

THE MEDIEVAL  
MANUSCRIPTS OF TRINITY  
COLLEGE, OXFORD:  
A DESCRIPTIVE CATALOGUE

*by*

RICHARD GAMESON

OXFORD

THE OXFORD BIBLIOGRAPHICAL SOCIETY

2018

## Gospel Lectionary (Use of Sarum; part noted)

England; s. XV<sup>1/3</sup> (not later than 1428)

## PHYSICAL DESCRIPTION

Parchment: stout and even toned; weathered from use, some stains (e.g. 93<sup>v</sup>–94<sup>r</sup>) and wax (e.g. 112<sup>v</sup>), the last leaves (138–42) damp-damaged. Fols. i (modern paper) + 142 (the final leaf formerly a pastedown, now raised) + i (modern paper, foliated '143'). The modern pencil foliation runs '1'–'30', followed by one unnumbered leaf, then '31'–'143' (including the paper endleaf). Erroneous numbers (one behind) also appear on some leaves, e.g. 91 ('90'), 141 ('140') and 142 ('141').

Size: 270 × 195 mm (trimmed to the extent that the flourishing has regularly been cropped). Text-block: 196 × 123 mm. Lines: generally 24 (space, 8 mm; height of minims, 4.5–5 mm). In Qq. I–II (noted section): 17 lines (spacing alternately 17 then 8 mm—for notation then text respectively). Pricking: hardly any preserved, except (cropped) on 139–42. The last leaf of Q. X (fol. 75) was subsequently pricked on the outer bounding line of the text-block, this pricking being transmitted through the first five leaves of Q. XI (to fol. 80). Ruling: ink. Single vertical boundaries; the number of horizontals extended at top and bottom varies (1 or 2, none or 1 respectively). Qq. I–II (fols. 1–12: noted section) different placement of horizontals with alternately wider (17 mm) and narrower (8 mm) spaces between them, to accommodate notation and text respectively.

Collation: I<sup>8</sup>, II<sup>4</sup>, III–XI<sup>8</sup>, XII (84–90)<sup>7</sup> (= 8 with leaf 6 cancelled), XIII<sup>8</sup>, XIV (99–105)<sup>7</sup> (= 8 with leaf 6 cancelled), XV–XVIII<sup>8</sup>, XIX (138–42)<sup>5</sup> (= 6 with leaf 6 cancelled). All but Q. II have catchwords, the work of three hands: 1) (the main text scribe) Qq. I, III–VIII, X–XI, XIV, XVI, XVIII; 2) Qq. IX, XII, XIII, XVII; 3) Q. XV.

2<sup>o</sup> folio: Obeth autem genuit ies-se; OR (14<sup>r</sup>) peccata sua

## BINDING

Panelled style, s. xviii, probably by Sedgley; blind-tooled mottled and plain calf, a fleuron at each corner of the inner compartment, and two decorative rolls;

gold-tooled armorial book-stamp of Trinity College on both covers; MS. number in gilt on spine; 284 × 209 × 48 mm. Stains from the turn-over of an earlier binding are clearly visible on fol. 141<sup>v</sup> (once the paste-down); its lost chain staple has left a pair of rust-ringed holes (subsequently stains) in the lower outer corner of this and subsequent leaves (to 135<sup>v</sup>).

## CONTENTS

- (a) Fols. 1<sup>r</sup>–10<sup>r</sup>. Texts for chanting (noted). Fol. 1<sup>r</sup>. *In nocte natalis domini post nonum R' cantetur hoc euangelium in pulpito a dyacono*. Dominus uobiscum. Et cum spiritu tuo. *Inicium sancti euangelii. Secundum Matheum*. Gloria tibi domine. Liber generationis [Matt. 1: 1–16]. Fol. 3<sup>v</sup>. *In nocte epiphanie post IX ... Sequencia sancti euangelii secundum* [Fol. 4<sup>r</sup>] *lucam ... Factum est autem cum baptizaretur omnis populus* [Luke 3: 21–4: 1]. Fol. 6<sup>v</sup>. *Euangelia per totum annum hoc modo legantur nisi in festis duplicibus*. Dominus uobis cum Et cum spiritu tuo. *Sequentia sancti euuangelii. Secundum matheum. Secundum marcum. Secundum lucam, Secundum iohannem*. In illo tempore. Cum appropinquasset iesus ierosolimus ...

