

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

by

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Acta XII: Exeter 1046–1184 (Oxford, 1996), nos. 281–2, printing 92^v and 96^{r-v}. A. G. Watson, *Dated*, i, no. 875; ii, pl. 148, reproduces fol. 56^r (detail).

Extensive antiquarian annotation, s. xviii–xix, highlighting locations and people, introducing dates, references, and cross-references, and even inserting passages from the *Anglo-Saxon Chronicle*, e.g. fols. 17^v, 20^r, and 85^r. Also retraced passages of text. On 14^{r-v}, the medieval contents list has been annotated to note what is missing; and missing leaves are flagged through the course of the book. Below the incipit of Magna Carta a s. xix hand has noted: ‘N.B. This copy agrees with the Cotton MS’ [presumably Cotton Augustus ii. 106 rather than the damaged Cotton Charter xiii. 31a]; on 101^r the same hand notes (correctly) that 99^v–101^r were written by the hand that restored the text of Magna Carta. On 12^v is jotted ‘This transcript of Prior Raulin is probably the same noticed briefly by Tanner, Notitia tomus xxxiii’. Historical note in French on 13^r. A preliminary note (ii^r) on the content and date by ‘[John] Wilson 1849’, scholar of Trinity 1807, fellow 1816, president 1850–66. ‘Papa’ (fol. 16^v) has been expunged and restored. Fol. 102^r, a list of the priors of Montecute along with other historical jottings.

SCRIBES AND SCRIPT

The original core written in Textualis semi-quadrata, apparently by a single scribe. Supplemented on 1^r–

12^v, 30^r–31^v, 39^r–49^v, 72^r–74^v, 77^{r-v}, 92^{r-v}, 96^r–101^r, s. xiv–xvi. + Numerous early modern and modern annotating hands.

DECORATION

Individual entries within the original core are introduced by a 2-line-high red initial (exceptionally on 21^r and 86^r, red and blue); the rubric which precedes each is headed by a blue initial, 1 line high. Running headings (indicating the county) highlighted by a red paraph. Penwork face added above marginal heading on 84^r. The entries in the early supplement on 96^r–99^r are generally headed by a red initial, 2 lines high (not supplied on 99^r). No initials or rubrication in subsequent supplements. Antiquarian additions include a large urn-like frame for added text on 35^r, imperfectly erased.

PROVENANCE

(1) Montacute Priory. (2) ?S. xix^{1/4} John Richards Roberts of Barnstaple (matric. Trinity 1794; rector of Hornblotton, Somerset, from 1805, of Rotherfield Greys (Oxon) from 1824; d. 1843). (3) Trinity College by gift of Roberts in 1822 (inscription fol. 12^v) or conceivably earlier (the record of the volume that was added to the library catalogue of c.1700 [see Appendix III] looks s. xvii rather than s. xix). College bookplate stuck to 12^v; *ex libris* and shelfmark in blue crayon on i^v.

86

Pastoral Manual for priest/confessor: compilation of texts in English and Latin

England; s. XV/XVI–XVIⁱⁿ (one part dated 1506)

GENERAL

Fols. ii (modern paper) + i (medieval parchment flyleaf, foliated ‘iii’) + 90 (foliated ‘iv’, ‘v’, ‘1’–‘50’, ‘50*’–‘62’, ‘62*’–‘86’) + iv (medieval parchment endleaves, foliated ‘87’–‘90’) + ii (modern paper endleaf). Post-medieval ink foliation. Also a separate modern pencil pagination ‘1’–‘42’ on fols. 29^r–49^v.

Size: 196 × 140 mm.

An assemblage of at least five separable but contemporary and broadly matching parts, themselves

in some cases accretive: (A) fols. iv–v and 1–29; (B) fols. 30–41; (C) fols. 42–50; (D) fols. 50*–54; (E) fols. 55–86. Their original independence is suggested by the blanks at, and additions to, the ends of all but E. That parts A, C, and D were intimately associated with each other is indicated by the reappearance of the same principal scribe, part B being tied to them by the likelihood that its main hand contributed to the end of A, part E by the possibility that one of its scribes made an addition at the end of D.

Pl. XXXV
Fig. 89

Flyleaf (fol. iii). Cut down, partly obliterated fragment from an unidentified Latin text ('... fortuita ut inferius apparebit, favor ... non miles uel presbiter uel magister ... cum videmus quod in talibus dignitatibus'). England; s. xiv. Two columns; pencil ruling; 36 lines remaining. Script: Anglicana; one scribe.

Endleaves (fols. 87–90). Cut-down fragments from a collection of ecclesiastical rulings and documents in Latin, including clauses on consanguinity. England; s. xiv+. Long lines; 45–6 lines remaining. Script: Documentary cursive; several scribes. S. xviii–xix antiquarian annotations and underlining in red.

2^o folio: and of all other (2^r)

BINDING

Blind-tooled calf, with marbled pastedowns and endleaves, s. xix; re-backed; circular gold-tooled armorial book-stamp of Trinity College on both covers (as on e.g. MS. 75); 203 × 152 × 30 mm. Stains of turnovers from earlier binding clearly visible on iii^v and 90^v.

