The Augustinian Use of Oseney Abbey

A study of the Oseney Ordinal, Processional and Tonale (Bodleian Library MS Rawlinson c. 939)

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I. Analysis and Commentary



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Abstract

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Only one liturgical manuscript from Oseney Abbey survives, a compendium bound in the fifteenth century whose main parts are a text known as the Oseney Ordinal, a processional and a tonale; in addition it contains a manual, a collection of vesper responsory and alleluia verses, a kalendar and extracts from the customary and diurnal, as well as miscellanea copied into the manuscript at a later date. The components of the manuscript are of various dates from the late thirteenth century onwards.

The principal aim of this thesis is to present edited texts of the three main portions of the manuscript, the ordinal, processional and tonale, together with the kalendar, the extracts from the customary and diurnal, and some of the shorter texts in the manuscript. In addition these texts are comprehensively indexed.

Some attempt has also been made to identify a putative 'Oseney group' of related manuscripts and a hypothesis is advanced concerning the existence of a group of Augustinian houses with a related use which shows some degree of independence from contemporary secular and monastic uses. Although other writers have identified a group of Augustinian uses related to the ordinal of St Ruf (known as the Letbert ordinal), the Oseney use is not related to this group. Instead it appears to be part of a separate group of houses, including at least Haughmond, Ranton, and probably St Osyth. Firm conclusions concerning the origins of this use have not been possible, and directions for further research are outlined towards the end of the thesis.

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Abbreviations

1. Liturgical items

The following abbreviations, in most cases the same as those used in the manuscript, have been used for liturgical items, to save space:

A.	*antiphona*	Or.	*oratio*
Al.	*alleluia*	Off.	*offertorium*
Co.	*communio*	Pc.	*postcommunio*
Ep.	*epistola*	Pr.	*prefatio*
Ev.	*evangelium*	Ps.	*psalmus*
Gr.	*gradale*	R.	*responsorium/responsum*
Hy.	*[h]ympnus*	Sq.	*sequentia*
In.	*invitatorium*	Tr.	*tractus*
Ofc.	*officium*, i.e., introit	V.	*versus/versiculus*

In the course of discussion of the use in the main text of this thesis, the common form of indicating responsories and antiphons that form part of a series is used, so that A1 stands for the first antiphon, A2 for the second, R1 for the first responsory, and so forth. For example, in the history *Si oblitus* in Eastertide, 'R4 *In ecclesiis*' should be taken to mean that the fourth responsory in the series begins *In ecclesiis*.

2. Library Sigla

The libary sigla of RISM (constructed from the international country symbol followed by a capital letter or letters for the town or city, and a lower-case abbreviation for the library within that location if there is more than one) have been used, and where there is no established siglum for a particular library new sigla have been created. Since most of the manuscripts cited are in Great Britain, the country siglum (GB-) has been omitted for these sources. In the following list non-standard sigla which have had to be constructed for this thesis are marked with an asterisk.

Belgium (B)

Br	Brussels (Bruxelles), Bibliothèque Royale

Germany (D)

BAs	Bamberg, Staatsbibliothek
DS	Darmstadt, Hessische Landes- und Hochschulbibliothek
Mbs	Münich, Bayerische Staatsbibliothek
W	Wolfenbüttel, Herzog August Bibliothek

France (F)

MZ	Metz, Bibliothèque Municipale
Pm	Paris, Bibliothèque Mazarine
Pn	Paris, Bibliothèque Nationale

Great Britain

Ccc	Cambridge, Corpus Christi College Library
En	Edinburgh, National Library of Scotland
H	Hereford, Cathedral Library
Lbl	London, British Library
Lva	London, Victoria and Albert Museum
LI	Lincoln Cathedral Library
LVm*	Liverpool, Mayer Museum
MRcr*	Mirfield, Community of the Resurrection
NR*	Northampton, County Record Office
Ob	Oxford, Bodleian Library
Obc	Oxford, Balliol College
Occ	Oxford, Corpus Christi College Library
SB	Salisbury, Cathedral Library
SHs*	Shrewsbury, Shrewsbury School Library

Italy (I)

PAc	Parma, Cathedral Library
Rc	Rome, Biblioteca Casanate

Rvat Rome, Apostolic Library (Vatican)

Sca* Siena, Cathedral Library

3. Other terms

The Latin name for Salisbury, Sarum, has been used to refer to the Salisbury liturgy in English writing since the nineteenth century, largely under the influence of the Oxford movement, and I make no apology for using both names interchangeably in this work; many of the texts referred to, and in particular Frere's *Use of Sarum*, follow the same practice. The form BVM (for Blessed Virgin Mary) has frequently been used for St Mary, since it leads to less cumbersome names for many feasts.

4. Bibliographic abbreviations.

The following shortened forms of common works have been used:

Ann. Mon.	H. R. Luard, ed., *Annales Monastici* (*Rolls Series* xxxvi), London, 1864–9.
Frere, BML	Walter Howard Frere, *Bibliotheca Musico-Liturgica: A Descriptive Handlist of the Musical and Liturgical Manuscripts of the Middle Ages preserved in the Libraries of Great Britain and Ireland*, 2vv., London, 1901–32.
Frere, Use of Sarum	Walter Howard Frere, ed., *The Use of Sarum*, 2vv, Cambridge, 1898–1901.
Ker, MLGB	Neil Ripley Ker, *Medieval Libraries of Great Britain: A List of Surviving Books,* 2nd edn (*Royal Historical Society Guides and Handbooks*), London, 1964.
Ker, MMBL	Neil Ripley Ker and Alan J. Piper, *Medieval manuscripts in British Libraries*, 4vv., Oxford, 1969–1992 (fifth volume in preparation).
Lateran Ordinal	Ludwig Fischer, ed., *Bernhardi Cardinalis et Lateranensis Ecclesiæ Prioris Ordo Officiorum Ecclesiæ Lateranensis* (*Historische Forschungen und Quellen* ii–iii), Munich and Freising, 1916.
Migne	J.-P. Migne, *Patrologiæ cursus completus, accurante J.-P. Migne*, 221vv., Paris, 1844–65.
Oseney Cartulary	H. E. Salter, *Cartulary of Oseney Abbey* (*Oxford Historical Society* lxxxix, xc, xci, xcvii, xcviii, ci), Oxford, 1929–36.

Salter, Chapters	H. E. Salter, *Chapters of the Augustinian Canons* (*Oxford Historical Society* lxxiv), Oxford, 1920.
van Dijk, LLM	S. J. P. van Dijk, *Handlist of the Latin Liturgical Manuscripts in the Bodleian Library*, typescript, Bodleian Library, Oxford, 1951.
VCH Oxon.	*The Victoria History of the Counties of England: The County of Oxford*, 12vv., Oxford, 1907–90.

5. Dates of manuscripts

Dates of manuscripts are given as follows:

s.xii	twelfth century (&c.)
s.xii in.	early twelfth century
s.xii med.	middle of the twelfth century
s.xii ex.	late twelfth century
s.xii/xiii	late twelfth or early thirteenth century
s.xii–xv	material of dates from the twelfth to the fifteenth century

Notes on editorial procedure in the transcription of the texts will be found at the beginning of Volume II.

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Many people have helped me in the writing of this thesis, and I should like to dedicate it to the memory of one without whom I could not have afforded to complete it, my aunt Ann Meeson Morris. She gave generously to support my work—almost her last gift to me before she died was the laser printer on which this thesis was produced—and it is a great sadness that she did not live to see it complete.

To my supervisors, John Caldwell and David Chadd, I am grateful for two different kinds of help. It was David Chadd who suggested to me that the Augustinian Canons would make a good starting-point, and whose unfailing enthusiasm for English liturgy was a great inspiration in the first two years of my work. John Caldwell has been a stalwart support, particularly during the last stages of writing up and filling in forms, and his comprehensive knowledge of Oxford procedure has rescued me on a number of occasions.

I have been grateful on countless occasions for the help of James Clark, without whom I should have made even more mistakes in historical method than I suspect I have. He is, of course, not to blame for those that remain. John Milsom also taught me a great deal about method, but more importantly opened up for me the mysteries of the Bodleian Library and the British Library, for which I shall always be grateful.

The staff of countless libraries have been of great help to me, but I must put on record my gratitude to John Wagstaff, of the Music Faculty Library in Oxford, whose knowledge of the Internet has saved me much work; and the staff of Duke Humfrey's Library Reserve at the Bodleian Library, whose flexibility and patience, particularly while in exile during renovation of the building, and understanding of the library's arcane workings, have been of great assistance.

My parents have been very generous in providing financial support throughout my work, but particularly in the difficult middle period, and I am grateful for that and for their continued if fruitless insistence that I write up on time. In time-honoured fashion I should like to thank those who have had to put up with me while I have been writing this thesis, and in particular my wife Alyson, and John Madden, Precentor of Radley, whose flexibility has been very welcome in the later stages of preparation.

Radley College, September 1999

1. Introduction

1.1 Introduction

Any study of the liturgy of a medieval religious house usually begins with a group of manuscripts. Breviaries, missals, processionals, antiphoners, graduals, perhaps even an ordinal, all come together to give a complete picture of the use of that community; they form an interlocking whole which, while there may be minor discrepancies between different parts of the puzzle, can nevertheless be assembled with success and satisfaction.

To attempt to examine the use of a house from which we possess almost none of the above sources might, then, seem foolhardy. We have no missal, no breviary, no antiphoner, no gradual, not even so much as a liturgical psalter from Oseney; all we have is one manuscript, a compendium of disparate fragments of the Oseney use bound together in the fifteenth century. True, they include a text known as the Oseney Ordinal, but even this is misleading: it is not an ordinal at all, but rather a commentary on and enlargement of an existing ordinal which, like so much of the Oseney liturgy, is lost.

But the situation is not hopeless. The manuscript includes both a processional and a separate *ordo* for processions, so we can be sure at least of that side of the use. We have the kalendar of the house, preserved at the beginning of the manuscript; and we have various extracts from the diurnal, and from those sections of the customary which dealt with liturgical matters. And, most importantly, the evidence provided, obliquely or at second hand, by the so-called ordinal enables us to identify many of the most important features of the Oseney use. These, in turn, are enough to recognise manuscripts from other houses as related, more or less closely, to the liturgy at Oseney, which begin to fill in the many gaps in the picture.

Even then, the remains we have are far from complete. Where features can be identified and compared, they tell us much about the Oseney use and its origins; but those which are lost might have told us more, perhaps different from those we have, or even contradicting them. All we can do, without further sources from Oseney, is to examine the remains that we have, and draw such conclusions as we are able.

This thesis, then, will attempt both to assess the Oseney manuscript in itself, and to ascertain its significance and importance in the context of the Augustinian order in England, and English medieval liturgy in general. The principal aim is to provide a critical edition of the most substantial parts of the manuscript, the kalendar, ordinal, tonale and processional, with commentary, footnotes and cross-references within the text itself and to the commentary. In addition, it will aim to identify the distinctive features of the Oseney liturgy, identify links between those features and other surviving manuscripts from Augustinian houses and elsewhere, and offer tentative suggestions of the directions future research might take in

order to establish more clearly the relationship between the Oseney liturgy and those of other contemporary institutions.

The English Augustinian order in general is discussed in Chapter 2, and the history of Oseney Abbey, with details of the relationships it had with other houses of all orders, both near Oxford and further afield, is described. Chapter 3 looks at the surviving body of English Augustinian liturgical manuscripts, with a view to assessing the overall background for the study of the liturgy of this order. A complete list of surviving Augustinian manuscripts identified to date is presented in Appendix 1. The Oseney manuscript is then considered in detail, both physically and in terms of an overview of its contents, which are described more fully in the introduction to volume ii.

Chapters 4–7 then consider the four main elements of the manuscript, the kalendar, ordinal, tonale and processional, in order. Complete editions of these are provided in volume ii of the thesis. Brief descriptions of the content of comparable processionals are provided in Appendix 4.

Chapter 8 attempts to determine what can be known about the Oseney liturgy from the surviving materials, and to identify a group of related manuscripts showing similar distinctive features. The extent to which the Oseney use can be compared to other uses has been one of the principal limitations necessitated by contraints of time in the preparation of the thesis, and this offers the most fruitful ground for further study. Chapter 9 concludes the thesis with an appraisal of the progress made so far, and outlines possible areas of further research which might shed more light on the significance of the Oseney manuscript.

1.2 Previous research on related subjects

In many ways, the heyday of research into British medieval liturgy was the late nineteenth and early twentieth centuries. A combination of circumstances led to this situation: as a result of the interest of the Oxford Movement in reviving liturgical decorum, it became important to know exactly what ceremonial was used in the late medieval church so that the provisions of the 'Ornaments Rubric' in the Book of Common Prayer could be followed:

> *And here is to be noted that such Ornaments of the Church, and of the ministers thereof, at all times of their Ministration, shall be retained, and be in use, as were in this Church of* England*, by the authority of Parliament, in the Second Year of the Reign of King* Edward *the Sixth.*[1]

This was before the destruction of much of the furniture of churches, and before the publication of the first Book of Common Prayer in 1549.

[1] Book of Common Prayer, 1662.

At the same time, the revival of interest in plainchant which was being led by the monks of Solesmes encouraged an antiquarian interest in liturgical manuscripts in England. Much remained to be discovered; between 1861, when F. H. Dickinson published the Sarum missal,[2] and 1924, the date of the last volume of W. H. Frere's *Antiphonale Sarisburiense*,[3] a frenzy of editing saw the publication of all the main texts from Salisbury, York and Hereford, and the indexing of the vast majority of the texts of all three uses in the third volume of the Hereford breviary in 1913.[4]

If the pace has slowed in recent years, it is due to a number of causes. Interest in the liturgies of other countries has moved the focus elsewhere—for example, the early chant traditions of the Italian peninsula have received a great deal of attention in the last few years[5]—and the music itself, the patterns and inner workings of chant, have become the subject of much study. Sadly, the decline in writing on liturgy also owes much to changes in the Roman Catholic church over the period since the second Vatican Council: the emphasis has switched from the history of liturgy to the theory, from historical observation and analysis to practical propositions for new liturgies and liturgical practice. As a result, theologians have lost interest in historical liturgies, and the field has been left to musicians and historians.

That is not to say that significant progress has not been made in recent years. Many manuscripts still remain almost undisturbed, often catalogued and then forgotten again, and several have come to light again in the past thirty years or so—the Penpont antiphonal, for example[6]—or have recently been re-associated with their origins after years of uncertainty.[7] Elements of the liturgy previously ignored as peripheral have been studied at last: the votive offices, for example, by Sally Roper.[8]

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[2] F. H. Dickinson, *Missale Sarum* (Burntisland, 1861).

[3] Walter Howard Frere (ed.), *Antiphonale Sarisburiense,* 3vols. (London, 1901–24).

[4] Walter Howard Frere and L. E. G. Brown (eds.), *The Hereford Breviary* (*Henry Bradshaw Society* xxvi, xl, xlvi) (London, 1903–13).

[5] Peter Jeffery, 'Liturgical chant bibliography 2', *Plainsong and Medieval Music* ii (1993), pp.169–79.

[6] Owain Tudor Edwards (ed.), *National Library of Wales MS 20541 E. The Penpont Antiphonal* (Ottawa, 1997).

[7] E.g. David Chadd, 'An English Noted Breviary of *circa* 1200', in Susan Rankin and David Hiley (eds.), *Music in the Medieval English Liturgy: Plainsong and Mediæval Music Society Centennial Essays* (Oxford, 1993).

[8] S. E. Roper, *Medieval English Benedictine Liturgy: studies in the formation, structure and content of the monastic votive office* c.*950–1540*, diss. (Oxford, 1988).

