

A  
DESCRIPTIVE CATALOGUE  
OF THE  
WESTERN MANUSCRIPTS  
IN THE LIBRARY OF  
CHRIST'S COLLEGE, CAMBRIDGE

BY  
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## CATALOGUE OF MANUSCRIPTS.

1. PETRI LOMBARDI SENTENTIAE. Haenel 3.  $\left\{ \begin{array}{l} 13. 4. 1 \\ F. 1. 2 \end{array} \right. \text{DD. 1.1}$

Vellum,  $16\frac{3}{4} \times 10\frac{3}{4}$ , ff. 3 + 197, double columns of 44 lines each.  
Cent. xiii or xiv early, in a good English hand.

From St Augustine's, Canterbury. On the flyleaf is (xiv)

Di. VII Gra. 1

Sententie Alulphi Supprioris et sancti Augustini Cant'.  
De librario S. Augustini Cantuar'.

The volume is entered in the catalogue (no. 530 in my edition,  
*Ancient Libraries of Canterbury* 1904, p. 255),

Sententie Alulphi Supprioris 2 fo. (in libro) ad quod. D. 7. G. 1.

Also (xvii)

Vtinam tam diu superstes sim donec benefacta amicorum cumulatissime compensare  
possim. Ed. Wylde.

*Collation*: a<sup>4</sup> (wants 1) || 1<sup>12</sup>-7<sup>12</sup> 8<sup>10</sup> 9<sup>12</sup>-16<sup>12</sup> 17<sup>8</sup> (wants 8).

Contents:

f. i a has the title as above. f. i b, ii a are blank.

On f. ii b-iii b in a hand different from that of the rest of the book is  
the beginning of a set of quaestiones on the Sentences. The first is  
Quare christus non fuit decimatus in abraham etc.

The seventh and last (of which only the title remains) is

Quare apostolus dicat christum esse factum cum nos fateamur  
esse natum.

Inc. Prologus sententiarum mag<sup>ri</sup> P. Lombardi . . . . f. 1  
Cupientes aliquid—premisimus.

Capitula . . . . .	1
Text. Liber i . . . . .	3
Liber II. Capitula 57 b. Text . . . . .	59 b
Liber III. Capitula 104. Text . . . . .	105
Liber IV. Capitula 137. Text . . . . .	139

C. C. C. I

Text ends fol. 191 *b*—uia duce peruenerit.

Explicit liber sententiarum.

There are copious marginal notes, especially on the second and fourth books, in at least three hands.

After the text is a summary of the Sentences in verse in the hand of one of the principal annotators, beginning . . . . f. 192

A. Cum principio tres errores fugat uno

Est dominum facere cum res noua prodit in esse.

Ending f. 195 *b*

Ex hoc gaudentes nichil ipsis compatiētes.

Expl. versus quarti libri sententiarum.

Another hand adds

Rex sedet in cena turba cingtus duodena

Se tenet in manibus se cibatur ille cibus.

The two last flyleaves are the most interesting part of the book. They contain remains of some really beautiful unfinished pencil drawings of the fourteenth century.

On the upper part of 196 *b* on *L.* is a study of the Virgin and Child. Lower down are some bits of window tracery and part of a female figure. Also some patterns drawn with a dry point.

On 197 *b* at top on *L.* part of a seated draped figure.

On *R.* a group of two figures, one standing, one seated. Lower down on *L.* figure of an ecclesiastic, the head badly inked in.

On *R.* a youthful bust, very faint.

Lower still on *L.* the Virgin and Child.

In *C.*, in a lozenge-shaped compartment, a female figure.

## 2. DECRETALES NOVAE.

Haenel 4.  $\left\{ \begin{array}{l} 13. 4. 3 \\ F. I. 3 \end{array} \right. DD. 1. 2$

Vellum, 16 × 10½, ff. 269, double columns of 70 lines. Cent. xiv, well written in an English hand, with fine ornaments. The first twelve leaves have suffered from fire. The whole book is much disarranged by the binder.

There is no donor's name, nor trace of provenance.

2 fo. (in libro) *hostiensis*.

*Collation*: 12 leaves which cannot be collated. 2 (two leaves of lib. III, 1 and 2 of o) 3<sup>12</sup> (y) 4<sup>12</sup> (x) 5<sup>10</sup> (v) 6<sup>12</sup> (t) 7<sup>12</sup> (s) 8<sup>12</sup> (r) 9<sup>12</sup> (q) 10<sup>12</sup> (p) 11<sup>12</sup> (o: wants 1, 2, 11, 12) 12<sup>12</sup> (n) 13<sup>12</sup> (m) 14<sup>10</sup> (l) 15<sup>12</sup> (k) 16<sup>12</sup> (i) 17<sup>12</sup> (h) 18<sup>10</sup> (g) 19<sup>12</sup> (f) 20<sup>12</sup> (e) 21<sup>12</sup> (d) 22<sup>12</sup> (c) 23<sup>12</sup> (b or 2) 24<sup>12</sup> (z): one flyleaf.

The book is practically bound backwards: quires 1 and 24 are in place: the true order is 1, 23, 22, 21 etc. to 5, 4, 3, 24. Only two

leaves seem to be lost, i.e. nos. 11 and 12 of quire 11 (o) which contained the end of lib. III and beginning of lib. IV. The set-off of the illuminated border of this is to be seen on f. 116*b*. The first two leaves of quire 11 are now bound between ff. 12 and 15.

## Contents :

Decretales Gregorii Noni.	
Prologue. Ad honorem etc. with border much burnt.	f. 1
Capitula	1 <i>b</i>
f. 2 containing the end of the capitula is bound wrong side first.	
Liber I. De summa trinitate et fide catholica	3
Quot modis dicitur fides et quid sit fides.	
A very fine border, with dragons, has suffered a good deal from fire.	
The beginnings of the other books are to be found in the following places.	
Liber II	205 <i>b</i>
Liber III	158 <i>b</i>
Liber IV beginning gone: see above.	
Liber V	87 <i>a</i>
All of these have good borders and initials.	
Text ends f. 267 <i>a</i> et hec plenius cuilibet legenti patebunt.	
An alphabetical table	267
Scribbles on f. 269 hoc opus fuit compositum per d. Will <sup>m</sup> de pabula.	
Ut rosa flos florum sic est liber iste librorum. And some notes.	

3. RANULPHI CESTRIENSIS POLYCHRONICON. { 13. 4. 3  
Haenel I. { F. I. 4 *DD. 1.3*

Vellum, 15 × 10 $\frac{1}{4}$ , ff. 216, double columns of 44 lines. Cent. xv, in three or four very good English hands, with fine ornament and burnished gold.

On the recto of the first flyleaf is a Gothic capital **pp**.

At the top of f. 1 of the table is a bit of a late mark or monogram **M** and a xvth cent. inscription :

Liber qui dicitur Polichronicus.

f. 2 of the table begins *De Bello*. f. 2 of text *constructione*.

*Collation*: 1 flyleaf | a<sup>s</sup> | 1<sup>s</sup>-19<sup>s</sup> 20<sup>s</sup> 21<sup>s</sup>-26<sup>s</sup> 27<sup>2</sup> (wants 2).

## Contents :

On the verso of the flyleaf in a late xvth cent. hand is a tabular system of multiplication, with eight elegiac verses at the bottom to explain it. It seems useless to copy these apart from the table.

1. Table, from *Abraham* to *Zorobabel* . . . . . f. ii  
A fine border on the first page.
2. Note on the Seven Ages of the World . . . . . ix b
3. Text, with fine border and initial, headed in red  
Incipit liber in historiam policronicam . . . . . i  
Post preclaros arcium doctores.  
Each of the seven books has good decoration at the beginning.  
Ends with the death of Edward III.  
—longam continuacionem diu postea habuerunt.  
Expl. liber 7<sup>us</sup> et ultimus historie Policronice.

## 4. BIBLIA SACRA.

Haenel 2. { 13. 4. 5  
                          { F. I. 5

DD. 1.4

Vellum, 13½ × 9½, ff. 343 + 4, double columns of 55 lines. Cent. xiii early, in a good hand. 2 fo. de exordio *or* enim die.

*Collation*: 1<sup>s</sup> 2<sup>12</sup>–6<sup>12</sup> 7<sup>10</sup> 8<sup>12</sup>–12<sup>12</sup> 13<sup>s</sup> 14<sup>12</sup> | 15<sup>12</sup> 16<sup>12</sup> (12 canc.) 17<sup>12</sup>–19<sup>12</sup> 20<sup>s</sup> 21<sup>12</sup>–24<sup>12</sup> 25<sup>s</sup> 26<sup>12</sup>–28<sup>12</sup> || 29<sup>12</sup> 30<sup>14</sup> | 4 flyleaves.

On the flyleaves at the end is a long family register of the Drewrys, Butlers, Jernegans, e.g.:

Anne Drewry dau. of William D. and Elizabeth dau. and one of the heirs of Hen. Sotyll Esq.: b. Wed. after the assumption 1523.

Rob<sup>t</sup> Drewry s. of the same: b. 1524.

Mary Drewry dau. of the same: b. 1526.

Rob<sup>t</sup> Drewry s. of Rob<sup>t</sup> D. and Eliz<sup>th</sup> dau. and heyre apparant unto Edmund Brudenell Esq.: b. 1524.

Roger Drewry s. of the same: b. 1526.

Will. Drewry s. of the same: b. 1527.

John Butteler s. of Philip B. and Eliz<sup>th</sup> dau. of Sir Rob<sup>t</sup> Drury Kn<sup>t</sup> and Anne his wife dau. of Sir Philip Calthorp Kn<sup>t</sup> and Eliz<sup>th</sup> his wife dau. of Sir Miles Stapilton Kn<sup>t</sup>: b. 1514.

Edward Waldegrave s. of Harye W. Esq. and his wife dau. of Sir Rob<sup>t</sup> Drury Kn<sup>t</sup>: b. 1514.

George Jernegan s. of John J. and Breget his wife dau. of Sr Rob<sup>t</sup> Drury Kn<sup>t</sup> and of Dame Anne his wife dau. of Sir Will. Calthorp knight and of Dame Eliz<sup>th</sup> his wife dau. of Sir Miles Stapulton knyght and of Dame Caterin (?) his wife: b. 1515.

These names all point to East Anglia.

On f. 367 b are some names in pencil (xiii):

Will. de bestuz

Genstarius de Norwic (?)

... mansel laicus.

...

On the page before (xvi, xvii):

benet reynolds is my name / and  
with my pen i writ the same /  
and if my pen it had ben  
better / I (should) haue mend it,  
euer(y) letter.

Contents:

Prologues of Jerome. 1 Frater ambrosius . . . . . f.	1
2 Desiderii mei . . . . .	3
Genesis—2 Paralipomenon . . . . .	3 <sup>b</sup>
Esdras. Neemias. Job. Tobit. Esther. Judith.	
Psalms (with Ps. cli, which has no title).	
Proverbs—Ecl <sup>us</sup> . . . . .	159
Isaiah—Malachi . . . . .	182
1, 2 Maccabees.	
Gospels, Acts, Cath. Epp., Paul. Epp. (Gal. Eph. Phil. Thess.	
Col. Tim. Tit. Philem. Heb.).	
Apocalypse ending 317 <sup>a</sup> .	
Interpretationes nominum (four columns on a page). Aaz—Zuzim	318
Ending 343 <sup>b</sup> .	

5. PETRI COMESTORIS

HISTORIA SCHOLASTICA.  
ALLEGORIAE.

Haenel 5.

} 13. 4. 38  
F. 1. 7

~~DD. T. E.~~  
MS. 5

Vellum, 13 $\frac{1}{2}$  × 8 $\frac{3}{8}$ , ff. 150 + 2, double columns of 58 lines. Cent. xiii, in a good hand.

On the flyleaf is the name Edwarde Wilde (xvi).

2 fo. *conesederam or uidit or concluderet.*

Chain-mark at bottom of f. 1, in the middle.

