, added tables of contents, foliation or pagination in red crayon. Parker was also capable of more radical interventions.³⁰ He combined in a single volume a manuscript of William of Malmesbury from Buildwas Abbey and one of Henry of Huntingdon (no. 63).³¹ One of the most important of Parker's manuscripts, the Psalter in Latin and Old English (no. 5), was not presented to the Library by him. He bequeathed it to Nicholas

¹⁷ For Roscarrock, see the introduction to Orme, *Nicholas Roscarrock*, where this manuscript is mentioned on p. 6.

¹⁸ de Ricci, *English Collectors*, pp. 52–3.

¹⁹ Cf. D. J. McKitterick, *History*, pp. 327–35.

²⁰ D. J. McKitterick, *Knyvett*, p. 2.

²¹ *Ibid.*, p. 27.

²² de Ricci, *English Collectors*, p. 102.

²³ Munby, *Connoisseurs*, pp. 127–32.

²⁴ de Ricci, *English Collectors*, pp. 131–5.

²⁵ P. D. Clarke, *Cambridge*, pp. 700–1.

²⁶ *BRUC*, pp. 311–12.

²⁷ *Ibid.*, p. 168; P. D. Clarke, *Cambridge*, pp. 33, 683–4.

²⁸ P. D. Clarke, *Cambridge*, pp. 728–9.

²⁹ C. E. Wright, 'Dispersal of the Monastic Libraries'; Oates, *History*, pp. 97–100, 104–9.

³⁰ Cf. R. I. Page, *Matthew Parker and his Books*, pp. 4–9.

³¹ For a similar case, see no. 78.

Bacon in 1575, but it seems to have been in Bacon's possession before this, because Bacon gave it to the Library in 1574, the year of Parker's donation.

Andrew Perne was vice-chancellor of Cambridge University five times, a significant benefactor of Peterhouse, and a donor of manuscripts to the University Library in 1584–85 and (by bequest) in 1589.³² Unfortunately it is difficult to pinpoint precisely what he gave to the Library. N.R. Ker argued that the manuscripts numbered 1–5 and 108–222 in James's *Ecloga* derive from Perne.³³ However, there is no specific evidence of Perne's ownership in any of the manuscripts in the present catalogue which fall into this category. Ker further argued that these manuscripts entered the Library between the compilation of the catalogues of 1582 and 1600 (the earlier catalogue now being dated by its editors to 1583).³⁴ The assumption here is that the absence of a manuscript from the 1583 catalogue means that it was not in the Library by that date. However, in more than one instance this is contradicted by evidence of earlier accession to the University Library (see, e.g., no. 103). For these reasons, we have thought it prudent, in the case of most manuscripts with James nos. 1–5 and 108–222, to make a more general statement under Provenance: 'apparently entered the University Library between 1583 and 1600'.

A better-documented bequest is that of Richard Holdsworth, master of Emmanuel College, who died in 1649 leaving a substantial library of nearly 10,000 printed books and 186 manuscripts. The terms of his will, or rather its separate 'Directions' to his executors, led to a dispute between Emmanuel College and the University of Cambridge. The eventual resolution came in 1664, to the effect that the University Library should receive both the manuscripts and the printed books, but with the duplicates going to the College and the College being recompensed in cash by the University.³⁵ Holdsworth's manuscripts are well represented in this catalogue.³⁶

The bequest from John Hacket, Bishop of Coventry and Lichfield (d. 1670) was rather different in character. He left his entire library to the University of Cambridge, with the proviso that any unwanted books could be sold and other books bought in their place.³⁷ The University Library was able to buy twenty-one manuscripts with the proceeds of this sale, including five described below (nos. 8, 10, 37, 38, 387).

The single most significant donation covered by the present catalogue is undoubtedly the library of John Moore, Bishop of Norwich and then of Ely, which transformed the Library's holdings of manuscripts and rare books when it arrived there in

1715 and which includes many of the Library's most celebrated manuscripts. Moore did not give or bequeath the collection to the University; rather, following Moore's death in 1714, King George I bought the collection for £6,450 and presented it to the University.³⁸ Since then it has been known as the 'Royal Library', a name which preserves the memory of the King's great generosity, while obscuring the real nature of the collection as essentially a private one, although one to which its owner had always allowed scholars free access. The manuscripts of Sir Thomas Knyvett and J.-B. Hautin mentioned earlier came to the University Library with Moore's library. The attribution of manuscripts in the 'two-letter' class to Moore is slightly complicated by the fact the Royal Library bookplate was sometimes incorrectly inserted into books that were not Moore's. However, the catalogue of 1754–56³⁹ places an R (for Royal) beside the books from Moore's library, and this evidence appears to be reliable.

It is likely that John Moore and the earlier collectors whose manuscripts survive in the University Library acquired books more on account of their texts than for their illumination or because they were considered objects of beauty. An increasing interest in medieval illumination is evident from the mid eighteenth century onwards, and in the nineteenth century the acquisition of illuminated manuscripts was more of a mainstream activity than it had been previously.⁴⁰ In the context of the University Library, the figure who best represents this change is Samuel Sandars, a graduate of Trinity College and a barrister, who in 1894 bequeathed to the University Library his collection of early printed books and about a hundred manuscripts, having already given many items during his lifetime.⁴¹ Among the manuscripts one finds the type of books that nineteenth-century collectors favoured, above all illuminated Books of Hours. Sandars seems to have been attracted by royal provenances. A French Book of Hours (no. 356), for instance, was bound for Queen Marie de' Medici. Sandars thought that Isabella of Aragon, Duchess of Milan and daughter of Alfonso II, King of Naples, gave a Book of Hours (no. 382) to Isabel I, Queen of Castile (although a much more likely royal owner of this manuscript is Beatrice, Queen of Hungary).⁴²

Another Trinity graduate, barrister and discerning collector was Arthur William Young (d. 1936), whose particular interest was in Bibles. He presented seventeen manuscripts to the Library in 1933,⁴³ along with a group of printed books that included a Gutenberg Bible. Among the nine manuscripts from this source in the present catalogue, it is not Bibles but continental Books of Hours that predominate (nos 338, 357, 383 and 453).

ART-HISTORICAL ASPECTS OF THE COLLECTION

The University Library contains many important illuminated manuscripts and some outstanding ones, the study of which we

³² Oates, *History*, pp. 135–6.

³³ Ker, 'Norwich Cathedral Priory', pp. 3–5. This suggestion was first made by Henry Bradshaw. Oates, *History*, pp. 135–7, and D. J. McKitterick, 'Andrew Perne', p. 39, follow Ker.

³⁴ Leedham-Green and McKitterick, 'A Catalogue of Cambridge University Library'.

³⁵ Oates, *History*, chs. 12–13.

³⁶ See nos. 9, 15–17, 23, 25, 39, 47, 65, 66, 79, 95, 96, 99, 100, 111, 122, 143, 150, 156, 186, 188, 200, 203, 215, 229, 232, 234, 237, 247, 250, 253, 266, 268, 270, 294, 318, 321, 327, 364, 366, 375, 386, 423.

³⁷ Oates, *History*, pp. 401–15.

³⁸ D. J. McKitterick, *History*, chs. 3–4; Ringrose, 'The Royal Library'.

³⁹ See above, n. 7 (page ix).

⁴⁰ This is the theme of Munby, *Connoisseurs*.

⁴¹ D. J. McKitterick, *History*, pp. 690–9.

⁴² Zutshi, 'Provenance', pp. 256, 258.

⁴³ Add. 6677–93.

have been able to review, update and occasionally advance. These can fairly be described as 'high art' manuscripts in which illumination, often including gold and colour, was always intended to play a major part. Among the grandest and most well-known books with regard to the history of art are the Book of Cerne (no. 1), the Boethius *Opera* (no. 21), a faultlessly drawn Bestiary (no. 84), the *Life of St Edward the Confessor* (no. 110), the Hours of Alice de Reydon (no. 141), the Breviary of Marie de St Pol (no. 326), the *Douze dames de rethorique* of Georges Chastellain, Jean Robertet and Jean de Montferrant (no. 376), the Benedictional of Robert de Clercq (no. 388) and the commentary on the Apocalypse by Friar Alexander (no. 407).

But the satisfaction of compiling this catalogue has also derived from uncovering those books that are less well known, or scarcely studied at all. Some of these have very good illumination indeed. Others, notably the manuscripts in Middle English, include work of considerable literary or intellectual merit with fairly limited decoration, typically modest opening illuminated initials of only a few lines with a little border ornament, or pen flourishing: our attitude to such works has erred on the side of inclusivity, in order to give a fair impression of the reality of the University's collection and the true nature of much medieval book ornament. Many such books were produced in England in the fifteenth century. Indeed, in terms of modern political boundaries, manuscripts made in the British Isles in the University Library easily preponderate in this survey, numbering 287 (61 percent). Of these, about 30 percent in turn date to after 1400. France provides the next largest group, 73 (15 percent) and Italy 58 (12 percent), with the remainder coming from Flanders, Germany and Austria and the Northern Netherlands. A brief overview of the manuscripts in the sequence adopted in the catalogue follows.

British Isles

The University's half-dozen pre-Conquest manuscripts include two of the oldest manuscripts in the collection, the ninth-century prayerbook known as the Book of Cerne (no. 1) and the ninth- or tenth-century pocket Gospels, the Book of Deer (no. 2), regarded as the earliest surviving manuscript produced in Scotland. The Psalter from Ramsey Abbey, sometimes attributed to Canterbury or Winchcombe (no. 5), has striking full-page pen-and-ink miniatures distributed at the three major divisions of the Psalms.

