

**CATALOGUE OF THE LIBRARY OF  
LEICESTER ABBEY**

**BY**

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**Late Provost of Eton College**

## Editorial Note

THE Publications and General Purposes Committee wish to express their thanks to Professor Hamilton Thompson for his valuable introduction to the learned and important paper by the late Provost of Eton that they are privileged to print in this volume. They are also very grateful to Miss Rosalind Hill and Mr. W. P. D. Skillington for their scholarly help in the task of seeing Dr. James's materials through the press. Above all, they must record their appreciation of the confidence shown in them by Dr. James himself, who, shortly before his death, generously gave them the paper, with free permission to publish it in whatever way they might consider best.

## Introduction

NOT long before his death in June, 1936, the late Provost of Eton presented the Leicestershire Archaeological Society with his transcript of the MS. catalogue of the Library of Leicester Abbey which is here printed with an introduction by his hand. The opportunity of publishing a posthumous work by this distinguished scholar is a high privilege. *Facile princeps* not only in his knowledge of the history of manuscripts, but in more than one other branch of medieval studies, his death was an irreparable loss to English scholarship. Others who knew him more intimately than did the present writer have paid worthy tributes to his memory, but an acquaintance which began many years ago and has left behind it much grateful remembrance is some excuse for a brief introductory notice of his life and work.

The life of Montague Rhodes James was passed in the active service of the twin foundations of King Henry VI, Eton College and King's College, Cambridge. His volume of reminiscences, published some ten years ago, was appropriately entitled *Eton and King's*, and he achieved the distinction of presiding over both colleges in succession as Provost. While in both places he found inspiration and opportunity for congenial work, the influence of his native district, rich in historical tradition, played no small part in the direction of his mind to the studies in which he found inexhaustible recreation. His father's rectory at Livermere in Suffolk was within a few miles of the site of one of the greatest and most famous of English Benedictine abbeys, in a neighbourhood whose life had been moulded under its sway. In no other part of England is it possible to come so closely into contact with the middle ages in our own day as in East Anglia, with its wealth of noble churches and of market-towns and villages which bear witness to the unbroken continuity of national history. No more fruitful soil could have been chosen for the growth of an intelligence which united a keen and sympathetic consciousness of its immediate surroundings to its understanding of the past. Much favoured in his birthplace, Dr. James in later years gave a conspicuous example of his power of combining learned observation with ease and charm of style in his *Norfolk and Suffolk*, a comprehensive survey of the antiquities of both

counties, while in *Ghost Stories of an Antiquary* and its sequels the characteristic traits of his native country are constantly prominent in his choice of scene.

In the time-honoured career of a King's Scholar at Eton and a Scholar of King's, at a date when the inevitable sequence of those distinctions as a prelude to the leisure of a fellowship had yielded to the demands of competition, Dr. James laid the foundations of a humanism which, rooted in the orthodox traditions of classical scholarship, was unconfined by their conventional limits. His work from the beginning was marked by the intuitive skill which applies the shaping power of imagination, guided and controlled by reason, to the illumination of the dead past. A remarkable instance of this was his performance in the second part of the Classical Tripos, when he supplied the two missing and far from obvious words at the end of an inscription in Greek hexameters, set in facsimile for transcription, with an entirely satisfactory reading. Such intuition was inseparable from all his pursuits and was exercised with zest on a wide variety of subjects: the detective instinct with which he tracked the intricate journeys of manuscripts from their original homes could occupy itself upon the solution of cross-word puzzles with a swiftness and sureness which have become almost legendary.

His curiosity in out-of-the-way paths of learning was displayed in his earliest publications, including studies of texts of apocryphal writings of the first centuries of the Christian era. The introduction to his translated edition of the apocryphal Gospels, published at a much later period, records the interest with which in his boyhood he had pored upon the imperfect English version then existing, which imitated the biblical arrangement of chapters and numbered verses. Such work necessarily involved a wide knowledge and consultation of original sources which, as time went on, were extended to cover the whole field of manuscript research. For this labour he possessed a rare combination of gifts, skill in palaeography, training in textual criticism and enthusiasm for the artistic side of his subject. No part of it was alien to his interests and no detail seemed to escape a vision as penetrating as its range was comprehensive.

In 1895, the year after his appointment as Curator of the Fitzwilliam Museum at Cambridge, appeared the first of that long

series of works which were to occupy so much of his time during the next forty years. The catalogues of the MSS. in the Fitzwilliam collection and in the libraries of Eton, King's and two other Cambridge colleges, Jesus and Sidney Sussex, all published in 1895, were followed at intervals by similar catalogues of MSS. belonging to thirteen more colleges. These included the famous collection bequeathed to Corpus by Archbishop Parker, the catalogue of which was published in seven parts, while those of the MSS. at Trinity and Caius filled three and two volumes respectively. In addition to MSS. in the libraries at Cambridge and Eton, he worked at those of Westminster Abbey, Lambeth Palace, the University of Aberdeen, St. George's, Windsor, and the John Rylands library at Manchester, and of the collections made by Henry Yates Thompson and John Pierpont Morgan. Further than this, his knowledge of medieval catalogues and of the relics of dispersed monastic libraries enabled him to achieve such works of reconstruction as *The Ancient Libraries of Canterbury and Dover*, published in 1903, *The Library of the Austin Friars, York*, his contribution to the *Fasciculus* of essays dedicated to John Willis Clark in 1909, and several others of which the latest example follows.

Closely allied with these studies and with his interest in apocryphal literature were his contributions to the hagiography of English saints, comprising, among others, editions of the life of *St. William of Norwich*, in which he collaborated with Dr. Augustus Jessop, and of Blacman's memoir of Henry VI. His rich store of traditional and legendary learning was applied to the interpretation of medieval works of art, notably in descriptions of the sculptures of the Lady Chapel at Ely and the Bauchun Chapel at Norwich, and of the stained glass in the windows of King's College Chapel. He himself has recorded his pleasure in those numerous tours in the course of which he visited every French cathedral church, including those which had lost their sees at the Revolution; and his knowledge of these buildings and their contents is well illustrated by his picture of St-Bertrand-de-Comminges in the story entitled *Canon Alberic's Scrap-Book*. Nowhere perhaps are the extent and completeness of his understanding of the treasures of medieval art better illustrated than in his introduction to the inventory of Westminster Abbey compiled by the Royal Commission on Historical Monuments. Brief

though this is and written with the utmost economy of language, it is a masterly summary of the history and the contents of the Abbey from which no essential point is omitted, and reveals its author's singular power of communicating vivid interest to his material and infecting the reader with the fascination which he found in it.

In fact, Dr. James was one of those fortunate people who discover endless recreation in their chosen field of work, to whom labour becomes a sport and who can play with their material at will. The series of narratives which began in 1905 with *Ghost Stories of an Antiquary* is known to many who are possibly ignorant of its author's learned essays in bibliography. Those stories, composed in the first instance for recitation to an audience of friends, have won a reputation beyond challenge in an age when the appetite for tales of mystery seems to be inexhaustible. Considered merely as narratives, they are remarkable works of art, maintaining from first to last a consistently high level of execution, presenting themselves to the reader without apology or prefatory enunciation of supernatural theories, enchaining his interest and suspending all temptation to disbelief, and leaving his imagination unchilled by the bathos of a prosaic explanation. They are the spontaneous expression of a gift inherited from the story-tellers of the past whose sense of external forces beyond human control their author had made his own, and to whose simplicity of method he brought a rich observation of human nature and a humour enlivening and relieving themes that without their aid would be grim and sinister. But the crowning point of their art is their setting in the frame of his favourite tastes and pursuits, the invention of circumstances suggested by some line of learned research and worked out with minute accuracy of detail, and at the same time with an ease and lightness of touch which can communicate the necessary thrill to the unlearned reader, guiltless of commerce with manuscripts and inscriptions and inaccessible to the attractions of museums.

Yet, with all these absorbing scholarly interests and his rare power of displaying their fruits, Dr. James played a conspicuous part as a man of affairs. Eton and King's found in him not merely a mind profoundly attached to their past history and traditions, but a leader capable of guiding them in an age critical of ancient institutions and greedy of novel experiments in educa-

tion. No reader of the works of fiction to which reference has been made can fail to remark how much their verisimilitude owes to his keen perception of the common traits of ordinary life and his insight into character. Nothing human was alien from him : as Fellow and Dean of King's he exercised an influence upon the social life and the policy of the college which marked him out as its future head. In 1905 he was elected Provost, and in due course served his turn for two years as Vice-Chancellor of the University. His second year of office as Vice-Chancellor coincided with the first year of the Great War and found him equal to the heavy responsibilities which he had to bear. In 1918 he retired from the Provostship to succeed Dr. Warre as Provost of Eton. In that position, for which life-long association had peculiarly fitted him, his duties were less onerous and he was able to combine them with much useful and distinguished work as a member of Royal Commissions on the Universities of Oxford and Cambridge, on Historical Manuscripts and Historical Monuments, while adding considerably to his list of writings.

Recognition of his services to learning came to him from many sources, including honorary doctorates from the Universities of Oxford, Dublin and St. Andrews, and in 1930 the rare distinction of the Order of Merit. But, from what has been written above, it will be seen that the memory which he has left behind him is not merely that of a scholar versed in many branches of study. He was in the widest sense of the term a humanist, collecting and employing his knowledge with a full and delightful consciousness of its living value and of the enduring contribution of the past to the enrichment of modern life and thought. Those who were members of his wide circle of friends bear testimony to the whole-hearted pleasure in the flights of wit and fancy in which his conversation abounded and in that gift of make-believe which invented and for years improved upon a legend concerning two University dons until it attained the dimensions of a saga. No-one knew better *desipere in loco* than the man of learning whose grave and dignified presence and recollected air, so notable in the Cambridge of his day, were the outward signs of a character on whose natural nobility the influence of the two noble institutions which bred him and became his home and of the pursuit of noble studies had set their seal.

A. HAMILTON THOMPSON

# Catalogue of the Library of Leicester Abbey

By M. R. James, O.M., Litt.D., F.B.A., F.S.A.

THE Catalogue of the Library of Leicester Abbey is, so far as I know, the most important of the surviving catalogues of monastic libraries in England that remain unpublished. Its existence has long been known, indeed, and Nichols, in his *History of Leicestershire*, even devoted eight folio pages to the printing of a kind of synopsis of it, with copious annotations. Upon this extract all subsequent references to the document have depended; but it is obvious that eight pages, however large (and a good deal of this area is occupied by the notes), cannot do justice to a volume of a hundred pages. Moreover, the habits of medieval cataloguers were not well understood when Nichols wrote, and while he deserves credit for the way in which he has turned over the pages of Tanner's *Bibliotheca Britannica* and of Louis Dupin's *Bibliothèque Universelle*, and also the *Catalogi Manuscriptorum Angliae*, in order to identify the writers in his list, he was undeniably quite incompetent to make the manuscript disclose its very patent secrets.

Thus, in face of a list of at least seventeen Bibles, Nichols writes: "From the Catalogue it seems to be rather doubtful, whether in the library of this religious house there might be any one complete collection of all the Holy Scriptures. Supposing *Biblie* in the first article to have included both the Old and the New Testaments, it was a tome *defective* and *worn* (*defect' et usitat'*)," etc., etc. Unfortunately Nichols' conclusion is drawn from a heading "*Biblie defectiue et versificate*" which follows the list of complete Bibles. Of course "*usitatus*" could not possibly mean "*worn*". I cannot resist quoting another of his pieces of sapience: "Many books have only two folia. The first words of some are given; and after all our enquiries, many of the writers here enumerated must remain as unknown as they are uninteresting; and perhaps posterity has very little reason to regret the loss of the Library of Leicester Abbey".