*Collation*: 1<sup>s</sup> 2<sup>s</sup> 3<sup>10</sup> 4<sup>10</sup> 5<sup>10</sup> (10 canc.) 6<sup>s</sup> 7<sup>10</sup> 8<sup>4</sup> (1 canc.) 9<sup>10</sup> 10<sup>10</sup> 11<sup>10</sup>  
(1 canc.) 12<sup>10</sup> 13<sup>10</sup> 14<sup>12</sup> (12 canc.) | 15<sup>s</sup>—17<sup>s</sup> | 2 flyleaves.

Contents:

- The recto of the flyleaf blank: on the verso an Arbor uiciorum, with a head at the top, of *Vetus Adam*; eight main branches, each ending in a circle full of smaller circles. Near the bottom are these lines:  
Crimina si plura tibi sit cognoscere cura  
Hac in pictura cum magna prospice cura  
Et poteris scire que possunt inde uenire  
Inferni pene uicis si dentur habene.
- Genealogical and historical tables . . . . . f. 2  
Considerans historie prolixitatem sacre.

They are illustrated with the following well drawn medallions.

1. The Fall.
2. Noah in the ark, on the waters, working with an axe.
3. The sacrifice of Isaac: angel on *R*.
4. The ram in the thicket.
5. David throned, playing a harp.
6. The Virgin reclining on bed, head to *L*. Curtains and lamp beyond her, below in front the Child, swaddled, ox and ass by him.
7. The Flight into Egypt. Joseph follows: they go to *L*.
8. The Crucifixion with the Virgin and St John: sun and moon above.
9. The Ascension. Virgin and Apostles below.

There are good, rather plain initials, in which burnished gold occurs.

3. Petri Comestoris Historia scholastica.
  - Prologues. 1. Reverendo patre et domino suo Willelmo . f. 7
  2. Imperatorie maiestatis
  - Text. In principio erat uerbum . . . . . 7
  - Ends f. 126<sup>b</sup>:—in loco magis honorabili scilicet in cathacumbis.
4. Eiusdem Allegoriae Veteris et noui Testamenti . . . . . 127
 

In precedentibus premissa descriptione.

Ends imperfectly f. 150<sup>b</sup> in the Allegoriae noui Testamenti on the Parable of the Lost Sheep, with the words: Nonaginta nouem oues.

The two flyleaves at the end are blank.

## 6. EVANGELIA GRAECE.

Haenel 10.  $\left\{ \begin{array}{l} 13. 4. 6 \\ F. 1. 8 \end{array} \right. \text{DD. 1. 6}$

Vellum,  $11\frac{3}{4} \times 8\frac{1}{2}$ , ff. 219, double columns of 26–32 lines. Cent. xi, fairly well written: the writing sometimes hangs from the ruled lines but very frequently stands between them. Ornaments in blue and red and green and red, rather coarse.

On the paper flyleaf is:

E dono Francisci Tayleri in Theologia Licentiati olim collegii Christi apud Cantabrigienses alumni, nunc vero uerbi diuini in Aede Christi apud Cantuariensis (!) concionatoris (i.e. one of the Six Preachers at Canterbury).

Data Julii 24, 1654.

*Collation*: 1<sup>6</sup> 2<sup>8</sup>–19<sup>8</sup> (with cancels)—27<sup>8</sup> 28<sup>6</sup> (wants 6): a quire gone after 2, and after 14.

It is Gregory's *Evangelistarium* 185, *Scrivener* 122. In the latter's *Codex Angiensis* it is designated Z. It was collated by him in 1854. *Westcott and Hort* give it the number 59.

At the end is a note of the sale of the book.

επουλείθη τὸ παρὼν εὐαγγέλιον • καὶ ἠγωνάσθη  
 παρὰ ἀθανασίου <sup>χ</sup> α, τοῦ τὰγκρι • ἀπὸ τὸν  
 ἱερο <sup>χ</sup> α κυρίου (?) λαζαρον τὼν ἐξελεισσιαστίν  
 εἰς <sup>πρα</sup> χου Θ'  
 μηνὶ μαιω <sup>α</sup>

After this is a flourish in which is distinguishable

γραφ... σεμπτεμβριω (?)  
 δ̄ τὸ ξτο(ς) ςψδ̄, and what Scrivener reads as *ινδ(ικτίανος) δ̄*.

Scrivener adds that the date is 6770 (=1261) and that this is posterior to the date of the MS.

Below is an earlier inscription, much effaced, of which I can only read

. . . ἀρχιστρατηγῶ . . . σου  
 . . . χα . . . του αρχαγ  
 γελου . . . λου (?) μα  
 γαβριηλ και (?) σπιριου (?)  
 ξενον του θυ στ (?) δο  
 χιον . . . ραδετον  
 αγγελου β . . . .  
 τοντοσιστιμα

The four Gospels are arranged in sections in the liturgical order, beginning with a rude ornament in red and green and this title in red capitals.

+ εὐαγγέλιον σὺν θεῷ καθημερινὸν • τῇ ἀγία  
 καὶ μεγάλῃ κυριακῇ  
 Εὐαγγέλιον κατὰ Ἰωάννην.

From col. 1—81 the lessons are from St John.

From 81—206 from Matthew.

From 206—303 from Matthew and Mark.

From 303—440 from Luke.

From 440—663 from all the Gospels.

At 663 is a fresh heading and apparently a fresh hand:

Ἀκολουθία τῶν ὥρων τῆς μεγάλης παρασκευῆς.

In this are four lessons from the prophets and four from the Epistles.

At col. 714 begins the *Proprium de Sanctis* running from September to August.

At col. 843. εὐαγγέλια διάφορα.

At col. 846. εὐαγγέλιον ἀναστάσιμον ἑωθινόν.

Ending on col. 871 with the end of St John's Gospel.

Δόξα τῷ λόγῳ τῷ δόντι τέλος. ἀμήν.

A xvii<sup>th</sup> cent. hand has added on two flyleaves references to the order of the lessons from the first three Gospels.

Scrivener, whose collation is given in the *Codex Augiensis*, considers it an interesting MS. textually.



7.

F. 1. 9

Vellum,  $11\frac{1}{4} \times 8\frac{1}{8}$ , ff. 2 + 145, double columns of 36 lines. Cent. xv, early. There is some nice ornament on f. 1.

On the first flyleaf is the erased name Thomas Boys, and on the verso some moral and religious utterances, e.g.

O heuenelie god o father deare bowe doune thy tender eye  
Opone a wrecke that prostrat here before thy throne doth lye.

There are more notes, upon the matter of the book, on the flyleaf at the end. All seem to be of cent. xvi.

*Collation*: a<sup>s</sup>-r<sup>s</sup> s<sup>4</sup> t<sup>6</sup> (6 canc.). Two flyleaves.

Contents:

1. Homilies or Expositions upon the Epistles . . . . . f. 1  
Titles in red.  
here begynneþ þe pistle on þe firste sunday of aduent : bifore  
cristmasse / romaynes þe þrittenþe chapitre : þe firste sermoun.  
We taken as bileue þat epistlis of apostles ben gospeles of crist.  
After the Epistle for the xxv<sup>th</sup> 'sunday afir trinyte' follows  
the rubric  
Here eenden þe domynycal pistlis þorouþ þe 3ere.
2. Sermo in feria quarta pentecostes ad processionem . . . . . 137  
Qui non intrat per ostium etc.  
þese wordis mai be wel seed vnto curates more and lesse.  
Ends: ffor ye chirche schal neuere be plesid bifore þis defeaute  
be amendid.
3. Sermons on the Sunday Gospels . . . . . 139  
Here bigynneþ þe gospel on þe firste sunday of aduent bifore  
cristmasse Matheu þe oon and twentiþe c<sup>o</sup>.  
Cum appropinquasset etc.  
þis gospel telliþ of þe secounde aduent of crist.  
After the gospel for the xxv<sup>th</sup> Sunday after Trinity follows  
this rubric (p. 279)  
Here eenden þe dominical gospels þorouþe þe 3eer: and  
here bigynnen þe eiþte woos sumwhat expounded.
4. Crist biddiþ us be war wiþ þese falce profetis etc.  
In this sermon are many words and sometimes lines carefully  
expunged: these have been sometimes restored in the margin  
by a hand of cent. xvii. They are apparently in all cases  
references to "friars," "orders," and the like.  
Compare the sermon on the Gospel for the viii<sup>th</sup> Sunday  
after Trinity (p. 238).  
Ends p. 289.  
And putte vs not in straunge perelis · þat we han no nede  
to trete.  
Heere eendiþ þe exposicioun of þe eiþte woos.

MS. 7

NOTE ON MS. 7 - ON THE EPISTLES & GOSPELS.

THE main part of this manuscript consists of a series of outline sermons, based on the texts of the Gospels and Epistles for the various Sundays of the year. In this copy the chronological arrangement is from Advent to Trinity 25. The sermons are generally attributed to John Wyclif, the fourteenth century heretic; and the full series has been edited and published by T. Arnold in Select English Works of John Wyclif, Vols. 1-2 (Oxford, 1869-71). Arnold apparently did not know of the existence of this copy.

The full series of sermons includes those on Gospels for other days of the year besides Sunday, but these are not included in this copy. The correspondence between the present manuscript and Arnold's edition is as follows:-

Epistle sermons; pp. 1-137 - Arnold, II, 221-376.  
Gospel sermons;  
Advent I - Trinity,  
pp. 139-222 - Arnold, I, 65-162.  
Trinity I - XXV, pp. 222-79 - Arnold, I, 1-65.

The present manuscript also includes the tract on the eight woes of the church, edited by Arnold, II, 379-89. In the manuscript, where it appears on pp. 279-89, there are several words erased, but these can be replaced by reference to the printed edition.

Also included in the manuscript is an apparently unedited sermon in feria quarta pentecostes ad processionem [pp. 137-9]. This may be by Wyclif as well, but the copyist seems to have been somewhat slapdash, so that at times it becomes almost incoherent. Possibly it was inserted from a manuscript other than that from which the copyist was working for the other sermons.

The present manuscript may be added to a great corpus of other manuscripts containing these sermons. Arnold used 19 in his work on his edition (op. cit., I, xvii-xx). Of these no less than eight were at Cambridge:

Ul: II.1.40                      Joh: C.8                      Joh: ~~Ex8x~~ G.22.  
Trin: B.2.17                     Trin: B.4.20                Trin: B.14.38.  
Sid: Δ.4.12                      Corp: 336.

## 8. HORAE.

{ 13. 4. 12  
E. 1. 11 DD. 1.8

Vellum,  $10\frac{1}{4} \times 7$ , ff. 258, 18 lines to a page. Cent. xiii-xiv (near 1300).

*Collation*: \*<sup>4</sup> (wants 3) | i<sup>8</sup> (wants 7, 8) | a<sup>8</sup> (wants 7, 8) 6<sup>8</sup> (wants 3, 5, 8) c<sup>8</sup> (wants 1) -f<sup>8</sup> (wants 3) -i<sup>8</sup> (wants 8) -l<sup>8</sup> (wants 1) m<sup>8</sup> (wants 3) -p<sup>8</sup> (wants 5) -s<sup>8</sup> (wants 8) -w<sup>10</sup> (3 now at end of volume) | x<sup>10</sup> y<sup>6</sup> (+ 6\*?) z<sup>8</sup> aa<sup>8</sup> -dd<sup>8</sup> (wants 5) -ff<sup>8</sup> (wants 1) gg<sup>8</sup> (wants 5) -ii<sup>8</sup> (wants 5, 7, 8).

f. ii and iii are insertions, but old.

On f. ii is: Reverendus Vir D<sup>us</sup> Simon Every Rector de Nanby (Navenby in Lincolnshire?) hunc librum Collegio Xsti Cant. D. D. D. Julii secundo 1718. It was written since Henr. 2 as you may see in the Calendar by Becket's being canonized. Dec. They are Horae B. Mariae, but much different from those in usum Sarum. The Letany is remarkable.