Standard texts for chanting, accompanied by square notation on a red, four-line staff; notation on fols.

1<sup>r</sup>–3<sup>v</sup> subsequently reworked. The texts for the Passion (fols. 8<sup>r</sup>–9<sup>v</sup>, Matthew 26: 2 ff. excerpted) arranged for five voices in sequence and also marked up with 's's, 'c's, and '+s.

- (b) Fol. 10<sup>r</sup>. Added memorandum on the gifting of the book by Henry Chichele. Memorandum quod Anno domini millesimo cccc uicesimo [octauo—erased but still legible] Reuerendissimus in christo pater et dominus dominus Henricus dei gratia Cantuariensis Archiepiscopus donauit istum librum Euangeliorum collegio suo [then written in rasura: animarum omnium fidelium defunctorum in uniuersitate Oxon'] lincolniensis dioc. Si quis autem hunc librum Euangeliorum a dicto collegio alienauerit aut ad vsum alium quomodolibet applicuerit

ex decreto dicti reuerendissimi patris anathema sit. fiat, fiat Amen.

See Provenance. Fols. 10<sup>v</sup>–12<sup>v</sup>. Blank (though fully ruled for notated text), bar a note added to 12<sup>v</sup>, supplying a verse omitted on 13<sup>f</sup>.

- (c) Fols. 13<sup>f</sup>–109<sup>f</sup>. Temporale. Fol. 13<sup>f</sup>. *Dominica prima aduentus domini euangelium secundum matheum*. In illo tempore. Cum appropinquasset iesus iherosolimam ... in nomine domini [Matt. 21: 1–9; NB 21: 7–8, omitted through eye-skip, was supplied first discreetly in the margin of fol. 12<sup>v</sup>, then more overtly in that of 13<sup>f</sup> itself]. *Feria iii*. (Mark 1: 1–8). Fol. 13<sup>v</sup>, *Feria vi* (Matt. 3: 1–6); 14<sup>f</sup>, *Dominica ii* (Luke 21: 25–33); *Feria iii* (Matt. 11: 11–15); 14<sup>v</sup>, *Feria vi* (John 1: 15–18); *Dominica iii* (Matt. 11: 2–10); 15<sup>f</sup>, *Feria iii* (Luke 1: 26–38); 15<sup>v</sup>, *Feria vi* (Luke 1: 39–47); *Sabbato* (Luke 3: 1–6); 16<sup>f</sup>, *Dominica iii* (John 1: 19–28); 16<sup>v</sup>, *Feria iii* (Luke 7: 17–28); 17<sup>f</sup>, *Feria vi* (Mark 8: 15–26); 17<sup>v</sup>, *In uigilia natalis domini* (Matt. 1: 18–21); Matt. 1: 1–7 in full, ending ‘et cetera’; 17<sup>v</sup>–18<sup>v</sup>, *In missa* (Luke 2: 1–14); *Missa* (Luke 2: 15–20); 18<sup>v</sup>–19<sup>f</sup>, *Ad magnam missam* (John 1: 1–14); 19<sup>f</sup>–v, *De sancto stephano* (Matt. 23: 34–9) ... [Etc., as in SM.] Fols. 54<sup>f</sup>–60<sup>f</sup>, *Passio domini nostri iesu Christi secundum matheum* (Matt. 26: 1–27: 66—marked up with sigla for performative reading). Fol. 60<sup>f</sup>–v, *Feria ii* (John 12: 1–36). Fol. 61<sup>v</sup>, *Passio Marci* (Mark 14: 1–15: 46—marked up for performative reading). Fol. 66<sup>f</sup>, *Passio Luci* (Luke 22: 1–23: 53—marked up for performative reading). Fols. 71<sup>f</sup>–72<sup>f</sup>, *Feria V in cena* (John 13: 1–32); fols. 72<sup>f</sup>–76<sup>f</sup>, *Feria vi* (John 18: 1–19: 40—marked up for performative reading; extra instructions subsequently added in margin, e.g. 75<sup>v</sup>, ‘alta uoce legatur hoc euuangelium more duplicis festi’). Fol. 76<sup>f</sup>. *Sabbato in uigilia pasche* (Matt. 28: 1–7). Fol. 76<sup>f</sup>–v. *In die sancto pasche* (Mark 16: 1–7) ... [Etc., as in SM.] ... Fol. 108<sup>v</sup>, *In dedicatione ecclesie* (Luke 19: 1–10). Fol. 109<sup>f</sup>, *Dominica infra oct.* (Luke 6: 47–8). *In Oct.* (John 10: 22—here attributed to Luke). *In reconciliacionem ecclesie* (Luke 6: 43–8).

