

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

by
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occasional superscript 'a's and 'b's as construe marks (e.g. 44^v, 54^v, 61^v, 85^v, 102^r, 114^r, 116^r, 117^v, 147^v) seemingly as part of the initial writing process. Supplied many of the rubrics in the same script (others are done in Rustic Capitals; lead guide-notes for rubrics are regularly visible from 90^r). Also did occasional corrections (e.g. 120^v). (3) Corrections done *in rasura* (e.g. 13^r, 14^{r-v}). Similar hand to 2 but uses much higher-backed 'a'. The corrections to be effected were evidently first noted in the margin in much smaller script (possibly by a different hand again), these cues generally being erased once the alteration had been made to the main text; however, traces—occasionally whole words—sometimes remain (on 17^v the cue was supplied, the original text erased, but the formal rewriting was never done). (4) Corrections *in rasura* (e.g. 56^v, 63^v, 91^r): another hand of similar type. + Nota marks. Early (s. xii) example on fol. 32^v. Late medieval hand(s) added many faint Nota marks and flagged sections of text with looping lines, above all between fols. 9^v and 53^v, but also on 58^r, 78^r, 81^v, 85^r, 88^r, and 98^v.

DECORATION

Tracts headed by plain or slightly embellished coloured capitals (red, green, or purple), 6 to 11 lines high. Guide letters (lead or ink) and colour notes (lead or crayon)

for the initials sometimes survive (both sorts readily visible on 15^v and 78^r–85^v); the latter were generally but not invariably followed—'V' or 'g' was used for green (these 'g's were generally of Insular flat-topped form), 'p' for purple, and 'r' for red. Lead design sketches are visible below the 'D's on 141^v and 143^v. Whereas most initials were added after the text (and run over it), the 'P' on 40^v is under—and so preceded—both rubric and text. Subsections headed by coloured capitals (red, green, or purple), plain or slightly embellished, 2–6 lines high. The green (presumably copper-based) of that on fol. 155^v has perforated the parchment.

PROVENANCE

(1) King Henry VIII, ?Westminster Library (2^r, title in italic, 'Atanasius de S. trinitate', akin to the work of the 'Westminster cataloguer': see Carley, *Libraries*, p. lxxv with n. 144. (2) Sir Thomas Pope (c.1507–59) (signatures 2^r and 156^v). (3) Trinity College by gift of Pope. College *ex libris* (fol. 1^r: 'Col: Trin: Oxon.', ?s. xvii). Bernard, p. 64, no. 1952 (as MS. 15). Shelfmarks: 'Athanasius/ obliterated/ 22' (on fore-edge); 'B.2.12' (fols. 156^v and 157^r); pencil '15' over ink '25' (fol. 2^r, lower margin).

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Collection of Sermons and Tracts

England; s. XII^{3/4}

PHYSICAL DESCRIPTION

Parchment: quite stout; some holes and edge-cuts; a noticeable but not glaring contrast between H and F sides; arranged HF, FH. The top outer corner of fol. 1 was neatly excised at some point after s. xviⁱ. Fols. i (modern paper) + 84 + i (modern paper, foliated '85'). Modern pencil foliation.

Size: 220 × 140 mm (preserved, folded-over flap of fol. 18 adds 2 mm to both height and width). Written area: 160 × 83–4 mm. Lines: 29 (space, 5–6 mm; height of minims, 2 mm). Pricking: awl; holes survive in outer and lower margins. Ruling: ink. Single verticals

flank the text block; the first two and the last two horizontals were generally extended (except on 72^r–73^r, where at the bottom the last and the antepenultimate are extended; and 80^v, 81^v, and 82^r, where at the bottom the last three are all extended). The horizontal rulings irregularly overlap the vertical bounding lines.

Collation: I–VI⁸; VII⁶; VIII–IX⁸; X¹⁰; XI⁴. Original catchwords survive in whole or part at the end of Qq. V and VII–IX (40^v, 54^v, 62^v, 70^v, 80^v).

2^o folio: septies uindicabitur

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; 230 × 150 × 36 mm.