On f. iii is a circle with the points of the compass marked in English, of cent. xv, thus: "Nor rythe. nor and be este nor nor este. nor este and be nor. nor este rythe...Este rythe este and be swhte. este swhte este. etc."

On iii b is Latin writing of cent. xiv, xv. Directions for masses. Si vir aut mulier istas missas fecit cantari per se aut alios amicorum suorum in quacumque necessitate tribulatione vell infirmitate infuerit ipse erit liberatus per gratiam dei infra x dies sine dubio (erasure of nearly a line) vell ad liberandam animam tui amici de pena facias cantari hoc est die dominica vnam missam in honore scante trinitatis et illumina tres candelas et pascues iii pauperes aut dabis iii elemosinas," and so on for the days of the week.

*Monday.* The mass is de S. Michaelle et de omnibus angillis.  
*Tues.* de S. Jhoane Euang.  
*Wed.* de S. Petro et omnibus apostolis.  
*Thur.* de S. Spiritu.  
*Fri.* de S. cruce.  
*Sat.* de gloriossa Marya.

## Contents:

Kalendar in red, blue, and black . . . . .	f. i
Hours of the Trinity . . . . .	1
Office of the Virgin for the year (beginning gone) . . . . .	12
(Memoriae) . . . . .	50 b
Office.	
Hours of the Conception of the Virgin . . . . .	57 b
Purification (beginning gone) . . . . .	65
Annunciation (beginning gone) . . . . .	73
Assumption (Vigil) . . . . .	79
,, (Feast: beginning gone) . . . . .	90
? the week 140 b (Memoria of S. Laurence . . . . .	143 b
,, Agapitus) . . . . .	148

? the week 140 <sup>b</sup> (Memoria of Magnus)	f. 148
Octave	152 <sup>b</sup>
[Mem. of Timothy and Symphorian (added early)]	153
Office of the Nativity of the B. V. M. (and to the octave)	158
(Mem. of S. Adrian	163 <sup>b</sup>
„ Gorgonius	166
„ Protus and Hyacinthus)	167
Octave	172 <sup>b</sup>
Hours of the Passion	176
Hours of the Holy Ghost	188 <sup>b</sup>
Seven Psalms	200 <sup>b</sup>
Litany	209 <sup>b</sup>
Fifteen Psalms (beginning gone, <i>Letatus sum—Ecce nunc benedicite</i> ): followed by cl. <i>Laudate dominum</i> and Collects	219
Seven Joys of the Virgin (end gone)	227 <sup>b</sup>
Office of the Dead (beginning gone) Placebo	230
„ Dirige (end gone)	235 <sup>b</sup>

In various places is badly written 'Mr Walter Gray his book' in a hand of cent. xvii.

In some of the prayers, e.g. f. 226, the suppliant is feminine—concedas michi peccatrici. In the initial of the Seven Psalms a lady is represented.

#### Kalendar :

- Jan. 11. Obitus Iohannis (erasure) Ioseph de Toucestr.  
 16. domine Lore de Saunford.  
 17. S. Antonii abbatis *added in red.*  
 20. Ob. Nicholai de Saunford.  
 30. Ob. Interfectorum in bello apud Belegarde.
- Feb. 3. Ob. Hawys de ver com, Oxon.  
 5. Ob. dñi .j. de Strateleng. Eodem die obitus sewale samp(ford).  
 9. *Later.* Iohannes Vernon eques auratus obiit nono die februarii anno a Christo nato 1545 cuius anime propicietur deus. *erased* qui (dictus?) Iohannes ecclesie in harlastoune istum librum donavit.
- late xiii? 13. Ob. dñi Roginaldi de Argent....  
 18. Cecidit dominus Rex apud Burdeus.
- Mar. 8. Ob. Laurencii de Saunford.  
 17. Ob. Thome de Saunford.  
 18. Edward R. M. *in blue.* 20. Cuthbert.  
 25. Ob. Margarete de Ver.  
 30. Ob. Gilberti de Saunford.
- Ap. 2. S. Ricardi Ep. *in red.*  
 10. Obitus domine *in red*, altered to domini and this added: henrici vernon militis tricesimo die aprilis a. d. mill. quingentesimo desimo quinto sub (?) littera dominicalis E Anno r. r. Henrici octavi septimo. Duplex *in red* is in the original hand on R.

19. S. Alphegi Archiep. et M. *in red.*  
 29. S. Petri m. *in red.*
- May 4. Ob. Fulconis de Saunford.  
 9. Transl. S. Nicholai et S. Andree ap. *in red.*  
 17. *Late.* Ob. domine anne talbot uxoris henrici Vernon militis que predicta anna erat filia Iohannis comitis Salopie et obiit decimo octavo die mensis maii a. d. mill. quatuorcentesimo (*sic*) decimo tercio et a<sup>o</sup> iii<sup>o</sup> henrici vij (*sic*) sub litt. dom. D.  
 19. Dunstan *in red.*  
 (hand of Feb. 13). 23. Ob. domine Dionisie de (irrecoverable).  
 25. Aldelmi Ep. *black.*  
 26. Augustini anglorum apostoli *in blue.*  
 28. Germani Ep. C. *in red.*
- June 4. Ob. dom. Simonis de Scharstete.  
 5. Ob. dom. Edwardi fratris Regis Anglorum.  
 9. Transl. S. Eadmundi Cant. Arch. *in red.*  
 17. Botulfi Abb. *in black.*  
 20. Transl. S. Edwardi R. *in red.*  
 23. Etheldrede V. *in red.*  
 At the bottom. D. Will. Vernon miles. Obit in die commem. S. Pauli a. d. m<sup>o</sup> cccc<sup>mo</sup> lx<sup>o</sup> vij<sup>o</sup>.
- July 2. S. Swithuni *in black.*  
 3. *Late.* Edwardus Vernon obiit in festo Visitacionis b. marie.  
 7. Transl. S. Thome *in red* erased. Ob. nobilissimi Regis domini Edwardi angl.  
 11. Transl. S. Benedicti *in red.*  
 14 or 15. Ob. Philippi de ver.  
 15. Transl. S. Swithuni.  
 18. Christoff. Vernon ob. decimo septimo die mens. Julii a. d. mill. quingent. duodecimo et a<sup>o</sup> iiii<sup>o</sup> Henr. vij<sup>o</sup> litt. domin. C.  
 20. Ob. d. Gavin de .
- Aug. 5. Oswaldi R. M.  
 11. Ob. Mag. Iohannis de ver.  
 15. Ob. Gilberti de ver.  
 19. Magni M. *in red.*  
 20. Ob. d. Ric. Vernon militis a. d. mill. ccccl<sup>o</sup> litt. dom. A qui obiit hora sexta post nonam.  
 25. Ob. d. R. de (ver) comit. (oxonie).  
 Mary Vernon obiit xxiiii aug. a. 1581.  
 28. Aug. doctor et heremetis *in red.*
- Sept. 4. Trans. S. Cuthberti *in red.*  
 Ob. Guidonis de S. Amando.  
 5. Ob. d. Willelmi de monte canis.  
 7. *In blue.* Obitus domine Alicie de Vere Comitisse Oxonie.  
 18. Henricus Vernon armiger ob. xxix die Sept. a. d. 1569.
- Oct. 2. Leodogari M. et Ep.  
 Ob. Ricardi de Ruly.  
 10. Gereonis sociorumque eius m. m.

13. S. Edwardi R. C. *in red.*  
 14. Ob. d. Thome de La(ue)ham.  
 15. Wlfranni Ep. C. *in black.*  
 17. Trans. S. Etheldrede V. *in black.*  
 19. S. Fresethwide V. *in black.*  
 21. Undecim milia VV. et MM. *in red.*  
 23. Romani Ep. C. *in black.*  
 27. Vincencii M. *in red.*  
 Nov. 17. S. Eadmundi Arch. *in red.*  
 18. Sancti Hugo *in red.*  
 21. S. Eadmundi R. M. *in red.*  
 22. Oblatio b. M. V. *in red.*  
 23. Ob. domine Johanne de Garenne.  
 24. Ob. domini Johannis de Bode welle.  
 Dec. 16. Valentine *red* O sapientia *blue.* Episcopi *red.*  
 Ob. d. Willelmi de Saunford (?).  
 18. Ob. d. H. de (*vere*) com. (oxonie).  
 26. Ob. domini W. de Laueham.  
 29. S. Thomas erased *blue.*

The Memoriae in Lauds (f. 50b sqq.) are for

The Holy Ghost.	St Thomas of Canterbury.
The Cross.	St Nicolas.
St Michael.	St Edmund Abp.
St John Baptist.	St Francis (2 collects).
SS. Peter and Paul.	Confessors.
St Andrew.	St Etheldreda.
St John Evangelist.	St Mary Magdalene.
St Stephen.	St Katherine.
Apostles.	All Saints.
St Laurence.	Pro pace.
St Edmund K. M.	

In the Litany (f. 210) we have :

*Martyrs.* Alexander, Edmunde, Thoma, Laurenti, Vincenti, Eddelberte, Dionisii, Maurici, Eustachi, Nigaci, *Thoma*, *Simon* (de Montfort?), Quintine, — Georgi, Albine, Edwarde.

*Confessors.* Silvester, Illari, Martine, Nicolae, Gregori, Germane, Dominice, Francise, botulphe, Hillari, cuthlace, dunstane, Wlstane, Wlfranne, Geronime, Ambr., Aug., Cutberte, benedicta, Leonarde, Vedaste, Amande, Audoene, Oswalde, Egidii, Medarde, Gildarde, Maure, Antoni, Adriane, Arseni, Columbane, Wandregesile, Macharii, Gulace, Neote, Willelme, Hugo, Ricarde, Thoma.

*Virgins.* Magd., Egypt., Katerina, Anna, Marg., Felic., Perp., Agatha, Agnes, Cecilia, Lucia, Genoueva, Felicitas, Etheldreda, Wytburga, Sexburga, Ermenilda, Petronilla, Juliana, Praxed., Tecla, Brigida, Fretheswyda, Fides, Spes, Karitas, Radegundis, Ositha, Eufemia, Eugenia, Elizabeth.

The suffrage: Ut locum istum etc. occurs.

Also Ut regibus et principibus nostris.

p. 31. Ici cumencent les vres del Trinite. Le vitatorie.

Large initial, gold ground patterned. The Father and Son in blue mantles with gold four-petalled flowers, lined with scarlet, over red. Blue nimbi with gold crosses. They sit on one seat with raised hands: the dove between. Remains of grotesques in lower border, torn off.

Deum uerum uiuum.

Venite exultemus.

*Ympnus.* Pater filii paraclite • mala uite preterite dimitte nobis quesumus.

*A.* Adesto deus.

*Ps.* Cantate domino (i).

*A.* Adesto deus.

*Ps.* Cantate domino (ii).

*A.* Te inuocamus.

*Ps.* Cantate domino (iii).

*V.* Libera nos.

Benedictus es.

Iube domine.

Benedictione perpetua.

*Lect. i.* Credimus sanctam et indiuiduam . . . . . f. 19

*R.* Benedicat nos deus.

*V.* Deus misereatur. Iube dom. In unitate spiritus.

*Lect. ii.* Credimus patrem a se ipso.

*R.* Benedictus dominus deus israel.

*V.* Replebimur maiestate. Iube dom. In caritate perfecta.

*Lect. iii.* Pater est plenus deus.

*R.* Honor uirtus.

*V.* Trinitati lux. In perhenni.

Te deum.

Benedicat nos omnip. deus. Pater filius et sp. s.

*In Laudibus.* Deus in adiut. Domine. Gloria. Sicut . . . . . 21

Alleluia.

O beata.

Laudate dominum de celis. O beata.

O uera summa.

Laudate dominum de terra.

O uera summa.

Te iure laudant.

Laudate dominum in sanctis.

