

Collection of Prayers and Meditations, including: Ps.-Augustine, *Liber Soliloquiorum*, *Meditationes I–II*, *De diligendo Deo*; Augustine, *De decem chordis*; Ps.-Bernard, *Meditationes*; Hugh of St-Victor, *Soliloquium de arrha animae*; Ps.-Bonaventure, *Meditationes de passione Christi*

Low Countries; s. XV/XVI

PHYSICAL DESCRIPTION

Parchment: stout, fairly even toned, suede-like in texture. Arranged FH, HF—except Qq. IV (HF, FH) and VIII (FH, HF, HF, FH). Outer margins of 94–102 trimmed away. Damp damage to bottom of leaves, especially pronounced on first and last few folios. Fols. i (modern flyleaf) + 184 + i (modern endleaf, foliated '185').

Size: 403 × 300 mm (the cropped penwork extensions show that the still-generous margins were once even larger). Text-block: 300 × 185 mm. Two columns (width, 81 mm). Lines: 36 (space, 8 mm; height of minims, 4 mm). Pricking: knife. Ruling: red ink. Single verticals define each column; first two and last two horizontals extended. Lines: 36 (space between: 8 mm; height of minims: 4 mm).

Collation: I<sup>7</sup> (= 8 lacks leaf 1); II–XXIII<sup>8</sup>; XXIV<sup>1</sup> (= ?8 lacks leaves 2–8). Original catchwords (on every quire from IV onwards).

2<sup>o</sup> folio: -ueranciam. O beata trinitas

BINDING

Diced calf, s. xix, by Hering (stamp on the verso of the front vellum endleaf); gold-tooled armorial book-stamp of Trinity College on both covers; gold-tooled turn-ins and edges; title of contents in gilt on spine; upper, lower, and fore-edge gilded; vellum pastedowns and endleaves, from rebinding; 420 × 330 × 70 mm.

CONTENTS

(a) Fols. 1<sup>r</sup>–3<sup>v</sup>. Devotions to Trinity (acephalous). // ueranciam. O beata trinitas, da domine pauperibus et tribulatis pacenciam et consolacionem tuam, diuitibus et potentibus, compassionem et misericordiam ... Fol. 1<sup>v</sup> ... Pleni sunt celi et terra gloria

tua; osanna in excelsis. Amen. *Quicumque hanc orationem sequentem dixerit remissionem omnium peccatorum suorum habebit et in illo die morte subitanea non morietur sed omne bonum habebit. Item si quis uoluerit expedire in negociis suis, primo dicat istam orationem et bene expediat ... Et si mulier sit in partu lege istam orationem super vinum vela quam et da ei bibere, et liberabitur.* [Long rubric on its efficacy, 1<sup>v</sup>–2<sup>r</sup>, ending:] *Item ista oracio habet multas uirtutes quas nemo scit nisi solus deus In principio dicendum est. In nomine patris et filii et spiritus sancti. Amen. Deinde dicatur ympnus. Veni creator spiritus ... Statim sequatur oratio sequens. Domine deus omnipotens pater et filius et spiritus sanctus da michi famulo tuo uictoriam contra omnes inimicos meos ... [Cf. Leroquais, i, no. 44.] Psalmus. Deus in nomine tuo saluum me fac ... [Ps. 53.] Deus misereatur nostri et benedicat nobis ... [Ps. 66.] De profundis ... [Ps. 129.] Voce mea ad dominum clamaui, uoce mea ad dominum deprecatus sum ... [Ps. 141: 2] Libera me domine ihesu christe fili dei uiui qui in cruce suspensus fuisti ... [Cf. Baltimore, Walters Art Museum, MS. W240, fols. 33–4.] Iudica domine nocentes me; expugna impugnantes me ... [Ps. 34.] Miserere miserere nobis miseris misericors trinitas sancta et dimitte nobis uniuersa delicta nostra ... et fideliter nomen tuum inuocauerit, saluus erit. Amen.*

(b) Fols. 3<sup>v</sup>–12<sup>r</sup>. Prayers to different parts of the Godhead. 1. Fol. 3<sup>v</sup>. *Oracio pura ad deum trinitatem que scilicet preponitur libro de trinitate, quod postulante Karolo, Sanctus Albinus diaconus et abbas sancti Martini Turonensis composuit. Item sanctus Albinus dictus est et [alcuinus] fuitque de maiori Britannia oriundus. Oratio deuota ad trinitatem. Adesto lumen uerum*

