

## Additions, corrections and queries

These addenda and corrigenda concentrate on points of substance, such as the recording of additional authors or texts, new editions, or editions overlooked, questions of authorship, and errors in the author heading or in names. Authors now entered for the first time are marked \*, those whose entries have been completely revised §. Typographical errors that are not seriously misleading, additional manuscript references, amendments to manuscript information, and such like, are noted in my master copy of the book but are not indicated here.

In the preface to *Latin Writers* I invited readers to communicate information on errors or omissions. Several have done so, and I am grateful to them: Dr Peter Brand (Oxford), Prof. Christopher Brooke (Cambridge), Dr Jeremy Catto (Oxford), Dr James Clark (Oxford), Revd Dr Richard Copsey (Rome & Aberdeen), Dr Carlotta Dionisotti (London), Prof. Dr. Helmut Gneuss (Munich), Prof. Joseph Goering (Toronto), Mr Michael Gullick (Hitchin), Prof. Ralph Hanna (Oxford), Mr Nicholas Karn (Oxford), Dr Patrick Nold (Oxford), Prof. Dáibhí Ó Cróinín (Galway), Mr Alan Piper (Durham), Fr Athanasius Sulavic (Rome), Prof. Rodney Thomson (Hobart), and Mr James Willoughby (Oxford). Where their information has led me to make a substantive change included here, I cite the informer's name at the right hand side of the page.

<sup>1</sup> Adam Burley

— *Quaestiones in I–II de Anima*: ed. E. A. Synan, *Questions on the De Anima of Aristotle by Master Adam Burley and Dominus Walter Burley* (Leiden 1997), 1–75.

<sup>2</sup> Adam of Dryburgh

— *Soliloquium de instructione animae siue Dialogus inter rationem et animae*: a recent edition is based on a single manuscript, ed. J. Bouvet, 'Le *Soliloquium* d'Adam de Perseigne', *Collectanea Cisterciensia* 50 (1988) 113–71 (text, 120–71).

The text is dedicated to Walther prior of St Andrew in Scotland, according to the Gaming manuscript followed by Pez; this agrees with the manuscript seen at Cambridge by Bale. Walter was prior of the Augustinian cathedral at St Andrews from 1162 until 1195 or 1196 (Walter Bower, *Scotichronicon*, VI 50; ed. Watt & others, 3, 417, 493). This would seem strong evidence in favour of Adam of Dryburgh as author. The Melk manuscript has the variant Balther, while the Munich copy used by Bouvet has Balther 'priori Sancti Andree in Austria'; Bouvet was unable to trace either house or prior. He was under the impression that the work had never been printed, and he inferred that the author was Adam de Persenia OCist (†1221).

To the eight copies mentioned in the handlist, add:

BL MS Add. 5208 (s. xv, Syon), fols. ?? [in the hand of Clement Maidstone OSS (†1456); described in early 16th-cent. catalogue as ‘dialogus quidam inter rationem et animam’, SS1. 805e].

Melk, Stiftsbibliothek, MS 58 (s. xv), fols. 476–525 [used by Pez].

BSB MS clm 18610 (AD 1462, Tegernsee), fols. ( ).

*Attested copies*

Cambridge, in the house of John Mere, where it was seen by Bale (*Index*, 7).

Gaming, Charterhouse [used by Pez].

Peterborough, late 14th cent., ‘questiones et responsiones inter animam et rationem’, anon. (BP21. 2410); ‘disputacio inter animam et rationem’, anon. (BP21. 275a); ‘de instruccione anime’, anon. (BP21. 319).

— *De triplici genere contemplationis*: ed. L. Reuviaux (Lille 1996).

- <sup>3</sup> †Adam of Evesham OSB (†1191), monk of La Charité, prior of Bermondsey, later abbot of Evesham

Adam is known as a correspondent of Gerald of Wales (*Symbolum electorum* I 9–10), John of Salisbury (*ep.* 199), and Peter of Blois (*ep.* 97). That he was the writer of longer works is evident, since he refers in *ep.* 1 to an abbreviation of the *Passio S. Vincentii* and in *ep.* 2 to an ‘opusculum . . . satis nouiter formatum’ which he read to a visitor from Worcester, Master William, and of which a transcript was requested by Bishop Roger. [N. E. Karn]

- <sup>4</sup> Adam of Usk

— *Chronicon*: ed. C. J. Given-Wilson, OMT (1997).

- <sup>5</sup> Adelard of Bath

— *De cura accipitrum*, *De eodem et diuerso*, and *Quaestiones naturales*: ed. C. S. F. Burnett (Cambridge 1998).

- <sup>6</sup> Aelmer of Canterbury

— *Recordationes beneficiorum Dei*: add (attrib.) and move to spurious.

- <sup>7</sup> Aelred of Rievaulx

— *De X horroribus Iohannis Baptistae*: read *honoribus*. The copy at Syon, MS R. 20 (SS1. 1212) is identified by V. A. Gillespie as Nicholas of Clairvaux, *serm.* 1 (*PL* 144. 627–36, Schneyer *Rep.* 4. 250, as Peter Damian; and again, *PL* 184. 991–1001 as *ps.* Bernard of Clairvaux).

— *Epistolae*: not known to survive. Walter Daniel’s *Life of Aelred*, 41, refers to his many letters to important people. Collections of letters are recorded at Rievaulx around 1200 (Z19. 44), for which Leland adds the incipit ‘In quieto littore’ (Z21. 17), and at Margam in *Registrum* (R39. 12).

The Margam report was copied by Kirkstead in the form ‘Epistolas ad diuersos 300’ (K5. 19), with no source for the additional information; from Kirkstead it came into Bale (*Index*, 12). This last was misinterpreted by Hoste, 137, as evidence for a

further copy at Norwich. Hoste's remaining reference for the collection of 300 letters at Cirencester derives from T. W. Williams, *Transactions of the Bristol and Gloucestershire Archaeological Society* 31 (1908) 94, who misread Kirkstead's reference number 105 (Margam) as 104 (Cirencester).

- <sup>8</sup> \*Alan of Ashbourne (early 14th cent.) [Prof. C. N. L. Brooke]

The chronicle of the bishops of Lichfield, entered under the name of Thomas Chesterfield, is perhaps the work of Alan of Ashbourne, whose autograph is BL MS Cotton Cleopatra D. ix; the date of the manuscript should be amended to s. xiv<sup>med</sup> (Brooke in *English Episcopal Acta* 14 *Coventry and Lichfield 1072–1159* (1997), 123).

- <sup>9</sup> Alan of Tewkesbury

— *Liber de demolitione capellae de Hakinton*: not known to survive; Thomas of Marlborough quotes the work, introducing it thus: 'ita scribit Alanus abbas Theokesberie in libro de demolitione capelle de Hakintona ubi etiam omnia predicta de eo plenius scribit: . . . ' (ed. Macray, RS 29 (1863), 103).

- <sup>10</sup> Alcuin

The second volume of *CMA Gallia* 1 (1999) is devoted entirely to the works of Alcuin; it provides manuscript and printed references for everything, including each individual letter and poem.

— *Orthographia*: ed. S. Bruni, *Millennio medievale* 2 (Florence 1997).

- <sup>11</sup> Alexander Nequam

— *Meditatio de Magdalena*: ed. T. H. Bestul, *Journal of Medieval Latin* 9 (1999) 1–39 (text, 8–39).

— *Suppletio defectuum*: Book I, ed. C. J. McDonough, *Per Verba* 12 (Florence 1999).

- <sup>12</sup> \*†ALFONSO DE VILLA SANCTA OFM Obs [occ. 1518–26], bishop in partibus

A Spaniard, who was in Paris in 1518 and in England in the 1520s as a member of the household of Queen Katherine of Aragon. He also acted as suffragan in the Welsh diocese of St Asaph (1526).

— *De libero arbitrio aduersus Melanchthonem*: pr. London 1523 (*STC* 24728). The work is dedicated to Queen Katherine of Aragon.

— *Problema indulgentiarum*: pr. London 1523/4 (*STC* 24729). Written at the request of Queen Katherine of Aragon.

- <sup>13</sup> Andrea Ammonio

— Epigram, 'Pugnabunt alii': ed. D. R. Carlson, 'Three Tudor epigrams', *HLov* 45 (1996) 189–200 (text, 191).

<sup>14</sup> \*Anger of Ripon (†1292/3)

Usually titled *Tractatus de antiquo dominico Coronae*, inc. ‘Licet in antiquo dominico’, there is a treatise found unasccribed in more than seventy manuscripts, listed by Baker, *Legal Manuscripts*, 49–50. The little treatise was printed by A. J. Horwood, *Year Books 20–21 Edward I*, RS 31/1 (1866), xviii–xix; the manuscript in his own possession from which the work was printed is now Cambridge (MA), Harvard Law School, MS 36 (s. ), fols. ( ), and this has the colophon, ‘Explicit opinio Angeri de Rypon’. Anger was a clerk in the court of common pleas from at least 1271 until his death in 1292/3; this position is compatible with the author’s saying, ‘Vidi magistros meos in tribus casibus capere assisam noue disseisine’, and he may well have composed the treatise. Dr P. A. Brand is preparing a new edition.

<sup>15</sup> Anselm of Bury

Remove the reference to his authorship of *Meditations* transmitted under the name of Anselm of Canterbury, for which Wilmart had no compelling evidence.

<sup>16</sup> Anselm of Reading OSB (late 12th cent.), subprior of Reading

It is possible that he is the same Anselm, monk of Reading, who described his rescue from an accident by the miraculous intervention of St Thomas of Canterbury in a letter to Jeremias, monk of Christ Church; the letter is incorporated in William of Canterbury’s *Miracula S. Thomae* VI 7.

<sup>17</sup> \*Sir Anthony Cope (†1551)

Bale, *Catalogus*, 2. 74; Tanner, 198; *BRUO* 1501–1540, 136; *DNB*.

The Latin chronicle extending from the nativity to the year 1503 in Bodl. MS Lyell empt. 11 (s. xvi), inc. ‘Saluator noster Iesus Christus nascitur ab exordio mundi 5299’, is signed ‘Antonius Coope’ at the end. The handwriting is thought to be his, and he may have composed the chronicle. His published writings are in English.

<sup>18</sup> Atto, cardinal bishop of Ostia

The cardinal’s date of death should be amended; he was dead by 1107, but the year is not known.