The English Augustinian order, though, has not been the subject of a great deal of study at any stage, and particularly not in the recent past.[9] Three names stand out from longer ago: J. C. Dickinson, the author of the principal introductory text to the English branch of the order;[10] J. Willis Clark, who edited two major Augustinian texts from Barnwell, near Cambridge;[11] and H. E. Salter, an Oxford man who not only edited the complete proceedings of the English Augustinian Chapters,[12] but also carried out the only serious research into the history of Oseney Abbey[13] (which was, after all, on his doorstep, as Barnwell was on Willis Clark's) before David Postles' thesis of 1975.[14]

The study of the liturgy of the Augustinian order in general has fared little better. To some extent, this is because it commonly asserted that Augustinians tended to adopt the use of the diocese in which they found themselves, and there is certainly no 'Augustinian office' in the way that, for example, there is a Benedictine one.[15] Therefore, although several Augustinian texts have been published—notably the Lateran Ordinal,[16] the Maguelone Customary,[17] and the Holyrood Ordinal[18]—these are principally isolated uses without

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[9] Indeed, it was the making of this very point to me by David Chadd that was the starting-point for this thesis.

[10] J. C. Dickinson, *The Origins of the Austin Canons and their introduction into England* (London, 1950).

[11] J. Willis Clark (ed.), *Liber Memorandorum Ecclesie de Bernwelle*, (Cambridge, 1907), and *The Observances in Use at the Augustinian Priory of S. Giles and S. Andrew at Barnwell, Cambridge*, (Cambridge, 1897).

[12] H. E. Salter, *Chapters of the Augustinian Canons* (*Oxford Historical Society* lxxiv) (Oxford, 1920).

[13] H. E. Salter, *Cartulary of Oseney Abbey* (*Oxford Historical Society* lxxxix, xc, xci, xcvii, xcviii, ci) (Oxford, 1929–36), particularly in the introduction to the first volume.

[14] D. A. Postles, *Oseney Abbey: studies in a house of Augustinian Canons, 1129-1348*, diss. (University of Leicester, 1975).

[15] However, see Chapter 8, p.128, where this common assumption is qualified.

[16] Ludwig Fischer (ed.), *Bernhardi Cardinalis et Lateranensis Ecclesiæ Prioris Ordo Officiorum Ecclesiæ Lateranensis* (*Historische Forschungen und Quellen* ii–iii) (Munich and Freising, 1916).

[17] A. Carrier, *Coutumier du XI Siècle de l'Ordre de Saint-Ruf en usage à la cathédrale de Maguelone* (*Études et documents sur l'ordre de St-Ruf* viii) (Sherbrooke, Quebec, 1950).

[18] Francis C. Eeles, *The Holyrood Ordinal: a Scottish Version of a Directory of English Augustinian Canons, with a Manual and Other Liturgical Forms* (*Books of the Old Edinburgh Club* vii) (Edinburgh, 1916).

connections elsewhere. Margot Fassler has investigated the links between sequences at St Victor in Paris, the Augustinian liturgy and the process of reform in Paris in the twelfth century,[19] but the liturgy itself is not her focus, although some interesting light is shed on it in passing.

The liturgy of the English Augustinians in particular has had almost no attention in print, although David Chadd has carried out a number of preliminary pieces of research which have proved invaluable in the writing of this thesis. The work of Salter and Postles was directed at very specific aims. Salter was concerned only to introduce the volumes of Oseney charters which he was publishing, and selected material from the Oseney ordinal manuscript which was relevant to this task. He published the obit-book, since it included many of the names which occurred in the charters, and the list of working-days for the *operarii Oseneye*, useful to add colour but with little liturgical information to convey, beyond its passing reference to an 'old ordinal.'[20]

The aim of Postles' thesis was to investigate the financial dealings and land management of Oseney Abbey. Thus although he investigated the early history of the abbey in some detail,[21] he had no interest in liturgical matters and seems unaware of the existence of the ordinal manuscript. To him, Oseney could have been any estate—a college, a great house—and its character as a church is almost irrelevant to the task in hand.

[19] Margot Fassler, *Gothic Song: Victorine Sequences and Augustinian Reform in Twelfth-Century Paris* (Cambridge, 1993).

[20] Ob MS Rawlinson c. 939, f.117.

[21] See below, Chapter 2.

2. Oseney Abbey

2.1 The Augustinians in England

From the outside, there was little about the Order of St Augustine and its offshoots in the later Middle Ages to distinguish it from the various branches of Benedictinism. The Augustinian canons lived a fully common life, with no personal property, a rigorous liturgical timetable, and the usual restrictions as to diet and clothing; if the Rule of St Augustine dealt less with specific details of daily life than that of St Benedict, the detailed customaries in use by the thirteenth century removed this distinction in practice. But there was always a legal difference between the two, the Benedictines being monks, and the Augustinians secular clergy living under a rule, or *canonici regulares*.

The origins of this distinction lie in the very earliest stages of the order's history. Benedictine houses had always been founded as such, but the earliest Augustinian communities came about by the reform of an existing body of clerics. Since these colleges of priests were secular, they could not become monastic merely by the adoption of a rule and the trappings of monasticism, particularly against the fierce opposition of the Benedictines to this encroachment on their territory. The driving force behind the reform of the colleges of secular clergy was the rising disillusionment with the worldliness of the church in the eleventh century, which manifested itself in the widespread Gregorian Reform. Amongst other things it was felt that it was inappropriate for the clergy serving cathedral and collegiate churches to be living 'in the world', owning personal property, and eating and drinking without restraint.

The rule of St Augustine was popular because it was both rigorous in terms of discipline of life, and yet also generic enough to allow an existing community to adapt easily; the first such groups did so in the late 1030s. It was not for several years, around the time of the Lateran council of 1059–63, that the idea of an Augustinian house was well enough established for new houses to be founded under the rule of St Augustine. Given such haphazard and various origins for the early houses of the Order of St Augustine, it would be unreasonable to expect any liturgical uniformity in the order in its early stages. Indeed, many of the earliest churches to adopt the rule were the mother-churches of large areas, cathedrals or minsters, with their own uses. The smaller churches usually followed the local use with modifications for their peculiar feasts.

Although the general chapter of the order was not established until the thirteenth century, several houses had their own dependent congregations well before this, and four were subsequently to rank as orders in their own right. The Congregation of Prémontré (Premonstratensians) was the earliest of these, and shared many of its ideals with the Cistercians; it was a product of the same desire for stricter monastic discipline and greater segregation, and borrowed many of its customs, including some liturgical ones, from them.

The Arroasians (or Arrouaisians), based at Arrouaise, were also sympathetic to the Cistercian ideal, although they were always less distinct than the Premonstratensians, and were eventually forced to attend the general chapters of the Augustinians. The same happened to the Victorines (St Victor, Paris), who were in practice no more than affiliated houses of the Augustinian order. The Gilbertines (named from their founder, St Gilbert of Sempringham, which was the mother-house) were a separate case, being double houses, the women following the rule of St Benedict, and the men that of St Augustine, and they remained independent. The dependencies of St Ruf and of the Church of the Holy Sepulchre in Jerusalem were always considered part of the order proper.

In the eighth and ninth centuries a considerable number of churches in England were served by bodies of secular clergy living various degrees of common life, but during the tenth century most of these fell derelict, and St Dunstan's renewal of Benedictine monasticism, always strong in England, left the Benedictines in a dominant position from which they were not ousted until the Dissolution. Although the Augustinians subsequently rivalled the Benedictines for numbers, they counted only one, marginal cathedral—Carlisle—amongst their houses, while the Benedictines were in possession of Worcester, Durham, Rochester, Winchester and Norwich, as well as the seat of St Augustine of Canterbury at Christ Church. Some English cathedral and collegiate chapters which were reformed in the eleventh century were given a Benedictine constitution; the rest were not encouraged to lead a full common life, unlike continental chapters, and they remained secular; so great churches such as Wells and York, together with the minsters of York (Beverley and Southwell) and the ancient colleges, such as St Chad's and St Mary's in Shrewsbury, which would probably have become Augustinian houses had they been been on the continent, never did so.

The first houses of regular canons in England did not, then, come about by reform of ancient foundations, but they all began with secular canons and were converted within a few years of their foundation. This makes it difficult to discover which came first, and St Botolph's, Colchester, St Mary's, Huntingdon, and St Gregory's, Canterbury all dispute this honour: Dickinson[1] considers the claim of St Botolph's to be the strongest; it seems to have become Augustinian in about 1095. Almost all subsequent Augustinian houses in England were colonized from one of these three; the exceptions are the few houses which were converted from other disciplines in the course of the twelfth century, and those founded as daughter-houses of foreign convents.

One of the consequences of this process of foundation was that the Augustinians, unlike the Benedictines, never had a consistent, characteristic liturgy. Instead, they tended to adopt the use of the area in which they found themselves, adapting it as necessary to their needs.

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[1] J. C. Dickinson, *The Origins of the Austin Canons and their introduction into England* (London, 1950).

Once established, there seems to have been some resistance to change, and many Augustinian manuscripts preserve elements of local usage which were otherwise almost obliterated by Sarum influence during the thirteenth century.[2] This is of central importance in considering the question of the use at Oseney and the one surviving Oseney liturgical manuscript.

2.2 Oseney Abbey

A medieval traveller approaching Oxford from the west could have been forgiven if he had not noticed at first that Oxford had a university at all. The approach to the city is now dominated by the spires and towers of numerous colleges, and the western approach in particular by the twentieth-century tower of Nuffield College. But in the Middle Ages, older and much more massive buildings greeted him first: the secular in Oxford Castle, the ecclesiastical in Oseney and Rewley Abbeys.

The founder of Oseney, Robert d'Oilly II,[3] was a member of a very powerful family with a considerable influence on the development of the city of Oxford in the twelfth century. His uncle, Robert d'Oilly I, had come over with William the Conqueror, and William had granted him the baronies of Hooknorton and Beckley, and made him constable of Oxford Castle and sheriff of Oxfordshire and Warwickshire. He himself then gave the barony of Beckley to his friend Roger d'Ivry, founding together with him the secular college of St George in Oxford Castle in 1074. Robert I was responsible for the complete rebuilding of the castle, and for the building of a bridge,[4] traditionally Folly Bridge, the causeway to the south of Oxford which linked it with the Abingdon road, although there must have been some form of crossing at this point previously.

On Robert I's death his brother Nigel inherited the constableship, but after Nigel's death the succession was disputed, both Nigel's son Roger II and Robert I's grandson Brian fitzCount claiming the hereditary right. Initially fitzCount was successful, because he had ingratiated himself with the new king, Henry I, whose exclusive court of *novi homines* had pushed out many of the descendants of the original conquerors. However, Robert II's

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[2] David Chadd, 'An English Noted Breviary of *circa* 1200', in Susan Rankin and David Hiley (eds.), *Music in the Medieval English Liturgy: Plainsong and Mediæval Music Society Centennial Essays* (Oxford, 1993), pp.205–238.

[3] I am indebted for the elucidation of the d'Oilly family's history to D. A. Postles, *Oseney Abbey: studies in a house of Augustinian Canons, 1129–1348* (diss., University of Leicester, 1975).

[4] Joseph Stevenson (ed.), *Chronicon Monasterii de Abingdon* (London, 1858) ii p.284: '*In his diebus fecit Robertus Doilli pontem Oxoniæ*.'

subsequent marriage to Edith Forne brought him back into favour; according to Oseney tradition, she had been a concubine of Henry's and had a son by him, Robert fitzRoy, and it seems that Henry paid her dowry. By 1129 Robert II was able to share the constableship of Oxford Castle with fitzCount, and in 1130 he was made Sheriff of Oxfordshire.

After his marriage, Robert II seems to have become a regular courtier, frequently appearing as witness to deeds. Many of the *curiales* of Henry were associated with the foundation of Augustinian houses, so it was natural that when seeking to make some provision for the good of his soul, Robert should found an Augustinian house in his own city of Oxford. Despite this, he continued to make donations to other foundations, and much to Oseney's chagrin was buried in Eynsham Abbey, although later members of the family, starting with Henry d'Oilly II, were buried at Oseney.

Oseney Abbey was built on the south-west corner of Osney[5] island, in the manor of South Osney, part of the barony of Hooknorton, which had passed undisputed to Robert II. The traditional story is that Edith Forne, out walking on the island, was frequently disturbed by the chattering of magpies, and upon asking her confessor, Radulph or Ralph of St Frideswide's, the meaning of this, he explained that they were directing her to found a church on that site. The land was probably uninhabited; there was no suburban church until the foundation of St Thomas's (*c.* 1191–6)—although immediately before St Thomas's was built the parishioners seem to have worshipped in the Castle—and there is no mention of existing houses in the foundation documents. The riverside meadows were important to the house's early prosperity (and were later enlarged by gift of Henry d'Oilly II), since they enabled the abbey to maintain a home farm for the provision of essential food.

The island is today hard to discern. It lies outside the walls of the city, bounded by two streams of the river Thames, of which the most westerly is now the main navigable course of the river. However, the coming of the Great Western Railway in the nineteenth century obliterated much of the abbey site, making excavation impossible, and severed Osney Lane, which now survives only in two isolated sections each side of the line; much of what was left of the site has been used as a cemetery since 1847 and thus cannot yet be excavated. The southern half of the island itself was almost entirely taken up by the abbey and its ancillary buildings; on the other side of the main river course lay a settlement now known as Osney Town, itself an island. Until 1542 Osney lay on the very edge of the diocese of Lincoln; Salisbury diocese, and the county of Berkshire, began only a short distance away.

[5] The usual modern spelling, Osney, will be used for the geographical location of the Abbey, but the name of the Abbey itself was and is normally spelt Oseney.

Oseney Abbey was one of a very successful group of medieval religious houses which were founded just outside major cities; this enabled the houses to hold substantial and very lucrative properties in those cities.[6] Indeed, its site is almost identical to that of St Mary de Pratis in Leicester, another Augustinian house which benefited from urban properties. In Oseney's case, the main use to which these were put was to house the developing University of Oxford: the house was one of the major landlords to the University in its earlier days, although there is little evidence of any involvement in the academic life of the University, at least before the foundation of St Mary's College in the fifteenth century.

On f. 164^{v} of MS Rawlinson c. 939 there is a list of the priors and abbots of Oseney which begins:

> *Anno domini M^{o} C^{o} XXIX^{o} regnante in anglia Rege Henrico primo. filio regis Willelmi le Bastarde conquisitoris anglie. sub papa honorio. Robertus de Oyli secundus tunc constabularius eiusdem regis henrici primi: ecclesiam de Oseneya fundavit in honore beate dei genetricis Marie et in ea canonicos regulares ordinis sancti augustini instituit. Prefuit autem eidem monasterio non abbas sed prior nomine Radulphus. primus eiusdem loci rector annis novem et mensibus quinque.*
>
> *Anno domini M C XXXVIII. iii Kal. Junii obiit Radulphus primus prior Oseneye. successit ei magister Wygodus…*
>
> In the year of our Lord 1129, during the reign in England of king Henry the first, the son of king William the Bastard, conqueror of England, under Pope Honorius, Robert d'Oilly the second, then constable of the same king Henry, founded the church of Oseney in honour of Mary the blessed Mother of God, and placed in it regular canons of the order of St Augustine. This monastery was governed not by an abbot but by a prior, Radulphus by name, the first ruler of this place, for nine years and five months.
>
> In the year of our Lord 1138 on the 30th May Radulphus the first prior of Oseney died and was succeeded by Master Wygod…

If Radulphus had governed for nine years and five whole months the date of Oseney's foundation would thus be in late December 1128, but it is likely that the chronicler only means that he had governed for nine years and more than four months, indicating that the priory was founded in January 1129, a date which most chroniclers, using the old style of dating, would have reckoned as 1128. However, from an early date Oseney's annals began their year on January 1st, perhaps in homage to their January foundation.[7]

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[6] Postles, *op. cit., passim.*

[7] The annals are found in their earliest form in Lbl MS Cotton Vitellius E.XV. See Ann. Mon. iv p.19.