CONTENTS

(a) Fols. 1^r–83^v. Collection of 102 Sermons and Tracts. For the layout and presentation of these items, minimally differentiated one from the next, see below.

1. Fol. 1^r. Omnis qui occiderit caim, septem uindictas exsoluit [Gen. 4: 15]. Aquila ita interpretatur. Propterea omnis qui occiderit caim, septemplex punitur. Simacus non sic. Sed omnis qui occiderit caim ... in aduentu christi mortis aculeum esse confractum. 2. Fol. 1^v. Alii uaria suspicantur. Primum peccatum Caim dicit quod non recte diuisit ... et peccati aculeus confractus est. 3. Fol. 1^v. Secundum lxx et theod'. Dixit dominus ei. Non sic. Sed qui occiderit caim, vii uindictas exoluet. Aquila septemplex ulciscetur ... ad diluuium perseuerauit. 4. Fol. 2^v. Tres sorores fuerunt Maria mater domini et maria iacobi et ioseph, et mater filiorum zebedei. Iacobus alphei, id est filius alphei ... de qua natus est iesus. 5. Fol. 2^v. Decies uisum post resurrectionem dominum euangeliorum et actuum apostolorum ... suscepit ueritatem. 6. Fol. 3^r. Vnigenitus dei filius qui est uerus sancte ecclesie sponsus cum eadem sponsa sua ... Ad quas delicias nos ducat qui uiuit et regnat per infinita secula seculorum. Amen. 7. Fol. 5^r. Osee propheta copulationem christi et ecclesie sub specie domini et cuiusdam adulterae subtiliter describit dicens Sponsabo te mihi sempiternum [Hos. 1: 2] ... ubi cruciantur penis eternis, a quibus nos eripiat ipse christus filius dei. Qui uiuit et regnat. 8. Fol. 8^r. Ezechieli in ultima uisione demonstratus est torrens qui de templo exibat et decurrebat in mare. De quo ita loquitur ... 9. Fol. 8^v. Et propheta ysaias. Oculis non uidit deus absque te [Isa. 64: 4]. Ecce angelus prophetam usque ad locum per finitum dixit ... quia corda sanctorum perpetua suauitatis dulcedine letificabit. 10. Fol. 9^v. Ieremias nos ammonet dicens, Tollite de uia lapides et redigite in [Jer. 50: 26] ... tempus districtae examinationis eorum. 11. Fol. 10^r. Dum omnium sanctorum merita sub una sollempnitate

ueneramur, quid de eis iohannis in apocalypsi dicat, audiamus. Et audiui inquit numerum signatorum ... in celesti beatitudine secum dabit. Quo nos perducatur qui uiuit etc. 12. Fol. 12^v. In libro iosue legitur quod precepit dominus ut circuiret archa dei ciuitatem iericho per vii dies [Josh. 6: 4] ... Iericho namque omne corpus reproborum quod est ciuitas presentis seculi designat ... et bonorum operum exemplis eam sustentarent. 13. Fol. 13^v. Iohannis in apocalypsi uocem in medio iiii^{or} animalium se audisse commemorat dicens ... cum ad iudicium ueneris. 14. Fol. 14^v. In ueteri lege reperitur quia precepit dominus moysi ut si quis leprosus mundatus esset, ueniret ad sacerdotem ... 15. Fol. 15^v. In deuteronomio precepit moyses filiis israel, sed transieris per agrum et inuenieris auem incubantem super pullos ... nisi in celesti beatitudine constitutus datur. 16. Fol. 16^r. In genesi scriptum est quia dixit dominus ad noe, fac tibi archam de lignis leuigatis [Gen. 6: 14] ... quia omnis spes fidelium atque desiderium, ad unius dei uisionem tendit. 17. Fol. 17^r. In genesi scriptum est quia temptauit deus abraham [Gen. 22: 1] ... Vincula autem ysaac affixionem domini in cruce designauerunt. 18. Fol. 18^r. In genesi uolumine scriptum est quia cum reuerteretur moyses in egiptum [cf. Gen. 13: 17] ... qui sponsus ecclesie in terra uocatus est. 19. Fol. 19^r. In Ezechiel scriptum est quod templum quod ei monstratum est tres portas habuerit ... et proximi dilectione subleua[mur]. 20. Fol. 20^v. In ueteri testamento reperitur quod moyses xii patriarchas, sex ad benedicendum, sex ad maledicendum elegit [Deut. 27: 12–13] ... Qui omnes benedictione eterna nos benedicant et ad uitam perducant eternam amen. 21. Fol. 21^v. Sex uero alteri et uere alteri, quia ab eorum uita diuersi est regione hebal in monte [cf. Deut. 27: 13] ... a quibus penis nos eripiat omnipotens et misericors deus. Qui uiuit etc. 22. Fol. 24^r. Debitum rectoris est superne patrie gloriam per uocem predicationis ostendere quanta in huius uite itinere ... [Cf. Gregory the Great, *Regula Pastoralis* 2. 10: PL lxxvii, col. 46] ... et agnus nos omnes pariter perducatur, qui uiuit etc. 23. Fol. 25^v. Quoniam auctore deo ad religionis reuerentiam omne iam presentis seculi culmen inclinatur [cf. Gregory, *Regula pastoralis* 1. 1] ... ad regnum eterne beatitudinis peruenire mereamur etc. 24. Fol. 30^r. Summus et ineffabilis bonitatis pastor pastorum de pastoribus