— *Miracula inuentionis beatae Milburgae uirginis* (1101): ed. P. A. Hayward, ‘The *Miracula inuentionis beatae Mylburge uirginis* attributed to “the Lord Ato, cardinal bishop of Ostia”’, *EHR* 114 (1999), 543–73 (text, 563–73). Hayward is sceptical about the text’s claim to be the work of Cardinal Atto.

<sup>19</sup> Baldwin of Ford

For his work as a decretalist see C. Duggan, *Twelfth-Century Decretal Collections* (London 1963), 110–117.

<sup>20</sup> Bartholomew the Englishman

— The author of the thesis on Book XIX was Juris G. Lidaka, a spelling correction that may make the difference between finding and not finding it.

<sup>21</sup> Bernard André

D. R. Carlson, 'The writings of Bernard André (c. 1450–c. 1522)', *Renaissance Studies* 12 (1998) 229–50.

<sup>22</sup> Cadwgan

— *De modo confitendi*: ed. J. W. Goering & H. Pryce, *Mediaeval Studies* 62 (2000) 1–27 (text, 16–27); Bloomfield 3444.

<sup>23</sup> Cummianus Longus

— (attrib.) Commentary on Mark: ed. M. J. Cahill, *CCSL* 82 (1997).

<sup>24</sup> Daniel of Winchester

Bede, in the preface to his *Historia ecclesiastica*, refers to his correspondence with Bishop Daniel.

<sup>25</sup> \*†Master Durandus (early 12th cent.)

The comments of Master Durandus de Anglia are included among *opinionēs* on the verb *sum* appended to glosses on Priscian in Chartres, Bibliothèque municipale, MS 209 (s. xii), fol. 86v. The text is printed by R. W. Hunt, 'Studies on Priscian in the eleventh and twelfth centuries', *MARS* 1 (1941–3) 194–231 (text, 224–5). The manuscript itself was destroyed in 1944 (*Speculum* 29 (1954) 336). Hunt, 206, suggests that the teacher may be the same as Master Durandus, master of the school at St Paul's, London, early in Henry I's reign, who appears as 'Durandus scholasticus' around 1102 in the mortuary roll of St Bruno (*Acta SS.* Oct. III (1770) 754). This person is probably also to be identified with Master Durandus, canon at St Paul's from at least 1086 to 1111/12 (Greenway, *Fasti* 1 *London*, 25, 80).

<sup>26</sup> Gilbert Foliot

The work entered as his sermons on St Peter and St Paul, *Latin Writers*, 145, was also entered from the Christ Church catalogues as *Tractatus super istud Sunt duae oliuae* under Gilbert the Universal, ib. 149.

— (?), *Tractatus super Isti sunt duae oliuae* [Za 4:3, Apc 11:4]: unpr. apart from preface among letters of Gilbert Foliot (*ep.* 270). The work comprises a preface and nine homilies on SS. Peter and Paul, dedicated to Aelred of Rievaulx. The only manuscript and the entries for it in the Christ Church catalogues (BC3.1, BC4.78b) ascribe it to Gilbert, bishop of London; the other component in the manuscript, Aelred's *Sermones de oneribus Isaiae*, is dedicated to Gilbert Foliot. The apparent reciprocity may make him the more likely author than the earlier bishop of London, Gilbert the Universal (†1134).

BL MS Royal 2 D. xxxii (s. xiii, Christ Church), fols. 138v–168v.

<sup>27</sup> Gilbert of Hoyland

— (?) Sermons on Matthew: A prologue in Gilbert's name, 'Incipit prologus Gileberti abbatis super euangelium secundum Matheum', is followed by two ascribed sermons (fols. 89v–97v), ed. L. C. Braceland, *Gilbert of Hoyland 4 Treatises, Epistles and Sermons* (Kalamazoo, MI, 1981), 128–81. Both sermons are in Gilbert's typical style and are likely to be his.

Mikkers, 'De vita et operibus', 273–5, assigned to Gilbert thirty-five additional anonymous sermons 'on Matthew' from this manuscript. Twenty-one of them *precede* Gilbert's prologue, and fifteen of them are found later in the manuscript; only five treat a text of Matthew. These are *not* likely to be by the same writer.

Bodl. MS Bodley 87 (*SC* 1872) (s. xii/xiii) (analysis by Braceland, *Gilbert of Hoyland*, 4. 183–96).

<sup>28</sup> Gilbert of Stratton

— *Quaestiones*: q. 169, ed. R. C. Dales, 'Gilbert of Stratton. An early Oxford defense of Aquinas's teaching on the possibility of a beginningless world', *Documenti e studi sulla tradizione filosofica medievale* 5 (1994) 259–96 (text, 265–96).

<sup>29</sup> Gilbert the Universal

— (?), *Tractatus super Isti sunt duae oliuae*: see new note under GILBERT FOLIOT, to whom the work may be better attributed.

<sup>30</sup> \*Hædda (late 9th cent.), abbot of Peterborough

The Register of Robert of Swaffham, now in CUL as Peterborough Cathedral, MS 1 (s. xiii), fol. 53r–v, has a short text headed 'Relatio Hedde abbatis'; there is a second copy in Peterborough Cathedral, MS 5 (s. xiii), fol. 39r–( ); and it was also incorporated by Swaffham's continuator, Walter of Whittlesey, in his *Historia*. This *Relatio* sets out the history of the abbey's royal foundation in the 7th cent. and its missionary work in Mercia; perhaps no accident then that it was composed in the name of Hædda, the last abbot of Peterborough before Danish raids extinguished communal life there. The text was printed by Dugdale, *Monasticon*, 1. 375, and again by W. T. Mellows, *The Chronicle of Hugh Candidus* (Oxford 1949), 159–61 (from Walter of Whittlesey).

<sup>31</sup> Henry VIII

— *Assertio septem sacramentorum aduersus Martinum Lutherum*: ed. P. Fraenkel, *Corpus Catholicorum* 43 (Münster 1992).

<sup>32</sup> Henry of Blois

The so-called *Scriptura Henrici episcopi Wintoniensis et abbatis Glastoniensis* is re-edited by M. J. Franklin, *English Episcopal Acta 8 Winchester 1070–1204* (London 1993), 205–211.

<sup>33</sup> \*Henry of Knaresborough (†?1208)

A collection of over two hundred sermons survives that was given by Henry of Knaresborough to Fountains abbey, now BL [awaiting accession] (s. xiii<sup>m</sup>); some of the sermons derive from well known collections but most of them are unknown elsewhere (Christie's, 9 July 2001, lot 9). Henry of Knaresborough, parson of Knaresborough (Yorks) from at least 1171/2 and of Kirkby Stephen (Westm) from 1200 is presumed to be responsible for collecting them. A list of contents (s. xv) on the front pastedown attributes the first twenty-one sermons (fols. 1r–23r) to Henry, but it is not apparent what reason, if any, the librarian had for this.

<sup>34</sup> †Honorius Augustodunensis

Perhaps to be marked ‡ as a visitor to Canterbury in the 1090s rather than simply †. The suggestion that he was Irish was never very strong, and the case for his appearing in the list at all is weak.

<sup>35</sup> \*Hugh Brasenose († after 1366)

[Prof. R. M. Thomson]

*BRUO* 250.

Worcester Cathedral, MS F. 118 (s. xiv/xv), fol. 115v, has a *suppositio* with the ascription ‘secundum magistrum Hugonem Brasenose’.

<sup>36</sup> Hugh Lawton OP

— *Quaestiones*: One question was edited from the Vatican manuscript by M. Pavlik, *John Langton OCarm, Quaestio de sacramentis: text and commentary*, MA diss. (St Bonaventure University, NY, 1964) (text, 1–16). This predated the recognition that ‘Lauton’ (rather than ‘Lanton’) was Hugh Lawton OP and not John Langton OCarm.

<sup>37</sup> Hugh of Nonant

His open letter now ed. M. J. Franklin, *English Episcopal Acta 17 Lichfield and Coventry 1183–1208* (1998), Appendix 2.

<sup>38</sup> Hugh of Reading

Add to the description that he was later abbot of Cluny.

<sup>39</sup> Hugh of Snaith

— *Quaestiones*: three questions (Assisi MS 158 qq. 149, 150, 151), ed. Z. Pajda, *Hugo Sneyth et ses Questions de l'âme*, Bibliothèque Thomiste 48 (Paris 1997).

<sup>40</sup> Isaac of Stella

— *Tractatus de sacramento altaris*: the evidence for this work is increased by the entry in the Christ Church catalogue, ‘Libellus abbatis Ysaac de concordancia canonis altaris et sacramentis ueteris legis’ (BC4. 255).

<sup>41</sup> \*†GIACOMO CALCO OCarm (†1533)

Bale, 2. 140; *DBI* 16. 531–3; Farge, 62–3.

— *Potestne superstes frater fratris relictam absque liberis uxorem ducere* (1530), inc. ‘Henrico octauo Angliae et Francia regis’ (dedicatory epistle), ‘Rationi plane consentaneum est’ (preface), ‘Potestne’ (text)

Private Collection (Sotheby’s, 8 November 1978), formerly at Wrest Park (Beds)  
(HMC 2nd Rept (1877), app. p. 7) [Henry VIII’s copy].

<sup>42</sup> \*JAMES WHYTSTONS (†1512)

*BRUO* 2039.

— *De iustitia et sanctitate belli per Iulium pontificem II in schismaticos et tyrannos patrimonium Petri inuadentes indicti allegationes*: pr. by R. Pynson, London 1512 (*STC* 25585).

- <sup>43</sup> \*John Aldeburgh OCarm (mid 15th cent.)

Tanner, 25, refers to works on logic and on Aristotle's *De sensu et sensato*, citing 'MS Collect. Bal. Sloan. 4to.', a reference to Bale's notes in Bodl. MS Bodley 73, fols. 2v, 13r. Here Bale records two of the titles mentioned by Tanner, *De dictionibus exclusiuis*, inc. 'Diccio exclusiua aliquando ponitur', and *De dictionibus exceptiuis*, inc. 'Diccionnes exceptiue sunt iste preter preterquam et nisi' (fol. 2v). The other three titles were copied by Bale (fol. 13r) from a now lost version of the Carmelite *De uiris illustribus* of Arnold Bostius. The evidence for Bale's saying that he flourished c. 1450 (BL MS Harley 3838 fol. 98v) is unclear but Bale knew that he was buried at Blakeney (Norf) and may have seen burial records.