Less well known are the extent and quality of the English post-Conquest and Romanesque manuscripts. Many of these have relatively minor decoration, though some are lavish, starting with a succession of books from Canterbury and Norwich (nos. 6–13, 15–17, 21). They include a Josephus (no. 15) and a Boethius (no. 21), the latter with frontispiece and prologue illustrations to *De Musica*; another mid-twelfth-century copy of Boethius's *De consolatione philosophiae* contains a miniature of Philosophy consoling Boethius in prison, and handsome initials (no. 31). Initials with figures in the so-called 'damp-fold' style, with instructions for colouring, are found in a glossed Psalter possibly from Christ Church, Canterbury (no. 35). Magnificent mid-century decorative work occurs in a copy of the works of the Ps.-Dionysius later associated

with Norwich Cathedral Priory (no. 40). The University possesses a notable series of Cistercian manuscripts with characteristic arabesque initials, often of high quality, from or associated with the Cistercian houses at Louth Park, Kirkstead and Buildwas (nos. 53, 56–8, 60, 61, 63, 69).

Signs of the transition to Gothic script, ornament and drawing are apparent in the later twelfth century in works such as a copy of the *Historia scholastica* which may contain the earliest surviving manuscript of the *Compendium historiae in genealogia Christi* of Peter of Poitiers (no. 70), and a compilation on the Pauline Epistles linked to northern English and especially Durham-area books (no. 72), with firm drawing typical of the period towards and around 1200. From this region too comes the unusual compilation from Durham (later Sawley) (no. 78), which was originally one manuscript with Cambridge, Corpus Christi College MS 66, and for which a date as early as 1188 has been suggested: among the most important, and emphatically Gothic, images in this work is an *Imago ecclesiae* probably based on Durham Cathedral Priory sources. A late twelfth-century book including Alan of Lille's *De sex alis cherubim* (no. 81) includes an early representation of the 'moralized' cherub also found at around this time in Corpus Christi College MS 66. Of note from this period is a *De universo* of Rabanus Maurus (no. 82) which includes an early series of marginal illustrations.

The thirteenth century – after the Conquest the second great age of pen drawing with bistre tinting – opens with the magnificently drawn and partly coloured Bestiary (no. 84) of uncertain regional origin, connected in the Middle Ages to Lincolnshire, but which in style and quality bears comparison with the stained glass in the Trinity Chapel at Canterbury Cathedral of c. 1200 or slightly later. It should be compared to another manuscript combining tinted drawing and full-colour work, the encyclopaedic compilation including works concerning Alexander the Great, the properties of angels and precious stones and a bestiary with one early Middle English speech scroll (no. 96). Finely illuminated Bibles include one (no. 95) related to the Aberdeen Bestiary (Aberdeen, University Library MS 24); a Carthusian Bible used for readings in a refectory at Witham or Hinton (no. 97); and a Bible probably made in Oxford from the later collection of Thomas Swalwell at Durham (no. 107). No. 110 is the delicately illustrated Anglo-Norman *Life of St Edward the Confessor* accompanied by tinted ink drawings, the text of which is generally attributed to the St Albans chronicler Matthew Paris, but which was illuminated for the court of Henry III in the middle of the thirteenth century. This is the earliest and, in terms of its rarity, the more important royal book in the University Library. Another document of thirteenth-century religious life is the Nequam *Florilegium* from western England, here dated 1246–60, which contains tipped-in drawings of the newly arrived friars (no. 113). A large mid-century glossed Bible associated with Norwich Cathedral Priory occupies three volumes (nos. 114, 115 and 124); no. 124 contains very accomplished work, and is in turn related to an Aristotle (no. 121) and a Bible (no. 125) connected to Oxford-made books. A Psalter with full-colour and pen-drawn work from Campsey Priory, datable to the late 1240s (no. 119), is

virtually unknown. A few works from this period may actually be Cambridge products. These include a pastoral compilation (no. 118) stylistically linked to manuscripts made for Peterborough Abbey, which makes mention of Richard of Wetheringsette as 'sometime chancellor of Cambridge' (so after 1232); the University Charter of 1292 (no. 126); and, from the same workshop as the Charter, the Ely Cathedral Priory Breviary and Missal (no. 127). The Library possesses few later thirteenth-century English manuscripts of note. From the last years of the century comes a chronicle roll (no. 129), one of a series in the Library. This one resembles the historical drawings in BL Cotton Vitellius MS A.XIII.

From the fourteenth-century Midlands and East Anglia survives a fragmentary Book of Hours (no. 136) from the circle of the Tickhill Psalter (New York, Public Library MS Spencer 26), and also a very well-known book, the Hours of Alice de Reydon (no. 141), which shows conclusive signs of having had more than one owner and phase of development before 1323; this book contains full-colour work in the quite widespread style of the London-based Queen Mary Psalter workshop, whose influence is also apparent in the delicate images in a fine Bible (no. 152), which can now be shown to have belonged to St Paul's Cathedral in London. A collection of St Augustine's works possibly made in Oxford and associated with Norwich Cathedral Priory (no. 151), a Gratian (no. 153) and a remarkable French Bible (no. 155) are close to the Milemete group of manuscripts dating to the turn of the first and second quarters of the fourteenth century. The grotesques in the borders of a copy of the *Oculus sacerdotis* of William of Pagula (no. 157), a book later connected to Norwich Cathedral Priory and datable c. 1340, are not unlike those in the Luttrell Psalter (BL Add. MS 42130). Important compilations of the first half of the fourteenth century include a very full and well-known Anglo-Norman compilation probably for use in a seigneurial household (no. 149), and a priest's pastoral handbook from London (no. 150), which contained diagrams of moral theology of the type in the De Lisle and Howard Psalters (both BL Arundel MS 83), only a few of which remain. Some of them may have been removed early in the history of the manuscript.

Notable books dating from the second part of the fourteenth century include a Durham copy of preaching materials by Iacobus de Voragine and Robert of Basevorn (no. 171). Of particular interest are two books connected directly to London Westminster: a Sarum Breviary related to the English Coronation Order in Pamplona, and a Sarum Book of Hours very close in style to the Westminster Abbey Lytlington Missal of 1383–84 (nos. 177 and 178); no. 184, a fragment from a Breviary connected indirectly to the Bohun family, is related to the Carmelite Missal (BL Add. MS 29704-5, 44892). Handsome tinted drawings in the International Gothic Style are found in no. 185, datable to 1385–96, the so-called Old Proctor's Book of Cambridge University. Upon these images oaths were sworn at the University's major congregations.

The numerous fifteenth-century manuscripts are generally of more modest and workmanlike decorative character, since they are often principally literary works such as *Piers Plowman*, the *Confessio amantis* and *The Mirror of the Blessed Life of Jesus Christ*. Others are distinctly provincial in quality, such as a Psalter

from Norfolk (no. 265) which is nevertheless of interest in possessing a rare depiction of the Crucifixion in the form of the Rood of Bromholm. There are also artistic highlights. A distinguished Book of Hours begun c. 1405 in London but completed in Bury St Edmunds (no. 191) has initials from the circle of Johannes and Herman Scheere. Illustrated poetic works include a *Confessio amantis* (no. 209) and the earliest surviving comprehensive Chaucer manuscript, from eastern England and vigorously illustrated (no. 215). Attractive pictures are found in a Psalter (no. 229) and a Book of Hours probably from London (no. 233). The *Postilla* of Nicolaus de Lyra (no. 240) is a particularly splendid multi-volume work, written by a Carthusian, Stephen Dodesham, and presented by a laywoman and a priest, Eleanor Hull and Roger Huswyff, to St Albans Abbey, according to an indenture dated 1457. Notable for its apparent revival of fourteenth-century marginal grotesques is no. 247, a collection of the works of Poggio Bracciolini of c. 1440, given to Humfrey, Duke of Gloucester.

France

The seventy-three French manuscripts catalogued here include some items of outstanding interest. The earliest is a ninth-century fragment of Eucherius of Lyons, *Instructiones ad Salonium* (no. 288), which was originally bound with a Saint-Denis manuscript. A few of the handful of pre-1200 French books have good ornamentation or figurative work of some note: a copy of Bede (no. 296), a Priscian from Bourges (no. 303), and a Peter Lombard from Silos (no. 305). The thirteenth century opens with a Bible from Cîteaux (no. 307) which makes reference to the chapter divisions of the Bible introduced only a little earlier by Stephen Langton, Archbishop of Canterbury. This work, once deemed lost, has escaped a recent survey of the Cîteaux scriptorium by Załuska.

The University Library possesses some examples of the new type of Bible produced in Paris in the thirteenth century. Nos. 310, 311, 313, and 314 are all Parisian works of varying degrees of elaboration dating from the second quarter of the century, one of which, no. 311, is close to the workshops that produced the so-called Moralized Bibles and to the 'Dominican' group identified by Robert Branner. A particularly remarkable survival is no. 315, a Psalter illuminated in Paris c. 1270, close in style to manuscripts produced for the Sainte-Chapelle under Louis IX. In it, each Psalm is accorded a separate and thematically appropriate Psalm initial, an unusual practice with Romanesque precursors such as the so-called St Albans Psalter in Hildesheim (Dombibliothek, MS St Godehard 1). The Calendar, though incomplete, points strongly to an English patron with interests in the north of England. From the later thirteenth century an *Astronomica* (no. 316) is of note for its precise drawings, including a closely observed astrolabe.

