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TWO CARMELITE ASTRONOMERS AT OXFORD: JOHN OF AVON AND NICHOLAS OF LYNN

RICHARD COPSEY O.CARM.

The second half of the fourteenth century and the early part of the fifteenth marked a high point for the Carmelites in England, particularly in Oxford. John Kynyngham and Peter Stokes were prominent among those opposing John Wyclif and his ideas, and Richard Maidstone, a noted poet and writer, is remembered for his translation of the Penitential Psalms into English verse and a laudatory poem in Latin welcoming Richard II's reconciliation with the City of London. A number of Carmelites, notably William Badby and William Reynham, played influential roles as chaplains to John of Gaunt whilst others rose higher and served as chaplains to the reigning monarch, such as Robert Mascall to Henry IV, Stephen Patryngton to Henry V and Thomas Netter to both Henry V and Henry VI. Other, more pastorally motivated Carmelites were ordained as bishops, mostly for small dioceses in Ireland and Wales. Stephen Patryngton was nearly the first Carmelite to occupy one of the major English dioceses but sadly he died before he could be consecrated as bishop of Chichester. Thomas Peverel, though, served as bishop of Worcester from 1407 until his death in 1419.

Individual Carmelites made their mark in other, more secular disciplines. Thomas Hothby was at Oxford in the 1450's and became a widely respected musician although he served most of his life in the cathedral in Lucca in Italy. His fame led to Henry IV asking for his return to England to serve in the royal chapel. Hothby started on his return journey and was in France when his health failed and he died before reaching his native country. In this article, though, the focus will be on two talented Carmelite astronomers who showed considerable skill in preparing calendars which not only predicted the dates for Easter and the other movable church feasts but also gave the times for sunrise and sunset, the phases and eclipses of the sun and the moon as well as other matters related to them.

JOHN OF AVON (ALSO KNOWN AS JOHN OF NORTHAMPTON):

There is very little biographical information available on John of Avon. The earliest reference to him was found by the Carmelite historian, John Bale, probably when he visited the house of the English mathematician, Robert Recorde, c1550. Recorde told him that:

> "John of Northampton, lector in sacred theology, of the Order of Carmelites, composed an impressive *Annulum philosophicum* (Philosophical Ring), the first craftsman in his discipline, which laid out the celebrations of the church's liturgy, like a perpetual Calendar (as it was called)." [1]

Sadly John of Avon's *Annulum philosophicum* has not survived and the only description of it is found in an anonymous commentary on the work written in 1394 which survives in three copies. This commentary claims that John of Avon devised his *Annulum philosophicum* in 1348.

From these meagre details, it is possible to construct some of the outlines of John of Avon's life. Evidently, he came from Northampton where he must have been born around 1300. He joined the Carmelite community in the town and would have completed his novitiate and studies for the priesthood there. Fortunately, his intellectual ability was quickly recognised and, he was sent to pursue the advanced course in theology at the Carmelite house in Oxford. This two year course led to a Licentiate in Sacred Theology, an internal Carmelite award, which qualified the holder to teach theology to Carmelites studying for ordination and gave the title of *lector*. Evidently John of Avon did not register for the university courses in theology but pursued his interest in astronomy and mathematics which was popular in Oxford at that time. Merton College, in particular, was noted for its work in astronomy and became a centre for this subject. It is possible that John of Avon studied under the noted teacher Walter of Elvedene who, some years later, was to have a second Carmelite student, Nicholas of Lynn.

By the 1340's, John of Avon seems to have gained a reputation for his ability in astronomy and mathematics and it was then that he conceived his idea for a perpetual Calendar which would have enable

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[1] BALE, *Index*, 234; see also intro by BRETT & CARLEY, xxxi.

users to calculate the mobile liturgical feasts in the Church's calendar such as Ash Wednesday, Easter, Pentecost, etc. According to the anonymous commentary on this perpetual Calendar, John of Avon completed his task in 1348. Unfortunately, 1348 was also the year during which the Black Death ravaged England. The plague reached this country carried by ships which docked in the southwest of England in June and spread rapidly during the rest of that year and most of 1349. With a mortality of around 50%, the Black Death caused great distress and upheaval. The plague reached Oxford in November 1348 and lasted in the town until June 1349.[2] Later, in 1363, Simon Islip, the Archbishop of Canterbury, wrote that Oxford had experienced a "loss in all the branches of learning, owing to epidemics and that few remained to practice the study of letters".[3]

In the midst of the virulence of the Black Death, many of the students and fellows would have fled from Oxford to escape infection. John of Avon seems to have been among them as he is found back in Northampton in 1349. Even there, though, the plague found him as he died and was buried in the Carmelite church the same year. Although a man of considerable talent, John of Avon composed little written work:

1. *Annulus philosophicus*, Li. 1.