- <sup>44</sup> \*John Allen (1476–1534), archbishop of Dublin

Tanner, 15; *DNB*; *BRUO* 20–21.

For a legal opinion offered to Cardinal Wolsey on visitations, see under John Bell (†1556).

— *De consuetudinibus ac statutis in tutoriis causis obseruandis*: unpr.; C. McNeill, *Calendar of Archbishop Alen's Register c. 1172–1534* (Dublin 1950), 296.

Dublin, Representative Church Body Library, Alen's Register, fols. 143v–(146v).

— *De pallii significatione actiua et passiuu*: unpr.; C. McNeill, *Calendar of Archbishop Alen's Register c. 1172–1534* (Dublin 1950), 275.

Dublin, Representative Church Body Library, Alen's Register, fols. 72v–(73v).

- <sup>45</sup> \*John Balton († after 1399)

[Prof. R. M. Thomson]

*BRUO* 101.

Worcester Cathedral, MS F. 73 (s. xv), fol. 102r, contains 'Determinacio Baltone'.

- <sup>46</sup> \*John Bell (†1556), bishop of Worcester

*DNB*; *BRUO* 1501–1540, 38–9.

BL MS Royal 11 B. XI (AD 1526) is described as 'Belli et Alani doctorum opiniones contrarie circa uerum intellectum capituli *Romana*, de censibus, Sexti libri Decretalium in libello isto extensi describuntur MDXXVI', that is a legal opinion addressed by John Bell to John Allen (1476–1534), concerning visitations (Sext III 20. 1), together with Allen's opinion. Bell was an adviser to the king in matters of canon law, as Allen was to Cardinal Wolsey, and these opinions together occupy twelve leaves.

- <sup>47</sup> John de Berewic

— *Sophismata*

[Prof. R. M. Thomson]

Worcester Cathedral, MS Q. 13 (s. xiii<sup>2</sup>), fols. 42r–(48), 63r–(64).

- <sup>48</sup> \*John Chatesden (fl. 1500)

Not found in Talbot & Hammond.

— *Tractatus de ingredientibus digestiuarum secundum magistrum Iohannem Chatesden*, in which we read, 'Quidam de amicis meis rogantes me ut in scriptis redigerem medicinas digestiuas . . .'; for more information he refers his read 'ad librum Iohannis ebe mesue', that is Iohannes Mesue, *De simplicibus medicinis* (Thorndike/Kibre 85).



Sheffield, Central Library, Jackson Collection 1302 (s. xv<sup>ex</sup>–xvi<sup>1</sup>), fols. 5r–7r (*MMBL*, 4. 266–7).

<sup>49</sup> John Deverose

— *Tabula* to Aristotle's *Ethica*: not known to survive. A copy was given to Corpus Christi College, Cambridge, by Thomas Markaunt in 1439, 'Tabula Deueroy's super Ethica cuius secundum folium incipit *quia in quantum amicitia* et pe. fo. incipit *melior quam uita*' (UC17. 25); a second copy was bequeathed to the same college by John Tittleshall in 1458 (UC18. 8).

<sup>50</sup> John Duns Scotus

— *Quaestiones* on Aristotle's *Metaphysica*: DSO 7. 2–617; ed. R. Andrews, G. J. Etzkorn, & others, *Ioannis Duns Scoti opera philosophica* 3–4 (St Bonaventure, NY, 1997); Lohr, 192–3; Glorieux *Th.* 344i.

<sup>51</sup> § John Foulsham

[Dr D. V. Abramov]

There is no primary evidence for the career of John Foulsham outside Bale. The attribution of the work to him depends only on Bale, followed by Leland, but the existence of a manuscript of the late 13th cent. makes his authorship impossible. D. V. Abramov argues that the work is English from the 1230s or '40s, using Grosseteste's *Hexameron* but not Bartholomew's *De proprietatibus rerum*; his edition was due to appear in 2000.

— (attrib.) *Moralitates de naturis rerum*, inc. 'Triplex est esse': ed. D. V. Abramov (forthcoming); Thorndike/Kibre 1589; Bloomfield 6089. No manuscript evidence provides the name of the author. The attribution to an otherwise unknown 14th-cent. Carmelite from Norfolk surely originates with Bale.

Bernkastel–Kues, St. Nikolaus Hospital, MS 203 (s. xiii<sup>2</sup>), fols. 78v–84v [anon., excerpts].

Cambridge, Trinity College, MS R. 15. 13 (s. xiv<sup>1</sup>), pp. 1–633 [anon., ends incomplete].

Bodl. MS Canonici Misc. 356 (AD 1311, Italy), fols. 77v–79v, 107r–112v [anon., excerpts].

Oxford, Corpus Christi College, MS 221 (s. xiv<sup>1</sup>, St Augustine's), fols. 1r–53v [anon., shortened text].

BAV MS Urb. lat. 1378 (AD 1474×1482, Urbino), fols. 1–159v [anon., with omissions but complements Cambridge MS].

*Attested copies*

Florence, Austin Friars, 1451, 'summa de elementalibus et animalibus . . . cuius principium est *Triplex est esse*, finis uero penultime carte *docet dyalectica*' (*Zentralblatt für Bibliothekswesen* 4 (1887) 147).

Hulne (Northumb), Carmelite convent, in 1366, 'liber paruus qui sic incipit *Tripliciter est esse*' (*Friars*, 170).

<sup>52</sup> John of Garland († after 1258)

The date of death c1272 was a mistaken guess by Paetow, widely accepted; he is last known alive at the time of writing the *Exempla honestae uitae* (c1258).

— *Praepositiones Graecae*: the two manuscripts recorded show some independent circulation but these lines can also be read as incorporated in John's *Compendium grammaticae* II 1068–1230. I do not know whether it was once a free-standing work or whether it circulates as an excerpt. [Dr C. Dionisotti]

<sup>53</sup> Giovanni Gigli

— *Fontibus e Graiis*: ed. D. R. Carlson, 'Three Tudor epigrams', *HLov* 45 (1996) 189–200 (text, 195–6).

<sup>54</sup> \*John Griffith († after 1554)

Bale, *Catalogus*, 2. 108; Tanner, 343. Bale's entry refers to a Cistercian of Hailes abbey, who after the Dissolution was well known as a preacher in Hampshire. There was indeed a monk of Hailes with this name, pensioned after the abbey's surrender (MS PRO E. 36/??? p. ??) and granted a dispensation allowing him to hold a benefice (*Faculty Office Registers 1534–49*, ed. D. S. Chambers (Oxford 1966), 208). Emden (*BRUO 1501–1540*, 248) records an Oxford graduate of the same name, also a Welshman, who in 1548 became vicar of Holy Rood, Southampton, but Emden had no evidence for his being a former religious. It is possible that Bale has confounded two individuals.

<sup>55</sup> John Hinton (14th cent.)

[Prof. R. M. Thomson]

— *Suppositiones*, inc. 'Quia ignorantibus suppositiones terminorum materies propositionum latent'

Worcester Cathedral, MS F. 35 (s. xiv<sup>ex</sup>), fol. 104r ['expliciunt suppositiones magistri Iohannis de Hyntone'].

<sup>56</sup> John Huntman

— *Summa logicae*: ed. L. M. de Rijk, *Iohannes Venator Anglicus. Logica, Grammatica speculativa* 6 (Stuttgart 1999).

<sup>57</sup> John Landreyn (†1409)

In London, University College, MS lat. 12 fols. 87–172, 203–214 (s. xv<sup>in</sup>) [now misbound], there are two medical *regimina* ascribed to John Landreyn, 'doctorem in physica et magistrum in theologia', at fols. 88r–89r; a second copy of one of them is on fol. 125r (*MMLB*, 1. 342–3).

<sup>58</sup> John Luke

[Dr C. L. Nighman]

— sermon before the Council (Konstanz 1417): unpr.; excerpt, ed. H. Finke, *Acta Concilii Constanciensis* (Münster 1896–1923), 2. 442–4.

Koblenz, Landeshauparchiv, Abt. 701 Nr. 192 (s. xv), fols. 111r–118v ['sermo Iohannis Lucis anglici sacre theologie bachalarii'].

<sup>59</sup> John Lutterell

— sermon

[Prof. R. M. Thomson]

Worcester Cathedral, MS Q. 9 (s. xiv<sup>1</sup>), fols. 194r–197v.

<sup>60</sup> \*† JEAN MAILLART (fl. 1540)

Tanner, 504. A Frenchman, offering himself to Henry VIII as ‘regius orator’, he is known to have been at court in 1540/41; he dedicated copies of his French cosmography to François I (BNF MS fr. 1382) as well as to Henry VIII (BL MS Royal 20 B. xiii).

Maillart added a dedicatory letter to the calligraphic copy of the Latin Psalter that he made for Henry VIII, BL MS Royal 2 A. xvi (c1540).

— *Paraphrastica in precationem dominicam elegia*, sixty elegiac couplets on the Lord’s Prayer, presented to Henry VIII

BL MS Royal 7 D. xiii (c1540) [presentation copy].

— writings in French

<sup>61</sup> John de Mallyngis ( )

[Prof. R. M. Thomson]

Writer’s name and title of work were both misread by Floyer in the Worcester catalogue and therefore appeared under Robert de Mallingys.

— *Reportationes de causis*

Worcester Cathedral, MS Q. 90 (s. xiii/xiv), fols. 56r–63v.

<sup>62</sup> \*John Neot OSB († after 1558), sometime monk of Glastonbury

*BRUO 1501–1540*, 414. When Queen Mary restored conventual life at Westminster in 1554, John Neot joined the community.

Robert Joseph in 1532 twice asks to be able to read Neot’s *orationes* composed for St Leonard’s day (*epp.* 134, 161); these must have been mentioned in a letter from Neot and were presumably composed for 6 November 1531.

<sup>63</sup> \*Sir John Oldcastle (†1417)

Bale, *Index*, 234–5; Bale, *Catalogus*, 1. 556–7; Tanner, 561; *DNB*.

