

# The Inquisitions

---

**Manuscripts of the Spanish, Portugese and  
French Inquisitions in the British Library, London**

**Primary Source Media**





## THE INQUISITIONS

### Manuscripts of the Spanish, Portugese and French Inquisitions in the British Library, London

Dr John Edwards, Editor

First published in 2002 by Primary Source Microfilm and the British Library, London.

British Library Cataloguing in Publication Data.

Manuscripts of the Spanish, Portugese and French Inquisitions in the British Library, London I. British Library

© 2002 by Primary Source Microfilm. Primary Source Media is an imprint of Gale, a division of Cengage Learning.

Primary Source Media™ and Cengage Learning™ are trademarks used herein under license.

#### ALL RIGHTS RESERVED

No part of this work covered by the copyright hereon may be reproduced or used in any form or by any means – graphic, electronic, or mechanical, including photocopying, recording, taping, Web distribution or information storage retrieval systems – without the written permission of the publisher and the contributing institution.

This publication is a creative work fully protected by all applicable copyright laws, as well as by misappropriation, trade secret, unfair competition, and other applicable laws. The authors and editors of this work have added value to the underlying factual material herein through one or more of the following: unique and original selection, coordination, expression, arrangement, and classification of the information.

While every effort has been made to ensure the reliability of the information presented in this publication, Gale Cengage Learning does not guarantee the accuracy of the data contained herein. Gale Cengage Learning accepts no payment for listing and inclusion in the publication of any organization, agency or institution, publication, service, or individual and does not imply endorsement of the editors or publisher. Errors brought to the attention of the publisher will be corrected in future editions.

#### CENGAGE LEARNING LIBRARY REFERENCE EMEA

Cheriton House  
North Way  
Andover SP10 5BE  
United Kingdom  
<http://gale.cengage.co.uk/>

#### GALE CENGAGE LEARNING

12 Lunar Drive  
Woodbridge  
Connecticut 06525  
USA  
[www.gale.cengage.com](http://www.gale.cengage.com)

## **TECHNICAL NOTE**

Primary Source Media has set itself the highest standards in the field of archivally-permanent library microfilming. Our microfilm publications conform to the recommendations of the guides to good microforming and micropublishing practice and meet the standards established by the Association for Information and Image Management (AIIM) and the American National Standards Institute (ANSI).

Attention should be drawn to the nature of the printed material within the collection. This sometimes consists of documents printed or written with a variety of inks and on paper that has become severely discoloured or stained rendering the original difficult to read. Occasionally volumes have been tightly bound and this leads to text loss. Such inherent characteristics present difficulties of image and contrast which stringent tests and camera alterations cannot entirely overcome. Every effort has been made to minimise these difficulties though there are occasional pages which have proved impossible to reproduce satisfactorily. Conscious of this we have chosen to include these pages in order to make available the complete volume.

## PUBLISHER'S NOTE

Primary Source Media is indebted to the staff of the Manuscripts Department of the British Library – and in particular to Andrea Clarke, Keeper of Spanish Manuscripts – for expert help, advice and patience in the preparation of this edition. The manuscripts reproduced are among the oldest, rarest and most valuable in a remarkable collection, and we are grateful to the Library for their permission to publish such priceless documents. We are also deeply grateful to the staff of the British Library's Reprographics Studio for their care and expertise in obtaining clear images from such fragile and worn originals.

The Manuscripts reproduced in this first series of *The Inquisitions: Manuscripts of the Spanish, Portuguese and French Inquisitions* date from the 13<sup>th</sup> century, and are in some cases extremely fragile or darkened. While every attempt has been made to produce the clearest images possible, the nature of the original volumes has in some cases posed problems, and researchers should bear in mind that images occasionally reflect text which is faded, stained, shadowed by curvature due to tight binding or suffering from bleed-through.

Both the film and accompanying guide to the collection are introduced by the Editor of the project, Dr John Edwards of the Faculty of Modern Languages at Oxford, and author of *The Spanish Inquisition* (Stroud: Tempus, 1999). Over the months of preparation for the publication and in the essay itself, his enthusiasm, expert and detailed knowledge and good humour have shone through, and we are deeply indebted to him as an editor and an advisor.

This microfilm edition reproduces the manuscripts in their catalogue order, within the individual collections retained at the British Library, thus the Egerton, Sloane and Stowe manuscripts precede those from the general sequence of Additional Manuscripts. The sequence of the edition therefore reflects the order of acquisition rather than chronological history.

This listing offers a quick reference Contents of Reels listing manuscripts simply by number, followed by a Detailed Listing of manuscripts, which gives condensed catalogue entries taken from the British Library's catalogue of manuscripts, which can be found on-line at <http://molcat.bl.uk> However, it should be noted that at the time of publication not all the Egerton manuscript entries in Molcat were complete.

Caroline Kimbell  
Senior Commissioning Editor  
Reading, June 2002

## INTRODUCTION

In 1735, Melchor de Macanaz, a leading minister in the government of Philip V of Spain, completed a *Critical defence of the Spanish Inquisition* [Egerton 397, 398; see below].<sup>1</sup> This two-volume work purported to be written in response to foreign attacks on the Spanish tribunals, in particular Abbé Die's then recently published *Critical history of the establishment of the French monarchy*. Macanaz's defence, of himself rather than the Inquisition, begins from the assertion that the repression of heresy had begun with the very origins of the Catholic Church [Egerton 397 fol. 5v]. In this respect the eighteenth-century reforming minister was not wrong. 'Heresy', as the word is commonly understood, does appear to be a specifically Christian concept, although doctrinal conflict, and the sometimes violent repression of dissidence, have evidently been part of the history of other religions too. The Christian New Testament itself contains texts which could suggest, and have often done so, that misguided Christians, who refused to repent, should be expelled or even burned. Thus Paul writes to Titus, 'As for a man who is factious, after admonishing him once or twice, have nothing more to do with him',<sup>2</sup> while the evangelist John records Jesus himself as saying: 'If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire, and burned'.<sup>3</sup> As Macanaz was well aware, disciplinary problems arose immediately in the Church, appearing even in the New Testament itself (in the Acts of the Apostles) and already, by the end of the first century after Christ, the word 'heresy' had come to refer to doctrinal error, as well as conflict among Christians.<sup>4</sup> Yet the 'Inquisition', in the form in which it has subsequently become known, did not appear until the Catholic Church had been in existence for over a thousand years. The institutional origins of what later became known as the 'Spanish Inquisition' are to be found in the eleventh and twelfth centuries. Especially under Pope Gregory VII (reigned 1073-85) and his immediate successors, efforts were made in Rome, both to raise the moral standards of the clergy, and to extend papal power. In this process, the older notion of 'heresy' became increasingly linked with the rejection of papal authority. Significantly, this meant that the correction of heresy was increasingly transformed from a process of charitable correction of a Christian brother or sister, as in the New Testament, to

---

<sup>1</sup> Melchor de Macanaz, *Defensa crítica de la Inquisición contra los principales enemigos que la han perseguido*, etc., 1734-1735. This work was eventually printed in 1788, in the freer atmosphere of the end of Charles III's reign (Madrid: Por Don Antonio Espinosa, 1788).

<sup>2</sup> Titus 3:10 (Revised Standard Version).

<sup>3</sup> John 15:6 (Revised Standard Version).

<sup>4</sup> Acts 5:17, 15:5, 24; 1 Corinthians 11:19. See John Edwards, *The Spanish Inquisition* (Stroud: Tempus, 1999), pp. 15-22, and Arthur Stephen McGrade, 'The medieval idea of heresy: what are we to make of it?', in *The medieval Church: universities, heresy, and the religious life*, ed. Peter Biller and Barrie Dobson (Woodbridge: The Boydell Press, 1999), pp. 117-118.

a legal matter of enforcement and justice.<sup>5</sup> By 1200, two main heretical groups had been identified. Firstly, the Cathars ('Perfect ones'), who seem to have flourished in northern Italy and southern France, were ascetics and theological dualists, believing, in varying forms, in a conflict between a good and an evil God. The second group, the Waldensians (Valdensians), seems to have begun in Lyon (France) in the 1170s, apparently with the desire of a wealthy citizen there, one Peter Waldo (Valdes), to live and preach the apostolic life which was being proclaimed at that time by the official Church as the ideal model of Christian behaviour. Initially, the Waldensians were disciplined by the pope and bishops for unauthorised preaching, rather than doctrinal error, but their presence strengthened moves in the Church to identify and wipe out dissent. The Dominican theologian Thomas Aquinas (c.1225-74) defined the hard line which was to be applied for many centuries by inquisitors.

"A heretic does not have the habit of faith if he disbelieves even one article. For by one act of the infused habit [of faith] the contrary is abolished...That a heretic should believe anything beyond what is naturally knowable does not arise from an infused habit – because that habit would direct him equally in all that is to be believed – but from some human reckoning, just as pagans too believe some things about God that are above nature."<sup>6</sup>

Aquinas' belief, that heretical belief was not a mere human invention but actually unnatural, had, since the 1230s, been increasingly enforced by specialist teams of inquisitors, appointed by the pope to take over this responsibility from diocesan bishops.<sup>7</sup> It was in the context of the pursuit of southern French Cathars and Waldensians that the so-called 'Papal' Inquisition first entered Spain. Significantly, in view of what followed, the direct initiative for the establishment of a 'Spanish' Inquisition, under papal auspices, came from a secular ruler. Even before 1200, there is evidence that Cathar and Waldensian ideas had crossed the frontier from France into Catalonia. In 1194, Alfonso I of Aragon took the important step, at a royal council in the Catalan city of Lleida, of declaring heresy to be *lèse-majesté*, an offence against the crown as well as the Church. His successor, Peter I, actively supported inquisitorial work by bishops' courts, but it was James I who, in 1233, incorporated the canons against heresy of the Fourth Lateran Council (1215) into the laws of the Crown of Aragon. He set up local panels, consisting of parish priests and prominent laymen, to identify heretics, but soon invited specialist Dominicans to take over the work.<sup>8</sup> The secrecy of the inquisitors' operations inevitably lent itself to abuse, but,

---

<sup>5</sup> McGrade, 'Medieval idea of heresy', p. 128.

<sup>6</sup> Thomas Aquinas, *Quaestiones disputatae de veritate*, quest. 14 art. 10 ad. 10, ed. Busa, 3, p. 98.