Fourteenth-century French manuscripts include representatives from Paris and northern France. No. 323 is a single leaf from a Bible produced in Paris for Philip IV by a workshop close, or identical, to that which illuminated the *Vie de Saint-Denis* manuscript, offered by Gilles de Pontoise, Abbot of Saint-Denis, to Philip V in 1317 (BN MSS fr. 2090-92). Also from the sphere of the major Parisian artists of the period is no. 326, a Breviary made in the

1330s for Marie de St Pol (d. 1377), foundress of Pembroke College, Cambridge and widow of Aymer de Valence, Earl of Pembroke. Its exquisite illumination on very fine vellum is probably by the so-called 'Mahiet', an artist in the circle of Jean Pucelle (d. 1334). No. 328, a *Roman de la Rose* also illuminated in Paris in the 1330s, is from the workshop of Richard and Jeanne de Montbaston, and represents another aspect of the Parisian market for books. A Book of Hours of the later years of the century (no. 333) is illuminated in the traditions of Parisian work of this era, though possibly for a Norman patron.

The fifteenth century opens with the lively illustrations in a *Roman de Ponthus* (no. 337) attributed by François Avril to the Master of the Berry Apocalypse, and with a Book of Hours with strongly italianizing illuminations (no. 338). Extraordinary ornamental initials, worthy of the early medieval Insular book, appear in a *Roman de Ponthus* from the second half of the century (no. 343). A series of Books of Hours of various French and other Uses, dating from the 1470s or so onwards, demonstrates the remarkable expansion of the market for such books in this period (nos. 347 and 350–9).

Flanders and the Northern Netherlands

Forty manuscripts in the University's collection are from this region, and the more important date to no earlier than the second half of the thirteenth century, starting with the full-page miniatures added by a Flemish artist to a Parisian Bible (no. 363). These are intimately related to similar work in Cambridge (Fitzwilliam Museum MS 288). A Psalter from the area of Ghent or Liège (no. 365) with a set of bold Gospel images found its way into English hands early in its history, being recorded on the Isle of Thanet in the fourteenth century, with adaptations to English use. A Psalter of the same period (no. 366) is recorded in the possession of St Paul's Cathedral. Nos. 367 and 368 are typical small Psalters of the period, no. 368 being retouched in the nineteenth century.

No. 371, probably from Bruges and containing work related to the Master of the Pink Baldachins, is the earliest example in the University Library of the series of Flemish Hours produced in quantity for English patrons, and so with English liturgical apparatus: this one is attuned to English taste in several ways, and was in East Anglia in the fifteenth century. Other instances are no. 372, with miniatures by the Master of the Beaufort Saints, no. 373 with work by one of the Masters of Otto van Mordrecht, and nos. 374, 378, 381 and 386. Of exceptional interest are the *Douze dames de rethorique* of Georges Chastellain, Jean Robertet and Jean de Montferrant made in Bruges and dated 1467–68, undoubtedly one of the finest fifteenth-century Flemish books in Cambridge (no. 376), and the Hours, formerly attributed to Isabella of Aragon, made in Bruges in the last quarter of the century (no. 382). Mention should also be made of the Benedictional of Robert de Clercq, executed in Bruges between 1519 and 1529 (no. 388).

The dozen Northern Netherlandish books in the University collection all date to after 1400. A Book of Hours in Dutch of c. 1425–50 contains elaborate pen flourishing (no. 390), and a slightly later copy of the *Speculum humanae salvationis* (no. 391) has good illus-

trations in grisaille. Both may be Utrecht work. A Book of Hours in Dutch from Zwolle of c. 1470 (no. 393) is one of the best examples illustrated by the Masters of the Zwolle Bible. A treatise on the Eucharist, probably from Arnhem, of c. 1480 (no. 395) includes decorative work from the Masters of Margriet Uutenham. A notable Book of Hours from Leiden (no. 397) includes good work from illuminators in the circle of the printer Hugo Janszoon van Woerden.

Germany and Austria

Thirteen books come from this large area of Europe, the earliest with figurative decoration being an early twelfth-century copy of Rabanus Maurus's *De laudibus sanctae crucis* (no. 402) and a volume of St Augustine's sermons (no. 404). No. 406, with fine initials from the second half of the century, is a hitherto unrecognized manuscript from Sankt Goar. No books from this region survive from the earlier thirteenth century, but no. 407, the commentary on the Apocalypse by Friar Alexander dated to the third quarter, is a well-known example of Franciscan apocalypticism of the period and a work of exceptional interest. A slightly later book of Cistercian prayers and meditations, perhaps from Medingen (no. 408), is here given a late thirteenth-century date. The later works in the collection are almost entirely decorative in character.

Italy and Spain

After the British Isles and France, manuscripts from Italy constitute the third-largest portion of the University Library's collection. All date to after 1200, the first with figurative work being a mid-century *Decretum* and *Glossa ordinaria* (no. 415). No. 417 is a handsome, probably Bolognese Bible from the second half of the century, made for Franciscan patronage and traceable at Avignon by 1353 before arriving in Utrecht in the fifteenth century. Illustrated classical works include a volume of Virgil's works perhaps from Bologna (no. 422), and Cicero's *De officiis* (no. 424) from the early fourteenth century; compare also no. 429, a later copy of Virgil. Nos. 426 and 428 are copies of Dante's *Divine Comedy* of around the middle of the century; no. 431 from the Veneto is later and fuller in its illustration. An Old Testament from the region of Tuscany dated 1396 contains vivid illustrations of the Creation and of Adam and Eve (no. 430).

The first manuscripts with demonstrably Humanist script or decoration include the Dante (no. 431), a Pliny of exceptional complexity worked on at different periods from the late fourteenth century onwards (no. 432), and a Florentine copy of Plautus dated 1415 (no. 434). No. 439, Cicero's *De officiis* made in Florence c. 1430, contains a good Humanistic *all'antiqua* author portrait in profile set in a classical aedicule, possibly the work of Giovanni Varnucci. By c. 1450, as in no. 442, a copy of Virgil, the Humanist style of page design is fully in evidence. A number of manuscripts decorated in this idiom date from the second half of the fifteenth century: no. 445, a copy of Eusebius of the 1460s decorated by Gioacchino di Giovanni de Gigantibus (see also no. 446); a Roman copy of Macrobius dated 1466, attributable to Niccolò Polani (no. 449); and a Plutarch, possibly from Ferrara (no. 452). From the

end of the century no. 468, a Herodianus, here dated 1487–92, has especially fine page layout and borders.

Lavish religious manuscripts from the end of the period are also represented in the collection. No. 459 is a copy of Bonaventure's *Super IV Sententiarum* dated 1484, with borders in Ferrarese-Neapolitan style. Of six Books of Hours from the period (nos. 453, 457, 458 and 462–4), no. 453 is particularly prettily illuminated in a Ferrarese idiom in the third quarter of the century. No. 461, a Franciscan Missal from southern Italy, has a bold full-page miniature of the Crucifixion; a Florentine Pontifical of after 1485 (no. 467) is also richly illuminated. Only one work from the Iberian peninsula, a small book of devotions (no. 472), has been included.

While the grounds of selection for this catalogue are the manuscripts' illumination and decoration, many of the items that appear in it are also of interest for their script, text or historical associations. The scribe of a manuscript of Ambrose's *Hexameron* from Christ Church, Canterbury (no. 10) has been identified as Eadmer of Canterbury, while the main scribe of a collection of writings by Jerome and others from Worcester Cathedral Priory (no. 27) is thought to be the chronicler John of Worcester. A manuscript of Nicholas Love's *The Mirror of the Blessed Life of Jesus Christ* (no. 194) comes from the translator's own house (the Carthusian priory of Mount Grace) and may have been revised by him. Similarly, the only extant manuscript of Reginald Pecock's *Repressor* (no. 256) was probably corrected by the author. Another unique copy of a text is the *Speculum Historiale* by Richard of Cirencester (no. 179). A manuscript of works by Poggio, Guarino of Verona and Pietro del Monte was presented by the latter to Humfrey, Duke of Gloucester (no. 247). John Colet commissioned a volume of the New Testament with the Vulgate and Erasmus's translation in parallel (no. 286). John Capgrave's *Abbreviation of Cronicles* (no. 267) and Francesco Florio's *De amore Camilli et Emiliae* (no. 346) are likely to be the authors' autographs. William Sudbury, monk of Westminster, used a manuscript of the works of Aquinas (no. 175) to compile his *Tabula* of Aquinas's works, completed in 1398. It is hoped that these few highly selective notes will give some idea of the range of manuscripts to be found in the catalogue.

METHOD OF PUBLICATION

The catalogue is intended to be a full record of the Western European manuscripts in the University Library which possess not only illumination in gold and colour but also significant decoration, including pen flourishing. It covers manuscripts owned by the University of Cambridge and housed in the University Library, but not collections deposited on loan in the University Library, which include the manuscripts from some Cambridge Colleges, notably Pembroke. The College manuscripts are being described in Nigel Morgan and Stella Panayotova, eds., *A Catalogue of Western Book Illumination in the Fitzwilliam Museum and the Cambridge Colleges*, of which the first part appeared in two volumes in 2009.

In order to keep the catalogue within a manageable compass and to ensure that its completion was not inordinately delayed, we have excluded most fragments and cuttings, although we hope to be

able to describe them elsewhere. For similar reasons, the catalogue covers medieval and Renaissance manuscripts up to c. 1525, but not the more recent examples of illumination housed in the University Library, despite the interest that some of the latter possess.

Because the main objective of the catalogue is to provide an account of book art, the entries are summary in character, though effort has been made to give a reasonably full account of their textual content. Exhaustive codicological description, including full collation of the manuscripts, has not been possible, though such evidence is frequently taken into account in arriving at assessments of the manuscripts in question.