This work is only known through a later anonymous commentary: *Canones in anulum philosophicum: "Quamvis celi terreque conditor et siderum rector..."* This commentary survives in three manuscript copies:

(i) London, B.L. Ms. Royal 12 E xviii, fos. 1-14. (Treatise dated 1394).
(ii) Oxford, Ms Bodley 68 (S.C. 2142) fos. 1-13 (14th/15th cent.)
(iii) Oxford, Ms. Digby 98, pt. 1, fos. 41-49. (15th cent. imperfect copy)

Robert Recorde suggested that this commentary was written by the Carmelite Richard of Maidstone but this is unlikely.[4]

Bale adds two further titles but without giving any evidence for them:[5]

2. *De rebus Mathematicis*.
3. *Conciones aliquot*.

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[2] For studies on the Black Death, see BENEDICTOW, *The Black Death 1346-1353*: ORMROD, *The Black Death in England 1348-1500*: BROWN, "Surviving through History".

[3] WOOD, *Survey of the Antiquities of the City of Oxford*, 276.

[4] BALE, *Index*, 355.

[5] BALE, *Catalogus*, i, 429.

NICHOLAS OF LYNN:

As was the case for John of Avon, very little is known about the life of Nicholas of Lynn. It can be supposed that he was born in Bishop's Lynn (now known as King's Lynn) and joined the Carmelite community there. His signature occurs in the list of the members of the community who signed a corrody agreement on 29 September 1377.[6] A corrody agreement was a contract between an individual or couple who wished to retire and spend the rest of their lives living within the priory, where they could attend the religious ceremonies and receive their food from the community kitchen. The agreement which Nicholas of Lynn signed was for Hugh of Elyngham and his wife Cecily. It is one of three documents in the Lynn cartulary signed by all the members of the community and is the only one which Nicholas of Lynn himself signed. The earlier document is dated 16 December 1368 and the later one on 16 December 1378. As Nicholas' name does not appear among the names of the community in either of these two other documents, it may be assumed that he was not present on these occasions.

It is possible to make some further deductions from Nicholas of Lynn's presence in the community on 29 September 1377. The Lynn community was a large one as this house served as a study centre, offering courses for friars from other houses studying for the priesthood. The neighbouring communities in the Norwich distinction (region), Burnham Norton and Blakeney, were very small and so they sent their young friars to Lynn where the community numbered around 30-40 friars and there were qualified teachers. Secondly, only the priests and the clerical students would sign the corrody agreements - the lay brothers were excluded - and the clerics would sign in order of seniority or precedence, with the prior at the head, followed by the academics (doctors and bachelors of theology), the subprior and then the remainder listed in order of seniority measured by their length of time in the Order. (There are a few anomalies in the three lists but, in general, these principles hold). In the list signed by Nicholas of Lynn, there are 40 signatures and Nicholas's comes sixth in the list. The list starts with the prior, John of Honynge, followed by a doctor of theology, Peter Wysebech, and then two bachelors of theology, William Coxford and Edmund Barsham. After them, come the other members of the community, headed by William Spalding and

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[6] LITTLE, *Corrodies of the Carmelite Priory*, 20.

then, Nicholas of Lynn, who was clearly a very senior member of the community. Unfortunately, this list does not indicate which of the friars were *lectors* but the list of the community who signed a similar document in the following year, 1378, does mark those who were *lectors*. In this list, William Spalding is marked as a *lector* so it is very likely that both he and Nicholas of Lynn were *lectors* when they signed in 1377. The absence of Nicholas of Lynn from the 1367 and 1378 lists indicates that he was not a regular member of the community but probably paying a visit from Oxford.

So, itcan be assumed that Nicholas of Lynn had completed his studies for the priesthood some time before 1367 and then was sent to Oxford to take the advanced two year course in theology leading to the Licenciate in Sacred Theology and the award of the title of *lector*. Alternatively Nicholas could have taken the advanced theology course in Norwich the senior house in his distinction before going on to Oxford. Either way, one can conclude that he would have been in Oxford for a number of years before he paid a visit back to Lynn in 1377 for some undisclosed purpose.[7]

At Oxford, Nicholas clearly excelled in his studies in mathematics and astronomy. He would have made friends with other scholars who were studying astronomy and mathematics in the university. One of the most notable students at this period was the Franciscan John Somer (c.1340-c.1409) who had been asked by his provincial to prepare a new astronomical calendar for Joan of Kent, the mother of Richard II, a task which he completed in 1380.[8]

As Nicholas developed his skills, he came under pressure to prepare a similar calendar for John of Gaunt, the Duke of Lancaster. *Magister* Walter of Elveden (d.-1360) had produced a *Kalendarium* in 1327 for John of Gaunt but this only covered the years 1330-1386, so a continuation was needed. Nicholas' name could have been suggested to John of Gaunt by his tutors in Oxford but John of Gaunt already had close links with the Carmelite Order. His chaplains were mostly Carmelites. William Badby, a great preacher, was the Duke's chaplain in the early 1370's and he had been succeeded by Walter of Disse in 1375. In 1386, Disse was appointed a papal nuncio and was actively

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[7] Some writers have identified Nicholas of Lynn with a Carmelite at Cambridge who was ordained acolyte on 17 May 1410, subdeacon on 20 Sept 1410 and deacon on 6 June 1411. [*Reg. Fordham, Ely*, fos. 248v, 249, 249v]. But this must be another friar with the same name as the dates are too late.