Te iure laudant.

*Capit.* O altitudo diuitiarum.

*Ymp.* O sancta deus trinitas.

Sit nomen domini.

2 ff. gone. Prime, tierce and beginning of sext.

(End of Ps. xlvii.)

Magnus dominus et laudabilis . . . . . 25

Magnus deus noster.

*A.* Gloria laudis resonet.

*Capitre.* Benedicimus deum celi.

- R. Benedictus es domine in firm. V. Et laudabilis.  
 Benedicat nos. Pater.  
*Or.* Omnip. sempit. deus (no more).  
*A nunc...Ympne.* A patre prodit genitus . . . . . f. 27  
 O domine libera animam meam misericors dñs et iustus  
 —regione uiuorum.  
 Leaf gone.  
 End of Ps. cxi (?) . . . . . 29  
 Gloria tibi trinitas. *A.* Laus et perhenis.  
 Laudate dominum omnes gentes.  
*A.* Laus et perhennis.  
 Laudate dominum quoniam bonus.  
 Gloria laudis resonet.  
*Capitre.* Gratia d. n. I. C. (end gone).  
 End of Benedicite . . . . . 31  
*A.* Ex quo omnia.  
*Cap.* Tibi laus tibi gloria.  
*Ym.* Trinitas luminaris cor hominum.  
*V.* Sit nomen.  
*A.* Te deum patrem.  
 Nunc dimittis.  
*A.* Te deum patrem.  
*Or.* Omnip. sempit. deus qui dedisti famulis tuis.  
 Office of the Virgin, imperf. . . . . 35  
 End of Ps. cxx.  
 Nisi quia dominus erat.  
 Qui confidunt.  
 In conuertendo.  
*A.* Prophete predicauerunt.  
*Capitre.* Ecce uirgo concipiet.  
*V.* Aue maris stella.  
*V.* Diffusa est.  
*A.* Ne timeas maria.  
*Ps.* Magnificat.  
*Or.* Concede nos famulos.  
 Ceste vveysun deit estre dit a vesperes et a matins per tut le Aduent  
 kaunt lem tient le comun seruice de nostre dame. E sur les  
 vres del aduent dite ceste vveysun Deus qui de b. marie. E  
 kaunt lem tent plein seruice de n.d. Dunkes devez dire le propre  
 ureysun ke ci est Deus qui de b. m. A uestpres e a matins e a  
 touz les oures del iour. Memorie de seint esprit. *A.* Veni S.  
 sp. *V.* Emitte sp. *Or.* Deus qui corda.  
 Memorie de reliques.  
 Memorie de la pes.  
 Memorie de touz seinz.  
 Ceste memorie deuuet tenir a vespres e a matins de n.d. deke a la  
 natiuite de noel.  
 Conuerte nos. *A.* Beata es maria . . . . . 41



Usquequo domine.	
Sepe expugn.	
Domine non est. <i>A.</i> Beata es maria.	
<i>Capitre.</i> Sicut cynamomum.	
<i>Y.</i> Virgo singularis.	
<i>V.</i> Elegit eam. <i>A.</i> Ecce ancilla.	
Nunc dimittis.	
<i>Or.</i> Gratiam tuam quesumus.	
Domine labia. Deus in. <i>Inuit.</i> Aue maria. Venite.	
<i>Y.</i> Quem terra. <i>A.</i> Benedicta tu. <i>Ps.</i> Domine deus noster.	
<i>A.</i> Sicut mirra. <i>P.</i> Celi enarrant. <i>A.</i> Speciosa. <i>Ps.</i> Domini est terra. <i>V.</i> Diffusa est. Pater noster. Iube domine.	
Queret les beneicuns in la sumpciun . . . . . f.	47
<i>Lect.</i> i. Egredietur uirga. <i>R.</i> Missus est. <i>V.</i> Dabit ei dominus.	
<i>Lect.</i> ii. Non secundum uisionem. <i>R.</i> Aue Maria. <i>V.</i> Quomodo fiet.	
<i>Lect.</i> iii. Locutus est dominus ad achaz. <i>R.</i> Suscipe uerbum.	
<i>V.</i> Paries quidem.	
<i>A le laudes.</i> Deus in ad. <i>A.</i> Prophete predicauerunt . . . . .	50
<i>Ps.</i> Dominus regnauit. E les acustumet psaumes.	
<i>Capitre.</i> Ecce uirgo. <i>Y.</i> O gloriosa. <i>V.</i> Elegit. <i>A.</i> Sp. sanctus in te.	
<i>Ps.</i> Benedictus. <i>Or.</i> Concede nos.	
<i>A prime</i> . . . . .	51
<i>Y.</i> Memento salutis auctor. <i>A.</i> Prophete.	
<i>Ps.</i> Deus in nomine.	
Laudate dominum omnes.	
Confitemini domino quoniam bonus. <i>A.</i> Prophete.	
<i>Capitre.</i> Egredietur uirga.	
<i>Or.</i> Omnip. semp. dominus qui beate.	
<i>A terce</i> . . . . .	57
<i>Capitre.</i> Non secundum uisionem.	
<i>A midi</i> . . . . .	61
<i>Cap.</i> Et percutiet terram.	
<i>A none</i> . . . . .	65
<i>Cap.</i> Locutus est dominus ad achaz.	
<i>A uespres e a compeli sicum est auaunt</i> . . . . .	69
La secunde ferie.	
La terce ferie.	
La quarte ferie.	
Quinte ferie.	
En tele manere seit tenu le seruice n.d. par tut le an kaunt lem tent treis saumes le iur de sursemeinc (?) le samadi seit fet plener seruice de n.d. par tut le aduent en tele manere.	
<i>A matines</i> . . . . .	70
<i>Lect.</i> i. Missus est Gabriel.	
„ ii. Multa(s) ob causas.	
„ iii. Maria autem ebraice.	

- En le laudes . . . . . f. 76  
 Memorie amunt.  
 A prime.  
 Queret le preces en lassumptiune.  
 Amunt en lassumptione.  
 A terce.  
 A midi.  
 A nune.  
 A uesperes.  
 Memorie sicum auant est.  
 A compli.  
*Ps.* Usquequo. E les autres psaumes acustumez. e les autres choses  
 auant nomet.  
 Ici comence le seruice n.d. apres noel. A vespres . . . . . 78  
*Ps.* Letatus e les acustumez psaumes.  
*Capitre.* Beata es.  
*Ym.* Enixa est puerpera.  
*Anteuene.* Nesciens mater.  
 Memorie de reliques e touz seinz e de la pes.  
*A compeli...Or.* Concede quesumus omnip. et misericors.  
 (Matins) *Inuitatorie.*  
*Ym.* Caste parentis uiscera.  
*Lect. i.* Sancta maria uirgo . . . . . 81  
*Response.* Sancta et immaculata.  
 ii. Sancta maria piarum.  
 R. Beata et.  
 iii. Sancta dei genetrix.  
 R. Te laudent.  
 En le laudes . . . . . 83  
*Cap.* Maria semper uirgo.  
*Y.* Enixa.  
 Memorie de Reliques e de touz seinz e de la pes.  
 A prime.  
*Cap.* Apparuit gratia.  
 (A leaf gone.)  
 A nune . . . . . 85  
*Chapitre.* Uirgo uerbo.  
 A uesperes si cum est auaunt note la terce ferie dites ces psaumes ..  
 Memorie de reliques (ut sup.).  
 Compeli amunt. Le sabat. quaunt est fet plener seruice de n.d.  
 A uesperes ant. Post partum. E dites les saumes feriaus...  
 Memorie amunt.  
 A compli ant. Completi sunt.  
*Cap.* Tuum nobis es domine.  
*Y.* Te lucis ante terminum.  
*Or.* Illumina.  
 (Matins) *Inuitatorie* . . . . . 87  
*Lect. i.* Parturiente maria.



*Lect.* ii. Spiritus inquit.

,, iii. Et si sollicite.

.....

Compli sicum a primer vespers. Ceste ordre deuez tenir deke a la purificacium n.d. Apres la purificacium en tele manere seit tenu le seruice n.d. isci commencet.

Memorie del seint espirith e de la croyz e de tuz seinz e de la pes. A compelli.

Le sabbat en tele manere seit fet le seruice n.d. Sainte Marie.

*Cap.* Ab initio . . . . . p. 96

Memorie si cum auant. A compeli *aut.* ps. sicum est auant note en le sabat deuant.

Inuitat....

*Pr.* Domine deus noster e les autre psaumes houeke (=avec) lur ant.uenes en le sabbat deuant.

*Lect.* i. O alma V.M. . . . . 99

ii. Surge ergo.

iii. O sacratissima.

iiii. Adiuua nos.

v. Exaudi nos.

vi. O regina mundi.

*Lect.* i. Sacrosanctam uenerabilis . . . . . 104

ii. Opere quippe precium.

iii. Hec tanta tamque sancta.

iiii. O beata m. quis tibi digne.

v. Admitte piissima.

vi. Sancta m. succurre.

les samadis de la purificacium deke le aduent. for en les feste n.d. ces lessuns auant dites lisez pran. versicle ora pro nobis...e les saumes acustumet ... mem. auant a vespres. Chap. Ab initio 109

Mem. amunt a vesperes.

A prime.

A tercè ... a midi ... a nune ... a vesperes ...

Mem. amunt. Compeli sicum auaunt.

La secunde ferie de n.d. Inuit. ...

Les anteuenes e les psaumes sicum sunt auant notez: la primere lessun (3).

En le laudes. ...

*Cap.* Maria uirgo semper.

Memorie de seint espirith . . . . . 112

Of the Cross, Michael, John Bapt., Peter and Paul, Andrew, John Evang., Stephen, Apostles, Laurence, Edmund K.M., Thomas (crossed out), Martin, Nicholas, Edmund C., Francis (2 Collects), Confessors, Edeldreda, Magdalen, Katherine, All Saints, Peace.

A prime—terce—midi—nune.

A vesperes A. Ps. e capitre e V. sicum sunt auant escrit en les feries deuaunt la purificacium. Mem. Ympn. Aue maris stella. Memories sicum auaunt sunt.

- A compli.—Ps. Usquequo domine e les autres chozes sicum  
 auaunt sunt notez.
- Ici feinst le service de nostre dame par an.
- 57*b* En la concepciun de n.d. A vesperes . . . . . p. 126
- A.* Gaude mater ecclesia.  
 les psaumes del ferie.
- Capitre.* Dominus possedit me ...
- Or.* Dominus ineffabilis misericordie.
- A compeli ...
- A matines ...
- En la premiere N<sup>o</sup>. *Ant.* Gaude fidelis concio.  
 Queret le beneisuns en la sumptiun.
- Lect.* i. Conceptionis gloriose.  
 Responce. Fulget dies.
- Lect.* ii. Verum immensitatem.  
*R.* Sicut rosa.
- Lect.* iii. Conceptionem denique.  
 In ii N<sup>o</sup>.
- Lect.* iiiii. Diuine igitur dignationis. *R.* Prophetalis autem.  
 v. Beatus ysayas.  
 vi. Beatus uero ysayas.
- En la terce N<sup>o</sup>.
- Lect.* vii. Beatam ergo dei genitricem.  
 viii. Felix itaque maria.  
 ix. Et uidit inquit deus.
- sic A prime. Anteuene. Conceptus hodiernus.  
*Cap.* Dominus possedit.
- sic A prime—terce—midi—nune—(*Cap.* Adhuc terra non fierat).  
 (Leaf gone.)  
 (Presentation.) *Cap.* Ecce angelum meum . . . . . 141  
*R.* Videte miraculum.  
*Y.* Quod chorus uatum.  
*R.* Responsum accepit Symeon.
- Oreysun. Omnip. sempit. dominus maiestatem.  
 Anteuene. A compli. Virgo uerbo.  
 A matins ...
- Lect.* i. Hodiernus dies.  
 ii. Igitur sancta uidua anna.  
 iii. Et in masculino sexu.
- En la seconde N<sup>o</sup>.
- iiii. Cognouit symeon.  
 v. Non solum ab angelis.  
 vi. Virgo generat sterilis.
- In iii<sup>o</sup> N<sup>o</sup>.
- vii. Cui uult dimitti.  
 viii. Uideres uberem.  
 ix. Uium enim uerbum.
- Si ce feste vinge dauaunt sexagesine.