mentionem faciens ait, quia mercennarius cuius non sunt oues [cf. John 10: 12] ... in eterna uita uiuere et regnare mereamur. Quod ipse nobis concedat qui uiuit etc. 25. Fol. 32^v. Hodie si uocem domini fratres karrissimi audientes, nolite obdurare corda uestra [Ps. 94: 8] ... ad angelorum consortium relata est ubi nos perducatur qui cum deo patre uiuit etc. 26. Fol. 35^r. In principio creauit deus celum et terram. [Gen. 1: 1] Et per ipsum et in ipso principio sicut in pentateuco moysi reperitur, plasmauit hominem ad imaginem et similitudinem suam ... et clarificare dignetur luce uirtutum. Quod ipse dignetur qui uiuit etc. 27. Fol. 38^r. Sapientiam non uincit malitia [Wisd. 7: 30]. In diuina pagina sapientia inuenitur equiuocum quia est sapientia dei patris ... et transiens ministrabit illis. 28. Fol. 40^r. Sapientia uincit maliciam dum consummat ... Fol. 40^v ... dabit nobis eterne gaudia uite, que nobis tribuat ipse christus. Qui cum deo patre. In unitatis.

29. Fol. 40^v. *De sacramentis*. Sunt nonnulli de misse officio perscrutantes quis illud instituerit, uel quo ordine institutum sit ... tenendum reliquerunt. 30. Fol. 42^r. Apostolus paulus in epistola sua [Eph. 4: 11] apostolos uocat episcopos, prophetas interpretes et explanatores prophetarum ... uulgaris res et uilissima uideretur. 31. Fol. 42^r. Cleros grece sors .i. pars dicitur. Inde clericus ... auditum uel uisum mentis non impediunt. 32. Fol. 42^v. Non multum curandum est, auctores consuetudinum nos exquirere, si possumus consuetudines ... et contemptores inueniant materiam blasphemandi. 33. Fol. 44^v. Spiritus sancti gratia inspirante dicendum est quid ... Fenestre sensus corporis. 34. Fol. 44^v. Tempore apostolorum sine cantoribus et lectoribus ac ceteris ministrantibus episcopi uel sacerdotes sola benedictione corpus et sanguinem domini conficiebant. Officium domini ad missam celestinus papa constituit. Antea enim epistola tam et euangelio recitatis missa celebratur. Thuribulum cum incenso primum prefertur. Acoliti cum cereis subsecuntur. Deinde subdiaconus deinde diaconi, denique episcopus uel presbiter. Thuribulum significat corpus christi, carbonem spiritum sanctum, incensum odorem boni operis. Et quia christus in mundum uenturus prophetas sapientes et scribas premisit, ideo in loco scribarum acoliti sunt qui portant diuinas scripturas ad illuminandum corda fidelium. In loco sapientium subdiaconi sunt qui scripturas portant ... Euangelium in altari ab initio officii remanet