[8] For John Somer and the other astronomers at Oxford, see O'Boyle, *Astrology and Medicine...*, 1-22.

raising funds for John of Gaunt's proposed expedition to Spain. Other Carmelites were involved in supporting John of Gaunt by preaching and writing against John Wyclif.

Nicholas of Lynn must have taken up the task of compiling an extension of the *Kalendarium* for the Duke in the early 1380's and he completed this work in 1386. Although Nicholas' *Kalendarium* was a continuation of the *Kalendarium* by Walter of Elveden, it did (like that of his contemporary, the Franciscan John Somer) mark a major step forward in its comprehensiveness, its astronomical information and its inclusion of medical passages. Fortunately, the Latin text of Nicholas' *Kalendarium* has been edited by Sigmund Eisner in 1980 accompanied by an English translation.[9]

Nicholas' prologue to his *Kalendarium* is interesting and gives us further useful information on him:

> "As Jesus Christ, the mediator between God and men, is by his own testimony "the Alpha and the Omega, the beginning and the end, from whom, according to the first sermon of the blessed Augustine on John "all created beings take their origin and their beginning and to whom, as their end, all things ought to be directed and restored", who is, who was and who is to come." *Revelation*, I. 8. So it is that, to the praise and grandeur both of Him and his blessed mother Mary, the most pure Virgin, the special patroness of our Order, as well as at the request and the kindness of the most illustrious prince, Lord John, King of Castile and Leon and Duke of Lancaster, that I, Brother Nicholas of Lynn, of the Order of the Blessed Mary, Mother of God, of Mount Carmel, unworthy and least among the *lectors* in sacred theology, compose the present calendar in the year of our same Lord Jesus Christ 1386, for the four Metonic cycles immediately following. And this calendar will begin with the ending of the calendar of the Reverend *Magister* Walter of Elveden, namely in the year of Christ 1387, on the first day of the month of January, this being the first year of the Golden Cycle. And it will last for 76 years, namely until the year of our Lord 1463."[10]

The prologue goes on to explain the principles behind the calendar and what will be included. The following excerpt gives a glimpse of the scope of the calendar:

> "This calendar, moreover, is made for the latitude and longitude of the city of Oxford, in which, according to the practice of astrologers, the natural day is computed from noon of the preceding day until noon of

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[9] *The Kalendarium of Nicholas of Lynn,* ed. S. EISNER, London1980.

[10] *The Kalendarium of Nicholas of Lynn*, 59 (translation has been edited slightly)

following day. And it shows the way to find the degree of the sun and its minute for any day of the year; the lengths of the artificial and vulgar days and the twilights of morning and evening; also the lengths of the times from midnight until the beginning of dawn; and from the beginning of the dark of night until midnight; and from midnight until sunrise;, and from sunset until midnight. Furthermore it tells the lengths of the times from noon until sunset, and from sunrise until noon, and from noon until the end of evening twilight, and from the beginning of dawn until noon. Next it shows by means of the altitude of the sun and the shadow of a man, or even that of any thing set up perpendicularly, what may be the hour of the clock and the minute at any time of the artificial day. It also shows how to determine the ascendants and the beginnings of the twelve houses for any hour of the day. It also sets out clearly the conjunctions of the sun and the moon and the oppositions; the eclipses, their beginnings, durations, endings, diagrams or lengths of time of occultation. ..."[11]

The *Kalendarium* is divided into four parts:

I. The prologue.
II. Month-by-month calendar for the year.[12]
III. A series of astronomical tables and charts:
    (i) Table of solar eclipse (4 sections);
    (ii) Figures of the solar eclipse;
    (iii) Table of the lunar eclipse;
    (iv) Figures of the lunar eclipse;
    (v) Ascendant and beginnings of the celestial houses;
    (vi) The reign of each planet;
    (vii) Table of movable feasts;
    (viii) The motion of the sun and the dignities of the planets;
    (ix) Which sign the moon is in each day.
IV. A set of twelve canons or rules: the first ten explain the compilation and the use of the preceding tables; canons eleven and twelve are concerned with medicine:
    "11. On the times for bleeding or bloodletting".
    "12. On the correct time to use laxatives and other purges".

In preparing his edition, Eisner found a total of 15 manuscripts containing all or part of Nicholas' *Kalendarium*. However, other copies

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[11] *The Kalendarium of Nicholas of Lynn*, 58, 60.

[12] Interestingly, Nicholas does not include any Carmelite feast days in his calendar.

soon came to light and the number has steadily grown over the years. Currently the number has risen to 30 and these are listed in the Appendix.

