

Hours of the Virgin, Use of Rome and prayers

Parchment (both FSOS and HSOS). Fols: 259 (numbered fols 1-258, but the rear pastedown, unnumbered, is part of the production). Overall: 118mm x 80mm; writing area: 68mm x 40mm, with outer illuminated border 20mm wide, the lower the same in depth, the upper c. 8mm, and the inner a gold bar of 3mm. In long lines, 21 / 22 lines to the page. No signs of pricking; bounded and ruled in red ink. Written in French bastard secretary (lettre bâtarde). Punctuation by occasional point.

2° f: KL Feurier; apud deum (fol. 13); In illo tempore (fol. 14)

CONTENTS

1. Fols 1-12^v: The calendar.

In French, written in alternate lines of red and blue with the chief feasts in goldleaf; the inclusion may be suggestive of a northern French origin. There are many saints of with a broad French cult – for instance, Aubin (1 March), Didier (23 May), ‘Feroul’ (Ferréol, 16 June), Bertin (but 16 July not 5 September), ‘Arnouf’ (Arnulf of Metz, 18 July), Marcel (26 July), ‘Philebert’ (20 August but also 24 August, the Feast of St Ouen), ‘Leu’ (Loup of Sens, 1 September), Brice (13 November), Aignan (17 November) – but there are others who may suggest a central northern or north-eastern connexion: ‘Amant’ (Amand, 6 February), ‘Aubert’ (9 February, so bishop of Senlis, d. c. 685), ‘Yves’ (Yves Hélyory de Tréguier, 19 May), ‘Liefrois’ (Leufroy, bishop of Evreux, 21 June), ‘Godregrain’ (Godegrand of Séz, 3 September), Magloire (24 October). At the same time, there are some oddities, for instance: ‘Audebert’ (27 February and 10 April, the latter Godobert of Angers?), ‘Faron’ (Faro but at 2 March, as well as 28 October), ‘Robert’ (de la Chaise-Dieu?, but 21 April not 24 April), ‘Gernier’ (21 May), ‘Richier’ (Riquier, but 3 June not 26 April), ‘Aigrien’ (28 July), ‘Maclou’ (7 September).

2. Fols 13-20: ‘|| apud deum et deus erat verbum hoc erat in principio apud deum . . . [fol. 17] Obsecro te domina sancta maria mater dei pietate --- et exaudi me dulcissima iurgo maria mater dei et misericordie amen’.

Gospel pericopes, opening acephalous through loss of one folio and followed immediately by the popular Prayer to the Virgin.

Fol. 20^v: blank.

3. Fols 21-30: ‘Egressus est dominus iesus cum dissipuli suis trans torrentem cedron --- [fol. 29^v] erat monumentum posuerunt iesum Deo gratias Per euangelica dicta deleantur nostra delicta. Domine exaudi ... O Adoramus te christe ... [fol. 30] Deus qui magnus et pedes ac totum corpus ... in finem per iesu salvator mundi [*form ending*] Amen’.

The passion narrative, from John 18-19, followed by three prayers.

4. Fol. 30^v-44^v: ‘*Innocencius papa concessit omnibus vere contritis confessis et debite satisfatis sequentem oracionem ob honorem vulneris dextri lateris christi deuote dicentibus quatuor milia annos indulgente Aue uulnus lateris nostri redemptoris ex quo fluxit fluminis fons . . .*’

A sequence of twelve prayers, opening with RH 24031, and including:

Fol. 32^v: ‘*Deuota contemplacio beate marie [repeats phrase] virginis iuxta crucem Stabat mater dolorosa iuxta crucem lachrimosa . . .*’ (HE 134-35, RH 19416);

Fol. 36^v: *‘Protestacio aut oratio in introitu et surrectione secti a quolibet christiano dicenda facta per sanctum vincentium ferrarii et primo te ipsum signa sic dicendo Oratio O domine iesu christe ego quamuis indignus et miser peccator . . .’*;

Fol. 39: *‘Les huit vers saint bernard O bone iesu Illumina oculos meos ne unquam obdormiam . . .’* (as MS. 94 [9]);

Fol. 43: *‘Psalmus Contra omnia aduersa Qui habitat in adiutorio altissimi . . .’* (Ps. 90).

The bottom half of fol. 44^v is blank.

5. Fol. 45-50: *‘Illum dei templum spiritus sancti ... presentibus et futuris custodias me semper Amen Pater noster Ave maria.*

Three prayers to the Virgin, starting with ‘O Intemerata’ which is acephalous through loss of a folio presumably removed at some later stage for its illumination. It is followed by ‘O Excellentissima’ (fol. 46^v) and ‘Precor te beatissima’ (fol. 48^v).