Each entry is arranged in a fixed order, starting with the number allotted for the catalogue, the University Library classmark, and the main author and/or title of the work concerned. We have preferred to use the title by which a work is generally known, which is frequently different from the title that actually occurs in the manuscript. This is followed by the country and (if it can be established) the region or place, of the manuscript's production or of its early location. After this comes the language of the text, if it is not in Latin. Dates are usually ascribed within a margin of a quarter-century, unless more precise evidence is available, and where feasible the range of dates possible for work on a particular book is noted. Next, essential codicological information is given in regard to material, foliation, layout, apparatus and incipit of second folio. Most manuscripts in the University Library are foliated according to the method established by Henry Bradshaw, University Librarian, which takes into account missing and cancelled leaves; where details of missing leaves are not apparent from the foliation, this information is given (when known). The incipit of the second folio is followed by a folio number if the incipit does not occur on what is now the second folio of the manuscript. In textually more complex books, a separate listing of the main texts is found under Contents. Script is then identified, using one of the following categories: Insular minuscule, Caroline minuscule, Gothic bookhand (textualis), Gothic bookhand (cursive), Gothic bookhand (hybrida), Humanistic minuscule, Humanistic cursive.

Decoration is described in a self-explanatory hierarchy, starting with full-page miniatures, then smaller miniatures, historiated initials, ornamental and minor initials and border decoration. Further details are given under Provenance and Binding, and any expansion of argument is conducted under Notes. Finally, short-title references are given (full details will be found in the Bibliography). The references do not claim to be exhaustive, and this applies especially to the better-known manuscripts, for which there are abundant passing references in the secondary literature. For brevity, descriptions and observations are frequently made in note form rather than in extended prose. Throughout folio numbers are given in bold, without 'fo.' or 'fol.'

The numerical order of the catalogue is established first by place or region of origin and second by date; dates are arranged within centuries in the order early, first quarter, first half, second quarter, mid, third quarter, second half, last quarter, late. Where there is uncertainty as to the origin of a manuscript, it will be allotted to a regional division, but reference will also be made to it at the head of the entries in the alternative regional section.

MANUSCRIPTS CATALOGUED

- | | | | | | |
|----|----------|---|----|---------|--|
| 1 | Ll.1.10 | <i>Liber precum</i> (Book of Cerne) (s. ix ^{1/2} , s. xiii–xv ⁱⁿ) | 33 | Dd.8.6 | Ps.-Hieronymus, <i>Expositio in Psalmos</i> , etc. (s. xii ^{med}) |
| 2 | Ii.6.32 | <i>Evangelia</i> , etc. (Book of Deer) (s. ix ^{2/2} –x ^{1/2}) | 34 | Ee.2.33 | Gregorius Nazianzenus, <i>Opuscula</i> , etc. (s. xii ^{med}) |
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| 4 | Kk.5.32 | Boethius, <i>De arithmetica</i> , etc. (s. xi ^{ex} –xiii) | 36 | Ee.5.32 | Gregorius Magnus, <i>Libri dialogorum I–IV</i> , etc. (s. xii ^{med}) |
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| 7 | Ii.3.33 | Gregorius Magnus, <i>Registrum epistolarum</i> , etc. (1079–1101) | 39 | Ii.1.41 | Iulianus Pomerius, <i>De vita contemplativa</i> , etc. (s. xii ^{med}) |
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| 9 | Ff.3.9 | Gregorius Magnus, <i>In Ezechielem</i> (s. xi ^{ex}) | 41 | Ii.4.28 | Ivo Carnotensis (attrib.), <i>Panormia</i> (s. xii ^{med}) |
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| 11 | Kk.4.13 | <i>Homiliarium</i> (s. xi ^{ex} –xii ⁱⁿ) | 43 | Ii.3.23 | Augustinus, <i>Sermones de verbis Domini et Apostoli</i> , etc. (s. xii ^{2/3}) |
| 12 | Ii.2.19 | <i>Homiliarium</i> , etc. (s. xi ^{ex} –xii ⁱⁿ) | 44 | Dd.1.29 | Beda, <i>Expositio super Lucam</i> (s. xii ^{3/4}) |
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| 16 | Dd.8.15 | Haimo Autissiodorensis (attrib.), <i>Expositio in Isaiam</i> , etc. (s. xii ^{1/4}) | 48 | Mm.5.29 | Galfridus Monumetensis, <i>Historia regum Britanniae</i> , etc. (s. xii ^{3/4}) |
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| 24 | Ii.4.13 | Origenes, <i>Homiliae in libros Iudicum, Regum, Isaiae, Ieremiae</i> (s. xii ^{2/4}) | 56 | Dd.7.16 | Florus Diaconus Lugdunensis, <i>In Epistolas Pauli ad Romanos</i> , etc. (s. xii ^{2/2} (c. 1170s), s. xv) |
| 25 | Kk.1.17 | Origenes, <i>Expositio libri Iesu Nave</i> , etc. (s. xii ^{2/4}) | 57 | Dd.8.8 | Rabanus Maurus, <i>In Matthaeum</i> (s. xii ^{2/2} (c. 1170–90)) |
| 26 | Kk.3.28 | <i>In Evangelium Iohannis</i> (s. xii ^{2/4}) | 58 | Dd.8.13 | Rabanus Maurus, <i>De universo</i> , lib. XI–XXII (s. xii ^{2/2} (1170s), s. xv) |
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| 30 | Dd.4.25 | <i>Psalterium glossatum</i> (s. xii ^{med}) | | | |
| 31 | Dd.6.6 | Boethius, <i>De consolatione philosophiae</i> , etc. (s. xii ^{med}) | | | |
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- 96 Kk.4.25 *Bestiarium*, etc. (c. 1230)
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- 103 Ii.4.10 *Biblia* (s. xiii^{2/4})
- 104 Kk.1.1 *Astronomica* (s. xiii^{2/4})
- 105 Kk.2.4 *Evangelia cum glossa ordinaria* (s. xiii^{2/4})
- 106 Kk.4.18 Stephanus de Langton, *Postillae super XII Prophetas* (s. xiii^{2/4})
- 107 Kk.5.10 *Biblia*, etc. (s. xiii^{2/4}, s. xiv)
- 108 Dd.13.6 *Biblia* (s. xiii^{med})
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- 112 Gg.1.3 *Biblia* (s. xiii^{med})
- 113 Gg.6.42 Alexander Nequam, *Florilegium*, etc. (s. xiii^{med} (1246–60))
- 114 Ii.2.6 *Biblia glossata* (Tob.–Mal.) (s. xiii^{med})
- 115 Kk.4.3 *Biblia glossata* (Ios.–Nehem.) (s. xiii^{med})
- 116 Kk.4.8 *Biblia* (s. xiii^{med})
- 117 Kk.4.9 Petrus Lombardus, *Magna glossatura in Psalmos* (Pss. 1–149) (s. xiii^{med})
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- 120 Dd.10.29 *Biblia* (s. xiii^{3/4})
- 121 Ee.2.31 Aristoteles, *Opera* (s. xiii^{3/4})
- 122 Gg.1.18 Euclides, *Elementa* (s. xiii^{3/4} (after 1259))
- 123 Hh.1.3 *Biblia*, etc. (s. xiii^{3/4})
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- 125 Mm.3.2 *Biblia* (s. xiii^{3/4})
- 126 University Archives, Luard 7* Charter of Edward I confirming privileges of Cambridge University (6 Feb. 1292)
- 127 Ii.4.20 *Breviarium, Missale* (c. 1290–1300)
- 128 University Archives, Luard 11* *Inspeximus* and confirmation by Edward I of Henry III's writ to the sheriff of Cambridge (28 Oct. 1294)
- 129 Dd.3.58 Chronicle roll (in French, s. xiii^{ex}, s. xv^{med} (after 1432))
- 130 Mm.5.36 *Psalterium* (s. xiii^{ex})
- 131 Ff.3.25 Thomas de Aquino, *Summa Theologica* (s. xiii^{ex–xiv in})
- 132 Ii.4.35 Hugo de Folieto, *De claustro animae* (s. xiii^{ex–xiv in} (before 1310))