The remark about many of the books having only two folia is really rather surprising, as coming from an intelligent and

industrious man. One does not quite see how Nichols could examine the Catalogue, even rather superficially, without discovering the meaning of the constantly recurring expression "2° fo." For those who have not examined such catalogues at all, it must naturally be a puzzle, and as such it shall be explained. In all the later medieval catalogues, and in inventories of books in wills, entries of pledges, and so forth, it was the practice to record the *opening words of the second leaf* of the volume as a means of identifying it. Clearly, it was a system only applicable to manuscripts, in which no two copies of the same work would naturally coincide in this particular, but, for manuscripts, a very sensible system.

I need not discuss whether or not Mr. Nichols was right in thinking that we have lost little by the disappearance of the Leicester Library. Perhaps the publication of its catalogue will be the means of showing that it has not wholly disappeared; for the means of identification of scattered books are here given in such abundance that one can hardly doubt that some few volumes, at present orphans, will find their parentage established. But of that later; the immediate business is to describe the Catalogue.

The first five pages (ff 1-3) are occupied with a long title and a synopsis of the contents, in the form of a list of authors, for the most part arranged in the order of their occurrence. This is a *résumé* of what follows, but stripped of all detail. The detailed Catalogue then begins and fills some eighty pages of the MS (ff 4-44). In arrangement it is a subject-Catalogue, beginning with Theology and proceeding to the Liberal Arts and Sciences, and Civil and Canon Law. A few French books stand by themselves at the end, and then a few service books, whose presence I cannot well account for here. For each volume entered in this section, we have the main title, usually a description of the binding, or a statement that it is "*in quires*" (by which I understand that it was not actually unbound, but in a limp parchment wrapper), and the *dictio probatoria*, or opening words of the second leaf. Subsidiary contents of the volume, if any, follow. The donor's name is also often specified. Quite a considerable number of books are entered more than once: thus Jerome on Isaiah appears under the heading of Glossed Books of the Prophets, and also under that of Jerome. There is also a very extensive system of cross-reference to tracts contained in other

volumes: "*quere in so-and-so*", is the formula. [In order to show clearly how many volumes the Library contained, I have italicised all these double or treble entries and the cross-references.] There is a small residue of incomplete entries, and there are not a few cases in which the *dictio probatoria* has not been given; also, we find from the cross-references that an appreciable number of tracts included in volumes of miscellaneous contents have not been enumerated under the heading of such volumes.

More than one Register of the books had preceded this. One is noted under No. 457, another under 818, and a third among the Evidence books, in the *Liber de terris dominicalibus* (but this was one of William Charite's compilations). Charite would have made use of these in compiling the present Catalogue, and has not wholly succeeded in eliminating their imperfections. However, he has taken a great deal of trouble over his task.

The total number of volumes exceeds 900. I do not like to give a more precise figure in view of certain entries which remain doubtful, and of the fact that the double entries very easily elude detection.

The second section of the MS (ff 44-47) gives a list of nearly 250 books which were "in the Library" and "in the Scriptorium". All of these, with very few exceptions, are entered under their proper headings in Section 1, and here only the title and the *dictio probatoria* are given. It will be seen that the Library and Scriptorium only represent a selection of those owned by the abbey. They form a sort of reference-library, available to the members of the house, and very likely to the public also, at least to properly accredited persons. The Library possessed eight stalls, or nine if we reckon that in the Scriptorium. Mr. J. W. Clark's researches, embodied in *The Care of Books*, enable us to form an adequate idea of the arrangements. We may figure to ourselves a long room lighted by a row of small windows on one side or both; between which windows, desks or stalls projected from the walls into the room. These stalls would stand about four feet high, and would be topped by a sloping desk; the larger stalls would be two-sided. Beneath the desk would be shelves in which the books stood, chained. The reader would pull out his book, lay it on the sloping desk, and sit or stand to read it there. Details of the system of chaining and other

matters may be read in Mr. Clark's book, or in Canon Streeter's more recent one on the Library at Hereford Cathedral.<sup>1</sup> They are not immediately important to our present enquiry.

Something may emerge from a statement of the numbers of books in each of the Leicester Stalls:—

I. Bibles, chiefly	...	...	33
II. Augustine	...	...	21
III. Gregory and other Fathers	...	...	27
IV. Sermons, etc.	...	...	34
V. Scholastic Theology and Philosophy			32
VI. Law, Canon and Civil	...	...	30
VII. History and Medicine	...	...	34
VIII. Logic, Astronomy, Grammar, Poetry			17

Total 228.

The twenty remaining books were in the Scriptorium which, I should suppose, adjoined the Library—they were of quite miscellaneous character.

From the conspectus of numbers I conjecture that the eighth stall, with its 17 books, just about half the contents of most of the others, was a one-sided stall, against the end wall of the room. No. II may have been another such; if so it stood out of its proper order.

The number of volumes—about thirty—in each stall seems small; but it must be remembered, first that most of them were bulky, and also that, in order to accommodate several readers at a desk, there must have been space provided for several large folios to be opened at the same time. Most likely in this instance there was but one shelf of books on either side of the stall.

We have now done with library books; what remain are Service-books and archives.

The third section (ff 46b-49a) deals with the former class. It tells us what Service-books were kept at (1) the high altar of the abbey church; (2) at its ten other altars; (3) those in possession of the abbot and twenty-two canons; (4) in the choir and for use with the organ; (5) in the infirmary; (6) at the cell of Ingwardby.<sup>2</sup> The numbers of volumes under each heading are: high altar 8,

<sup>1</sup>The book referred to is *The Chained Library*, published by Macmillans.

<sup>2</sup>Ingarsby. The remains of a fifteenth-century house now form an interesting part of Ingarsby Hall. Professor Hamilton Thompson says that this house was "a grange rather than a cell, but the term 'cell' is very loosely and generally applied".

other altars 13, abbot and chapter 107, choir and organ 31, infirmary 8, Ingwardby 8, total 175, an impressive figure, giving one an idea of the enormous mass of Service-books turned out in the later medieval period. If the abbot and canons of Leicester had over a hundred among them, what will have been the average for the rest of the well-to-do religious houses all over the country?

The fourth and last section deals first with the archives, or Evidences, as our forefathers called them, and then with the achievements of the author of the Catalogue, brother William Charite, in connection with the books of his monastery. The account of the Evidences is interesting enough and supplies us with a *terminus a quo* for the drawing-up of the whole work, for it mentions the eighth year of Henry VII, *i.e.* 1493.

William Charite's record, however, is more remarkable and more picturesque. His name crops up at intervals throughout the volume: at the beginning of the first section he tells that he was Precentor at the time when he drew it up, and in many places we find books entered which are his gifts to the monastery, "per fr. W. Charite". The precentor, it may be remarked, was in most monasteries the officer who had charge of the books.

At the end of his Register all the scattered notices are brought together, and we have a comprehensive statement of all that he did: it must represent the work of many years, and we must think of Charite as an ancient man when, with innocent and justifiable pride, he reckoned up his output and made his bibliography, as we shall now call it, of his writings.

There are ten volumes and almost thirty rolls connected with the property of the monastery, fifteen Service-books of various kinds, and seven other volumes. In some five other Service-books he ruled the lines and wrote the music "free of charge", and one of them he bound. Thirty-three volumes he bought or otherwise procured for the library.

The compilation of the Evidence-books must have been a very laborious matter; the rough copy of one, we learn, was made on paper, and a fair copy on parchment. Moreover, in two rolls and in a book, the "jewels" of the abbey and their weight were inventoried; and in the Rentals and Cartularies the contents of hundreds of separate deeds and papers must have been brought together. Charite must have been skilled in music, for he wrote

two of the organ-books, besides filling in the notation of processionals and antiphoners. He interested himself in astronomy also, to the extent of presenting three instruments to the abbey library and giving another to a brother described as a scholar. The list of books he procured for the library shows a surprising catholicity of taste, for it includes seven volumes of Latin verse, four of them being Ovids and—what I suspect were printed books—the *Dialogus creaturarum* and the *Vita Esopi fabulatoris*, or Life of Aesop. We cannot, I think, feel otherwise than kindly towards the memory of this busy old man, who does appear to have judged no trouble too much in cultivating and keeping in the best of order the little plot of ground committed to his charge. We do not, I think, know exactly where he left off. The latest date mentioned in any of his compilations appears to be the year 1502, when he was aged 81 and had been for 63 years “in religion”. He was then Prior of the house.

In the next place, we may reasonably enquire what is the quality of the library that is here described, and what, if any, are its distinguishing characteristics.

The list of all the books is headed by a large Bible, in two volumes, kept in the refectory, to be read aloud; this I suppose will have been a twelfth-century book, finely written, but plain. Two other Bibles in the list are described as large, one as “solempnis” and one as “stout”; and five are small. These small Bibles are among the commonest of medieval books: they were produced in thousands during the thirteenth century, largely at Paris, but also in most European countries, and the English specimens are very numerous. They are not, however, very often entered in the medieval catalogues.

The separate Books of the Bible with glosses need not delay us long. These were common products of the twelfth and early thirteenth centuries, and few were turned out later. The commentaries of Lyra and Hugo de Vienna took their place in the fourteenth and fifteenth centuries. The Psalters include one “of the Founder”, and one “of the Foundress”, which may have been handsome books; there are two Psalters “in Romano et Latino”, *i.e.* in French and Latin, and there is a French gloss on Proverbs.

The immense mass of St. Augustine’s works which we find in the Catalogue is not unexpected in a House of his Order; but

in every monastic library he bore the bell. Another great Augustinian author, Hugh of St. Victor, is amply represented, but Richard is not. William de Montibus, Chancellor, and Robert Grosseteste, bishop, of Lincoln, are to a certain extent local authors, and as such were more prominent than in most catalogues. Wyclif, represented by the *Triologus*, some sermons, and a book on Logic, is another local writer, and so is the obscure Richard Barre, a canon of the house.

In the Scholastic Theology, which begins with Peter Lombard, the library is rich, but there is a notable absence of Duns Scotus. Albertus Magnus is also to seek.

Histories and Chronicles include two Maps of the world in roll-form, which would be interesting; a Freulfus, not uncommon; the Chronicle of Henry Knighton—again, a member of the house; and a Karolus Magnus, which may be Turpin's History of the fight at Roncesvalles or some authentic record by Einhard or another. Giraldus Cambrensis *De Instruccionē principis*, which is entered several times over, is not a very common book; what Master Thomas Ripley's "abbreviated Chronicle" was, we do not know. The Chronicle of Gower is the *Vox clamantis*.

Passing over the wilderness of *Summae*, Penitentials, and Sermons, we come to books of diverse matters, which contain the one notice of a picture-book, a Bestiary "well illuminated", which, though I have examined all the English Bestiaries I know of, I do not identify with any that exists. By the way, it is entered twice, and called the second time "*solempnis*", which phrase we have encountered before.