Nicholas of Lynn's *Kalendarium* proved very popular and was widely read. Its length and complexity of the tables, though, meant that copying the whole work was a laborious and complicated task. So, many of the surviving manuscripts contain only parts of the work which would be the most interesting or useful for the intended readership. The last two canons, with their medical advice on the appropriate times for bloodletting and administering medicines, proved particularly popular and are often found apart from the remainder of the calendar.

One interested reader of Nicholas of Lynn's *Kalendarium* was the famous English writer, Geoffrey Chaucer, author of the *Canterbury Tales*, who had a particular interest in astronomy. A reference to Nicholas' *Kalendarium* occurs in Chaucer's Prologue to his *Treatise on the Astrolabe*, written in 1391:

> "The .3. partie shal contienen diverse tables of longitudes & latitudes of sterres fixe for the Astrolabie, & tables of declinacions of the [sonne], & tables of longitudes of Citeez and of townes; and tables & as wel for the governaunce of a clokke as for to fynde the altitude Meridian; & many [a]-nother notable conclusioun aftur the kalendres of the reuerent clerk[e]s, frere I. Somer & frere N. Lenne."[13]

The third part to Chaucer's treatise does not exist so either Chaucer did not manage to complete it or the text has not survived. However, Chaucer does refer to the calculations in Nicholas' *Kalendarium* elsewhere. There are two references in his *Canterbury Tales* where Chaucer uses Nicholas' shadow scale in the introduction to the "Man of Law's Tale" and in the "Nun's Priest's Tale".[14]

The noted historian, John Leland (d. 1552), had high praise for Nicholas, describing him:

> "To my knowledge he was more successful in the studies to which he set his mind than anyone else of his order in our land of Britain has ever been. He devoted the principal part of his studies to mathematics , which encompasses four disciplines: arithmetic, geometry, music and astrology.

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[13] CHAUCER, *A Treatise on The Astrolabe*, 3.

[14] For a discussion of Chaucer's use of Nicholas' *Kalendarium* and especially his shadow scale, see: EISNER, *Kalendarium of Nicholas of Lynn*, 29-34.

> I could use many words to commend Nicholas' learning to the reader, but he does not need me to praise him..."[15]

The Carmelite historian, John Bale, similarly, had high praise for Nicholas".

> "... a man of exception learning in the secular sciences of philosophy, cosmography and astronomy; the most famous of all those of his time."[16]

However, neither Leland nor Bale had any information about his later life and Bale could only write that he was buried in his home town of Lynn.

In an early notebook, Bale records seeing some other tracts which Nicholas wrote and adds their *incipit* which is a good indicator that he had actually seen the works:

> *Canones vel calculaciones tabularum*, incipiunt: "Volentibus pronosticare futuros effectus planetarum."
>
> Iter *De natura zodiaci*, incipit: "Ad honorem Dei et ad habendam cognicione iudiciorum astronomie etc."
>
> Item *De planetis et earum domibus*, incipit: "Invenit quidam |vir| ex sapientibus librum ex libris secretorum astrorum quos reges"[17]

Interestingly, there are two copies of an unattributed work which bears the same *incipit* as the *De natura zodiaci* above: these are-

> a. *De astronomia: "Ad honorem Dei et ad habendum cogniciones judiciorum astronomie."*
> Ms.: Oxford, Corpus Christi, Ms. 132, fos. 89-(96).
> b. *Introductio quaedam ad cognitionem artis astrologicae: "Ad honorem Dei et ad habendum cognicionem judiciorum astro[logi]e, oportet primo narrare naturam zodiaci qui dicitur circulus."*
> Ms.: Oxford, Bodl. Libr., Ms. Digby 57, fos. 171-(176).
> Whether this work was by Nicholas of Lynn is still an open question.

"Nicholas the Explorer"

There is one other aspect of Nicholas Lynn's life which need to be corrected. It is claimed that Nicholas went on several voyages to

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[15] *John Leland,* 581.
[16] London, B.L. Ms. Harley 3838, fo. 72.
[17] Oxford, Bodl. Libr., Ms. Bodley 73, fo. 200v.