The abbey was probably founded by oral disposition of endowment, at a founding ceremony; the first charter of endowment dates from *c.*1140–2.[8] In it d'Oilly describes his decision to found the abbey as taken *volentibus et concedentibus Edida uxore mea et filiis meis henrico et gilberto* but it is not clear, despite the traditional story of the choice of site for the foundation, whether his wife and sons were actually prime movers in the process or had merely assented to his parting with the lands with which he endowed the new foundation. The foundation was confirmed by the ordinary some time between 1143 and 1147, and by the papal legate Henry of Blois in *c.*1142–3. After apparently being unconcerned about the formal foundation of the abbey for so long, it is possible that Robert's mind may have been concentrated by the unstable political climate, after he had transferred his allegiance from Stephen to Matilda.

As well as his manor of South Osney, on which the new abbey was constructed, he gave several rents in Oxford itself, and the churches he held: Watlington, Kidlington, Hook Norton, Weston on the Green, Chastleton, Claydon in Buckinghamshire and Shenstone in Staffordshire.[9] The spiritualities later acquired by the abbey were all, like the above, in the diocese of Lincoln, except for the churches of Bibury (Worcester) and Pusey (Salisbury), both relatively local, and Kiltenan in Ireland (Cashel); in Kiltenan and Bibury the abbey maintained a canon to act as parish priest.

The church would not seem to have been dedicated until later in 1129: the position of the dedication festival in the list of major festivals in the ordinal[10] between Pentecost and the Assumption implies a date between at least May and August 15th.

Oseney's elevation to the status of abbey was granted in 1154,[11] in the course of a long-running dispute with St Frideswide's about the ownership of St Mary Magdalen's church just outside the walls to the north of the city. The canons gradually acquired further privileges, including the right to be ordained by any bishop, the freedom of the prior and subprior from being made to act as judges in ecclesiastical cases, and the right to establish three or four of its canons in rectories, a right which, apart from the churches of Kiltenan and Bibury, they did not exercise. In 1481 the Abbot was granted the right to pontificate, to wear a mitre, and to confer minor orders on the novices. As part of the *ordo canonicus*, the abbey was not

[8] Oseney Cartulary i p.1.

[9] See H. E. Salter, 'Oseney Abbey' in VCH Oxon. ii pp.90 sqq., and Oseney Cartulary i p.1, which includes a list of the rents in question.

[10] Ob MS Rawlinson c. 939, f.79^{v}.

[11] See Ann. Mon. iv pp.25, 37, 50.

initially exempt from visitation, and was indeed visited by the bishop of Lincoln in 1225, but it later managed to free itself from visitation.

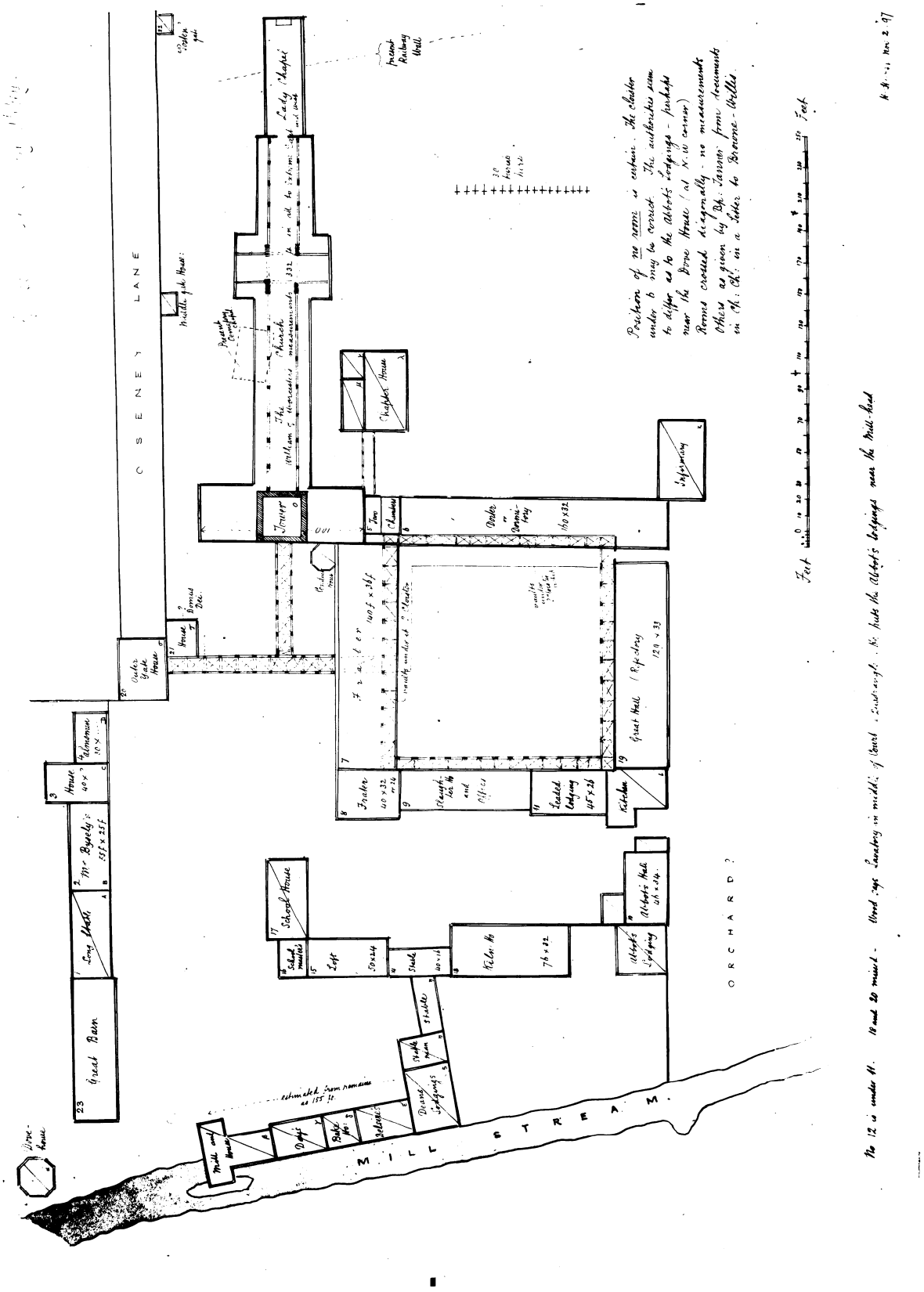
The plan on the following page is taken from an extensive collection of drawings, photographs and plans of Oseney Abbey, in Ob MS Top. Oxon. c. 313, attached to f.76. It is signed H. Hurst Nov. 2 [18]97. Although it does not attempt to show in detail the plans of any individual building it does collate the surviving evidence of the relative positions of these buildings.[12] Note, however, that it shows single aisles to the church and does not show the Lady Chapel to the north of the presbytery described by Leland.[13] The three gates to the abbey stood in Osney Lane; the main gate stood beside the west end of the church and, according to Anthony Wood,[14] over this gate were displayed the arms of St George and of the d'Oilly family, on either side of a statue of St Mary. The d'Oilly family seems to have had a particular devotion to St George, shown also in the foundation of the College of St George in Oxford Castle by Robert d'Oilly I and Roger d'Ivry in 1074. There was probably a previous parish church on the site of the castle chapel, but it would have been unlikely to have been dedicated to St George before this date.

[12] Details of recent archaeological investigations in the area, including an exhaustive survey of the remains of domestic buildings, can be found in Jonathan Sharpe, 'Oseney Abbey, Oxford: Archaeological Investigations, 1975–1983', *Oxoniensia* l (1985), pp.95–130.

[13] See p.15 below.

[14] A. Clark (ed.), *Wood's History of the City of Oxford* (Oxford, 1889) i p.188.

Conjectural plan of Oseney Abbey from Ob MS Top. Oxon. c. 313, attached to f.76.



The College of St George was given to Oseney in 1149 by Robert II's son Henry, but it never became an Augustinian house, although it often had chaplains from the abbey. With it came the suburban church of St Mary Magdalen, outside the north gate of the city. In around 1480 St George's was refounded as a college of the University, with a warden appointed from among the canons of Oseney, although it only provided commons (in return for a promise of a legacy in its students' wills) and was more like the traditional halls than the newer colleges.[15]

In the branch of the lane which led back to the main road, known today as St Thomas's Street, stands a church which is now the parish church of St Thomas à Becket, and whose living is in the gift of Christ Church. The history of this building, and in particular of its dedication and parochial status, has given rise to much confusion. The original parish church seems to have been St George's in the Castle,[16] and this may well represent a pre-conquest parish since St George's would be unlikely to have acquired a parish unless it had been built on the site of a previous church. Anthony Wood records a tradition that St Thomas's church had been built because the Castle was under seige during the wars between Matilda and Stephen; but permission was granted to the abbey to build a new parish church in 1191, and it seems likely that this was St Thomas's: the first mention of St Thomas's occurs in 1196. Wood's confusion stems from two misunderstandings; firstly over the date of St Thomas's foundation (which would, by his evidence, have been before the martyrdom of St Thomas), and secondly over the relationship between St Nicolas's chapel and St Thomas's.

On the face of it, the distinction seems quite clear: St Nicolas's was a small chapel inside the abbey precincts for the use of the servants and tenants of the abbey, while St Thomas's was the parochial church outside the gates; throughout the Middle Ages the abbey maintained two chaplains, one for each church. However, in the foundation charter of Christ Church, the church appears as *ecclesia Thome Becket modo Sancti Nicholai*, and this led Wood to conclude that there was only one chapel, dedicated first to St Nicolas and later to St Thomas, when there were in fact two. This, together with other evidence, suggests that St Thomas's was briefly reconsecrated as St Nicolas's *c*.1540 when the political climate made St Thomas an uncomfortable patron, and then subsequently restored to its original dedication.[17]

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[15] See VCH Oxon. ii pp.160–1.

[16] Oseney Cartulary iv pp.67, 91–2.

[17] VCH Oxon. iv p.404; there is an excellent discussion of the problem in H. E. Salter (ed.), *The Eynsham Cartulary* (Oxford, 1908) ii pp.264 sqq.

Of the abbey itself almost no physical trace remains. We know little about the original buildings, although a charter of the early thirteenth century[18] indicates that the abbey already included several separate lodgings, one at least with its own chamber, kitchen, oratory and stable. Most of the buildings were replaced during the abbacy of John Leech (1235–49) and later in the thirteenth century, and the abbey continued to grow until at the Dissolution it comprised seven lodgings (in addition to the Abbot's), Abbot John's Hall, a guest hall (known as the Domus Dei), the Great Hall with a parlour underneath, a schoolhouse and schoolmaster's chamber, chambers for petty canons, a prison house, St Nicolas's Chapel, and numerous outbuildings.

The Great Gate of the abbey, on the south side of Osney Lane, led into the Great Court, whose east side was formed by the west end of the church. To the south lay the refectory and kitchen, attached to the corner of the cloister; beyond the refectory lay the infirmary and its chapel.[19] The west side of the court may perhaps have been taken up with the lay brethren's lodgings or with domestic buildings. The cloister lay, as convention dictated, on the south of the church, with the chapter house extending eastwards under the dormitory on the east side. The position of the Abbot's lodgings, with their own hall, gatehouse and court, is uncertain. Outbuildings stretched down the river bank towards the mill.

The church, whose site has been one of the principal casualties of the railway line, was about 300ft long; by 1500 there were a double-aisled nave, a presbytery and choir, a Lady chapel to the north-east, a *chevette* of five chapels at the east end, and towers both in the centre and at the west end.[20] John Leland provides a description of some features of the church, although his interest seems to have been mainly in the memorials it contained:

> The cumming of Edith to Oseney and Radulph waiting on her, and the tre with the chattering pies be paintid in the wall of tharch over Edith tumbe in Oseney priorie. There lyith an image of Edithe of stone in thabbite of a wowes, holding an hart in her right hond, on the north side of the high altare … On the north side of the presbyteri of Oseney chirch is buried under an arche John saincte John a famose man in an high and large tumbe of marble. S. John's wife lyith under a flat marble by her husbandes tumbe. Beaufort a knight

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[18] Oseney Cartulary iii p.51; the charter is a confirmation of lodging for Robert de Berners, and grants him '*in vita sua unam domum in curia nostra apud Oseneyam cum camera et coquina et oratorio et stabulo…*'

[19] *Wood's History* ii pp.202, 206–7.

[20] *Wood's History* ii pp.218–20; and Rose Graham (ed.), *Chantry Certificates and Edwardian Inventories of Church Goods* (Oxford, 1919) pp.135–6.

> lyith in the quier at the head of Countes Ela. This Bewfort and an abbate of Oseney buildid the body of the chirch now standing at Oseney, and ther be portuird their images in the volt of it. There be very faire double isles on eche side of the body of the chirch. There is buried at Oseney yn our Lady Chapelle a noble man of the Placetes, in a faire tumbe with an image. One Thomas Kidlington, born at Kidlington in Oxfordshir, abbate of Oseney, buildid many yeres sins the chapelle of our Lady on the north side of the presbyterie of Oseney chirch.[21]

The nave, a Lady chapel at the east end and the lower stages of the towers were completed during Leech's abbacy; the presbytery and central tower were certainly complete by 1267.[22] As Leland remarks, Thomas Kidlington (abbot 1330–73) added the north-eastern Lady chapel, on the model of Ely. The outer aisles of the nave seem to have been added in the fifteenth century, since in 1480 there were said to be only three 'aisles' in the nave, the central space and one to each side.

The subsequent history of the buildings is a familiar one, tempered only by the brief respite the church enjoyed when, in 1542, it became the cathedral of the new diocese of Oxford. The last abbot, Robert King, was made first bishop of Oxford,[23] although he seems to have been appointed with that in mind, since he was a Cistercian from Thame and had been made a suffragan in 1540. In 1546, however, Henry VIII saw the opportunity both to save on endowments and to increase the importance of his new foundation of Christ Church by transferring the see and its endowments there; the chapter was quick to strip the assets of Oseney, moving all the furnishings and lead, and some of the bells, which still sound from their new position.[24] Indeed, the most famous of all Oxford bells, Tom, originally stood in the tower at Oseney, and was known by this name well before its move to Christ Church. It is remarkable to think that when the ordinal prescribes that the *maius signum* was to be rung, it was this very bell that sounded.[25] A rich collection of charters and rolls survives from

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[21] L. Toulmin Smith (ed.), *The Itinerary of John Leland…* (London, 1906–10) i p.125.

[22] William Worcestre, ed. John Harvey, *Itineraries* (Oxford, 1969) p.273; *Wood's History* ii p.219.

[23] His memorial window in Christ Church provides one of the few tantalizing glimpses of the ruins of Oseney Abbey.

[24] The names of the bells are preserved by Anthony à Wood (quoted in Dugdale, *Monasticon Anglicanum* vi p.250). He gives two sets: the old names, mostly French, were Hautclere, Doucement, Austyn, Marie, Gabriel and John; later there seem to have been eight bells, called Mary, Jesus, Meribus, Lucas, New Bell, Thomas, Conger and Godeston. He also records the inscription on Tom, *In Thome laude resono BIM BOM sine fraude.*

[25] E.g. on f.43^{v}, *Ad sextam quando incipitur. Iniquos: pulsetur ter maius signum* (see Text 2, p.232).