- deus pater omnipotens Adesto lumen de lumine uerbum et filius dei omnipotens ... [Alcuin, *De fide S. Trinitatis Epistola Nuncupatoria*: PL ci, cols. 54–7.]
2. Fol. 4<sup>v</sup>. *Oracio siue meditacio sancti Augustini Episcopi valde devota ad Jhesum xpm*. Indulgentissime miserator cuius proprium est misereri Deus indulgentiarum et domine, ego miser ... 3. Fol. 6<sup>v</sup>. *Oracio siue meditacio ad Cristum filium dei*. Domine ihesu christe fili dei uiui qui expansis in cruce manibus propter mortalium omnium redempcionem ... 4. Fol. 8<sup>v</sup>. *Oracio ad filium*. Dulcis amice ihesu, pro nobis infirma nostra suscepisti, tota uita tua ... 5. Fol. 9<sup>v</sup>. *Oratio beati Anselmi ad Trinitatem*. Dominator Dominus omnipotens qui es trinitas sancta et una unitas, pater in filio et filius in patre cum spiritu sancto, qui es semper in omnibus et eras ante secula ... 6. Fol. 10<sup>v</sup>. *Oracio beati Anselmi ad xpm cum mens uult eius amore firmare*. Domine ihesu christe redempcio mea misericordia mea, salus mea, te laudo, tibi gratias ago ... nec tardabit quia pius est, ipsi gloria in secula seculorum. Amen. [*Oratio* 2: Anselm, *Opera Omnia*, ed. Schmitt, iii, pp. 6–9.]
- (c) Fols. 12<sup>r</sup>–13<sup>r</sup>. Anselm, Prayer to Holy Cross. *Oracio siue meditacio ad sanctam Crucem*. Sancta crux per quam ad memoriam crux illa reducit in qua dominus noster ihesus christus nos per mortem suam a morte eterna ... Prestante eodem domino nostro Ihesu Christo qui sit benedictus in secula. Amen.  
*Oratio*. 4: *Opera Omnia*, ed. Schmitt, iii, pp. 11–12.
- (d) Fols. 13<sup>r</sup>–15<sup>v</sup>. On the name of Jesus. *Oraciones siue meditationes Beati Anselmi de nomine Jhesu. Inuocacio nominis Jhesu cristi per inspiracionem spiritus sancti*. O bone ihesu O piissime ihesu O dulcissime ihesu, O ihesu fili marie uirginis ...  
Leroquais, ii, p. 79; Baltimore, Walters Art Museum, MS. W214, fol. 139<sup>v</sup>; Oxford, Keble College, MS. 19, fol. 167<sup>r</sup>. Followed by psalms and prayers; the words *ihesus* and *nomen* written in red whenever they appear.
- (e) Fols. 15<sup>v</sup>–17<sup>v</sup>. On the Trinity. 1. *Oracio siue meditacio beati Aldeberti Cenomanensis episcopi ad patrem et filium et spiritum sanctum* Adoro te, pater et fili et spiritus sancti trine et une deus immense et pie, te laudo, te glorifico ... 2. 16<sup>r</sup>, Benedictus sis domine cum traditus es, et benedicta sit traditio tua sancta et uincla manuum tuarum ... 3. 17<sup>r</sup>, O sancta trinitas et inseparabilis unitas que abrahe ad redicem montis ... 4. Domine deus omnipotens eterne et ineffabilis sine fine et sine initio, quem unum in trinitate ...
- No. 1 here attributed to Hildebert of Lavardin/Le Mans: cf. Wilmart, p. 380, n. 1 (cont.), citing this MS.
- (f) Fols. 17<sup>v</sup>–19<sup>r</sup>. Prayers and devotions (including for the beginning and end of the day). *Nolite amare desidiam quam dominus cognoscit odiosam. Presto uobis sunt sacrarum scripturarum dogmata cum expositoribus suis qui uere sunt florifera celestis paradisi ... ad celestia regna perducatur*. [Cf. Cassiodorus, *Institutiones* 1. 32]. 1. Presta domine legentibus profectum querentibus legem tuam, remissionem peccatorum ... 2. Audi nos pie rex contra peccata nostra luctantes ... 3. Fol. 18<sup>v</sup>, Antiquariorum studia si tamen uera scribant non immerito michi placere dico, quod et mentem meam relegendo scripturas diuinas salubriter instruant ... Tot enim vulnera sathanas accipit, quot antiquarius domini uerba scribit ... [cf. Cassiodorus, *Institutiones* 1. 30]. 4. *Isto modo debet quilibet christianus orare dominum suum mane*. Gratias tibi ago omnipotens pater qui me dignatus es in hac nocte custodire deprecor demenciam tuam misericors domine ... qualiter tibi complacere seruitus mea. Amen. [Cf. Leroquais, i, p. 234; Oxford, Keble College, MS. 44, fol. 146<sup>r</sup>.] 5. Gratias tibi ago omnipotens pater qui me dignatus es in hac die custodire per tuam sanctam misericordiam ... deuotus exsoluere possum. Amen. [Cf. e.g. *Regula Chrodegangi*, c. 23.]
- (g) Fols. 19<sup>r</sup>–30<sup>r</sup>. Prayers before mass, etc. 1. *Iste orationes sequentes pertinent ad sacerdotes tantum qui habent missas celebrare. Quidam dicunt istam oracionem sequentem esse Augustini quidam uero Ambrosii set melius apparet quod sit Anselmi qui eam composuit ex eorum dictis diuersimode collectis sicut cetera opuscula sua. Oracio sacerdotis celebratur die dominica*. Summe sacerdos et uere pontifex qui te optulisti deo patri hostiam puram et immaculatam in ara crucis ... [Cf. our MS. 7 item (an) and MS. 8 item (a); Baltimore, Walters Art Museum, MS. W211, fol. 101.] 2. Fol. 21<sup>r</sup>, *Item oratio*. Deus qui uoluisti pro redemptione huius mundi a iudeis reprobari ... [Our MS. 7 item (f) and MS. 73 item (k); Leroquais, i, p. 153.] 3. Fol. 21<sup>r-v</sup>, *Statim sequatur Passio domini nostri Jhesu cristi Secundum Johannem*. Apprehendit pilatum iesu et flagellauit eum ... [Synthesis based around John 19: 1–28]. 4. *Oratio*. Deus qui manus tuas et pedes tuos et totum corpus tuum pro nobis peccatoribus ... [Trinity College MS. 8 item (o); *Horae Ebor.*, pp. 123–4; Leroquais, i, pp. xxiv ff.] 5. Fol. 22<sup>r</sup>, *Oratio sacerdotis ante missam*. Inte [for ‘Ante’]