Iceland and beyond, exploring the lands there and mapping them with an astrolabe. This story first appears with the geographer Gerard Mercator (d.1594) who wrote:

> "...James Knox of Bolduc or the Busse[18], who relates (only what he had earlier heard from another), that a certain Minorite Friar, an Englishman of Oxford and a mathematician, had described the lands surrounding the pole and measured them with an astrolabe more or less in the form that follows, as we have gathered it from James."[19]

This account was soon expanded by John Dee (d.1608) who attributed the voyage to Nicholas of Lynn.[20] His text was printed by Richard Hakluyt in 1589:

> *"A Testimonie of the learned Mathematician, maister John Dee, touching the foresaid voyage of Nicholas de Linna.*
>
> Anno 1360 (that is to wit, in the 34th yeere of the reigne of the triumphant king Edward the third) a frier of Oxford, being a good Astronomer, went in company with others to the most Northern islands of the world, and there leaving his company together, he travelled alone and purposely described all the Northern islands, with the indrawing seas: and the record thereof at his returne he delivered to the king of England. The name of which booke is *Inventio Fortunata* (aliter fortunae) qui liber incipit a gradu 54 usque ad polum. Which frier for sundry purposes after that, did five times passe from England thither, and home againe.
>
> It is to be noted, that from the haven of Linne in Norfolke (whereof the foresaid Franciscan frier took his name) to Island, it is not above a fortnyghts sayling with an ordinary winde, and hath beene of many yeeres a very common and usuall trade: which further appeareth by the privileges granted to the Fishermen of the towne of Blacknie in the said countie of Norfolke, by king Edward the third, for their exemption and freedome from his ordinary service, in respect of their trade to Island [Iceland]."[21]

However, in 1923 R. Gunther described this identification of the Franciscan friar and the Carmelite, Nicholas of Lynn, as a confusion. There was no evidence to link the two and the manuscript *Inventio*

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[18] The Dutch explorer Jacobus Cnoyen of 's-Hertogenbosch (Bois-le-Duc, France).

[19] MERCATOR, *Atlas*, 162-163.

[20] J. DEE, *Famous and Rich Discoveries*, London, B.L., Cotton Ms. Vitellius, C VI. For the exchanges between Gerardus Mercator, John Dee and Richard Hakluyt over this episode, see EISNER, *Nicholas Lynn*, *O.D.N.B.*

[21] Hakluyt, *The Principal Navigations*, 249.

Fortunata, presented to Edward III, has never been found.[22] M. Seymour claims to own a fragmentary copy of the *Inventio Fortunata*, describing "what is now Long Island"; however, he has never produced his copy. Nor is there any evidence suggesting that Nicholas of Lynn was the author.[23]

The claim that Nicholas was an explorer still continues to be made: see the articles by De Costa and Varshavsky listed in the Bibliography below. In fact, there are two modern plaques in the centre of King's Lynn which celebrate their famous "explorer", Nicholas of Lynn and one claims that he died in 1369 - 17 years before he compiled his *Kalendarium*! [see Illustration 2].

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[22] Gunther, *Early Science in Oxford,* II, 62-63.
[23] See Wikipedia entry for the *Inventio Fortunata*.

APPENDIX:

Manuscripts with all or parts of Nicholas of Lynn's Kalendarium.

1. Brussels, Bibliothèque Royale Albert 1er, Ms. 4862/69, fos. 1-41. 1407 or later. Lacking prologue.
2. Cambridge, University Library, Ms. Gg.5.37, fos. 160v-161v. 15th cent. Eleventh canon and part of twelfth.
3. Cambridge, Trinity, R 15.21. Dated 1408. From the Austin Friars, York. Boyle that some parts of this calendar are derived from Nicholas of Lynn's *Kalendarium*..
4. Dublin, Trinity College Ms 402 (D.2.28), fos. 1v-36v. 1386-1399. Fairly complete text with some interesting differences, probably from Kent.
5. London, B.L., Ms. Addit. 15209, ff. 59. 15th cent. Prologue edited, missing some tables and canons, many additions.
6. London, B.L., Ms. Addit. 46143, ff. 17v-22. Tables of eclipses for three cycles (1406-1462) with figs. & notes of (a) the sun ff. 17v-18, 21v-22 and (b) the moon ff. 18v-21. These are attributed to Nicholas of Lynn by Lynn Thorndike as they are the same as the tables in Sloane Ms. 1110. [Thorndike, "Eclipses in the Fourteenth and Fifteenth Centuries", 55].
7. London, B.L., Ms. Arundel 207, fos. 1-34. 15th cent. Prologue edited, missing some tables and canons.
8. London, B.L., Ms. Arundel 347, ff. 46. Before 1400. No serious omissions.
9. London, B.L., Ms. Harley 321, fo. 15, astronomical table, possibly by Nicholas of Lynn.
10. London, B.L., Ms. Harley 1811, fos. 3-36v. Early 15th cent. The Canons, fos. 34-36v, have been abbreviated. This manuscript has been digitised by the B.L.
11. London, B.L., Ms. Harley 3812, Folding almanac: possibly by Nicholas of Lynn (see Boyle below)
12. London, B.L., Ms. Sloane 636, 15th cent. fo. 2v. Single page containing the Tables for the 3rd & 4th cycles (1436-1462) of the Solar and Luna Eclipses, (Eisner, 142-143, 152-153).
13. London, B.L., Ms. Sloane 1110, ff. 40. 14th cent. Missing one folio and some details.
14. London, B.L., Ms. Sloane 1124, fos. 70v-73. 15th cent. Eleventh canon and part of twelfth.