- (d) Fols. 109<sup>v</sup>–123<sup>v</sup>. Sanctorale. Fol. 109<sup>v</sup>, *In uigilia S. Andree apostoli* (John 1: 35–51); fol. 110<sup>f</sup>, *In die S. Andree apostoli* (Matt. 4: 18–22) ...

Readings (as in SM) are given in full for Apostles, Marian feasts, Cathedra Petri, John the Baptist, translation Martin, Seven Holy Brothers, Ciriacus, Laurence, Holy Cross, Michael, and All Saints.

Those for other feasts are identified by incipit alone. A cross-reference was roughly added by a subsequent s. xv hand after the summary entry (119<sup>f</sup>, *Facta est contencio* [Luke 22: 24]) for Bartholomew: ‘Require inter euuangelium unius apostoli’. British saints appear as follows: Wulstan (111<sup>f</sup>), David (112<sup>v</sup>), Cedde (112<sup>v</sup>), Edward the Confessor (112<sup>v</sup>), Cuthbert (112<sup>v</sup>), Bishop Richard (113<sup>f</sup>), Dunstan (113<sup>v</sup>), Aldhelm (113<sup>v</sup>), Augustine of Canterbury (114<sup>f</sup>), translation of Edward (114<sup>f</sup>), translation of Swithun (117<sup>f</sup>), Kenelm (117<sup>f</sup>), Cuthberga (120<sup>f</sup>), translation of Cuthbert (120<sup>f</sup>), Edith (121<sup>f</sup>), Edward king and confessor (122<sup>f</sup>), Wulfram (122<sup>f</sup>), Edmund archbishop (123<sup>v</sup>), Hugh bishop (123<sup>v</sup>), King Edmund (123<sup>v</sup>). NB: ‘papa’ etc. erased throughout.