Two Latin letters survive: the first to Woksa of Waldstein (dated 8 September 1410), ed. V. Novotny, *M. Jana Husi Korespondence a dokumenty* (Prague 1920), no. 21; the second to King Wenceslas (1412/13), ed. J. Loserth, ‘Über die Beziehungen zwischen englischen und böhmischen Wiclifiten in den beiden ersten Jahrzehnten des 15. Jahrhunderts’, *Mitteilungen des Instituts für österreichisches Geschichtsforschung* 12 (1891) 254–69.

The proceedings against Sir John Oldcastle in 1413 were incorporated in *Fasciculi zizaniorum*, ed. W. W. Shirley, RS 5 (1858), 433–50. Here, 438–9, is found the confession of faith in English to which Bale refers.

<sup>64</sup> John Paschal

[Dr P. Nold]

The sermons attributed to John Paschal by John Bale, in BL MS Royal 7 B. 1, are the work of the French cardinal Bertrand de la Tour OFM (†1333; C. Langlois in *HLF* 36 (1927) 190–203). This is shown by P. Nold in *Carmelus* 45 (1998) 155–62.

<sup>65</sup> John of Reading OFM

— Commentary on the Lombard's Sentences: (I d. 1 q. 6) ed. G. Alliney, 'Fra Scoto a Ockham: Giovanni di Reading e il dibattito sulla libertà a Oxford (1310–1320)', *Documenti e studi sulla tradizione filosofica medievale* 7 (1996) 243–368 (text, 292–368).

<sup>66</sup> John Russell OFM

— Commentary on the Song of Songs: a secondary witness to the text is provided by the four manuscripts of the anonymous Franciscan work, *Glossa tripartita super Cantica*, on which see K. Schepers in *AFH* 88 (1995) 473–502. A further but incomplete copy of Russell's commentary in Reun, Stiftsbibliothek, MS 76 fols. 125–150.

<sup>67</sup> John of Salisbury

— *Epistolae*: Both letter-collections and other letters now lost are known from extracts arranged as a *tabula* in Durham Cathedral, MS A. IV. 8 fols. 53r–59v (s. xiv); A. J. Piper, 'New evidence for the Becket correspondence and John of Salisbury's letters', in *The World of John of Salisbury*, ed. M. J. Wilks, Studies in Church History, Subsidia 3 (Oxford 1984), 439–444. [Prof. Brooke]

— *Vita Anselmi*: ed. A. Nadeau, MA diss. (Westfield College London, 1986).

<sup>68</sup> Iohannes Scotus Eriugena

— *Glossae biblicae .IOH.*: ed. J. J. Contreni & P. P. O'Neill, *Glossae diuinae historiae. The Biblical Glosses of John Scottus Eriugena*, Millennio medievale 1 (Florence 1997).

<sup>69</sup> John Somer

— (attrib.) *Chronica quaedam brevis* [1001–1532]: ed. J. I. Catto & L. R. Mooney, Camden Miscellany 34, Camden 5th ser. 10 (1998), 221–49 (Cotton text), 251–85 (Royal text). Annal entries are added to a 532-year Easter table beginning (unusually) in 1001. The attribution was added in the Cotton manuscript, perhaps in the hand of William Worcester (†1482); the editors give circumstantial reasons for thinking that the author of the common stock of annals may have been John Turk DTh († by 1397), fellow of Merton (*BRUO* 1916–17).

BL MS Cotton Domitian A. 11 fols. 1–8 (s. xiv<sup>ex</sup>–xv<sup>in</sup>), fols. 2r–7r [continued over a period of twenty years from the 1380s].

BL MS Royal 13 C. 1 (s. xv), fols. 43r–50v.

Bodl. MS Digby 57 (s. xiv<sup>2</sup>), fols. 24r–(31).

<sup>70</sup> John of Wakefield

— *Quaestiones* on Aristotle's *Physica*: unpr.; Lohr, 301. An extract from q. 1 (fols. 268rr–269r) is printed and discussed by S. Ebbesen, 'The more, the less: natural philosophy and sophismata in the thirteenth century', in *La nouvelle Physique du XIV siècle*, ed. S. Caroti & P. Souffrin (Florence 1997), 9–44 (text, 35–44).

<sup>71</sup> John Wyclif

—, Questions on Aristotle's *Meteora*: not known to survive. Among the books given to Syon abbey by John Bracebridge we find 'Wyclif super tres libros methereorum et super 8 libros phisicorum' (C.15 erased but preserved in the index, SS2. 48; the second part would appear to be Wyclif's *Quaestiones* on Aristotle's *Physica*). This evidence is supported by an entry in a 15th-cent. catalogue from the Carolinum in Prague, 'F.7 Wigleff super Metheorum' (J. Becka & J. Benda, *Katalogy knihoven koleji Karlovy University* (Prague 1948), fol. 63).

<sup>72</sup> \*Nicholas of Broomfield OSA (1259–after 1326), canon of Little Dunmow  
Tanner, 130.

— (attrib.) Annals of Little Dunmow priory [1104–?1326]: unpr. Authorship is inferred from the entry in 1259, 'natus Nicholas de Bromfeld postea canonicus de Dunmawe'; after 1326 there are only a few isolated entries down to 1501, but that for 1331 could be by the original author. [J. M. W. Willoughby]

BL MS Cotton Cleopatra C. III (s. xvii), fols. 281r–290v.

<sup>73</sup> 'Paul the Englishman'

The attribution was given currency by Goldast but is no more than a guess. The work originated in Poland and its probable author is Petrus Wysz Radolinus (c1354–1414), bishop of Cracow; W. Seńko, *Piotr Wysz z Radolina. I jego dzieło Speculum aureum* (Warsaw 1995).

<sup>74</sup> Peter of Blois

— Poems: ed. C. Wollin, *CCCM* 128 (1998).

<sup>75</sup> Peter of Henham

— Walden Chronicle: ed. D. E. Greenway & L. Watkiss, OMT (1999).

<sup>76</sup> Peter of Ireland

— Commentary on Aristotle's *Peri hermenias*: ed. M. Dunne, *Philosophes médiévaux* 34 (Louvain 1996). This volume also reprints Baemker's edition of Peter's *Determinatio magistralis*.

<sup>77</sup> \*Peter of Kelloe OSB (early 14th. cent.), monk of Durham

— *Tabula* to Valerius Maximus' *Memorabilia*

Durham Cathedral, MS A. IV. 8 fols. 117r–138v [?autograph].

<sup>78</sup> Peter Payne

Indexes to ten works of John Wyclif are found with a general ascription to Payne in Prague, National Library, MS X E. 11 (AD 1432–3), fols. 1r–172v; four of them have specific ascriptions to him in this copy. For some of them unasccribed copies also exist in Prague. Discussed by A. M. Hudson, 'Accessus ad auctorem: the case of John Wyclif', *Viator* 30 (1999) 323–44 (at 333–7), who concludes that they are unlikely to be his work.

## 79 \*Petrus Ruffensis ( )

Bodl. MS Lyell 16 (s. xiv, England), fols. 1r–132r, is a *Summula uitiorum* in 115 chapters, of which the first, *Contra peccatum in genere*, inc. ‘Quis diues libenter transiret per uiam in qua certissime sciret se spoliandum’; the following text, fols. 132r–137r, a sermon, ‘*Dentes tui sicut greges* &c. [Ct 4:2] Vox est Christi ad ecclesiam in Canticis Canticorum’, is headed as chapter 116. In the late 15th cent. the manuscript belonged to John Manby OSB († after 1494, *BRUO* 1212–13), a monk of Durham, who wrote the book’s title on the front pastedown as ‘Petrus Ruffensis in summula uiciorum’. This author is unknown, but the surname may refer to a monk of Rochester. The only other known copy of the work is English and anonymous, CUL MS Ff. 6. 27 (s. xv), describing itself as ‘Tractatus ualde bonus de exemplis naturalibus, habundancia exemplorum et similitudinum cum moralitate multum utili’ (Bloomfield 4840).

## 80 ‘Ralph Acton’, Ralph of Arundel

Both entries refer to Radulfus Ardens, whose date of death should be corrected to † after 1101.

## 81 §Ralph of Battle OSB (c1040–1124), monk of Caen, prior of Rochester, later abbot of Battle

R. W. Southern, ‘St Anselm and his English pupils’, *MARS* 1 (1941–3) 24–9; id. *St Anselm and his Biographer* (Cambridge 1963), 206–9.

In the early Rochester manuscript the prologue to *De peccatore et ratione* is inscribed ‘prologus Rodulfi monachi et peccatoris’, whom Bale, *Catalogus*, 1. 197, conjecturally identified with Ralph, monk of Westminster and prior of Hurley, that is Ralph of Arundel (†1223). Southern in 1941 recognized the group of texts in three closely related copies and proposed to identify their author with Anselm’s pupil and successor, Ralph d’Escures, who was bishop of Rochester 1108–1114. By 1963 he had changed his opinion and argued that Ralph, monk of Caen, who came to England with Lanfranc and served until 1107 as prior of Rochester, was a more likely identification; this attribution has won widespread agreement.

— *De octo a monachis obseruandis*: ed. L. D’Achéry, *Beati Lanfranci opera omnia* (Paris 1648), repr. *PL* 150. 637–9; ed. D. H. Farmer, *Studia monastica* 11 (1969) 19–29.

BL MS Royal 7 A. 111 (s. xii<sup>ex</sup>, Bardney), fols. 34v–(37).

BL MS Royal 8 E. xvii (s. xiii/xiv), fols. 19r–(21).

BL MS Royal 12 C. 1 (s. xii<sup>in</sup>, Rochester), fols. 61v–(66).

Bodl. MS Fairfax 17 (*SC* 3897) (s. xii<sup>2</sup>, Louth Park), fol. 64 [part, with commentary].

Bodl. MS Laud Misc. 363 (s. xii<sup>in</sup>, St Albans), fols. 27r–29v.

Oxford, Brasenose College, MS 12 (s. xv), fol. 192v–(193) [ascr. Lanfranc].

Oxford, St John’s College, MS 130 (s. xv<sup>1</sup>), fols. 34r–(36).

— *De peccatore et de ratione*, inc. ‘Cum primum istud opus incepti’ (prol.), ‘In hac meditatione peccator’

BL MS Royal 7 A. 111 (s. xii<sup>ex</sup>, Bardney), fols. 1r–(34).

BL MS Royal 12 C. 1 (s. xii<sup>in</sup>, Rochester), fols. 2v–(61).