COMMON PROVENANCE

(1) S. xvi^r, Thomas Chivallo (addition, fol. 54^v, upside down in relation to main text: 'Ave maria gratia plena ... fructus tui ventris Jesus Amen. Per me Thomam Chiuallo.' (2) S. xvi–xvii, Berkswell, Warwickshire. Suggested by the preponderance of Marowes among the added personal names—Elizabeth, Margarie, and Mary Marowe (fol. v^v), Edward Marowe (86^v), and Marowe (89^r)—since Edward Marow I (d. 1632) and II (d. 1659) are documented at Berkswell (J. Burke and J. B. Burke, *A Genealogical and Heraldic History of the Extinct and Dormant Baronetcies of England, Ireland and Scotland*, 2nd edn. (London, 1844), p. 342). Confirmed by the s. xvi–xvii record (added to 20^v–21^r) that Thomas Crooke of Barkswell, Warwickshire 'stand indebted unto one' Rugar Patrick[e] 'of the same town and parish', also citing a John Moore 'sittisane and being in barkswell aforsayd'. Edward Marow reveals himself as a Catholic by his addition to 86^v; however, another early hand added (*inter alia*) virulent anti-papal comments. Another name added s. xvi–xvii is Henry ?Didis (56^r). (3) Thomas Unton (d. 1693) (no. 20 on the list of his MSS: see Appendix II). Whence to (4) Trinity College in 1694. Bernard, p. 66, no. 2013 (as MS. 76). College shelfmarks: '76' (iii^v and iv^r), pencil '86' (iii^v and iv^r).

Part A (fols. iv, v, 1–29).
Form of Confession, etc.

PHYSICAL DESCRIPTION

Paper and parchment. No visible watermarks. Fols. 31. Structure uncertain, possibly: I (fols. iv, v, 1–8)¹⁰; II (9–17)⁹ with 16 or 17 a singleton; III (18–23)⁶; IV (24–9)⁶. Qq. I–III are composed of a mixture of parchment and paper; Q. IV is paper only.

Text-block: 130 × 87 mm. Lines: fol. iv, 22; rest of Q. I, 19; Qq. II–IV, 18 (space, 8; height of minims, 4 mm). Pricking: awl—preserved only on 12–13. Ruling: ink/or hard point. A full grid: single vertical bounding lines; top and bottom horizontals extended.

CONTENTS

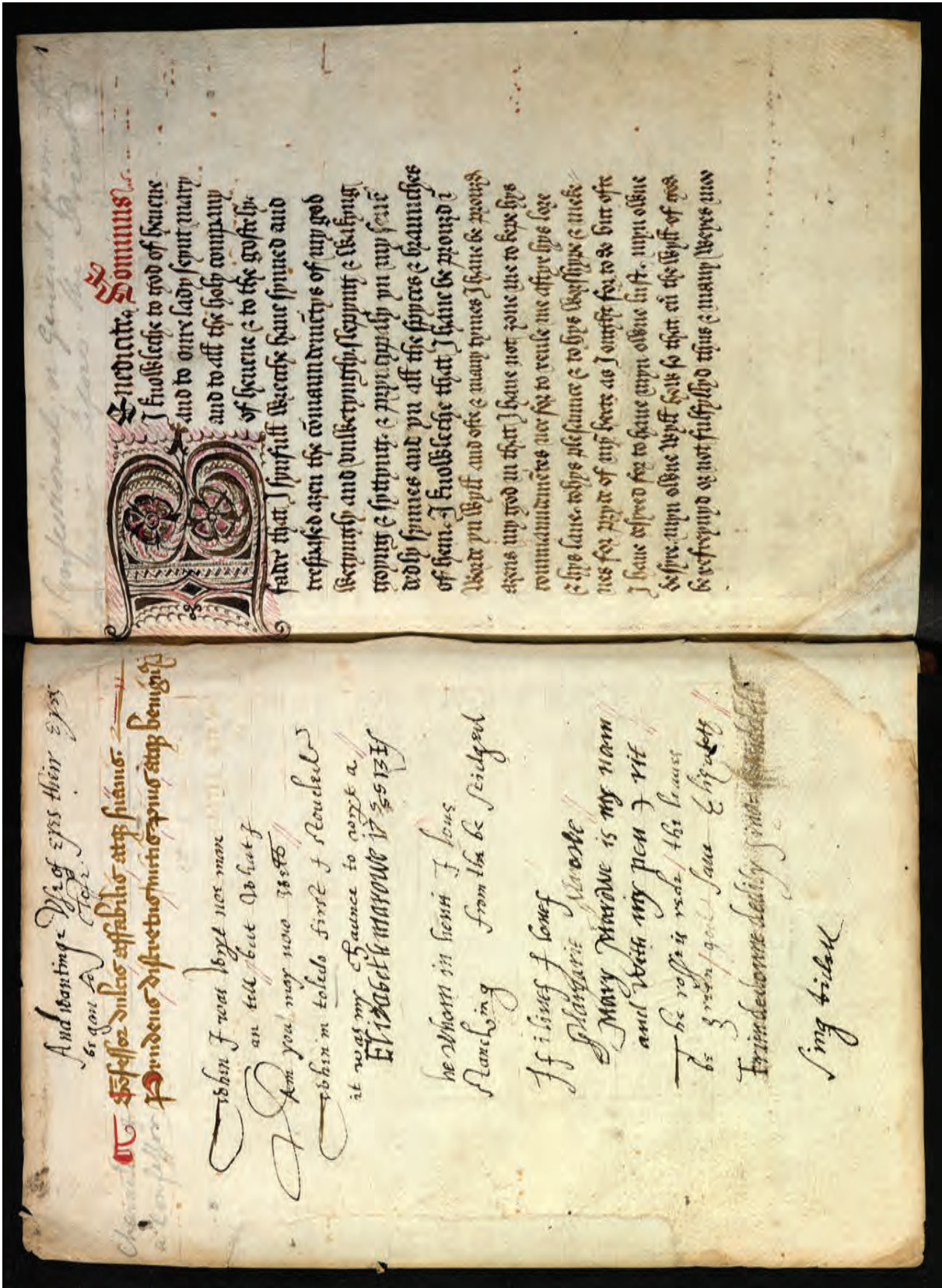
(a) Fols. iv^r–v^r. Note on levying tithes (in Latin). Omnes curatores tenentur parochianos suos informare quod fideliter soluant decimas suas de omnibus bonis licite adquisitis ... in glossario ordinariis et glossario innocenti.