Oseney Abbey, mainly as a result of the use of its endowments to support the cathedral foundation. Since these endowments then passed to Christ Church, which had an obvious interest in their preservation, a large number have survived intact.[26]

The abbey site was leased to William Stumpe, a clothier, who stripped the remaining valuables, and in 1555–6 the Great Gate, Great Hall and Abbot's Hall were demolished. In 1565 Christ Church, in granting a further lease, reserved the right to remove stone from the site.[27] By 1578 only the walls of the church, the dovecot, some houses (perhaps the original lay brethren's lodgings?) and the mill survived.[28] The most enduring part was the great west tower, which was finally demolished in about 1650 after an explosion in a powder magazine in 1643[29] had destroyed the rest of the church walls. Only some walling and a fifteenth-century domestic building near the river can be seen today.

The importance of the situation of Oseney has often been misunderstood. Its proximity to Oxford has led many to assume that its significance must have been academic, but there is no evidence of schools at Oseney, and although the abbey maintained a respectable standard of learning, employing a grammar master, few canons of any great learning are known to have been there. In fact, until about 1360 most canons were apparently local men; many came from Oxford, and more still have toponymic surnames linking them with Oxfordshire villages. Those that did not seem to have come with endowments, often as lay-brethren: this was a common way of providing for members of richer families with no obvious career.

There is some evidence, indeed, that Oseney was initially hostile to the fledgling University, since St George's aspirations to become a school were quashed after its acquisition by Oseney. However, it later accepted 'foreign' students, particularly from Salisbury diocese, to live in the house while pursuing their studies, and during the 1440's Abbot Thomas de Hooknorton was one of the prime movers in the foundation of the Augustinian college of St Mary, along with the abbot of St Mary de Pratis: he compiled the statutes,[30] and the abbot of Oseney exercised joint jurisdiction in the College with the *prior studiencium*.

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[26] Now kept at the Bodleian Library, Oxford, as the Oseney Charters collection.

[27] Ob MS Willis 45, f.137^{v}.

[28] See Agas' map in *Old Plans of Oxford* (*Oxford Historical Society* xxxviii) (Oxford, 1884).

[29] Rose Graham (ed.), 'Oxford Church Notes, 1643–4, by Richard Symonds, with additions of 1656–61', in *Collectanea (Fourth Series)* (*Oxford Historical Society* xlvii) (Oxford, 1905) pp.99–135.

[30] Preserved in Ob MS Rawlinson Statutes 34.

What Oseney did provide was a secure, large and central venue for councils and meetings; for example, in 1222 a general council under Archbishop Stephen Langton was held at Oseney; in 1238 Cardinal Otho was staying at Oseney when the students of Oxford attacked his retinue; and in 1252 even the Benedictines found Oseney a convenient place for a council. As well as being on the edge of the developing university, Oseney was well-placed for delegates from all over the country, and provided easy access by both road and river.

As a result, Oseney quickly became an important and successful member of the Augustinian order in Britain, and its canons were often involved in the setting up of new houses and the provision of heads of houses. The abbey remained relatively large throughout its history, though it never maintained its peak level; in 1225 there were 50 canons and 25 lay-brethren,[31] in 1377 25 canons and one lay-brother,[32] in 1445 the bishop of Lincoln found 27 canons, and in 1539 at the dissolution 18 canons subscribed. The number of canons seems to have stabilised during the fifteenth century at 25–30, making it one of the largest houses of the order.

Although Oseney Abbey seems not to have had any close academic connections with the university, it appears that it did provide a useful service between about 1220 and 1270, during which time it accepted several large sums from men at the university and at the same time acquired a number of properties in the city. These were nominally donated, but money appears to have changed hands regardless, and the abbey seems to have been running a bank, investing in property money taken on deposit from those at the university. Although they will themselves have made a profit on the transactions they did not, of course, pass this on to their customers—that would have been 'un-Christian usury'—and this no doubt provided useful funds for the expansion of the buildings which was taking place at the same time.[33]

We know the names of all the priors and abbots of Oseney,[34] but the minor figures in the establishment are seldom seen. We have the names of only two sacristans, Elyas, who appears as a witness in 1231,[35] and Andrew of Rushton, who witnessed a deed in the course of the Caldwell dispute in 1324.[36] However, it would have been the precentor who would

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[31] Oseney Cartulary iii p.79.

[32] Ob Oseney Charters 81.

[33] Oseney Cartulary i p.91.

[34] A complete list appears in the introduction to Oseney Cartulary i.

[35] Oseney Cartulary i p.135.

[36] Oseney Cartulary v p.384; see below, p.21.

have been responsible for the compilation of a liturgical manuscript such as MS Rawlinson c. 939, and only one precentor's name survives, a Martin who witnessed a charter in 1267.[37]

2.3 Relationships between Oseney and other religious houses

On f.121 of the Oseney manuscript there is a list of the houses for whose departed brethren Oseney was to pray.[38] After the death of a brother, his house would send out a *breve* to all the other houses with whom they had such an agreement, to pray for his soul; the house would reciprocate when a brother from another house died. This list is invaluable in indicating the houses with which Oseney had connections, either by foundation or as a result of business transactions or legal cases in which the house was involved. The list is divided into nine groups, according to the nature of the prayers to be offered:

Group 1	Lanthony I (Monmouthshire) Lanthony II (Gloucestershire) Kenilworth (Warwickshire) Derby (Derbyshire) Leicester (Leicestershire) Beckford (Gloucestershire) Goring (Oxfordshire) St James's, Northampton (Northamptonshire) St Thomas's, Baswich (by Stafford) (Staffordshire)
Group 2	Waltham (Essex) Mottisfont (Hampshire) St Oswald's, Gloucester (Gloucestershire) Selborne (Hampshire)
Group 3	Hastings (probably Arroasian) (Sussex)
Group 4	Missenden (Arroasian) (Buckinghamshire) Wigmore (Victorine) (Herefordshire)

[37] Oseney Cartulary v p.117.

[38] See Text 3.10, pp.318–9. A similar list, including more general agreements with houses as well as the obituary arrangements, appears on ff.174–5 of the Guisborough Missal (Lbl Add. MS 35285).

Group 5	Cirencester (Gloucestershire) Bradenstoke (Wiltshire) Southwark (London) Southwick (Hampshire)
Group 6	Reading (Benedictine) (Berkshire) Abingdon (Benedictine) (Oxfordshire) Godstow (Benedictine nuns) (Oxfordshire) Eynsham (Benedictine) (Oxfordshire) Dunstable (Bedfordshire) St Frideswide's, Oxford (Oxfordshire) Faversham (Benedictine) (Kent) Thetford (Benedictine) (Norfolk) Norton (Cheshire) Studley (Warwickshire) Dorchester (Arroasian) (Oxfordshire)
Group 7	Amesbury (Order of Fontevrault, nuns) (Wiltshire)
Group 8	Merton (London) Christ Church, Twynham (Hampshire) Haughmond (Shropshire) Bridlington (Yorkshire) Newnham (Bedfordshire)
Group 9	Nutley (or Notley) (Buckinghamshire)

Some of the above groups are easy to identify. Of group 6, all are local houses except three, Faversham in Kent, Thetford in Norfolk and Norton in Cheshire. The presence of two of these three in the list is explained by two surviving charters of the house. Sometime between 1178 and 1189 William fitzHelton made a grant of land in Stockbury to Oseney[39] and the Abbot of Faversham witnessed the gift. This land seems to have been near enough to Faversham for the goodwill of the abbey to be essential to its peaceable tenancy.

Some time before 1175 Oseney was given the church of Hockham in Norfolk,[40] but it had previously been promised to Thetford, and in 1189 Oseney gave it up to Thetford.[41]

[39] Oseney Cartulary vi p.171.

[40] Oseney Cartulary vi p.171.

[41] Oseney Cartulary v p.113.

Oseney already held Thetford church. Again, there is a clear reason for a concord between the houses, and Thetford probably had a reciprocal arrangement to pray for the departed brethren of Oseney. It may be, in fact, that all of the houses in group 6 are included because of their proximity to Oseney land.

Other houses in the list seem to appear for similar reasons. Oseney was bound to pay 6s *per annum* to Goring for rents in Oxford;[42] Missenden held land in Oxford,[43] and Wigmore, grouped with it, may well have done so too. In addition, the abbot of Missenden and the prior of Dunstable were appointed to adjudicate in a dispute over St Budoc's church outside Oxford,[44] and since they did so in Oseney's favour there was perhaps a debt of gratitude here as well. Amesbury had made a grant of land to Oseney;[45] Merton rented Peter's Hall from Oseney for the maintenance of students before the foundation of St Mary's College,[46] and Oseney rented a London property from them.[47] The prior of Newnham was clearly involved as arbiter in the dispute between Oseney and St Frideswide's over the advowson of St Mary Magdalen's church, witnessing the deed of renunciation at the end of the dispute.[48]

St Oswald's, Gloucester took Oseney's part in a long-running dispute with Caldwell Priory, which tried to avoid paying a 13 mark rent due annually.[49] The presence of St Thomas's, Stafford (or Baswich) seems at first sight anomalous, but if, as will be discussed in Chapter 5 below, one manuscript of the Oseney Annals[50] is from St Thomas's, this may provide evidence of a closer link.

Some of the houses appear as a result of connections in the course of their foundation. The larger houses of the order often supplied brothers at the foundation of new priories: for example, six of the seventeen founder canons of Waltham came from Oseney in 1177. Waltham later appointed an Oseney canon as prior in 1184, and in 1213, when the interdict

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[42] Oseney Cartulary i p.68.

[43] Oseney Cartulary i p.288.

[44] Oseney Cartulary ii p.119.

[45] Oseney Cartulary i p.246.

[46] Oseney Cartulary i p.130.

[47] Oseney Cartulary v p.356.

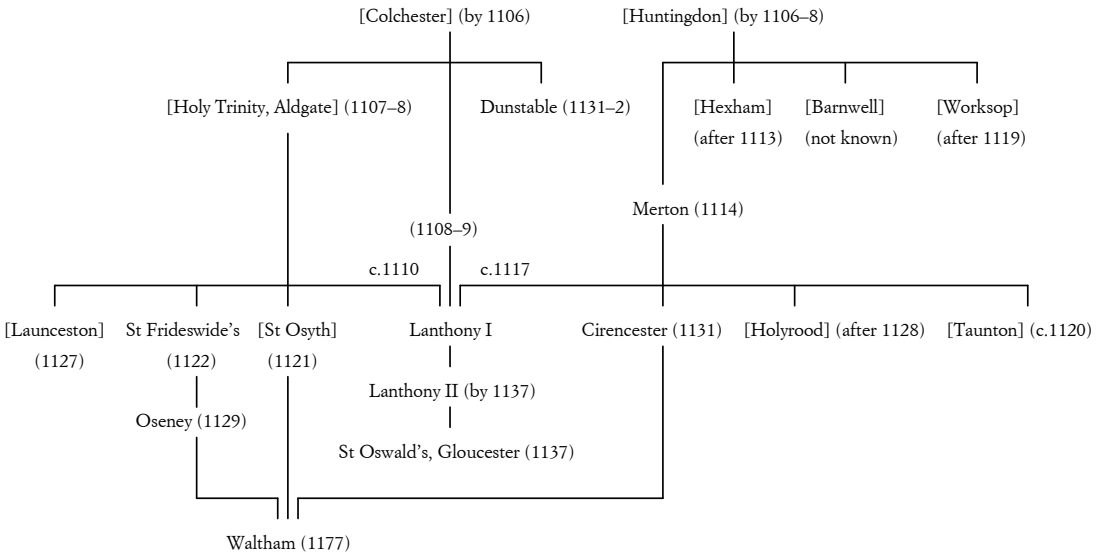
[48] Oseney Cartulary ii pp.229–230.

[49] Oseney Cartulary v p.378 sqq.

[50] Lbl MS Cotton Tiberius A.IX.

had left a large number of vacancies which could not be filled, four of the new heads came from Oseney.

The following diagram attempts to show the relationships which can securely be established between the major houses of the order named in the Oseney list, and other houses related to them. In each case, filiation has been established either by the provision of canons from the mother house to the daughter, or (in the case of Oseney) by the head of the daughter house being formerly a canon of the mother. The date given is the date of foundation of the house, or the date of the introduction of the Rule of St Augustine; in the case of Lanthony I, canons from three different houses came at different dates. Houses in square brackets are not named in the Oseney list.



There are, however, other relationships that can perhaps be inferred from the Oseney list. The only house whose foundation is noted in the Oseney Chronicle[51] is Mottisfont, and it appears, together with Waltham, on f.88^{v} in the instructions for the carrying out of obits.[52] Waltham had a strong relationship with Oseney, as detailed above, and it seems likely that Mottisfont had a similar affinity; perhaps Oseney again supplied canons for the house. The second group of houses in the Oseney list contains four houses, beginning with Waltham and Mottisfont: are these all houses for which Oseney supplied canons? We know little about the other two, St Oswald's, Gloucester, and Selborne, but, as was seen above, St Oswald's was later to provide support for Oseney in legal cases, and although the house was created by the

51 Ann. Mon. iv p.50: '*Fundata est domus Sanctæ Trinitatis de Motesfunt a Willelmo Briwerr secundo.*'

52 See Text 3.10, pp.318–9.

reform of a secular college, Oseney may well have supplied a canon or canons to help with this process and the institution of the Augustinian Rule.

The diagram above shows two distinct groups of houses in the early years of the order in Britain, centered on Colchester and Huntingdon, although there is cross-fertilization further down the tree. These two groups appear to correspond with two liturgical groupings: a full discussion of these will be found in Chapter 8 below.

3. English Augustinian liturgical sources; the Oseney Manuscript

3.1 Sources for English Augustinian liturgy: an overview

At first sight it might seem that there is a wealth of liturgical manuscripts surviving from English Augustinian houses; seventy-six are listed in Appendix 1, and there are probably more to be discovered in the future. They come from a wide cross-section of houses, although the hazards of fortune have led to the preservation of several manuscripts from a handful of houses, and none from the majority.

On closer inspection, however, two problems arise which mean that our knowledge of Augustinian liturgy is less complete than might be supposed. The first is that a rather large proportion of the surviving sources are liturgical psalters: apart from a kalendar and perhaps a few useful rubrics or additions, these leave room for few characteristic features. The second is more problematic. The nature of the Augustinian canons, and in particular the history of the spread of Augustinianism in England, means that there was little liturgical uniformity. Thus the surviving manuscripts represent a collection of different uses, and often cannot be used to supplement one another's deficiencies, as is possible, for example, with the largely uniform Cistercian sources.

Taking first the manuscripts with substantial quantities of chant, the graduals, antiphoners and processionals, the only complete gradual of which the provenance is certain is that written for Ranton[1] in Staffordshire, a dependent house of Haughmond, Shropshire, now in the British Library (Lbl MS Harley 622).[2] It was written almost entirely in a single hand some time in the thirteenth century, and after the suppression of Ranton in 1537 was acquired by Thomas Corvesar, the last abbot of Haughmond, as a note on f.157 records. Another undoubtedly Augustinian gradual from the late twelfth century is preserved in the library of Shrewsbury School (SHs MS 30),[3] and it there is strong evidence that this manuscript comes from Haughmond Abbey, near Shrewsbury.[4] It is very closely related to the Ranton manuscript. Fragments of a gradual from the Arroasian house of St Augustine's, Bristol (now the cathedral) have been discovered there,[5] though they are probably not sufficient to determine whether the Arroasians had an independent tradition of chant.

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[1] Also known as Ronton or de Sartis.

[2] Ker, MLGB p.96.

[3] Ker, MMBL iv p.317.

[4] See Chapter 8, section 8.2, page 115.