Under the heading of Proverbs, we have two which call for explanation, those of Uspio and those of Richard the very valiant King of England. Hard by are two other entries new to me: the philosopher Quirinus, his story of two faithful friends—are they Amis and Amilion?—and the Meditations of Sir Roger Aungerville.

Then we pass from the domain of Theology to that of secular learning, headed by Grammar. And here it is pertinent to remark that the existence of a school in connection with the abbey is very clearly indicated. Several times we have had notices of books given by one Radulphus Seyton, who is sometimes called *scolarius* and once at least, *scolaris*, which I interpret as meaning that he

was master of scholars;\* and now we encounter a list of grammatical books, which certainly implies schoolboys. There are ten copies, whole or partial, of Priscian, seven Doctrinales, besides Medulla grammatices, Manuale puerorum, and a number of less well-defined "grammar books". In the next division, Poetry, there ought to be some of the text-books which the scholars studied. The Canterbury catalogue of the twelfth century teems with Terences, Virgils, Lucans; but here there is no great wealth. Four copies of the Metamorphoses of Ovid, and four of the Odes of Horace, there are, and this latter fact is notable, because as a rule it was the Satires and Epistles which were studied and quoted. It is also noteworthy that in one of the copies there seems to have been a Tibullus—if we may so interpret the entry "*Ode Oracii siue Tibullius in poetria*". On the other hand there is but one Aeneid and two Lucans (one a late gift of Charite's); and there is no example of Juvenal, of Statius or of Terence (for I cannot count as such the work entered under *Elucidaria* as "*Elucidarium Terencii cum socratibus*". Among five authors I am surprised at the absence of Sallust.

There is evidence as we go on that more advanced studies were pursued. The list of books on Logic is impressive, and so is that on Physics and Metaphysics. Doubtless the abbey sent its young members to study at one or both of the Universities, and these brought back with them their text-books to enrich the library. That we see happening sometimes, as at New Llanthony, near Gloucester, where Richard Calne, studying at Oxford, procures a number of such books for his house.

Mathematics and Music are negligible; but there is one tremendous volume of Astronomy and half a dozen others, and there are astronomical instruments, such as I also find entered in the York Austin Friars' Catalogue. I have already mentioned Charite's interest in the subject.

Then we approach what is perhaps the most distinctive section of all, the medical books, called "Natural Physic". Abbot William Sadyngton (1420-1442) had purchased nine volumes of medical writings that had belonged to John Bokkedene, or

\**Scolaris*, however, ordinarily means that a man was a student at a University, "bred in the schools", and is so common that, although it might be written *scolarius*, it was unlikely to be confused with *scolasticus*. Ralph Seyton is no doubt a case of the University students mentioned in the next paragraph.—A.H.T.

Buckden, a doctor, in themselves a respectable collection. But besides these, there are, as I reckon, 74 other volumes of Medicine—over eighty in all, in a Library of not many more than 900 volumes! This is surely a very remarkable proportion. The fact that the abbot thought it worth while to buy a set of medical books indicates that he could find a use for them; but to what extent the Canons (or even monks in general) learnt and practised the medical art, I must confess I do not know.

Law is the last great heading, Canon Law being in a tremendous majority. Some nine volumes near the end are concerned with the law of the land, and the total number is about 160.

An appendix of eleven French books is of lighter character; five of them are in the nature of romances, that of "*Driañ et Madok*" being a rare, if not unique, entry. Another has been wrongly christened *Lumen Legum*; the real title was *Lumière des lois*, or Light of the Layman.

Such is the result of a very hasty turning-over of the pages of the Catalogue. It does not reveal many lost treasures, nor could anyone versed in medieval literary history expect it to do so. Nevertheless, if any of us had had the run of the shelves at the Dissolution, and had been allowed to take what we liked, there can be no doubt that we should have come away loaded with many books beautiful for their writing, some that were finely illuminated, and a few really remarkable for their contents. Probably there was no volume of much earlier date than the foundation of the abbey (1143); if there was such a thing, it would have been a casual acquisition hailing from elsewhere. And it may here be remarked that medieval people were not great antiquaries, and that unless it could be made to appear that an ancient book had belonged to some holy person and was in the nature of a relic, they would think very little of its mere age. It would probably be difficult to read, and, if by chance they were really interested in its contents, their impulse would be to make as good a copy of it as they could in a legible hand, and let the old book shift for itself.

But whether we have lost much or little by the disappearance of the Library, we may at least congratulate ourselves on the survival of its catalogue. We have none too many of these documents, but those that we have are capable of yielding a great

deal of information to the historian, to the student of the insides of books, and to him who studies their outsides. They tell us of course what books were accessible at those centres of learning, potential or actual, the monasteries, and what were not. They throw light on the dissemination of texts, and shew to what extent books of high repute were in circulation. From the number of copies of some tract—say, the Meditations of St. Bernard—which a library possessed, we can see what influences were at work on the thoughts of the men who had entered on the religious life, and how their imaginations may have been coloured. There is, in short, much material that these catalogues, rightly used, will furnish to the historian of religion and thought and knowledge.

The Catalogue before us gives help of a less important but more uncommon kind, in what it tells about the bindings of the books. In this respect it differs from the other English catalogues known to me.

This matter of the bindings deserves a paragraph to itself. The usual entry is of "wooden boards" (*asseres*) with a white cover. But covers of many other colours and designs also occur, *viz.*: sub-album, or quasi-album (whitish), rubeum and sub-rubeum (red and pink), nigrum and quasi-nigrum (black and blackish), viride (green), hispidum (hairy, probably of deerskin), duplicatum cum panno blodio (lined with blue cloth or silk), impressum (stamped)—which goes with black or red—bercatreur (see 254, 401, 430, etc.), vitrilinum (of vellum). No. 522 is in *asseribus tenn'* (the heraldic colour beuney?), 617 in *glauco* (yellow), 730 in *scakcariato* (chequered). We also have many books in *nudis asserebus* (bare boards) and *semi-nudi*, which we should call half-bound, and many more in *quaternis*, which, as I have said, I think means in a limp wrapper. No. 90 is in quires with a red cover, 106 (conceivably the same book) in quires with a linen cloth, 107 and 108 in quires with white and black covers respectively. Of 696 the cover was torn, *laceratum*.

There is also a considerable number of paper books; but there is nowhere a statement that any were printed.

A few are said to be chained. This might have been said, I doubt not, of all the books in the stalls of the Library, but it is not. I have a suspicion that where Charite specifies the binding,

he is copying from an older Register, *e.g.* the one mentioned under 457 as "*Registrum librorum in fine*". He does not seem ever to describe it in the case of his own books, and towards the end of his list, he seldom does it at all.

An interesting but difficult part of my task is to ascertain what remains of the abbey Library are still to be found. In the cases of some other monastic libraries whose catalogues I have printed or whose books I have noted, there has been a means of identification at hand which Leicester does not give; I mean, a press-mark. The two great abbeys of Canterbury had very readily discernible marks; so had Dover Priory, Norwich, and Bury Abbey. Leicester seems to have had none, a defect which is common to many others, such as Peterborough, Croyland, Reading, etc. I do not even find that the name of the abbey was uniformly written in the books. Such volumes as may turn up will be identifiable by the *dictio probatoria* or, if the second leaf is gone, by the contents of the volume, should it contain a number of tracts, or by the presence of some name, scribbled perhaps on a flyleaf, which we know to be connected with the abbey.

Clearly, any success that may attend a search of this kind will be due in large measure to luck.

The manuscript of the Catalogue, to start with that, gives one an indication which may be of value. At the bottom of the first page is this inscription, of the XVIth century :—

† Sub De Re Le Te †

This same inscription, which I am quite unable to interpret, I have found in a few other MSS, *viz* :—

Lambeth 87 (II), 145 (II), 222, 340

Trinity Hall Cambridge 9

University Library Cambridge Dd.10.32.

In some cases it is coupled with the initials J. H. Can any of the books containing it be identified with entries in our Catalogue? I fear not.

Of the Lambeth MS, 87 pt. II is a copy of some works of John Waldeby.

222 is a Golden Legend which belonged to the parish church of Crich in Derbyshire.

145 pt. II belonged to Croyland Abbey.

340 has several Chronicles, one of which is Martinus Polonus, but it does not correspond with any entry in our Catalogue.

Trin. Hall Camb. 9 is Breton de Juribus Angliae, the *dictio probatoria* of the second leaf being *non mea*.

Cambridge Univ. Libr. Dd. 10. 32 is a copy of the Brute Chronicle, the *dictio* being *tudini*.

Next, does any of the few MSS in the Leicester Town Library (Old Town Hall) conform to our requirements? I do not think so. The description in Deedes and Stocks' Catalogue of 1919 (p. 167) is not adequate, but we can be sure that neither the famous Greek New Testament nor the Wyclif English Sermons belonged to the abbey.

The Biblia Latina described in Deedes and Stocks has the name apparently of W. Stanlay alias Walne as scribe. Another volume is merely described as "Miscellaneous MSS of the thirteenth and fourteenth centuries collected into one volume", which cannot be called helpful.

The only book in which I have actually found the abbey inscription is a beautiful XIIth century copy of Cicero's Rhetorica, in the Library of the Dean and Chapter of York (XVI. M. 6). This has the *dictio probatoria* for the second leaf as "*postea*", which identifies it with No. 604 in our Catalogue described as:—

*"Tullius in Rethorica tam veteri quam noua.....2° fo. postea"*.

It also bears a rather effaced inscription which seems to be: "*Monasterii b. Marie Leycestr' in pratis*"). With it in the same library is a comment on the Rhetoric (XVI. M. 7), also of the twelfth century, with the second leaf beginning *accepta*, which shows it to be the identical book that figures in the Leicester Abbey Catalogue as (No. 605):—

*"Expositio super Tull" in Rethorica utraque . modo ligatur cum textu.....2° fo. accepta.*

We are told that this is now "bound with the text"; it was thus originally a separate volume, was then bound up with the Cicero, and in modern times has got separated from it again.

Another undescribed relic is the Cotton MS. (Tiberius s.c. vii) of the Chronicle of Henry Knighton. Its 2nd leaf begins "*et dicenter pax*", No. 368, in our Catalogue is "*Cronica Leycestr'*

*in asseribus cum albo co-opertorio 2 fr. et dicenter pax.* In the Murray Catalogue of the Bodleian MSS No. 2004 (Bodl. 57) is said to have been apparently compiled by a canon (cann) of St. Mary's, Leicester. It dates from about 1300, and its contents are extraordinarily miscellaneous. Some few of the items relate to the town and abbey of Leicester. But I cannot at present identify it with anything in the Catalogue.

I have at the moment nothing to add to this meagre list of library books. But in the way of archives we have three more of William Charite's compilations to record. Laud, Misc. 625, next but one to this Catalogue is a Rental, Cotton Vitellius F. XVII, is a Register written in 1487 (d. 1496): Cotton Galba E. III, ff. 81-172 is a *Liber de terris dominicatiour*, seemingly a book which Charite first wrote out on paper and then copied fair on vellum, as he says on f. 503 of our manuscript.

Bodl. Laud

Misc. 623.

f. 1 a

**Registrum Librorum**

CONTENTA huius Registri sequentis prout sequuntur in ordine Primo tabula facta per fratrem Wilhelmum Charyte de nominibus omnium doctorum auctorum siue compilatorum quorum libri volumina vel tractatus etc. notantur in isto registro.