donec legatur, quia euangelica doctrina ad aduentu domini in hierusalem, que per altare signatur, remansit donec ad publicum gentilium profectum per apostolorum doctrinam processit ... Fol. 45^v ... Per epistolam predicationem ueteris testamenti que humilior est intelligimus ... 35. Fol. 46^r. Lector et cantor officium suum acturi super gradum ascendunt, quia ... Cum euangelium debet legi, episcopus in thuribulo super prunas incensum ponit ... Excellentior locus euangelii significat eminentiam euangelice predicationis ... 36. Fol. 47^r. De crucibus quas diuerso modo facere solemus super panem et uinum cur in quodam loco plures, in alio pauciores fiant ... 37. Fol. 47^v. Due ebdomade passionis significant duo tempora, unum ante legem, aliud sub lege ... 38. Fol. 48^r. Tres psalmi in resurrectione significant *iii*^a opera domini per resurrectionem suam ... 39. Fol. 48^v. In natale domini et festis et dominicis. Tres primi psalmi ... isti ab hac uita solute cito perceperunt. 40. Fol. 48^v. In natiuitate domini, apparitione, resurrectione, primum diem celebramus gratulantes ... 41. Fol. 49^r. Quattuor ieiunia facimus in unoque tempore per *iii* dies ... 42. Fol. 49^v. Petrus apostolus in uertice capitis coronam memor christi portauit ... 43. Fol. 49^v. Cambuta [*sic* for cambuca] episcopi id est uirga pastoralis qua potestas sacerdotalis designatur ... 44. Fol. 49^v. Sagax ieronimus vii ecclesiasticos gradus et officia eorum ita describit ...

45. Fol. 50^r. In scripturis *v* modi reperiuntur quibus homines a deo percutiuntur ... 46. Fol. 50^r. Vita humana in tribus diuiditur gradibus: uirginitate, castitate, iugalitate. Virginitas est aurum, castitas argentum, iugalitas eramentum ... 47. Fol. 50^r. Opus euangeliste est bene uiuere et docere moribus et uerbis ... 48. Fol. 50^v. Latitudo christianorum est cordis amplitudo ad dandum et subueniendum ... 49. Fol. 50^v. Angelomus ait, omnis circulus quantum spatii habet in diametro ... 50. Fol. 50^v. Gregorius in dialogo. Multa uidentur bona que non sunt quia bono animo non fiunt [cf. Gregory, *Dialogi* 4] ... Depositio baculorum humilitatem fidelium significat ... 51. Fol. 51^r. Catecuminus interpretetur audiens uel instructus. Genus enim humanum audit ... 52. Fol. 51^r. Exorsismus est sermo increpationis uel coniurationis per quem procul dubio exorcizatur ... 53. Fol. 52^r. Per amictum collo circumdatum custodia uocis significatur ... 54. Fol. 52^v. Quattuor euangelia tantum in ecclesiis

recipiuntur secundum iiii partes mundi uel elementa ex quibus mundus constat ... 55. Fol. 52^v. In eligendo marito iiii^{or} expectari debent, virtus, genus, pulchritudo, sapientia. In eligenda uxore, pulchritudo, genus, diuitie, mores. 56. Fol. 53^r. Manlius anitius boecius in libris de consolatione inspirante sophia dicit, Perfecta beatitudo est copiosus omnium bonorum status ... [Boethius, *De consolatione philosophiae* 3, prosa 2]. 57. Fol. 53^r. Paradisus in quo fuit adam positus in quo erat uarietas arborum et fructuum significat ecclesiam in qua sunt doctores uarii ... 58. Fol. 53^v. Noe fabricator arche significat christum fabricatorem ecclesiam ... 59. Fol. 54^r. Mater abscondit moysen tribus mensibus ... Moisi apparuit dominus in rubo. Per rubum, Mariam uirginem ... 60. Fol. 54^r. Virgam percepit dominus ut moyses ... Per moysen apostoli designantur ... 61. Fol. 54^v. Per igneam columpnam spiritus sanctus et aqua baptismatis ... 62. Fol. 54^v. Non arabis simul cum boue et asino ... 63. Fol. 55^r. In libro regum habetur quia cum dauid uellet procedere ad pugnam contra philisteum dicit ad saul, Pascebat seruus tuus gregem patris tui ... 64. Fol. 55^v. In regum uolumine scriptum est quia cum aab rex heliam sequeretur ... helias christum prefigurabat ... 65. Fol. 56^v. Similiter heliseus figurauit christum, naaman uero populum gentium. Multi leprosi erant ... 66. Fol. 56^v. Legitur in libro regum quod saul postquam sensit sibi implacatum habere deum ... [1 Reg. 28: 6].