Bodl. MS Laud Misc. 363 (s. xii<sup>in</sup>, St Albans), fols. 1r–27r.

— *De perpetua uirginitate sanctae Mariae*, inc. ‘De nostra Domina sancta Maria dulcissima matre’

BL MS Royal 12 C. 1 (s. xii<sup>in</sup>, Rochester), fols. ( )–(74).  
 Oxford, St John's College, MS 130 (s. xv<sup>1</sup>), fols. 109v–(112).  
 Bodl. MS Laud Misc. 363 (s. xii<sup>in</sup>, St Albans), fols. 31v–33v.

— *Fides exposita de ueritate corporis et sanguinis Domini*, inc. 'Credo quod panis et uinum que preparantur'

BL MS Royal 7 A. 111 (s. xii<sup>ex</sup>, Bardney), fols. 37v–(40).  
 BL MS Royal 12 C. 1 (s. xii<sup>in</sup>, Rochester), fols. 66r–( ).  
 Bodl. MS Laud Misc. 363 (s. xii<sup>in</sup>, St Albans), fols. 29v–31v.

— *Fides exposita quomodo creditur unus Deus trinitas et trinitas unus Deus*, inc. 'Credo adoro et ueneror unum Deum'

BL MS Royal 7 A. 111 (s. xii<sup>ex</sup>, Bardney), fols. 58v–(64).  
 BL MS Royal 12 C. 1 (s. xii<sup>in</sup>, Rochester), fols. 104r–(113).

— *Meditatio cuiusdam Christiani de fide*, inc. 'Quicumque in sanctitate desiderat proficere'

BL MS Royal 7 A. 111 (s. xii<sup>ex</sup>, Bardney), fols. 40r–(58).  
 BL MS Royal 12 C. 1 (s. xii<sup>in</sup>, Rochester), fols. 74v–(105).  
 Bodl. MS Laud Misc. 363 (s. xii<sup>in</sup>, St Albans), fols. 33v–42v.  
 Oxford, St John's College, MS 130 (s. xv<sup>1</sup>), fols. 36v–(46).

*doubtful*

— (attrib.) *Orationes et meditationes*: Thirteen prayers and meditations follow the works of Ralph in Bodl. MS Laud Misc. 363, fols. 55v–78r, which Southern, *MARS* 1 (1941–3) 14–19, 24–7, argued were by the same author. Most of this group is found together in a number of French manuscripts and was incorporated in collections of such prayers and meditations under the name of ANSELM.

<sup>82</sup> \*RALPH OF BEAUVAIS (fl. 1140–1180)

Ralph is referred to by Helinand as his teacher and a former pupil of Abelard: 'Huius etiam Petri Abaelardi discipulus fuit magister meus, qui me docuit a puero, Radulfus, natione Anglicus, cognomento grammaticus ecclesiae Beluacensis, uir tam in diuinis quam in saecularibus litteris eruditus' (*PL* 212. 1035D). He was praised by Gerald of Wales (*Speculum ecclesiae*, pref.) and figures as a correspondent of Peter of Blois (*ep.* 6).

R. W. Hunt, 'Studies on Priscian in the twelfth century 2 The school of Ralph of Beauvais', *MARS* 2 (1950–54) 1–56 (at 11–16). The surviving copies are unascrbed, but their relationship with ascribed attestations in medieval catalogues provide a basis for identification; Hunt discusses the internal evidence for common authorship.

— *Liber Titan*, inc. 'Quandoque nomini quod per appellationem (appositionem)'

Bern, Burgerbibliothek, MS 519 (s. xiii), fols. 116r–135v [anon.].  
 BL MS Add. 16380 (s. xiii), fols. 111r–119v [anon.].

*Attested copies*

Canterbury, c1300, 'Summa eiusdem [sc. R. Beluacensis] qui uocatur Tytan' (BC4. 644e).  
 Waltham, c1200, 'Titan magistri Radulfi cum questionibus dialectice et grammaticae' (A38. 78).

— *Summa super Donatum*, inc. ‘Quia grammatica prima est artium’

Brugge, Stadsbibliotheek, MS 545 (s. xiii), fol. 117v [beginning of text only].

BL MS Add. 16380 (s. xiii), fols. 123v–127r.

*Attested copy*

Canterbury, Christ Church, c1300, ‘Summa magistri R. Beluacensis super Donatum’

(BC4. 644d).

— (?) *Verba praeceptiua*, inc. ‘Verba preceptiua tam cum datiuo quam cum accusatiuo’: part ed. E. Kalinka, *Wiener Studien* 16 (1894) 288–90 [from the incomplete Paris MS]. The work is anonymous in all copies and has not the merit of an attribution in the medieval catalogues, but it sometimes circulates with Ralph’s work and Hunt observes that it has much in common with his *Liber Titan*.

BL MS Add. 16380 (s. xiii), fols. 120r–123v.

Milan, Biblioteca Ambrosiana, MS M. 9 sup. (s. xiii), fols. 170r–(193v).

BNF MS lat. 18072 (s. xii), fols. 134r–( ) [ends imperfect].

Tarragona, Biblioteca pública provincial, MS 54 (s. xii/xiii), fols. 124v–131v.

*Attested copies*

Evesham, given by Thomas of Marlborough, c1200, ‘multas notas de arte grammatica cum uerbis preceptiuis’ (B29. 14).

Waltham, c1200 (A38. 79).

### <sup>83</sup> Ralph of Coggeshall

— *Chronicon terrae sanctae* is anonymous and was associated with Ralph by Bale only on the strength of its surviving in a Coggeshall copy of Ralph’s *Chronicon Anglicanum*, with a reference at the end to the work of Richard de Templo that may have been added by Ralph; Stubbs expressed strong doubts about the attribution (RS 38/1 (1864), lv–lvi), and James Willoughby thinks the text is more likely to be a chronicle from a military order.  
[J. M. W. Willoughby]

### <sup>84</sup> \*Ralph OGilb († after 1203), canon and sacrist of Sempringham

Identified by R. Foreville as the likely author of *Vita S. Gileberti*, ed. R. Foreville & G. Keir, OMT (1987); see discussion, lxxiii–lxxv. Perhaps further to be identified with Radulfus de Insula, a member of the legation to Rome to urge the canonization.

### <sup>85</sup> §Ranulf OCist (12th cent.), monk of Fountains, later abbot of Lysa in Norway

Leland, *Scriptores*, 186, 188; Bale, *Catalogus*, 2. 149–50 (‘Ranulphus Cisterciensis’); Tanner, 6r6. The name was taken by Leland from Hugh of Kirkstall, but he had no direct evidence for treating him as a writer.

— (attrib.) *Passio et miracula beati Olavi*: ed. T. Metcalfe, *Anecdota Oxoniensia* (1881); *BHL* 6322–4. So attributed by D. L. T. Bethell, ‘Fountains abbey and the state of St Mary’s York in 1132’, *JEH* 17 (1966) 11–27 at 20n. Metcalfe had attributed the whole work to Eystein, archbishop of Nidaros 1161–1188, who was only responsible for the latter part, ‘Tractatus S. Augustini episcopi’. The author of the first part was not Norwegian. Ranulf was abbot of Lysa but retired in old age to Fountains; the only



extant copy, from Fountains, is bound in a Norwegian sealskin. Eystein had contacts with the monks of Lysa.

Oxford, Corpus Christi College, MS 209 (s. xiii<sup>in</sup>, Fountains).

<sup>86</sup> Reginald of Canterbury

— *Carmina*: reference to Liebermann's edition should read *Neues Archiv* 13 (1888) 519–56 (as correctly under Thomas II, archbishop of York).

<sup>87</sup> Reginald of Walsingham (13th cent.) [Prof. Thomson]

Date must be earlier than in published handlist; R. M. Thomson points to Roger Computista's *Liber de signis monachorum* as evidence.

<sup>88</sup> Retinaldus

Tanner, 622–3.

Evidence of date comes from a second copy, now Wolfenbüttel, Herzog-August-Bibliothek, MS 160. 1 Extra. (s. xii, England). [Prof. Thomson]

<sup>89</sup> \*Richard Bromsgrove OSB (†1435), abbot of Evesham

Tanner, 123; *DNB*; *BRUO* 3. xvi.

Tanner refers to the register of his abbacy at Evesham, now BL MS Cotton Titus C. ix. There he found mention of his writing something 'de fraterna correctione canonice exercenda' (fol. 32).

<sup>90</sup> §RICHARD OF CIRENCESTER OSB (†1401), monk of Westminster

Ralph Hanna's drawing attention to this entry (*JML* 8 (1998) 243) combined with my regret at omitting Bertram's forgery has led me to revise the entry.

Tanner, 625, 630; *DNB*; Pearce, 100. Bale has several entries that are confusing: 'Richardus Cicestrius, monachus Westmonasteriensis' (*Index*, 341–2; Bale, *Catalogus*, 1. 430) describes Ranulf Higden's *Polychronicon*, while 'Ricardus de Cyrencestria' (*Index*, 343) seems more likely to be Richard Wyche. This and other confusion over Richard's work are examined by J. E. B. Mayor, RS 30/2. xi–xvii.

— (& others) inventory (1388): ed. J. Wickham Legg, *Archaeologia* 52 (1890) 195–286.

— *Speculum historiale de gestis regum Angliae* [447–1066]: ed. J. E. B. Mayor, RS 30 (1863–9).

CUL MS Ff. 1. 28 (s. xiv).

*doubtful*

— (?) *Tractatus super symbolum maius et minus*: not identified. There was a copy at Peterborough in the late 14th cent. (MS T. iv). The attribution in the Peterborough catalogue to Master Richard de Cicestre was taken by Tanner to refer to the monk of Westminster.

*spurious*

— *Liber de officiis ecclesiasticis*, inc. ‘Officium est’: not known to survive, but cited by William Woodford in his *Contra Trialogum Wyclif* (ed. Brown, 1. 190). The work is said by Kirkstead (K502; Bale, *Index*, 343) to be in seven books, but the author is given as Richard of Cirencester, bishop of Chichester, a confused name that may point to Richard Wyche. In any case Kirkstead is unlikely to have included a writer still living.  
*modern forgery*

—, *De situ Britanniae*: ed. C. Bertram (Copenhagen 1758), repr. in W. Stukeley, *Itinerarium curiosum* (London 1776), 79–168. The author is named as Ricardus Corinensis, monk of Westminster; Corinium is the Roman name for Cirencester. The work, analysed and discussed by Mayor, RS 30/2. xvii–clxiv, is a forgery perpetrated by Charles Bertram (1723–1765), given currency by William Stukeley (1687–1765), and exposed by B. B. Woodward (1816–1869) in 1866.