<sup>7</sup> Edwards, *The Spanish Inquisition*, pp. 23-31.

<sup>8</sup> Edwards, *The Spanish Inquisition*, p. 31; J.N. Hillgarth, *The Spanish kingdoms, 1250-1516*, 1, 1250-1410. *Precarious Balance* (Oxford: The Clarendon Press, 1976), p. 135; Bernard Hamilton, *The Medieval Inquisition* (London: Edward Arnold, 1981), p. 35.

within a decade or so of the start of the tribunals' work in southern France and Catalonia, efforts were being made to regularise their procedures. The first technical manual was composed, in c.1248-49, by the inquisitors of Carcassonne. One of the most famous examples of the genre, though, is the *Practica officii inquisitionis hereticae pravitatis* ('The practice of the office of the inquisition of heretical depravity'), which was composed, in 1323 or 1324, by the Dominican inquisitor Bernard Gui (c.1261/2-1331) [Egerton 1897].<sup>9</sup> The BL manuscript is one of seven used in the compilation of Mollat's edition.<sup>10</sup> Although recent studies of the Inquisition have tended to concentrate on its treatment of Jews, and of Christians converted from Judaism (see below), the great bulk of Gui's work is concerned with the beliefs and practices of Cathars, Waldensians, a group of Franciscans in Italy, known to ecclesiastical authority as the 'Pseudo-Apostles', groups of religious lay Christians known as 'Beguins', and sorcerers and diviners, as well as details of inquisitorial procedure. The BL collection contains [Add. 4697] an important example of the work of the Inquisition in southern France in the early fourteenth century. This consists partly of sixteen sermons preached by Bernard Gui, but also contains the *Liber sententiarum Inquisitionis Tholosanae*, a book of sentences given by inquisitors in Toulouse, led by Gui, between 1308 and 1324. This MS indicates that, during those years, Gui and his colleagues condemned no fewer than 980 individuals as heretics.<sup>11</sup> M.A.E. Nickson has demonstrated that the book of sentences in Add. 4697 is the original version, which is of very great importance in the whole historiography of the Inquisition, because of the use made of it by Philipp van Limborch.<sup>12</sup> Limborch (1633-1712), a professor of theology in the 'Remonstrant' wing of Dutch Calvinism, which followed Jacobus Arminius,<sup>13</sup> was a close friend of the English philosopher John Locke. In the 1680s or early 1690s, Limborch was given the Toulouse *Book of sentences* by an anonymous friend and decided to edit and publish it. He felt, however, that the text needed an introduction and as a result, in 1692, he published together his edition of Gui's sentences in Toulouse and his own general history of the entire institution, which

---

<sup>9</sup> The first modern edition of Bernard Gui's manual was *Practica Inquisitionis hereticae pravitatis, auctore Bernardo Guidonis, O.F.P.*, ed. C. Douais (Paris: \*, 1886), while the current bilingual edition, providing the Latin text and a French edition, is Bernard Gui, *Manuel de l'Inquisiteur*, ed. G. Mollat, 2 vols (Paris: Société d'Éditions Les Belles Lettres, 1964). On author and text, see Mollat, 1, pp.v-lxvii and Edward Peters, *Inquisition* (Berkeley, Los Angeles: University of California Press, 1989), p. 60.

<sup>10</sup> A. Toulouse: Bibliothèque Municipale, MS 587; B. Toulouse: Bibliothèque Municipale, MS 588; Rome: Vatican Library, Vatican 4682; London: British Library, Egerton 1897; Paris: Bibliothèque Nationale, Doat 29 and 56; Dôle: Bibliothèque Municipale, MS 169 [Mollat, *Manuel*, 1, p. lxviii].

<sup>11</sup> James Given, 'The inquisitors of Languedoc and the medieval technology of power', *American Historical Review*, 94 (1989), p. 340 and note.

<sup>12</sup> M.A.E. Nickson, 'Locke and the Inquisition of Toulouse', *British Museum Quarterly*, [2]\*36 (1971-72), pp. 83-92.

<sup>13</sup> *The Oxford Dictionary of the Christian Church*, third edition, ed. F.L. Cross and E.A. Livingstone (Oxford: Oxford University Press, [1997] 1998), p. 1383.

Edward Peters has described as 'the best example of sectarian and dissenting historiography of the Inquisition'.<sup>14</sup>

Meanwhile, the Inquisition in neighbouring Catalonia, and in Valencia, which consisted entirely of Dominican friars and acted under the authority of both the Crown of Aragon and the Pope, was to continue its work until the mid-1480s.<sup>15</sup> Quite soon after the first tribunals were established in Catalonia, in 1242, the noted canon lawyer, and former General of the Dominican order and Papal Penitentiary, St Raymond of Penyafort, drew up procedural rules for their operations. Although Raymond was prominent in efforts to convert the Jews, which formed an important precedent for the Spanish Inquisition's later work, the primary focus of the Catalan tribunals in the early days was Cathars.<sup>16</sup> Refugees from the French Crusades and Inquisition continued to cross the border into the king of Aragon's territories until the first two decades of the fourteenth century, but by that time Catharism seems to have had little native following.<sup>17</sup> Instead of positive adherence to a dualist faith, the main problem now seemed to be a failure on the part of individuals who knew no other religion to believe in basic doctrines of the faith. In 1292, a Church Council at Tarragona stated that lack of belief in the resurrection of Jesus was the root of many heresies (as well, presumably, as Judaism). In 1307, King James II of Aragon was informed that one Joan Despuig, then 70 years of age, rejected not only belief in the Resurrection but God's action in the world, and never attended mass.<sup>18</sup> Thus cases of scepticism concerning Christian doctrines were evidently to be found before the arrival of bubonic plague, the 'Black Death', which first reached the Balearic Islands in 1348, and then spread through the Iberian Peninsula. Add. MS 22795 contains a copy (dated 1511) of a trial, conducted in 1350 by Friar Nicolás Roselli, Inquisitor General of Aragon and later a cardinal, of various friars accused of not believing in the divinity of Christ and hence rejecting his 'real presence' in the consecrated bread of the Eucharist. In the same year, Roselli repressed a group of 'Beguins' in Valencia,

---

<sup>14</sup> Peters, *Inquisition*, p. 166; Philipp van Limborch, *Historia inquisitionis, cui subjungitur liber sententiarum inquisitionis Tholosanae ab anno Christi MCCCVII ad annum MCCCXXIII* (Amsterdam: \* 1692), translated into English, without the *Book of sentences*, by Samuel Chandler (London: sold by J. Gray, 1731).

<sup>15</sup> Hillgarth, *Spanish kingdoms*, 1, p. 135. Some relevant documents are to be found in Add. MS 22795.

<sup>16</sup> On Raymond of Penyafort's involvement with theological disputation with Jews, and missionary work among them, see Jeremy Cohen, *The friars and the Jews. The evolution of medieval anti-Judaism* (Ithaca: Cornell University Press, 1982), pp. 103-169, and Robert Chazan, *Barcelona and beyond. The disputation of 1263 and its aftermath* (Berkeley, Los Angeles and Oxford: University of California Press, 1992), pp. 80-99.

<sup>17</sup> Hamilton, *Medieval Inquisition*, pp. 74-5

<sup>18</sup> Hillgarth, *The Spanish kingdoms*, 1, p. 155.



reconciling some and burning the exhumed bones of others who had died impenitent: his repression of heresy continued into the 1350s.<sup>19</sup>

During all this period, and until 1480, there were no specialised inquisitorial tribunals in the neighbouring, and much larger, Crown of Castile. While Add. 22795 contains records of inquisitors' work in Catalonia up to the 1460s (Friar Juan Comes was appointed inquisitor of Barcelona in 1461), BL holdings resume the tale after tortured debates in Castile in the mid-fifteenth century, and the bull of Pope Sixtus IV, *Exigit sincere devotionis*, issued on 1 November 1478, which allowed the appointment of inquisitors in the archdiocese of Seville and the subordinate diocese of Cádiz, at the request of King Ferdinand and Queen Isabella.<sup>20</sup> Two insecure rulers, anxious to remove any threat, real or imaginary, to their regime in Castile, seem to have been ready to accept the testimony, for example, of the Dominican prior in Seville, Alonso de Hojeda, who told them, during their visits to the city in 1477-78, that Christian converts from Judaism were conspiring with Jews to destroy Christian society. The proposed solution was to bring the well-tried techniques of the Inquisition to Castile, and thus test the orthodoxy of the so-called 'converts' to Christianity, who were in reality almost all the children or grandchildren of those Jews who had been baptised in the period after large-scale attacks on Jewish quarters in Spanish cities, which had taken place in 1391.<sup>21</sup> In the succeeding years, similar local tribunals were set up throughout the lands of the Crown of Castile, and, controversially, in Aragon, Catalonia and Valencia, where the old tribunals had first to be abolished, in order for the new Inquisition to be established. A number of the BL MSS consist of papers from the archives of the so-called 'Suprema', or Consejo de la Suprema y General Inquisición (Council of the Supreme and General Inquisition).<sup>22</sup> At the Cortes of Toledo in 1480, Ferdinand and Isabella began a re-organization of the government of Castile which eventually led, in 1488, to the setting up of this new body to oversee the burgeoning Inquisition. Its president was Friar Tomás de Torquemada, who had been Inquisitor General since 1483 and its membership consisted of fellow inquisitors, about five in number by the early seventeenth century. In subsequent years, a constant balancing act took place between the power and influence of the Inquisitor General and those of the other members of the Suprema. As the sixteenth century went on, the requirement for local tribunals to send in documentary reports of their activities, including details of trials, was more rigidly enforced. As a result, the Suprema papers came to provide a fairly comprehensive overview of the Inquisition's actions, a fact that has proved to be fortunate for later historians, given the

---

<sup>19</sup> Juan Antonio Llorente, *Historia crítica de la Inquisición en España* ([1817-1818 in French] Madrid: Libros Hiperión, 1980), 1, p. 87.

<sup>20</sup> Shlomo Simonsohn, *The Papacy and the Jews. Documents: 1464-1521* (Toronto: Pontifical Institute for Medieval Studies, 1987), pp. 1247-49.