[5] Ker, MLGB p.13.

Only two antiphoners survive, but both are substantially complete. The earlier and more celebrated is the thirteenth-century Barnwell antiphoner (Cul MS Mm 2.9), which was published in facsimile by W. H. Frere in the early years of this century.[6] Frere's choice of this manuscript was partly motivated by the fact that it represents a particularly clean and well-written source of mainstream Sarum usage, with, in fact, few variants specific to the Augustinians, although the usual extra feasts appear. This makes it frustrating work trying to discover if there is a characteristic Augustinian version of the antiphoner, even if the other surviving antiphoner, the Westacre manuscript (Cjc MS 96), shows more variation from Salisbury precedent.

At least five, and perhaps six, Augustinian processionals have come down to us, and the provenance of four of them is known.[7] The most interesting manuscript in this group is the Oseney manuscript; also in the Bodleian is a fifteenth-century processional from St Osyth in Essex (Ob MS Laud misc. 329),[8] and a compendium of processional and other chants, Ob MS Lyell 9, whose origins remain obscure.[9] An enigmatic manuscript in the library of the Community of the Resurrection in Mirfield, W. Yorkshire (MRcr MS 4), which dates from the end of the fourteenth or the beginning of the fifteenth century, has caused some confusion, but it appears to come from Beckford in Gloucestershire, a dependency of Ste.-Barbe-en-Auge, from where it apparently took its liturgy.[10] Lbl Add. MS 35285 is a Guisborough manuscript including a missal and tonale as well as the processional (various hands appear in the manuscript from the thirteenth to the fifteenth centuries).[11] Some authors have considered Lbl MS Harley 2942, from a church dedicated to St Bartholomew, to be Augustinian, but there is no evidence of Augustinian material in the volume.

Only five breviaries appear in the list in Appendix 2, and of these five, one is lost—apparently in private hands, but untraceable—while another, Okc MS 32, appears to be a secular manuscript which was a personal possession of the prior of Walsingham. This leaves only three Augustinian breviary manuscripts. Douai Abbey MS 4 has much in common with the Guisborough compendium (Lbl Add. MS 35285), and is probably from Guisborough or

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[6] W. H. Frere (ed.), *Antiphonale Sarisburiense* (London, 1901-24).

[7] These manuscripts are discussed in more detail in Chapter 7, and the St Osyth's processional and MS Lyell 9 in Chapter 8.

[8] van Dijk, LLM iii p.87, and Frere, BML no.310.

[9] See Chapter 8, section 8.3, p.124, and Appendix 4.

[10] See Chapter 7, section 7.3, p.96, and Appendix 4.

[11] Ker, MLGB p.94; see Chapter 7, section 7.3, p.94.

a related house. Lbl MS Harley 5284A appears to be from Cirencester, and shares material with the Holyrood ordinal;[12] and Ob MS Bodley 547, which may be from Haughmond, has many common features with the Oseney use, and is discussed further in Chapter 8 below.[13] The diurnal preserved as the second fascicle of Lbl MS Harley 2856 is a fourteenth-century miniature volume (8cm by 6cm, rebound on stubs in 1966 to facilitate reading of the inner margins) which appears to come from a church in London but has the feast of the translation of St Swithun stressed, suggesting the diocese of Winchester. It may come from St Mary Overy, which lay in that diocese on the south bank of the river.[14]

Few Augustinian missals survive, and of them, two—Bristol Public Library MS 2, and the Lesnes missal (Lva MS L.404.1916)—are Arroaisian and are influenced by the mother-house's use. Of the others, Cul MS Kk 2.6 is related to the Oseney use and is discussed in Chapter 7 below;[15] Chichester Cathedral MS Med. 2 is from Kenilworth in Warwickshire, and Lbl Add. MS 59855 is from St Mary Overy (now Southwark Cathedral) in London, a late manuscript with an almost pure Salisbury use. The Guisborough compendium (Lbl Add. MS 35285) also includes a missal.

Several ordinals and customaries survive, and as with the antiphoner, an Augustinian manuscript again provides one of the best witnesses of the basic Sarum text. This is Occ MS 44, which has the Sarum ordinal, customary and *tonale*, and part of the musical treatise *Metrologus liber de plana musica* (see Chapter 6 below).[16] The so-called ordinal contained in the Oseney manuscript, on the other hand, is entirely independent of the Sarum text, and also of the Holyrood ordinal. The two fragments of a thirteenth-century ordinal from the binding of a Lanthony book which is now Llp MS 189 show no great similarity to the Oseney text;[17] they provide the material for some of the breviary offices from the octave of the

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[12] Published as Francis C. Eeles (ed.), *The Holyrood Ordinal: A Scottish Version of a Directory of English Augustinian Canons, with Manual and Other Liturgical Forms* (Edinburgh, 1916).

[13] Section 8.1, p.99, and section 8.3, p.120.

[14] See section 8.3, p.126.

[15] Section 8.3, p.122.

[16] Section 6.4, p.74. See van Dijk, LLM.iii p.222, and Frere, BML no. 501. This manuscript is also listed by Frere in the sources for *Use of Sarum* i, on p.lvi.; he claims to have consulted it for the text of the ordinal in volume ii but there is no careful citation of variants.

[17] The only apparent connection is the presence of the antiphon *Sic veniet* on the Friday after the octave of the Ascension, not found elsewhere, although this antiphon is set for the Benedictus at Oseney and the Magnificat at Lanthony.

Ascension until Trinity 24 and from mattins of All Souls' Day to the end of November, with part of the common of one apostle.[18]

Of the various surviving Augustinian customaries, the most well-known is that of Barnwell, which is found as part of the *Liber memorandorum ecclesie de Bernwelle* in Lbl MS Harley 3601 written in 1295/6, and was printed early this century.[19] Willis Clark pointed out the resemblance of parts of this text to that of the Victorine customary. It is interesting to note that the library catalogue of 1380 from Lanthony II (Lbl MS Harley 460) lists among the books of the house not only the old customary of its immediate parent, Lanthony I, and of its original mother house, Merton, but also those of St Victor, the Cluniacs and the Carthusians. If other houses had similarly extensive selections of ordinals, it is not surprising that their influence can be found in Augustinian texts.

Part of Lanthony II's own thirteenth-century customary survives as Occ MS 38; J. C. Dickinson pointed out its similarity to the St Ruf customary, and considered that its references to an abbot suggested a foreign house, since few English houses had abbatial status.[20] However, it has considerably more in common with the customary of St Thomas', Stafford (Cul Add. MS 3572), so it may be that its immediate antecedents were English.[21] Fragments from another English customary, possibly that of St Botolph's, Colchester, survive having been used as flyleaves and are now Obc MS 164.[22]

Apart from the liturgical manuscripts, some fragments of information about Augustinian services can be gleaned from the occasional decisions made by the general chapters of the order, which begin in about 1220. To start with, the provinces of Canterbury and York met separately; they were united in the fourteenth century. The concerns of the provinces were similar: both chapters, for example, decreed that the canon of the mass must conform to

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[18] Montagu Rhodes James, *A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace* (Cambridge, 1930–2), no.189, gives this fragment as twelfth century, but the hand seems to be of the early thirteenth century. The use is distinct from the other English uses consulted and further study of this fragment might yield more information.

[19] J. Willis Clark (ed.), *The Observances in Use at the Augustinian Priory of S. Giles and S. Andrew at Barnwell, Cambridgeshire* (Cambridge, 1897) (customary, with translation), and (same editor) *Liber Memorandorum Ecclesie de Bernwelle* (Cambridge, 1907) (the remainder of the MS, Latin only).

[20] J. C. Dickinson, *The Origins of the Austin Canons and their Introduction into England* (London, 1950) p.173.

[21] Ker, MLGB p.182. I am grateful to David Chadd for pointing out this connection.

[22] R. A. B. Mynors, *Catalogue of the Manuscripts of Balliol College, Oxford* (Oxford, 1963), no. 182.

Roman precedent and books should be reformed with this in mind (the chapters at London, 1231 and ?Bedford, *c.*1220).[23] The chapter at Northampton in 1325 was concerned to ensure that the new feast of Corpus Christi was being observed properly,[24] a decision echoed by the rules for the visitation of houses contained in Ob MS Tanner 196 f.185ff. which refer to the 1325 chapter for their authority. The same chapter ordained that each week (on an unspecified day) there should be a commemoration of St Augustine, presumably the observance for which the surviving offices (e.g. in Lbl MS Lansdowne 387) are intended. The chapters at Newburgh (1282) and Dunstable (1334) both decided that an antiphon to the Blessed Virgin Mary should be sung after compline, and the combined chapter at Newstead in 1371 added St Augustine's name to the saints mentioned in the *Confiteor*.

3.2 The Oseney Manuscript

Despite the wealth of archive material and cartularies surviving from Oseney, only one liturgical manuscript is extant. Ob MS Rawlinson c. 939[25] is a small-format volume (19x13cm) of 252 folios (f.7 is doubled), the last being almost torn out, and its current binding appears to date from the fifteenth century. Only one leaf appears to be missing, after f.1, which should have contained the beginning of the kalendar, for January and February; this leaf has been missing since at least 1747, when Richard Rawlinson had evidently recently acquired it.[26] The volume contains a number of originally discrete sections, which appear to have been collected when it was bound, and in some cases deficiencies corrected at this stage. The leaves were also recut, resulting in the loss of some marginalia, though none of the main text is affected.

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[23] This and all the following examples come from Salter, Chapters.

[24] Salter, Chapters, p.12, quoted in Chapter 5 below, section 5.1, p.37.

[25] *olim* MS Arch. A. Bodl. 73.

[26] He sent it to his friend E. Umswille for his opinion, who wrote back the following, now pasted inside the front cover:

> *Dear Doct,*
> *This is no Farrago as you are pleas'd to Think but the Missale etc. secundum usum Oseneye of wch I wish you Joy—tis not quite complete for the months of Jan: and Feb: in the Kalendar and one leaf in the body are wanting but which will Give you great Pleasure is the list of the Abbots from the Foundation to the Year 1288.*
>
> *Yrs. ev. E Umswille*
> *1.2nd.1747*

Nothing is known of the history of the manuscript between the Dissolution and its purchase by Rawlinson, though immediately after the Dissolution it may have been acquired by one of the canons, or perhaps a sympathizer, since on f.179 is written, in a late sixteenth-century hand:

> *dominus dedit. dominus abstulit. sicut placuit domino factum est (*after Job 1.21*)*
> The Lord gave, the Lord has taken away; as it pleased the Lord, so has it come to pass.

Rawlinson's collection came to the Bodleian in 1756, shortly after his death, since when the manuscript has remained there, attracting little attention apart from a brief investigation by the indefatigable H. E. Salter in the course of his edition of the Oseney Cartulary and the handlist of liturgical manuscripts in the Bodleian Library by Stephen van Dijk, whose description of the manuscript requires a few minor corrections.

Salter printed a few selections of historical interest from the manuscript, including the Obit book (ff.8–31^{v}), the list of working days for the *operarii Oseneye* (f.117),[27] the list of abbots (f.164^{v}), the list of houses for whose deceased brethren Oseney said offices (ff.120^{v}–121), and what he described as a 'list of saints with Magnificat antiphons' (ff121^{v}–123^{v}) in the introduction to the first volume of his edition of the Oseney Cartulary. In addition, he included the list of Augustinian houses on ff.222^{v}–223^{v} in *Chapters of the Augustinian Canons.* Apart from these sections the text of the manuscript has never been published.

The contents of the manuscript are shown in the introduction to volume ii of this thesis, where transcriptions of the sections discussed will also be found. They seem at first very disparate, but in fact they can be divided, on physical as well as internal evidence, into a number of distinct elements. Leaving aside the single-leaf insertions and material written onto blank leaves, the contents can be divided broadly as follows:

i. 'Ordinal', including the kalendar, Obit book, and miscellaneous rubrics (ff.1–96^{v})

ii. Tonale (ff.100–114^{v})

iii. Order for the Profession of Canons

iv. Further ordinal material (ff.118^{v}–128^{v})

v. Manual material (last rites, burial services) (ff.129–153^{v})

vi. Processional (ff.167–221)

vii. Soloist's book for Vesper responsories and Alleluias (ff.224–251)

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[27] Reproduced in C. R. Cheney, 'Rules for the observance of feast-days in medieval England', *Bulletin of the Institute for Historical Research* xxxiv (1961), pp.117–147.

The evidence of gathering structures in the manuscript mostly confirms this analysis. The collation (my own labelling of gatherings) is:

> i [flyleaf] α^{8} β^{12} γ^{12} | a-e^{12} f^{8} | A^{10} B^{1+6} C^{12} | A^{12} B^{12+1} C^{12+1} | $\mathbf{A}^{12}$ $\mathbf{B}^{12}$ $\mathbf{C}^{12}$ $\mathbf{D}^{1+1+6+1}$ $\mathbf{E}^{6}$ | a^{12} b^{6+1} c^{10}

with clear breaks before f.100, f.117, f.129, f.167, and f.224. There is also a break before f.242, suggesting that, in fact, the last two musical sections were originally distinct as well. When the collection was bound together, a deficiency in the manual section was made good by the addition of f.153—the text is continuous but the hand and layout are quite different—which again suggests that this part of the manuscript was originally a separate volume.

The hands in the manuscript also tend to confirm the analysis above. The initial ordinal section is written in a number of hands of various degrees of accomplishment from around 1300–1320, and the obit book must have been written after 1296 (the death of Abbot Roger) and 1298 (the death of Ela countess of Warwick), or these were added in the original hand.[28] The processional, however, appears to date from the second quarter of the fourteenth century, although it cannot be much after 1325, as Corpus Christi is missing.[29] The introduction to the tonale is in a regular and expert hand from the late fourteenth century, although the body of this section was evidently copied by a less practised writer; other sections, such as the order for profession of canons, may be as late as the early fifteenth century.

Leaving aside the contents and purpose of the individual sections, which will be dealt with in their respective chapters below, it is necessary to consider why the manuscript was bound together. The ordinal and musical material would clearly have been of use to a precentor, or perhaps a succentor or sacristan, who might also have taken on the responsibility for readings in the refectory. In fact, the only parts of the contents which seem out of place in this context are the extracts from the manual, since it is hard to imagine that a book like this, whose main purpose was to regulate the service, would have been carried to the bedside of a dying canon.

One possibility, that the book was bound together at some point after its individual sections were no longer in use, must be discounted since, as well as marginal notes which continue up to the sixteenth century, the erasure of the name of St Thomas of Canterbury and of the designation '*pape*' after some saints in the kalendar and elsewhere implies that the

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[28] Oseney Cartulary i p.xviii.

[29] See above, p.28.

book was still in use during Henry VIII's reign. Moreover, the fact that the manual has been made good by the insertion of f.154 suggests that it was still in use, and not merely regarded as reference material at the time of binding. In fact, the edict to remove the designation '*pape*' was not issued until 1543, a year after the refounding of Oseney as the cathedral of the new Oxford diocese. Unless the canons were unusually forward in reforming matters, this suggests that the book was still in use in the cathedral in the 1540s, before the move to Christ Church, and perhaps even in the new establishment until the arrival of English liturgy at the end of the decade.

4. The Kalendar

4.1 Description and editorial method

The kalendar, which occupies ff.2–7^{v} of the Oseney manuscript, conforms to the usual pattern for liturgical kalendars, including, in addition to saints' days and methods for calculating the dates of moveable feasts, various astrological and astronomical information, and traditional *dies egri* or unlucky days, on which certain activities, such as blood-letting, were to be avoided.