Deinde omnes biblie pertinentes huic monasterio. Postea libri biblie glosate cum diuersis doctoribus in eisdem. Deinde iiij<sup>on</sup> doctores ecclesie scil. Augustinus etc. tunc alii diuersi doctores auctores et compilatores sicut stant in ordine. Postea historialia cronicalia. Vite sanctorum. Epistole et omelie doctorum. Tunc Summa Penitencialia. Sermones. Volumina Concordancie. Constituciones. Specula. Testamenta prophetarum. Elucidaria. Prouerbia. Ysagoge Philosophorum. Responsa philosophi Secundi cum multis aliis. Tunc libri de gramatica. de poetria. de sophistria. de logica. de philosophia. de arithmetica. de Musica. de geometria. de astronomia. de Instrumentis. de phisica naturali. Tunc libri de iure ciuili et de iure canonico. Tunc registrum de omnibus libris qui sunt in libraria et scriptoria prout diuiduntur in IX stallis. Tunc registrum omnium librorum in choro. in capellis. in firmaria et apud Ingwardby prout diuiduntur inter conuentum. Ultimo registrum diuersorum librorum et Rotularum concernencium evidencias nostras ut patet in fine huius Registri.

*Tabula de nominibus doctorum et aliorum auctorum prout sequuntur in ordine quorum libri volumina vel tractatus notantur in isto registro sequente facta per fratrem Wilhelmum Charite.*

Augustinus magnus doctor (134)	Crisostomus (219)
Ambrosius (162)	Odo (224)
Jeronimus (164)	Yuo 225
Gregorius (169)	Origenes 229
Bernardus (183)	Haymo 230
Hugo de Vienna (195)	Damascenus 231
Hugo de S. Victore (197)	Seneca 234
Hugo Redynges (210)	Anselmus 236
Ricardus de S. Victore (213)	Boycius 237
Beda (215)	Bonauentura 241
added Tabula W <sup>i</sup> Norton super liram	Ysodorus 245

- Willelmus de Montibus 250  
 Johannes de Rupella 253  
 Cassiodorus 257  
 Dionisius after 257  
 Alexander magnus  
 added require in epistolis after 391  
 Alexander Necham 259  
 do Leo papa 264  
 Innocencius 263  
 do Januensis 265  
 Basilius after 265  
 do Stephanus de Langton  
 in prophetis  
 Baldericus (145)  
 do Alexander Ales inter  
 summas require  
 [f. 1 b.] Henricus de situ orbis (469)  
 Julianus (520)  
 Rabanus 268  
 Martinus after 271  
 Petrus Colensis (Celt) *ibid.*  
 Petrus Blesensis 272  
 Petrus de aurelio (403)  
 Petrus lumbardus 276  
 Magister Ricardus de  
 media villa 286  
 added Petrus de vineis (442)  
 Willelmus autisiodorensis 291  
 do Petrus de Vincencia  
 Petrus Commestor 288, 295  
 Petrus de tarantesia 292  
 Petrus olfonsus after 292  
 Thomas alquinus 300  
 Thomas Brawordyne 318  
 do [Armacanus]  
 Gandaus 322  
 Mag<sup>r</sup>. Ricardus Magnus 323  
 do [Lincolnensis]  
 Armacanus 325  
 Robertus Grosthed episco-  
 pus linc. 327  
 Wodforth (327)  
 Egidius 335  
 Parisiensis 336  
 Nicholaus Triuet 339  
 Hyldebertus 342  
 Nicholaus de lira 343  
 Joh. Waldeby in lincoln' (328)  
 Wyclyf 353  
  
*Historalia*  
 Josephus de antiquitatibus 354  
 Freculphus 355  
 added Egidius de regimine principum  
 335  
 do Darius Frigius inter  
 volumina (469)  
 Petrus Commestor 355\*  
 Alexander in epistola sua ad  
 aristotilem 355\*  
 Ric'. Barre 356  
 Eusebius 357  
 Clemens in Itinerario 358  
 Galfridus after 361  
  
*Cronicalia*  
 Orosius de gestis romanorum  
 362  
 Egesippus 363  
 Beda after 363  
 Julius solinus 364  
 Petrus olfonsus 365  
 Karolus magnus 367  
 Cronica leycestr'. 368  
 Cornelius ad ciprum 369  
 Trogus pompeius (77)  
 Ouidius (231)  
 Alanus de planctu nature 371



*Specula*

Alredus de caritate 499  
 Joh. Beleth 502  
 Gerardus in speculo (415)  
 Joh. Hampol 507  
 Walterus Hylton 508  
 fr. Vincencius in speculo 509  
 Require predictos infra in  
 speculis doctorum.

*Elucidarium*

Terencii 513  
 added Nich. Bolarde inter volumina  
 (471)  
 do Ranulphus cestrensis cronica  
 do Will<sup>s</sup>. de Alvernia  
 do Robertus abbas in ysidero  
 do Benedictus abbas in barnardo

[col. 2]

*Prouerbia*

Uspionis (190)  
 Will<sup>s</sup>. cantor Linc'. (250 ?)  
 Prouerbia ricardi Regis  
 Anglorum strenuissime  
 et Uspionis (441) Require  
 infra in prouerbiis  
 Quirinus philosophus (469)  
 Secundus philosophus in  
 Responsis suis (281) quere infra  
 in ysagogis philosophorum.

*Gramatica*

Januensis in suo catho (licon)  
 523  
 Hugucio 524  
 Papias 525  
 Brito 526  
 Joh. de garlandia 527  
 liber parui Alexandri 527  
 Cato 528

Anianus  
 liber Urbani  
 Ludolphus in floribus 531  
 Colores Waleys  
 Magister osbernus 532  
 Ysidorus in ettimologiis (245)  
 Precianus 535  
 Petrus Helyas 545  
 Kylwardby 546  
 Emerus 547  
 Claudianus 567  
 Marbodus 581  
 Boycius de modo figurandi  
 (signandi) 563  
 added Donatus  
 Rogerus bacon in summa (?)  
 sua gramatice  
 Remigius  
 Egidius de arogonia de modo  
 signandi 565  
 Mr. W. Kokek  
 Thomas de hannaya 566  
 quere omnes istos infra  
 in gramatica.

*Poetria*

Claudianus magnus 567  
 lucanus 568  
 Ouidius in multis 569  
 Oracius 574  
 Marcianus 579  
 Virgilius 580  
 Marbodus 581  
 Galfridus anglic' after 579  
 Alanus 584  
 Fulgencius 587  
 do Ysopus  
 Socrates 589  
 Macrobius 591  
 Penalope Ulixi 593  
 do Sompnus cipionis 603

*Rethorica*

Tullius in multis 604  
 Thomas de capua (442)  
 Guydo (393)  
 Galfridus anglicus after 606  
 Macrobius 607  
 Plato after 607  
 Boecius (237)  
 quere infra in Rethorica

[f. 2 b.]

*Logica*

Sutton 629  
 Duns Alyngton 630, 631  
 fr. Egidius 635  
 Joh. Wyclif 636  
 Occham. S. Thomas 638, 639  
 Burley. Linc' 639, 641  
 Kylwardby 642 quere  
 infra in logica

*Philosophia*

Thomas alquinus in multis 662  
 Egedius. Burley 666  
 Antonius after 666  
 Petrus de Aluernia 668  
 Aristotiles 669  
 do W. de Conchis 677  
*Arithmetica.* Boecius 678  
*Musica.* Boecius 680  
*Geometria*  
*Euclides* 681  
*Astronomia* 682  
 Hermanus 682  
 Epistola Messale  
 Sophar Alphadhog  
 Omer. Tholomeus  
 Albumazar  
 [col. 2] Alkabucius  
 Alexander. Trotula  
 Philomus. Sortes

*Ypocritis*

Robertus grosthed  
 Hayly. Zaelis  
 Johannes perchonie  
 Almagestus  
 Hermes. Archelaus  
 Rogerus bacon  
 prefacijs Messallae  
 Orich'. Tebyth  
 W. rede. Caprianus 688, 687  
 [erasure]

*Physica naturalis*

Rosa medicine 690  
 Joh. bukkedene 691  
 Theophilus 691-699  
 Phalaretus. Nickolaus ,,  
 M<sup>r</sup>. Gilbertus anglicus ,,  
 Rogerinus maior et minor ,,  
 Johannicus. Galienus ,,  
 Egidius. Ysaac ,,  
 Joh. de S. amando ,,  
 Giraldus Salernus ,,  
 M<sup>r</sup>. bartholomeus ,,  
 M<sup>r</sup>. Petrus hispanus ,,  
 [col. 3] Mag<sup>r</sup> poncius ,,  
 Nich<sup>us</sup> Rypon ,,  
 lucianus. Platearius ,,  
 Mag<sup>r</sup> Maurus ,,  
 Constantinus ,,  
 Walterus. Agelinus ,,  
 Reginaldus de Monte ,,  
 Pessulanus ,,  
 Johannes Messue ,,  
 Auicenna. Aueroys 700, 701  
 Lanfrancus. Gamo 737  
 Alexander. Odo super Mab<sup>m</sup>  
 756\*  
 M<sup>r</sup>. Matheus platearius 758  
 Macerus. Plato 759, 761

\*In his MS. Mr. James has written Macrum over this word.

Joh. baxterley 763  
Require istos infra in  
phisica naturali.

*Ius ciuile*

Digest'. Inforciat' 772, 778  
Bartholomeus super casus  
codicis 787  
Summa Azonis 788  
Instituta 791  
Require infra in jure ciuili.

*Ius canonicum*

*Decreta* 796  
Decreta alexandri 808  
Decreta yuonis 809  
*Decretales* 810  
Cardinalis. gesselyn 831  
Andreas super sextum  
Johannes Androw  
Willelmus. Gaufridus super  
clement' 838  
Raymundus. Gaufridus 848  
Joh. Cardinalis  
Summa azonis 860  
Archidiaconus in rosario 868  
Martinus

*The same in smaller hand and added on R.*

Brocard

[col. 2] Johannes humaunde de  
composicione golie' et Euuang-  
elium Nicomedi quere in euuangelistis 98  
Cantor parisius quere in Augustinus  
ad cirillum  
Decretum calixti et lucilius quere in  
Jeronimo de essencia diuina 167  
Paulus in Reuelacionibus visionis sue  
quere in hugone super regula Cancell-  
arius lincoln' ibidem 196

Bartholomeus 871  
Johannes. Antonius 873  
Innocencius. Hostiensis 876, 882  
Will<sup>a</sup>. in speculo 886  
Galfridus de duranti 888  
Egidius 889  
Hugo super decreta 900  
Barnardus 913  
Petrus in lectura 907  
Johannes in addicionibus 908  
Wills. duratis 914  
gracianus 923  
Joh. Novellus 903  
Require infra in jure canonico  
Radulphus super leuitico  
quere ibidem in leuitico 32  
Valerius quere in cantica  
canticorum 70  
Sibilla 190  
Merlyn 74  
Metodius et beatus blasius  
quere in prophetis 74  
Constitutiones pecca Otonis  
et stephani cantuar' et Octoboni  
Johannis pape benedict' et  
prouinciales 479

- Johannes holden Quere in Hugone de  
 consciencia 203  
 Thomas abbas de Versellis quere in  
 damasceno 233  
 Robertus abbas  
 Helerpicus et pascasius  
 require in ysidoro 249  
 Beatus sixtus in dionisio. Require 258  
 Raymundus in alexandro. Require 261  
 Joh. Waldeby in linc'. Require 328  
 added W. lincoln' cancellarius Require in  
 do W. de montibus  
 do W. cantor lincoln  
 do W. de montibus  
 do W. de s. amore  
 do W. Norton  
 do W. Autisiorensis  
 do W. de anlep  
 do W. de alvernia  
 do W. in speculo  
 do W. durantis  
 do W. de conchis  
 Joh' de Bosco  
 [f. 3 b. blank]

## Section I

[f. 4a.]

