

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

*by*

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## Epistolary (Use of Sarum; noted)

England; s. XIV/XV

## PHYSICAL DESCRIPTION

Parchment: once quite stout, sometimes rough; now weathered, occasionally limp, from extensive handling—many areas around outer edges lost and replaced (occasionally with portions from the margins of a late medieval book: e.g. 46 and 105). Arrangement: generally FH, HF (exceptions: Q. I, where HF, FH; Q. XVI, FH, FH; and Q. XVII, FH, HF, HF, FH). ?Wax drop stains on 102<sup>v</sup>, 103<sup>r</sup>. Fols. 106–7 and 134–5 sliced in two diagonally at an uncertain date; the halves rejoined with a modern repair. A smaller slit runs horizontally across fol. i. Fols. ii (1 modern paper, 1 medieval parchment, unfoliated) + 136 + iii (modern parchment endleaves, foliated ‘137’–‘139’) + i (modern paper endleaf, ‘140’). Modern pencil foliation.

Size: 288 × 197 mm. Text block: 198 × 123 mm. Lines: 21 (space, 9 mm; height of minims, 5 mm). Pricking: knife prickings in upper and lower margins to guide verticals; awl in outer margins for horizontals. Ruling: red ink. Single vertical bounding lines; first and last horizontal extended.

Collation: I–XVII<sup>b</sup>. Contemporary catchwords; letter plus leaf numbering on first half of quires.

2<sup>o</sup> folio: fructum terre

## BINDING

Panelled style, s. xviii, probably by Sedgley; blind-tooled mottled and plain calf, a fleuron at each corner of the inner compartment; gold-tooled armorial book-stamp of Trinity College on both covers; upper, lower, and fore-edges gilded; re-backed; 304 × 206 × 50 mm.

## CONTENTS

Old Testament and Epistle lections, Use of Sarum (broadly corresponding to those in *Sarum Missal*, ed. Wickham Legg)

(a) Fol. 1<sup>r-v</sup>. General Rubrics; Isaiah 7: 10–11, etc.; noted texts. Fol. 1<sup>r-v</sup>. *Hic incipiunt epistole et evangelia per totum annum secundum usum Sarum. Incepta uero ultima oratione ante epistolam casula interim deposita*

*retro magnum altare subdiaconus per medium chori ad legendum epistolam accedat.* [Then, instructions on when and how to use the noted texts that follow.] *Lectio ysaie prophete. In diebus illis, locutus est dominus ad achaz dicens, Pete tibi signum a domino deo \tuo in profundum [rewritten in rasura]/ inferni siue in excelsum supra [Isa. 7: 10–11]. Item in eadem. Numquid parum ... Et hoc modo semper finiatur. Dicit dominus omnipotens. Vel sic. In Christo iesu domino nostro. Vel sic. Per iesum christum dominum nostrum.* [All accompanied by notation on a four-line staff. No notation hereafter, but most texts annotated with diacritical marks in red.]

(b) Fols. 1<sup>v</sup>–103<sup>r</sup>. Temporale. Fol. 1<sup>v</sup>. *Dominica prima aduentus domini epistola ad romanos. Fratres, scientes quia hora est iam nos de somno surgere ... [Rom. 13: 11–14]. Fol. 9<sup>v</sup>. In nocte natalis domini ad missam in gallicantu* [plus rubric explaining how two clerics, singing in alternation, should perform what follows:] *Laudes deo dicam per secula qui me psalmuit in manu dextera atque redemit cruce purpurea sanguine nati. Lectio ysaie prophete. In qua christi lucida uaticinatur natiuitas. Hec dicit dominus. Pater filius sanctus spiritus in quo sunt omnia condita superna atque ima. Populus gentium qui ambulabat in tenebris Quem creasti ... [Isa. 9: 2, and 9: 6–7 (written in red ink), with intercalated tropes (in black ink), for two-part performance, one voice singing the text, the other interpolating the trope; with notation on four-line staff.] Fol. 12<sup>v</sup>. *Lectio epistole beati pauli apostoli ad titum. Karissime. Apparuit gracia dei ... [Titus 2: 11–15]. NB. For Dominica XXIII, fol. 97<sup>r-v</sup>, the reading as originally supplied was Phi. 3: 17–4: 3; this was reduced to the standard 3: 17–21 by crude crossing out. Fol. 101<sup>v</sup>. In sabbato IIII<sup>or</sup> in aduentum domini. Fratres, tabernaculum factum est primum ... [Heb. 9: 2–12]. Fol. 102<sup>v</sup>. *Consecratione ecclesie lectio libri apocalipsis iohannis apostoli. In diebus illis. Ego iohannes uidi ciuitatem sanctam***