<sup>21</sup> Edwards, *Spanish Inquisition*, pp. 48-51, 56-57; Kamen, *The Spanish Inquisition. An historical revision* (London: Weidenfeld and Nicolson, 1997), pp. 44-48.

<sup>22</sup> Egerton 1506, 1507, 1508, 1509, 1512, 1832.

haphazard fate of the records of local tribunals in later times (see below). Archive material is generally rare from the period before the full development of the system of reporting by local tribunals to the Suprema. For the period from the mid-sixteenth century, the BL collection contains material covering Castile, Aragon and the Canary Islands, which were also subject to the Suprema's jurisdiction.<sup>23</sup> An outline history of the Spanish Inquisition up to 1665, including a list of inquisitors general up to that date, is provided by Lázaro Díaz del Valle, royal chronicler to Philip IV, in his illustrated and splendid *Historia y nobleza de el [sic] reyno de León y principado de Asturias* [Egerton 1878].

The theoretical, and often the practical, purpose of the Inquisition, in Spain as elsewhere, was to reconcile erring Christians to the Church. Thus Inquisition documents talk of 'reconciliation' (*reconciliación*), though even those who confessed their errors were liable to the loss of their property and numerous other penances, including long terms of imprisonment. The procedures used by the tribunals, between 1478 and 1834, when the Spanish Inquisition was finally abolished by Crown and Papacy, differed little from those set down by Bernard Gui in the early fourteenth century (see above). Still a *vademecum* for inquisitors in Ferdinand and Isabella's reign was the *Directorium inquisitorum* ('Inquisitors' directory'), written, in about 1376, by the Catalan Dominican, and inquisitor, Nicolau Eymerich (1320-90). The friar's work was to be further diffused, both within Spanish dominions and in the Roman Inquisition (founded in 1542), after it was republished in 1578, in an enlarged and updated form, by Francisco Peña, who became, in effect, a second author.<sup>24</sup> Specific rules for the new Castilian Inquisition were drawn up at a Church Council in Seville, on 29 November 1484, and these were subsequently revised on the orders of Torquemada in 1485, 1488 and, at the very end of his career, in 1498. With the addition of subsequent modifications by the third Inquisitor General, Friar Diego Deza, in 1500, these regulations were later known as the *Instrucciones antiguas* ('Old instructions').<sup>25</sup>

---

<sup>23</sup> Kamen, *Spanish Inquisition*, pp. 48, 138-140; Edwards, *Spanish Inquisition*, p. 109. For a general survey of surviving Spanish Inquisition archives, in which no direct reference is made to the BL MSS, see Gustav Henningsen, 'The archives and the historiography of the Spanish Inquisition', in Gustav Henningsen and John Tedeschi, eds, 'in association with' Charles Amiel, *The Inquisition in early modern Europe. Studies on sources and methods* (Dekalb: Northern Illinois University Press, 1986), pp. 54-78 [at p. 73 n. 44, Henningsen cites P. de Gayangos, *Catalogue of the Spanish manuscripts in the British Museum*, 4 vols (London: British Museum, 1877-1880, 2, pp. 189-240, and Enrique Llamas, *Documentación inquisitorial. Manuscritos españoles del siglo XVI existentes en el Museo Británico* (Madrid: \*\*, 1975).

<sup>24</sup> Nicolau Eymerich, *Directorium inquisitorum* [1376], numerous printed editions, including Barcelona, 1503 and 1536; new edition by Francisco Peña (Rome: \* 1578). The modern edition, in French translation, including Peña's additions, is Nicolas Eymerich, *Le manuel des inquisiteurs*, ed. and trans. Louis Sala-Molins (Paris: Mouton, 1973).

<sup>25</sup> On these and later instructions, see J.L. González Novalín, 'Reforma de las leyes del Santo Oficio', in *Inquisición española. Nueva visión, nuevos horizontes* (Madrid: Siglo XXI de España, 1980), pp. 211-217.

Advice for inquisitors came in a different form in the anonymous *Repertorium inquisitorum*, printed in Valencia in 1494.<sup>26</sup> As the modern editor and translator of the work has indicated in his title, the *Repertorium* is in dictionary form, with cross-referenced entries ranging alphabetically from 'Abjuration', in which an accused person renounced particular heretical beliefs and practices, to 'Tares' (*Zizánias*), referring to Jesus' parable of the wheat and the tares.<sup>27</sup> BL Egerton 457 and 458 consist of a two-part *Diccionario de las leyes de la Inquisición* ('Dictionary of the laws of the Inquisition'), which lacks a title page or publication details, but, from internal references, appears to have been written in or soon after 1733. The approach adopted in this work totalling 950 folios, which was written in the reign of the Bourbon King Philip V (see below), differs markedly from that of its Valencian predecessor. Whereas the 1494 work consists largely of definitions of words, in the conventional manner of a dictionary, the eighteenth-century version, which was apparently written for the inquisitors of Murcia, takes, as its title implies, the form of references to relevant legislation of the Crown and the Suprema, with some documents copied in full. The work gives a good overall sense of the Inquisition in its mature form, as an integral part of Spanish life.

Other BL manuscripts indicate the evolution, over time, of various aspects of the organisation and procedures of the Inquisition. With the exception of the Barcelona MS noted above [Add. 22795], the BL collection does not include trial records of the kind kept in the Archivo Histórico Nacional in Madrid, as well as other Spanish archives.<sup>28</sup> Nevertheless, some BL MSS, covering the sixteenth to eighteenth centuries, do provide information about such topics as the normally public *autos de fe*, in which convicted prisoners were paraded and sentenced [Egerton 568, 1887 and 2058, Add. 21447, Add. 33963], and the recruitment and role of the lay servants, or spies, of the Inquisition, known as *familiares*, as well as the notaries who recorded the proceedings of the tribunals [Add. Ch. 67080, Add. 67081, Add. 67082, Add. 67083, Add. 67084, Add. 68085, Add. 68086 (Toledo and Madrid)].<sup>29</sup> In addition, while direct testimony to the onslaught of the inquisitors against Jewish Christians (*[judeo]converses*), in the

---

<sup>26</sup> Louis Sala-Molins, ed. and trans., *Le dictionnaire des inquisiteurs. Valence, 1494* (Paris: Éditions Galilée, 1981).

<sup>27</sup> Sala-Molins, *Le dictionnaire des inquisiteurs, Valence 1494* (Paris: Éditions Galilée, 1981). Tares, or darnel, are poisonous weeds which closely resemble wheat. In Matthew's Gospel [13: 25-30], Jesus tells a parable in which a man sows good seed in his field, but, while he is asleep, an enemy sows tares among the corn. His employees ask to be allowed to root out the weeds, but their master tells them to let corn and tares grow side by side until harvest time. Then 'I will tell the reapers, "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn' [v. 30]. The ominous meaning for those accused of heresy is made clear in the 1494 *Repertorium*, in which this verse is directly quoted [*Dictionnaire*, p. 450].

<sup>28</sup> For details of these holdings see Henningsen, 'Archives and the historiography' [note 23].

<sup>29</sup> For general discussion of *autos de fe* and *familiares*, see Kamen, *Spanish Inquisition, passim*, and Edwards, *Spanish Inquisition*, pp. 58, 69-70, 112.

period between 1480 and 1550, is not to be found in these MSS, items in the collection do provide important insights into various aspects of the tribunals' work.<sup>30</sup>

Despite its primary focus on supposed Jewish belief and practice among Catholic Christians, the new Spanish Inquisition did not fail to police orthodoxy among those who had no apparent connection with Judaism. Nevertheless, failures to understand Christian doctrines, or to express them correctly, which were common in other Western European countries with no significant *judeoconverso* population, could, in Spain, acquire a Jewish colouring that would not have occurred to the minds of the authorities elsewhere.<sup>31</sup> In the early sixteenth century, at a time when pressure for reform of the Church was building up north of the Pyrenees, groups of Spanish Christians, some of them of Jewish origin, began to practice a partly mystical form of the faith, which in some respects dispensed with the sacraments and hierarchy of the Church, and also gave a role in public worship to women. These groups came to be known as the '*Alumbrados*' ('Illuminists'), and flourished particularly in the 1520s, mainly in the triangular area of Castile between Toledo and the university cities of Salamanca and Alcalá de Henares. After the *Alumbrados* were condemned as heretics, at Toledo in 1525, the Inquisition began to investigate and charge them, but later in the century similar ideas re-emerged, and Add. 20915 contains documents of 1576 and 1623, concerning their repression.<sup>32</sup> In addition, from time to time, in late medieval and early modern Spain, individuals emerged from the mass of ordinary lay Christians, rather than the clergy, as visionaries and prophetic leaders. One such case is the Cordoban Franciscan nun (born in Aguilar de la Frontera), Sor Magdalena de la Cruz, who was tried there by the Inquisition in 1546 [Egerton 357]. Sister Magdalena had acquired a reputation, within her convent (Santa Isabel) and outside, for flamboyant religious behaviour, but was condemned as an impostor, and sentenced by the Cordoban inquisitors to do public penance, and thereafter to be confined in a convent of Clares away from Córdoba.<sup>33</sup>

---

<sup>30</sup> Kamen, *Spanish Inquisition*, pp. 28-65; Edwards, *Spanish Inquisition*, pp. 67-79.

<sup>31</sup> For a discussion of these issues see Edwards, 'Religious faith and doubt in late medieval Spain: Soria, circa 1450-1500, *Past and Present*, 120 (1988), pp. 3-25, reprinted in Edwards, *Religion and society in Spain, c. 1492* (Aldershot: Variorum Collected Studies, 1996), no. III.

<sup>32</sup> A. Gordon Kinder, 'Spain', in Andrew Pettegree, ed., *The early Reformation in Europe* (Cambridge: Cambridge University Press, 1992), pp. 218-221; Lu Ann Homza, *Religious authority in the Spanish Renaissance* (Baltimore and London: The Johns Hopkins University Press, 2000), pp. 1-48; Kamen, *Spanish Inquisition*, pp. 86-89, 110, 122, 129-130, 175, 181, 197.