15. London, B.L., RP 2422. William Reade, Manuscript anthology of astronomy, etc. Microfilm copy of exported manuscript. Includes excerpts from Nicholas of Lynn.
16. London, Lambeth Palace Ms. 873. Text of Zodiac Man.
17. London, Society of Antiquaries, Ms. 8, fos. 3-19v. 1407 or later. Lacking months from July onwards and all the figures, tables and canons.
18. Munich, Bayerische Staatsbibliothek, Ms. Latinus Monacensis 10661, fos. 71-72. Dated 1470. Both canons.
19. Norfolk and Norwich Millenium Library, "Astronomica", Ca28, fos. 47-49v. 15th cent.
20. Oxford, Bodl. Libr., Ms. Ashmole 5, ff. 42. 14th cent? Prologue edited, lacking sixth table and parts of some canons. One image on Bodleian website.
21. Oxford, Bodl. Libr., Ms. Ashmole 370, fos. 1-29. 15th cent., 2nd quarter. Lacking prologue, first two Metonic cycles, and many tables and figures. Two images available on Bodleian website.
22. Oxford, Bodl. Libr., Ms. Ashmole 391, fos. 4v-5. c1387-1398. Eleventh canon. 2 images available on Bodleian website.
23. Oxford, Bodl. Libr., Ms. Ashmole 789, fo. 365, Diagram of man with veins.
24. Oxford, Bodl. Libr., Ms. Digby 41, Pt 3, fos. 57-90v. 14th cent. Lacking prologue, months of Jan-March, various figures and tables.
25. Oxford, Bodl. Libr., Ms. Laud Misc. 662, ff. 42. Late 14th cent. Complete except for some tables and a missing folio. Rated by Eisner as best surviving copy. 10 images available on Bodleian website.
26. Oxford, Bodl. Libr., Ms. Rawlinson C.895, ff. 32. 15th cent. Prologue edited, lacking twelfth canon.
27. Oxford, Bodl. Libr., Ms. Rawlinson D.1218, ff. 1-34. end of 14th cent. or beginning 15th.
28. U.S.A., Los Angeles, J. Paul Getty Museum, Ms. Ludwig XII 7 (83.MO.136), fos. 35v-51. Late 14th cent.
29. U.S.A., Chapel Hill, University of North Carolina, Ms. 522, fos. 159-202. Dated by Kuczynski to 1386-1400 – see article below – a collection of texts compiled by the Dominicans in Thetford in early 15th cent.; there are some small omissions from the early monthly calendars. The folios of this manuscript appear to have been renumbered as the University Library Catalogue now gives fos. 169-212.
30. [Location unknown] A copy from the library of the Earls of Macclesfield was sold at auction by Sotheby's on 22nd June 2004 (L04242) to an anonymous buyer.

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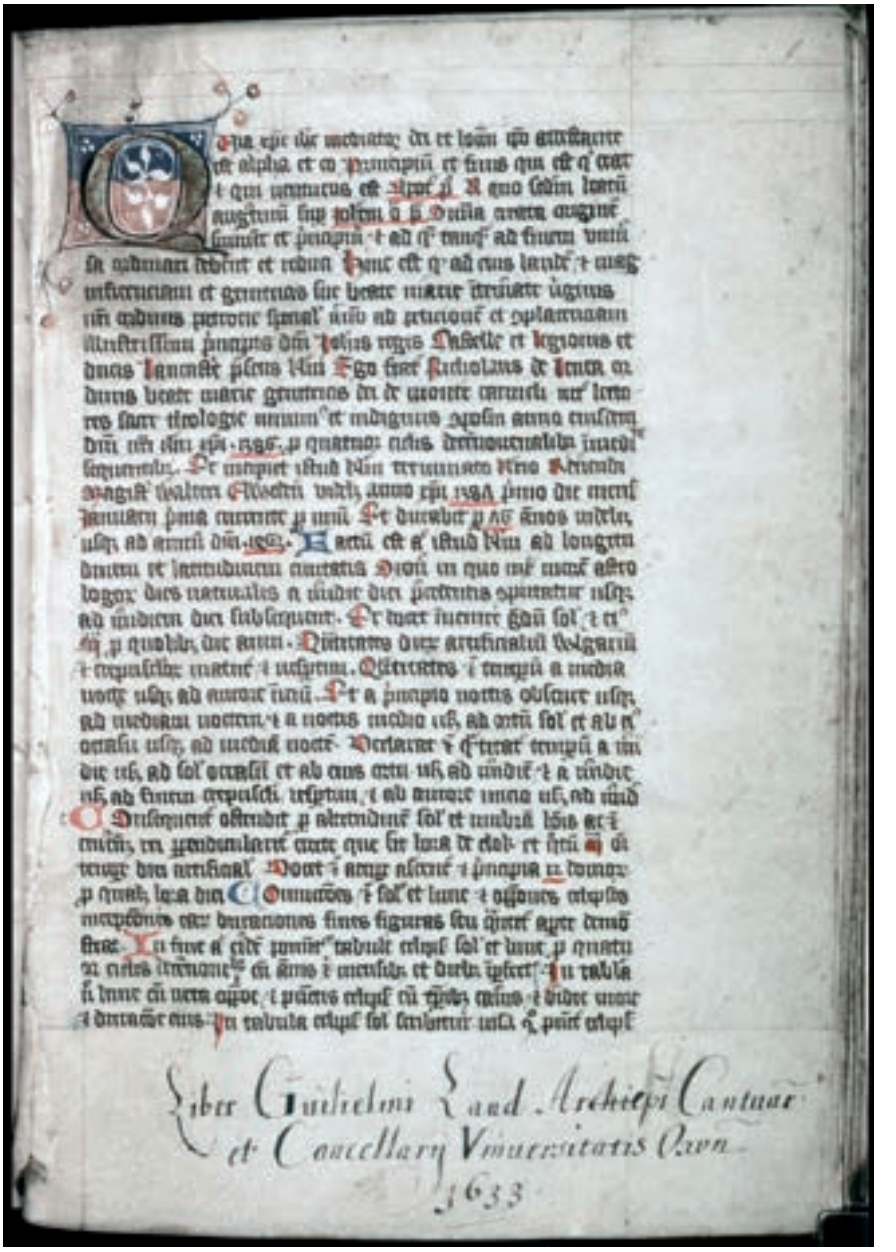