2° fo.

*Registrum librorum Monasterii beate Marie  
de pratis Leycestr' Renouatum tempore  
ffratri W. Charite tunc precentoris*

## Biblie

- |        |   |  |
|--------|---|--|
| 1.     | {<br>Biblia per se in ii <sup>bus</sup> voluminibus et iacet in<br>Refectorio<br>Primum volumen in asseribus cum subalbo<br>coopertorio<br>Secundum volumen in consimili coopertorio        | ceteri non videbunt<br><br>nunc per speculum |
| 2. (1) | {<br>Biblia Roberti de Burton in magno vol. cum<br>albo coop.<br>Tabula Interpretacionum nominum biblie in<br>eodem   | homine usque<br>ad animam                    |
| 3.     | {<br>Biblie alani de ybestoke in asseribus cum —<br>coop.<br>Tabula Interpretac' nominum biblie<br>Item tabula super epistolas et euangelia<br>dominicalia<br>Psalterium geminatur in eodem | eunucho nec<br>studiosior                    |
| 4.     | Biblia magna cum Apocrif' Will <sup>i</sup> Barow cum<br>albo coop.   | na descripsit                                |
| 5.     | {<br>Biblia spissa Ade de Somerdby in alb. coop.<br>Psalterium geminatum in eodem   | Intelligunt                                  |
| 6.     | {<br>Biblia Will <sup>i</sup> Leycestr' in asseribus cum alb.<br>coop.<br>Tabula interpretac' nominum Biblie  | unde et prophete                             |
| 7.     | Biblia henr' Stredford cum coop. duplic' cum<br>panno blodio  | mo aperit                                    |
| 8.     | {<br>Biblia parua G. Salow quondam in nigro modo<br>in albo coop.<br>Tabula Interpretacionum  | ceant et ne paruum<br>sit                    |
| 9.     | Biblia parua Roberti Kegworthe cum albo<br>coop.  | diuisione terre                              |

10.	Biblia parua Joh. Barkby in alb. coop.	nisi quod ex ligno
11.	Biblia Nouiciorum per vicarium de grantham	quinque annos
12.	Biblia Joh. Lemyngton in alb. coop.	et in nouissimo die
13.	Biblia parua Joh. Hankoke in rubeo coop.	<i>blank</i>
14.	Biblia parua Thome Bathe in alb. coop.	credidit eunuchus
15.	Biblia pepyn in albo coop.	habet uxorem
16.	Biblia solempnis in nigro coop.	plo reperit
17.	Biblia fratris Thome Asby	astronomicis

[f. 4b.]

*Biblia defectiue et versificate*

18.	{ Biblia defectiua in asseribus cum hispido coop. Templum domini in eodem	fabrilia fabri
19.	Biblia defectiua per se in asseribus cum coop. quasi albo	lam percussit
20.	Biblia versificata W. de montibus per se per	nec tibi preponi
(241 or 246)	furmentyne cum albo coop.	
21.	{ Biblia versificata Laurencii de London in rudis asseribus Sentencie sanctorum patrum de fide catholica Omelie super aliquibus euangeliis undecim euangelia glosata Versus historie tocius biblie Pars actus apostolorum Legenda apostolorum Barnabe Petri et Pauli Vita S. Hugonis linc' episcopi	et modo summa tenant
<i>in uno</i>		
22.	Libri plures biblie in quaternis per se	<i>blank</i>

*Genesis glosata*

23.	Genesis glo. Henrici Whatton per se in asseribus cum alb. coop.	et prophecias accepit
24.	Genesis glo. per se in ass. cum alb. coop. Beda super genesi per se in quaternis <i>infra in Beda</i>	<i>blank</i>
25.	{ Versus super genesi in quaternis Regula S. Augustini Templum domini	cum suis excludit
26.	genesis glo. in ass. cum nigro coop.	deo fauente etc.

		2° fo.
27.	genesis glosa super genesi in nudis ass. glosa super Exodo Jeronimus super Ysaia glosa super canticis	quamuis u <sup>i</sup> per concup-
[f. 5a.]	glosa super prophecis de aduentu Christi primo Bernardus super XII gradus humilitatis epistole Bernardi ad Henr' archiepiscopum Materie plurime Theologie	
28. (43)	Augustinus super genesim ad litteram cum alb. co. <i>Exodus glosatus</i>	intelligi hoc dicere
29.	Exodus glo. H. Whatton in ass. cum alb. co.	in textu Illa filii Israel
30. (24)	Exodus glo. per se cum alb. co. <i>Exodus glo. quere in genesi glo. (27 supra)</i> <i>Exodus et genesis rithmicati quere in sinonima Ysydori (249)</i> <i>glosa super Exods quere in glosa super genesi (27)</i> <i>Leuiticus glosatus</i>	multiplicabantur.
31.	Leuiticus glo. Henr. Whatton in quaternis cum alb. co.	ceri et
32. (7)	Radulphus super leuitico cum alb. co. <i>Origines super leuitico quere in origine super exodo (229)</i> <i>Expositio super leuitico utilis et bona quere in historia euangel' (356)</i> <i>Libri biblie parciales glosati</i>	num suorum
33. (?23)	Numerus glo. per se Henr. Whatton in ass. cum alb. co.	partes ostendunt
34. (22)	Deuteronomius glo. H. per se in ass. cum alb. co.	in textu ut dicit
35. (26)	Haymo super pentateuco in ass. coop. cum. alb	quid ergo corticum durum
36.	Notule super pentateuco modici valoris in quaternis	cantibus adherent

37. [f. 5b.] 38.	Josue Judicum et Ruth H. W. in quaternis Libri regum glo. H. W. in pulcro vol. cum alb co.	nominatur prius historie
39.	Libri regum glo. per se in ass. cum alb. co.	muel Samuel
<i>Job glosatus</i>		
40.	Job R. Scotte in ass. cum alb. co.	eratque vir ille
41. (?19)	Job glo. Ric' Scott in ass. cum alb. co.	mo deus
42.	Job glo. H. W. in ass. cum alb. co.	job ante legem
43.	Job glo Roberti Kegworth in ass. cum co. quasi albo	m'n . i . callida argumenta
44.	explanacio super libro Job in quaternis cum nigro coop. panno blodio duplicato <i>Gregorius in Moralibus super Job quere in gregorio glosa super libro Job quere in glosa super libros Salomonis (66)</i>	Nolite tangere
45.	glosa super job	certo cordis
46.	Tobias Judith et Hester glo. H. W. in quaternis cum alb. co.	<i>in textu</i> decimaciorem
<i>Psalteria glosata</i>		
47. (9)	Psalterium mag <sup>ri</sup> Petri in magno vol. cum hispido coop.	secundum corpus
48.	Psalt. glo. W. furmenti cum subalbo co.	munere numero
49.	Psalt. glo. Ricardi Barre cum alb. co.	<i>textus</i> Beatus vir
50.	Psalt. glo. Henr' Watton cum alb. co.	ma vi ad prelium
51.	Psalt. glo. Mag <sup>ri</sup> Gilberti por' cum alb. co.	domini voluntas
52.	Psalt. glo. Simonis vicarii de Lokynton cum alb co.	i. dauid christo
53.	Psalt. glo. Ric <sup>i</sup> Pepyn cum alb. co. ( <i>line space</i> )	et cuius bona subuersione similiter
54.	Psalt. glo. usque ad ps. Ad te domine leuau in ass. seminudis cum alb. co.	detur contrarie primum
55.	Psalt. glo. usque ad xiiij versum ps. Jubilate deo et sic est saltus usque viij versum psalmi In te domine sperau et continuatur inde usque ad ps. Fundamenta in seminudis ass. cum alb. co. (627)	panum commedit

56.	Psalt. interlinealiter glo. cum nigro coop. et impresso (70)	Astiterunt [Ps. ii, 2]
57.	Psalt. interlinealiter glo. cum alb co. (867)	sed in lege domini
[f. 6a.] 58.	Psalt. fundatorum in ass. cum hispido	dirumpamus
59.	Psalt. fundatricis in ass.	Sed in lege
60.	Psalt. in romano et latino in ass. cum nigro	blank
61.	Psalt. (in) romano et latino in ass. cum rub. co. <i>Augustinus super psalterium in iij vol. quere in augustino</i> <i>Lire super psalt. in papiro cum ass. quere in Lira (352)</i>	blank
62.	Psalt. in ass. albo. coop.	indicent vel indicent
<i>Parabole glosate</i>		
63.	Parabole Salomonis non glo. in quaternis	
64.	Parabole Salomonis in quaternis cum alb co. <i>Parabole Salomonis glo. quere in canticis glo. cum nudis ass. (69)</i> <i>Parabole Salomonis glo. quere in speculo spiritualis amicitie in quaternis (500)</i>	<i>textus et intelligens</i>
*	<i>Parab. Salom. glo. quere in apocalipsi glo. in quaternis (112)</i>	
65.	Parab. Salom. in gallico exposita in quat. cum hispido	quel utilite
66. (27)	glosa super libros salomonis in ass. cum alb. co.	ne quam qui relinquit
67.	{ Parab. Salom. glo. per f. W. Charite cantica canticorum in eodem liber ecclesiastes	nem frustra
<i>Ecclesiastes</i>		
68. (21)	Ecclesiastes glo. H. W. in ass. cum alb. co. Ecclesiasticus glo. in eodem	Nec valet
*	<i>Ecclesiastes glo. quere in apocalipsi glo. in quaternis (112)</i>	
<i>Cantica</i>		
69. (20)	{ Cantica canticorum glo. in nudis ass. Epistole canonice glo. in uno Parabole Salomonis glo.	<i>textus</i> unguentorum tuorum

70. [f. 6b.]	<p><i>Alexander Necham super cant. quere in alexandro</i></p> <p>Cantica glo. in ass. seminudis          Valerius de mirabilibus dictis          Epistola alexandri ad Aristotilem de mirabilibus Indie          Ambrosius de paradiso. Sentencia compendiosa de fide in uno          Vita S. Thome. Gregorius de fabulis poetricis          Diascolon Hugonis. Hugo de studio legendi  <i>Cantica glo. H. W. quere in parabolis salomonis (66?)</i>  <i>Cantica glo. et exposita allegorice et moraliter quere in epistolis canonicis glo. (126)</i>  <i>Cantica glo. quere in genesi et exodi glo. (27)</i>  <i>Bernardus super cantica quere in Bernardo</i>  <i>Beda super cantica quere in Beda</i>  <i>Ecclesiasticus glo. quere in ecclesiaste</i></p>	A sordibus			
	<i>Prophete glosate</i>				
71. (79)	Jeronimus super ysaia in magno vol. cum alb.	Judeam et Jerusalem per hae que continentur			
72. (32)	Haymo super ysaia in ass. cum albo co.				
	<i>Glosa super Jeremia quere in Hugo de sacramentis (197)</i>				
	<i>Gregorius super Ezechiel in ij<sup>bus</sup> vol.</i>				
	<table border="0"> <tr> <td><i>Jeronimus super sex prophetis</i></td> <td rowspan="2">} quere in</td> </tr> <tr> <td><i>Jeronimus super sexdecim prophetis</i></td> </tr> </table>	<i>Jeronimus super sex prophetis</i>	} quere in	<i>Jeronimus super sexdecim prophetis</i>	
<i>Jeronimus super sex prophetis</i>	} quere in				
<i>Jeronimus super sexdecim prophetis</i>					
73. (74)	Postilla super XII prophetis per Joh. Wynd in alb. co.	vero redundauit			
	<i>Duodecim prophete moraliter exposite quere in omel. W. de montibus (394)</i>				
	<i>Glosa super propheciis de adventu Christi quere in glo. super genesi (27)</i>				
	<i>Prophecie sibille. ap(er)tissime de Christo. quere in mariali Bernardi (190)</i>				