... [Rev. 21: 2–5]. Fols. 102<sup>v</sup>–3<sup>f</sup>. *In reconciliacione ecclesie epistola. Epistola ad corinthios. Fratres. Nolo uos socios esse demoniorum* [1 Cor. 10: 20–31]—all by one of the correcting hands: ?an early addition.

Fols. 103<sup>v</sup>–104<sup>v</sup> blank.

(c) Fols. 105<sup>r</sup>–124<sup>r</sup>. *Proprium sanctorum*. Fol. 105<sup>r</sup>. *In vigilia sancti Andree apostoli ad missam epistola. Benedictio domini super caput iusti. In die epistola ad romanos. Fratres, corde creditur ...* [Rom. 10: 10–18]. English saints for whom provision is included: Edward the martyr (108<sup>v</sup>), Cuthbert (108<sup>v</sup>), Richard of Chichester (109<sup>r</sup>), Alphege (109<sup>r</sup>), John of Beverley—early marginal addition (110<sup>v</sup>), Dunstan (110<sup>v</sup>), Aldhelm (110<sup>v</sup>), Augustine, *anglorum apostolus* (110<sup>v</sup>), translation Edmund archbishop (110<sup>v</sup>), translation Bishop Richard (111<sup>r</sup>), *In translatione Edwardi episcopi* [*sic* for Edward the martyr] (111<sup>r</sup>), Alban (111<sup>r</sup>), translation Thomas Becket (114<sup>r</sup>—effaced so vigorously, apparently with the application of water, as to stain both the verso and the following recto, and to rub a hole in the leaf), translation Swithun (114<sup>r</sup>), Kenelm (114<sup>r</sup>), King Oswald (115<sup>v</sup>), Cuthberga (118<sup>r</sup>), translation Cuthbert (118<sup>v</sup>), Edith (119<sup>v</sup>), Edward the Confessor (121<sup>r</sup>), Edmund of Abingdon (124<sup>r</sup>), Hugh of Lincoln (124<sup>r</sup>), Edmund king and martyr (124<sup>r</sup>).

(d) Fols. 124<sup>v</sup>–135<sup>f</sup>. *Commune sanctorum*. Fol. 124<sup>v</sup>. *In uigilia unius apostoli. Sapiencie. Benedictio domini super caput iusti ...* [Prov. 10: 6; Ecclus. 44: 26, 27 and 45: 2–9]. *Alia epistola lectio libri sapiencie. Beatus homo* [—correction *in rasura* by original scribe] *qui inuenit sapientiam ...* [Prov. 3: 13–20]. NB on fol. 126<sup>v</sup> rubric was changed *in rasura* by the original scribe from *Alia epistola que legatur in die sancti* [?unius episcopis et martyr is erased] to—*in die sancti leodgarii episcopi et martyr is*. *Karissime, Memor esto dominum nostrum iesum christum resurrexisse ...* [2 Tim. 2: 8–10; 3: 10–12; SM, pp. 359 ff.]. Fol. 134<sup>v</sup>. *In natali plurimarum uirginum. Fratres de uirginibus autem ...* [1 Cor. 7: 25–34].