- XX MANUSCRIPTS CATALOGUED
- 133 Add. 4081 Petrus Pictaviensis, *Compendium historiae in genealogia Christi* (s. xiii^{ex}–xivⁱⁿ)
- 134 Dd.7.18 Gregorius IX, *Decretales cum glossa ordinaria*, etc. (c. 1300)
- 135 Dd.7.6 Henricus de Bracton, *De legibus et consuetudinibus Angliae*, etc. (in Latin and French, s. xivⁱⁿ)
- 136 Dd.8.2 *Horae* (Use of Sarum), etc. (in Latin and Middle English, s. xivⁱⁿ (1492–1506))
- 137 Ee.1.5 *Statuta Angliae*, etc. (s. xivⁱⁿ)
- 138 Gg.2.18 Iacobus de Voragine, *Legenda aurea* (s. xivⁱⁿ (after 1307))
- 139 Ii.4.12 Ricardus de Leycestria (alias de Wetheringsette), *Summa*, etc. (s. xivⁱⁿ)
- 140 University Archives, Luard 15* Letters patent of Edward II confirming letters patent of Henry III and Edward I in favour of Cambridge University (5 June 1309)
- 141 Dd.4.17 *Horae* (Use of Sarum) (s. xiv^{1/4} (before 1323))
- 142 Ii.4.5 Simon de Boraston, *Opera*, etc. (s. xiv^{1/4})
- 143 Kk.1.22 *Martyrologium*, etc. (s. xiv^{1/4})
- 144 Kk.6.45 *Diurnale* (Use of St Albans) (s. xiv^{1/4})
- 145 Oo.7.32 Chronicle roll (in French and English, s. xiv^{1/4} (before 1307, 1321–27))
- 146 Add. 3036 *Statuta Angliae* (in Latin and French, s. xiv^{1/4})
- 147 Dd.6.85 *Narrationes* (in French, s. xiv^{1/2} (after 1317))
- 148 Ee.2.19 *Statuta Angliae, Registrum brevium* (in Latin and French, s. xiv^{1/2} (after 1315))
- 149 Gg.1.1 Peter of Peckham, *La lumiere as lais*, etc. (s. xiv^{1/2} (after 1307))
- 150 Gg.4.32 *Turris sapientiae*, etc. (s. xiv^{1/2} (c. 1320), s. xiv)
- 151 Kk.4.11 Augustinus, *Opera*, etc. (s. xiv^{1/2})
- 152 Dd.1.14 *Biblia* (s. xiv^{2/4})
- 153 Dd.7.20 Gratianus, *Decretum cum glossa ordinaria* (s. xiv^{2/4})
- 154 Dd.15.12 *Statuta Angliae* (in Latin and French, s. xiv^{2/4})
- 155 Ee.3.52 *Bible* (Gen.–Iob) (in French, with integrated commentaries, s. xiv^{2/4})
- 156 Ff.4.44 *Missale* (Use of Sarum) (s. xiv^{2/4})
- 157 Ii.2.7 Guillelmus de Pagula, *Oculus sacerdotis*, etc. (s. xiv^{2/4})
- 158 University Archives, Luard 33a* Letters patent of Edward III conferring jurisdictions on the Chancellor of the University of Cambridge (19 Sept. 1343)
- 159 Dd.1.13 Guillelmus Durandus, *Speculum iudicale*, etc. (1345)
- 160 Dd.8.7 Ranulphus Higden, *Polychronicon*, etc. (s. xiv^{med})
- 161 Dd.8.10 *Infortiatum cum glossa ordinaria* (s. xiv^{med})
- 162 Dd.10.22 Iohannes de Tynemutha, *Historia aurea*, Pars II (s. xiv^{med})
- 163 Ff.3.26 Iohannes Duns Scotus, *Super Primum Sententiarum*, etc. (s. xiv^{med})
- 164 Ii.2.20 Servas Sanctus de Faventia, *Liber de exemplis naturalibus contra curiosos*, etc. (s. xiv^{med}, s. xiv^{ex})
- 165 Dd.2.5 *Chronicon Angliae* (in Latin and French, s. xiv^{3/4})
- 166 Dd.15.18 *Statuta Angliae* (in Latin and French, s. xiv^{3/4})
- 167 Gg.6.25 *Horae* (Use of Sarum) (s. xiv^{3/4})
- 168 Ii.3.1 Ranulphus Higden, *Polychronicon* (s. xiv^{3/4})
- 169 Ii.3.29 Iohannes Wyclif, *De mandatis domini*, etc. (s. xiv^{3/4})
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- 171 Mm.3.14 Iacobus de Voragine, *Sermones super Evangelia dominicalia*, etc. (s. xiv^{3/4} (before 1395))
- 172 Mm.5.37 Ricardus Rolle, *Opera*, etc. (s. xiv^{3/4})
- 173 Add. 2827 *Statuta Angliae*, etc. (in Latin and French, s. xiv^{3/4})
- 174 Ee.2.22 Ranulphus Higden, *Polychronicon* (s. xiv^{4/4})
- 175 Mm.2.7 Thomas de Aquino, *Opera*, etc. (s. xiv^{4/4} (before 1398))
- 176 Add. 451 *Missale* (Use of Sarum) (s. xiv^{4/4})
- 177 Add. 4500 *Breviarium* (Use of Sarum) (s. xiv^{4/4})
- 178 Add. 4086 *Horae* (Use of Sarum) (s. xiv^{4/4})
- 179 Ff.1.28 Ricardus de Cirencestria, *Speculum Historiale* (s. xiv^{ex})
- 180 Gg.4.11 Ps.-Bonaventura, *Meditationes de passione domini*, etc. (s. xiv^{ex})
- 181 Ii.2.24 Ranulphus Higden, *Polychronicon* (s. xiv^{ex} (after 1381))
- 182 Kk.4.23 Iohannes de Caulibus (attrib. Bonaventura), *Liber de vita Christi*, etc. (s. xiv^{ex})
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- 184 Add. 5964 (3–4) *Breviarium* (fragment) (s. xiv^{4/4} (before 1390(?)))
- 185 University Archives, Collect. Admin. 3 *Statuta universitatis Cantabrigiensis*, etc. (Old Proctor's Book) (s. xiv^{4/4} (c. 1385–96))
- 186 Ff.6.36 *Meditatio in Psalmum L* (s. xiv^{ex}–xvⁱⁿ)
- 187 Ii.4.3 Rogerus Dymmok, *Liber contra XII errores et haereses Lollardorum* (s. xiv^{ex}–xvⁱⁿ (after 1396))
- 188 Ii.1.40 John Wyclif, *Sermons* (in Middle English, s. xiv^{ex}–xvⁱⁿ)
- 189 Ii.6.4 *Horae* (Use of Sarum) (s. xiv^{ex}–xvⁱⁿ)
- 190 Dd.12.67 *Psalterium* (s. xvⁱⁿ)
- 191 Ee.1.14 *Horae* (Use of Sarum) (c. 1405, c. 1440)
- 192 Ii.3.21 Boethius, *De consolazione philosophiae*, etc. (s. xvⁱⁿ (before c. 1424))
- 193 Add. 4325 William Langland, *Piers Plowman* (in Middle English, s. xvⁱⁿ)
- 194 Add. 6578 Ps.-Bonaventura (trans. into Middle English by Nicholas Love), *The Mirror of the Blessed Life of Jesus Christ* (s. xvⁱⁿ)
- 195 Add. 6683 New Testament (in Middle English, s. xvⁱⁿ)
- 196 Dd.3.57 Chronicle roll (in French, s. xv^{1/4} (before c. 1413(?)))
- 197 Dd.11.82 Primer (Use of Sarum) (in Middle English, s. xv^{1/4})

- 198 Ee.1.10 Old Testament (II Paralip.–II Macc.)
(in Middle English, s. xv^{1/4})
- 199 Ff.3.23 Iohannes Duns Scotus, *Quodlibet*, etc. (s. xv^{1/4})
- 200 Ff.4.31 Hieronymus, *Opera* (s. xv^{1/4})
- 201 Ff.5.5 *Registrum brevium* (in Latin and French, s. xv^{1/4})
- 202 Ff.5.30 Guillaume de Deguileville, *Pilgrimage of the life of manhood*, etc. (s. xv^{1/4})
- 203 Gg.4.18 Boethius (trans. into Middle English verse by John Walton), *De consolacione philosophiae* (s. xv^{1/4} (after 1410))
- 204 Gg.6.8 New Testament (in Middle English, s. xv^{1/4})
- 205 Ii.2.8 Aegidius Romanus, *De regimine principum*, etc. (s. xv^{1/4})
- 206 Ii.4.17 Galfridus Monumetensis, *Historia regum Britanniae* (s. xv^{1/4})
- 207 Kk.6.39 *Psalterium et Devotiones* (s. xv^{1/4})
- 208 Mm.2.15 *Bible* (in Middle English, s. xv^{1/4} (1550))
- 209 Mm.2.21 John Gower, *Confessio amantis* (in Middle English, s. xv^{1/4})
- 210 Mm.5.14 Guido de Columna, *Historia destructionis Troiae*, etc. (s. xv^{1/4})
- 211 Oo.7.45 (I) Ps.-Bonaventura (trans. into Middle English by Nicholas Love), *The Mirror of the Blessed Life of Jesus Christ* (fragment, s. xv^{1/4})
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- 213 Add. 6686 Ps.-Bonaventura (trans. into Middle English by Nicholas Love), *The Mirror of the Blessed Life of Jesus Christ*, etc. (s. xv^{1/4})
- 214 Gg.4.19 Philippus de Monte Calerio, *Postillae super Evangelia dominicalia*, Pars II (1425, s. xv^{med})
- 215 Gg.4.27 (1) Geoffrey Chaucer, Collected works, etc. (in Middle English, c. 1420–c. 1430)
- 216 Ff.3.27 Franciscus de Mayronis, *In Sententias*, I–IV, etc. (1429, s. xv^{1/2})
- 217 Dd.8.16–17 Thomas Netter Waldensis, *Doctrinale antiquitatum fidei* (Vol. I: lib. I–IV; Vol. II: lib. V) (1431)
- 218 Mm.2.16 *Liber assisarum* (in French, s. xv^{1/3} (after c. 1408))
- 219 Dd.2.29 Augustinus, *Opera* (s. xv^{1/2})
- 220 Dd.3.53 Privy Seal formulary, etc. (s. xv^{1/2, 2/2})
- 221 Dd.6.29 Medical treatises (in Middle English, s. xv^{1/2})
- 222 Dd.15.19 *Horae* (Use of Sarum) (s. xv^{1/2})
- 223 Ee.4.32 *The Brut Chronicle of England*, etc. (in Middle English, s. xv^{1/2})
- 224 Ff.2.41 Iohannes Duns Scotus, *In Secundum Librum Sententiarum (Opus Oxoniense)* (s. xv^{1/2})
- 225 Ff.3.14 Iohannes Duns Scotus, *In Tertium Librum Sententiarum (Opus Oxoniense)* (s. xv^{1/2})
- 226 Ff.5.36 Ricardus Rolle, *Opera*, etc. (s. xv^{1/2})
- 227 Add. 2828 Quilichinus de Spoleto, *Historia Alexandri Magni* (s. xv^{1/2})
- 228 Dd.1.27 Bible (Vol. I: Gen.–II Macc.; Vol. II: Matth.–Apoc.) (in Middle English, s. xv^{2/4})
- 229 Ff.4.5 *Psalterium* (s. xv^{2/4})
- 230 Gg.2.8 *Evangeliarium* (s. xv^{2/4})
- 231 Gg.6.5 *Liber de bestiis et aliis rebus* (s. xv^{2/4})
- 232 Hh.1.13 *Speculum Christiani*
(in Latin and Middle English, s. xv^{2/4})
- 233 Ii.6.7 *Horae* (Use of Sarum) (s. xv^{2/4})
- 234 Kk.1.7 Guillaume de Deguileville, *Pilgrimage of the soul* (trans. into Middle English, s. xv^{2/4})
- 235 Mm.2.5 Geoffrey Chaucer, *Canterbury Tales* (in Middle English, s. xv^{2/4} (before 1448(?)))
- 236 Mm.3.21 *Pontificale* (s. xv^{2/4} (before 1436(?)))
- 237 Mm.6.5 John Lydgate, *Life of Our Lady* (in Middle English, s. xv^{2/4})
- 238 Add. 3573 Boethius (trans. into Middle English by John Walton), *De consolacione philosophiae* (s. xv^{2/4})
- 239 Dd.1.15 *Missale* (Use of Sarum) (s. xv^{2/4-med})
- 240 Dd.7.7–10 Nicolaus de Lyra, *Postilla litteralis in Vetus et Novum Testamentum* (s. xv^{2/4-med} (before May 1457))
- 241 Gg.2.24 *Psalterium* (Use of Sarum) (s. xv^{2/4-med})
- 242 Add. 6688 *Missale* (Use of Sarum) (s. xv^{2/4-med})
- 243 Dd.3.59 Chronicle roll (s. xv^{med})
- 244 Dd.10.52 Nicholas Upton, *De officio militari*, etc.
- 245 Dd.12.56 *Officium B. V. Mariae* (s. xv^{med})
- 246 Ff.2.32 Augustinus, *Opera* (s. xv^{med})
- 247 Gg.1.34 (1) Poggius Bracciolini, *Opera*, etc. (s. xv^{med} (probably 1440))
- 248 Hh.4.11 Thomas Hoccleve, *De regimine principum* (in Middle English, s. xv^{med})
- 249 Ii.3.19 Ps.-Robertus Grossatesta, *Summa philosophiae* (s. xv^{med})
- 250 Ii.3.27 Augustinus Triumphus, *Expositio in Psalmos* (s. xv^{med})
- 251 Kk.6.21 *Diurnale* (Use of Sarum) (1440)
- 252 Ll.4.3 Ps.-Bonaventura (trans. into Middle English by Nicholas Love), *The Mirror of the Blessed Life of Jesus Christ* (s. xv^{med})
- 253 Mm.6.7 Thomas de Aquino, *Opera* (s. xv^{med} (before 1465))
- 254 Add. 4122 *A tretys of oure ladye*, etc. (s. xv^{med}) (in Middle English)
- 255 Ee.5.21 *Registrum statutorum et consuetudinum ecclesiae Sancti Pauli Londoniarum* (1450)
- 256 Kk.4.26 Reginald Pecock, *The Repressor of over much blaming of the Clergy* (in Middle English, c. 1449–57)
- 257 Dd.1.20 *Psalterium* (s. xv^{3/4})
- 258 Dd.3.52 Guy de Chauliac, *Cyrurgie* (in Middle English, s. xv^{3/4})
- 259 Dd.3.55 Petrus Pictaviensis, *Compendium historiae in genealogia Christi* (s. xv^{3/4})
- 260 Dd.3.56 Petrus Pictaviensis, *Compendium historiae in genealogia Christi* (s. xv^{3/4})
- 261 Dd.9.18 *Dicts of the Philosophers* (trans. into Middle English by Stephen Scrope, s. xv^{3/4})