- conspectum maiestatis tue diuine domine deus pater ... eterna uita perfrui mereamur. Per. [Cf. Leroquais, i, p. 126; Wilmart, p. 113; Oxford, Keble College, MS. 54, fol. 277<sup>v</sup>.] 6. Conscientia trepida omnipotens deus ad altare tuum accedimus set fiduciam de tue pietatis misericordia retinemus ... 7. Fol. 22<sup>r-v</sup>. *Item oratio eiusdem cum sacerdos multum timet ne officium altaris quod gerit magis ei noceat* ... Dulcissime et benignissime domine iesu christe altissimi patris altissime fili, qui cum eodem patre tuo et spiritu sancto uniuersitatis creator existis cui nota sunt Omnia antequam fiant... [Cf. Darmstadt, Hessische Landes- und Hochschulbibliothek, MS. 2242 (Prayerbook, Diocese of Utrecht, s. xiv<sup>+</sup>), fol. 28<sup>v</sup>.] 8. Fol. 24<sup>r-v</sup>. *Oratio*. Summe sacerdos et maior ceteris sacerdotibus domine iesu christe cui cum adheret omnis sacerdos immo omnis christianum qui ambulat coram in ueritate ... 9. Fol. 26<sup>v</sup>. *Feria quarta*. Dulcissime et super omnia desideranda desiderande et suauissime domine iesu christe ...ingere necessitates [PL clviii, col. 917, as 'Anselm', *Oratio* 27.] 10. Fol. 27<sup>v</sup>. *Feria quinta*. Dulcissime domine iesu criste qui pro mea redemptione crucifixus es et mortuus, ante te est omne desiderium meum ... 11. Fol. 28<sup>v</sup>. *Item humilis confessio et indigni laude peccatoris. Feria Sexta*. Ignosce domine, ignosce pie, ignosce misere et imperfectioni mee. Noli me tanquam temerarium reprobare ... [PL clviii, col. 871 as Anselm, *Oratio* 5.] 12. Fol. 29<sup>v</sup>. *Oratio pro sacerdote qui habet celebrare. Die Sabbati*. Impellit me domine deus ministrandi officium hostias salutare offerre pro populi delicto ... [Anselm, *Oratio* 29: PL clviii, col. 925.] 13. *Item oratio eiusdem*. Conscientia culpabilis, vite trepidus et auxius [sic for anxious: cf. Darmstadt, Hessischen Landes- und Hochschulbibliothek, MS. 1228, fol. 238<sup>v</sup> (prayerbook from Wesel charterhouse; s. xv<sup>2</sup>).] 14. Fol. 30<sup>f</sup>. *Oratio beati Anselmi pro sacerdote qui habet celebrare cotidie dicenda si sibi placuerit*. Si tantum domine reatum nostre delinquencie cogitamus ... dolore gementem. [PL clviii, col. 926, as 'Anselm', *Oratio* 33.]
- (h) Fols. 30<sup>v</sup>–62<sup>f</sup>. Ps.-Augustine, *Liber soliloquiorum animae ad deum*. Soliloquia minora beati Augustini ypponensis episcopi que ad differentiam maiorum soliloquiorum suorum minora soliloquia uel meditationes eiusdem ab aliquibus uocantur ... Agnoscam, Domine, cognitor meus. Cognoscam te uirtus anime mee ... Fol. 62<sup>f</sup> ... ad te uitam sempiternam. Amen.
- Expliciunt devota soliloquia Beati Augustini magni doctoris episcopi ypponensis ex eius libris sparsim extracta*. Cf. PL xl, cols. 863–98. Divided into 38 chapters.
- (i) Fols. 62<sup>f</sup>–82<sup>f</sup>. Ps.-Augustine, *Meditationes I. Hic incipit Meditationes sancti Augustini ad spiritum sanctum*. Deus meus spiritus sancte timeo et desidero loqui tibi de me pro me, quia de me non habeo quid loquar de te ... cum deo patre et filio permanet in secula seculorum. *Expliciunt meditationes Sancti Augustini ad spiritum sanctum*. Wilmart, pp. 415–56, this MS. noted at p. 423. Here divided into 55 chapters rather than the normal 23.
- (j) Fols. 82<sup>f</sup>–91<sup>f</sup>. Ps.-Augustine, *Meditationes II. Hic incipit meditationes eiusdem ad patrem et filium et spiritum [82<sup>v</sup>] sanctum*. Domine deus meus da cordi meo te desiderare, desiderando querere, querendo inuenire, inueniando amare, amando ... Fol. 90<sup>v</sup> ... complacere miserationem per iesum xpm saluatorem meum. Qui cum patre in tui unitate uiuit et regnat deus. Per omnia secula seculorum. Amen. [91<sup>f</sup>] *Expliciunt meditationes sancti Augustini ad patrem et filium et spiritum sanctum*. PL xl, cols. 901–9.
- (k) Fols. 91<sup>f</sup>–108<sup>v</sup>. Ps.-Augustine, *De diligendo Deo. Incipiunt meditationes eiusdem de dilectione dei, et qualiter et quare sit diligendus deus. Capitulum primus*. Vigili cura mente sollicita summo conatu, et sollicitudine continua, decet nos inquirere et addiscere quomodo et qua via possimus infernale supplicium vitare ... *Expliciunt meditationes sancti Augustini de dilectione Dei et qualiter et quare sit diligendus deus*. PL xl, cols. 847–64; here divided into 107 chapters.
- (l) Fols. 108<sup>v</sup>–122<sup>v</sup>. Augustine, *De decem cordis. Incipit sermo sancti Augustini doctoris de decem cordis*. Dominus et Deus noster misericors et miserator ... Quod hic desideramus ibi inuenimus [sic]. Amen. *Explicit sancti Augustini doctoris sermo de decem chordis*. Sermo 9: PL xxxviii, cols. 75–91; CCSL 41, 105–51. Here divided into 85 chapters.
- (m) Fols. 123<sup>f</sup>–129<sup>f</sup>. William of Rimington, *Meditationes siue Stimulus peccatoris. Incipiunt meditationes e[x]citatue meditationis ex sacra scriptura et sanctorum sententiis presertim ex sententiis Beati Augustini, beati Bernardi, et venerabilis Anselmi*. ¶ Memento miser homo quod cinis es et in cinerem reuerteris. Et ut hoc clarius consideres memento frequencius condicionis triplicis status tui, uidelicet in quanta miseria conceptus, et natus fueris, in quanta nequicia continue uixeris, in quanta tristitia morieris ... Fol. 129<sup>f</sup> ...