Cites canon law and the Lambeth Constitutions of John Stratford, archbishop of Canterbury 1333–48.

(b) Fol. v^v. Verse description of a Confessor (in Latin). ¶ Confessor dulcis affabilis atque suavis / Prudens, discretus, mitis, pius atque benignus.

W 3135. Very early addition, neatly written—?as a preface for (c). The remainder of the page is covered with added jottings, s. xvi–xvii, by members of the Marowe family, including: 'And wanting Use of eyes their eyes began to close', 'If I lives I loves', 'The rosse is rede, the leaues be green, god saue Elizabeth', and naming Elizabeth, Margarie, and Mary Marowe ('Mary Marowe is my nam / and with my pen I rit'). These later additions written in Italic.

(c) Fols. 1^r–19^v. Form of Confession (in English). Benedicite Dominus I knowleche to god of heuene and to oure lady seynt mary and to all the holy company of heuene and to the gostely fader that j synfull wrecche haue synned and trespassed a?en the commaundementys of my god wetyngly and vnwetyngly slepyng and wakyng goyng and syttyng and pryncypaly yn my seuen dedly synnes ... company of heuyn and the gostly fadyr pray for me and of penaunce for my mysdedes and of absolucion for charyte. Amen



And wantinge. *Deo gratias* their eyes
 be you to

U *ffessor dilectus affabilis atq; suavis.*
P *ondens discretus mitis atq; benignus*

When I was boye not man
 an tell about what I

Am you may now see
 bbin in toledo first I recorded

it was my Gaunce to write a
 Elizabeth MARLOWE 17 55 13 17

he whom in heint I love
 Marching from the be seidge

If I live I love
 Margaret MARLOWE

Mary MARLOWE is my name
 and with my pen I write

The rose is red the leaves
 be green god save Elizabeth

Prindebonne delily

Sing till

B *enedicite Dominus*

I knowleche to god of hevene
 and to our lady seint mary
 and to all the holy company
 of hevene & to the gostly
 faidr that I synfull wretch have synned and
 trespased agan the commaundmentis of my god
 & synfully and vnlawfully slepyng & vnlawfuly
 & synfully & vnlawfully yn my synne
 & synfully and yn all the synnes & vnlawfulnes
 of hem. I knowleche that I have be proud &
 vnlawful yn my synne & many tymes I have be proud
 agan my god in that I have not come me to kepe my
 commaundmentis nor for to reule me after my lord
 & my lawe. whys pleasaunce & to my synfulnes & unch
 nes for myght of myn here as I myght for to do but ofte
 I have desired for to have myn olde lust. myn olde
 desyre. myn olde myght for to that all the myght of god
 be refreyned & not fulfilled thus & many weyes mo

Fig. 89. MS. 86, fols. v^v-r^r (reproduced at 64%).

Jolliffe, C29; Ogilvie-Thomson, p. 97, item 1; *MWME* 7, 2562–5(211).