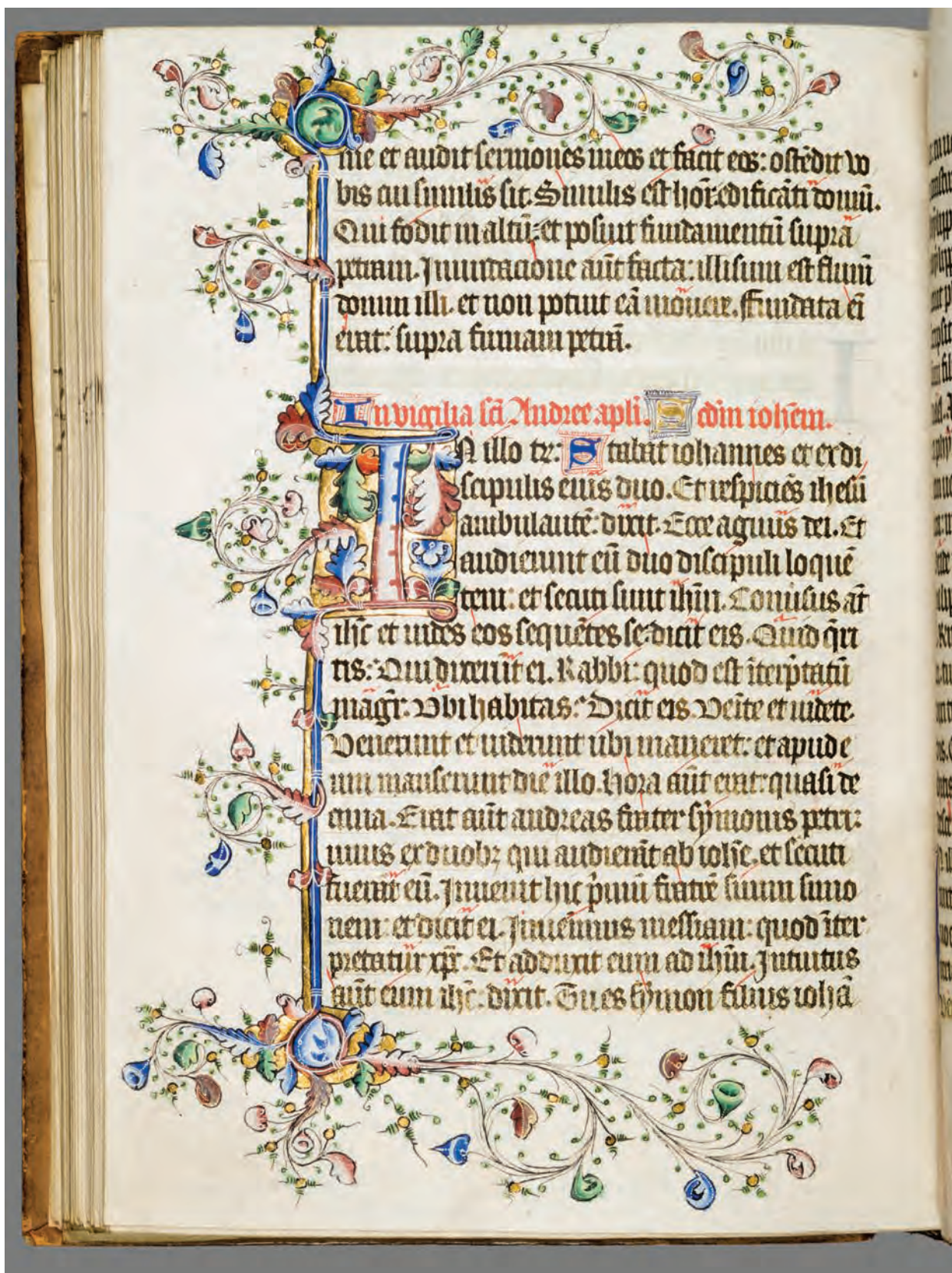
- (e) Fol. 123<sup>v</sup>. Added memorandum on the gifting of the book by Henry Chichele. Wording exactly the same as in (b). Here the date (1428) is unaltered, but the name of the recipient is again written *in rasura*. See Provenance.

- (f) Fols. 124<sup>f</sup>–135<sup>f</sup>. Common of saints. Fol. 124<sup>f</sup>. *In uigilia unius apostoli* (John 15: 1–7; John 15: 5–7) ...