(e) Fols. 135<sup>v</sup>–136<sup>v</sup>. *Missae votivae* (imperfect). Fol. 135<sup>v</sup>. *Commemoratio sancte trinitatis. Ad Corinthios. Fratres, Gracia domini nostri iesu christi et caritas dei ...* [2 Cor. 13: 13]. *Ad romanos. O altitudo diuiciarum sapiencie ...* [Rom. 11: 33–6]. *Commemoracio de spiritu sancto. Missa pro fratribus et sororibus*. Fol. 136<sup>r</sup>. *Missa pro pace*. Fol. 136<sup>v</sup>. *Pro corpore presenti et in die ani-*

*marum et in anniuersariis episcoporum*. Fol. 136<sup>v</sup>. *In anniuersariis et trigintalibus episcopi. Lectio libri machabeorum*. [2 Macc. 12: 43, breaking off at:] *collacione facta duodecim milia dragmas argenti misit ierosolimam offeri ea ibi pro peccatis mortuorum //*.

#### SCRIBES AND SCRIPT

Textualis quadrata, moderate quality. At least three distinct interpretations: one with relatively thin strokes and a rectilinear matrix (e.g. 8<sup>r</sup>); a second similar in proportions but with more pronounced and regular diagonals at heads and feet, producing a more angular, more calligraphic effect (e.g. 123<sup>r</sup>); the third characterized by slightly heavier strokes and squatter proportions (e.g. 28<sup>r</sup>, 98<sup>r</sup>). As the styles tend to evolve from one to the other without any obvious disjunctions, as one finds rubrics done in one manner within main text of a different sort (e.g. 127<sup>v</sup> ff.), and as there has been extensive correcting and overwriting, it is difficult to define specific stints and hence to ascertain how many hands were responsible for the original text. + Extensive corrections, updatings, and annotations, often *in rasura*, occasionally (e.g. 64<sup>v</sup>, 109<sup>r</sup>) on a parchment slip stuck over the original text; all s. xiv/xv–xv. Generally Textualis quadrata, occasionally (e.g. 84<sup>v</sup>, 87<sup>v</sup>, 115<sup>r</sup>) an informal semi-cursive. Several hands, quite possibly including the original scribe(s) (e.g. 9<sup>r</sup>), but also including a couple that are certainly distinct—(1) characterized by dark ink and a fairly flowing, sometimes casual approach to the letter forms (found on e.g. 52<sup>r</sup>, 66<sup>v</sup>, 89<sup>r</sup>, 92<sup>r</sup>, 94<sup>r</sup>, 102<sup>v</sup>–103<sup>r</sup>, 134<sup>v</sup>); (2) with a finer, more calligraphic style (126<sup>r–v</sup>). Some multiple-stage corrections, where different hands have worked on one passage (e.g. fols. 13<sup>v</sup>, ll. 7–9 and 17<sup>v</sup>, ll. 11–12). NB. faint staff-less musical notation jotted in lower margin of 57<sup>r</sup>.

#### DECORATION

Fol. 1<sup>r</sup>. Historiated initial, 5 lines high, featuring a standing cleric (?subdeacon) wearing a golden tunic with decorated amice, a maniple over his wrist, looking at or reading from an open volume on a lectern; set against a ground of leaf gold, simply tooled. The figure (but not the ground) is similar to those of Oxford, MS. Bodleian Library, Bodl. 581 (datable after 1391), but whether they are the work of the same hand (as suggested by J. J. G. Alexander and E. Temple, *Illuminated Manuscripts in Oxford College Libraries ...* (Oxford, 1985),