6. Fol. 50^v-69^v: *‘Quicumque sequentem oratiunculam quotidie deuote dixerit sine penitencia et mystico corporis christi non sicut reuesatum fuit beato bernard’ Aue ancila sancte trinitatis Aue sponsa [repeats] spiritu(s) sancti . . .sed communis essentia et coequali potentia’*

A sequence of prayers, ending imperfect in De divinis nominibus (Margarita exorcistarum), the conclusion provided at fol. 78^{r-v}. For the first prayer, see HE 137n, cf. RH 1692. The sequence also includes:

Fol. 56: *‘Papa benedictus xxij. ordinis Cisterciensis composuit sequentem orationem et concessit cuilibet dicenti eam infra eleuationem . . . Precor te piissime domine iesu christe propter illam ineffabilem charitatem . . .’* (Leroquais 1:111 etc.; cf. Wilmart 378n [no. 12]);

Fol. 58: *‘Sequens oratio est scripta in tabula sancti sepulchri et ad suplicationem Philippi regis francie bonifacius papa vij. dedit omnibus eam deuote dicentibus inter eleuationem corporis christi et agnus dei Duo milia annorum de indulgentia Domine iesu christe qui hanc sacratissimam carnem tuam . . .’* (HE 72; cf. Wilmart 378n [no. 10])

Fol. 64^v: *‘Oracio valde bona quidquid iustum petieritis impetrabitur et recitantur in ea nomina dei. Deus pater piissime...’* (G. M. Dreves, ed., *Analecta hymnica medii aevi*, 55 vols (Leipzig, 1886 -1922), 15, no. 2, ll. 1-236).

7. Fols 70-77^v: *‘Orationes deuote pro fidelibus defunctis dicende transeuntis per cimiterium Auete omnes anime fideles quarum corpora hic et vbique requiescunt in puluere --- cum electis tuis eam perferri iubeas in requiem eternam Amen’.*

Nine brief prayers for the dead, Leroquais 2:341. They appear in a single gathering (quire 12) misplaced so it interrupts the last prayer of the previous item.

6bis. Fol. 78^{r-v}: *‘Iustitia et pietate unica --- pater ingenito natoque vnigenito spiritu\i/que paraclito Laus honor atque gloria sit virtus et potentia in secula seculorum amen.’*

The end of De divinis nominibus, interrupted by item 7.

Fol. 79: blank but ruled.

8. Fols 79^v-137: *‘Domine labia mea aperies Et os meum annunciabit laudem tuam -- portare alleluia Resurrexit sicut dixit alleluia Ora pro nobis deum alleluia’.*

The hours of the Virgin, succeeded by the daily Psalms for Matins in the ‘third office’ after Christmas (fols 125-31^v) and by the ‘second office’ for Advent (fols 131^v-37).

Fol. 137^v: blank.

9. Fols 138-40: *‘Deus in adiutorium meum intende Domine ad adiuuandum me festina Gloria patri --- Sis michi solacium in mortis agone Amen Versus Adoremus Domine ihesu etcetera’.*

The hours of the Passion. A leaf has been roughly removed before fol. 138, without loss of text but perhaps with loss of a full-page illumination that could have been on the verso.

10. Fols 140^v-55: *‘Domine labia mea aperies Et os meum annunciabit laudem --- a fetore peccatorum que fecundus precum suarum fauore vt in celum tecum simus Amen’.*

The hours of the Holy Spirit.

Fols 155^v-56^r: blank.

11. Fols 156^v-71: 'Domine ne in furore tuo arguas me neque in ira tua --- vt indulgentiam quam semper optauerunt pijs supplicacionibus consequantur Per eundem dominum [form ending]'.

The Penitential Psalms and Litany. The latter includes Blaise under martyrs and Louis IX under doctors.

12. Fols 171^v-207^v: 'Dilexi quoniam exaudiet dominus vocem orationis mee --- *Versus* Requiescant in pace *Responsio* et in *Versus* Domine exaudi *Responsio* Et'.

The Office of the Dead.

13. Fols 207^v-11: Inclina domine aurem tuam ad preces nostras quibus misericordiam tuam --- ut eius meritis et precibus a gehenne incendijs liberemur Per'.

The suffrages, prayers to the Trinity, Michael, James, Christopher, Sebastian, and Nicholas.

Fol. 211^v: blank.