Texts (as in SM) given in full until fol. 135<sup>f</sup>. Then incipit only supplied for *In natale plurimarum uirginum*. *Simile est regnum celorum decem* (Matt. 25: 1—for 25: 1–13); and incipits only, plus cross-references—*Require in aduentu*, etc.—for the Marian masses *In aduentu domini*, *In die natalis domini*, and *A purificatione usque ad aduentum domini nisi in festiuis et post octavas eiusdem*. Ends: *Aliud euuangelium in tempore paschali*. *Euangelium quere in ii<sup>o</sup> folio*. *Stabat iuxta crucem iesu*: cf. SM, p. 530.

- (g) Fols. 135<sup>v</sup>–141<sup>f</sup>. Votive masses. Fol. 135<sup>v</sup>, *De trinitate* (John 15: 26–16: 4). *De sancto spiritu*. *Siquis diligit me* (incipit only). *De sancta cruce* (Matt. 20: 17–19). Fols. 135<sup>v</sup>–136<sup>f</sup>, *In commemoratione beate marie* (Luke 11: 27–8). Fol. 136<sup>f</sup>, *In tempore paschali* (John 19: 25–7). *In commemoracione de angelis* (John 5: 1–4). Fol. 136<sup>f</sup>–v, *Pro rege* (Mark 11: 24–5). Fol. 136<sup>v</sup>, *Pro congregatione cenobii* (Matt. 7: 7–11) ... Ends: fol. 140<sup>v</sup>, *Faciendum sponsalia* (Matt. 19: 3–6); fol. 141<sup>f</sup>, *Pro tribulacione cordis* (John 16: 20–2).

Endleaves (fols. 141–2). Fols. 141<sup>v</sup>–142<sup>f</sup> originally blank; now covered with early modern doodles (profile heads) and pen-trials. Fol. 142<sup>v</sup> originally a paste-down; one early modern jotting, and a doodled head.

Fig. 38. MS. 23, fol. 109<sup>v</sup> (reproduced at 76%).

## SCRIBES AND SCRIPT

(1) Fols. 1<sup>r</sup>–10<sup>r</sup>, 13<sup>r</sup>–141<sup>r</sup> (main text and rubrics). Textualis quadrata/Textura, well sustained and regular; capitals given further calligraphic embellishment. Texts (c), (d), (f), and (g) with diacritics in red throughout. This scribe wrote many but not all of the catchwords (= catchword hand i, for which see Physical Description above). (2) Fols. 10<sup>r</sup> and 123<sup>v</sup> (donation inscriptions: (b) and (e)). A neat Bâtarde. In both cases the script of the first line is larger and closer to Textualis than the rest. (3) Fols. 54<sup>r</sup>, 59<sup>v</sup>, 72<sup>v</sup>–73<sup>v</sup>. A subsequent hand responsible for retracing (rather ineptly) passages of the original writing (evidently already eroded) on these pages; possibly also added rather crudely done human heads to capitals on a few pages (e.g. 32<sup>v</sup>, 48<sup>v</sup>, 71<sup>v</sup>). + At least four hands added corrections, notes, and directions in the margins, e.g.: (i) 75<sup>v</sup>; (ii) 95<sup>r</sup> and 114<sup>r</sup>; (iii) 119<sup>r</sup>; (iv) 126<sup>r</sup>.

## DECORATION

Decorated initials, adorned with multicoloured foliage and set on a gold ground, accompanied by foliage-adorned border bars, mark the major incipits. The first is distinguished by an all-round border, and by the use of gold ink lines to embellish the foliage both within the initial itself and within the roundels at the four corners of the frame (everywhere else the foliage is articulated with white or yellow).

13<sup>r</sup>, *Dominica prima aduentus*, 5-line-high 'T', plus all-round border bars (Matt. 21: 1–9).

17<sup>v</sup>, *In gallicantu [natiuitatis domini]*, 3-line-high 'L', plus single border bar (Matt. 1: 1–7, etc.).

60<sup>r</sup>, *Feria secunda [passionis domini]*, 3-line-high 'A', plus single border bar (John 12: 1–36).