- (d) Fols. 19^v–21^r. Three Absolutions (in Latin). 1. *Forma absolutionis generale*. [Fol. 20^r] Dominus iesus christus te absoluat et ego uice et auctoritate apostolorum petri et pauli et uirtute sancte matris ecclesie absoluo te omnibus peccatis tuis ... 2. *Item alia absolutio* [Fol. 20^v] M [?for IN] sententia excommunicationis suspensionis seu interdicti ... 3. *Item alia absolutio*. Deus pro sua materna pietate te absoluat ab hiis peccatis ... Fol. 21^r ... si tue occurrerent memorie ego absoluo te. In nomine patris etc. [2. for interdict. 3. for excommunication.]
- (e) Fols. 21^v–28^r. Visitation of Sick (in Latin). *Ordo ad visitandum infirmum. Postquam dixerit sacerdos vii psalmos et cetera patet in manuali priusquam vngatur aut communicetur exhortetur eum sacerdos hoc modo*. Frater karissime gratias age omnipotenti deo pro uniuersis beneficiis suis ... comendo spiritum meum redemisti me domine deus veritatis. Amen.
- (f) Fol. 28^v. Numbered list of Seven Sacraments, etc. (in Latin). 1. *Septem sacramenta ecclesie* 1. Baptismus. 2. Confirmacio. 3. Penitencia. 4. Eukarista. 5. Ordo. 6. Matrimonium. 7. Extrema Vnctio. 2. Nota in capitulo, *Capellanus*, extra de feriis quod matrimonia interdicuntur celebrare ab aduentu domini usque ad octavas Epiphanie inclusive ... 3. VERSVS. Aspiciens, veterem, circum, quasi, quis, benedicta.
1. List of the Sacraments. 2. Note entirely in red concerning the feast days on which it was forbidden to celebrate marriage. 3. One line of Latin verse with title in red capitals: W 1607.
- (g) Fol. 29^{r-v}. Pater noster, Creed; etc. (in Latin). 1. Fol. 29^r. Cross-row alphabet; 2. Pater noster; 3. Ave Maria. 4. Fol. 29^v. Credo in deum patrem ... et vitam eternam. Amen.

SCRIBES AND SCRIPT

- (1) Fols. iv^r–v^r (item a). Textualis. (2) Fols. v^v, 28^v (b and f). Anglicana formata, stately. (3) Fols. 1^r–28^r (c, d, e). Textualis-Secretary hybrid, fol. 1^r, lines 1–11 being slightly larger and more formal than the rest. See also Parts C and D. (4) Fol. 29^{r-v} (g). Anglicana-Secretary hybrid, bold and spacious. See also Part B.

DECORATION

Fol. 1^r (item (c)). Initial in black with red details including a flower (possibly a rose) in both bowls, 5

lines high, amateurish. From 1^r to 16^r, sections are marked by 2-line-high blue initials, the first two (2^v, 3^v) flourished in red, and by blue paraphs; from 16^v to 19^v by red initials and paraphs; from 20^r to 28^r by red initials with crude detailing in black, and red paraphs. The initial 'O' on 21^v is filled with penwork detail suggesting Gothic tracery or a two-lancet window. On 29^r, item (g)1 is headed by a golden cross within a red square, 2 lines high; item (g)2 by a golden 'P', 2 lines high, flourished in brown ink; (g)3 by a 1-line-high red capital; (g)4 by a 3-line-high red capital.

Part B (fols. 30–41). Tenets of Faith

PHYSICAL DESCRIPTION

Paper. No visible watermarks. Fols. 12.

Text-block: 130 × 85–8 mm. Lines: 18–20 (space, 7–8 mm; height of minims, 2–3 mm). Pricking: none preserved. Ruling: frame-ruled in ink.

Collation: I (30–35)⁶; II (36–41)⁶.

CONTENTS

Fols. 30^r–41^r. Summaries of key tenets of Christian devotion and morality (English).

- (a) Fol. 30^{r-v}. The Ten Commandments (in English). *Here bygynneþ þe x [the number a correction written in rasura!] comaundementis of god that euery man and woman must kepe*. The fryst comaundement of god ys þys þou schalt loue þy lord god aboue al þynge ... be cursyd in al oure werkys as it is writen in þe same boke and in manye oþir placis of hys lawe. Ogilvie-Thompson, item 2.
- (b) Fols. 30^v–31^v. Seven Deadly Sins (in English). *Here sueþ þe vii dedely synnes þat eche man and woman muste fle*. Pride, wraþe, and envie, coueitice, gloteny, slouþe, and lecherye. Pride wraþþe and envie ben synnes of þe ffynde ... bemothe. *Jobe þe forty chaptyer*. To leccherie longyþ asmodeus. *Tobie þe þridde capitulo*. Jolliffe, F.21; Ogilvie-Thompson, item 3.
- (c) Fols. 31^v–32^r. Seven Cardinal Virtues (in English). *Here sueþ þe vii principal virtues þat ben remediis azens þese synnes*. Mekenes, pacience, charite, largenes in almesdedis discrete abstynence; holy besynes; and wylfull chastite. Mekenes is root of all oþer vertues and ys remedy azens þe synne of pride ... And wylfull chastyte is remedy azens þe synne of lechery. Ogilvie-Thompson, item 4, with full transcription.