The first folio of the kalendar, which contained January and February, is missing, and its contents have been reconstructed in the transcription in volume ii along the lines of the surviving folios. The feasts and rankings given in the ordinal text have been followed, in particular on f.79^{v};[1] this does not pretend to be a complete reconstruction of the contents of the kalendar, which probably contained more feasts, but has been chosen as the safest and least misleading option. The verses concerning *dies egri* from the Sarum kalendar, and a *tabula septuagesime*, have been added.[2]

The ranking of feasts in the kalendar is indicated by the use of blue for the most important feasts, and red for feasts of moderate importance, roughly corresponding to the distinction between *precipue festivitates* and *maiora duplicia* on f.79^{v}. Such distinctions are not always reliable, since mistakes are occasionally made in the process of illumination; moreover, at times, such as during the first five days of Christmas, red and blue are used alternately as a decorative device.

The kalendar is arranged in six columns, occasionally more: the right-hand column is flexible and can accommodate additional material as necessary, sometimes added in a later hand. The first column of each page contains the Golden Numbers. These are calculated in order to determine the date of the Paschal full moon, in a 19-year cycle.[3] The second column contains the Sunday letters; once the Sunday letter[4] for a given year has been found, Sundays

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[1] See Text 3.2, p.293.

[2] See sections 4.3 and 4.4 below.

[3] 'To find the Golden Number, or Prime, add One to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number: but if nothing remaineth, then 19 is the Golden Number' (Book of Common Prayer, 1662, 'Table to Find Easter-Day'). The position of the Golden Numbers in the Oseney manuscript does not agree with later Salisbury examples, but in the two reconstructed months, they have nevertheless been positioned in accordance with the Sarum model.

[4] Or letters: in a leap-year, the Sunday letter changes on *a.d. vi. Kal. Mart. secundo*, or 25th February. The method of finding the Sunday letter given in recent editions of the Book of Common Prayer has

in that year will fall on the dates marked with that letter in the kalendar. This is, of course, useful not merely for finding the date of Easter, but also for forseeing and resolving the various occurrences and concurrences that this entails. The third and fourth give the actual dates in the Roman style;[5] the feasts occupy the fifth and widest column, and various remarks and series of letters follow. A final column has been added in the transcription, containing the days of the month in arabic numerals.

4.2 Feasts in the Oseney Kalendar

Many, indeed most, of the feasts in the Oseney kalendar are common to virtually all English uses,[6] but there are a few features which help to distinguish Oseney's assemblage of saints from that of other churches. There are, in fact, a surprisingly small number of saints' days in the Oseney kalendar when compared to other manuscripts, particularly in the earlier months of the year. They include a fair number of local saints, such as Frideswide, Oxford abbess and patroness of the other Augustinian house in Oxford; Oswald, Bishop of Worcester, and patron of the Augustinian house in Gloucester; and Kenelm, traditionally king of Mercia at the age of seven, and venerated at Winchcombe in Gloucestershire. The Translation of St Hugh is a synodal of the Lincoln diocese, which is also the reason for the classification of his main feast on 17th November as a double feast. The presence of St Ouen (*Audoenus*), bishop of Rouen, in the Oseney kalendar is suggestive, particularly given the apparent links

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been adjusted to take account of the Gregorian Calendar, and does not give correct results when applied to medieval dates. Before the introduction of the Gregorian Calendar, the method is to divide the year by four, discarding fractions, and add that to the year itself, and the number two; then divide by 7, and look at the remainder. If it is 0 then the Sunday letter is A; if 6, B; if 5, C, and so forth. A leap year will have two letters; the letter changes on 25th February. Note that the method of finding Easter in F. Proctor and C. Wordsworth (eds.), *Breviarium ad usum insignis ecclesiæ Sarisburiensis* (Cambridge, 1879–86) i, before p.i, has also been adjusted to account for the Gregorian calendar.

[5] Briefly, dates are reckoned by counting down to three fixed dates in the month: the Kalends (1st); the Nones (5th, or, in March, May, July and October, 7th); and the Ides (13th or 15th). Except on these three days themselves, the day being reckoned and the fixed date are both counted, and the whole properly prefixed with the letters *a.d.* (*ante diem*). Thus 4th February would be *a.d. ii* (or *prid.*) *Non. Feb.*; 10th May would be *a.d. vi Id. Maii*; and 29th September (the feast of Michaelmas) *a.d. iii Kal. Oct.* For the fixed days themselves the formula is simpler, so that 15th March (the date of Julius Cæsar's assassination) is *Id. Mart.*

[6] A valuable comparative table of the kalendars of the Salisbury, Hereford and York uses appears in W. G. Henderson (ed.), *Missale ad usum insignis ecclesiæ Eboracensis* (*Surtees Society* lix–lx) (Durham, London & Edinburgh, 1874) ii beginning on p.259.

with the use of Coutances, in the diocese of Rouen, which can be found in the Oseney manuscript.[7]

The feast of St Ruf or Rufus, celebrated elsewhere on 14th November, does not appear on this day in the Oseney kalendar, where it is vacant; instead it is found on 27th August. This is shared only with the Hereford kalendar. The feast entitled *Resurrectio domini* on 28th March is frequently found in medieval kalendars, and is probably an attempt to indicate the earliest date on which Easter can fall; in practice, it can fall rarely as early as the 26th.

Some of the features of the Oseney kalendar distance it from Sarum practice. For example, on 13th January Oseney, like Hereford and York, retains St Remi (*Remigius*) as well as St Hilary, while Salisbury kalendars usually have Hilary alone. The absence of St Richard of Chichester on 3rd April also tends to align Oseney with northern practice; he had been canonised in 1262, well before the date of the Oseney manuscript, but his feast, which was not celebrated at York, has not found its way into the Oseney kalendar. On the other hand, the feasts of St Wilfrid of York are not present, and several other York saints (such as Bede, Austrebert and Pelagia) are also missing. One startling omission from the kalendar is Birinus (4th September, or 3rd December at Hereford), Wessex missionary and co-patron of the nearby Arroaisian house at Dorchester-on-Thames, where his relics were venerated. His name is also missing from the litanies on f.220^{v}–221^{v}; perhaps there was some element of rivalry between the houses, although Dorchester does appear in the list of affiliated houses on f.121.[8]

4.3 Astronomical and traditional information; the *Dies egri* and their rhymes

Certain days in the month were considered unlucky, and dangerous activities such as blood-letting or embarking on a journey were avoided on them. A series of traditional hexameters, which are inscribed at the head of each month in the kalendar, serves as a mnemonic of their dates; there were 24 *dies egri*, two in each month, associated with the 24 plagues of Egypt.[9] Most of the *dies egri* or *egyptice* have been inserted by the scribe in the right-hand column, according to the verses; in each case the verse mentions two days, the first to be reckoned from the beginning of the month, the second from the end. The scribe has counted this from the last day of the month, rather than from the first day of the following month; thus he achieves a different, and probably wrong, result from that in other manuscripts. As mentioned above, the verses for January and February have been added in the reconstruction

[7] See below, Chapter 8, p.130.

[8] See Chapter 2, p.20.

[9] Christopher Wordsworth, *The Ancient Kalendar of the University of Oxford* (Oxford, 1904), p.xxvii.

of these months, following the identical series in the Sarum kalendar. The above mistake in reckoning the days has been emulated in the two reconstructed months.

In addition to these days, some other non-liturgical information is included in the kalendar. The days on which the sun enters the various signs of the zodiac are entered in the right-hand column, although these differ from the Sarum model, and the date of the 'dog-days' or *dies caniculares*, traditionally the hottest time of the year, have been inserted; the equinoxes are also indicated.

Two different methods of reckoning the onset of the seasons are provided. The first is according to the writings of one 'R' and, in the surviving folios of the kalendar, divides the year into Summer (beginning on 9th May), Autumn (7th August), and Winter (7th November). Each of these dates is *a.d. vii Id.*, or two days after the Nones, so one can presume that Spring began on 7th February. The number of days each season takes up is also indicated; each has 91 days except Winter, with 92.

The second method follows Isidore of Seville and, as well as indicating the dates of each season, it notes their two principal humours; thus Summer (24th May) begins *ex igne et siccitate*, from fire (or heat) and dryness; Autumn (23rd August) *ex frigore et siccitate*, from cold and dryness; and Winter (23rd November) *ex frigore et humore*, from cold and damp. Again, it is possible to deduce the beginning of Spring; each of these except Autumn begins on *a.d ix. Kal.*,[10] which places the onset of Spring on 21st February, presumably *ex igne et humore*, from heat and damp. Neither of these methods agrees with the usual liturgical classification of the year into summer (Easter to All Saints) and winter.

4.4 Methods for calculating moveable feasts

In the right-hand column of the surviving folios of the kalendar appear four series of letters, which are used to calculate the dates of moveable feasts with the assistance of the Easter table on f.1^{v}. The Easter table provides a letter for each year, and against this letter in each series will be found the dates of the first Sunday of Lent, Easter, Rogation Sunday (the fifth Sunday after Easter) and Pentecost; only the end of the Lent series survives, but the Easter, Rogation and Pentecost series are complete.

Eleven days before each series are marked the *claves*: thus on 11th March appear the *claves pasche*, and the *tabula pasche* begins on 22nd March, also identified as *primus dies pasche. et sedes epactarum.* The purpose of the *claves* is explained in the introduction to the

[10] Autumn's entry may, in fact, be written a day early because of lack of space.

printed Sarum breviaries.[11] Once the Golden Number for the year has been ascertained, the following table is used to discover the *claves* for that year:

Claves	12	31	20	39	28	17	36	25	14	33	22	11	30
Golden no.	5	6	7	8	9	10	11	12	13	14	15	16	17
Claves	19	38	26	15	34	23							
Golden no.	18	19	1	2	3	4							

When the number has been found, starting with the day indicated in the kalendar as the *claves* for a particular feast, count forwards that number of days (inclusive). The Sunday following the day you have reached will be the feast in question.

The series of letters are independent of this system. The beginning of each series is identified with the rubric *tabula pasche, tabula pentecostes* &c., except for that of the Rogations which is marked *terminus rogationum*. In the transcription in volume ii, the series for the *tabula quadragesime* has been completed and the *tabula septuagesime* constructed by analogy with the other *tabule*, and the rubrics for the beginning of the Lent series and the *claves septuagesime* and *quadragesime* have been added following the same pattern; the position of the *claves quadragesime* is confirmed by the Sarum kalendar.

The series of letters used for the *tabule* includes some red letters and the Greek letter ω, in order to expand the alphabet sufficiently to cover the whole series. The complete sequence is as follows:[12]

a b c d e *e* f g h *h* i k l m *m* n o p q *q* r s t u *u* x y z *a b c k l* ω

[11] See Proctor and Wordsworth, *op. cit.* i, before p.i.

[12] Italicized letters here, as elsewhere, represent red text in the manuscript.

5. The Ordinal and other liturgical directions in the MS

5.1 Introduction

The majority of the Oseney manuscript is taken up with what can be described as ordinal material: as well as the main continuous so-called ordinal text (ff. 32–76^{v}), there are several collections of miscellaneous rubrics and provisions, and a number of tables. In many cases, as will be seen below, these duplicate one another or seem to represent different versions of the same text, perhaps incorporating revisions.

The late thirteenth century was a time of liturgical consolidation and codification, after a number of changes and accretions to the liturgy had rendered the older ordinals only partially effective; up to this point most churches had managed with a combination of the existing liturgical texts and an oral tradition concerning the newer elements of the service. Thus the resolution of conflicts between older observances and the newer memorials, obits and votive masses and offices forms a large part of many texts, the Oseney text included. In essence the text functions as a commentary on and enlargement of an existing ordinal, which does not survive.

All of the texts in the Oseney manuscript predate the introduction of the feast of Corpus Christi, though it has been added to the processional. Although the feast was instituted in 1264, it was not generally observed in England until the early fourteenth century, and it was not until 1325 that the General Chapter of the Southern Province at Northampton ordained its observance by the Augustinians:

> *Item ordinamus et in virtute sancte obediencie firmiter iniungamus omnibus prelatis et fratribus nostri ordinis in provincia Cantuariensi existentibus quod ipsi servicium Corporis Christi per sedem apostolicam institutum singulis annis sub dupplici festo vel maiori celebrent et solenniter faciant celebrari et cetera que in huiusmodi festis requiruntur firmiter observari.*[1]
>
> And we order and, by virtue of holy obedience, we strongly enjoin all prelates and brethren of our order who are in the Province of Canterbury to observe the feast of Corpus Christi instituted by the Holy See every year, as a double or greater feast, and to cause it to be solemnly celebrated and those other things done which are required by feasts of this nature.

[1] Salter, Chapters, p.12.

5.2 Liturgical books and equipment at Oseney

In the daily offices and masses of a large house such as Oseney, a collection of liturgical books was employed, each designed to be used for a particular part of the liturgy, or by a particular minister. Part of the reason for this was the large weight and size of the books, since the writing had to be large enough to be read by candlelight, and parchment is naturally a heavy medium. Although Rawlinson c. 939 is the only liturgical manuscript from Oseney to survive today, we can have a fairly complete picture of the collection of books used at Oseney in the liturgy from two sources. The first is the text of the so-called ordinal itself, which refers to six liturgical books: an *ordinale, consuetudinarium, antiphonarium, collectarium*, *gradale*, *missale*, and *textum*.

The *ordinale* would have contained the details of which chants and texts were to be used at all the offices and masses. The fact that we do not possess this text from Oseney is very much to be regretted, since the details of Oseney usage which we have are necessarily fragmentary as a result.

The *consuetudinarium* in a monastic house was intended as a supplement to the rule, detailing the practices of an individual community, and it was particularly important in an Augustinian convent since the rule of St Augustine does not contain many specific instructions on the running of the house. Although we have only portions of the Oseney customary, discussed in detail in section 5.4. below, and one quotation from it in the so-called ordinal,[2] they are sufficient to establish that the Oseney customary did not correspond to any of the three surviving English Augustinian customaries, from Lanthony II in Gloucestershire,[3] St Thomas's by Stafford,[4] or Barnwell near Cambridge.[5] They are also not

[2] On f.41 is found, *In die legatur in capitulo de consuetudinario. et nisi dominica evenerit: non legatur illa clausula scilicet. Quod si in dominica. et cetera. set transeat usque ad. Inchoata vero missa*. See Text 2, p.228.

[3] Occ MS 44.

[4] Cul Add. MS 3572.

[5] Lbl MS Harley 3601, edited by J. Willis Clark in *The Observances in Use at the Augustinian Priory of S. Giles and S. Andrew at Barnwell, Cambridge* (Cambridge, 1897).

related to the customary written by Bernard of Porto for the Lateran Basilica in Rome,[6] despite the relationships between this text and parts of the Salisbury customary.[7]

The *antiphonarium* would have contained the sung parts of the office; a separate volume may have been used for mattins. The *collectarium* would probably have been a collection of collects for use at the office, since a volume of mass-collects would have been called a *sacramentarium*. The *gradale* (this spelling is used consistently throughout, although the more usual form is *graduale*) provided the sung portions of the mass, including the introit or *officium*, the gradual, alleluia, tract and/or sequence, offertory and communion chants. The *textum* was, in theory, the gospel-book from which the gospel reading at mass was read; in practice, it was usually a ceremonial book, carried in procession, and another less costly book was used for the reading itself. The *missale* referred to was probably a complete missal, perhaps for use at side-altars since the priest did not require the full text at High Mass. Certainly the canons did say *misse private* since these are specifically mentioned in the text.[8]

In addition to this, an inventory of the sacristy of an Augustinian house is preserved, added in the fifteenth century to a manuscript of the Oseney Annals.[9] N. R. Ker considered this manuscript, on the basis of its contents, to be from Oseney,[10] but the inventory suggests otherwise. The list has been revised at some point, leading to many items being crossed out or altered; the edges of the manuscript have been burnt in the Cotton fire, and some of the text lost:

…peria vestimentorum plenariorum unum feriale et aliud festivale: sine tualliis
Duo amictus per se cum parata. Due stole.
Novem tuallia Inter que unum est cum duplici parura ~~utrum benedicta sint vel non nescitur~~
Item due parure nove per se
Item de que sunt due tua<llia>
Item quatuor manutergia parva circa sacrarium. et duo manutergia magna.
~~Dua vexilla et unum pallium de cendal quod ibi fuit: quando incendum fuit per~~ Willelman Ap…

---

[6] Edited by Ludwig Fischer, *Bernhardi Cardinalis et Lateranensis Ecclesiæ Prioris Ordo Officiorum Ecclesiæ Lateranensis* (Munich and Freising, 1916).