capacem. intellectum facilem.  
 memoriam tenacem. efficaciam  
 in opere. gratiam in confuſione.  
 profectum in studio. effectum  
 in conceptis. ſolamen in ad-  
 ueſſis. cautelam in proſpectis.  
 et quoties uidebam me. po-  
 ſitis gratia tua et miſericor-  
 dia preceſſit. et ſepe michi cum  
 conſumptus uidebar. liberaſti  
 me ſubito. Quando exa-  
 bant reduxiſti me. quando  
 ignorabam docuiſti me. quoniam  
 peccabam corripuiſti me. quoniam  
 triſtabam conſolatus es me.  
 quando cecidi erexit me. quoniam  
 ſtetui tenuiſti me. Tu deſi-  
 ſti michi ueris cognoſcere  
 te. prius diligere te. ſincius  
 credere in te. ardentius ſequi  
 te. *Capitulum. xli.*



**D**omine  
 deus  
 meus  
 dul-  
 cedo  
 uite  
 mee.  
 et lumen oculorum meorum.  
 quod retribuam tibi pro omnibus  
 que retribuisti michi. *Sis*  
*ut diligam te. Quomodo*  
*diligam te. Quantum di-*  
*ligam te. Quis sum qui di-*  
*ligam te. et tantum diligam te.*

*Capitulum. xlii.*



**D**omine  
 ne  
 for-  
 titu-  
 do  
 mea  
 dñs  
 firmamentum meum. refugium  
 meum et liberator meus. et  
 deus meus. protector meus. et  
 cornu salutis mee. et suscep-  
 tor meus. *Et quantum ad*  
*huc dicam. Tu es dñe de-*  
*us meus. Capitulum. xlii.*



**D**omine  
 ta  
 et  
 un-  
 me  
 pabi-  
 lia  
 fact-  
 ti bona michi domine deus  
 meus. de quibus michi semper  
 erit dulce cogitare. semper lo-  
 quor. semper gratias agere. ut te  
 laudem et amen pro omnibus  
 beneficiis tuis. *Eccce habeo*  
*o. anima mea animam tuam.*  
*et in anima tua cognosces spon-*  
*sum tuum. Sequa ergo illi*  
*te intactam. sequa impolluta.*  
*sequa integram. sequa inco-*  
*taminatam. Si olim me*

dampneris, sed a culpis omnibus emenderis. *Memento miser homo, quod cinis es et in cinerem reuerteris. Explicit.*

R. O'Brien, 'The Stimulus peccatoris of William of Rymyngton', *Cîteaux: Commentarii Cistercienses*, 16 (1965), pp. 278–304. Here nine chapters only.

