

cessively by at least two Carmelite friars in the very early sixteenth century. Presumably it was carried round from village to village as one of the very personal possessions of a wandering medieval monk. Its style is north-eastern French and it was apparently made for a Friar d'Argent and given before 1511 to a Friar Johannes of Malzéville, a district near Nancy.

The manuscript itself is a small Book of Hours. Books of Hours contain the regular round of prayers and psalms to be recited daily in private and are generally intended clearly for lay use. On rare occasions, however, Books of Hours were written out for the religious orders and printed editions have been traced for all the orders except the Trinitarians.² There are only three printed editions of the Carmelite Hours known to exist (c1487, and two in 1516)³ but the British Museum has no record of any other manuscript version of the use.⁴ Of 618 manuscripts recorded in the fourteenth century Carmelite Library in Florence there is not a single Book of Hours.⁵ Of the thirty other known Books of Hours in Australasia, this is the only one which can be definitely ascribed to any religious order.⁶ A Book of Hours made for a Carmelite friar thus becomes a particularly interesting manuscript.

A Carmelite friar owned very few books. Soon after joining the Order he was given a book allowance which, at the end of his novitiate, he was to spend on his basic text, a Breviary. This book contained a fuller version of the Book of Hours.⁷ If there was any money left over from the purchase of his Breviary it might be spent on other books.⁸ A mendicant friar would not have been able to possess many books. The books that he did own were his for life and could not be sold, given away or pledged, and they were recoverable on his death by the convent where he said his first Mass. From here they could be redistributed again but only to those friars who would respect the gift and keep it within their Order.⁹ Friends and relatives of an individual friar could give him money to buy books and there exists at York Minster a Carmelite manuscript which was written for a friar around 1381 with money *ex elemosinis amicorum suorum*.¹⁰ A book given or bequeathed to a friar could not be received for his own use unless he wrote for permission to his prior, and, on his death, the book was recoverable again by the Order, even if the friar died while he was outside his own province.

Preserved in Australia there are five fifteenth century fragments or editions of works by a Carmelite author, Baptista Mantuanus, which were printed in 1488-9.¹¹ In a private collection in Victoria there is a manuscript Book of Hours, of the Use of Paris, which was owned in the seventeenth century by a Carmelite house. The text itself is not Carmelite.¹² It would appear that there are no other medieval Carmelite books in Australasia.