- 262 Dd.10.21 *Psalterium* (s. xv^{3/4})
- 263 Dd.10.66 *Breviarium* (Use of Sarum) (s. xv^{3/4} (text 1435))
- 264 Ee.4.37 Peter Idely, *Instructions to his son* (in Middle English, s. xv^{3/4} (perhaps 1455–60))
- 265 Ff.2.31 *Missale* (Use of Sarum) (s. xv^{3/4})
- 266 Gg.1.34 (2) *Dicts of the Philosophers* (trans. into Middle English by Stephen Scrope, s. xv^{3/4} (after March 1472/73))
- 267 Gg.4.12 John Capgrave, *Abbreuiacion of Cronicles* (in Middle English, s. xv^{3/4} (1461–64(?)))
- 268 Kk.2.7 *Psalterium, Horae* (Use of Sarum) (s. xv^{3/4})
- 269 Kk.4.16 Hieronymus, *Epistolae* (s. xv^{3/4})
- 270 Kk.6.47 *Horae* (Use of Sarum) (s. xv^{3/4})
- 271 Ll.2.17 *The Prick of Conscience* (in Middle English, s. xv^{3/4})
- 272 Add. 4089 *Le secret des secrets* (in French, s. xv^{3/4})
- 273 Dd.7.4 Augustinus, *Enarrationes in Psalmos* (s. xv^{2/2})
- 274 Dd.7.5 *Biblia glossata* (Reg., Paralip., Esdr., Tob., Iudith, Esther, Iob) (s. xv^{2/2})
- 275 Ee.4.30 Walter Hilton, *Scale of Perfection* (in Middle English, s. xv^{2/2})
- 276 Ll.2.12 *Missale* (Use of Sarum) (s. xv^{2/2})
- 277 Add. 3170 Genealogical chronicle of Kings of England (in Middle English, 1470–75)
- 278 Kk.4.17 Lactantius, *De divinis institutionibus*, etc. (1471–86)
- 279 Dd.1.5 *Psalterium* (Use of Sarum) (s. xv^{4/4} (after 1480))
- 280 Dd.3.45 Raoul le Fèvre (trans. into Middle English by William Caxton), *History of Jason* (s. xv^{4/4} (after 1477))
- 281 University Archives, Collect. Admin. 2 *Statuta universitatis Cantabrigiensis*, etc. (Junior Proctor's Book) (s. xv^{4/4})
- 282 Dd.8.18 *Psalterium* (Use of Sarum) (s. xv^{ex})
- 283 Ee.2.15 John Lydgate, *Life of St Edmund and St Fremund*, etc. (in Middle English, s. xv^{ex})
- 284 Nn.6.46 *Musica* (c. 1500)
- 285 Mm.3.29 Coronation usages, etc. (s. xv^{ex}–xviⁱⁿ)
- 286 Dd.7.3 *Evangelia secundum Matthaenum et Marcum* (Vulgate, with Erasmus's translation) (Vulgate text 1509)
- 287 Dd.13.27 *Partbook* (c. 1525–30)
- 288 Ff.3.34 Eucherus Lugdunensis, *Instructiones ad Salonium*, lib. I, cap. 1 (fragment, s. ix^{1/2})
- 289 Kk.4.22 Ambrosius, *De officiis* (s. xiiⁱⁿ)
- 290 Ee.1.23 Ephremus Diaconus, *De poenitentia libri VI*, etc. (s. xii^{1/4})
- 291 Gg.4.2 Hieronymus, *Epistolae*, etc. (s. xii^{1/2})
- 292 Add. 3028 *Apocalypsis cum glossa* (s. xii^{1/2})
- 293 Dd.4.29 Anselmus Cantuariensis, *Opera* (s. xii^{med})
- 294 Gg.4.33 *Epistolae Pauli*, etc. (s. xii^{med}, s. xii^{1/2})
- 295 Kk.6.25 Macrobius, *De somnio Ciceronis*, etc. (s. xii^{med})
- 296 Ll.2.7 Beda, *In Catholicas epistolas*, etc. (s. xii^{med})
- 297 Add. 3576 Augustinus, *Opera*, etc. (s. xii^{med})
- 298 Add. 8477 *Psalterium glossatum* (s. xii^{med})
- 299 Ii.3.30 *Passionale* (s. xii^{3/4})
- 300 Ii.6.6 Cicero, *De inventione*, etc. (s. xii^{3/4})
- 301 Ff.2.40 Isidorus Hispalensis, *Libri etymologiarum* (s. xii^{2/2})
- 302 Gg.2.21 Henricus Huntendunensis, *Historia Anglorum*, etc. (s. xii^{2/2})
- 303 Gg.2.32 Priscianus, *Institutiones grammaticae* (s. xii^{2/2})
- 304 Kk.1.20 Garnerius de Sancto Victore, *Gregorianum*, etc. (s. xii^{2/2})
- 305 Add. 4084 Petrus Lombardus, *Magna glossatura in Psalmos* (s. xii^{2/2})
- 306 Hh.6.8 *Astronomica* (s. xiii^{1/4}, s. xiii^{ex})
- 307 Add. 6679 *Biblia* (s. xiii^{1/4})
- 308 Add. 7464 Thomas Cisterciensis, *In Canticum Canticorum* (s. xiii^{1/4})
- 309 Gg.2.22 *Compilationes antiquae* (c. 1216–c. 1240)
- 310 Gg.6.15 *Biblia* (s. xiii^{2/4})
- 311 Gg.6.45 *Biblia* (s. xiii^{2/4})
- 312 Kk.2.8 *Evangelia secundum Matthaenum et Marcum glossata* (s. xiii^{2/4})
- 313 Add. 6159 *Biblia* (s. xiii^{2/4})
- 314 Add. 7801 *Biblia* (s. xiii^{med})
- 315 Ee.4.24 *Psalterium* (s. xiii^{3/4} (c. 1270))
- 316 Ii.3.3 *Astronomica* (1276, c. 1300)
- 317 Dd.7.13 Iustinianus, *Digestum novum cum glossa ordinaria* (s. xiii^{4/4}–xivⁱⁿ)
- 318 Mm.4.43 *Astrologica* (1298)
- 319 Ii.2.10 Aristoteles, *Opera*, etc. (s. xiii^{ex}–xivⁱⁿ)
- 320 Dd.7.19 Cinus de Pistorio, *Lectura Codicis* (s. xiv^{1/4} (after 1316))
- 321 Ff.3.3 Aegidius Romanus, *De regimine principum* (s. xiv^{1/4})
- 322 Add. 4019 Raymundus de Pennaforti, *Summulae de arbore consanguinitatis et de arbore affinitatis* (s. xiv^{1/4} (after 1296))
- 323 Add. 4165 (5) *Biblia* (single leaf with fragment of Ps. 26, s. xiv^{1/4})
- 324 Add. 7071 *Lestoire del Graal*, etc. (s. xiv^{1/4})
- 325 Dd.7.12 *Liber Sextus Decretalium cum glossis* (s. xiv^{1/2} (after 1304))
- 326 Dd.5.5 *Breviarium* (Franciscan Use) (in Latin and French, s. xiv^{2/4} (probably c. 1330–40))
- 327 Dd.13.3 Innocentius IV, *Apparatus in quinque libros Decretalium* (s. xiv^{2/4})
- 328 Gg.4.6 Guillaume de Lorris and Jean de Meun, *Le Roman de la Rose* (in French, s. xiv^{2/4} (probably c. 1330–40))
- 329 Kk.4.7 Ptolomaeus, *Quadripartitum*, etc. (s. xiv^{3/4} (before 1380))
- 330 Mm.4.44 World Chronicle (to 1306, in French, s. xiv^{3/4})
- 331 Ii.2.18 Iohannes de Sancto Victore, *Memoriale historiarum* (s. xiv^{2/2})