14. Fols 212-28: '*De sancto iohanne euangelista* Sancte iohannes euangelista domini qui supra pectus domini in cena recubuisti --- [fol. 227'] semper extitit et merito castitatis et tue profes | sione virtutis Per dominum'.

Further suffrages, to John the Evangelist, George, Roche, Antony, Peter, Paul, Stephen, Katherine, Mary Magdalen, Margaret, Barbara, Genevieve, Apollonia, Lucy, and including prayers for the common of saints and common of virgins. Fol. 228 has only a single line, and fol. 228^v is blank.

15. Fols 229-34^v: *Oratio deuota de sancta cruce et potest dici in die sancto parasceues quando crux adoratur aut in utroque festo sancte crucis vel etiam quotidie coram ymagine crucifigi* Salue crux sancta salue crux gloriosa salue viuifica --- descendat super me et mecum maneat semper Pater noster Aue maria'.

Cf. 'Ave crux', cited from BodL, MS Lyell 30, A. C. de la Mare, *Catalogue of the Collection of Medieval Manuscripts bequeathed to the Bodleian Library Oxford by James P. R. Lyell* (Oxford, 1971), 368.

16. Fols 234^v-36^v: '*Orison a notre dame en franc*' Glorieuse vierge marie A toy me rends et si te prie . . . [fol. 235^v] *orison* Glorieuse vierge marie mirouer de la trinite mere --- et repentence faire ma penitance en ceste vie mortelle Amen'.

Cf. Leroquais 2:311 and Jean Sonet, *Répertoire d'incipit de prières en ancien français* (Geneva, 1956), no. 675 (misnumbered 28, at 122), citing more than twenty MSS, nearly as many (but still not including this one) added by Pierre Rézeau, *Répertoire* (Geneva, 1986), 53-54.

17. Fols 237-57^v: '|| dominus tecum Indificiens gaudium dominus tecum Rosa sine spina --- qui de celo descendisti et vitam mundo contulisti Tu domine es ille panis quem in vltima ||'.

Thirteen surviving further prayers (or sequences of them) to the Virgin, a rather disorganised sequence. After the opening set of prayers, follows:

Fol. 242^v-245^v: '*Canticum sanctorum ambrosij et augustini transmutatum in laudem gloriose virginis marie* . . . | [fol. 243] Te matrem dei laudamus te mariam virginem confitemur . . .' (RH 20156);

Fol. 245^v: 'Loroison sequente a este trouuee sur le sepulcre notre dame en la vatee de Iosaphas Et a telle vertu que toute personne qui la dira ou fera ||' [part of the heading only, the following leaves lost];

Fol. 246-248: '|| chrimsa dum peri [sic] debat fili . . . peridebat ante te. Amen.';

Fol. 248-252^v: 'Sensuit cinq belles et deuotes oraisons Comancans per les cinq lettres du nom de notre dames narratiues et declaratiues de cinq merueilleuses douleurs . . . [fol. 249]

Oratio prima Mediatrix dei et hominum et fons misericordie indesinenter effundens . . . ? (cf. Leroquais 1:280, 2:26, a set of five prayers);

Fol. 252^v-253^v: 'Sequens oratio dicitur Aurea postquam nulla est dulcior et beate virginj marie acceptior . . . *Pulcherrima oratio* Aue rosa sine spinis tu quam pater in diuinis . . . ? (HE 136, RH 2084);

Fol. 253^v-254^v: 'Secuntur orationes de septem gaudiis spiritualibus que beata virgo maria nunc habet . . . *Oratio*. Gaude virgo . . .?;

Fol. 254^v-255: 'Aue maria gratia etc semper dicatur in fine cuilibet. *V*°. Speciosa facta es . . .?;

Fol. 255^{r-v}: 'Bonifacius papa consedit omnibus sequentem orationem deuote dicentibus Centum dies indulgentiarum *Oracio* Aue maria alta stirps lilij castitatis Aue profunda viola . . . ? (HE 138, RH 1871) [all but the top seven lines of fol. 255^v is blank];

Fol. 256^{r-v}: '*Oracio deuotissima dicenda ante ymaginem crucifixi*. Puro corde et ore confiteor . . . ? (Ps-Augustine);

Fol. 256^v-257^v: 'O memoriale indelebile dominice passionis . . . panis quem in vltima | |?.

Fol. 258: blank but ruled, as is the rear pastedown.