- En la laudes—a prime—terce—midi. (*Cap.* Ipse enim quasi ignis)  
 nune. (*Cap.* Et conflabit eos.)  
 (Leaf gone.)  
 (Annunciation, 1st vespers.)  
 In i<sup>o</sup> N<sup>o</sup>. *Lect.* i. Ingressus autem angelus . . . . . p. 157  
*Lect.* ii. Vere etenim gratia.  
 iii. Vere gratia plena.  
 In ii<sup>o</sup> N<sup>o</sup>.  
 iii. Vere enim benedicta.  
 v. Notandus solerter.  
 vi. Ecce inquit concipies.  
 In iii<sup>o</sup> N<sup>o</sup>.  
 vii. Quod autem futuro.  
 viii. Et dabit illi dominus.  
 ix. Qui eruit nos.  
 A le laudes. A prime—terce—midi (*Cap.* Egredietur uirga) nune  
 (*Cap.* Egredietur dominus) vespers.  
 En la vigilie de la sumciun n.d. a vespers sur les psaumes. *Ant.*  
 Tota pulcra . . . . . 169  
*Pss. Ant.* Tota pulcra.  
 Anima mea liquefacta.  
 Qualis est dilectus.  
 Talis est dilectus.  
 Descendi in ortum.  
*Cap.* In omnibus requiem.  
*R.* Super salutem.  
*Y.* O quam glorifica.  
 Magnificat.  
*A.* Ascendit xpc̄ super celos.  
*Or.* Dominus qui uirginalem.  
 A compeli.  
*Ant.* Sancta Maria uirgo.  
*Cap.* Tu in nobis es.  
*Y.* Saluator mundi domine.  
 Nunc dimittis.  
*A.* Glorificamus te.  
 Preces.  
 Confiteor.  
 Misereatur nostri.  
 Deus tu conuersus etc.  
 Salua nos omnip.  
 (Leaf gone.)  
 (Assumption) End of Uenite . . . . . 191  
*Y.* Quem terra.  
 En la premereme Nocturne.  
*Pss. Ant.* Ecce tu pulcra.  
 Sicut lilium.  
 Fauus distillans.

- Lect.* i. Cogitis me o paula.  
Uidi speciosam.
- ii. Quid aliud sonant.  
Que est ista.
- iii. Que absentia presen.  
Responuse. Ista est preciosa.
- In ii<sup>o</sup> N<sup>o</sup>. *Ant.* Emissiones tue.  
Fons ortorum.  
Venit dilectus.
- iv. Monstratur autem sepulcrum.  
Ornatam monilibus.
- v. Nonnulli autem.  
Sicut cedrus.
- vi. Sed quid horum.  
Super salutem.
- In iii<sup>o</sup> N<sup>o</sup>. A. Veni in ortum.  
Comedi fauum.  
Surge aquilo.
- vii. Unde de hiis.  
Quam pulcra.
- viii. Quam sane angelus.  
Beata es.
- ix. Tanto siquidem uernis.  
Felix namque.
- Te deum.  
(Leaf gone.)  
(Lauds) Pss. *Ant.* Assumpta est maria . . . . . p. 225  
Maria uirgo assumpta.  
In odorem.
- Cap.* In omnibus requiem.  
*Y.* O gloriosa.  
*Or.* Ueneranda nobis domine.
- A prime . . . . . 239
- Initial.* The Virgin reclining, covered with a quilt. Seven  
apostles stand over her.  
Below, stag pursued by dog.  
*Y.* Iam lucis orto.  
*Cap.* Regi seculorum.  
Preces (2 ff.).  
*Or.* Domine sancte pater omnip.  
De tuz seinz.  
*Or.* Saunz oremus. S. maria mater domini.  
(Preces)  
*Or.* en le festes de ix lc. Omnip. semp. dominus dirige actus.  
*Or.* en le feriaus iurs Dirigere et sanctificare.  
En tuz le dubble festes par an hors pris la symeyne de pasche.  
*Or.* In hac hora.  
A terce . . . . . 260

- Initial.* The Virgin's coffin with plaid pall carried to *R.* by Apostles. The Jew hangs to it by his hands. Border with grotesques.
- Hymn.* Rector potens inserted in marg. later. Alleluias erased.
- A midi. *Initial.* Kneeling figures on *L.* addressed by nimbed Apostle or Jew? holding palm . . . . . p. 269
- Cap.* Et sic in syon.  
(Leaf gone.) (A nune.)
- Cap.* Et radicaui . . . . . 277
- A vesperes. *Initial.* In front, tomb green with three red arches: lid red with a white cross. Six figures stand behind . . . 284
- Ant.* Assumpta est Maria.
- Meimes ces saumes ke auaunt sunt par tut les utas dites.
- Cap.* In omnibus requiem.
- R.* Candida uirginitas. *A.* O quam glorifica.
- Compeli ce iur e par les utas dites sicum le iur en auaunt.
- Le secunde iour . . . . . 293
- Lect.* i. Agite ergo nunc.  
ii. Et quia ille meruit.  
iii. Inuenitur prima.
- En le laudes.
- Memorie de seint laurence—de tuz sins.
- A prime—terce—midi—nune—vespres.
- Mem. de sint lauranz—de touz seinz.
- Compeli sicum auaunt.
- Ceste ordre deuet tener a matines e a vesperes e a compelli e a touz les ures par tute la simeyne le ter iur . . . . . 302
- Anteuene e psames sicum est la prochein iur.
- Lect.* i. Ceparauit (sic) enim iam orare.  
ii. Perseuerate in orationibus.  
iii. Regina mundi.
- Or.* amunt.
- Mem. de sint lauranz.
- Mem. de tuz seinz sicum lecond (sic) iur a matines le quart iur.
- Inuit. e les ps. sicum est les prochein iurs . . . . . 304
- Lect.* i. Exultate inquam.  
ii. Si enim deum in sanctis.  
iii. Quicquid enim humanis.
- Le ureysun deuaunt.
- Mem. de S. Agapite—de tuz seinz.
- A vesperes.
- Or.* ut supra.
- Mem. de seint Magne.
- Le quinte iur . . . . . 308
- Inuit. aut. e ps. sicum en le plus prochins iurs.
- Lect.* i. Rogo uos fratres karissimi.  
ii. Hec est inqua(m) dies.  
iii. Beata et gloriosa uirgo.

- Oreysun sicum auaunt. Mem. de seint Magne—de tuz seynz.  
 A vesperes.
- Oreysun sicum auaunt. Mem. de s. croiz—de tuz s.  
 Le samadi le uitatorie e les psaumes sicum est lavandit iour . p. 312
- Lect.* i. Unde o sanctissime uirgines.  
 ii. Que ut diximus.  
 iii. Ascendit dominus.
- Mem. auaunt note.  
 A vespres.
- Mem. de la croiz e de touz seinz.  
 Le dimenge par entre les utas tut seit fet sicum en la premer iur fors  
 le derein R. Candida uirginitas. E les anteuenes sur les ps. . 314
- Lect.* i. Que profecto festiuitas.  
 ii. Que est ista.  
 iii. Ascendebat de deserto.  
 iiiii. Admiratur autem spiritus.  
 v. Ad cuius profecto exequias.  
 vi. Et usque ad thronum.  
 vii. Ego uerbum patris.  
 viiii. Propter quod dei genitrix.  
 ix. Rex uirginum.
- En les utas de la sumptium. A prime vesperes . . . . 320
- Mem. de martirs.
- A compeli e a matines tut sicum la premer iur for le derein R ke  
 est Candida. Iube. Alma uirgo e les autres lessuns.
- Lect.* i. Qua de causa filie.  
 ii. Unde queso nos.  
 iii. Hec namque ortus.  
 iv. Que sunt illius.  
 v. Idcirco fide.  
 vi. Virgo prudens.  
 vii. Ipsa est ergo.  
 viiii. Virgo siquidem.  
 ix. Hunc uirgo sancta.
- A vesperes.
- En la Natiuite nostre dame. A vesperes sur les ps. . . . 327
- Ant.* Dei genitrix uirgo &c....
- Cap.* Ego quasi uitis.
- Y.* Aue maris stella.
- [Leaf now at end. A compli....  
 Querez les preces deuaunt a compeli.
- A compeli (*l.* a matins).  
 En la premere N°. *Ant.* Hodie nata est.
- Initial gold ground. Anne with the child in bed: a woman  
 stands over her.
- Border. Deer and hound above: two monsters below play pipe  
 and tabor, and trumpet.]
- Querez les beneicuns en lassumptiun.



- Lect.* i. Approbate consuetudinis.  
 ii. Unde post alia.  
     quoniam  
 iii. Atque *quam* magnis.
- Querez a vesperes primo N<sup>o</sup>. *A.* Hodie nata est.  
 iv. Propositionem sequatur ordine[m].  
 v. Si ergo queritur.  
 vi. Sicque principali.
- En la terce N<sup>o</sup>.  
 vii. Expedito quam paucis.  
 viii. Sciens ergo dominus.  
 ix. Ad hec uerbo.
- En les laudes . . . . . p. 327  
 Mem. de saint Andren (Adrian).
- A prime.  
 Querez les preces apres mat. de lassumpciun.
- A terce.  
 Responce et uers dites sicum sunt en la sumptium a touz les oures.  
 A midi. *Cap.* Transite ad me omnes.  
 A nune. *Cap.* Qui audit me (inserted early Qui edunt me).  
 A vesperes.  
 Memes ces ps. ho lur auant dit anteuenes deuez dire par les  
 vras. A vesperes.  
 Compeli sicum auant.
- Le secund iur. a matines . . . . . 340
- Lect.* i. Quod de ergo designauit.  
 ii. Flore propter speciem.  
 iii. Descendit namque.
- En le laudes ce sul. *Ant.* Natiuitas est hodie.  
 Mem. De S. Gorgonius—de tuz seinz.
- A prime.  
 A terce ea midi ea nune sicum a premer iur. Cele orde deuez  
 tener par tute la simeyne. A matins ea uesperes ea tutes les  
 oures del iur.
- A vesperes.
- Tert iur . . . . . 344
- Lect.* i. Inueni uirum.  
 ii. Hec itaque electa.  
 iii. Nautis mare.
- Mem. de martirs—de touz seinz.
- Le quart iur . . . . . 345
- Lect.* i. Simili modo fratres.  
 ii. Siquis autem fratres.  
 iii. Hoc autem in primis (mem. ut sup.).
- Le quint iur . . . . . 347
- Lect.* i. Igitur beata gloriosissima.  
 ii. Domine paterna.  
 iii. Vita eorum simplex.