<sup>33</sup> BL Egerton 357 was used as the basis of the edition published by the Société d'Histoire de Belgique (Brussels, 1863), under the title, *Mémoires de Francisco de Enzinas*. For his edition, Rafael Gracia Boix, who also published other relevant documents, used the copy in the Biblioteca Nacional, Madrid [BN MS 6176, fols 292-298] (Rafael Gracia Boix, *Autos de fe y causas de la Inquisición de Córdoba*, Córdoba: Publicaciones de la Excma Diputación Provincial, 1983, pp. 11-19, 547-548, 621-625).

On 14 April 1576, what has been described as 'the most famous trial of the Spanish Inquisition' came to an end. The prisoner, for seventeen years in Spain and then in Rome, had been a Dominican friar, Fray Bartolomé Carranza de Miranda, Archbishop of Toledo. Carranza, had been accused of holding Protestant views, on the basis of the catechism which he had published in Antwerp, in 1558.<sup>34</sup> This comprehensive work, which was, ironically, to have a large influence on the so-called 'Tridentine' catechism, issued in 1566 on the authority of the Council of Trent and Pope Pius V, resulted from a commission by the 1555 Synod of the restored Catholic Church in England.<sup>35</sup> Much of the voluminous documentation of Carranza's trial is in the Real Academia de la Historia in Madrid, and has been edited by Tellechea.<sup>36</sup> Nevertheless, important aspects of Carranza's story are to be found in BL MSS. Add. 8690 contains an inventory of his Inquisition trial up to 1567 [ff. 6-11r] and full documentation, some of it printed by Tellechea, of Carranza's trial in Rome between 1567 and 1576.<sup>37</sup> In addition, Egerton 599 contains further important materials from Carranza's trial, as well as a copy of the sentence given against him in Rome, on 14 April 1576, whereby he was ordered to abjure 16 heretical 'propositions'.<sup>38</sup> The BL collection also contains one of a number of surviving seventeenth- and eighteenth-century MS copies of an early life of Carranza, the *Vida del Dr Bartolomé de Carranza y Miranda, Arzobispo de Toledo*, by Pedro Salazar de Mendoza, who was canon penitentiary of Toledo Cathedral [Egerton 460]. This work was apparently completed in 1613, and circulated in manuscript until it was eventually printed in Madrid in 1784, under the title, *Sucesos prósperos y adversos de Fray Bartolomé Carranza de Miranda*. The importance of Carranza in the history of the Church in general, in the sixteenth century, is only now beginning to be generally acknowledged.<sup>39</sup>

Materials directly concerning the edicts which were issued by Isabella and Ferdinand in Castile and Aragon, on 31 March 1492,

---

<sup>34</sup> *Comentarios del Reverendissimo Señor Frai Bartolomé Carranza de Miranda, arzobispo de Toledo* (Antwerp: Martín Nucio, 1558), edited by José Ignacio Tellechea Idígoras, 2 vols (Madrid: Biblioteca de Autores Cristianos, 1972) (quotation from the wrapper of the 1972 edition).

<sup>35</sup> Pedro Rodríguez, *El Catecismo romano ante Felipe II y la Inquisición española* (Madrid: Ediciones Rialp, 1998); Tellechea, 'Bartolomé Carranza y la restauración católica inglesa (1554-1558)', in Tellechea, *Fray Bartolomé Carranza y el cardenal Pole. Un navarro en la restauración católica de Inglaterra (1554-1558)* (Pamplona: Diputación Foral de Navarra, 1977), pp. 71-72.

<sup>36</sup> Tellechea, ed., *Fray Bartolomé Carranza. Documentos históricos*, 8 vols (Madrid: Real Academia de la Historia, 1962-1994) [= *Archivo Documental Español*, nos 18, 19/1, 19/2, 22, 30/1, 30/2, 33, 34].

<sup>37</sup> Tellechea, *El proceso romano del Arzobispo Carranza (1567-1576)* (Rome: Iglesia Nacional Española, 1988).

<sup>38</sup> Carranza, *Comentarios*, 1, pp. 42-48 (introduction by Tellechea).

<sup>39</sup> See the forthcoming proceedings of the Christ Church, Oxford Symposium on 'A Spanish apostle of Reform: Bartolomé Carranza in Mary Tudor's England'. The continuing importance of manuscripts in an age of printing has been highlighted by Fernando Bouza, in *Corre manuscrito. Una historia cultural del Siglo de Oro* (Madrid: Marcial Pons; Ediciones de Historia, 2001).

ordering the expulsion of any of their Jewish subjects who did not convert to Christianity, are not part of the BL collection, but there are a large number of MSS which contain material concerning the expulsion of converts from Islam to Christianity, the *Moriscos*.<sup>40</sup> In addition to material in MSS already alluded to (see above), five manuscripts touch directly on the subject of the *Moriscos*. Egerton 1510, 1511 and 1833 contain papers of the Suprema between 1489 and 1657, including many concerning *Moriscos*, while Egerton 1834 includes correspondence of Inquisitor-General Gaspar de Quiroga with Philip III about pre-expulsion disturbances among *Moriscos* in Aragon. The expulsion of hundreds of thousands of Christians of Muslim origin, many of whom were regarded by their parish clergy and bishops as devout Catholics, caused repercussions both within and outside Spain. It has with reason been suggested that the racial element in the *Morisco* expulsion arose from problems over converts from Judaism to Christianity, which had developed in the fifteenth century. Before 1450, the notion had begun to develop, in some ecclesiastical and political circles, that the apparent failure of some *conversos* to become fully absorbed into the Church, in belief and practice, was due not simply to a failure in the teaching or learning of the Christian faith, but rather to an irradicable 'Jewishness' which was genetic as well as religious. By the end of the fifteenth century, the practice had begun of establishing statutes of *limpieza de sangre* ('purity of blood'). These purported to exclude from membership and office in the institution concerned all persons who could be shown to have Jewish or 'Moorish' (Muslim) blood in them, or else to be descended from members of the Christian Church who had previously been convicted of heresy. The laws or statutes of *limpieza* were never implemented by the parliaments (*Cortes*) of the Iberian kingdoms, but rather were adopted by individual institutions, such as religious and military orders, cathedral chapters, and university colleges.<sup>41</sup> Such measures were always controversial, but none more so than the statute imposed on Toledo Cathedral chapter, in 1547, by the then Archbishop, Juan Martínez Silíceo, who was the immediate predecessor of Archbishop Bartolomé Carranza (see above). Important parts of the story are told in BL MSS, though these were not used by Sicroff. Egerton 330 contains a letter from Charles I of Spain to Silíceo, on the subject of the statute [fols 115r-116r], while Egerton 415 contains a large and varied documentary collection, including printed tracts as well as MSS, and

---

<sup>40</sup> For general accounts of this episode, and the issues surrounding it, see Kamen, *Spanish Inquisition*, pp. 214-229, William Monter, *Frontiers of heresy. The Spanish Inquisition from the Basque lands to Sicily* (Cambridge: Cambridge University Press, 1990), pp. 189-230 and Louis Caedaillac, ed., *Les morisques et l'Inquisition* (Paris: Éditions Publisud, 1990).

<sup>41</sup> Edwards, 'The beginnings of a scientific theory of race?: Spain, 1450-1600', in *Acts of the 17<sup>th</sup> Congress of Historical Sciences, Chronological section: Methodology: The historical biography* (Madrid: Comité des Sciences Historiques, 1992), 2, pp. 625-636, reprinted in Edwards, *Religion and society*, no. VII; Albert A. Sicroff, *Los estatutos de limpieza de sangre. Controversias entre los siglos XV y XVII* (Madrid: Taurus Ediciones, 1985).

providing useful context and background to the Toledo dispute. During the period of controversy surrounding the expulsion of the *Moriscos*, the work of the Inquisition among Jewish *conversos*, and indeed the entire policy of religious intolerance in Spain, came into question. Egerton 1871, 1874 and 1875 contain papers of the great Jesuit historian and controversialist Juan de Mariana (1538-1635). While never overtly condemning the excesses perceived by others in the Inquisition's work, Mariana did not explicitly dissociate himself from the views of its opponents.<sup>42</sup>

The seventeenth century was to see the further consolidation of the Spanish Inquisition, and this is reflected both in the general papers, which have already been referred to, and in Egerton 1878. This splendidly written and illustrated history of the kingdom of León and principality of Asturias, and their nobility, by Lázaro Díaz del Valle, is dated 1665, and contains an account of the history of the Inquisition, from 1478 to that date. Díaz del Valle's work is an interesting early example of a native Spanish historiography of the Inquisition, published some years before Limborch's effort from abroad (see above). It was, however, with the accession to the Spanish throne of the French-born and French-speaking Bourbon Philip V, in 1700, that the Inquisition entered a new and controversial phase of its history. The new king's initial repugnance towards the Inquisition was soon demonstrated, in May 1701, when he refused to attend a special *auto de fe* which the Madrid tribunal intended to organise in his honour.<sup>43</sup> After this opening gesture, the Inquisition did not fail to become embroiled in the tortured domestic and international politics of the period. Perhaps because of Britain's considerable involvement in the events of these years, the BL collection is particularly strong in MSS from Philip V's lengthy two-part reign (1700-February 1724, August 1724-46). The correspondence of the British minister in Madrid from 1714 to 1718/19, George Bubb, contains letters exchanged with the controversial Italian inquisitor general of Spain at the time, Cardinal Francesco Giudice [Egerton 2171, 2172, 2173, 2174 and 2175]. The issues surrounding Giudice (often 'Judice' in Spain) are best focused, in the MS holdings of the BL, in a group of texts involving one of Philip V's reforming ministers, Melchor Rafael de Macanaz. First in the king's service in Aragon, and then at Court in Madrid, Macanaz was deeply involved in planning and executing the greater centralisation of the Spanish monarchy, and in the process came into conflict with Giudice, when the Italian cardinal attempted to become Archbishop of Toledo. Copies of much of Macanaz's literary output (Llorente later described him as 'wise and unfortunate' [*sabio y desgraciado*])<sup>44</sup> are to be found in the BL collection. Partly because he opposed Giudice's appointment

---

<sup>42</sup> Kamen, *Spanish Inquisition*, pp. 67-68, 71, 112-115, 117, 127, 176; Ronald W. Truman, *Spanish treatises on government, society and religion in the time of Philip II. The De regimine principum and associated traditions* (Leiden: Brill, 2000), pp. 255, 315-360.

<sup>43</sup> Kamen, *Philip V of Spain. The king who reigned twice* (New Haven and London: Yale University Press, 2001), pp. 7-8.

