

Final Zeno Karl Schindler Foundation Fellowship Report

My research in the last year has focussed on two inter-connected themes within the history of Durham Priory Library from c. 1530 to c. 1559: the books of Cuthbert Tunstall, bishop of Durham from 1530 to 1559 and his chaplains, and the intellectual adaptation of the cathedral library to meet the new needs of the English Reformation. I have gone through the books at Durham Cathedral Library, Ushaw College and Palace Green, which were used by Bishop Tunstall and the Durham monks during the first waves of Reformation in England, to see what their annotations and underlining of key passages tell us about their response to religious change. I found that they were following events closely and were looking to sometimes unexpected reading to contextualise what was happening around them. I also have looked at the books that have been dispersed. Thanks to a generous additional travel grant from the Catholic Record Society, I examined books once at Durham and now in Bristol, Oxford, Cambridge, Hereford, and York. I also went to Philadelphia and New Haven to look at Tunstall's books in collections there. These include an extraordinary copy of the Bible, and John Fisher's refutation of Martin Luther, which deepened my understanding of Tunstall's learning and engagement with the issues of the day. My research has shown that Durham was fully engaged with the theological demands of the English Reformation, that the monks were interested in the humanist textual scholarship which was becoming increasingly intellectually important, and that the library remained a treasured resource for the community during a period of intense disruption and uncertainty. The surviving archival materials in the British Library, the National Archives, and 5 The College show Durham's financial commitments to the bishop and to the maintenance of their library, and so add useful depth to the evidence of the books themselves.

I used digitised images created by the Priory Library Project to collate Tunstall's edition of a text with the copies both in York Minster and Durham Cathedral A I 10, as well as the provenance trails of the former Priory books now in the Cosin Manuscripts. I have also briefly looked at the digitised Durham Ritual and Cantors' Book for evidence of their alteration in the Reformation.

The outcomes of this project are two articles that are currently in preparation. Both exist as full drafts, which I am currently editing and revising. One looks at how Cuthbert Tunstall used Durham Cathedral as a resource to manage the diocese of Durham, which I intend to submit by the end of April to the *Journal of Ecclesiastical History*. It uses the evidence of the priory books extensively to discuss Tunstall's attitudes and concerns while at Durham, as well as the esteem in which he was held. The second article explores how books left Durham in the sixteenth century to argue that we see in the priory library the adaptation of a former monastic library, rather than the dispersal that was more common. I am currently planning to send it to *Historical Research*. In addition, this fellowship has allowed me the time and resources to start developing a larger project centring around the effects of political and religious change in Durham in order to explain why the diocese was so receptive to both Catholicism and rebellion in 1569.

I have shared my work widely within the academic community, both at Durham and elsewhere. My priority has been to make academics more aware of the valuable resources that are in the Durham libraries from the former priory and the ways in which these resources can be used for a variety of questions about the medieval and early modern periods. I have been in contact with Rosamund Oates at Manchester Metropolitan University about books from Durham that ended up in the library of Tobie Matthew, former bishop of Durham and then archbishop of York. My findings there will be reflected in her forthcoming book on Matthew. Within Durham, I presented research on Cuthbert Tunstall to a well-attended work-in-progress session organised by IMEMS and then a longer and more polished version to the main History of Christianity Seminar in the Theology department. Looking forward, I will be speaking about priory books entering Catholic recusant circles and their emotional resonances for recusants at a workshop in Newcastle in May. I will also speak about the priory library books at the conference to inaugurate the Ushaw Residential Library programme.

In addition to academic dissemination of my work, I have also talked about it with the local community. With Richard Gameson, I did a show-and-tell of some of the most interesting of the early printed books in the Cathedral library. As they are not often on display, this study day marked one of the first times that visitors have been able to see the books that the monks owned and used in a turbulent time. I had some wonderful conversations with interested members of the public about the books and their former owners. I also did a public talk for the Friends of Durham Cathedral, who have long been important supporters of the library and whose generosity has helped purchase back former priory library books. Finally, I contributed to the current exhibition in Durham Cathedral's Open Treasure on the Tudors. I suggested books and objects for display, including the wonderful anti-Lutheran polemic that was heavily annotated by a monk, and made suggestions about the exhibition texts. With Matthew Hoskin, I have also blogged about my ongoing work and its relevance to today, including on the bishopric of Berwick, which was created for a Durham monk, Thomas Sparke, in 1537, died with him in 1572, and was only revived a few years ago. The blog can be found at <https://www.durhampriory.ac.uk/digitised-priory-books/>.

I am deeply grateful to the Zeno Karl Schindler Foundation for funding my work on the Durham Priory Library in the sixteenth century. I am also grateful for the support and help of many scholars and librarians, without whom none of this work would have been possible, as well as the warm welcome and practical assistance of the Institute for Medieval and Early Modern Studies. At Durham, I would like to thank James Kelly and Luke Sunderland for their generous mentorship over the past year, and Andrew Millard, Richard Gameson, and the other members of the *Priory Library Project* for their help and encouragement. None of my work would have been possible without access to the Priory Library books still in Durham and so I am very grateful to the librarians who made access to the books possible and answered my questions about their holdings, Lisa DiTommaso and Sarah-Jane Raymond at the Cathedral Library, Richard Higgins, Andrew Grey and Michael Stansfield at Palace Green and 5 The College, and Jonathan Bush at Ushaw College. I am also deeply indebted to Sheila Hingley, Margaret Harvey, and the work of Ian Doyle and Alan Piper for their

extensive knowledge of Durham and its collections. Further afield, the librarians at all the collections I have consulted in the past year have been unfailingly helpful and generous with their time and expertise.

My permanent email is elizabethbiggs@gmail.com.