- Le sime iur . . . . . p. 349  
*Lect.* i. Cumque alter ceteros.  
 ii. Huius obprobrii.  
 iii. Prouide anna.
- Le Diminge de denz les utas tut seit fet sicum au premer iur  
 for le R. Stirps Iesse. R. Solem iustitie, en lur luy si dites ces  
 R. Regali ex R Natiuitas tua e ues (?nef) lescuns . . . . . 351  
*Lect.* i. Hec a natiuitate.  
 ii. Ibi in ieiuniis.  
 iii. Cumque trium annorum.  
 iv. Cumque ioachim.  
 v. Iam quippe dominus.  
 vi. Uirgo autem domini.  
 vii. Beata ergo maria.  
 viii. Tunc pontifex publice.  
 ix. Cui mandato.
- En le vtme iur . . . . . 356  
 A vesperes ce sul anteuenne. Dei genitrix uirgo.  
*Cap.* Ego quasi uitis, etc.  
 Compeli sicum auaunt.  
 A matins tut seit fet sicum en la premerein iour ou nef  
 lescuns.  
*Lect.* i. Pontifex ergo.  
 ii. Igitur cunctis audientibus.  
 iii. Secundum ergo hanc.  
 iv. Erat autem inter ceteros.  
 v. Unde cum nichil.  
 vi. Proditus itaque ioseph.  
 vii. Igitur nuptiarum iure.  
 viii. Loquamur fratres aliquid.  
 ix. Hec est illa que sola.
- Ici cumencent les ures de la pasium le duz ihesu crist . . . . . 363  
 Initial (and partial border). On *L.* Judas with *razd* nimbus kisses  
 Christ in *C.* On *R.* Peter and Malchus. Two figs. on *L.*,  
 one on *R.*  
 Gratias tibi ago D. I. C.  
 Domine labia....  
 Adoremus dominus qui nos redemit.  
*Ympne.* Ligatus es ut solueres.  
*Pss. Ant.* Tanquam ad latronem.  
*Lect.* i. In nomine ihesu omne genu. *R.* Judas mercator.  
 Deus in adiut.  
 Ibi ceciderunt. (*Ant.*) Captabant in animam.  
 (*Cap.*) Corpus meum dedi. (*R.*) Contumelias.  
 (Preces) *R.*  
 D. I. C. angelorum decor. Interveniat pro nobis.  
 B. Johannis apostoli.  
 Deus in ad.

(*Hymn*) O uere digna hostia. Judica domine. R. Heu me miseram.  
*Cap.* Sicut ouis. Cum maledice(re)ntur.  
 D. I. C. fili dei uiui princeps (rest ut supra).  
 Deus in ad.  
 O crux aue. Inimici mei dixerunt. R. Post sputa.  
 (*Cap.*) Filie ierusalem. Vere languores.  
 D. I. C. f. d. u. qui es corona.  
 Deus in ad.  
 Flecte ramos. Deus laudem. R. Popule meus.  
 Dixi(t) ascendam. Christus factus est.  
 D. I. C. f. d. u. qui ad promendum.  
 Deus in ad.  
 Hic acetum. Deus deus meus. O quis digne.  
 O uos omnes qui transitis. Cum accepisset acetum.  
 D. I. C. f. d. u. qui pro nobis.  
 Deus in ad.  
 In pace in idipsum. Candet nudatum pectus.  
 (*Cap.*) Mulieres sedentes.  
 (*H.*) Aue corpus sanctissimum. Pone me ut signaculum.  
 D. I. C. f. d. u. eterne beatitudinis.  
 Converte nos.  
 Iste pauper clamauit. O amantissime iuuenis.  
 Ipse enim uulneratus.  
 Ihesu nostra redemptio. In caritate perpetua.  
 Deus qui pro redempcione.  
 Ici cumencent les uirs de le seint espirih (so) . . . . . p. 388  
 Initial and border. Gold ground. Dove's head out of white cloud above. Seated Virgin and Apostles below.  
*Ant.* Nisi ego abiero.  
*Lect.* i. Sancte spiritus paraclite. R. In columbe specie.  
 ii. „ „ qui lugentibus. Aduenit ignis.  
 iii. Spiritus sanctus paraclitus. Spiritus sanctus a trono.  
 Ad laudes. *Cap.* Pariter dei diffusa.  
 Y. Te nunc deus piissime.  
 A prime. Y. O uere sol.  
*Cap.* Spiritu ambulate.  
 Ad. iii. Y. Hora diei tertia.  
 C. Apparuerunt apostoli.  
 A midi. Y. Karisma sancti spiritus.  
 C. Loquente petro.  
 A midi (l. nune). Y. O rex glorie piissime.  
 C. Ds autem spei.  
 A vesperes. C. Disseminabatur uerbum.  
 Y. Nunc rex christe paraclitus.  
 A compli. C. Benignus est spiritus.  
 Y. Nunc sancte nobis spiritus.  
 Hic incipiunt septem psalmi penitentiales . . . . . 412

- Initial. Gold ground. A lady in white wimple, red cloak and blue dress, kneels to Christ, beardless, throned, with book on *R*.  
 Litany, p. 430.  
 (Fifteen Psalms.) End of *Leuau* oculos to *Laudate dominum de celis* p. 449  
*Beati mortui*.  
 Preces.  
*Inclina domine aurem tuam*.  
*Omnip. sempit. deus te suppliciter deprecor et misericors deus da michi misere peccatrici.*  
*sempit. deus*            "           "           "  
*Miserator et misericors deus.*  
*Da quesumus omnip. deus meorum michi.*  
*Presta queso omnipotens deus meorum michi.*  
*Omnipotens et misericors deus cuius pietatis.*  
*Precor te sancta maria. (Seven Joys) . . . . . 454 (227<sup>b</sup>)*  
 (At foot of 227<sup>b</sup>) (xv) *Obitus Willi Vernon Militis anno domini*  
*m<sup>o</sup> cccc<sup>o</sup> lxxij<sup>mo</sup> xx<sup>mo</sup> die mensis Junii.*  
 Ends in the 5th Joy.  
 Leaf gone.  
 Office of the Dead: to end . . . . . 460 (230)

The book is one of exceptional interest as an early collection of *Horae*, and I have been diffuse in my account of its contents. The materials for its history are fairly copious. It comes to the College from a Lincolnshire parsonage, and its *Kalendar* (with St Hugh in red) is not inconsistent with this indication. Further we find from a revived entry in the *Kalendar* that Sir John Vernon (d. 1545) gave it to the Church of Harlastoune. This must be Harlaxton in the neighbourhood of Grantham.

The erased entries in the *Kalendar* refer mostly to the families of de Vere, Earls of Oxford, and Saunford, from one of whom it evidently passed to the Vernons.

There are other indications that the book comes from Oxfordshire, of old in Lincoln diocese. Robert de Ruly (Rewley) occurs in the *Kalendar*. The Earls of Oxford have been mentioned, and I suspect the Saunfords of being that family which had to do with a Templars' preceptory at Sandford in the same county. St Frideswide, be it remembered, also is entered in the *Kalendar*.

The notes of historical events in the *Kalendar* are to me obscure. What was the battle of Bellegarde (Jan. 30): did it take place in the Pyrenees?

And what is meant by "the King fell (*cecidit* not *occidit*) at Bordeaux," on fol. 18?

Who is the *second* Thomas, martyr, in the Litany? The book seems too early in date to allow us to think of Thomas of Lancaster (1338). I incline to suspect a mere repetition of Thomas of Canterbury, for among confessors Guthlac appears twice as "Cuthlace" and "Gulace." The Thomas who ends the list of confessors is I suppose Thomas of Hereford.

The ornamentation of the book, where it has been allowed to survive, is of very good quality. There are many very handsome initials in gold and colour, and a great multitude of line fillings in blue and red representing men, fish, dogs, elephants, birds etc. The artist's plan is usually to leave the figure white on the coloured ground, and his work is very skilful.

9. ACTA ET EPISTOLAE GRAECE. Haenel 9.  $\left\{ \begin{array}{l} 13. 3-14 \\ E. I. 13 \end{array} \right.$

DD 109.

Vellum,  $8\frac{3}{4} \times 6$ , ff. 303, 22 lines to a page. Cent. xii, in a fine clear hand, hanging from lines ruled with the dry point.

There is no donor's name.

*Collation*: 1<sup>s</sup> (wants 1)-7<sup>s</sup> 8<sup>s</sup> (wants 2-7) 8<sup>s</sup>-12<sup>s</sup> (wants 4)-34<sup>s</sup> 35<sup>s</sup> (8 canc. present 7th leaf should be 1st) 36<sup>10</sup> 37<sup>s</sup> (with cancels) 38<sup>s</sup> (with cancels) 39<sup>s</sup> (wants 8), quires wrongly numbered by old hand.

There are a good many errors in the numbering of the quires.

C. R. Gregory in the Prolegomena to the *Novum Testamentum Graece* of Tischendorf (*Editio Octava*) gives a technical description of the book (p. 619). It is numbered 24 among the cursive MSS. of the Acts and Catholic Epistles, and 29 among those of the Pauline Epistles. Scrivener and Gregory agree that a second hand has made many changes.

Contents:

Acts, beginning $\Gamma. \text{II} \epsilon\mu\beta\lambda\epsilon\pi\omicron\upsilon\tau\epsilon\varsigma \epsilon\iota\varsigma \tau\omicron\nu\sigma \omicron\upsilon\rho\alpha\nu\acute{\omicron}\nu$ . . . . .	f. 1
There is a <i>lacuna</i> from xviii. 20 $\epsilon\pi\iota \pi\lambda\epsilon\iota\omicron\nu\alpha \chi\rho\acute{\omicron}(\nu\omicron\nu)$ to xx. 14 $\eta\lambda\theta\omicron\mu\epsilon\nu \epsilon\iota\varsigma \mu\iota\tau\upsilon\lambda\acute{\eta}\nu\eta\nu$ .	
Catholic Epistles . . . . .	169
There is a handsome ornament principally in blue and gold at the beginning of James. A bit of it is torn off.	
There is a <i>lacuna</i> from James v. 14 $\kappa\alpha\iota \pi\rho\omicron\sigma\epsilon\nu\acute{\xi}\alpha\sigma\theta\omega\sigma\alpha\nu$ to 1 Pet. i. 4 $\kappa\alpha\iota \acute{\alpha}\mu\acute{\alpha}\rho\alpha\nu\tau\omicron\nu$ .	
Pauline Epistles . . . . .	241
The order is Rom. Cor. Gal. Eph. Phil. Col. Thess. Tim. Tit. Philem. Hebr.	
Two leaves are misplaced in 2 Tim.	

The MS. was collated by Th. Gale for Fell. It is Mill's Cantabr. 2 (proll. p. 154. Wetstein proll. ii. 13). It was also collated by John Wigley for John Jackson of Leicester, and by Bentley: last by Scrivener in 1855. See his *Codex Augiensis*, p. lxiv. The results of his collation are given fully in that volume.

## 10.

Haenel 11. F. 1. 14

Vellum,  $7\frac{7}{8} \times 5\frac{1}{4}$ , ff. 1 + 232, double columns of 33 lines. Cent. ~~10~~ 10. xv early, well written.

There is no donor's name.

*Collation*: One flyleaf || 1<sup>s</sup>-23<sup>s</sup> (+ 2 leaves between 7 and 8) 24<sup>s</sup>-28<sup>s</sup> 29<sup>s</sup> (wants 7, 8 blank).

The MS. is noticed in Forshall and Madden's *Wycliffite Versions* i. p. iv.

## Contents:

- |    |  |       |
|----|--|-------|
| 1. | The Four Gospels with Prologues.                           |       |
|    | Here bigynneþ a prologe on Mathew . . . . . f.             | 1     |
|    | Mathew þ <sup>r</sup> was of judee.                        |       |
|    | Text . . . . .   | 1 b   |
| 2. | Pauline Epistles with the short Prologues . . . . .        | 106   |
|    | Here bygynneþ þe prologe to romayns                        |       |
|    | Romayns ben in þe cuntre of Italie.                        |       |
|    | The Epistle to the Laodiceans is not included.             |       |
| 3. | Acts with Prologue (Luyk of antioche etc.) . . . . .       | 171   |
| 4. | Catholic Epistles with Prologue.                           |       |
|    | þe ordre of þe seuene epistles . . . . .                   | 202 b |
| 5. | Apocalypse with Prologue.                                  |       |
|    | Alle men þat wolen lyue mekely . . . . .                   | 215 b |
|    | Ends f. 231 b: her endiþ þe apocalips þat is þe laste book |       |
|    | of þe newe testament.                                      |       |
|    | f. 232 is blank.   |       |

## 11.

Haenel 8. F. 1. 17

Paper,  $11\frac{5}{8} \times 8\frac{1}{2}$ , ff. 4 + 256, 35 lines to a page. Cent. xv, in a current hand. The first three and last four leaves are in another and smaller hand.