		2° fo.
74.	{ Prophecie Merlyn in ass. cum alb. co. Liber de miseria humane condicionis Ysodorus de summo bono in uno Metodius contra originem de resurrectione Hugo de s. victore de opere trium dierum Liber quidam de penitencia Meditaciones b. augustini multi libri de sermonibus beati blasii Auctoritates biblie quas exponit S. Gregorius secundum libros	impetum ausus sui
[f. 7a.]	{ Vita virginis gloriose Marie Tractatus figuralis b. Marie <i>Doctor de lira super prophetis quere infra</i> <i>(The same line again)</i>	
75. (33) = 73	Tropologia super 12 <sup>cim</sup> prophetes collecta ad lecciones Mag <sup>ri</sup> Stephani de Langtone <i>expositio in 12 prophetas</i> <i>Euangelia glosata</i>	factum est redundauit
76. (6)	{ Matheus glo. Ric <sup>i</sup> Hastyng in subalbo co. Marcus glo. in eodem	quorum genus posuit
77. (114)	{ Matheus glo Ric <sup>i</sup> Pepyn in magno vol. cum alb. co. Lucas glo. in eodem. Liber 4 <sup>tus</sup> sentenciarum Sermones plurales s. augustini Trogus pompeyus de mundi ornamentis questiones s. aug. Leo papa de conflictu virtutum et viciorum Sermo qui inc[ipit] fecit deus 2° luminaria magna Matheus glo. Epistole urbani de approbacione ordinis canonicorum Leo papa de eadem materia Lucas glo. cum aliis contentis	conouit eam sed moderatus
78.	Matheus glo. H. W. in quaternis cum alb. co.	disposicio vel ratio
79.	Matheus glo. per se in alb. co.	rex genuit solomonum
	<i>Matheus glo. quere in Leo papa de conflictu</i> (264)	

	<i>Matheus glo. quere in Jeronimus de essencia diuina</i> (167)	
	<i>Crisostomus super matheo quere in Crisost'</i>	
	<i>Rabanus super Matheum in 3 locis quere infra</i>	
	<i>Doctor de lira quere infra</i>	
	<i>S. Thomas super Matheum quere infra</i>	
80.	Matheus et marcus	Maria
81.	Matheus	genuit loat'm
[f. 7b.]	<i>Marcus</i>	
82.	{ <i>Marcus glo. Henr. W. cum alb. co.</i> <i>Jeronimus super Marco</i>	caro deberet agnoscere
83.		de seruamus quid haberetur
84.	<i>Marcus glo. per se in rub. co. et inpresso</i>	Jeronimus iii <sup>or</sup>
85	<i>Marcus et lucas glo. cum co. quasi nigro</i>	euangelium compingens
86.	<i>Marcus et johannes glo. in ass. cum alb. co.</i> <i>Marcum glo. quere in Matheo glo. Ric<sup>i</sup> Hastyng</i> (76) <i>gregorius super Marco quere in greg.</i>	
	<i>Euangelia glosato. Lucas</i>	
87.	<i>Lucas glo. H. W. per se in alb. co.</i>	<i>in textu sirus</i> <i>antiochensis</i>
88. (17)	<i>Lucas glo. et Johannes R. Hastyng in ass. cum alb. co.</i>	<i>textus aaron et</i> <i>nomen eius</i>
89.	<i>Lucas glo. in ass. cum hispido co.</i>	<i>textus dium tibi et</i> <i>exultacio</i>
90.	<i>Notabilia ad fidem roborandam</i> <i>Prouerbia alchini ad guidonem</i> <i>Lucas et Johannes glo. in ass. cum nigro co.</i>	<i>textus cessissent in</i> <i>diebus suis</i>
	<i>Lucas glo. quere in matheo glo. R. pepyn</i> (77)	
	<i>Lucas glo. quere in marco glo.</i> (85)	
	<i>Lucas glo. quere in leo papa de conflictu virtutum</i> (264)	

*Johannes glosatus*

91.	Johannes glo. Henr. Whatton per se in quaternis cum alb.	<i>textus</i> compre-
92.	Joh. glo. per se cum hispido co.	hensum fuisse
93.	Joh. glo. per se cum alb. co.	ipse incorruptibilis
		tatis noua omnia
		3° fo.
94.	Joh. glo. in nudis ass.	<i>textus</i> m° perhiberet
		de
		2° fo.
95.	Joh. glo. per se in ass. cum alb. co.	experimenta prouens
	<i>Joh. glo. quere in luca glo. Ric<sup>i</sup> Hastyng (88)</i>	
	<i>Joh. glo. quere in luca glo.</i>	
	<i>Joh. glo. quere in marco glo. (86)</i>	
	Joh. glo. in ass. nudis	contra eos
	<i>aug. super Johanuem</i>	
	<i>aug. de verbis domini et apostoli</i>	} <i>quere</i>
	<i>do. do.</i>	} <i>in Aug.</i>
[f. 8a.]		
96. (18)	Euangelia iij <sup>or</sup> euangelistarum glo. in ass. cum nigro co.	geretur zacharius
	Doctor de Lira in sex vol. super utroque testamento	
	Idem super utroque testamento in tribus vol.	
97 (13)	Ric. Barre super utroque testamento in ass.	utiliter
	<i>Ysodorus super vetus testamentum quere infra in ipso</i>	
98.	{ euangelium Nicomedi ( <i>sic passim</i> ) in quaternis cum rub co.	...untiore hi ad
	{ Documenta clericorum versific'	
	{ Planctus de interdicto anglie	
	{ Johannes human de compositione golie	
	{ quedam narracio de ymagine saluatoris	
	{ Euangelium nicomedi	
	{ Visio Bernardi de b. virgine conquerentis de Christi passione	
99. (249)	Odo super Euangelia in ass. cum alb. co.	quod bonus nuncius veniret
	<i>Beda super Euangelia</i>	
	<i>Thomas super iij<sup>or</sup> euangelia in ij vol.</i>	

		2° fo.
100. (86)	flores euangeliorum in ass. cum ass. cum alb. co. <i>fflores euangeliorum quere in odo de penitencia</i> (419)	peccatores sicut porci
101.	Collecciones defectiue super iiij euangelia in ass. cum alb. co.	preci suple existens
101.	{ auctoritates euangeliorum in ass. cum. alb. co. Hugo de quatuor potenciis anime rationalis Huglo de claustro anime aug. de spiritu et anima Concordancie super psalt. et euangeliis W. de Montibus	veniat in xiiij
102.	Postille super iiij <sup>or</sup> euangeliis in spisso vol. in quaternis	<i>blank</i>
103.	Postille veteres in quaternis	
104.	Exposicio euang' in ass. nudis et paruo vol.	<i>blank</i>
105.	Euangelium Nicomedi in quaternis et paruo vol.	<i>blank</i>
106.	Euangelium Nicomedi in quaternis cum panno lineo <i>Undecim euangelia glo. } quere in Biblia</i> <i>omelie super aliquibus } Laurencii. (21)</i> <i>euangeliis }</i>	<i>blank</i>
107.	{ Prouerbia euangelica in quaternis cum alb. co. Sermones yuonis in eodem	
108.	{ Prouerbia euangelica in quaternis cum nigro co. meditaciones Bernardi. Mariale Bernardi	<i>blank</i>
[f. 8b.]	<i>actus apostolorum glosati</i>	
109.	Actus apostolorum cum rub co. et impresso in ass.	<i>textus primum quidem sermonem</i>
110. (15)	{ Act. apost. glo. in ass. cum alb. co. Apocalipsis glo. in eodem	<i>textus mentis per dies</i>
111.	act. apost. glo. in quaternis cum alb. co. Epistole canonice glo. in eodem. Compotus <i>Act. apost. glo. quere in historia euangelica</i> (356)	quibus et prebuit

*Act. apost. glo. quere in Orosius de gestis Romanorum (362)*

*Pars actus apost. quere in Biblia versif. Laurencii (21)*

*Act. apost. glo.*

se ipsum

*Apocalipsis glosata*

112. *Apocalipsis glo. in quaternis cum co. quasi nigro*

que oportet fieri

*Apoc. glo. quere in act. apost. cum alb. co. (110)*

*Apoc. glo. quere in epistolis canonicis in nudis ass. (125)*

113. (25) *Haymo super apoc. in ass. cum alb. co.*

uiueret pater

114. (14) *Gorham super apoc. in papiro*

in alia pulularunt

*Epistole Pauli glosate*

115. (8) *Epistole pauli glo. W. Cloune cum hispido co.*

fastidistis cupientes

116. *Epp. pauli glo. W. ffurmentyn cum alb. co.*

*textus Paulus*

seruus Christi

ihesu

117. *Epp. pauli R. Hastyng in spisso vol. cum alb. co.*

omnes credentes

118. *Epp. pauli glo. R. Barre in alb. co.*

malorum ut

predictum est

119. *Epp. pauli glo. W. de nouo castro in alb. co.*

phetis promissum

120. *Epp. pauli glo. R. de Kegworth in alb. co.*

requirimus

121. *Epp. pauli glo. Gilberti Por' in alb. co.*

toritatum confictum

122. *Epp. pauli glo. in seminudis ass.*

dos vos . i . simil'

123. *Epp. pauli glo.*

I<sup>a</sup> grece etc.