p. 37, no. 362) is debatable. The page has a full frame formed from gold, blue, and purple bars that incorporate compact clusters of spiny foliage and a couple of knotwork twists, and which sprout attenuated tendrils ending in sprays of spikey leaves. Decorated initial, 2–4 lines high, on a gold ground with foliate or knotwork ornament, plus full frame in the same style, for: 13<sup>v</sup> (Christmas, high mass), 105<sup>r</sup> (Vigil of Andrew; gold punched), 116<sup>v</sup> (Assumption BVM; gold punched), 124<sup>v</sup> (Vigil of one apostle; gold punched). Decorated initial, 4–5 lines high, plus one border bar with extensions into upper and lower margins for: 63<sup>v</sup> (Easter), 72<sup>r</sup> (Ascension), 76<sup>r</sup> (Pentecost). Decorated initial, generally 3 lines high, with modest sprays extending into the margin for: 16<sup>r</sup> (Epiphany), 56<sup>r</sup> (Palm Sunday), 81<sup>r</sup> (Feast of Trinity), 82<sup>r</sup> (Corpus Christi), 82<sup>v</sup> (Sunday after Trinity), 102<sup>v</sup> (8 lines high; Dedication of church), 107<sup>r</sup> (Purification BVM), 118<sup>v</sup> (Nativity BVM; gold punched), 123<sup>r</sup> (All Saints). All other readings are head-

ed by a penwork initial, 2–4 lines high, alternately red flourished with blue, then vice versa; the flourishing is delicate and inventive, constructed around leaf forms but occasionally including human faces (4<sup>v</sup>, 71<sup>v</sup>). Sentence capitals are shaded in yellow / yellow ochre. Fol. 64<sup>v</sup>, lower margin (below FERIA III and V post pascha: Acts 3: 12, 13–15, 17–19; and Acts 8: 26–40): a drawing of a haloed quadruped with a banderole (?Calf of St Luke or Agnus Dei), the whole carefully erased.

## PROVENANCE

(1) Sir Thomas Pope (c.1509–57) (signatures 1<sup>r</sup>, 136<sup>v</sup>). Whence to (2) Trinity College (see Appendix I, List 6). Not obviously identifiable in Bernard; just conceivably p. 66, no. 2011 (MS. 74), 'Tractatus plurima religionis officia continens'. College shelfmarks: 1<sup>r</sup>, '77' in ink; i recto, pencil '63/503'.

Figs. 9,  
16, 85

## 78

## Greek Psalter with scholia; Canticles; Nicene Creed

?Constantinople; s. XI<sup>2</sup>

## PHYSICAL DESCRIPTION

Parchment: thin, smooth, and well prepared; clear distinction in tone and colour between H and F sides. Arranged FH, HF throughout. At an uncertain date, a strip at the outer edge of fol. 13 was sliced off but then sewn back into place. Ink or a reagent has damaged and perforated fols. 213, 252 (especially), and 270 — where the commentary is very faint or erased — plus neighbouring leaves. Fols. i (modern paper conjoint with pastedown) + 277 + i (modern paper endleaf conjoint with pastedown). Modern pencil foliation runs: '1'–'93', unfoliated leaf, '94'–'276'.

Size: 126 × 100 mm. Written area: total (including gloss) up to 125 × 75 mm; psalter text alone: 80 × 52 mm. Lines. Psalter text: 16 (space, 5 mm; height of minims, 2 mm). Gloss: 32 (space, 5 mm; height of minims, 0.5 mm). Pricking: none survives. Ruling:

hard point on each hair side. Planned for text-block with gloss in upper, outer, and lower margins. Main text-block flanked by double verticals; gloss column in outer margin defined by single vertical on its inner side, double verticals on the outer side. Horizontals run right across page, used for main text and gloss alike, a slightly larger gap (8 mm) being left between the first and last of those for the main text, and those for the gloss in the upper and lower margins.

Collation: preliminary leaves (fols. 1–2) two singletons; leaves with miniatures (fols. 3–4) ?originally a bifolium, now two singletons, the first (fol. 3) detached, the second (fol. 4) bound in back-to-front; I–XXXIII<sup>8</sup>; XXXIV<sup>7</sup> (= 8 lacks leaf 7, after fol. 273); XXXV<sup>2</sup> (two singletons). NB Q. XXV (fols. 196–203) is misplaced and should precede Q. XXIII (fols. 180–7). Correct order: I–179, 196–203, 180–95, 204–76. Original signatures on