- (n) Fols. 129<sup>r</sup>–144<sup>r</sup>. Ps.-Bernard, *Meditationes. Incipiunt meditationes Beati Bernardi. Capitulum primum*. Multi multa sciunt, et semetipsos nesciunt, alios inspiciunt et semetipsos deserunt, deum querunt per ista exteriora ... in quo sponsum cum sponsa perspicias, unum eundemque dominum glorie. Qui vivit etc. Amen. *Explicit meditationes beati Bernardi. Amen.*

PL clxxxiv, cols. 485–508.

- (o) Fols. 144<sup>r</sup>–147<sup>r</sup>. Anselmian dialogue on the Inner Man. *Incipit quedam meditatio beati Anselmi de examinatione mortis, pene perpetue, et glorie sempiternae*. Ad insinuandam interioris hominis custodiam; talem dominus ait similitudinem. Hoc scitote quoniam si sciret paterfamilias ... Ad quam nos transferat dominus noster et deus noster iesus christus. Qui cum patre etc. *Explicit tractus.*

Cf. Cambridge University Library, MS. Ee.6.7; Cambridge, St John's College, MS. E.22 (125). Printed: I. Biffi, *Anselmo d'Aosta nel ricordo dei discepoli* (Milan, 2008), pp. 710 ff.

- (p) Fol. 147<sup>r</sup>. Short excerpts from Bernard. 1. *Bernardus de ingratitude*. Peremptoria res est ingratitude, hostis gracie, inimica salutis ... quam non habent ut graciā. 2. *Idem. Bernardus super cantica*. Disce iure ferendo graciā accionem, non esse tardius aut ... inuidie uel fornicationis etc.

1 is from *Sermo de misericordiis: Sancti Bernardi Opera*, 6.1, ed. J. Leclercq, C. H. Talbot, H. M. Rochais (Rome, 1970), p. 40.

- (q) Fol. 147<sup>r-v</sup>. Reflections on Four Virtues. *De quatuor uirtutibus*. ¶ *Augustinus. Iusticia est in subueniendo miseris. Prudencia. In precauendis insidiis. Fortitudo. In preferendis molestiis ... perdunt eterna, nec tamen hoc perdendo fatigantur.*

- (r) Fols. 147<sup>v</sup>–148<sup>v</sup>. Devotion prefaced by Five Reasons to Fear God. *Incipit cotidiana meditacio valde bona. In nomine patris etc. Incipit cotidiana meditacio breuis ualde ad excitandum hominem ad timorem dei que perfecte mouet et inducit hominem ad timendum deum. Et sunt quinque rationes speciales ... Fol. 148<sup>v</sup> ... Oremus. Deus cui omne cor patet et*

omnes uoluntas loquitur ... Oremus. Deus uirtutum cuius est totum ... sunt nutrita custodias. Per dominum. *Nota quod tria sunt que impediunt unitatem sanctibus. Singularitas mala. Suspicio falsa. Uoluntas impetuosa. [Includes Psalms, Prayers, etc.]*

- (s) Fols. 148<sup>v</sup>–162<sup>v</sup>. Hugh of St-Victor, *Soliloquium de arrha animae. Dilecto fratri Guillelmo ceterisque fratribus et seruis christi, hameris lene [sic] degentibus, Hugo ... omnia tamen in libro uite conscribi exopto. Valete. [Fol. 149<sup>r</sup>] Incipit hugo de arra anime. Loquar secreto anime mee, et amica confabulacione exigam ab ea quod scire cupio ... Fol. 162<sup>v</sup> ... Hoc opto, hoc desidero, hoc totis precordiis concupisco. *Explicit Hugo de Arra anime.**

PL clxxvi, cols. 951–70.

- (t) Fols. 162<sup>r</sup>–180<sup>r</sup>. Ps.-Bonaventure, *Meditationes de Passione Christi. Incipiunt meditationes quas Cardinalis Bonauentura scripsit de passione Iesu Christi*. Adueniente iam et imminente tempore miseracionum et misericordiarum domini ... et fecit redemptionem plebis sue. Qui cum patre et spiritu sancto etc.

*Meditaciones de passione Christi olim Sancto Bonauenturae attributae ...*, ed. M. J. Stallings (Washington, DC, 1965); this MS. siglum G, belonging to the j-family.

- (u) Fols. 180<sup>v</sup>–184<sup>r</sup>. Ps.-Bonaventure, *Meditationes Vite Christi*, chs. 86–8. *Canticum sanctorum in limbo*. Levate capita uestra quia ecce venit redemptio uestra; con-surge con-surge ierusalem, solue uincula colli tui, ecce saluator uenit soluere uos a uinculis ... Fol. 184<sup>r</sup> ... [Space for rubric left blank.] Ueniens Dominus iesus cum honorabili multitudine angelorum ad monumentum die dominico summo mane et reaccipiens corpus suum sanctissimum, et ipso monumento clauso ... Fol. 184<sup>v</sup> ... Magdalena uero et alie due marie ... precioso adhuc domini sanguine ru-//

Breaks off in ch. 88. Full text: *Bonauenturae Opera Omnia*, ed. A.-C. Peltier (Paris, 1868–71), xii, pp. 509–630.