*Epistole canonice*

124. *Epistole canonice glo. in seminudis ass.*

*textus Jacobus dei*

et domini nostri

125. *Epp. canon. glo. in nudis ass.*

blank

*Epp. canon. glo. quere in actibus glo. in quaternis (111)*

[f. 9a.] *Epp. canon. glo. quere in canticis glo. (69)*

		2° fo.
126.	Epp. canon glo. in ass. Cantica canticorum. apoc glo. Beda super epistolis canon.	et arescet
127. (72)	Clemens lantone super epp. canon in ass. cum alb. co. Alexander Neckam super epp. Pauli et Canon. <i>Epistole pauli ad senecam. quere in seneca de beneficiis (235)</i>	praua est
128.	Epistole Jacobi glo. (line space)	vetur
129.	Libri plures biblie in quaternis	phaniam vocauerit
130.	allegorie biblie in papira et quaternis	
131.	Tractatus biblie in quaternis <i>Compendium petri de auriolo super biblia in quaternis</i>	
= 403.	<i>Compendium petri de auriolo super totam bibliam per Galfridum Salow in ass.</i> (line space)	immisit
132. (2)	Concordancie super totam bibliam	virtutem eius
133.	Concordancie abbreviate super totam bibliam fratris Alani ybstok <i>Augustinus</i>	xxxv
134. (46)	Augustinus super prima parte psalterii in alb. co.	de domino nostro ihesu christo
135. (47)	Aug. super ij <sup>da</sup> parti psalterii in consimili vol.	se suscitare vinculis
136. (48)	Aug. super iij <sup>a</sup> parte in co. hispido	me aurem tuam
137. (34)	Aug. de ciuitate dei in ass. cum alb. co.	mortalium justam
138. (36)	Aug. de trinitate in ass. cum alb. co. <i>Aug. super genesim ad litteram in alb. co.</i>	que lex commemorat <i>intelligi hoc dicere</i>
= 28. [f. 9b.]		
139. (49)	Aug. super Johannem in omeliis in alb. co.	enim montes
140.	Aug de verbis domini et apostoli in ass. cum alb. co.	sermo de eiusdem
141. (50)	Aug de verbis domini et apostoli in ass. cum nigro co.	ipse arguet
142. (51)	Aug. in epistolis suis in magno vol. cum alb. co.	neque inmerito
143.	Aug. in epistolis suis in magno vol. cum alb. co.	sunt credatur

144. (35)	{ Aug. in confessionibus in ass. cum alb. co. Sententia brevis de predestinacione Cassianus de decem collacionibus	vitalem nescio
145. (41)	{ Epistola Thome Cant' ad Henricum regem Aug. de mirabilibus noui et veteris testamenti cum alb. co. Jeronimus super ihesum naue Baldericus super consolacione mortis Sermo Bernardi de filio prodigio	de duobus signis
146. (?42)	{ Aug. de 83 questionibus in ass. cum alb. co.	alio magis intelli- gebat
147. (37)	{ Pastorale Gregorii in eodem Aug. de doctrina christiana in ass. cum alb. co. Encheridion eiusdem Anselmus de processione spiritus sancti <i>Aug. de doctrina christiana. quere in alex necham super epistolis (261)</i> <i>Aug. de doctrina christiana. quere in anselmus contra vanas cogitaciones (261)</i>	preceptis congruitis
148.	Encheridion Aug. in ass. cum. alb. co.	bene sentit
149.	{ Aug. in Encheridion in quaternis cum alb. co. Ambrosius de officiis in eodem Soliloquia eiusdem Beda super ebdomade Danielis Prosologion anselmi Meditaciones eiusdem Extractus Bede super cantica aug. de quantitate anime <i>Aug. in Encheridion . quere in de doctr. christ. eiusdem (147)</i>	sperand'
150.	{ Aug. in sermonibus festorum S. Marie in paruo vol. cum alb. co. Ambrosius de moribus et vita b. marie Epistola Jeronimi de assumptione eiusdem Quinque libri ambrosii de virginitate Sermo ambrosii de lapsu virginis macerate	deferens sancti senis
[f. 10a.] 151.	{ Aug. de simbolo in quaternis cum. co. Aug. de disciplina christiana Aug. de visitacione infirmorum	Antea non erant

- |           |  |                             |
|-----------|--|-----------------------------|
| 152. (53) | { Boicius de trinitate<br>Boicius de bono<br>Boicius de duabus naturis et una Christi<br>natura<br>Aug. contra fortunat[um] manichei discipulum<br>in ass. cum alb. co.<br>Aust. ad simplicianum libri duo<br>Aug. de bono viduitatis. de adulterinis<br>coniugiis<br>Contra adimantum. c. petilianum libri tres<br>c. Cresconium libri quatuor. de correccione<br>donatistarum<br>de diuinacione demonum. de iusticia et<br>perfeccione hominum<br>de fide et operibus. de utilitate credendi.<br>de regula vere fidei ad petrum diaconum<br>de fide christiana. de gracia et libero arbitrio<br>libri duo<br>de natura et gracia. de gracia noui testamenti<br>catholice confutaciones contra errores pela-<br>gianorum<br>c. pelagianos de predestinacione<br>de duabus animabus. de se ipso ad se ipsum<br>ad inquisitiones Januarii libri duo<br>contra quinque hereses. de bono virginali<br>de gaudio electorum et dampnatorum<br>supplicio contra mendacium<br>de octo generibus mendaciorum. de spiritu<br>et littera<br>de paciencia. ad questiones Orosii<br>* de catezizandis rudibus. de predestinacione<br>diuina de Penitencia<br>quomodo (?) factus est homo ad ymaginem et<br>similitudinem dei<br>ut non solum lingua sed et operibus laudetur<br>deus<br>de timore domini. de disciplina christiana<br>de decem cordis. de bono coniugali<br>de nupciis et concupiscencia libri duo | quid quod interro-<br>gasti |
|-----------|--|-----------------------------|

[f. 10b.]

\*catezizandis = catéchizandis.

	de questionibus veteris et noue legis numero cxxvij de fide contra arrianos  <i>Augustinus ad Julianum comitem</i> Aug. ad Julianum comitem de vita christiana in ass. cum alb. co. Aug. vel Ciprianus de duodecim ambusi- onibus* Aug. de vita christiana ad sororem suam viduam ad paulinum episc. de cura pro mortuis agenda de vera et falsa penitencia. de agone christiano de simbolo libri vel sermones quatuor de moribus ecclesie. de moribus maniche- orum super genesim c. manacheos libri duo contra epistolam fundamenti manicheorum ad Renatum de origine anime ad Petrum presb. de eadem materia de eodem Victorem Vincencium libri duo de trinitate et unitate c. ffelicianum arrianum de natura boni aduersus manicheos Aug. de libero arbitrio siue unde malum libri tres de ffide et simbolo. de genesi ad litteram liber imperfectus contra Judeos. ad Orosium de priscillianitis et orriginis errore c. ffelicem manicheum libri duo c. pelagium et celestium de gracia christi et peccato originali ad albinum punanum et Melaniam libri duo annotacionum in Job de concordia euangelistarum libri quatuor super epistolas Pauli ad Romanos super sentencias epistole Pauli ad galattias de ffacultatibus ecclesie. de contemplacione domini	
153. (45)		Adam et eum proiecerunt
[f. 11a.]		

\*The title is *De duodecim abusionum gradibus.*—A.H.T.

[f. 11b.]  
154 (44)

de visitacione infirmorum  
 Meditationes b. aug. de diligendo deo  
 Soliloquia eiusdem ad deum de ineffabilibus  
 bonis suis  
 Alliloquia eiusdem ad spiritum sanctum  
 Monologion . i . soliloquia anselmi cant. archiep.  
 Prosologion . i . alloquium b. anselmi  
 Meditationes d<sup>ni</sup> Roberti grotetest' linc' ep.  
 Admonicio s. aug. qua ostenditur quam bonum  
 sit leccionem diuinum legere et quam malum  
 ab ea abstinere  
 Sermo eiusd. de misericordia. Sermo eiusd.  
 de die iudicii  
 Sermo. eiusd. de vita eterna. Sermo eiusd.  
 de fine sine fine  
 Epistola S. aug. ut non temere episcopus  
 excommunicet  
 Aug. de visitacione infirmorum libri duo  
 Sermo eiusd. de utilitate paruulorum  
 Secreta meditacio b. Jeronimi  
 aug. de dignitate condicionis humane  
 aug. de Baptismo aduersus Donatistas li<sup>i</sup> 7 in  
 ass. cum alb. co.  
 de unico Baptismo lib. unus  
 de Baptismo li. duo  
 Ep. aug. ad Marcellinum  
 Sermo arrianorum. Aug. contra eundem  
 sermonem  
 aug. contra aduersarium legis et prophetarum  
 libri duo  
 aug. de hereşibus. contra pelagianos et celes-  
 tianos hereticos  
 Yponosticon . i . abbreviatus liber. aug. de  
 predestinacione sanctorum  
 aug. de predestinacione. de perseuerancia  
 de questionibus euangelii sec. Matheum,  
 sec. Lucam  
 contra epistolam Parmeniani libri tres  
 c. duas epp. Juliani et quorundum de  
 heresi'

non torquebuntur

\*Alliloquia = Alloquia.

155. (52)	<p>pelagianorum ad papam Bonefacium libri  quatuor  de questionibus libri genesis. de quest.  libri Exodi  de quest. libri leuitici ·· libri Numeri ··  libri detronomii  ·· libri Ihesu Naue ·· libri iudicum  Locuciones libri genesis secundum aug.  Locuc. libri  Exodi ·· libri leuitici ·· libri numeri ··  libri deutronomii  ·· libri Ihesu Naue ·· libri iudicum  *(de) Retraccionibus libri duo  Aug. in sermonibus in ass. cum alb. co.</p> <p>qui quidem liber diuisus est in tres partes.  Prima pars continet sermones 58. Secunda  37. Tercia 157.  Item sunt sermones in eodem libro eiusdem  aug. extra ordinem sermonum 82°  [at bottom · aug. de visitacione infirm-  orum]</p>	<p><i>libri propheta  minorasti</i></p>
[f. 12a.] 156 (40)	<p>Aug. de visitacione infirmorum  Aug. de visit. infirm in ass. cum rub. co.</p> <p>Aug. de natura boni. Gregorius de conflictu  virtutum et viciorum  Aug. de fide et caritate. de Ecclesiasticis  dogmatibus  de agone christiano ad spiritum  sanctum  de videndo deo ad fortunatum  de trinitate et unitate de vera  religione  de vitandis mendaciis de octo generibus  mandatorum  qualiter factus est homo ad similitudinem  dei. de ebrietate</p>	<p><i>sed ut alterius  reuoluamus</i></p>

\*Retraccionibus = Retractacionibus.

de preseñcia. de vita christiana ad  
sororem suam

de vera Innocencia, Retraccio de duabus  
animabus

de duabus animabus. de moribus ecclesie  
c. errores pelagianorum

*de visit. infirm. quere in eodem in simbolo  
in quaternis (151)*

*Aug. de visit. infirm. quere in eodem ad  
Julianum comitem (153)*

*Aug. de visit infirm. quere in hugo de con-  
sciencia (203)*

*de opere monachorum. quere in flores  
Bernardi cum alb. co. (185)*

*de opere monachorum. cum multis aliis  
contentis quere in Rabano super  
Matheum, 2° fo. curate (270)*

*Aug. de vita clericorum*

157.

Aug. de vita clericorum in ass. et paruo vol.  
et cum alb. co.

Hugo de Institutione nouiciorum. Sermo  
hugonis super illud canticorum ibo michi

Bernardus de xij gradibus humilitatis.

Meditaciones hugonis

Sermo hugonis in natiuitate Marie. Sermo  
hugonis in assumptione b. marie

Sentencie Hugonis de profectu sacre scripture.

Epistole Hugonis diuerse

diceret esse

158.