67. Fol. 57^v. Erant quidam qui in heresim ?-ulliani incurrerunt, affirmantes animam spatio corporis includi ... 68. Fol. 58^r. Origo anime flatus uite ex spiritu dei actu creationis non generationis est ... 69. Fol. 58^r. Ingreditur ipse boetius ... ab ipso sub hereticorum persona propositam et ab eodem pulchre et nobiliter absolutam. Videlicet quomodo christus sine peccato esse potuit cum ex maria uirgine corpus suscepit que in preuicatione primi parentis peccatrix fuit ... 70. Fol. 59^r. Contra quos hereticos respondendum est hoc modo. Tres inquit .B. possunt intelligi status hominum ... 71. Fol. 60^r. Cavendum est peccatoribus ne patrie celestis ianua claudatur ... 72. Fol. 61^r. Septem sunt gradus sapientie: interrogare humiliter, audire diligenter, credere firmiter, operari fideliter, superare fortiter, intelligere sapienter, et diligere deum inefficienter ...

73. Fol. 61^v. Simon qui interpretatur obediens, Petrus agnoscens ... 74. Fol. 61^v. Paulus qui interpretatur pius, ortus de tribu beniamin ... 75. Fol. 61^v. Andreas qui interpretatur uirilis uel decorus ... 76–85. Fols. 61^v–62^v. Corresponding entries for Iacobus, Iohannes, Thomas, Philippus, Bartholomeus, Symon, Matheus, Mathias.

86. Fol. 62^v. Prima autem die azimorum [Matt. 26: 17] ... Prima igitur die id est xiiii^{ma} die mensis ... 87. Fol. 63^r. Hec omnia mystice nobis conueniunt, prima die. Prima enim dies azimorum significat diem oblationis ... 88. Fol. 64^v. Quicumque in celesti pallatio enititur collocari, desiderio eternitatis accensus christum [sic] studeat imitari ... 89. Fol. 64^v. Sapientia edificauit sibi domum excidit columpnas vii [Prov. 9: 1]. Qui ut se id de septem ecclesiis dixisse innotesceret ... 90. Fol. 65^r. Domus quam sapientia sibi edificauit caro est christi ...

91. Fol. 66^r. Deitatis clementia subtilissime consilio discretionis duas naturas affirmatur fecisse ... 92. Fol. 66^v. Boetius. Tres potentias dedit deus anime ... 93. Fol. 67^r. Spiritualiter anime intellectus debet habere dilectionem dei ... 94. Fol. 67^r. Omnipotentis edificium id est sancta ecclesia de quadris lapidibus edificatur ... 95. Fol. 67^v. Amor dei quodammodo comparatur igni, quia sicut ignis illuminat ... 96. Fol. 67^v. Quid in abdia dixerit dicatur. Ait enim. Et erit domus iacob; ignis et domus ioseph, flama ... 97. Fol. 68^r. Da partem septem necnon et octo quia ignores quid futurum sit mali super terram ... 98. Fol. 69^r. Scriptura sacra staturam habet quia mores ... 99. Fol. 69^v. Sancta ecclesia id est spirituale edificium ut ad secreta gladia pertingat. Tres solummodo portas habet uidelicet fidem, spem, caritatem ... 100. Fol. 69^v. In ueteri lege reperietur quod egressi filii israel de egipto uenerunt in raphidim [Num. 33: 14] ... 101. 72^r. .H. Scriptura dicit, deum nemo uidit umquam. Tamen fides quod non uidit credidit [John 1: 18]. Et ex hoc meritum fidei constat non uidisse et credere ... quia totum in his continetur. 102. Fol. 81^v. Priusquam ea que ad fidem pertinent discutere incipiamus, quid sit fides ipsa inspicere debemus. Apostolus sic diffinit [sic] fidem: fides est substantia rerum ... Fol. 83^v ... et que per doctrinam asserta et que per miracula approbata. Et ex his quantum uidebitur et possibile erit.