- (d) Fol. 32^{r-v}. Seven Works of Corporeal Mercy (in English). *Here sueþ þe vii werkys of mercy þt crist schall reherce at þe day of doom.* Come 3e blessyd of my fadyr, and take 3e the kingdome of heuenes þat was ordeynyd for 3u from þe makyng of þe [word—expunctuated] world, ffor wanne j hun-grede 3e fedden me ... and al þese vij werkys of mercy men doon to cryst [fol. 32^v] whanne þey doon hem to hys creaturis.
Ogilvie-Thompson, item 5.
- (e) Fol. 32^v. Seven Works of Spiritual Mercy (in English). *Here sueþ þe vii werkys of mercy gostly.* Teche counseyle, chastice, confforte ffor 3eue, suffre, and preye. Teche hem þat be vnkunynge ... Suffre disesys pacyently. And praye to god deuoutly.
Ogilvie-Thompson, item 6, with full transcription.
- (f) Fols. 32^v–33^r. Five Corporeal Senses (in English). *Here sueþ þe v bodely wyttis.* Heryng, seyng, smel-lyng, tastyng. And tovchyng. A man synneþ in heryng whanne he delytyþ him to here ydel spechys fablys foly and foule wordys ... þat steryth to synne whyche ys fforfendyd of god and by hys lawe.
Ogilvie-Thompson, item 7, to whose parallels may be added Cambridge, Trinity College, MS. O.I.74, fol. 17^{r-v}.
- (g) Fol. 33^{r-v}. Five Spiritual Senses (in English). *Here sueþ þe v goostly wyttis.* Wylle, mynde, vnderstond- yng, ymaginacyoun and Resoun. Haue 3e full wyll þat þe wylle of god be doon byffore þyne owen wyll ... and all þo þat ben vndyr þy gouernaunce.
Ogilvie-Thompson, item 8, to whose parallels may be added Cambridge, Trinity College, MS. O.I.74, fols. 17^v–18^r.
- (h) Fols. 33^v–34^r. Four Cardinal Virtues (in English). *Here sueþ þe iiij cardinall vertues.* Temporaunce, pru- dence, Ry3twysnes. And strenkþe. Temporaunce stondyþ in mesurable etyng and drynkyng ... in myzty wiþstondyng þe tentaciouns of oure goostly enemyes þat ys þe fende þe world and þin owne fleische.
Ogilvie-Thompson, item 9.
- (i) Fols. 34^r–35^r. Seven Gifts of the Spirit (in English). *Here sueþ þe vii ziftis of the holy goost.* The spyryt of wysdome, and of vnderstondyng. The spyryt of covnceyle and of strenke. The spyryt of kunynge ... all prosperite þat ys azens goddis wylle.
Ogilvie-Thompson, item 10.
- (j) Fol. 35^r. Six Things against the Spirit (in English). *Here we muste be ware of vi þyngys þat ben azens þe holy goost.* Presumpcion. Houerhope. Dispeyre or wanhope. hardnes of hert. Dyspyzte of penaunce wiþstondyng þe goodnes of þe holy goost, and werryng azens treuþe.
Ogilvie-Thompson, item 10.
- (k) Fols. 35^r–36^r. Sixteen Conditions of Charity (in Eng- lish). *Here sueþ þe xvi conditiones of charite þat poull writiþ to þe cor.* And yf j speke wiþ tungys of men and of angels and j haue not charite [I Cor. 13] ... and avoydeth al oþer þyngys of vnbeleue þat ys vncordinge to god and to hys lawes.
Jolliffe, G4(e); Ogilvie-Thompson, item 11; MWME 7, 2518.
- (l) Fol. 36^{r-v}. Eight Blessings of God (in English). *Here sueþ þe viii blesyngys of god þat be red in þe gospel of alhalowen day.* Ihesu seyng þe pepull wente in to an hylle, and whanne he was sette hys dyscyplys camen to hym and he openyd hys movþe and tauzte hem ... for drede of bytter paynes in hell eyþer for loue of heuene blys forsake and dyspyce þy synne and kepe treuly goddis x comaundementys
Ogilvie-Thompson, item 12; MWME 7, 2312.
- (m) Fols. 36^v–37^r. St Augustine wonders about five things (in English). *Seynt austen wondryþ vppon v þyngys þat ben amonge þe peple.* The fyrste ys þat eny man or woman dare lyue in suche a liif þat þey wold for no þyng dye þerynne ... þat god sendyþ amonge þe peple þat þey wyl not be aknowe þat yt ys for synne.
Ogilvie-Thompson, item 13.
- (n) Fol. 37^{r-v}. Four things one must know to be saved (in English). *Also austen seyþ by þese iiij þyngys a man may knowe yf he schal be savyd or not.* The fyrste ys to haue a pure and a quyke deuocyoun in prayer to god ... þat he suffryd for þe loue of man
Jolliffe, I.10; MWME 7, 2534; Ogilvie-Thompson, item 14, where transcribed in full.
- (o) Fols. 37^v–38^r. Seven Impediments (in English). *But euery man and woman behouþ to be ware of vij let- tyngys þat letten men to rede treuly þe boke of here consciens.* The fyrst ys mantenyng of synne ... The vij ys grete occupacion aboute worldly þyngys.
Ogilvie-Thompson, item 15, where transcribed in full.
- (p) Fol. 38^{r-v}. The Four Needful Things (in English). *Here sueþ iiij nedeful þyngys to euery man and woman.* The fyrste ys to here þe word of god and hys lawes ... and þat we may come to þat lijf and ioie þat euere schal last amen.
Jolliffe, I.9; Ogilvie-Thompson, item 16; MWME 7, 2535.