<sup>44</sup> Llorente, *Historia crítica*, 1, p. 1.

to Toledo, on the grounds that a foreigner might not hold the post, Macanaz was attacked by the Inquisitors, and wrote his massive 'critical defence' of the Inquisition (*Defensa crítica de la Inquisición*), to demonstrate his own orthodoxy and to protest his loyalty to that institution, which, on 4 October 1716, had declared him excommunicate. The charges against him were based mainly on an anonymous paper, proposing the reform of the Inquisition, under greater royal control, which he had presented to the king and senior ministers three years earlier [Egerton 397, 398]. Also in BL is Macanaz's lengthy annotation of a history of Spain from 1713 to 1733, by Fray Nicolás de Jesús Belando, a discalced Franciscan.<sup>45</sup> In each of these works, as well as protesting his Catholic orthodoxy, Macanaz argues on traditional regalian grounds for the Spanish Crown's control over senior ecclesiastical posts, including that of inquisitor general, as well as the Church's revenues. The tone is strongly anti-papal throughout, and even Macanaz's brother Antonio, who was a Dominican prior and also suffered at the hands of the Inquisition, suggested that Melchor often came over as violently anti-clerical. Interestingly, in his notes on Belando, Macanaz calls in support of his regalist argument the case of the imprisonment of Archbishop Toledo under Philip II (see above) [Add. 15616, fols 50v-51r]. Add. 28476, 28477 and 28478 contain further papers in the Giudice-Macanaz affair. Although Giudice was eventually removed from his post as inquisitor general of Spain, the former royal Fiscal's remaining life was largely to be spent, first in exile in France and then in prison in La Coruña, in Galicia. Eventually, in 1766, Charles III allowed him to return to his home town, Hellín (Murcia), to die.<sup>46</sup> During his time in exile in France, Macanaz corresponded with Cardinal Filippo Antonio Gualteri in Rome, and a large selection of the cardinal's correspondence is contained in Add. 20565, 20573. 20574.<sup>47</sup>

The arrival of French Enlightenment ideas in Spain, under the rule of Charles III (1759-1788), did not prevent the Inquisition from continuing to operate in more or less its traditional manner, but the storming of the Bastille, on 14 July 1789, was to change for ever its role in Spanish society. Until 1808, when Ferdinand VII succeeded his father, Charles IV, as king, inquisitorial tribunals continued to operate, though now under strong French influence, which undermined the self-confidence of the Suprema, as well as its subordinates. Finally, on 4 December 1808, Napoleon himself arrived at Chamartín, to the north of Madrid, where he announced the permanent abolition of the Holy Office. During what remained of the Peninsula war, or war of Independence, the fortunes of the tribunals varied according to the

---

<sup>45</sup> Belando, Nicolás de Jesús, *Historia civil de España, sucesos de la guerra y tratados de paz, desde el año de mil setecientos hasta el de mil setecientos treinta y tres*, 3 vols (Madrid, 1740).

<sup>46</sup> The case and its outcome is discussed in Kamen, *Philip V*, pp. 82-84, John Lynch, *Bourbon Spain, 1700-1808* (Oxford: Blackwell, 1989), pp. 108-109, and in very much more detail in Carmen Martín Gaité, *El proceso de Macanaz. Historia de un empapelamiento* (Madrid: Espasa Calpe, 1999).

<sup>47</sup> Martín Gaité, *El proceso de Macanaz*, p. 323.



political and military balance in the country. Thus, in 1813, the Liberal Cortes of Cádiz returned responsibility for the repression of heresy to diocesan bishops, but when Ferdinand reclaimed his throne, in 1814, he quickly restored the Inquisition. This traditionalist restoration, after Wellington had helped the royalists to regain power, provided the context for one of the more remarkable Inquisition MSS in the BL collection. Add. 33532 is a dossier of papers from the archive of the Madrid Inquisition, concerning Spanish followers, male and female, clerical and lay, of the French doctor, Franz Mesmer (1734-1813), who claimed to be able to heal many ailments by means of 'animal magnetism'.<sup>48</sup> Along with other ideas originating in, or popular in, both pre- and post-revolutionary France, such as deism and freemasonry, 'Mesmerism' was regarded as blasphemous in nature, and therefore heretical. There is no sign, however, of violent repression of those accused, though formal proceedings were begun, between 1815 and 1818 against some individuals. Not long after, in August 1820, Ferdinand VII was constrained by a Liberal government to abolish the inquisition once again. After a further restoration, in April 1823, the Spanish Inquisition finally disappeared from history just over ten years later, as the result of an edict published on 15 July 1834, by Queen María Cristina, as regent for the young Isabella II.<sup>49</sup> Although Llorente based his 'Critical history' of the Spanish Inquisition on documents which he had extracted in flight from the Tribunal de Corte in Madrid, the principle followed in the case of local tribunals was to destroy records rather than preserve them. The primary concern of 'Liberals' seems to have been to obliterate the records of Inquisition trials, which still besmirched the names of many families in the Spain of Ferdinand VII and Joseph Bonaparte. In Córdoba in 1810, for instance, a royal commission headed by the canon penitentiary of the Cathedral, José María de Arjona, supervised the burning of *causas de fe*. Thus paper and parchment now replaced human beings as the subjects of holocaust, and the value of surviving manuscripts, such as those in BL, was greatly increased.<sup>50</sup>

### **Portugal**

The Portuguese Inquisition was set up more than fifty years after Ferdinand and Isabella's tribunal. It was supposedly created on the authority of a bull of Clement VII, dated 17 December 1531, but this, and a succeeding bull dated 3 May 1536, produced no result, very

---

<sup>48</sup> BL Add. 33532 is not referred to in the listing of trials by the Madrid Inquisition in Juan Blázquez Miguel, 'Catálogo de procesos inquisitoriales del Tribunal de Corte', *Revista de la Inquisición*, 3 (1994), pp. 205-257.

<sup>49</sup> Edwards, *Spanish Inquisition*, pp. 124-133; Llorente, *Historia crítica*, 1, pp. xx-xxvii.

<sup>50</sup> Gracia Boix, *Colección de documentos para la historia de la Inquisición de Córdoba* (Córdoba: Publicaciones del Monte de Piedad y Caja de Ahorros de Córdoba, 1982), pp. 11-16. On the life and work of Llorente, see the massive study by Francisco Fernández Pardo, *Juan Antonio Llorente, español maldito* (San Sebastián: Private publication, 2001).

largely because of opposition from the Portuguese court. Thus it was only a third bull, dated 19 July 1547, which finally established a new Portuguese tribunal, which functioned continuously until 1821.<sup>51</sup> In many respects, the Portuguese Inquisition paralleled its Spanish equivalent, and not only during the period from 1580 to 1640, in which Portugal was under Spanish rule.

The archives of the Portuguese tribunals, in Lisbon, Coimbra and overseas, notably in the Indian territory of Goa, are still largely unexplored territory.<sup>52</sup> Nevertheless, the BL has a small collection of Portuguese material, mostly from the period after 1640. Apart from an isolated trial held by the Lisbon tribunal in 1588 [included in Egerton 357, see Sor Magdalena de la Cruz, above], there are papers from the Coimbra tribunal which are not included in the published inventory of archives in Portugal [Egerton 1134].<sup>53</sup> Seventeenth- and eighteenth-century papers in the BL collection include documents from the reigns of John IV, Afonso VI and Pedro II, as well as inquisitorial proceedings in Lisbon against witchcraft (as late as 1748), and the more 'modern' charge of Freemasonry, in 1754 [Add. 20951, 20953, 37026, 29759].

---

<sup>51</sup> Magalhães, Joaquim Ramiro, 'La inquisición portuguesa: intento de periodización', *Revista de la Inquisición*, 2 (1992), pp. 71-93.

<sup>52</sup> Charles Amiel, 'The archives of the Portuguese Inquisition: a brief survey', in Henningsen and Tedeschi, eds, *Inquisition in early modern Europe*, pp. 79-99; Francisco Bethencourt, 'Les sources de l'Inquisition portugaise: évaluation critique et méthodes de recherche', in *L'Inquisizione romana in Italia nell'età moderna. Archivi, problemi di metodo e nuove ricerche* (Rome: Ministero per i Beni e ambientali, 1991), pp. 357-367; Charles Amiel, ed., *L'Inquisition de Goa. La relation de Charles Dellon (1687)* (Paris: Éditions Chandeigne, 1997).

<sup>53</sup> Luiz de Bivar Guerra, ed., *Inventário dos processos da Inquisição de Coimbra (1541-1820)*, 2 vols (Paris: Fundação Calouste Gulbenkian, Centro Cultural Portugues, 1972).

### **Printed Primary Sources**

- Carranza, Bartolomé, *Comentarios sobre el Catechismo christiano*, ed. José Ignacio Tellechea Idígoras, 2 vols (Madrid: Biblioteca de Autores Cristianos, 1972).
- Gui, Bernard, *Manuel de l'Inquisiteur*, ed. and trans. (into French) G. Mollat, 2 vols (Paris: Société des Éditions Les Belles Lettres, [1926] 1964).

### **Printed Secondary Sources**

- Blázquez Miguel, Juan. 'Catálogo de procesos inquisitoriales del Tribunal de Corte', *Revista de la Inquisición*, 3 (1994), pp. 205-257.
- Bouza, Fernando, *Corre manuscrito. Una historia cultural del Siglo de Oro* (Madrid: Marcial Pons: Ediciones de Historia, 2001).
- Edwards, John, 'The beginnings of a scientific theory of race? Spain, 1450-1600', in *Acts of the Seventeenth Congress of Historical Sciences: Chronological Section: Methodology: The historical biography* (Madrid: Comité des Sciences Historiques, 1992), 2, pp. 625-636, reprinted in Edwards, *Religion and society in Spain, c. 1492* (Aldershot: Variorum Collected Studies), no. VII.
- Edwards, John, 'Religious faith and doubt in late medieval Spain: Soria, circa 1450-1500', *Past and Present*, 120 (1988), pp. 3-25, reprinted in Edwards, *Religion and society in Spain*, no. III.
- Edwards, John, *The Spanish Inquisition* (Stroud: Tempus, 1999).
- Fernández Pardo, Francisco, *Juan Antonio Llorente, español maldito* (San Sebastián: private publication, 2001).
- Given, James, 'The inquisitors of Languedoc and the medieval technology of power', *American Historical Review*, 94 (1989), pp. 336-359.
- Gracia Boix, Rafael, *Autos de fe y causas de la Inquisición de Córdoba* (Córdoba: Publicaciones de la Excma Diputación Provincial, 1983).
- Gracia Boix, Rafael, *Colección de documentos para la historia de la Inquisición de Córdoba* (Córdoba: Publicaciones del Monte de Piedad y Caja de Ahorros de Córdoba, 1982).
- Hamilton, Bernard, *The medieval Inquisition* (London: Edward Arnold, 1981).
- Henningsen, Gustav and John Tedeschi, eds, in association with Charles Amiel, *The Inquisition in early modern Europe. Studies on sources and methods* (DeKalb: Northern Illinois University Press, 1986).
- Hillgarth, *The Spanish kingdoms, 1250-1516*, 1, 1250-1410. *Precarious balance* (Oxford: The Clarendon Press, 1976).
- Homza, Lu Ann, *Religious authority in the Spanish Renaissance* (Baltimore and London: The Johns Hopkins University Press, 2000).

