

vow of poverty, paid to have the book written out, or, secondly, it may have been commissioned by a relative or friend of the friar, perhaps on some occasion such as the taking of the friar's final vows. It would then have been presented to him. Probably it was virtually the only book he possessed and, though it is in reasonably good condition, it shows evident signs of having been used.

It has been described how, on a Carmelite's death, his books were returned to the chapter where he celebrated his first Mass. The books would then be redistributed among other friars who needed them. On leaf 16v, opposite the d'Argent picture, is an added inscription: *l[aus] x[pist]e scripsit fr[ater] Jo[hannes] de Malzevilla. 1511.* (To the praise of Christ, Friar John of Malzéville wrote this – 1511.) Malzéville is a district in north-eastern France near the town of Nancy and it appears that a friar from here was the man to whom the manuscript was passed on.

After the early sixteenth century the history of this book becomes vague. On the final blank vellum leaf are a number of scribbles in different hands dating from the seventeenth century and mentioning various names. These include Ferdinando Carli, Carlo Carli, and Sig. Andreo Lucresti. On the recto of the leaf is a neater note: *Dominus Ferdinandus Carli Petrasancensis.*

Though the binding of this book is also Italian, it was apparently back into northern Europe, into England, by the nineteenth century. On leaf 101v is an autograph which appears to read 'J. Durrie'. Pasted in the front is a catalogue-cutting with the price 16 guineas added in pencil and a note that a similar book sold for £95. There is an auction sticker reading 'Lot 4'. Eventually it passed into the collection of Sir John Ilott, possibly in the early 1920s, who presented it to the Turnbull Library in 1958.

The book was described very briefly in the *Turnbull Library Record* in 1960²¹ as one of the manuscripts from the Ilott Collection. In 1967 it was sent to the Fisher Library in Sydney for the Australasian exhibition of medieval manuscripts becoming item 59 in the *Catalogue of the Exhibition*. This makes no mention of its Carmelite origin. A photograph of leaf 28r (the opening of the Penitential Psalms) was reproduced as Plate XIV in the catalogue. The Book of Hours was again on exhibition from July 1970 as item 1 in 'Manuscripts and Books' in the Turnbull Library's Jubilee Exhibition.

This book has been seen and handled by very many people since it was prepared and written out in late medieval France. From being buffeted in the travelling bag of a wandering friar, it has passed from collection to collection through the centuries. From being a personal private book of devotions it has now become, in the twentieth century and in New Zealand, an example of medieval art and a historical docu-