#### SCRIBES AND SCRIPT

Hybrid Textualis-Bastarda (lettre bourguignonne), very regular and highly calligraphic; same script for the rubrics (in red). Occasional calligraphic extensions into the margins; capitulum or explicit initials sometimes elaborated with pen-work, the details occasionally including faces (e.g. 55<sup>r</sup>, 62<sup>r</sup>, 82<sup>r</sup>, 141<sup>r</sup>). A single scribe.

Corrections formally written by the same scribe in a Hybrid that pertains more to Textualis; they are prominently presented on fictive banners and linked to the text by a large red caret mark (e.g. 30<sup>r</sup>, 79<sup>r</sup>, 144<sup>r</sup>, 154<sup>v</sup>). The omitted text was first noted informally and then recopied calligraphically, the original version being erased (it remains visible on 30<sup>r</sup>).

## DECORATION

Decorated initials accompanied by extensions of acanthus leaf running full length of border on 30<sup>v</sup>, 62<sup>v</sup>, 82<sup>v</sup>, 91<sup>r</sup>, 123<sup>r</sup>, 129<sup>r</sup> (items (h)–(k), (m), (n)). Sections and subsections throughout headed by decorated initials, 4–10 lines high. The letters are bold in conception but fairly crude in realization; they are roughly coloured in sombre red, orange, blue, and green (reserved parchment used for white) and—with the exception of those in Q. V (fols. 32–9)—are set against a pale yellow outline or panel (imitating gold). Hastily applied, the paint is often uneven in its coverage with irregular boundaries, one colour often overrunning, or bleeding into, the next. Those in Q. V are painted slightly differently, being set against a coloured or multicoloured ground articulated with white dots; the first three in the quire (on 32<sup>r</sup>, 33<sup>r</sup>, and 34<sup>r</sup>) are painted with greater care and subtlety than the rest. There is a jarring contrast between the grandeur of the book and the excellence of the script on the one hand and, on the other, the mediocrity of most of the artwork. The majority of the designs are foliate, floral, or composed of dragons and/or fish. The following, however, include figural or illustrative elements (in some cases these evidently relate to the text; in others, they seemingly do not; in certain cases—e.g. 119<sup>v</sup>—the nature of the relationship is debatable or depends on juxtapositions).

- 2<sup>r</sup>, haloed dove (item (a): Ueni creator spiritus).
- 10<sup>v</sup>, young lay man, praying (item (b): Oratio).
- 13<sup>r</sup>, young lay man, praying; a scroll beside him (Start of (d): Orationes).
- 21<sup>v</sup>, haloed male bust-figure with long hair and beard and nimbed halo, holding an open book towards the beholder in both hands ((g) Deus qui manus tuas).
- 22<sup>v</sup>, head of Christ with cross-nimbed halo ((g) Dulcissime et benignissime domine iesu).
- 33<sup>r</sup>, flaming brazier or torch. ((h) De luce dei. O lux quam uidebat thobias ...).
- 36<sup>r</sup>, Green man ((h) De dignitate humane nature).

- 37<sup>v</sup>, foliate face with protruding tongue; hand holding foliate branch ((h) Unde hoc michi domine ...).
- 39<sup>v</sup>, flaming brazier ((h) Lux quam non uidet alia lux).
- 49<sup>r</sup>, monstrous head with open mouth and protruding tongue looking at/singing from open book covered with staff notation ((h) Ut enim confessus sum tibi ...).
- 51<sup>r</sup>, hand holding a closed book ((h) Dixisti veritas antiqua ...).
- 53<sup>v</sup>, two serpents emerging from barrel ((h) Interrogacio creaturarum est profunda consideracio ...).
- 57<sup>r</sup>, two hands upholding a book open towards beholder ((h) Quis similis tui ...).
- 59<sup>v</sup>, wooden tankard with foliate sprig projecting from it ((h) Gaudium super gaudium ...).
- 60<sup>v</sup>, youth holding open book, its pages blank ((h) Cum ergo peruenerimus ad te fontem sapientie ...).
- 61<sup>v</sup>, trinitarian head with three faces ((h) Tres coequales et coeterne persone, deus unus et uerus pater et filius et spiritus sanctus ...).
- 62<sup>v</sup>, dove of holy spirit ((i) Incipit meditationes sancti Augustini ad spiritum sanctum).
- 64<sup>v</sup>, naked child decapitating dragon ((i) Hospes iocundissime ...).
- 66<sup>r</sup>, upside-down lion mask spewing foliage ((i) Deles peccata ...).
- 66<sup>v</sup>, snail ((i) Propter hoc forma diuinitatis filius dei equalis patri in diuinitate ...).
- 68<sup>v</sup>, human hand projecting from dragon's mouth ((i) Hec dona sunt spiritus domini septem ...).
- 70<sup>r</sup>, nun (white habit), holding open book ((i) Donum ergo timoris ...).
- 70<sup>v</sup>, monk (brown habit), holding open book (text towards him) ((i) Prius enim a iudiciis tuis ...).
- 71<sup>r</sup>, human head at the centre of a flower ((i) Non enim tantum carnis delicie ...).
- 73<sup>r</sup>, lion mask ((i) Contra hunc aduersarium ...).
- 73<sup>r</sup>, frontal bird ((i) Ad hunc spiritum habendum ...).
- 76<sup>r</sup>, dove amidst clouds and lightening ((i) Sanctissima columba si in specie leonis apparuisses, quis auderet inuocare te).
- 76<sup>r</sup>, praying secular figure, naked ((i) Det ipse spiritus familiaris anime voluntati virtutem amandi ...).
- 77<sup>v</sup>, hand writing on scroll with quill ((i) Scribit scriptor manu et penna).
- 79<sup>r</sup>, vase of flowers (?lilies) ((i) Omnis enim sapiencia a domino deo est ...).