- 332 Add. 3055 *Breviarium* (Use of Lisieux) (s. xiv^{2/2})
- 333 Add. 4088 *Horae* (Use of Paris) (in Latin and French, s. xiv^{4/4})
- 334 Dd.7.11 Nicolaus de Lyra, *Postilla litteralis in Novum Testamentum* (s. xiv^{ex})
- 335 Dd.6.71 *Horae* (Use of Rome) (in Latin and French, s. xv^{1/4}, s. xvi^{1/4})
- 336 Ff.1.33 Jacques Legrand, *Le livre de bonnes moeurs*, etc. (1420)
- 337 Hh.3.16 *Roman de Ponthus* (in French, s. xv^{1/4})
- 338 Add. 6690 *Horae* (Use of Paris) (in Latin and French, s. xv^{1/4})
- 339 Ee.2.17 Vegetius, *De re militari*, etc. (s. xv^{2/4} (probably 1430s))
- 340 Ii.5.11 *Livre du gouvernement du corps* (in French, s. xv^{med})
- 341 Ii.6.23 *Liber precum* (in Latin and French, s. xv^{med, 4/4})
- 342 Dd.9.37 Seneca, *Tragoediae* (s. xv^{3/4})
- 343 Ff.3.31 *Roman de Ponthus* (in French, s. xv^{3/4})
- 344 Ll.2.5 La Coudrette, *Roman de Mélusine*, etc. (s. xv^{3/4})
- 345 Add. 852–853 Jehan de Wavrin, *Chroniques d'Engleterre*, bks I–VI (in French, s. xv^{3/4} (probably c. 1470))
- 346 Add. 8446 Franciscus Florius, *De amore Camilli et Emiliae* (s. xv^{3/4} (c. 1467))
- 347 Dd.6.62 *Horae* (Use of Rouen) (in Latin and French, s. xv^{4/4})
- 348 Ll.2.13 *Evangelia* (in Greek, s. xv^{4/4} (1491–94(?)))
- 349 Mm.6.12 Landulphus de Columpna, *Tractatus brevis de pontificali officio*, etc. (s. xv^{4/4})
- 350 Mm.6.14 *Horae* (Use of Troyes) (in Latin and French, s. xv^{4/4})
- 351 Nn.4.9 *Horae* (Use of Toul) (in Latin and French, s. xv^{4/4})
- 352 Add. 4092 *Horae* (Use of Sarum-Rouen) (s. xv^{4/4})
- 353 Add. 4093 *Horae* (Use of Troyes) (s. xv^{4/4})
- 354 Add. 4099 *Horae* (Use of Rouen) (s. xv^{4/4})
- 355 Add. 4108 *Horae* (Use of Paris) (in Latin and French, s. xv^{4/4})
- 356 Add. 4112 *Horae* (Use of Sarum-Rouen) (in Latin and French, s. xv^{4/4})
- 357 Add. 6691 *Horae* (Use of Sarum-Rouen) (in Latin and French, s. xv^{4/4})
- 358 Add. 7314 *Horae* (Use of Rome) (s. xv^{4/4})
- 359 Add. 4102 *Horae* (Use of Lyons) (in Latin and French, s. xv^{ex–xvi 1/4})
- 360 Add. 4125 *Abecedarium* (s. xvi^{1/4})
- 361 Ii.3.28 Augustinus, *In Evangelium Iohannis* (s. xii^{1/4})
- 362 Add. 3319 Rabanus Maurus, *In IV libros Regum*, etc. (s. xii^{1/4})
- 363 Add. 4083 *Biblia* (s. xiii^{med}, c. 1270–80)
- 364 Kk.6.46 *Psalterium* (s. xiii^{3/4})
- 365 Add. 4082 *Psalterium* (s. xiii^{3/4})
- 366 Kk.6.14 *Psalterium* (s. xiii^{2/2})
- 367 Dd.15.17 *Psalterium* (s. xiii^{4/4})
- 368 Add. 4090 *Psalterium* (s. xiii^{ex–xiv in}, s. xix retouching)
- 369 Add. 3169 *Psalterium* (s. xivⁱⁿ)
- 370 Add. 4085 *Psalterium* (fragmentary, s. xiv^{1/4})
- 371 Ii.6.2 *Horae* (Use of Sarum) (s. xiv^{ex})
- 372 Ff.6.8 *Horae* (Use of Sarum) (s. xv^{1/4})
- 373 Dd.15.25 *Horae* (Use of Sarum) (s. xiv^{1/2} (c. 1430))
- 374 Ii.6.14 *Horae* (Use of Sarum) (s. xv^{3/4})
- 375 Kk.6.48 *Horae* (Use of Rome) (s. xv^{3/4})
- 376 Nn.3.2 Georges Chastellain, Jean Robertet and Jean de Montferrant, *Les douze dames de rethorique* (in French and Latin, 1467–68)
- 377 Nn.3.5 Iulius Caesar, *Commentarii* (s. xv^{3/4} (1474 or earlier))
- 378 Dd.15.24 *Horae* (Use of Sarum) (s. xv^{2/2})
- 379 Add. 7315 *Horae* (Use of Tournai) (in Latin and French, s. xv^{2/2} (c. 1460–79))
- 380 Ff.4.7 Ambrosius, *Epistolae*, etc. (s. xv^{4/4})
- 381 Kk.6.10 *Horae* (Use of Sarum) (s. xv^{4/4})
- 382 Add. 4100 *Horae* (Use of Rome) (s. xv^{4/4})
- 383 Add. 6689 *Psalterium, Horae* (Use of Mons) (in Latin and French, s. xv^{4/4})
- 384 Dd.7.1–2 Hieronymus, *Epistolae* (1490, 1490 or later)
- 385 Add. 4109 *Horae* (fragment, c. 1490, c. 1850s)
- 386 Dd.6.1 *Horae* (Use of Sarum) (s. xv^{ex})
- 387 Kk.6.36 Sermon on Matthew ix, 28 (in French, s. xv^{ex–xvi in})
- 388 Nn.4.1 *Benedictionale* (Benedictional of Robert de Clercq) (1519–29)
- 389 Dd.10.17 Alexander de Villa Dei, *Doctrinale* (s. xv^{1/2})
- 390 Ii.6.38 *Horae* (in Dutch, s. xv^{2/4})
- 391 Add. 6447 *Speculum humanae salvationis*, etc. (s. xv^{med or 3/4})
- 392 Add. 2877 Prayerbook (in Dutch, s. xv^{3/4} (probably 1460–70))
- 393 Add. 4103 *Horae* (Use of Utrecht) (in Dutch, s. xv^{3/4} (probably c. 1470))
- 394 Dd.15.9 *Horae* (Use of Utrecht) (s. xv^{2/2})
- 395 Dd.12.26 Treatise on Eucharist, etc. (s. xv^{3/4–4/4} (probably c. 1480))
- 396 Add. 3204 *Psalterium, Breviarium* (s. xv^{4/4} (probably c. 1480))
- 397 Add. 4097 *Horae* (Use of Utrecht) (in Dutch, s. xv^{4/4})
- 398 Add. 6758 Prayerbook (in Dutch, s. xv^{4/4} (c. 1485))
- 399 Dd.4.59 Bernardus Clarevallensis, *Sermones* (in Dutch, 1489)
- 400 Add. 6668 *Liber Cantus* (Bridgettine) (s. xvi^{1/4})
- 401 Add. 6906 Augustinus, *Tractatus decem super Epistolas Iohannis ad Parthos* (s. xii^{1/4})
- 402 Add. 4078 Rabanus Maurus, *De laudibus sanctae crucis* (s. xii^{1/3})
- 403 Add. 3118 Augustinus, *Opera* (s. xii^{1/2})
- 404 Mm.6.10 Augustinus, *Sermones* (s. xii^{2/4})
- 405 Ff.3.35 Priscianus, *Institutiones maiores* (s. xii^{med})
- 406 Ii.1.37 Petrus Lombardus, *Magna glossatura in Epistolas Pauli* (s. xii^{2/2})