(q) Fols. 38^v–41^r. Biblical maxims (in English). *Jobe seyþ*. In sekene growþ vertu. *And salomon seiþ in sapience*. Wykyd þou3tys departen a man ffro god ... For þe loue of god lernyth thys lesson for yt wooll be prophyttable for vs at the day of doome. AMEN.

Includes Prov. 21: 13; Wisd. 1: 11; 1: 4; Rev. 21: 8; Eccles. 1: 23; Ps. 118: 130; Dan. 12: 3; Ps. 118: 2; Luke 11: 28; 1 Cor. 14: 2; John 6: 63 and 68; John 14: 15, 21, 23; 15: 10; Matt. 16: 26, etc.; Ogilvie-Thompson, item 17.

SCRIBES AND SCRIPT

Anglicana-Secretary hybrid, bold and spacious. One scribe throughout; probably identical with Part A scribe 4 (responsible for the immediately preceding fol. 29^{r-v}). + Annotations, some overtly anti-papist, on fols. 30^r, 30^v, 35^v, 40^r in a s. xvi–xvii hand which also appears on 47^v, 50^v, etc. Includes 30^r, ‘Idolatrous papist, this ys but one comawndment’—written beside ninth and tenth commandments; fol. 30^v, ‘How can a papist be blessed when he cleane raseth owt the second commandment wc most concerneth Godys glory’; and 40^r (beside ‘Blessyd be þey þat serchen goddys wytnessngys’), ‘papist how can they serche them that are forbidn to reade them?’.

DECORATION

Fol. 41^r. Half-page ink drawing of the sacred heart with five bleeding wounds pierced by the implements of the passion; the whole surrounded by a floral spray. Inscribed: *Vulnera dig[n]a iesu christi sint crebro memoratu*. Seemingly the work of the scribe. Subsections headed by simple flourished initials, 2 lines high: blue flourished in red on 30^r, thereafter red flourished in brown (the pen-work on 38^v includes a face).

Part C (fols. 42–50).

Marriage Service; Excommunication; etc.

PHYSICAL DESCRIPTION

Paper. No visible watermarks. Fols. 8.

Text-block: 130 × 85 mm. Lines: 17 (space, 7 mm; height of minims, 3 mm). Pricking: none preserved. Ruling: ink (for the outer frame) and hardpoint with a faint lead trace (the horizontals within).

Collation: structure unclear.

CONTENTS

(a) Fol. 42^{r-v}. Visitation of the Sick (in English). [Added heading, s. xvi^r.] *The Visitation of þe Sick*. [Original

incipit:] *Seynt ancelm saythe and teche the preyst to aske of the seke whan he is anelyd and neygyth to dethe*. Brother arte thou glad ... lorde in hondys thyne. I betake soule myne. Lord as thou boughtyst me body and soule j take the amen.

Translation of Anselm, *Admonitio morienti*: PL clviii, cols. 685–8; Ogilvie-Thompson, item 18; MWME 7, 2565.

(b) Fols. 42^v–43^r. Marriage service (in English). [Added heading, s. xvi^r.] *The Solemnization of Matrimony*. [Original incipit:] *Lo brethren we be come togyder afore god and hys angels in the syght of holy chyrch to ioyne togedyr twey bodyes ... and all other for hym to leue and only to hym to drawe as long as þour eyther lyfe lasteth*. *Respondeat mulier* I wyll.

Extract from the Sarum Manual: *Monumenta Ritualia Ecclesiae Anglicanae*, ed. W. Maskell, 3 vols. (Oxford, 1882), ii, pp. 52–3; *Manuale ad usum percelebris ecclesiae Sarisburiensis*, ed. A. J. Collins, HBS 91 (London, 1960); Ogilvie-Thompson, item 19. Fol. 43^v blank bar added inscription, s. xvi: *þ-dira Satanae facta est mea pelle crimena / Iam cruces nullas illa terrere potest*.

(c) Fols. 44^r–47^r. Excommunication (in English). *De sentenciis excommunicacionis*. Alle thoo be acursed þat the fraunchise of holy chyrche breke or trobyll ... god almyþty and oure lady seinte marye and all the company of heue vnto the tyme that they comme to amendement.

Ogilvie-Thompson, item 20; Pickering, ‘Notes’, pp. 237–8.

(d) Fols. 47^v–48^r. Augustine’s miracle at Compton, Oxon (in English). *Narratio*. In the tyme when seint Augustyne preched aboute in thys reme on a tyme he come in to a toun the whyche is callyed com-toun in oxenfordshire ... and anon a dede cors rose up and wente oute and stode styff in the chyrche zerde ... Fol. 48^r ... And afterward he and the prest went to her graues ther to abyde the day of dome.