<sup>91</sup> Richard Ferrybridge

— *Logica*: (fols. 85rb–89va) ed. M. Bertagna, ‘La definizione della modalità nella seconda parte della *Logica* di Richard Ferrybridge’, *Documenti e studi sulla tradizione filosofica medievale* 9 (1998) 383–440 (text, 417–40); (fols. 89v–90v) ed. M. Bertagna, ‘La teoria dell’ inferenza nelle opere di Richard Ferrybridge’, *Documenti e studi sulla tradizione filosofica medievale* 5 (1994) 523–56 (text, 551–6).

<sup>92</sup> Richard Fishacre

— *Quaestio* on the eternity of the world: ed. R. J. Long, ‘The first Oxford debate on the eternity of the world’, *RTPM* 65 (1998) 54–96 (text, 68–96).

— *Quaestio* on light, an additional note on the Lombard’s Sentences, II 13. 2: ed. R. J. Long & T. B. Noone, ‘Fishacre and Rufus on the metaphysics of light: two unedited texts’, in *Roma Magistra mundi. Mélanges Leonard Boyle* (Louvain 1998), 2. 517–48 (text, 530–36).

<sup>93</sup> Richard Fleming

[Dr C. L. Nighman]

An additional sermon from the Council at Konstanz was identified by J. B. Schneyer, who mistook the dating evidence provided by the manuscript; C. L. Nighman, ‘New dating for *Ecce sedes posita in caelo*, a sermon by Richard Fleming at the Council of Constance’, *Notes & Queries* 240 (new ser. 42) (1995), 433–4.

His sermons before the Council at Konstanz are now edited by C. L. Nighman, *Reform and Humanism in the Sermons of Richard Fleming at the Council of Constance (1417)*, PhD diss. (University of Toronto 1996). One has appeared in print, ed. C. L. Nighman, ‘*Accipiant qui vocati sunt*: Richard Fleming’s Reform Sermon at the Council of Constance’, *JEH* 51 (2000), 1–36 (text, ???).

<sup>94</sup> Sir Richard Morison

His notes on passages from the Old Testament, dated 14 October 1537, are now bound among miscellaneous papers as BL MS Royal 7 C. xvi fols. 212–(228); calendared in *Letters and Papers of the reign of Henry VIII*, 12/2. 316–17 (no. 904).

— *Liber dominorum et tenentium*, also headed *Rerum ac muniurum clientelarium liber primus*: unpr.; G. R. Elton, 'Reform by statute: Thomas Starkey's *Dialogue* and Thomas Cromwell's policy', *Proceedings of the British Academy* 54 (1968) 165–88 (at 177–80). The text is a draft version in Latin of the common law on tenures and services; its origin is explained by a separate preface in English, 'Perswasion to the King that the laws of the realme shulde be in Latin'; the two are uniformly bound though now shelved separately. Both are anonymous, but the draft of the preface exists in another manuscript, from where the correcting hand was identified as Morison's (*Letters and Papers of the reign of Henry VIII*, 17. 707 (app. 2)).

BL MS Cotton Faustina C. II (c1536), fols. 5r–(22) [author's draft of preface].

BL MS Royal 18 A. 1. (c1536) [preface] + Royal 11 A. XVI (c1536) [specimen of proposed version].

<sup>95</sup> Richard Pace

— (attrib.) *Julius exclusus e caelis* (1513): printed anonymously, [Louvain ?1518], &c.; ed. W. K. Ferguson, *Erasmi opuscula* (The Hague 1933), 65–124. Erasmus was suspected of being the author, and, though he denied it, the work has been printed among his works; editions listed by Ferguson, 55–62. A persuasive attribution to Richard Pace has been argued by C. M. Curtis, *Richard Pace on pedagogy, counsel and satire*, PhD diss. (Cambridge 1997).

Basel, Universitätsbibliothek, MS A. ix. 64 (AD 1516) [in the hand of Bonifacius Amerbach of Basel].

<sup>96</sup> Richard Rufus

— Commentary on the Lombard's Sentences: (II d. 13 q. 1) ed. R. J. Long & T. B. Noone, 'Fishacre and Rufus on the metaphysics of light: two unedited texts', in *Roma Magistra mundi. Mélanges Leonard Boyle* (Louvain 1998), 2. 517–48 (text, 537–48).

<sup>97</sup> Richard Wyche

— letter to Jan Hus: There is a better edition than the one cited; ed. V. Novotny, *M. Jana Husi Korespondence a dokumenty* (Prague 1920), no. 22. [Prof. A. M. Hudson]

<sup>98</sup> §RICHARD YOUNG (†1418), bishop of Bangor, later bishop of Rochester

C. T. Allmand, 'A bishop of Bangor during the Glyn Dwr revolt: Richard Young', *Journal of the Historical Society of the Church in Wales* 23 (1968) 47–56.

— *Tractatus de sedatione schismatis Via, ueritas, uita* (1397), inc. 'Occurrit quod scribitur Jo. xiiii et transumptiue in parte viii di. Si consuetudinem [D. 8 c. 5] et xii (sic) q. iii c. Abiit [C. 11 q. 3 c. 83], scilicet *Via ueritas et uita* [Jo 14:6]. Ambulandum est igitur in uia quamuis dura, per quam deuenitur ad ueritatem et de ueritate ad uitam': unpr.; M. M. Harvey, *Solutions to the Schism. A study of some English attitudes 1378 to 1409*, Kirchengeschichtliche Quellen und Studien 12 (St. Ottilien 1983), 106–109. Harvey, 117–26, also discusses two draft letters in BL MS Harley 431 (s. xv), fols. 2r–v + 111r–v, 115r–v, which 'so closely resemble Young's tract of 1397 that they must either be by Young or by someone who was using his earlier work'.

BAV MS Vat. lat. 4153 (s. xv), fols. 95r–100r [ascr. ‘per dominum Richardum Ingh’].  
 ÖNB MS 5064 (s. xv), fols. 42r–48v [ascr.].

<sup>99</sup> Robert of Cricklade

Date of death can hardly be after 1188 as stated; apparently dead not later than 1174 (Emden).

<sup>100</sup> Robert the Englishman (late 13th cent.)

— *Canones de astrolabio*: by ROBERT OF CHESTER, under whose name the work already appears correctly.

<sup>101</sup> \*Robert Gilbert (†1448), bishop of London [Dr C. L. Nighman]  
*BRUO* 766–7.

— sermon before the Council (Konstanz 1415): unpr.; H. Finke, *Acta Concilii Constantiensis* (Münster 1896–1923), 2. 446 (as Master Robert); J. B. Schneyer, ‘Konstanzer Konzilspredigten’, *Zeitschrift für die Geschichte des Oberrheins* 113 (1965), 387.

Berlin [cited by Finke].

Cracow [ascr.; cited by Schneyer].

<sup>102</sup> Robert Lechlade

— sermon (Oxford 1395): ed. S. Wenzel, *Traditio* 53 (1998) 203–230 (text, 206–224).

<sup>103</sup> Robert the Lotharingian

What is the evidence for his work as an Arabist and an astronomer? Nothing more, I suspect, than William of Malmesbury’s words, ‘omnium liberalium artium peritissimus, abacum precipue et lunarem compotum et celestium cursum astrorum rimatus’ (*Gesta pontificum*, ed. Hamilton, 300).

<sup>104</sup> Robert de Mallingys [Prof. R. M. Thomson]

A misreading in the Worcester catalogue gave rise to this error for John de Mal-lyngis.

<sup>105</sup> Robert Whittington

— *Pumex in calcographi mendas*: ed. D. R. Carlson, ‘Three Tudor epigrams’, *HLov* 45 (1996) 189–200 (text, 198–9).

<sup>106</sup> \*Robert de Tautona OSA (late 12th cent.), canon of Bodmin

The canon may be named from Tawton (Devon) or, since the reading of his name could equally well be ‘Tantona’, from Taunton (Som).

—, *De corpore S. Petroci furato et restituto*, an account of the relic theft of 1177, incorporated in the dossier on St Petroc: ed. P. Grosjean, ‘Vie et miracles de S. Petroc’, *AB* 74 (1956) 131–88, 470–96 (text, 174–88); *BHL* ???.

Gotha, Forschungs- und Landesbibliothek, MS Memb. I 81 (s. xiv, England), fols. 145r–148v.

- <sup>107</sup> \*Robert of Woodkirk OSA (†1199), prior of Nostell

The probable author of version B of the foundation-legend of St Andrews, written 1144×1153; M. O. Anderson in *The Scottish Tradition. Essays in honour of Ronald Gordon Cant*, ed. G. W. S. Barrow (St Andrews 1974).

- <sup>108</sup> 'Robert of Worcester'

The augmented version of the ordinary gloss on Matthew, one of several works attributed by Stegmüller to Robert of Worcester (*Bibl.* 7496, 9948), an unknown figure, is also found with a prologue signed 'R. Wigorn.' in Salamanca, Biblioteca de la universidad, MS 220 (s. xiii), fols. 1r–( ). This copy was not listed by Stegmüller. The only one with any appearance of an ascription in his list is BAV MS Vat. lat. 9411 (s. xiii), fols. 1–149, ascribed, he suggests to 'Robertus canonicus archib.' (so Stegmüller); the name is an owner or donor inscription, partly erased, on an endleaf, fol. 180Ar, 'Matheus Rob' archid' [[ \* \* ]] canon' s' [[ \* \* ]]', and neither preface nor text contains any indication of authorship. Investigation of the Salamanca manuscript is needed.

The rest of Stegmüller's entry would appear to be extrapolation to other works contained in manuscripts that have this text without ascription.

- <sup>109</sup> Roger Computista (13th cent.) [Prof. Thomson]

A text surviving in two 13th-cent. copies provides evidence that changes his inferred date from 14th cent. to 13th cent.