- Kamen, Henry, 'Melchor de Macanaz and the foundations of Bourbon power in Spain', *English Historical Review*, 80 (1965), pp. 699-716.
- Kamen, Henry, *Philip V of Spain. The king who reigned twice* (New Haven and London: Yale University Press, 2001).
- Kamen, Henry, *The Spanish Inquisition. An historical revision* (London: Weidenfeld and Nicolson, 1997).
- Kinder, A. Gordon, 'Spain', in Andrew Pettegree, ed., *The early Reformation in Europe* (Cambridge: Cambridge University Press, 1992), pp. 215-237.
- Llorente, Juan Antonio, *Historia crítica de la Inquisición en España*, with introduction by José Jiménez Lozano, 4 vols (Madrid: Ediciones Hiperión, 1980) [first edition, Paris, 1817].
- Lynch, John, *Bourbon Spain, 1700-1808* (Oxford: Blackwell, 1989).
- McGrade, Arthur Stephen, 'The medieval idea of heresy: what are we to make of it?', in *The medieval Church: universities, heresy, and the religious life. Essays in honour of Gordon Leff*, ed. Peter Biller and Barry Dobson (Woodbridge: The Boydell Press, 1999) [= *Studies in Church History. Subsidia*, 11], pp. 111-139.
- Magalhães, Joaquim Ramiro, 'La inquisición portuguesa: intento de periodización', *Revista de la Inquisición*, 2 (1992), pp. 71-93
- Martín Gaité, Carmen, *El proceso de Macanaz. Historia de un empapelamiento* (Madrid: Espasa Calpe, [1969] 1999).
- Pérez Villanueva, J., ed., *Inquisición española. Nueva visión, nuevos horizontes* (Madrid: Siglo XXI de España, 1980).
- Peters, Edward, *Inquisition* (Berkeley and Los Angeles: University of California Press, 1989).
- Rodríguez, Pedro, *El Catecismo romano ante Felipe II y la Inquisición española* (Madrid: Ediciones Rialp, 1998).
- Sicroff, Albert A., *Los estatutos de limpieza de sangre. Controversias entre los Siglos XV y XVII* (Madrid: Taurus Ediciones [1979] 1985).
- Tellechea Idígoras, José Ignacio, 'Bartolomé Carranza y la restauración católica Inglesa (1554-1558)', in Tellechea, *Fray Bartolomé Carranza y el cardenal Pole. Un navarro en la restauración católica de Inglaterra (1554-1558)* (Pamplona: Diputación Foral de Navarra, 1977), pp. 15-118.
- Truman, Ronald W., *Spanish treatises on government, society and religion in the time of Philip II. The De regimine principum and associated traditions* (Leiden: Brill, 2000).
- Vallejo García-Heria, 'Macanaz y su propuesto de reforma del Santo Oficio de 1714', *Revista de la Inquisición*, 5 (1996), pp. 187-291.

## NOTE ON OMISSIONS

In a programme of this size and complexity, while every effort has been made to produce as complete an edition as possible, there will inevitably be a few items which we are unable to film.

Please note that the following works were either lost, mislaid, destroyed in World War II or undergoing major repair work during the preparation for this edition. We regret that we are unable to include the following works:

- Add. Ch. 75477                      DOCUMENT issued by the Inquisition at Seville relating to Don Christobal de Moscoso a Cordova; 23 May 1588
- Add. 28704                            Register of letters of Cardinal Espinosa to ministers & officers of state & others, Nov. 1565–Aug. 1572
- Add. 33983                            A COLLECTION of original depositions, reports & replies to interrogatories, taken for the most part on oath before Juan de Ovando, Inquisitor of the Council of the Holy and General Inquisition, holding a Royal commission to visit the Council of the Spanish Indies & to obtain evidence respecting the sufferings of the natives, their spiritual & temporal condition, the causes of their misfortunes & the means suggested for the reformation of abuses in the government of the country, 1567-68. (chiefly Peru and the Incas)

# CONTENTS OF REELS

## THE INQUISITIONS

Manuscripts of the Spanish, Portuguese and French Inquisitions  
in the British Library, London

This listing gives the British Library pressmark for each manuscript. A detailed listing is given thereafter.

**REEL ONE**                      Cott.Vesp. C.vii  
   Egerton 330

**REEL TWO**                      Egerton 332

**REEL THREE**                    Egerton 357  
   Egerton 397  
   Egerton 398  
   Egerton 415

**REEL FOUR**                    Egerton 443  
   Egerton 452  
   Egerton 457

**REEL FIVE**                    Egerton 458  
   Egerton 460

**REEL SIX**                      Egerton 568  
   Egerton 599  
   Egerton 1134

**REEL SEVEN**                  Egerton 1506  
   Egerton 1507  
   Egerton 1508

**REEL EIGHT**                  Egerton 1509  
   Egerton 1510

**REEL NINE**                    Egerton 1511  
   Egerton 1512

**REEL TEN**                      Egerton 1832  
   Egerton 1833  
   Egerton 1834  
   Egerton 1871

**REEL ELEVEN**                Egerton 1874  
   Egerton 1875

**REEL TWELVE**                Egerton 1878  
   Egerton 1887  
   Egerton 1897  
   Egerton 2058

<b>REEL THIRTEEN</b>	Egerton 2170 Egerton 2171
<b>REEL FOURTEEN</b>	Egerton 2172 Egerton 2174
<b>REEL FIFTEEN</b>	Egerton 2175 Egerton Charter 2242 Sloane 2103
<b>REEL SIXTEEN</b>	Stowe 231 Add. Ch. 67080 Add. Ch. 67081
<b>REEL SIXTEEN</b>	Add. Ch. 67082 Add. Ch. 67083 Add. Ch. 67084 Add. Ch. 67085 Add. Ch. 67086 Add. 4234 Add. 4697
<b>REEL SEVENTEEN</b>	Add. 8690 Add. 10241 Add. 10248
<b>REEL EIGHTEEN</b>	Add. 15415 Add. 15578 Add. 15616
<b>REEL NINETEEN</b>	Add. 20565 Add. 20573
<b>REEL TWENTY</b>	Add. 20574 Add. 20915
<b>REEL TWENTY-ONE</b>	Add. 20951 Add. 20953 Add. 21447
<b>REEL TWENTY-TWO</b>	Add. 22795 Add. 28262
<b>REEL TWENTY-THREE</b>	Add. 28263
<b>REEL TWENTY-FOUR</b>	Add. 28334 Add. 28337
<b>REEL TWENTY-FIVE</b>	Add. 28342 Add. 28344

<b>REEL TWENTY-SIX</b>	Add. 28353 Add. 28357
<b>REEL TWENTY-SEVEN</b>	Add. 28358 Add. 28363
<b>REEL TWENTY-EIGHT</b>	Add. 28383 Add. 28401 Add. 28403
<b>REEL TWENTY-NINE</b>	Add. 28404 Add. 28406
<b>REEL THIRTY</b>	Add. 28408 Add. 28452
<b>REEL THIRTY-ONE</b>	Add. 28476 Add. 28477 Add. 28478
<b>REEL THIRTY-TWO</b>	Add. 28481 Add. 28483 Add. 28489
<b>REEL THIRTY-THREE</b>	Add. 28703 Add. 28703* Add. 28759 Add. 33532
<b>REEL THIRTY-FOUR</b>	Add. 33963 Add. 37026 Add. 48000
<b>REEL THIRTY-FIVE</b>	Add. 50004 Add. 57916



## DETAILED LISTING

### THE INQUISITIONS

#### Manuscripts of the Spanish, Portuguese and French Inquisitions in the British Library, London

The following entries are drawn from the published catalogues of the manuscripts, variously:

Enrique Llamas: *Documentación Inquisitorial. Manuscritos Españolas del Siglo XVI, Existentes en el Museo Británico.* (Madrid, 1975)

The On-line Manuscript Catalogue of the British Library, "Molcat":  
<http://molcat.bl.uk>

P. de Gayangos: *Catalogue of the Spanish Manuscripts in the British Museum,* 4 vols (London: British Museum, 1877-80)

#### REEL ONE

**MS No**  
(L= Llamas)

**Description**

Cott.Vesp. C.vii

Inquisition at Seville, MS, 16<sup>th</sup> century at f.238

Egerton 330 L

Papeles Historicos 1529-1813: carta del Arzobispo de Toledo, Cardenal Sileceo a Felipe II ff.115<sub>v</sub>-116<sub>r</sub>

#### REEL TWO

Egerton 332 L

Papeles varios, relativos á los Consejos, 1567-1677: reports & orders of the Council of War respecting land & sea forces in Spain, with a few papers on the Inquisition (f.355<sub>r</sub>, 362<sub>r</sub>- 363<sub>v</sub>, 366<sub>r</sub>-371<sub>v</sub>)

#### REEL THREE

Egerton 357 L

Papeles Varios relativos á la Historica de España 1546-95. Vol.I. (on the Inquisition at ff.5<sub>r</sub>-52<sub>r</sub>, on "sucesso de Madalena de la Cruz, monja professa del Monasterio de Santa Isabel de los Angeles...y su sentencia dada por el Santo Tribunal de la Inquisicion de Cordoba" and at ff.124<sub>r</sub>-142<sub>r</sub> "una relación del famoso proceso contra María de la Visitación, monja de Lisboa 1588")

Egerton 397 L

Macanaz. Defensa critica de la Inquisición. Parte 1<sup>a</sup>.