[7] For example, two paragraphs from Bernard's description of the Holy Saturday liturgy (Fischer, *op. cit.* p.60) are reproduced almost verbatim in the Sarum consuetudinary (Frere, Use of Sarum i pp.144–5). I am grateful to David Chadd for drawing my attention to this connection.

[8] e.g. on f.34^{v}; see Text 2, p.218.

[9] Lbl MS Cotton Tiberius A.IX, f.100.

[10] Ker, MLGB, p.140.

Dua vexilla

Tria frontalia debilia. ~~Item duo frontalia.~~ Item unum frontale. Item de questu Walter…

Unum phanum per se. et una stola vetus. Unum rochetum Ad cooperiendum imaginem Sancti Thome.

Superpellicia novem. et tria rocheta. ~~Item tercium rochetum ex dono Henrici App…~~

Unus albus deauratus

Una pixis argentea ad corpus domini. cum cipho argenteo. Item pixis lignea. depicta et deargentata.

Amen dico vobis super…

Quatuor phiale

Chrismatorium cum ferrura

Thuribula ~~duo~~ unum. ~~quatuor parure cum una stola~~ ~~omnia vetera~~.

Tualia parura duo cum serico ornata ad corpus domini deferendum.

Vela duo nova.[11] ~~*scilicet corune vescensi*~~

Item velum quadragesimale novum. et una coruna nova et iii Agnus…

Item duo calices argenti non deaurati. Tunica et dalmatica ex dono Abbatis de Oseneya.

Item duo paria vestimentorum benedictorum plenariorum ~~excepta casula una stola et manipulo.~~

Item una alba nova et amicta nova et benedicta. ex dono Walteri Apl'

Unum missale.
Duo manualia
Duo gradualia
Duo troparia

Unum lintheum vetus
Unus pannus lineus coloratus super lectuarium
Unu bursa cum reliquis que ?????? sancti Thome
Duo candelabra de stagno

Tria antiphonaria

Duo legenda scilicet temporale et sanctorum

Duo psalteria. Item unum de questu Walteri.

Duo ymnaria.

Unum collectarium ex capitulario et martyrologium in uno volumine

Una crux de estructis[12] *et alia lignea.*

Item processionale scilicet responsoria de trinitate et antiphone de <sancta maria>

Processionale. Item tres parvi libri scilicet Kyriale. Alleluia. et sequencia. in tribus parvis voluminibus…

parura de pallio ad funus defunctorum

Una lucerna cornea cum parva cruce

Una magna cista. et parura cum seruris.

Quatuor timbalia. et dua bacilia.

---

[11] *nova* interlined over a caret.

[12] not clear in MS.

… complete sets of vestments, one ferial and the other festive, without towels.[13]

Two amices on their own, with apparels. Two stoles.

Nine towels, of which one has a double apparel; ~~whether these are blessed or not is not known.~~

Two new apparels, on their own, among which are two towels…

Four small towels by the *sacrarium*, and two large towels.

~~Two banners and one pall of cendal [silk], which was there when it was burnt by William Ap…~~

Two banners.

Three decayed frontals. ~~Two frontals.~~ One frontal. From the bequest of Walter…

One banner on its own. and one old stole. One rochet to cover the image of St Thomas.

Nine surplices, and three rochets. ~~The third rochet was given by Henry App…~~

One alb with gold embroidery.[14]

One silver pix for the Body of the Lord, with a silver cup. A wooden pix, painted and decorated with silver, with *Amen dico vobis* on …[15]

Four phials.

A *chrismatorium* with ironwork.

~~Two~~ one thuribles. ~~Four apparels with one stole, all old.~~

Two embroidered towels, decorated with silk, for carrying the Lord's Body.

Two new veils, ~~that is, houselling cloths~~[16]

A new Lenten veil, and a new houselling cloth, and three Agnus[17] …

Two silver chalices, not gilt. A tunic and dalmatic given by the Abbot of Oseney.

Two full sets of blessed vestments ~~except for the chasuble, one stole and a maniple.~~

One new alb, a new alb, blessed, given by Walter Apl'.

One missal	One old linen cloth
Two manuals	One coloured linen cloth on the lectern

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[13] or, possibly, maniples.

[14] The masculine *albus* is unusual here, but it is difficult to make any other interpretation of the MS.

[15] Presumably, the lid.

[16] *corune* is obscure, but *vescensi* is presumably from *vescor*, so they are 'cloths for eating'; I have taken them to be the houselling cloths which were placed over the communion rail to prevent fragments of the Body of Christ from accidentally landing on the floor.

[17] That is, pax-bredes, the flat disc passed around at the Peace for each member of the house to kiss. Since the Agnus Dei was sung at this point, and since they usually had *Agnus Dei, qui tollis peccata mundi…* written on them, they were known as Agnus.

Two graduals
Two tropers
Three antiphoners
A burse with relics which … of St Thomas
Two tin candlesticks

Two legends, a *temporale* and a *sanctorale*

Two psalters. One from the bequest of Walter.

Two hymnaries.

One collectar from the Chapter House, with a martyrology in one volume

One jewelled cross, and another wooden one

A processional, that is, the responsories of the Trinity and antiphons of St Mary.

Processional. Also three small books, that is, Kyries, Alleluias and sequences in three small volumes.

A woollen pall for the office of the dead

A horn lantern with a small cross

A large chest, decorated, and with a lock

Four small bells, and two buckets

It is inconceivable that if this list was made at Oseney, the dalmatic and tunicle should be described as merely *ex dono Abbatis de Oseneya*, without the name of the abbot in question. It seems likely that this copy of the Oseney Annals was made for, or at least found its eventual home in, another, apparently smaller, house with a connection with Oseney, and that the inventory is of this smaller house: unless there are significant omissions, the number of vestments and cloths listed would not have been sufficient for a large house like Oseney. It is difficult to identify the house, although they clearly had an image of St Thomas, and relics of the saint, and it is possible that the list is from St Thomas's, Stafford, a house which appears in the list of affiliated houses on f.121 of the Oseney manuscript: there is no other evidence of a connection between the houses, but otherwise most of the houses in that list have a demonstrable link with Oseney.[18]

Whatever its origins, the inventory provides a valuable insight into the equipment necessary to carry out the daily services of the community. Several kinds of liturgical book are listed in addition to those mentioned in the Oseney text. The *manuale* would have been a portable book, containing offices for visiting the sick, the office of the dead, and possibly blessings and the baptism rite. The two tropers would have contained troped chants of the mass, particularly Kyries and the troped versions of the Gloria and other movements which were often used for the Lady mass. The legends would have contained the readings for mattins, divided because of their length into two volumes; the psalters would have been principally for the use of new brethren, since the canons were expected to know the psalms

[18] See Chapter 2 above, p.19.

by heart; and the hymnaries would have contained, as their name suggests, the hymns throughout the year. The collectar and martyrology, as is made clear in the list, belonged in the Chapter House, used for the daily recitation of the martyrology before Chapter.

Of the two processionals in the inventory, the first, containing the Trinity responsories and antiphons of St Mary, was probably used on Sundays during the summer months—and possibly from Candlemas to Septuagesima—for which these chants would have been sufficient. The other processional would then have contained the proper processional chants for the rest of the year and for feasts, and may well have omitted the summer material. Of the shorter books, the *Kyriale* probably contained not just the Kyries but all the ordinary mass chants; the Alleluias may have been a volume similar to ff.242–252 of the Oseney manuscript, containing just the soloist's portion of the chants; and the presence of a volume of sequences suggests that these were not included in the graduals of this house.[19]

The rest of the equipment must have been similar to that at Oseney: in addition to the albs, surplices, rochets and other vestments, there are thuribles, candlesticks, crosses, and all the associated paraphernalia necessary for the liturgy.

5.3 The main text (ff.32–76^{v})

The main continuous ordinal text has been described as an 'ordinal' at least since Salter's brief investigation of the manuscript in the course of editing the Oseney Cartulary. This description is open to misinterpretation, since the text is quite different in form from the much better-known Salisbury ordinal—the Salisbury text is principally a directory of incipits of liturgical texts, and provides almost no guidance on the ceremonial of the services—and the Oseney text makes explicit reference to a separate text called *ordinale* which it is intended to supplement.

The Oseney text, on analysis, turns out to contain comparatively little in the way of indications of actual liturgical items, concentrating more on the precise tasks of the various ministers at special liturgical functions, and on the problems created by the occurrence and concurrence[20] of feasts and the vagaries of the church's calendar. It frequently refers to an *ordinale* and a *consuetudinarium*. The former is occasionally mentioned in order to add to it:

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[19] The 'Hanley Castle' missal, Cu MS Kk 2.6, similarly did not contain sequences in its original layer, and they have been added at a later date. See Chapter 8, section 8.3, p.122.

[20] Feasts are said to occur if they fall on the same day, and to concur if they fall on consecutive days (so that there is a conflict between second vespers of one and first vespers of the other).

> *[f. 35^{v}] …sciendum quod Sq. Letabundus. dicitur in dominica. Iccirco in altero istorum dierum dicitur Sq. Sonent. Quamvis non scribitur istud in ordinali.*[21]
>
> Note that the Sequence *Letabundus* is said on the Sunday [after Christmas]; thus on the second of these days is said the Sequence *Sonent*, even though this is not written in the ordinal.

though more usually to refer the reader to the ordinal for further guidance, with the words *cetera ut in ordinali* or *servicium in ordinali plene reperies*. The customary is generally ordered to be read at chapter:

> *[f.41] In die legatur in capitulo de consuetudinario. et nisi dominica evenerit: non legatur illa clausula scilicet. Quod si in dominica. et cetera. set transeat usque ad. Inchoata vero missa.*[22]
>
> On the day there should be a reading from the customary at Chapter, and unless [the Purification] falls on a Sunday, the sentence beginning 'Which, if it [falls] on Sunday…' should not be read, but the reader should jump to 'Thus when the mass has begun…'

Thus the author of the Oseney text would not have referred to it either as ordinal or customary.

The purpose of the Oseney text, then, is not to tabulate the liturgical items, which was presumably the province of the *ordinale*, although it provides many clarifications of, and corrections and alterations to, the *ordinale* text. What it does provide is many of the elements of the Salisbury customary, since a monastic or regular customary such as was presumably in use at Oseney was principally concerned with the regulation of the day-to-day running of the house, including domestic matters, and not with the organization of services. In fact, the liturgical provisions the Oseney customary evidently did contain, which were ordered to be read in Chapter, are often duplicated in the surviving text, which is thus a relatively comprehensive liturgical customary.

Compared with the Salisbury customary, however, the Oseney text is less comprehensive, since although it provides detailed descriptions of special events such as Candlemas and the Good Friday liturgy, it does not describe the ordinary ceremonies of the daily services. In fact, the text seems to have been composed with the assumption that the reader would be broadly familiar with the regular services of the house, and would only need instructions for the conduct of occasional services and the more detailed and complex problems of occurrence and concurrence.

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[21] Text 2, p.219.

[22] Text 2, p.228.

In the main, the text shows no signs of predating the manuscript, and may well be in the author's hand. However, in a few places the writer has omitted a word, but left a blank space of the right length for it. On f.59^{v}, in the directions for compline on Holy Saturday, we read *sequitur A. Alleluia de A. Miserere*. The sense appears to be that the antiphon *Alleluia* is to replace the usual antiphon for the psalms, *Miserere nostri*. The space left is exactly the right size for the word *loco*, which would supply the sense. The obvious conclusion to be drawn from this is that this word was difficult to read in the exemplar, and the copyist left a space for it to come back and fill it in subsequently. Against this must be set the fact that the sense is not hard to guess, and it seems inconceivable that the copyist would not have been able to solve this difficulty. Later, on f.66, we read:

> *[f.66] Item si abbas absens fuerit: prior loco eius officium complebit. et ministrabit ei diaconus sicut abbati in omnibus. et hec est ratio quia minister eius erit ad missam. Quomodo fieri debeat istud officium in absentia abbatis vel prioris intermitto. quia nondum visum est.*[23]
>
> Item. If the abbot is absent, the prior carries out this duty in his place, and the deacon ministers to him as he would to the abbot in all things: and this is the reason: because he will be his minister at the mass. How this office is to be carried out in the absence both of the abbot and of the prior I will omit here, since it has never yet been seen.

Does this mean that the author knows the procedure, but will not trouble to write it here, or that the copyist has the information in front of him but does not consider it worthy of inclusion? The latter would be unusual practice, and it does seem the most likely hypothesis that the text is in the author's own hand, and therefore dates from the end of the thirteenth century.

The ordinal that it refers to, however, was probably older, and may have been considerably so. On a number of occasions the Oseney text prescribes collects which are clearly expected to conflict with the expectations of the reader; for example, on f.37^{v}:

> *Set nulla de communibus orationibus dicetur: quia loco earum. Deus in cuius. vel. Deus qui caritatis. dicetur.*[24]
>
> But none of the common collects is to be said: for in their place *Deus in cuius* or *Deus qui caritatis* is to be said.

This must be a divergence from the order represented by the ordinal or *collectarium* in use at Oseney: otherwise this direction would be unnecessary.

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[23] Text 2, p.270.

[24] Text 2, p.223.

The sections of the Oseney text dealing with collects and memorials are very much concerned with St George, whose collect is directed to be said at Lady mass in the place occupied at other masses by the collect of the BVM, and whose memorial seems to have taken place daily. Oseney was dedicated to St Mary, but in 1149 the abbey was given the chapel of St George in Oxford Castle (previously a secular college) and they seem to have taken his patronage very seriously. The arms of St George were displayed over the great gate of the Abbey, along with those of the d'Oilly family. If the ordinal dated from before the acquisition of St George's, the Oseney text would then in part function as a revision providing for the liturgical changes this necessitated.