— (?) *Liber de signis monachorum*: unpr.; R. M. Thomson, *The Archives of the abbey of Bury St Edmunds*, Suffolk Records Society 21 (1980), 140. The text survives unasccribed in two custumal collections from Bury; the heading is 'Prologus in libro de signis monachorum domino Rogero Compotiste misso'.

CUL MS Add. 6006 (s. xiii<sup>2</sup>, Bury), fols. iv<sup>r</sup>–xi<sup>v</sup> + 76v–80r (Thomson, 140).

BL MS Harley 1005 pt 5 (s. xiii<sup>2</sup>, Bury), fols. 203r–210r (Thomson, 144).

- <sup>110</sup> Sedulius Scottus

— *Collectaneum in Apostolum*: ed. H. J. Frede & H. Stanjek, *Vetus Latina. Aus der Geschichte der lateinschen Bibel* 31–32 (Freiburg 1996–7).

- <sup>111</sup> \*Seger OSB ( ), monk of Peterborough

Several titles are mentioned in the *Matricularium* of the library at Peterborough, but none has been identified: 'poenitentialia a canonibus compendiose extractum' (BP21.234d) and 'liber penitencialis per decreta et decretales effectus' (BP21.247j) are presumably the same; so perhaps is his 'Tractatus de confessione' (BP21.177c). The work titled 'Summa Segeri' occurs with books on the same topic and may again be the same work.

- <sup>112</sup> Senatus of Worcester [N. E. Karn]

Add *ep.* 6 to Walter of Coutances, archbishop of Rouen, and renumber *ep.* 6 as *ep.* 7; the Bodleian manuscript contains *ep.* 1–7, but one was omitted from the catalogue description.

<sup>113</sup> Simeon of Durham

Simeon should have ‡ against his name in the text (as he does in the Index of Surnames). My reading of Piper and Gullick in *Anglo-Norman Durham* (1994) led me to conclude that he was almost certainly a Norman from the household of Bishop William of Saint-Calais, but I must have had a failure of nerve in the text. Gullick has now strengthened the case, which is accepted by Rollason, *Symeon of Durham* (Stamford 1998), 3–4.

— *Libellus de exordio et procursu ecclesiae Dunelmensis*: ed. D. W. Rollason, OMT (2000).

<sup>114</sup> Simon of Hinton

— Postills on Job: the same text is listed under Simon of Hinton and William of Alton. Authorship unresolved, but the mistake was made by Kaeppli as well as Stegmüller.

<sup>115</sup> Thomas Bradwardine

— *De continuo*: part ed. V. P. Zoubov, ‘Traktat Bradvardina “O kontinououmié” ’, *Istoriko-matematicheskié issledovania* 13 (1960) 385–440 [*BAMAT* 6. 4120].

<sup>116</sup> Thomas de Braundeston OFM († after 1328)

Michael of Cesena writes of ‘fratre Thoma de Braunceston de Anglia, nicromantico, alchimista, haeretico’ as someone ejected from the order in England who was none the less allowed to live as a secular in the papal court at Avignon by John XXII (ed. G. Gál & D. Flood, *Nicolaus Minorita, Chronica. Documentation on Pope John XXII, Michael of Cesena and the Poverty of Christ* (St Bonaventure, NY, 1996), 419–20. In 1328 he was allowed to transfer from the Franciscans to the Dominicans (*Bullarium Franciscanum*, vol. 5, no. 720).

<sup>117</sup> Thomas Chesterfield

[Prof. Brooke]

Chesterfield was merely the donor of one copy of the work. It is suggested that the author of the history was Alan of Ashbourne, whose autograph is BL MS Cotton Cleopatra D. ix; the date of the manuscript should be amended to s. xiv<sup>med</sup>) (Brooke in *English Episcopal Acta* 14 *Coventry and Lichfield 1072–1159* (1997), 123).

<sup>118</sup> Thomas of Chobham

— *Summa de commendatione uirtutum et extirpatione uitiorum*: ed. F. Morenzoni, CCCM 82B (1997).

<sup>119</sup> Thomas of Elmham

[Fr R. Copsey]

— Verses on a statue at Nottingham of St John the Baptist dressed as a Carmelite: ed. R. Copsey (forthcoming). The text survives together with a brief riposte in a transcript made by Bale: ‘Hos uersos scripsit Elyngham, monachus et prior de Lenton, quia in conuentu Notynghamie Johannem Baptistam induerunt uestem et habitum Carmeli: “Christi Baptista te uestis non decet ista. / Qui te uestiuit fratrem, maledictus abiuit . . .” Responsio eiusdem Sancti Johannis Baptiste: “Elyngham mentiris metris fatuis quaque miris . . .” ’ (Bodl. MS Bodley 73, fol. 48v).

<sup>120</sup> \*Thomas Gilbert (†1503)

Tanner, 317; *BRUO* 767–8.

Tanner attributed to Thomas Gilbert the *Summa abstinentiae* on the basis of the ascription in Bodl. MS D. 1 Art. 8, now MS Bodley 542 (*SC* 2607) (s. xiii), ‘edita a quodam fratre Thoma [deleted] de ordine minorum nomine Gilberto’. The work is the widely known *Summa abstinentiae*, discussed under the names Gilbertus Magnus OCist and ——— DOWNHAM.

<sup>121</sup> \*Thomas Paynell OSA (†1564)

Bale, *Catalogus*, 1. 724–5; Tanner, 582–3; *DNB*; *BRUO* 1501–40, 437–8, 728–30.

Oxford, St John’s College, MS 80, is a notebook from Paynell’s studies at Paris; it bears the date 1507. From 1528 he was prolific in publishing English translations from Latin and French. He bequeathed more than one hundred printed books, all Latin, to St John’s College.

<sup>122</sup> Thomas Scrope

[Fr R. Copsey]

—— *De institutione ordinis sui*: the date given for the manuscript is obviously wrong, since it predates both work and author; A. Staring dates this book to AD 1462.

<sup>123</sup> Thomas Wilton

—— *Quaestiones* on Aristotle’s *Physica*: (III qq. 6–7) C. Trifogli, ‘Due questioni sul movimento nel commento alla *Physica* di Thomas Wylton’, *Medioevo* 21 (1995) [1996] 31–73 (text, 51–73); (IV q. 6) C. Trifogli, ‘Thomas Wylton on the immobility of place’, *RTPM* 65 (1998) 1–39 (text, 25–39).

—— *Quaestio de infinitate uigoris Dei*, inc. ‘Vtrum essentia diuina sit perfectio infinita intensiue’: ed. E. Jung-Palczewska, ‘La question quodlibétique *De infinitate uigoris Dei* de Thomas de Wylton’, *AHDLMA* 64 (1997) 335–403 (text, 347–403).

<sup>124</sup> Turgot

Remove the erroneous ‡ from his name.

<sup>125</sup> Uthred of Boldon

—— *Libellus de foundationibus monasteriorum in Anglia*: not known to survive but cited in a catalogue of monastic foundations in Oxford, Corpus Christi College, MS D. 256 (s. xvi), fols. 196v–198r, referring to the Anglo-Saxon minster in York, ‘ut habetur per uenerabilem doctorem Utredum in libello suo de foundationibus monasteriorum in Anglia’. Might it lie behind the similar work of Prior John Washington?

<sup>126</sup> Walter Burley

—— *De formis* [p. 724], inc. ‘Notandum quod materia prima est materia remotissima respectu cuiuscumque compositi ex ea’: ed. F. J. D. Scott, *Texte aus der mittelalterlichen Geisteswelt* 4 (Munich 1970); Weisheipl, no. 42.

—— *Quaestiones de uniuersalibus* [p. 712]: ed. H.-U. Wöhler, *Abhandlungen der sächsischen Akademie der Wissenschaften zu Leipzig* 75/5 (1998) (text, 10–66).

— *Quaestiones in III de Anima* [p. 714]: ed. E. A. Synan, *Questions on the De Anima of Aristotle by Master Adam Burley and Dominus Walter Burley* (Leiden 1997), 76–156.

<sup>127</sup> Walter Chatton

— *Quaestio de continuo*: reference should read *Franciscan Studies* 26 (1966) 212–88.

<sup>128</sup> Walter of Oddington

— *Ycokedron philosophiae*: ed. P. D. Thomas, *Wichita State University Bulletin* 44 (1968) 3–24 (text, 5–20) [from the BL copy, which Singer 650 had thought might be a reworked version, a view not sustained by Thomas].

<sup>129</sup> Waltheof

Amend headline to read WALTHEOF OSA, later OCist (†1159), prior of Kirkham, later abbot of Melrose

<sup>130</sup> William of Alnwick

— *Determinationes*: (det. 14) ed. T. B. Noone, ‘The origin, nature, and function of the formal distinction’, *Franciscan Studies* 53 (1993) [1997] 231–61 (text, 246–61);

— *Sermo de natiuitate Domini*, inc. ‘*Verbum caro factum est* &c. [Jo 1:14]’

Assisi, Biblioteca comunale, MS 649 (s. xiv), fol. 50v [‘Almuich’; the sermon is abridged, ‘hoc breue uerbum de uerbo abbreviato ad litteram’] (Cenci, 589).

<sup>131</sup> \*William Alnwick OSB (c1369–1449), monk of St Albans, bishop of Norwich, later bishop of Lincoln

*DNB*; *BRUO* 27.

A copy of his sermons is referred to in the index to the Syon catalogue (SS2. 189).

<sup>132</sup> William of Alton

— Postills on Job: see comment under Simon of Hinton.

<sup>133</sup> \*William Doune (†1361), archdeacon of Leicester

*BRUO* 587–8.

M. J. Haren, *Sin and Society in Fourteenth-Century England. A Study of the Memoriale Presbiterorum* (Oxford 2000), 6–38, constructs a very plausible circumstantial argument for attributing the work to William Doune during the years 1337/8 when he was still a member of the household of John Grandisson, bishop of Exeter.

— (attrib.) *Memoriale presbiterorum*, inc. ‘Cum animaduerterem quam plurimos presbiteros parochiales’

Cambridge, Corpus Christi College, MS 148 (s. xiv<sup>1</sup>).

CUL MS Mm. 5. 33 (ss. xiv–xv), fols. 68r–69v [extr.].

BL MS Harley 3120 (s. xv<sup>1</sup>), fols. 11r–104r.

Bodl. MS Selden Supra 39 (SC 3427) (s. xiv<sup>2</sup>, Merton), fols. 4r–68r.