- 407 Mm.5.31 Frater Alexander, *Expositio in Apocalypsim* (s. xiii^{3/4})
- 408 Add. 4080 *Preces et meditationes* (in Latin and Low German, s. xiii^{4/4})
- 409 Add. 8850 *Ordo officiorum* (in Latin and Low German, s. xiv^{ex-xvⁱⁿ})
- 410 Dd.13.2 Cicero, *Opera*, etc. (1444)
- 411 Add. 684 Paschasius Radbertus, *De sacramento eucharistiae*; Sextus Pythagoreus (trans. into Latin by Rufinus), *Sententiae* (s. xv^{med})
- 412 Add. 4111 *Psalterium*, etc. (Dominican Use) (s. xv^{3/4} (after 1456))
- 413 Add. 4454 *Der Spiegel Jungfraw Marien* (in German, s. xv^{3/4})
- 414 Add. 6667 *Missale* (Cistercian Use) (s. xiii^{1/4})
- 415 Add. 3447 *Decretum cum glossa ordinaria* (s. xiii^{med})
- 416 Ii.6.22 *Biblia* (s. xiii^{2/2})
- 417 Mm.4.22 *Biblia* (s. xiii^{2/2})
- 418 Add. 3027 *Graduale* (s. xiii^{4/4})
- 419 Add. 4188 Gulielmus Durandus, *Speculum iudiciale*, etc. (s. xiii^{ex})
- 420 Dd.8.11 Gregorius IX, *Decretales cum glossa ordinaria* (s. xiii^{ex-xivⁱⁿ})
- 421 Dd.1.12 Iustinianus, *Institutiones, Parvum volumen* (s. xiv^{1/4})
- 422 Ee.5.5 Vergilius, *Aeneis*, etc. (s. xiv^{1/4})
- 423 Ii.1.34 Rolandinus Rodulphinus de Passageriis, *Summa artis notariae* (s. xiv^{1/4})
- 424 Mm.5.18 Cicero, *De officiis*, etc. (s. xiv^{1/4})
- 425 Add. 3334 *Epistolarium* (Benedictine Use) (s. xiv^{1/2})
- 426 Mm.2.3 (2) Dante Alighieri, *Divina commedia*, etc. (s. xiv^{2/4-med})
- 427 Add. 7463 *Statuti e lege di Venezia* (in Italian, 1346–52)
- 428 Mm.2.3 (1) Dante Alighieri, *Divina commedia* (in Italian, s. xiv^{med-3/4})
- 429 Nn.3.4 Vergilius, *Aeneis*, etc. (s. xiv^{med and ex})
- 430 Add. 6685 *Vecchio Testamento* (in Tuscan dialect, 1396)
- 431 Gg.3.6 Dante Alighieri, *Divina commedia*, etc. (s. xiv^{4/4}, s. xvii)
- 432 Dd.8.22 Plinius Secundus, *Historia naturalis*, etc. (s. xiv^{4/4-xv^{1/4}})
- 433 Ff.5.32 Sallustius, *Opera*, etc. (s. xv^{1/4})
- 434 Nn.2.33 Plautus, *Comoediae VIII* (1415)
- 435 Nn.3.7 Sallustius, *Opera* (s. xv^{1/4})
- 436 Add. 3394 Propertius, *Elegiae* (s. xv^{1/2})
- 437 Add. 6666 *Missale* (Franciscan Use) (s. xv^{1/2})
- 438 Add. 3327 Martialis, *Epigrammata* (s. xv^{2/4})
- 439 Add. 8442 Cicero, *De officiis* (s. xv^{2/4} (c. 1430))
- 440 Add. 8473 Cicero, *De senectute* (s. xv^{2/4-med})
- 441 Add. 4110 *Psalterium, Hymnale* (s. xv^{med})
- 442 Add. 6368 Vergilius, *Opera*, etc. (s. xv^{med} (before 1460))
- 443 Nn.3.11 Aemilius Probus, *Virorum illustrium historia* (s. xv^{med-3/4})
- 444 Dd.10.41 Suetonius, *De vita Caesarum*, etc. (s. xv^{3/4})
- 445 Mm.3.1 Eusebius Caesariensis (trans. into Latin by Hieronymus), *Chronica* (s. xv^{3/4} (probably 1460–64))
- 446 Nn.2.40 Lucretius, *De rerum natura* (s. xv^{3/4})
- 447 Nn.3.45 Iuvenal, *Satirae* (s. xv^{3/4})
- 448 Nn.4.7 Horatius, *Opera* (s. xv^{3/4})
- 449 Add. 4095 Macrobius, *Saturnalia* (1466)
- 450 Add. 4096 Diogenes Cynicus (trans. into Latin by Franciscus Griffolini de Aretio), *Epistolae* (1467)
- 451 Add. 4116 *Consuetudines felicitatis urbis Panhormi* (s. xv^{3/4} (1468–69(?)))
- 452 Add. 6369 Plutarchus, *Opera* (s. xv^{3/4})
- 453 Add. 6692 *Horae* (Use of Rome) (s. xv^{3/4} (after 1458))
- 454 Add. 6753 Alexander de Villa Dei, *Doctrinale*, with commentary (1470)
- 455 Ee.6.34 Eberhardus Bethuniensis, *Graecismus* (s. xv^{3/4-4/4})
- 456 Add. 2582 Cicero, *Opera* (s. xv^{3/4-4/4} (after 1471))
- 457 Add. 4106 *Horae* (Use of Rome) (s. xv^{3/4-4/4})
- 458 Add. 4107 *Horae* (Use of Rome) (s. xv^{3/4-4/4})
- 459 Gg.3.22 Bonaventura, *Super IV Sententiarum* (1484)
- 460 Gg.3.23 Bonaventura, *Super II Sententiarum* (c. 1484)
- 461 Add. 4091 *Missale* (Franciscan Use) (s. xv^{4/4})
- 462 Add. 4101 *Horae*, etc. (1487–88)
- 463 Add. 4104 *Horae* (Use of Rome) (in Latin and Italian, s. xv^{4/4})
- 464 Add. 4105 *Horae* (Use of Rome) (1484–92)
- 465 Add. 4117 *Liber Choralis* (s. xv^{4/4})
- 466 Add. 4121 *Commissio Antonii Eriço* (1476)
- 467 Add. 4127 *Officia pontificalia* (s. xv^{4/4} (after 1485))
- 468 Add. 4114 Herodianus (trans. into Latin by Angelus Politianus), *Historia* (s. xv^{ex} (probably 1487–92))
- 469 Add. 9290 *Breviter transumptum ex Carminibus Sedulii de vita et gestis domini nostri Iesu Christi* (1495)
- 470 Dd.10.23 *Ducale* (in Latin and Italian, 1524)
- 471 Kk.5.26 Aristoxenus, Ἀριστοξένος, Πρὸ τῶν ἁρμονικῶν στοιχείων (*On the Elements of Harmony*), and other works (in Greek, s. xvi^{2/4})
- 472 Add. 1845 *Devotiones* (in Latin and Spanish, s. xvi^{1/4})

ABBREVIATIONS

- ANTS Anglo-Norman Text Society
- BML W.H. Frere, *Bibliotheca musico-liturgica: A Descriptive Handlist of the Musical and Latin-Liturgical MSS of the Middle Ages Preserved in the Libraries of Great Britain and Ireland*, 2 vols. (London 1894–1932; repr. Hildesheim 1967)
- BRUC A.B. Emden, *A Biographical Register of the University of Cambridge to 1500* (Cambridge 1963)
- BRUO A.B. Emden, *A Biographical Register of the University of Oxford to A.D. 1500*, 3 vols. (Oxford 1957)
- BRUO 1501–1540 A.B. Emden, *A Biographical Register of the University of Oxford, A.D. 1501–1540* (Oxford 1974)
- CCSL Corpus Christianarum, Series Latina
- CDDMC P.R. Robinson, *Catalogue of Dated and Datable Manuscripts c. 737–1600 in Cambridge Libraries*, 2 vols. (Cambridge 1988)
- CMLUC C. Hardwick and H. R. Luard, eds., *A Catalogue of the Manuscripts Preserved in the Library of the University of Cambridge*, 6 vols. (Cambridge 1856–67)
- EETS Early English Text Society
- EMS *English Manuscript Studies, 1100–1700*
- IMEV C. Brown and R.H. Robbins, eds., *The Index of Middle English Verse* (New York 1943), and R. H. Robbins and J. L. Cutler, eds., *Supplement to the Index of Middle English Verse* (Lexington 1965), revised as J. Boffet and A. S. G. Edwards, eds., *A New Index of Middle English Verse* (London 2005)
- IPMEP R.E. Lewis, N.F. Blake and A. S. G. Edwards, *Index of Printed Middle English Prose* (New York 1985)
- LALME A. McIntosh, M. L. Samuels and M. Benskin, eds., *A Linguistic Atlas of Late-Medieval English*, 4 vols. (Aberdeen 1986)
- Manual J. B. Severs (vols. 1–2), A. E. Hartung (vols. 3–10) and P. G. Beidler (vol. 11), eds., *A Manual of the Writings in Middle English 1050–1500* (New Haven 1967–)
- MLGB N.R. Ker, ed., *Medieval Libraries of Great Britain: A List of Surviving Books*, Royal Historical Society Guides and Handbooks, 3, 2nd edn (London 1964), and A. G. Watson, *Supplement to the Second Edition* (London 1987)
- MML N.R. Ker, *Medieval Manuscripts in British Libraries*, 5 vols. (Oxford and New York 1969–2002)
- PL J.-P. Migne, ed., *Patrologia cursus completus. Series latina*, 221 vols. (Paris 1844–64)
- RS Rolls Series
- TCBS *Transactions of the Cambridge Bibliographical Society*