Illustration 1: Oxford, Bodl. Libr. Lauds Misc. 662 fo. 1: Introduction to Nicholas of Lynn's *Kalendarium* (late 14th cent,). [Images 1-4 by kind permission of Bodleian Library, Oxford]

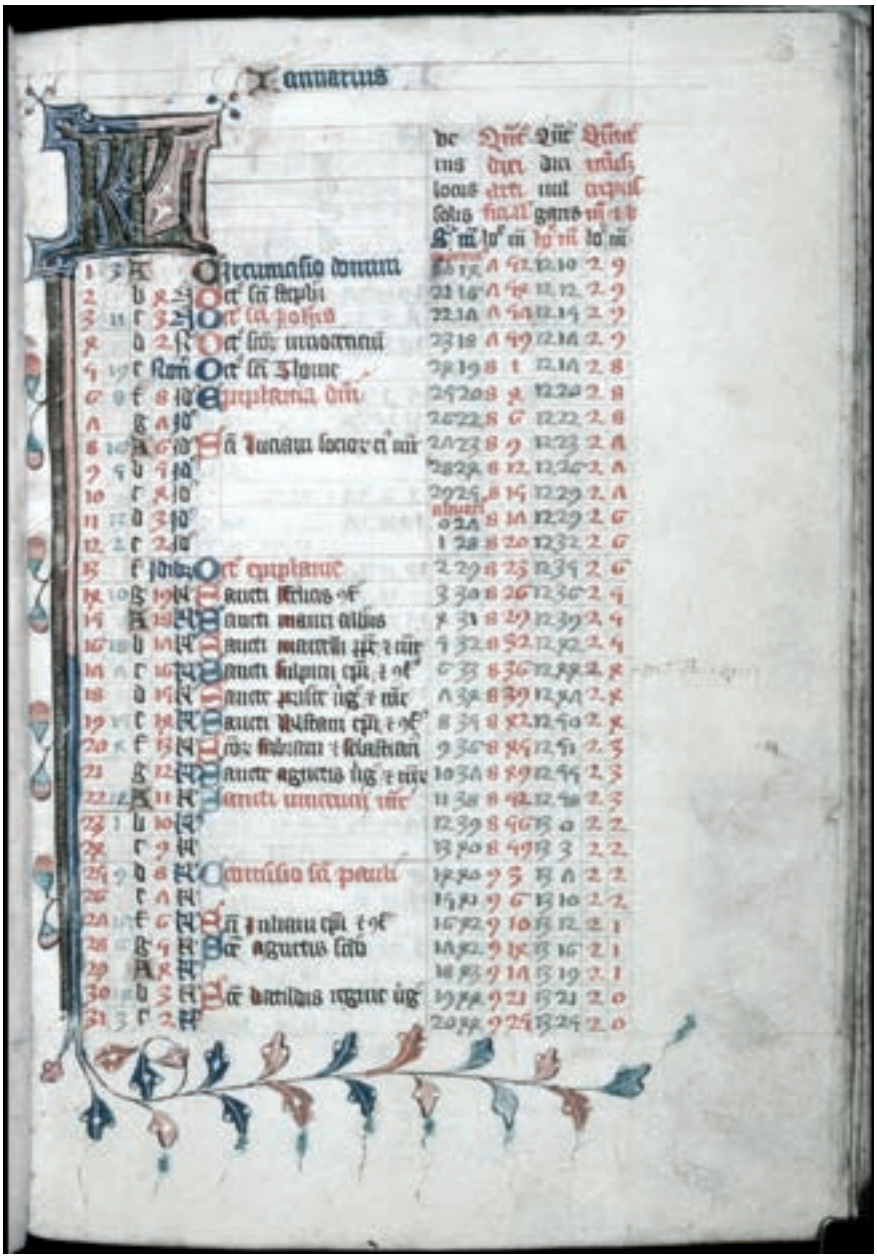


Illustration 2: Oxford, Bodl. Libr., Lauds Misc. 662 fo. 1v:
First of 4 pages with various columns for January