Westminster Diocesan Archives, MS H. 38 pt. 1 (s. xv).



<sup>134</sup> \*William the Englishman (late 13th cent.)

The writer is unidentified, but his sources include Henry of Gent's *Quodlibet* 1 (after Christmas 1276).

— *Vtrum iste terminus Homo secundum unam rationem indifferens sit ad supposita eius existentia et non existentia*: ed. H. Anzulewicz & G. Krieger, 'Eine Guillelmus Anglicus zugeschriebene quaestio *Vtrum iste terminus Homo secundum unam rationem indifferens sit ad supposita eius existentia et non existentia*: Einleitung und Textausgabe', *RTPM* 64 (1997) 352–84 (text, 365–84).

SBB – PK MS lat. fol. 456 (s. ), fols. 230v–232r [ascribed 'magistri Guillelmi anglici'] (described by H. Anzulewicz in *Scriptorium* 46 (1992) 238–42, continued in *RTAM* 60 (1993) 131–214).

<sup>135</sup> \*William de Hotot OSB († after 1249), abbot of Peterborough

Tanner, 414. First among the books given by him to the library at Peterborough is 'Antissiodorensis abbreviatus' (BP8. 1), which appears in the *Matricularium* as 'Collaciones domini Willelmi de Hotot abbatis de sententia magistri W. Autissiodorensis' (BP21. 249a); since the latter does not usually refer to donors, the abbot may perhaps be taken to be the abbreviator.

<sup>136</sup> †William Lissye OP (late 13th cent.)

[Fr A. Sulavic]

Dominican rather than Franciscan, apparently from Burgundy, William de Luxi OP (Kaeppli, 2. 109–115). Merton College, MS 184 (s. xiv), Bale's source, has preserved all the commentaries listed, Kaeppli 1566–9.

<sup>137</sup> William of Malmesbury

— *Gesta regum Anglorum*: ed. R. A. B. Mynors, R. M. Thomson, & M. Winterbottom, OMT (1998–9).

— *Historia nouella*: revised edition of Potter and Mynors's text, ed. E. J. King, OMT (1998).

<sup>138</sup> William of Newburgh

— *Sermones*: manuscripts now traced. Printed by Hearne from a book borrowed from Sir Thomas Sebright, now BL MS Stowe 62 (s. xii/xiii, Newburgh), and presumed to be William's own because the manuscript contains the earliest copy of his *Historia*, supervised by the author. Other copies in Lambeth Palace, MS 73 (s. xiii<sup>m</sup>, Buildwas), fols. 104r–121r [copied from Stowe MS and used by Hearne to make good the damage in that book], and two sermons in Bodl. MS Rawlinson C. 31 (s. xii<sup>ex</sup>, St Albans), fols. 11r–(14).

<sup>139</sup> William of Poitiers

— *Gesta Willelmi*: ed. R. H. C. Davis & M. M. Chibnall, OMT (1998).

<sup>140</sup> William Pore

— *Nouale*: ed. T. Haye, *Studi medievali* 37 (1996) 387–442 (text, 414–39).

- <sup>141</sup> \*†William of Saint-Calais OSB [†1096], abbot of Saint-Vincent, Le Mans, later bishop of Durham

According to Simeon of Durham's *Libellus* IV 5, Bishop William wrote frequent letters ('sacre admonitionis littere') to the monks of Durham during his absences, which were read weekly in chapter and preserved by the monks in his memory. One of these letters is quoted (ib. IV 6) by way of example.

- <sup>142</sup> \*William Segrith OP ( )

Tanner, 660, noted from the index of the Syon catalogue, 'Willelmus Segrith ordinis predicatorum de prouisionibus ecclesiarum D. 41 fo. 91', part of a series of short pieces on this subject (SS2. 71d-j).

- <sup>143</sup> William of Sudbury

This work was described as unidentified. Tanner's reference is still untraced, but the work is known.

— *De primis regalibus ornamentis regni Angliae*, dedicated to Richard II, incorporated in Richard of Cirencester, *Speculum historiale de gestis regum Angliae*, III 2: ed. J. E. B. Mayor, RS 30 (1863-9), 2. 27-39. [Prof. S. D. Keynes]

Do these two copies noted in the margin by Mayor preserve the text independently?

?BL MS Cotton Claudius A. viii (s. ), fols. 16-34 ???.

?BL MS Cotton Faustina A. iii (s. ), ???.

- <sup>144</sup> \*William de Turba OSB (†1174), prior and later bishop of Norwich

Greatrex, 567.

C. Harper-Bill, 'Bishop William Turbe and the diocese of Norwich 1146-1174', *Anglo-Norman Studies* 7 (1985) 142-60.

Letters addressed to William as a young schoolboy at Norwich survive in the letter-collection of Herbert de Losinga (†1119) (F. Barlow, *The English Church 1066-1154* (London 1979), 241-2). They are mostly concerned with verse composition.

Three letters in William's name as bishop in 1166 were included in the *Liber S. Gilleberti*, ed. R. Foreville & G. Keir, OMT (1987), 135-43, 146-9; these belong in the category of his official correspondence.

— Verses on Thomas Becket, inc. 'Annus millenus centenus septuagenus': four lines quoted with ascription in one copy of the Chronicle of Gervase of Canterbury, CUL MS Ff. 1. 29 (ed. Stubbs, RS 73/1. 232n); the first couplet was also quoted by Gerald of Wales, with ascription in the *Vita S. Remigii*, c. 27 (ed. Dimock, RS 21/7. 56), and without in his *Expugnatio Hibernica* I 20 (ed. Dimock, RS 21/5. 262, ed. Scott & Martin, 74n) and in a near verbatim passage in *De principis instructione* II 3 (ed. Warner, RS 21/8. 161); again without ascription at the end of William fitz Stephen's *Vita* (ed. Robertson, RS 67/3. 154); four lines were added in the margin of his Chronicle by Robert de Torigni (ed. Howlett, RS 82/4. 249); and the first couplet was also quoted by Roger of Howden, *Chronica* (ed. Howlett, RS 51/2. 17); *WIC* 1267.

The opening couplet serves as the beginning of a poem surviving without ascription only in Cambridge, Corpus Christi College, MS 459 (s. xiv), fol. 136r–v. The next two lines differ from the four-line quotation, and the relationship is not established.

Copies of the opening verses in other manuscripts are noted by Walther and by A.J.

Duggan, *Thomas Becket. A Textual History of his Letters* (Oxford 1980), 25–6n:

Alençon, Bibliothèque municipale, MS 129 (s. xiii, Charterhouse of Val-Dieu), fol. 1r [added in lower margin].

Cambridge, Corpus Christi College, MS 130 (s. xii), fol. 222v [couplet].

Dijon, Bibliothèque municipale, MS 219 (s. ), fol. 3r [couplet].

Évreux, Bibliothèque municipale, MS lat. 10 (s. xiii, Lyre), fol. 83r [four lines after

John of Salisbury's *Vita* and William of Combe's poem *Ante chaos iurgia*].

Bodl. MS Bodley 509 (SC 2672) (s. xii/xiii), fol. 12r [couplet at end of John of Salisbury's *Vita*].

Bodl. MS Douce 287 (s. xii, Lessness), fol. 36v [couplet].

<sup>145</sup> \*William Ware († after 1399)

*BRUO* 1986.

— *Consequentiae*, inc. 'Consequencia est aggregatum ex antecedente et consequente' (a modified version of a work considered by L. M. de Rijk, '*Logica Oxoniensis*', [FULL REF?]) 156; N. J. Green-Pedersen, 'Early British treatises on consequences', in *The Rise of British Logic*, ed. P. O. Lewry (Toronto 1983), 285–307 (at 300)).

Worcester Cathedral, MS F. 118 (s. xv), fols. 4v–8r ['expliciunt consequencie correcte per magistrum Willelmum Ware'].

<sup>146</sup> William Woodford

— *Defensorium fratrum mendicantium contra Armachanum*: ed. M. Lescuyer, diss. (École nationale des chartes 1993).

<sup>147</sup> Wulfric

— letter to Abbo of Fleury: the manuscript reference is incorrect; read St. Gallen, Kantonalbibliothek, Vadianische Sammlung, MS 337. [Prof. Dr. H. Gneuss]

<sup>148</sup> \*—— Holbeche ( )

Unidentified preacher to whom are ascribed two sermons in the sermon collection assembled by NICHOLAS PHILIP OFM. From the locations at which sermons were preached, he is most unlikely to be Lawrence Holbeach OSB, early 15th-cent. monk of Ramsey.

<sup>149</sup> ——— Percival

Dr P. D. Clarke

This entry should be cancelled. The work at Clare Hall c. 1440 (UC10.46) can be identified as the work of the 13th-cent. Italian canonist Princivallus Mediolanensis, *Lectura super Decretum*: unpr.; Schulte, 2. 136.

<sup>150</sup> \*——— Tewkesbury (14th cent.)

Emden (*BRUO* 1858) records one Tewkesbury, fellow of Merton College in 1340–41 (*Merton Muniments*, 37). Following Weisheipl, he suggested that this may be the same person as John Tewkesbury (Bale, *Catalogus*, 1. 435; Tanner, 706), author of works on logic and chiromancy. (Note that there are misprints in the date given by Emden and in his volume and page references to Bale.) Bale's source for this entry is unclear, and in *Latin Writers*, 327, I pointed out that Lohr, 286, had fused him with the Oxford Franciscan JOHN OF TEWKESBURY († after 1392). It seemed to me possible that Bale had seen a book owned by the Franciscan.

Weisheipl, 221–2, followed up Bale's mention of the incipit of one of the works named for John Tewkesbury, *De alterationibus*, inc. 'Vniformiter continue uariari', and he identified two manuscripts containing a work with a near-matching incipit, Venice, Biblioteca Nazionale Marciana, MS lat. VIII. 19 (3267) (s. xv), fols. 193–211 (Valentinelli, cl. XI. 19; 4. 232) ('Vniformiter continue uariabitur alteracio uniformis. Ad quod sophisma arguitur sic'), and BNF MS lat. 16621 (s. xiv), fols. 124–30 ('Vniformiter continue uariatur alteracio uniformis'). There is no ascription. It seems plausible that this is the text Bale saw, but that does not support an attribution to the known Franciscan, nor Bale's unknown John Tewkesbury, nor the Mertonian.