Cautionary tale against non-payment of tithes. Ogilvie-Thompson, item 21. Cf. the Chronicle associated with the name of John Brompton of Jervaulx (R. Twysden, *Historiae Anglicanae Scriptores X* (London, 1652), cols. 736–7); *Gilte Legende: Supplementary Lives in Some Manuscripts of the Gilte Legende*, ed. R. Hamer and V. Russell, EETS os 315 (Oxford, 2000), pp. 369–80; and Lydgate, *Minor Poems*, i, pp. 197–203. Added in the margin by the s. xvi–xvii ‘antipapist’ hand: ‘Comton I knowe But Comton never knew this to be true. I trowe Augustyn the moncke might be acquaynted with the making of

this matter. But blessed true St Augustyne wold blush for shame at all suche chitter chatter.' Immediately after the text is a ?s. xvi annotation which seems to have been erased, then recopied; it was also retranscribed in the lower margin by a s. xviii hand, that transcription being corrected in turn by a s. xix hand: 'A notable example of chastisd knaveri / or show of holsom doctrine'.

- (e) Fol. 48^{r-v}. General form of confession (in English). [Added heading, s. xvi-xvii] The forme of confesioun. [Incipit:] Sytte 3e doune vpon 3owre knees and sey aftur me, I knowlech to god and to oure lady seynt marye and to all the holy companye of heuen that j haue synned in the vij dedly synns ... and pray the for seynt charite therof to assoyle me. *Dicat presbiter, misereatur et absolucionem.*

Ogilvie-Thompson, item 22; Jolliffe, C.41; *MWME* 7, 2562-5.

- (f) Fols. 48^v-49^v. Sentence of excommunication (in English). [Added heading:] Here sueþ The forme of þe sentence of excomunicacione. [Original incipit:] By the autorite of owre lorde god allmyghty and oure lady seynt mary and all the seyntis in heuyn ... god that is the lyght of the worlde for euer and duell in hell in derkenes wipoute end fiat fiat amen.

Final curse of Sarum manuals; Ogilvie-Thompson, item 23; *MWME* 7, 2573.

- (g) Fol. 50^r. Sins absolvable by Episcopal authority alone (in English). *In these poyntes folowyng the byschop or hus penyntencer shall assoyle them þat be gylty except them that ben priuyleged or ells in articulo mortis.* Fyrst for all irregularite ... Also them that do sacrylege. Also them that ley hondys yn vyolence on fader or modre. Also them / /

Breaks off imperfect at the foot of the page. Ogilvie-Thompson, item 24.

- (h) Fol. 50^v. Later addition in the 'Antipapist' hand, relating to fol. 50^{tr} (Part D, item (a)): a six-stanza poem entitled 'The contente of St. Michael and Pauls viage into hell': Paul was desyros for to walk into Hell / God gave hym leave (but geat with a Guyde) / He sent with hym, Th'archangel Mychaell / for the more safely to stand by his syde ... Read on the Text, the doctrine ys most pure / Yf lyes may make thee lawgh, t[he—partly erased] lawgh thow [obliterated word] shalte be sure.

SCRIBES AND SCRIPT

I. Fols. 42^r-43^r, 44^r-50^r = Part A, scribe 3. + Most headings inserted at a later (s. xvi-xvii) date. + Fols. 47^v, 49^v. Annotations by 'Antipapist' hand that appears on 30^r, etc.

DECORATION

Sections headed by red initials, 2-4 lines high, sometimes with simple black flourishing. The 'A' on fol. 44^r is elaborated with detailing akin to Gothic tracery or the lights of a window with tracery.

Part D (fols. 50^{*}-54).
Visio Pauli. (One part dated 1506)

PHYSICAL DESCRIPTION

Paper. No visible watermarks. Fols. 5.

Text-block: 128-30 × 86-8 mm. Lines: 22 (space, 6 mm; height of minims, 3 mm). Pricking: none preserved. Ruling: framed-ruled; ink horizontals were then added within the frame (not always perfectly aligned with it).

Collation: structure uncertain.

CONTENTS

- (a) Fols. 50^{tr}-53^r. Visio Pauli (in Latin). *De penis inferni, quomodo deus uolunt ut sanctus michael ostenderet sancto paulo penas sequentes.* Dies dominicus est dies leticie in quo angeli plus gaudent quam in aliis diebus. Interrogandum et sciendum quis primo rogauit ut anime haberent requiem in die dominica. Hic -?- Paulus et Michael, quando descenderent in infernum. Deus enim uoluit ut sanctus Paulus uideret penas inferni ... Fol. 53^r ... et dedisti nobis remedium huius diei et noctis et plus est nobis.

L. Jiroušková, *Die Visio Pauli: Wege und Wandlungen einer orientalischen Apokryphe im Lateinischen Mittelalter* (Leiden, 2006); this version belonging to family C1 (pp. 651-859) though not corresponding exactly to any of the versions there printed.

- (b) Fols. 53^r-54^v. Sunday Letter (in Latin) — dated 1506. *Incipit epistola de die dominica.* Et nescitis eam timere nec custodire, propter hoc venit ira dei super vos ... In die dominica sedet ad dexteram dei patris. In die dominica erit dies iudicii, etc. Deo gratias; scriptum anno domini 1506.