The only subdivision indicated within the text itself is the very modest one at no. 29, which is

accompanied by a rubric and distanced from the previous item by a one-line gap; every other item follows its predecessor on the very next line, without any rubric. Similarly, notwithstanding differences in length, every item bar 29 is accorded the same visual emphasis; and although some items are linked thematically to their neighbours, this is in no way reflected in their presentation. The other subdivisions in the summary above were introduced for the convenience of the modern reader and merely differentiate loose subgroupings of material: nos. 1–28, mainly departing from passages in the Old Testament; nos. 29–44, on liturgical and church custom and its symbolism; nos. 45–66, elements of belief and morality, including further biblical commentary; nos. 67–72, heresy, sin, and wisdom; nos. 73–85, names of the apostles; nos. 86–90, Passover and Wisdom's house; nos. 91–102, the church, spiritual wisdom, love of God, faith, and doctrine. The collection is noted in S vi, p. 529, as no. 10198.2. A colophon was added immediately below the end of the text (fol. 83^v, l. 9) in lead, s. xii/xiii: 'Explicit expliciat ludere scriptor li[c]eat'.

- (b) Fol. 83^v. Letter from an ?Abbot of Westminster to a Bishop of Salisbury, added s. xiii. Reuerendo Patri et domino in christo karissimo .R. dei gratia Sar' episcopo, Seruus .W. Ecclesie Westm' minist' humillimus salutem in domino ... Iccirco licet cellam nostram de herl' [i.e. St Mary at Hurley] liberam et absolutam hactenus ab omni inquietudine possidemus sicut est nobis per privilegia Romanorum pontificum confirmata ... Hinc est quod dilectum filium nostrum Priorem de herl' ... rogantes ut si per omissionem uel simplicitatem nostram in aliq[uid] offendit ... [Intersecting candidates with the appropriate initials are Abbot William du

Hommet (1214–22) and Bishop Richard Poore (1217–28)—indicating composition 1217×22—or Walter of Wenlock (1283–1307) and Robert Wickhampton (1274–84), indicating composition 1283×4. St Mary at Hurley, Berks, was a dependency of Westminster. Fol. 84^{r-v}, blank bar a few jottings/pen-trials on the verso.]

SCRIBES AND SCRIPT

Fols. 1^r–83^v (item (a)). Protogothic, vigorous and spiky. Fol. 83^v, addition (item (b)). Documentary cursive, s. xiii. + Late medieval nota marks: 35^v, 36^r.

DECORATION

Arabesque initials, 3–5 lines high, head items (a) 1, 5, 7 and 23: 1^r (blue with green and red), 2^v (blue with red), 5^r (red with blue), 25^v (red with green); in each case the ornamentation consists of prim geometrical motifs. The 'D' on 10^r (item (11)) has a green bowl and a red stem but is otherwise unembellished. Every other item is headed by a monochrome capital (alternately green and red, some slightly embellished), 3–6 lines high.

PROVENANCE

(1) S. xiii, ?Westminster Abbey and/or St Mary's, Hurley (*teste* (b)). Not included in *MLGB*. (2) S. xvi¹, King Henry VIII, ?Westminster Library (italic title akin to the work of the 'Westminster cataloguer', partly excised, fol. 1^r: 'Interpretationes in vetus & no[vum] testamentum] ab incerto autore [*sic*] aedite'); cf. Carley, *Libraries*, p. lxxv and n. 144. (3) Sir Thomas Pope (c.1507–59) (signature, 83^v). 4. Trinity College by gift of Pope. Bernard p. 65, no. 1964 (as MS. 27). College shelfmarks: fore-edge: '7'; fol. 1^r, lower margin, lead '27'; ink '26'.