From the Charterhouse at Coventry. On f. 1 of text, added to the title, is

Et constat domui cartusie iuxta Couentre.

Collation: 1<sup>4</sup> || 2<sup>12</sup>-22<sup>12</sup> || 23<sup>4</sup>.

Contents:

1. f. 1 blank, with a modern table of contents stuck on to it.
- a. *de diuersis temptacionibus et de infirmitate carnis* . . . f. ii  
Multis ergo calamitatum temptacionibus mentes solitarie in hac  
vita pulsantur.  
— Beatus qui hec tulerit pacienter.
- b. *De temptantis sompniorum* . . . . . ii  
Plerumque igitur demones in noctibus solitariis occurrentes  
ut sciant quid a bono spiritu percipiunt vel quid a malo  
spiritu paciuntur.  
Quotes Gregory's Dialogues, and Cassian's Collations.
- c. *Ut inclusi non querant signa et mirabilia fieri, nihilque  
per ostentacionem faciant et vanam gloriam omnino fugiant* . . . . . ii b  
Signa igitur et miracula a solitariis non sunt querenda...pro-  
spere incesso peruenire mereantur.  
A story of St Antony is quoted.
- d. *De tripertita carismatum gratia et exemplum de vitis  
patrum* . . . . . iii  
Usque ad spiritualium narracionum carismatum proferendam  
... et tunc reddet singulis secundum opera sua.  
A story of St Macharius quoted.
- e. *De cogitacionibus et diabolicis illusionibus* . . . . . iii b  
Sicut enim a malis operibus et peruersis actibus.  
... Beati mundo corde quoniam ipsi deum videbunt.  
Another story of St Macharius.
- f. *De cauenda detraccione et quod duobus modis aliena  
peccata dicere possumus* . . . . . iv  
Quamquam enim b. Jeronimus dicat quod non est detrachere  
verum dicere.  
... etiam si videantur vera esse que dicit.
- g. *Consolacio de detraccione* . . . . . iv  
Non ergo solitarii multum contristari debent.  
... proximum de peccati fouea liberabit (iv b).  
The Life of St Arnulph is quoted.
2. Opus fratris Henrici Costeseye magistri de ordine fratrum  
minorum . . . . . I  
Henry of Costessey or Cossey (near Norwich) studied in the  
Franciscan convent at Oxford and became doctor in theology.  
He died apparently in 1336, at Babwell, the Franciscan house  
at Bury St Edmund's. He occurs as 46th in the list of  
teachers of divinity to the Cambridge Franciscans (*Mou-  
menta Franciscana*, t. 556). Tanner confuses him with a  
namesake who was master of Gonville Hall and died in 1483.  
Our Henry was a not inconsiderable writer. He was best  
known by a commentary on the Apocalypse (Bale says two  
commentaries, the first beginning *Ecce descripsi eam tibi*

*tripliciter*, the other, *Quod vides scribe*). Copies of this were seen by Bale in the libraries of St Paul's, Norwich, Pembroke College, Cambridge, Ramsey Abbey, and with Richard Grafton the bookseller. The Pembroke copy is now Laud. Misc. 85 in the Bodleian Library, and other manuscripts of the work are to be found.

The Commentary on the Psalms is mentioned by Leland (Coll. III. 28) as preserved in the Dominicans' Library at Norwich, and (l. c. p. 50) as in the Franciscans' Library in London. This last he describes as "Costesey super Psalmos usque ad Ps. *Nonne deo*" (lxi). Bale also mentions this work (as at Norwich), and says that it began *Aperiam in psalterio propositionem*. There was also a book of his (mentioned by Tanner), *De virtute psalmodum*, beginning *Nullus mortalium potest verbis*. Neither of these beginnings occurs in the manuscript before us. I have found no other trace of the Commentary and believe this to be the only copy. It is quoted in the first of a set of sermons in Bodl. Laud. Misc. 213 (f. 192) a paper MS. of Cent. xv<sup>1</sup>.

In St Augustine's Library, Canterbury, were commentaries (Postillae) by Costessey on Wisdom, Luke, and the Apocalypse (*Ancient Libraries*, James, pp. 213, 376). There were two copies of his work on the Apocalypse at Syon (I. 28, 29)<sup>2</sup>.

I proceed to give some miscellaneous notes and extracts with the view of shewing the general character of the work, which, in my opinion, deserves to be more widely known. The first point that strikes one is the author's knowledge of Hebrew. Among the authors quoted are Rabbi Joseph (on Ps. ii), the Talmud (*ibid.*), superscriptio Lincolniensis (Ps. v) or superscriptio ad verbum. This last is evidently a literal Latin interpretation written over a Hebrew text, such as exists in Trinity College (R. 8. 6) and elsewhere.

On Ps. v we read: in presenti psalmo in superscriptione lincoln.  
ad societates  
habetur *aliam nihil*.

*Prologue.* Prophetie istius gradus aperte jampro in hebreo dici potest quod interpretatur psalmus vel canticum meum.

Quotes *Rabi Salomon* (Rashi) and *Rabi Mosse* (Maimonides) *de duce dubiorum*.

Ends: ubi nos habitare et manere concedat qui viuit et regnat etc. Amen.

Incipit prologus b. Jeronimi qui ad petitionem unius sibi familiaris nomine Suffronii transtulit psalterium de hebraico in latinum . . . . . f. 3b

Eusebius Jeronimus Suffronio suo salutem. scio quosdam putare. . . cupio te meminisse mei (4 b).

<sup>1</sup> See A. G. Little, *The Grey Friars in Oxford*, p. 234.

<sup>2</sup> See *Catalogue of Syon Library* ed. Bates, &c.



Notes on this follow; relating to Jerome's name, to the division of the Psalter into five books, and on the Septuagint.

Inc. prefacio b. Jeronimi presbiteri . . . . . f. 5  
Psalterium Rome dudum positus.

— quam de purissimo fonte potare.

*Beatus vir.* Quia sanctus Franciscus in regula sua suis fratribus officium diuinum iniungens . . . . . 5 b

This is a long introduction to the Psalter, setting forth particulars as to the commentators, the text, and method of exposition. Nicolas Trivet, Lyra, the *cronica Martini* (i.e. Martinus Polonus), and the Testaments of the XII Patriarchs are among the authors quoted; the latter on f. 10-11 (also on Ps. xxii). The prologue beginning *Dauid filius Iesse* is inserted.

Ends f. 13 b: *Accedamus ergo singillatim ad psalmorem expositionem singulorum.*

*Beatus vir.* Psalmus iste doctrinalis est, quia omnes naturaliter homines beatitudinem appetunt . . . . . 14

An insertion in lower margin refers to the psalterium domini lincolniensis ubi 3 vel 4<sup>or</sup> simul coniunctim psalteria continentur.

The exposition on Ps. cl. ends on f. 251 b.

Patet quod b. Franciscus aues et alia bruta non incongrue inuitauit ad laudem conditoris *exemplo psalmiste* qui omne quod spirat ad dei laudes inuitat. qui uiuit et regnat in secula seculorum. Amen.

Then follows a note on Hebrew orthography . . . . . 252

Nota quod *mem* cum duobus punctis iacentibus quos uocamus sceri isto modo מְ semper significat hanc prepositionem *de*. Similiter *sin* hebraice cum eisdem punctis significat hanc coniunctionem *quod*, isto modo שֵׁ. Similiter cum tractu sub: quem uocant *patha* hec litera *he*. ה. signat articulum in vulgari sicut in gallico *le*. uerbi gracia מ. ה. א. ה. significat gallice *le home* anglice *pe man*. The *memoria technica* for these three words is that they make up the name of Moses (משה). The force of the prefixes כלל is then explained. Item eedem cum punctis in medio literarum faciunt sonum asperum sine autem tali puncto et cum linea superius posita que uocatur *rosa* facit sonum mollem. Verbi gracia *phe* in hoc dictione *caleph* liquescit. Si etiam scribatur per *beth* in fine sic כֵּלֶּ et cum *rafa* superius, liquescit quamuis non sit linea superius dummodo non sit punctus adhuc mollescit. Sed cum puncto aspere sonat.

Rabi Salomon (Ps. v. etc.). Valerius Maximus (Ps. v. etc.).

Jonathan filius Uziel in translacione caldaica (f. 22 b note).

Petrus Alfonsus (24 note etc.).

The beginning of Ps. xiv. is given as *Dixit nabal in corde suo.*

On Ps. xv (xvi) it is said in a discussion of the title *Michtam*  
 Secundum alios hebreos est nomen cantus specialis sicut  
*motetus* vel *hoketus*.

The title of Ps. xvii (xviii) is thus given :

titulus in hebreo. <sup>pro uictoria ar. serui dei</sup> lamascha leebed Jehauē le dauid qui  
 loquebatur ad deum ar sermonem ar cantici huius in die  
 dīber le iehauē et dīberi ha sirah hazot ve iom  
 qua liberauit deus eum de palma omnium inimicorum et de manu  
 hīgil iehauē oto micaph caloieban ve micaph  
 saul.

ar.=articulus. The abbreviation is copiously used by Bacon  
 in his Greek Grammar.

On Ps. xviii (xix) anglice *to bolken* is given as a rendering  
 of *eructare*.

On Ps. xxviii mahumeth is mentioned.

On Ps. xxxii the story of the death of Og is quoted from  
 the Talmud, and on f. 73 that of the death of David.

On f. 75 is the English phrase: "ha-ha ich cham wel  
 iwarmed," to illustrate the Hebrew *vath*.

On Ps. xlv (xlv) the *Liber de infantia saluatoris* is quoted.

On Ps. xlv (xlv) a long disquisition on the sons of Korah.

On Ps. xlvi (xlvi) discussing the title, he says, sed in neutro  
 psalterio meo hebraico ad hunc respondet.

On Ps. xlviii (xlix) "they call the lands after their own names,"  
 he cites 'le seigneur de Berceley, le seigneur de Warrewik.'

On l (li) nota quod ysopus grecum est et media sillaba  
 scribitur per .o. longum que est vltima litera alphabeti  
 grecorum et ideo semper producit mediam. vnde ille versus  
 truffatorius est. Isopus est herba .o. ysopo spargitur unda.

On lxiv (lxv) a story from the Talmud, quoted by Petrus  
 Alphonsus.

On lxvii (lxviii) f. 109, an instance of double negative in  
 English: I nel not go w<sup>t</sup> þe.

On lxix (lxx) he mentions what seem to be his two Hebrew  
 sources (*liber magistri J.* and *liber domini Lincolnensis*:  
 the latter being quoted passim).

On lxxi (lxxii) "the prayers of David the son of Jesse are  
 ended," he says inter alia, "In psalterio dom. lincoln.  
 non habetur vnde forte ex fatuitate alicuius scriptoris qui  
 voluit probare pennam suam sic scriptum est."

On lxxvi (lxxvii) Title. Trivet says Asaph was not in the  
 best copies. "Sed istud est mirabile. cum in utroque  
 psalterio quorum unum erat diligenter scriptum et quo  
 correctum (sic) planissime scribatur."

On lxxvii, quoting a story of Moses' wonderful escape after  
 slaying the Egyptian, he says "sicut et ego posui super  
 illud. *Exo. 4.*"

On lxxxi he mentions "Hermes trimegistus in libro quem scribit in Esculapium," but may be quoting from Aug. de civ. dei viii.

On lxxxii "in uno psalterio inuenio *dami*. in alio psalterio inuenio *domy* vel *dumy*."

Combating the view of the "ambo expositores" (? Trivet and Lyra) that Gebal was said *matris gratia* for Sobal or Hebal, he says, dicendum quod hebrei idem nomen diuersimode inchoant, sicut latini: *colinus* et *nicholaus* idem nomen, in anglico etiam *aukyn*. *daukyn*.