109<sup>v</sup>, *In uigilia S. Andree*, 5-line-high 'T', plus single border bar (John 1: 35–51).

124<sup>r</sup>, *In uigilia unius apostoli*, 6-line-high 'T', plus single border bar (John 15: 1–7).

The style is comparable to that of the first border in New Haven, Yale University, Beinecke Library, MS. 661 (Lydgate, *Siege of Thebes*, copied by Stephen Dodesham —for whom see our MS. 46): see A. S. G. Edwards, 'Beinecke MS. 661 and Early Fifteenth-Century English Manuscript Production', *Beinecke Studies in Early Manuscripts: The Yale University Library Gazette, Supplement*, 66 (1991), 181–96, esp. 195 n. 37.

Initials of gold flourished in blue, or blue flourished in red, 4–9 lines high, mark: 18<sup>v</sup>, *Ad magnam missam [natiuitatis]* (John 1: 1–14); 54<sup>r</sup>, *Passio domini* (Matt. 26: 2–27: 66); 61<sup>v</sup>, *Passio domini* (Mark 14: 1–15: 46); 72<sup>r</sup>, *Feria vi* (John 18: 1–19: 40); 76<sup>v</sup>, *In die sancto pasche* (Mark 16: 1–7); ditto (Luke 24: 13–35); 86<sup>v</sup>, *In die penth[ecosten]* (John 14: 23–31); 89<sup>r</sup>, *In die S. Trinitatis* (John 3: 1–15); 115<sup>v</sup>, *In uigilia apostolorum petri et pauli* (John 21: 15–19); 118<sup>v</sup>, *In die [assumptionis S. Marie]* (Luke 10: 38–42); 120<sup>r</sup>, *In natiuitate S. Marie uirginis* (Matt. 1: 1–16). Initials heading other full lections, 3–5 lines high, alternately blue flourished in red, then gold flourished in blue. Initials heading rubrics, reading incipits proper, etc., 1 line high, alternately blue flourished in red, then gold flourished in blue. Blue and gold line fillers. Occasional calligraphic text-ink capitals within the lengthy passion readings (e.g. 67<sup>v</sup>, 68<sup>r</sup>). Pigments (identified by multi-spectral imaging and Raman spectroscopy) include: vermilion red (for rubric), red lead (with massicot) orange, lapis lazuli blue, indigo blue (for flourishing), vergaut green (including lapis), lead white, a yellow of lead white plus an organic substance, leaf gold. See further Beeby et al., 'Illuminators'.

## PROVENANCE

(1) Given in 1428 by Henry Chichele (c.1362–1443), archbishop of Canterbury 1414–43, to his college at Higham Ferrers, Northamptonshire (inscriptions on 10<sup>r</sup> and 123<sup>v</sup>; with ultraviolet light, sufficient letters can be read under the rewritten section to reconstruct the original recipient as: 'b[eate marie sancti] th[ome cantuariensis et sancti e]d[war]d[i con]fessoris de [higham ferer]s'; see further A. G. Watson, *A Descriptive Catalogue of the Medieval Manuscripts of All Souls College, Oxford* (Oxford, 1997), Appendix II, no. 15). (2) Presumably between 1437–8 (the date of its foundation) and 1443, the manuscript was transferred to All Souls College, Oxford (*teste* altered state of inscriptions, 10<sup>r</sup>, 123<sup>v</sup>; there is no reason to date the alteration as late as s. xvi, as suggested in *MLGB*, p. 101). (3) After 1555 (date of foundation), Trinity College, Oxford, donor unknown (inscription, fol. 1<sup>r</sup>, upper margin, a crude cursive, s. xvi<sup>2/2</sup>: 'Liber Coll S et indiuiduae trinitat[is] oxon.'). Bernard, p. 64, no. 1950 (as MS. 13). Trinity College shelfmarks: ink '34' (fore-edge); pencil '13', ink '23' (both 1<sup>r</sup>, centre lower margin).