- 79<sup>v</sup>, man in white robes with red cap, holding book open towards beholder ((i) *Si deum patrem inuoco ...*)
- 79<sup>v</sup>, hand writing with quill pen in book ((i) *Numquam scriptum ...*).
- 82<sup>r</sup>, cowed figure holding book open towards beholder ((i) *De profundis clamo ad te ...*).
- 82<sup>v</sup>, bishop (Augustine) with mitre and staff, blessing (incipit of (j)).
- 84<sup>r</sup>, bearded man holding book open towards beholder ((j) *Quid michi pater ...*).
- 85<sup>v</sup>, green man ((j) *Odor tuus suscitatur mortuos ...*).
- 87<sup>v</sup>, two serpents in a barrel ((j) *Intuere dulcem natum ...*).
- 91<sup>r</sup>, layman's head, mouth open, below an open book held by dragon head (incipit of (k)).
- 92<sup>v</sup>, young man in blue robes and cap holding closed book ((k) *Conditio igitur rationalis creature primam causam habuit dei bonitatem ...*).
- 92<sup>v</sup>, haloed male, bearded long hair, wearing red robe, blessing with right hand, with left holding book open towards beholder ((k) *Et sicut homo factus est propter deum ...*).
- 93<sup>r</sup>, St Peter holding two keys in left hand, and open book in right ((k) *Omnia enim ait apostolus nostra sunt, superiora scilicet equalia et inferiora ...*).
- 94<sup>r</sup>, naked youth praying ((k) *Quid tibi dedit O anima sponsus tuus ...*).
- 94<sup>v</sup>, naked youth climbing through foliage ((k) *Cave O anima ...*).
- 95<sup>v</sup>, seated figure in red robes (?cardinal) with open book ((k) *Adhuc aliquid plus dedit ...*).
- 97<sup>r</sup>, naked youth with open book ((k) *Nunc ergo dum tempus est ...*).
- 98<sup>r</sup>, Holy face of Christ ((k) *Domine fortitudo mea dominus firmamentum meum ...*).
- 101<sup>v</sup>, bearded face, frontal ((k) *Oportet me ergo domine ...*).
- 104<sup>v</sup>, tonsured figure with white robe and brown overmantle, a ?rosary at his belt, holding a scroll in left hand ((k) *Quid ergo hec omnia facient diligenter considerata ...*).
- 105<sup>v</sup>, lay figure in multicoloured tunic climbing up a dragon ((k) *Hoc ideo dixi ut intelligat homo quantum debeat diligere deum ...*).
- 108<sup>v</sup>, bishop (Augustine) with staff and open book (incipit (l)).
- 109<sup>r</sup>, grotesque face with open mouth looking at open book ((l) *Gaudeamus ad misericordiam domini ...*).
- 109<sup>v</sup>, fair-haired youth with open book ((l) *Sed hic et hoc longum sic prolixum ...*).
- 110<sup>v</sup>, fox carrying goose in its mouth ((l) *Dicitur tibi ut spiritualiter observes sabbatum ...*).
- 110<sup>v</sup>, monk in white habit with brown mantle, one arm raised, fingers splayed ((l) *Dicitur tibi non occides ...*).
- 111<sup>r</sup>, youth holding open book ((l) *Si enim uos non exhortor ...*).
- 111<sup>v</sup>, dog playing a pipe ((l) *Novi enim christianorum mentes ...*).
- 112<sup>r</sup>, dog and rabbit with a scroll ((l) *et si forte hodie acriorem ...*).
- 112<sup>r</sup>, fox or cat playing a pipe ((l) *Quomodo factum est ut huc ille ueniret ...*).
- 112<sup>v</sup>, youth with open book ((l) *Nec mercedem aliquam ...*).
- 114<sup>r</sup>, cowed figure with open book ((l) *Attendat enim caritas uestra ...*).
- 114<sup>v</sup>, two youths, one in blue, one in white, holding between them an open book ((l) *Portatis quidem psalterium sed nondum cantatis ...*).
- 115<sup>r</sup>, quadruped and rabbit ((l) *Alter est enim ymago ...*).
- 115<sup>v</sup>, two bearded men in red robes and caps holding between them an open book ((l) *Quam onerosus est cibus ...*).
- 116<sup>v</sup>, youth with open book ((l) *Nam in eo quod male facit ...*).
- 117<sup>r</sup>, layman in multicoloured tunic, fighting with dragon ((l) *Si quis uoluptatur cum ancillis*).
- 119<sup>v</sup>, cleric in white robe and black mantle with open book on lectern ((l) *Cantate ergo in psalterio ...*).
- 119<sup>v</sup>, fox reading from open book ((l) *Canta in psalterio decem cordarum ...*).
- 120<sup>r</sup>, fox with goose on its back ((l) *Deus misericors uidens fragilitatem nostrum, posuit contra remedia. Que sunt remedia: Eleemosinarum, ieiuniorum, orationum, ipsa sunt tria ...*).
- 121<sup>v</sup>, rabbit holding a ?flail, riding on the back of a dog ((l) *Noli parcere thesauris ...*).
- 122<sup>v</sup>, seated youth with open book on lap ((l) *Habetis enim quod cotidie vobis dimittatur qui habetis quod cotidie dimittatis ...*).