On lxxxv he says nomen matris dauid non legi...forte nomen eius erat *amite* quod hic ponitur et interpretatur *ancilla*.

On lxxxviii 'Thabor et hermon' there is mention of a descriptio terre sancte secundum lincoln.

On xci against Trivet's view that this Psalm is one with the five next which have no titles:

Sed istud est falsum quod in aliquibus libris incipiunt a grossa litera et spacium est interpositum more consueto sicut vidi oculis meis. et in aliquibus libris vidi psalmos diuersos titulos habentes, et quos constat omnibus esse diuersos, incipere non a grossa litera nec spacio interposito et ideo tenendum est quod psalmi secundum hebreos 120 sunt et cotidie cotantur et computantur in psalterio Magistri Johannis dudum conuersi.

On xciii the tradition that Elihu was Balaam is mentioned.

On xciv exterius cotatur ps. 94<sup>us</sup> in psalterio hebraico Magistri Johannis dudum conuersi.

On ciii In psalterio Mag. J. dudum conuersi cotatur psalmus iste • 103 • et incipit a grossa litera nisi quod grossa litera ponitur parte 3<sup>a</sup> psalmi precedentis. sc. *benedicite domino omnes angeli eius*. sed cotacio algorismi hic premititur.

Later (on f. 169) is a discussion about the immobility of the earth.

herodius est nomen auis predalis qui vocatur *gerfauke*.

Pliny is quoted: and also the Talmud, about Leviathan.

On cv. Iste enim psalmus in psalterio Mag. Johannis inchoatur per *alleluya* per *he*, literam grossam sicut et Psalmus precedens finitur per *alleluya*. ambo tamen ponuntur tanquam titulus in translacione communi. In psalterio vero domini lincoln. non scribitur nisi unicum *alleluya* quod est finis precedentis et tunc sequitur inicium psalmi istius *hody* • i • *confitemini*.

On cvi. Vincetos in mendicitate et ferro: 'qui aliqui per ciuitatem in compedibus mendicando circueunt sicut videmus.'

On cix. Dicit enim rabi Jonathan filius Joziel cuius dicta autentica sunt apud eos in translacione sua caldaica ubi nos

- habemus *dixit dominus domino meo* transtulit sic. *Dixit dominus verbo suo.*
- Item rabi moyses addarsan super illud Gen. 18.
- There is an interesting explanation of the differences of readings in v. 3.
- Rabi Barachias on Lamentations is quoted.
- cxii. Rabi Gamaliel is mentioned.
- cxvii. A discussion on the spelling of Hosanna, contradicting Jerome.
- cxviii. prescribuntur cum minio nomina literarum hebraicarum singulis octonariis, et singulis versibus interpretacio illorum nominatim in libro dom. lincoln.
- Ibid. An 'exemplum' of Socrates throwing a bag of money into a river.
- cxixvi. A discussion between the readings *asabbim* and *asabim*. veritas est in libro hebraico dom. lincoln. *beth* hic habet unum punctum inferius et alium in medio.
- cxixxiv. Quotes Constabulus in libro de diferencia spiritus.
- cxlixviii. *dracones*. He objects to some who read *tracones* and understand by it 'profunditates aquarum.'
- ci. *Laudate eum in timpano*. quod est medietas symphonie *denn tabour*. s. *tymber et choro*. quod anglice vocatur *bagpipe* gallice *cheuerele*, quod a modernis pandorus vocatur *...cordis . i . instrumentum* (?instructum) seu pellibus uel pillis equorum sicut habent communiter vielle....Sunt in cymbala duo acitabula ad modum duorum scutulorum paruorum rotundorum que *hokelus* vocamus que inuicem percussa sonant. quorum sonus proprie tinnitus vocatur sicut tintinnabulorum.
- The following is a note on Ps. i (f. 14 lower margin), very closely written :
- Dicitur quod secundum hebreos iste psalmus est unus cum sequenti et sic exponitur tanquam unus. et hoc apparet *Act. 13* ubi secundum veram antiquam literam dicitur psalmo primo scriptus (!) Jesse filius meus es tu etc. et quod *Cassiodorus* / dicit respondendo quod est primus quo ad titulum, non simpliciter non est verum. secundum hebraicam enim veritatem illi psalmo *quare fremuerunt* non prescribitur titulus. Item apud hebreos solent inicia psalmorum scribi grossiori litera quam / pars residua. Sed principium istius psalmi non scribitur grossiori litera. ergo etc. sed in psalterio hebraico *illius* iam conuersi magistri *oppositum* apparet. incipit enim iste psalmus *quare frem.* cum ita grossa litera sicut / primus scil. *beatus vir*. vel aliquis aliorum. et ad maiorem euidenciam ibi cum figura algorismi (i.e. an Arabic numeral) secundus psalmus designatur incipere. quod etiam dicit in psalterio hebreorum inicia esse de grossiori litera manifeste falsum apparet in

psalterio / domini lincolniensis ubi tria vel quattuor simul coniunctim psalteria continentur. quod etiam dicit quia sic est apud hebreos potest habere veritatem pro fatuis. quomodo vere dici posset quia secundum anglicos luna *corruptitur* et desinit esse omni mense / hoc enim quidam simplices putant. Si ergo aliqui minus scientes hoc dixerunt apud hebreos quod tamen ignoro, non est standum eorum auctoritati, maxime cum apud hebreos psalmus 150 dicitur. et si iste (i.e. Ps. 1) cum sequenti unus vocetur / erunt 149 et tunc deficiet mistica intelligencia quam omnes alii et iste etiam fatetur de dicto numero 150 contineri. quod autem allegatur vera et antiqua litera *Act.* 13. dico quia vera et noua litera habet / ps. 2<sup>us</sup>. et magis verisimile est quod antiqua litera viciosa sit quam noua correctio. alioquin correctio Jeronimi qua dicit se psalterium emendasse scriptorum vicio dampnatum / corruptio potius quam correctio esset. et antiquus error vera litera diceretur. Nec istum psalmum primum edidit dauid de seipso sicut sibi imponit, quia tunc sicut dixi a / laude propria et certe excessiua incepisset. psalmus igitur iste simpliciter doctrinalis est etc. ut supra.

In general it may be remarked that Costessey is only interested in the *sensus literalis* of the text, and does not concern himself with allegorical meanings. On this tendency of the Franciscan writers, influenced by Roger Bacon, see Brewer's preface to the *Monumenta Franciscana* (Rolls Series), vol. 1. He quotes Lyra and Trivet on almost every Psalm, and very frequently combats their views. The three Latin Versions of the Psalter are quoted by him as 'Jeronimus' (=Jerome's version from the Hebrew), 'psalterium Romanum' (=Jerome's correction of the Gallican), and 'psalterium commune' (=the Gallican). The LXX. seems to be quoted only through the medium of Jerome.

The leaves at the end contain, in the same hand as those at the beginning, the following matter:

Lamentabilis descriptio de hiis qui precepta Christi observare negligunt . . . . . f. 252 b

De preceptis Christi unum ad huc *capitulum* excipere uolui sicut reminisceretur quod istis temporibus pene iam nemo sit qui ea seruare satagat etc.

A second extract beginning p. 253 ends 254.

Uberimis lacrimarum fletibus abluere expiarique deo opitulante mereantur.

254 b blank.

Si omnes equaliter necessaria uite debeant accipere nobiles et ignobiles sani et infirmi. et exemplum de collacionibus patrum . . . . . f. 255

Beatus Augustinus uir per omnia discretus ait. Victus et  
 tegumentum non equaliter omnibus tribuatur.  
 Ends: et dixit. habebas stratum aliquod.  
 255<sup>b</sup>, 256 blank.

## 12. MEDICAL.

Reserved Class.

Paper,  $8\frac{1}{2} \times 6\frac{1}{2}$ , ff. cir. 350. Cent. xviii.

Given by A. E. Shipley, M.A. and Francis Darwin, M.A. Has  
 the book-plate of W. Constable Esq., F.R.S. and F.A.S.

## Contents:

Morborum Diagnostica, Prognostica, Therapeuses, Cautiones  
 Medicae: etiam miscellanea adjecta quae ex authoribus 2000  
 colliguntur labore et constantia Edoardi Strother, M.D., Collegii  
 Christi Cantab. necnon Coll. Med. Lond. (socii).

At the end is the colophon

Finivi Librorum transcriptum Londini Oct. 3. 1715.

It is mostly in Latin. The divisions are:

2 blank leaves: one printed leaf pp. vi.

Diagnosticorum liber pp. 1-62.

Prognosticorum liber pp. 1-144.

Alphabetical list of Diseases with prescriptions (Therapeuses)  
 pp. 1-216.

Cautionum liber pp. 1-72.

Miscellanea (Formulae Medicamentorum) pp. 1-54.

Blank leaves, uncut.

MS.

ADDENDA

13. HIGDEN Rouse 258  
POLYCHRONICON (fragments) G. G. 1.13  
Paper, 11 $\frac{1}{4}$  x 7 $\frac{1}{4}$ , ff. 57, 48 lines to a page.  
Thought to be cent. xiv. Red and blue initial  
letters.  
Given by W. H. D. Rouse, 1933
14. [Unidentified] FRAGMENT Rouse 273  
Vellum, 7 $\frac{1}{2}$  x 5, ff. 2, double columns of 36  
lines to a page. Thought to be cent. xiv. Blue  
and red initial letters.  
Given by W. H. D. Rouse, 1940
15. TERENCE Rouse 256  
COMOEDIA SEX G. G. 1.15  
Vellum, 8 $\frac{1}{2}$  x 5, ff. 132, 27 lines to a page.  
Cent. xiv, Italian. Illuminated initial letters.  
Heavily annotated in a modern hand.  
Given by W. H. D. Rouse, 1940
16. CICERO Rouse 271  
[Miscellaneous works] G. G. 1.16  
Paper, 11 x 8, ff. 113, 36 lines to a page.  
Cent. xv.  
Contents:  
De Oratore I-III f. 1  
De Partitione Oratoria 85  
Orator 95  
Given by W. H. D. Rouse, 1940
17. OVID Rouse 25  
[Miscellaneous works] G. G. 1.17(?)  
Paper, 8 $\frac{1}{4}$  x 5 $\frac{1}{2}$ , ff. 167 (including several blanks),  
27 lines to a page. Cent. xv late. The hand changes  
after f. 24, and again on f. 157b.

R

MS

17. [OVID]

Contents:

Fasti  
Ars Amatoria  
Psittacus  
De Anulo  
De Aurora  
De Somno  
De Medicamini

Given by W. H. D. Rouse, 1940

18. CICERO

Rouse 267

[Miscellaneous works]

GA 1.18

Vellum,  $7\frac{1}{4}$  x 5, ff. 78 (including several blanks),  
23 lines to a page. Thought to be cent. xvii,  
foreign. Illuminated initial letters.

Contents:

De Amicitia	f. 1
Paradoxa	29
Somnium Scipionis	42
De Senectute	[51]

Given by W. H. D. Rouse, 1940

19. LUCAN

Rouse 270

PHARSALIA

GA 1.19

Paper,  $11\frac{1}{2}$  x  $8\frac{1}{4}$ , ff. 116, 35 lines to a page.  
Cent. xv, Italian.

Given by W. H. D. Rouse, 1933

20. [CICERO]

Rouse 274

[DE OFFICIIS]

GA 1.20

Paper,  $11\frac{1}{2}$  x  $8\frac{1}{4}$ , ff. 6 + 97 (including blanks),  
26 lines to a page. Thought to be cent. xvi,  
foreign. Ornaments and initial letters in red  
ink. ff. 63-78 and 89-91b, following the con-  
clusion of the main text, show a different  
(later) hand.

Given by W. H. D. Rouse, 1940



MS

21. HORAE

French, early C15.

Written in the diocese of Nantes, Brittany,  
c. 1430-40.

Originally contained 16 miniatures, but one  
now missing. The decoration very detailed.

Given by Miss S.A. Griffith, 1974.