Aug. de vita clericorum

Bernardus de xij gradibus humilitatis

*Aug. de vita clericorum, quere in martilogio  
veteri (484)*

*Aug.*

*Regula s. aug. in vj locis. quere s. in marti-  
logio nouo (482)*

*Regula s. aug. in vj locis. quere in martilogio  
veteri (484)*

Hugo de vita  
clericorum

*Regula s. aug. in vj locis. quere*  
*Regula exposita per Hugonem in 5 locis. quere*  
*infra in Hug' (196, 206, etc.)*  
*Regula exposita per Nich. Triuet. quere infra*  
*in duobus locis (339)*  
*Regula exposita Clementem Langton*  
 159. Expositio regule s. aug.

casse honores

*Augustinus ad Cirillum*

160. (38)

Aug. ad Cirillum de laude Jeronimi in ass. cum nigro co.  
 Aug. qualiter factus est homo ad ymaginem sui conditoris  
 Aug. de Ebrietate. Isti 2° tractatus scribuntur in principio libri quedam sententia b. Bernardi.  
 Tract. Galfridi Salow qui appellatur lucerna consciencie  
 Lincoln' Episcopus de decem preceptis decalogi. aug. de visit. infirm.  
 Hugo de consciencia. Cantor parisius de iii<sup>j</sup>or<sup>o</sup> potentiis anime et contemplacione.  
 de cognitione vere vite. de diligendo deo.  
 Soliloquia aug. ad deum de ineffabilibus beneficiis suis  
 Alloquia aug. egregii doctoris ad spiritum sanctum  
 Soliloquia b. Bernardi de amore dei  
 Monologion . i . soliloquium b. Anselmi cant' archiep'  
 Epistola b. Bernardi de modo confitendi et modo orandi  
 Meditationes b. Bernardi de miseria humana  
 Visio b. Bernardi quam habuit de sancta virgine conquerente de passione christi  
 Cardinalis Bonauentura de stimulo diuini amoris  
 Diuiditur iste libellus in tres partes. In prima agitur de christi gloriosa passione. In 2<sup>a</sup> de

ego sum

hiis que ad contemplacionem sunt dispositua. In 3<sup>a</sup> de ipsa contemplacionis quiete prose<sup>e</sup>. Meditationes b. anselmi cant' archiep' distincte parografiis qui secuntur. Exitacio anime at summum bonum et ineffabile ad contemplandum. Lamentacio anime de amissione summi boni. Exultacio anime redempte et resuscitate per Christum. Deploracio anime elapse in peccatum post resuscitacionem.

[f. 13a.]

*Aug.* Meditacio ad deum patrem et filium. Medit. ad s. crucem. Medit. ad corpus Christi in altari. Medit. at s. dei genitricem mariam. Medit. ad S. Joh. Baptistam. Medit. ad S. Petrum. Medit. ad s. paulum. Medit. ad S. Joh. Euang. Medit. ad S. Stephanum. Medit. ad S. Nicholaum. Medit. ad S. Augustinum. Medit. ad mariam Magdalenam. Contra vanas et inuol(untarias) cogitaciones

Ysodorus de oracione

<i>Aug. de spiritu et anima. quere in</i>	{	<i>omeliis W. ae Montibus (435)</i> <i>Bernard' de consideracione (192)</i> <i>Soliloquiis Bernardi (193)</i> <i>Greg' de conflictu (181)</i> <i>Auctoritates Euangeliorum (101*)</i> <i>summa qui bene presunt (405)</i> <i>alia summa qui bene presunt (406)</i>
<i>Aug. de cognitione vere vite quere in</i>	{	<i>Hugo consciencia (203)</i> <i>Greg' de conflictu. Summa qui bene presunt.</i> <i>Sentenciis damasceni (233)</i> <i>Necham super epistolis (261)</i> <i>alia summa qui bene presunt (406)</i> <i>aug. ad cirillum in nigro (160)</i>

*Meditaciones aug. de diligendo deo. quere in eodem ad Julian. com. (153) Item in*

<i>Soliloquia eiusd. alloquia eiusd.</i>	{	<i>nigro libro ad cirillum (160)</i> <i>Item in Soliloquio bernardi (193)</i> <i>et in Bonaventura de passione domini per Joh. Newbolt et G. Salow (243)</i>
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	<i>Aug. de correccione et gracia</i> { <i>quere in dialogis greg.</i>	
	<i>Idem de perfeccione iusticie</i> { 2° fo. <i>displicet</i> (176)	
161.	Sermones s. aug. de vita clericorum cum ceteris in quaternis	et intelligit
	<i>Ambrosius</i>	
162.	[?] ambrosius super libera moss' cum alb. (co.)	norum et ubi predicabitur
163. (?64)	ambrosius de officiis in ass. cum alb. co. <i>ambrosius de officiis quere in encheridion aug.</i> <i>in quaternis</i> (149) <i>ambr' de paradiso. quere in cant' glo.</i> (70) <i>ambr. de virginitate libri ij.</i> <i>Ambr. de vita b. marie antequam</i> <i>ab angelo salutabatur</i> <i>ambr. de lapsu virginis consecrate.</i> <i>alloquium ambrosii de corrupcione.</i> <i>Deploracio ambr. super virginitate</i> <i>amissa</i>	ma indicium
		<i>quere in libro</i> <i>sermonum aug.</i> <i>de festiuitatibus</i> <i>b. marie</i> (150)
[f. 13b.] *	<i>ambr. de Trinitate. quere in soliloquiis</i> <i>Ysodori</i> (?247) <i>Ambr. de moribus et vita b. marie. quere in</i> <i>aug. de sermonibus b. marie</i> (150) Ambr. in natalibus Martirum cum multis aliis	rectura
	<i>Jeronimus</i>	
= 7	<i>Jeronimus super Ysaia per se in magno vol.</i> <i>cum alb. co.</i>	<i>judeam et jerusalem</i>
164. (77)	Jeron. super sexdecim prophetis in magno vol. cum subalbo co.	mores virgam cum ?
165 (78)	Jeron. super sex prophetis in ass. cumb. alb. co.	fuscus sum sed formosa
166. (?76)	{ <i>Jeron. in epistolis ad Eustochium in paruo vol.</i> <i>epistole hildeberti.</i> <i>aug. de mirabilibus sacre scripture</i> <i>liber moral' philosophorum.</i> <i>Epistole lucilii</i>	cernit apostolus eis

167. (75)	<p>{ Jeron. de essencia diuina in seminudis ass.          Decretum Calixti pape          Rabanus de mensuris          Matheus glo.</p>	digitus cum manu
	<p>Jeron' de essencia          diuina quere in</p>	<p>{ <i>Epistolis Bernardi ad          Innocencium</i> (188)  <i>libro sermonum Petri.          W. ffurmentyn</i> (? 247)          * <i>libro sermonum Petri          alternis vol.</i> (? 423)          * <i>Volumine incipiente          Sintillarium</i> (520)</p>
	<p><i>Jeron. super Ihesu Naue. quere in aug.          mirabilibus nou. et vet. test.</i> (145)</p>	
	<p><i>Jeron. super Ihesu Naue. quere in Julio Solino</i>          (346)</p>	
	<p><i>Jeron. de interpretacionibus nominum Ebre-          orum. quere in pastorali Gregorii</i> (180)</p>	
	<p><i>Jeron. de Ebraicis questionibus. quere in          pastoralibus predictis</i> (180)</p>	
	<p><i>Jeron. de quindecim signis. quere in greg. de          conflictu</i> (181)</p>	
	<p><i>Jeron. de quindecim signis. quere in summa          de sponsalibus</i> (407)</p>	
	<p><i>Jeron. de quindecim signis. quere in mariali          Bernardi</i> (190)</p>	
*	<p><i>Jeron. de quindecim signis. quere in omeliis          W. de Montibus</i> (394)</p>	
	<p><i>Jeron. super ysaïam. quere in genesi et Exodo          glo.</i> (27)</p>	
	<p><i>Epistole Jeron. ad Eustochium et Paulam          quere in aug. de sermon' fest' marie</i> (150)</p>	
	<p><i>Jeron. super marcum. quere in Si(n)tillario de          caritate</i></p>	caritas est
	<p><i>Jeron. de utilitate persecucionum. quere in          Julio Solino</i> (364)</p>	
	<p><i>Jeron. (de) in sermone de Nat. b. Marie quere          in soliloquiis ysodiri</i> (247)</p>	autem amplius
168.	<p><i>Jeron. in prouerbiis Salomonis</i></p>	<p>rectitudinem ut          supra est</p>

[14 a.]

*Gregorius*

169.	Gregorius super prima parte <i>Moralium</i> in magno vol. cum alb. co.	et ea que dictauerim	
170. (55)	Gregorius super prima parte <i>Moralium</i> in ass. cum alb. co.	instrumentum } infirmittatum? }	
171. (56)	Greg. super ij <sup>a</sup> parte <i>moralium</i> in ass. cum alb. co.	dent quod dominus	
172. (57)	Greg. super iij <sup>a</sup> parte <i>Moralium</i> in ass. cum alb. co.	anna	
173. (60)	Greg. super <i>Ezechiele</i> in ass. cum hispido co.	ex preterito	
174.	„ „ in ass. cum alb. co.	dicens	
175. (58)	Greg. super <i>Marcum et Lucam</i> in ass. cum co. nigro.	fluctuum arescentibus	
176. (59)	Greg. in dialogo in ass. cum alb co. Sentencia nobilis pro mortuis exorandis Exortacio ad penitenciam condignam in die cene Tract. de jeiunio quatuor temporum.	displient et sola	
177. (?62)	{ Sermo <i>Johannis archidiaconi Leycestr'</i> in assumptione b. Marie Aug. de correccionem et gracia Aug. de perfeccionem iusticie	epitalamium (?)	
			Gregorius in epitalamio sponsi et sponse in nudis ass.
			Trad. legis. Tabula Legum. questiones (?) de prima causa
*	omelie super euangelium <i>Confitebor tibi pater Epithalamium greg.</i> quere in libro <i>Hugonis de sacramentis</i> 2° fo. et ego (200)		
178.	greg. in pastoralibus per se in paruo vol. cum alb.	ego pastoraalem magisterium	
179.	{ greg. in pastoralibus in ass. cum alb. co. gemma ecclesie	qualiter admonendi	
180. (61)	{ greg. in past. in ass. cum alb. co. <i>Jeron. de Ebraicis questionibus. Hugo de iij<sup>b</sup>us circumstanciis gestorum</i> <i>Tabula Bible. Itinerarium Clementis.</i> greg. in past. quere in aug. de octog. tribus questionibus (146)	in foueam cadunt	

	greg. in fabulis poeticis. quere in canticis glo. (70)	
	Trad. greg. de quibusdam euangeliis, quere in Julio Solino (364)	
181.	greg. de conflictu virtutum et viciorum in paruo vol. cum alb. co. Hugo de creacione mundi. Jeronimus de xv signis. Secundus philosophus. aug. de cognicione vere vite aug. in spiritu et anima. Hugo de arta anime Martinus de iiii <sup>or</sup> virtutibus cardinalibus. Seneca de moribus. Seneca de remediis fortuitorum. Seneca de clemencia. Vita s. siluini	tanta sublimitate
14 (6)	miracula de domina. Narraciones plures exemplares. Diadema monachorum. Crisostomus de compunccione Versus allegorice super vetus testamentum apolog(et)icum Bernardi	
182.	Tabula super moralia s. gregorii in quaternis	qualiter aug'
	<i>Bernardus</i>	
183 (69)	Bernardus super cantica in ass. cum alb. co.	ficis munirentur
184.	Flores Bern. in ass. cum hispido co.  Jsodorus de summo bono. aug. de vera et falsa penitencia Anselmus de similitudinibus. Remediarium conuersorum Alex. Necham comparaciones de b. virgine	Quod periculose: viuitur