Egerton 398 L

Macanaz. Parte 2<sup>a</sup>.

### REEL THREE (cont.)

Egerton 415 L      Sobre los estatutos de Nobleza: collection of tracts relating to nobility in general & principally to the statutes promulgated in 1548 by Cardinal Sileceo on proofs of nobility and purity of blood for the admission of canons & prebendaries to the Cathedral of Toledo (ff.12<sub>r</sub>-13<sub>rr</sub>, 33<sub>v</sub>, 43<sub>r</sub>-43<sub>v</sub>, 138<sub>r</sub>, 210<sub>r</sub>-210<sub>v</sub>)

### REEL FOUR

Egerton 443 L      Papeles tocantes á asuntos ecclesiasticos: contains copies of papers chiefly relating to the Inquisition & to the clergy in the West Indies

Egerton 452 L      Papeles tocantes á los jesuistas. A collection of papers & tracts formed by D. Thomas Yriarte, relating to the Jesuits. ff.23<sub>r</sub>-26<sub>rr</sub>, a letter "del P. Ribadeneira al P. Dionisio Vázquez de 11 de abril de 1587 en orden a la turbación que padeció la Compañía con ocasión de haber prendido el Santo Tribunal de la Inquisición unos Padres"

Egerton 457 L      Diccionario de las Leyes de la Inquisicion. Parte I. A-F: Dictionary of the laws and ordinances of the Inquisition compiled for Inquisitors at Murcia

### REEL FIVE

Egerton 458 L      Parte II, G-X

Egerton 460 L      Vida de Carranza y Miranda por el Doctor Salazar de Maendoza. (later printed Madrid 1784 as "Successos prosperos y adversos de Fray B.C. de M")

### REEL SIX

Egerton 568 L      Papeles Varios: a miscellaneous collection of papers satirical tracts, by Quevedo &c., as follows:- on the Inquisition: ff.229<sub>r</sub>-233<sub>v</sub>: una relación sucinta del Auto da Fe celebrado 21 de mayo 1559)

Egerton 599 L      Catalogo de Papeles Manuscritos. Being the original register book of the contents of some archives in Spain, probably those of the Council of State at Madrid, now incorporated with those of Simancas: on the Inquisition: f.122<sub>r</sub>: papeles tocantes a la sentencia dada in Roma año 1576 contra Carranza: f.188<sub>v</sub>: Discurso sobre la estampa de la Biblia Regia con nuevos adiciones: ff.211<sub>r</sub>-219<sub>v</sub>: papeles sobre la expulsión de los moriscos, hasta que los echaron de España

## REEL SIX (cont.)

Egerton 1134 Papers relating to the Inquisition in Portugal: Francisco de Bragança: report & other papers relating to, f.90; Francisco Luçena: letters to relating to, 1622, 1626, ff.152, 342; Fernando Martinez Mascarenhas, Bishop of Algarve, Memorials relating to a privilege of the Inquisition 1621, 1622, f.49, 152; Sebastian de Matos de noronha, Inquisidor de Coimbra: Papers relating to him 1622-25, ff.152, 324

## REEL SEVEN

Egerton 1506 L Original Papers of the Council of the General Inquisition of Spain, vol. I: Reports & letters of members of the Council &c. principally addressed to Philip II, with his marginal comments in his own hand

Egerton 1507 L Original Papers of the Council of the General Inquisition of Spain, vol. II: General Correspondence of the Council of the Inquisition 1520-91 including articles for regulating the Inquisition at Aragon etc.

Egerton 1508 L Original Papers of the Council of the General Inquisition of Spain, vol. III: Continuation of the General Correspondence of the Council... 1591-1600, including correspondence with the Inquisitors of Aragon

## REEL EIGHT

Egerton 1509 L Original Papers of the Council of the General Inquisition of Spain, vol. IV: Continuation of the General Correspondence of the Council...1607-1747, including reports of the Inquisitors at Aragon

Egerton 1510 L Original Papers of the Council of the General Inquisition of Spain, vol. V: Papers on the *Moriscos* of Valencia, 1489-1580

## REEL NINE

Egerton 1511 L Original Papers of the Council of the General Inquisition of Spain, vol. VI: A similar collection of papers 1581-1657 including Examinations of Gil Perez & others, relative to the rising of the *Moriscos* in Valencia

## **REEL NINE (cont.)**

Egerton 1512 L Original Papers of the Council of the General Inquisition of Spain. Papers relating to proceedings principally in the Inquisition of Gran Canaria against foreigners, viz. John Sanders, charged with profaning a sacred image in 1565 etc.

## **REEL TEN**

Egerton 1832 L Correspondence and papers of the Council of the General Inquisition in Spain, relating to the "nuevos convertidos", Moors and Jews of Segovia, Valencia and Aragon, 1510-89

Egerton 1833 L Diligençias tocantes al edicto de Graçia que piden los nuevos conuertidos de la villa de Xea de Aluarrazin; correspondence, petitions & other papers respecting the extension, to the converted Moors of Xea, of the grace granted to other converts, 1555-75

Egerton 1834 L Three letters of Don Gaspar de Quiroga, [Inquisitor General?] to Philip II, respecting the disaffection of the Moriscos in Aragon and a threatened rising among them

Egerton 1871 L Historical and other collections of Juan de Mariana: Papers relating to the Polyglot Bible of 1569-73; Rabbinical & prohibited books; Provincial Councils (esp. Toledo) & interpretations of the decrees of the Council of Trent

## **REEL ELEVEN**

Egerton 1874 L Historical and other collections of Juan de Mariana: Vol. VI: Letters, copies & drafts of papers on theological, ecclesiastical & other matters

Egerton 1875 L Historical and other collections of Juan de Mariana: Vol. VII: correspondence, excerpts & other papers including: "De adventu Jacobi apostoli majoris in Hispaniam disputatio by Mariana with autograph corrections at f.70

## REEL TWELVE

- Egerton 1878 Historia y Nobleza de el Reyno de Leon y Principado de Asturias...1665. The second part of a history of Castile & Leon 1407-1665 with genealogical tables, coloured coats of arms & portraits. At f.48b is an account of the institution of the Inquisition, with biographical notices of the Inquisitors-general, notices of Autos da Fé and names of members of the council in the year 1662
- Egerton 1887 L Descriptions of Autos da Fé in Spain 1559-1723 with a few other papers of the Inquisition, some printed
- Egerton 1897 Treatise on the Practice of the Inquisition at Toulouse by Bernardus Guidonis, Inquisitor-General of Toulouse, c.1320: in Latin: Prophecies: verses on events in 1454-1460 on the fly-leaf. xivth cent.
- Egerton 2058 L Accounts of Autos da Fé and other papers connected to the Inquisition

## REEL THIRTEEN

- Egerton 2170 Original Correspondence of George Bubb, Envoy Extraordinary in Spain 1714-18, Vol. I: including with Cardinal Francisco del Giudice, Inquisitor General at ff.111, 130, 140, 144, 165, 206, 214, 238, 252, 269, 330
- Egerton 2171 Original Correspondence of George Bubb, Envoy Extraordinary in Spain 1714-18, Vol. II: including with Cardinal Giudice, Inquisitor General at ff.7, 11, 57-65, 83, 93, 148, 241, 247, 294, 343, 347

## REEL FOURTEEN

- Egerton 2172 Original Correspondence of George Bubb, Envoy Extraordinary in Spain 1714-18, Vol. III: including with Cardinal Giudice, Inquisitor General at ff.93, 96
- Egerton 2174 Original Correspondence of George Bubb, Envoy Extraordinary in Spain 1714-18, Vol. V: including with Cardinal Giudice, Inquisitor General at f.351

## REEL FIFTEEN

- Egerton 2175 Original Correspondence of George Bubb, Envoy Extraordinary in Spain 1714-18, Vol. VI: including a "Journal of Spanish Affairs" 29 Aug. 1715 - 15 Oct. 1717 at f.406

## REEL FIFTEEN (cont.)

- Egerton Charter 2242 Licence to carry arms by the Inquisition in Seville 1570
- Sloane 2103 History of the Inquisition: Tumults at Naples on its introduction, 1547 at ff.175-79b

## REEL SIXTEEN

- Stowe 231 HANOVER PAPERS: Letters of, among others, Card. Julio Alberoni to the Marquis de Monteltone, Spanish Ambassador at London, Madrid 1718, and at ff.75-76: Suppression of a decree of the Inquisition by the French Parliament, 1718. Printed, *French*
- Add. Ch. 67080-5 DEEDS: relating to the Inquisition in Spain. Six appointments by the Inquisitors of Toledo of various persons as familiars & public notaries of the Inquisition in Madrid, 1603-38
- Add. Ch. 67086 DEEDS: relating to the Inquisition in Spain. Admission to the Fraternity and Congregation of Familiars of the Holy Office of the Inquisition, 1620
- Add. 4234 Accounts of the escape of A. Bower from the Inquisition at Macerata c. 1750
- Add. 4697 Liber Sententiarum Inquisitionis Tholosanae, 1308-24: 16 sermons by Barnard Gui, Inquisitor, Toulouse Cathedral

## REEL SEVENTEEN

- Add. 8690 L Inquisitorial proceedings against Carranza, 1567-76, Spanish & Latin, partly autograph. Notarial records relating to the transfer of the trial of Carranza to Rome in 1567 and its proceedings 1567-76
- Add. 10241 Representacione hecha al Rey, sobre la jurisdiccion que exercen los Inquisidores... xviith cent.
- Add. 10248 L Collection of Original Letters of eminent Spaniards, with a few printed papers & other documents: Spanish & Latin. Xvith cent.