M. Geerhard, *Clavis Apocryphorum Novi Testamenti* (Turnhout, 1992), no. 311, with editions of Latin version listed pp. 191-2.

- (c) Fol. 54^v (early addition, s. xvi^{1/4}). Note on the Ten Commandments (in English). Here men now lerne what manner of men breken þe x commaundementis ... for they make here woordly goodys here god.
A fragment only. Ogilvie-Thompson, item 25, where transcribed in full.

SCRIBES AND SCRIPT

(1) Fols. 50^{r*}–54^v (items a, b) = Part A, scribe 3. (2) Fol. 54^v (item c). Secretary-Anglicana hybrid. Possibly identical to Part E, scribe 3. + Fol. 53^r. Annotation by ‘antipapist’ hand found on 30^r, etc. + Fol. 54^v, upside down in relation to main text, added s. xvi¹, ‘Ave maria gratia plena ... fructus tui ventris Jesus Amen. Per me Thomam Chiuallo.’

DECORATION

Items (a) and (b) headed by plain red initials, 3 and 2 lines high respectively. Both articulated by red paraphs; capitals throughout stroked in red.

Part E (fols. 55–86).

Form of confession. Penitential

PHYSICAL DESCRIPTION

Paper. No visible watermarks. Fols. 32.

Text-block: 130 × 98 mm. Lines: from fol. 56^v, 26–7 (space, 5 mm; height of minims, 2 mm); from fol. 72^r, generally 21. Pricking: none preserved. Ruling: frame-ruled in ink.

Collation: Quire structure uncertain.

CONTENTS

(a) Fol. 55^{r-v}. Founding of the Feast of the Conception (in English). Ye schal have vpon [-blank-] daye the holy feeste called the Concepcion of ovre lady virgyn mary whych daye sche was conceyved of her blessyd modyr seynt an, and hallowed yn her wombe ... pleasant wedyr and wynde com home to Englonde agayn and everywhere preched as he was byd for to do.

Ogilvie-Thompson, item 26, pointing out that this version differs verbally from that in Caxton’s translation of 1483. *The Myracles of Oure Lady*, ed. P. Whiteford, Middle English Texts, 23 (Heidelberg, 1990), p. 132, no. 42, noting ‘not taken directly from [Caxton], nor is it directly from any of the other Middle English sources listed in this catalogue’.

(b) Fols. 56^v–69^r. Form of confession (in English). Firste aftyr ye haue had a profound study to serch for youre synnes and to reduce them to mynde ... to amende and beseche yow my gostly fader of pen-aunce and absolucyon þanne say þe residue of youre confiteor in latyn *Ideo precor sanctam mariam etcetera*.

Embraces deadly sins, ten commandments, five senses, works of corporeal and spiritual mercy, theological virtues, cardinal virtues, the sacraments, gifts of Holy Ghost, beatitudes; Jolliffe, C.7; Ogilvie-Thompson, item 27; *MWME* 7, 2562–5. Title ‘Forms of Confesson’ added in pencil to 56^v by s. xviii–xix annotating hand. Fol. 56^r blank, bar later additions: 1. s. xvi–xvii, ‘Seuen Cabytall or Deadly Sins. Henry Didis, Shrift book; 2. s. xviii–xix (relating to (a)), ‘See Caxton’s Golden Legende’; 3. s. xix, ‘Liber Confessionalis, A Confessional & c (alia manu)’.

(c) Fols. 69^r–71^v. Additional form of confession (in English). *Here folowyth a lytyl addiçioun for more perfyte serche of confession*. I haue not disposyd me afore þe sacrament of confessioun to contricion ne to serche my synnes ... to þe confusyon of my gostely ennemye þat þanne wyl accuse me and to thencreas of grace and only consolacyoun of my sowle. Amen.

Jolliffe, C.19; Ogilvie-Thompson, item 28; *MWME* 7, 2562–5.

(d) Fols. 72^r–86^v. Penitential (selections) (in Latin). *De Amissione virginitatis*. Qui cum virgine coierit vno anno peniteret et illam non amittat ... ex quod per secretam confessionem.

Chiefly concerning fornication. Early ‘Nota’s in margins of 75^{r-v}, 76^v, 80^r, 82^r. Title added to fol. 72^r in pencil, s. xviii–xix, ‘Liber Pænitentialis seu De Pænitentia’. Added upside down after end of text, 86^v: ‘Sancta maria mater dei ora pro nobis peccatoribus nunc et in hora mortis nostrae, Amen. Edwarde Marowe’.

SCRIBES AND SCRIPT

(1) Fol. 55^{r-v}. Anglicana-Secretary hybrid, flowing. (2) Fols. 56^v–71^v. Anglicana-Textualis hybrid. (3) Fols. 72^r–73^r/l. 2. Secretary-Anglicana hybrid. Possibly identical to Part D, scribe 2. (4). Fols. 73^r/l. 2–86^v. Italic-based cursive. Some sentence capitals stroked in red.

DECORATION

Red capitals, 1 or 2 lines high. Red paraphs, rubrics and underlining.