Illustration 3: Oxford, Bodl. Libr., Lauds Misc. 662 fo. 35v: "Table for finding, for any hour of the day or night, which planet reigns".

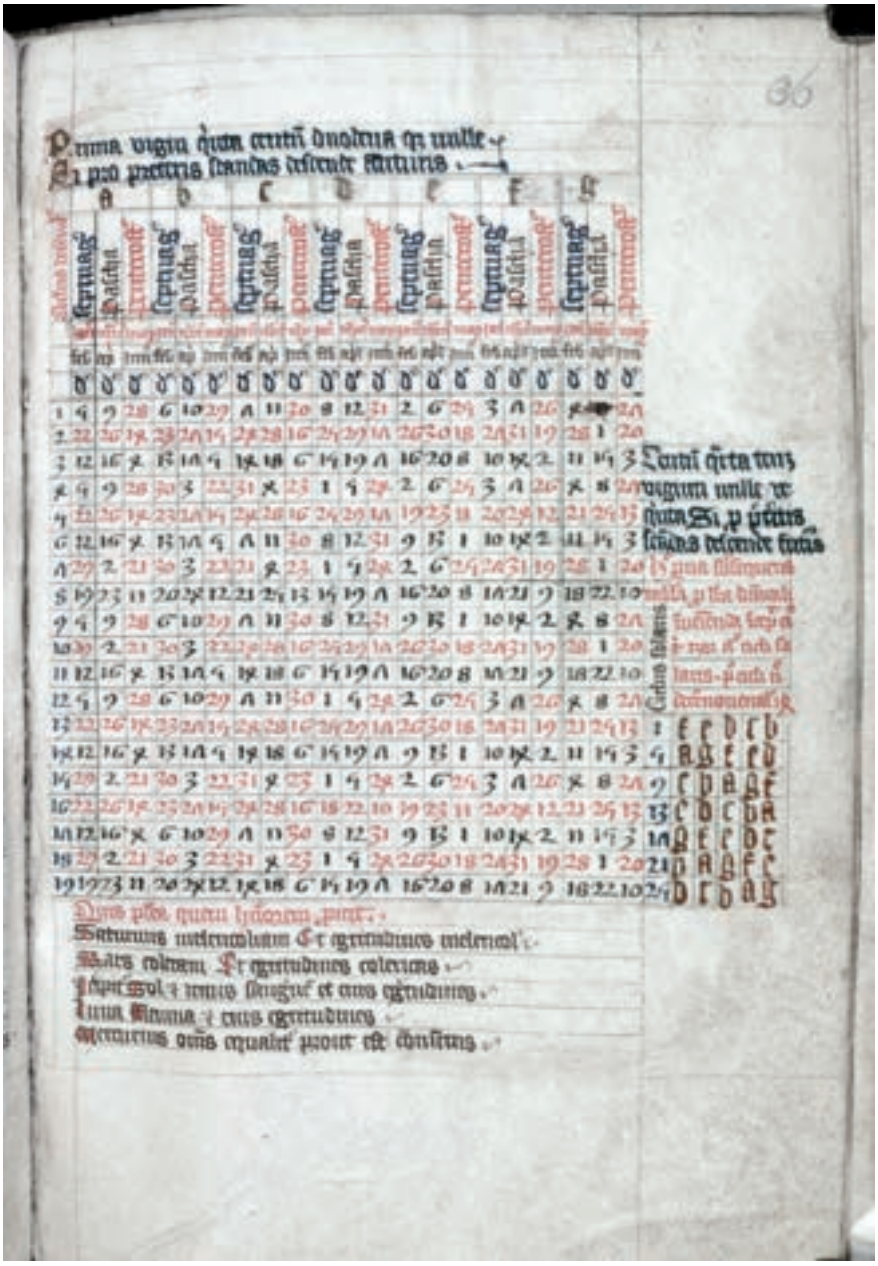


Illustration 4: Oxford, Bodl. Libr., Lauds Misc. 662 fo. 36: Table for determining the movable feasts: Septuagesima Sunday, Easter and Pentecost.



(a)



(b)

Two plaques in the centre of King's Lynn commemorating Nicholas “the Explorer”.
(a) Photo by Leo Reynolds (Flickr) and
(b) Photo by Lois Elsden (https://loiselsden.com/2014/11/10/nicholas-of-lynn/)