COLLATION 1⁶ 2⁶ 3¹⁰ (-1, removed with loss of text; -10 [after fol. 20], a mere stub remaining) | 4⁸ 5⁸ (-4 [after fol. 31], cut out with a razor) 6⁸ 7² (-2, leaving 1 [fol. 44] loose) 8⁶ 9¹⁰ (-10 [after fol. 59], only a stub remaining) 10⁴ 11⁶ 12⁸ 13¹⁰ (-9, -10 [after fol. 85]) 14⁸ (-8 [after fol. 92]) 15-19⁸ 20⁶ (-1) [to fol. 137, a production unit] | 21⁸ (-1, -5, a stub remaining, and -8 [after fol. 142]) 22⁶ (-6 [after fol. 147]) 23⁸ [to fol. 155, a production unit] | 24¹⁰ (-10 [after fol. 164]) 25¹⁰ (-3 [after fol. 166]) 26- 29⁸ 30⁶ [to fol. 211, a production unit] | 31⁸ (-2 [after fol. 212]) 32² 33⁸ [to fol. 228, a production unit] | 34⁸ 35⁸ (-1 [before fol. 237]) 36^{8⁸} (outer two bifolia only present [fol. 244-47] with central bifolia removed) 37⁸ 38^{6²} (outer two bifolia only present [fol. 256-258 and rear pastedown]). No catchwords or signatures.

TEXTUAL PRESENTATION AND DECORATION Headings often in red, but also in text ink, a small cursive, crammed into inadequate spaces left in the copying. All leaves have full borders, with vine and flower designs (some animals and birds) in a variety of colours. At the major divisions, in association with large illuminations, four-line light blue lombards with red and gold grounds, with gold leaf centres and painted flowers. (In the second production unit, many six-line examples introduce individual prayers.) The prayers are divided by two-line champes in gold leaf with red and blue. At versals, one-line gold lombards with alternate red and blue grounds. Simple line-fillers in red, blue, and gold leaf.

At the openings of sections, seven-line illuminations: fol. 40: Jesus and the implements of the Crucifixion; fol. 212: John the evangelist with the poisoned cup; fol. 220^v: Stephen holding an open book and palm branch; fol. 221: Laurence with a book and griddle; fol. 222: Anne teaching the Virgin to read.

In addition, at the openings of the Hours, illuminations of about half the page area:

Fol. 21: (the Passion narrative): Jesus in Gethsemane

Fol. 79^v (Matins): the Annunciation

Fol. 88 (Lauds): the Visitation (in background, an impressionistic depiction of a classical rotunda)

Fol. 97 (Prime): the Nativity

Fol. 101^v (Tierce): the angel appears to the shepherds

Fol. 105^v (Sext): the Adoration of the Magi (Balthasar black)

Fol. 109^v (Nones): the Presentation at the Temple

Fol. 113^v (Vespers): the flight into Egypt

Fol. 120^v (Compline): the Coronation of the Virgin

Fol. 140^v (Matins of the Hours of the Holy Spirit): Pentecost, with the kneeling Virgin in the foreground

Fol. 148 (Lauds): Anne and Joachim embracing outside the Golden Gate

Fol. 156^v (the Penitential Psalms): David kneeling bareheaded before an altar lit by beams coming through a window

Fol. 171^v (the Office of the Dead): the raising of Lazarus

See AT no. 794 (78) and plate xlix (fol. 120^v); they date the illumination s. xvi in. Otto Pächt's note in the Library's copy of Kitchin's catalogue was more definite, identifying the artist as 'School of Bourdichon' and the calendar with Paris. He thus identifies the style with the circle around Jean Bourdichon of Tours (?1457-?1521), illuminator at the French royal court, on whom see most recently Thomas Kren and Mark Evans ed., *A Masterpiece Reconstructed. The Hours of Louis XII* (Los Angeles, 2005), focussing on Los Angeles: J. Paul Getty Museum, MS 79.

BINDING Purple velvet with an embroidered leaf design in gold and silver thread over millboards, s. xvii. Sewn on three thongs. Pastedowns old parchment, a ChCh bookplate on the front pastedown. No flyleaves. All leaves gilt-edged, now very worn. The remains of a tab glued to the spine 'Arch. W. ...'.

PROVENANCE There is no indication of the volume's whereabouts before its receipt by Christ Church: 'from Abp Wake's Collection' (in pencil on the bookplate). The manuscript appears in Wake's autograph schedule (MS 352/8, fol. 2) under octavo and smaller volumes: 'An antient Rituell in 12^o: Illuminated'. As with MSS 93 and 94, the possibility cannot be excluded that Wake came by this manuscript while he was in France, in 1682-85.

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