## REEL EIGHTEEN

- Add. 15415 COLLECTION of letters & papers relating to the controversies of Don Juan de Palafox y Mendoza, Bishop of La Puebla de Los Angeles, with the Jesuits, respecting jurisdiction in his diocese, 1647-58; with 2 letters touching the canonization of the Bishop, 1728

## REEL EIGHTEEN (cont.)

- Add. 15578                    COLLECTION of papers in Spanish, ms & printed chiefly relating to Philip V and Louis I of Spain including:- "Cartas delos Señores Arzobispo de Toledo y Obispo de Orense, para S. Magestad, su Confessor, y Comissario General de Cruzada..." 1719, f.200
- Add. 15616                    BREVE compendio, con adiciones o notas, al Tomo tercero de la Historia Civil de España, desde al año de 1713-33, by Fray Nicolas de Jesus Belando, Francisco descalzo. Printed Madrid 1740-44 and suppressed by the Inquisition. The present annotations of the 3<sup>rd</sup> volume by Macanaz are dated October 1744. Contemporaneous copy

## REEL NINETEEN

- Add. 20565                    CORRESPONDENCE of José Molines, Auditor of the Rota, Inquisitor-General of Spain to Card. Filippo Antonio Gualterio, Rome 1709-15 & drafts & copies of letters of Gualterio to Molines. *Spanish & Italian*
- Add. 20573                    CORRESPONDENCE of Cardinal F.A. Gualterio, 1696-1728 with :- at ff.161, 226, 278, Cardinal Nuñez da Cunha d'Ataide, Inquisitor General of Portugal, Lisbon, 1712-27

## REEL TWENTY

- Add. 20574                    CORRESPONDENCE of Cardinal F.A. Gualterio, 1696-1728 with :- at ff.115, 165, 167, 170, 176, 180, 183, 192, 193, 195, 200, 202, 211, 225, 245, 254, Cardinal Nuñez da Cunha d'Ataide, Inquisitor General of Portugal, Lisbon, 1712-27
- Add. 20915 L                    Collection of miscellaneous papers in Spanish & Latin: ff.135, 144: Inquisition: Edictos contra los alumbrados, 1576, 1623: ff.68-91: Letters to the Inquisition from Padre de las Casas 1598

## REEL TWENTY-ONE

- Add. 20951                    Inquisition: Claims to the property of heretics in Portugal during the reigns of John IV & Alfonso VI
- Add. 20953                    STATISTICAL and historical papers on Portuguese affairs under Peter II (1683-1706), on the Inquisition: "Regimento do familiares do Santo Officio: Lisbon, 1694" *Printed*, ff.161-213

#### REEL TWENTY-ONE (cont.)

Add. 21447 L PAPERS relating to the Inquisition in Spain, 1559-1770, including an account of the origin of the Inquisition in Spain, f.1 & proceedings of autos da fé, 1559, 1625, 1627, 1689, 1691, 1721. (Llamas p.18)

#### REEL TWENTY-TWO

Add. 22795 TRANSCRIPT of deeds in the papal archives relating to proceedings of the Inquisition of Barcelona 1350 and 1351 against certain ecclesiastics for heresy; made in 1511

Add. 28262 L ORIGINAL LETTERS of Antonio Perez, secretary to Philip II of Spain, with copious marginal notes and instructions by the latter

#### REEL TWENTY-THREE

Add. 28263 L ORIGINAL LETTERS of Matteo Vasquez, Secretary to Philip II of Spain with marginal notes & instructions by the latter, 1574-91

**28334-28489: ORIGINAL official & state correspondence, historical, political & other papers relating to Spain and her dependencies, from the archives of the family of Altamira:**

#### REEL TWENTY-FOUR

Add. 28334 L LETTERS & memorials from various officers of state, the clergy & private persons chiefly to Don Diego de Espinosa, Bishop of Sigüenza, Cardinal, President of the Supreme Council & Inquisitor-General

Add. 28337 L LETTERS & memorials as above chiefly to Cardinal Espinosa, divided into letters & papers from Nobles (ff.1-184) and from Bishops & Cardinals (ff.185-508)

#### REEL TWENTY-FIVE

Add. 28342 L LETTERS & memorials as above chiefly to Philip II, Don Diego de Espinosa, Mateo Vasquez, the King's Secretary, and others, in some cases having marginal notes and instructions by the King 1580-Aug. 1581

Add. 28344 L LETTERS & memorials as above chiefly to Philip II, Don Diego de Espinosa, Mateo Vasquez, the King's Secretary, and others, in some cases having marginal notes and instructions by the King 1583



## **REEL TWENTY-SIX**

Add. 28353 L MISCELLANEOUS papers: mainly letters & memorials addressed to Cardinal de Espinosa & others of the Council of Castile, lists of officers, papers relating to ecclesiastical and university matters 1565-84, many undated. Two volumes

Add. 28357 L DRAFTS of letters of Philip II to various public officers, ambassadors &c., 1557-86 vol. I

## **REEL TWENTY-SEVEN**

Add. 28358 L DRAFTS of letters of Philip II to various public officers, ambassadors &c., 1557-86 vol. II

Add. 28363 L LETTERS from Juan Ruiz de Velasco, groom of the King's bed chamber, Juan de Ibarra, Juan Vasquez de Salazar, Don Martin de Idiaquez, Francisco de idiaquez, Gabriel de Cayas etc. to Mateo Vasquez de Lecca, Secretary to the council of the Inquisition; 1586-89

## **REEL TWENTY-EIGHT**

Add. 28383 L REPORTS &c. of the Council of Aragon, with occasional autograph notes by the King, 1587-89

Add. 28401 L LETTERS &c. relating to Italy from Don Juan de Zuñiga, Don Guzman de Silva, Antonio Doria, the Marquis de Pescara, Don Gaspar de Mendoça etc. 1566-72

Add. 28403 L CORRESPONDENCE of Philip II with Don Luis de Requesens, Comendador-Mayor of Castile, Ambassador at Rome: chiefly signed letters of the King & copies of those of the Ambassador, 1567. Vol. I

## **REEL TWENTY-NINE**

Add. 28404 L CORRESPONDENCE of Philip II with Don Luis de Requesens, Comendador-Mayor of Castile, Ambassador at Rome: chiefly signed letters of the King & copies of those of the Ambassador, 1567. Vol. II

Add. 28406 L COPIES of letters of Don Juan de Zuñiga to King & Ministers. 1570

### REEL THIRTY

Add. 28408 L LETTER-BOOKS of Don Juan de Zuñiga, Ambassador at Rome with alphabetical indexes, 1569-82

Add. 28452 L PAPELES varios: copies of political tracts, relations, memorials, legal documents etc. preceded by a table of contents. At f.312: "Condiciones Matriomiales entre el Serenissimo Principe de Gales y la Serenissima Infanta Doña Maria...diferentes en algo de lo que pide su Santidad" etc. May 6 1623

### REEL THIRTY-ONE

Add. 28476 "REPRESENTACION hecha al Rey [Philip V] en justificacion del Escrito de ??? que prohibió el Cardenal Francisco Yudice [Bishop of Ostia], Ynquisidor General, por Edicto de 30 de Julio de 1714" by Melchor Raphael de Macañaz, Fiscal General del Consejo de las Españas. vol. I

Add. 28477 "REPRESENTACION hecha al Rey [Philip V] en justificacion del Escrito de ??? que prohibió el Cardenal Francisco Yudice [Bishop of Ostia], Ynquisidor General, por Edicto de 30 de Julio de 1714" by Melchor Raphael de Macañaz, Fiscal General del Consejo de las Españas. vol. II

Add. 28478 "REPRESENTACION hecha al Rey [Philip V] en justificacion del Escrito de ??? que prohibió el Cardenal Francisco Yudice [Bishop of Ostia], Ynquisidor General, por Edicto de 30 de Julio de 1714" by Melchor Raphael de Macañaz, Fiscal General del Consejo de las Españas. vol. III

### REEL THIRTY-TWO

Add. 28481 "DEFENSA critica de la Ynquisicion, contra los principales enemigos, que la han perseguido, y persiguen injustamente" by Don M.R. de Macañaz, 1736

Add. 28483 SERMONS for Sundays and Holidays throughout the year, with a sermon preached at an Auto da fé at Coimbra, f.215. *Portuguese*

Add. 28489 TRACT on the arrest of P. Fray Froylan Diaz, Confessor to Charles II of Spain, by the Inquisition, c.1700

### REEL THIRTY-THREE

- Add. 28703 L OFFICIAL correspondence of Cardinal de Granvelle & Charles Borromeo, Cardinal of St. Praxedes, Archbishop of Milan with Mateo Vasquez, the king's secretary. 1580-82
- Add. 28703\* L ORIGINAL letters of Don Luis de Zuñiga y Requesens & Don Juan de Zuñiga, Ambassadors at Rome, to Cardinal de Espinosa, Inquisitor-General, 1566-72
- Add. 28759 PROCÉDURES curieuses de l'Inquisition de Portugal contre les francs-maçons, 1754; written by a native of Berne, and proceeded against by the Inquisition in Lisbon
- Add. 33532 ORIGINAL LETTERS: depositions, reports & other papers connected with an enquiry by the Inquisition at Madrid relative to the practice of animal-magnetism or mesmerism, and the alleged cures effected by it, 1815-18. Spanish, at the end, a printed tract: *Noticias del Magnetismo*

### REEL THIRTY-FOUR

- Add. 33963 MISCELLANEOUS original letters:-  
ff.10, 12: Letter of Diego Hurtado de Mendoza, Principe de Melito, Duque de Francavila etc., Viceroy of Catalonia, to Philip II of Spain, enclosing the report of an *auto da fé* at Barcelona, Aug. 16 1565
- Add. 37026 MISCELLANEOUS tracts etc. including: ff.4-7: Proceedings of an "Acto pxblico da Fé" against Maria do Rozario, whose Dame in the world was Maria Thareza Ignacia, nun of the Monastery of the Sacrament, for witchcraft and diabolical practices, containing her confession; Lisbon 20 Oct. 1748  
*Portuguese*
- Add. 48000 Treaties between England, Spain and the Empire and related documents, 1445-1525

### REEL THIRTY-FIVE

- Add. 50004 Dyson Perrins Mss Vol.VI: Book of Hours written in Spain. late 15<sup>th</sup> century, Latin, inspected for the Inquisition of Llerena, Estremadura by Fray Chioval d'Estrada, Dominican
- Add. 57916 ANTONIO FRANCISCO SUAZO (Inspector-General of Public Libraries for the Inquisition): "Poesias Sagradas y Espirituales Devociones" 18<sup>th</sup> cent.