- 125<sup>v</sup>, praying male youth, a scroll beside him ((m) O sancti dei omnes propter misericordiam multiplicem ...).
- 128<sup>r</sup>, the holy wounds, presented as if on a shield ((m) O gloriosa passio domini ...).
- 133<sup>v</sup>, lion mask spewing foliage ((n) Premium est uidere deum uiuere cum deo ...).
- 141<sup>r</sup>, seated figure, wearing white robe and cowl, with open book on knees ((n) Peccata me cesare [sic] non possum ...).
- 147<sup>r</sup>, figure in white cowl and robes (?St Bernard), holding open book ((p) Peremptoria res est ingratitude ...).
- 163<sup>v</sup>, bearded male head in profile (?Bonaventure), a hand holding an open book in front of it ((t) Circa secundum diligenter attendite ...).

- 164<sup>r</sup>, two male heads in profile facing each other, an unfurled scroll between them ((t) Circa uero tercium meditando obstupesce ...).
- 164<sup>v</sup>, bearded head with three faces ((t) Circa quantum uero omnem cumulum superffluentem [sic] ...).

## PROVENANCE

(1) S. xvi–xvii, jotted name, fol. 84<sup>v</sup>: Robert Dyches / Dycher. (2) Thomas Unton (d. 1693) (no. 3 on the list of his MSS: see Appendix II). Whence to (3) Trinity College in 1694. Bernard, p. 65, no. 1993 (as MS. 56). College shelfmarks: fol. 1<sup>r</sup>, pencil '56' crossed out.

Fig. 91

## 93

## Bible Summary and Commentary (in Middle English)

England; s. XIV/XV–XV<sup>in</sup>

## PHYSICAL DESCRIPTION

Parchment: low quality, variable tones and textures, with pronounced H/F distinction; some edge-cuts. Arranged FH, HF. First and last leaves worn and darkened; other leaves (e.g. 15–16, 35–6, 96–102, 183–9, 193–5) stained by liquid; lower margin of 79 and lower third of 142 and 143 torn out. Generally grubby and weathered throughout, with some erosion of text. Fols. v (modern flyleaves, three paper, two parchment) + 200 + v (modern endleaves: two parchment, three paper). Modern pencil foliation: 'i'–'v', '1'–'205'.

Size: 208 × 140 mm (fold-ins on fols. 6 and 167 extend dimensions to 220 × 155 mm; the brutal cropping has removed many of the chapter numbers). Text-block: 165–75 × 118–24 mm. Pricking: none survives. Ruling: where visible, frame-ruled in hard point. Lines: 39–41 (space, 5 mm; height of minims, 1.5–2 mm).

Collation: I<sup>r</sup> (= 8 lacks leaf 2); II<sup>8</sup>; III<sup>6</sup> (= 8 lacks leaves 7–8, after fol. 21; NB presumably in a modern repair, leaves 1–2 [fols. 16–17] have been (re)sewn separately from leaves 3–6 [fols. 18–21], hence their counterstubs, which should follow fol. 21, currently

precede fol. 18); IV–XIX<sup>8</sup>; XX<sup>1</sup> (?8 lacks leaves 2–8, after fol. 150); XXI<sup>7</sup> (= 8 lacks leaf 4, after fol. 153); XXII–XXV<sup>8</sup>; XXVI<sup>7</sup> (8 lacks leaf 1, before fol. 190); XXVII<sup>4</sup> (= ?8 lacks leaves 5–8). First rectos: 1, 8, 16, 22, 30, 38, 46, 54, 62, 70, 78, 86, 94, 102, 110, 118, 126, 134, 142, 150, 151, 158, 166, 174, 182, 190, 197. Catchwords. Leaves in first half of quires were lettered and numbered (now mostly cropped off).

2<sup>o</sup> folio: iacob duelled

## BINDING

Half red morocco over marbled paper boards, with gold-tooled spine, s. xvii–xviii; gilt-edged leaves; green leather label on spine with title in gilt lettering; marbled pastedowns and endleaves; 216 × 153 × 53 mm.

## CONTENTS

Fols. 1<sup>r</sup>–200<sup>v</sup>. Bible summary with commentary (in Middle English prose). Fol. 1<sup>r</sup>. In þis first chapter is made mencion þat god made heuen and erth of noght. First is shewed how god in þe first iij deyes distinct or[-blot-] creatures ordinately. In þe first dey light was