The text begins, as such texts invariably do, with Advent Sunday, and works through the liturgical year, first the *temporale* (including the feasts of the Christmas octave) and then (beginning on f.68^{v}) the *sanctorale*. The beginning of the text is a good example of the ordinal-like nature of some of it (and it may indeed have been this which prompted Salter to classify it as such):

> *Per totum adventum in dominicis. Ad primam Ps. Confitemini. Ad vesperas A. Sede a dextris. et cetere sicut prius. R. Tu exurgens. A cantore festivali dicetur. quicumque sit cantor ebdomadarius. In feriis dicetur a cantore feriali. Missa simpliciter dicitur in dominicis sicut prius mutatis Kyrie et Sequentia. et ebdomadarius casulam induit ante maius altare. ¶Item a die iovis proxima ante adventum usque ad natale: caro non apponitur in refectorio. ¶Si vigilia sancti Andree in prima dominica adventus evenerit: Missa maior de vigilia cum memoria de sancto saturnino. ¶In diebus festis per adventum fit memoria de adventu. tam ad vesperas quam ad matutinas et ad missam. non tamen dicitur missa de adventu: nisi totum fiat servitium. ¶Quando dicitur missa de sancta maria: secunda oratio erit de adventu. Tercia de sancto Georgio. ¶Item ab adventu usque ad pascha: non fit memoria de cruce. fit tamen de sancto Georgio. ¶In dominicis per adventum omnia simpliciter fiunt ad missam. preter Kyrie. et tamen sine versibus et sequenciis. In duplicibus per adventum dicitur Kyrie per versus. sicut alio tempore. Si quis per adventum missam de trinitate vel de cruce cantavit: prefationem sicut alio tempore dicet.*[25]
>
> Throughout Advent on Sundays, at prime Ps. *Confitemini*. At vespers A. *Sede a dextris* and the others, as before. R. *Tu exurgens*, sung by the festal cantor, whoever the cantor for the week might be. On ferias it is sung by the ferial cantor. Mass is said simply on Sundays, as before, with a different Kyrie and sequence; and the duty priest puts on his chasuble in front of the high altar. ¶Item. From the Thursday next before Advent until Christmas, meat is not served in the refectory. ¶If the vigil of St Andrew falls on the first Sunday in Advent, the main mass will be of the vigil with a memorial of St Saturninus. ¶On feast days in Advent

[25] f.32; see Text 2, p.214.

there should be a memorial of Advent, both at vespers and at mattins and mass; but the mass of Advent is not said unless the whole service [of Advent] is said. ¶When the mass of Our Lady is said, the second memorial will be of Advent, the third of St George. ¶Item. From Advent until Easter, there should be no memorial of the Cross, but the memorial of St George is said. ¶On Sundays throughout Advent, everything is said simply at mass except the Kyrie, and even this without tropes and sequences. On double feasts in Advent the Kyrie is said with tropes, as at other times. If anyone says a mass of the Trinity or of the Cross during Advent, he says the preface as at other times.

Even here, though, there are ceremonial directions (*ebdomadarius casulam induit ante maius altare*) as well as liturgical. The only major digression from the liturgical order is a consideration of the number and order of collects, beginning on f.36^{v} (*Que et quot orationes dicende sunt tam ad missam matutinalem quam ad maiorem per annum*).

The first occasion to receive detailed ceremonial directions is the reading of the Genealogy of Christ at mattins on Christmas Day (the ceremony was repeated in the same form at Epiphany):

¶*Responsorium nonum repetatur ab hiis qui versum dicunt. circa cuius finem diaconus et subdiaconus tunicis induti. prius thure a diacono in thuribulo posito: cum thuriferario et ceroferariis processionaliter incedant. Cum ante medium altaris venerit: texto accepto inclinans ad abbatem: benedictionem petat. sive presens fuerit abbas. sive non. quomodocunque res se habeat versus conventum inclinet benedictionem accipiendo. tamen aliquantulum magis [f.34^{v}] versus eum de quo accipit benedictionem. quicunque sit ille. Quo facto: textum tradat subdiacono. et christi genologiam legat. et in vestiarium postquam legerit: processionaliter sicut venerunt redeant.* ¶*Lecta vero genologia: statim incipiatur. Te deum laudamus. ab eo qui matutinas dixerit.*[26]

The ninth responsory is to be repeated by those who sang the verse; towards the end of it the deacon puts incense in the thurible, and he and the subdeacon, wearing tunicles, together with the thurifer and candle-bearers enter in procession. When [the deacon] comes before the centre of the altar, he takes the *textum* and, bowing to the Abbot, seeks a blessing. Whether the Abbot is present or not, either way he turns towards the convent when receiving his blessing, but slightly more towards him from whom he receives the blessing, whoever he might be. After which he hands the *textum* to the subdeacon, and reads Christ's genealogy, and when he has read it, they return to the vestry in procession as they came.

[26] Text 2, p.217.

> After the Genealogy has been read, *Te deum laudamus* is begun by the same person who sang mattins.[27]

This could be read as implying that the lesson is read from the *textum*; however it is clear from the description of Collation on Maundy Thursday that the *textum* is purely ceremonial (f.54v):

> *finito mandato. lectrico parato et libro cum ministris suis … [f.55] Cum vero venerit ad lectricum accepto texto a subdiacono benedictionem petat ab abbate. qua accepta et texto osculato et subdiacono tradito: incipiat sine iube. et sine titulo.*[28]
>
> after the maundy, the legilium [portable lectern] being ready, and the book and his ministers … when he comes to the legilium, he takes the *textum* from the subdeacon and asks the abbot for a blessing; when he has received it and kissed the *textum* he returns it to the subdeacon, and begins to read without *Iube domne* and without a title.

In other words, the book from which he is to read is already in place on the legilium and the *textum* serves the ceremonial function but no more.

The ceremonies of Candlemas receive a detailed description (ff.41–42), and here we find the first evidence that there was expected to be a congregation outside the choir at major services. After prescribing the details of the blessing of candles and of the music which accompanies this, the candles are ordered to be distributed *per chorum et extra*; and, later, it is suggested that:

> *non oportet ut ipso die ad sequenciam in chorum vadant. propter multitudinem secularium.*[29]
>
> They should not go into the choir during the sequence on that day, because of the number of laity.

That the sung propers of the mass were usually performed from the written copy is implied by the next sentence:

> *Off. Diffusa est. etsi non ab omnibus. tamen ab aliquibus corde tenus sciatur. Quia dum canitur conventus in motu erit ut cereos offerant.*

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[27] Who this should be is not clear. The preceding text states that the *tabula* should include all the members of the community except the Abbot (Text 2, p.217), but he may nevertheless have sung mattins.

[28] Text 2, pp.251–2.

[29] Text 2, p.229; *seculares* could refer to secular clergy, but this seems unlikely here.

> The offertory *Diffusa est* should be learned by heart by some, if not all, because while it is sung the community will be moving to offer their candles.

Presumably only a small number of the canons could read from each copy of the music; but we read among the rubrics for Palm Sunday, on f.49:

> *Gradalia non deferantur in chorum: antequam processio finiatur. set post processionem dum R. Circumdederunt. canitur.*[30]
>
> The graduals should not be carried into the choir before the end of the procession, but after the procession while R. *Circumdederunt* is sung.

making it clear that at least two books were used. Since the house usually had only 25–30 canons,[31] at least the Abbot, the three duty ministers for the week, two candle-bearers and a thurifer were occupied in the sanctuary, and allowing for some of the obedientiaries to be absent on legitimate business, a high proportion of the remaining canons could probably see a book even if there were only two.

There are two other mentions of a congregation of laity outside the choir; as may be expected they both occur on major feasts. The first is on Ash Wednesday, where a smaller number of laity is obviously expected (f.44):

> *Postquam vero cineres imponuntur conventui et redierint in stallos suos in choro: tunc conversi accipiunt cineres. et si qui seculares forte.*[32]
>
> Afterwards ashes are imposed on the convent and they return to their stalls in choir; then the lay-brethren receive their ashes, and the laity if any are present.

The second is at the main mass on Easter Day, where in the directions for the procession we read (f.60^{v}):

> *Abbas ad introitum chori. [R.] Christus resurgens. et caveat qui presentaturus est antiphonam ne presentet eam antequam oratio fere finiatur. Ad gradum vero cum venerint ad hanc dictionem adorent set seculares non inclinabunt.*[33]
>
> At the entrance to the choir the Abbot begins R. *Christus resurgens*, and whoever presents this antiphon to him must take care not to present it before the prayer is almost over. When they

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[30] Text 2, p.242.

[31] See Chapter 2, p.18.

[32] Text 2, p.234.

[33] Text 2, p.261.

> come to the step, at these words [*Christus resurgens*] they should adore; but the laity will not bow.

Some of the provisions of the text make very specific assumptions about the layout of the building. For example, at Candlemas the candle-bearers are instructed to put down their votive candles in order to pick up their liturgical ones (f.42):

> *cereos quos in manu tenent ad gradum altaris secum deferant. ibique honeste iuxta columpnam vel super bancum. sicut eis melius visum fuerit: ponant.*[34]
>
> They take the candles which they have in their hands with them to the altar step, and there put them somewhere suitable next to the column, or on the bench, as they see fit.

This, together with the provisions concerning the memorials of St George, makes it clear that this text was composed specifically with Oseney in mind. Two pieces of evidence do point to a wider readership for parts of the text, though: first, at the end of the procession, the antiphon at the entrance to the choir is often described as *de sancto loci* (e.g. f.40: *In dominicis ab octavis epiphanie usque ad quadragesimam responsoria de trinitate. Ad introitum de sancto loci*[35]). In Oseney's case, of course, this meant St Mary, and in fact the order of antiphons of the BVM to be used at this point is provided in a later section of the manuscript, in the table for Sundays after Pentecost and in an added note to this table (ff.90^{v}–91).[36] There is a case for considering this expression to have been proverbial, but it may indicate that at least this element of the text owes something to another source.

The second piece of evidence is more conclusive: on f.69 there is a discussion of the order of mass on saints' days in Lent, in which appears the sentence:

> *Tractus vero ad gradum non dicitur. nisi in die purificationis. et annuntiationis. nisi forte contingeret quod dedicatio ecclesie esset in quadragesima.*[37]
>
> The tract, though, is not said at the step, except on the Purification and the Annunciation, unless the Dedication of the church happens to fall during Lent.

We know from the classification of feasts on f.79^{v} that the Dedication at Oseney fell in the summer, between Trinity and the Assumption, so this part of the text at least must have been intended for the use of more than one house.

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[34] Text 2, pp.230–1.

[35] Text 2, p.227.

[36] See Text 3.5, pp.302–4.

[37] Text 2, p.275.

Other elements show a genuine concern for the practical *minutiæ* of religious life, and it is hard to escape the conclusion that much of the text is the result of years of life in a community. That the author should remind the reader of a lesson to put back his shoes to read (which was seen as more appropriate) is understandable; but it is a fine touch that he should remember to tell him to put his socks inside them when he takes them off, and surely the suggestion as to when he should put them back on is the fruit of experience (f.45^{v}):

> ¶*Item qui primam lectionem leget: cum omni festinatione se calciet dum oratio dicitur. quia honestius est ut calciatus quam discalciatus legat. et Iccirco provideat ut taliter sit discalciatus ante processionem: quatinus expeditio sit post ad calciandum. Si forte pedullas habeat: reponat eas in caligis suis. nec est notabile si inclinet se dum Kyrieleison dicitur: et se calciet.*[38]
>
> Whoever is to read the first lesson should put on his shoes with all haste during the collect, because it is more appropriate for him to read wearing shoes than not; and therefore he should take care to take off his shoes before the procession in such a way that he can put them back on quickly. If he happens to have socks, he should place them inside his shoes; and no-one will notice if he bends down during the Kyrie to put his shoes on.

On the Saturdays in Lent (except for the first) the ceremony of the maundy was carried out, in which the duty priest or *ebdomadarius* of the week just ended, together with his deacon and subdeacon, washed the feet of the community; the duty ministers of the following week then washed the feet of the departing contingent. This ceremony also appears in the customary of Lanthony Priory,[39] and the two versions are tabulated overleaf:

[38] Text 2, p.236.

[39] Occ MS 38.

Oseney (ff.47–47v)[40]	Lanthony (f.2)
De mandato in quadragesima.	*de mandato faciendo*
¶In sabbatis quadragesime quando fit mandatum.	Quando faciendum est mandatum semper ante vesperas lavent fratres pedes suos. ante collationem vero.
percussa tabula a priore: omnes conveniant in capitulo. libris firmatis. et ceteris qui in manibus habentur sursum positis. veniente abbate ad sedem suam. ceterisque per ordinem [f.47v] sedentibus: omnes se discalcient. Aliquis de minoribus: abbatis calciata trahat. Prior si tenuerit mandatum: se ipsum discalciet.	cum tempus fuerit percussa a priore tabula: conveniant omnes in capitulum.
Interim ebdomadarius preterite ebdomade lintheo precinctus veniat cum diacono bacile aque plenum portante.	Interim ebdomadarius maioris misse precinctus lintheo serviente sibi eiusdem ebdomade diacono iam sedentibus omnibus veniat in capitulum.
Cum ante abbatem venerit: inclinet se. et erectus: incipiat A. Mandatum. stante diacono ad dextram eius. et ita sit ad dextram in utraque parte.	et incepta prima antiphona ab eo qui facit mandatum: pedes primo ipsius abbatis deinde omnium in dextra et sinistra parte sedentium lavet. et lintheo tergat.
Cum fere omnium pedes loti fuerint: ebdomadarius sequentis ebdomade cum diacono suo vadat ad hostium. et lintheo eodem quo precinctus fuit alius ebdomadarius nisi tria ibi fuerint ipse precinctus pedes eorum qui mandatum fecerunt lavet. sedentibus illis ex parte ebdomadarii cum capis.	Deinde eidem et diacono ipsius in ultima capituli parte sedentibus sacerdotes et diaconi sequentis ebdomade simili modo serviant. Tunc idem illi qui prius servierant surgentes: simili ordine omnium manibus aquam ministrent cum[41] manutergio. Quibus expletis: sacerdoti et diacono precedentis ebdomade sequentis septimane ebdomadarii similiter de aqua serviant.

[40] Text 2, pp.239–40.

[41] *de* MS, but it seems unlikely that the water was administered *with* the towel.

Quo facto: ministri sequentis ebdomade redeant ad sedes suas. Aliis vero ministris calciatis: protinus surgant. exeant. et capas exuant. duo bacilia ebdomadarius accipiat. et ad abbatem vadat. et tam manibus eius quam ceterorum aquam fundat. sequente diacono cum manutergio. Cum vero abbas laverit: ministrent ei de manutergio prior et alius ex altera parte. Similiter et si prior mandatum fecerit: duo de senioribus utriusque partis ob reverentiam ei ministrabunt. Cum vero ad finem utriusque partis venerint: diaconus precedet ebdomadarium et stans ultimus brachium ultimi fratris cum manutergio teneat. Omnes manus tergant in illa parte qui retro ministrum pendet. et expectent singuli donec ministri ad se veniant. et non catervatim simul ruant. ¶Ebdomadarius et diaconus sequentis ebdomade cum primi ministri perfecerint: sicut pedibus ita et manibus serviant. Sciendum quod tam ad lotionem pedum quam manuum: capas induant. ¶Si vero ebdomadarius vel diaconus qui debent ministrare hiis qui faciunt mandatum sint de ultimis: oportet de necessitate ut expectent donec et ipsi laventur. tam ad pedes quam ad manus. et sic tardius occurrent ad ministerium. Postea expedienter capas exuant. et ceteris ministrent. ¶Omnibus expletis: unusquisque ad sedem suam vadat: similiter et minuti. Si vero non possunt [f.48] antequam conventus inclinetur: et ipsi ultimi inclinent.

Ebdomadarius vero sequentis ebdomade dicat preces et orationes. Cuius diaconus: debet librum et orationem insinuare. Interim pulsetur ad collationem.	sicque finito cantu et surgentibus omnibus sequatur Kyrrieleyson. tercio. et omnes inclinati dicant pater noster. Interim pulsetur signum ad collationem. Sacerdotes vero sequentis ebdomade ad lectorium preces dicant et oracionem.
Dicta oratione: immediate sequitur collatio. tamen precipiente qui ordinem tenet: dicet lector: Iube dompne benedicere.	Qua finita et erectis omnibus: lector ibidem ad lectorium dicat. Iube Domine. et abbas. Noctem q. t. n. con. tm.[42] Dominus. Terminata qua[43] abbas voluerit parte autem lectione. dicatur ab ipso abbate confessio. Qua finita: eant[44] in refectorium bibere.

The Oseney text is considerably longer and fuller, especially towards the end, but there are some striking similarities in the earlier parts of these passages. The sentence *percussa tabula a priore. omnes conveniant in capitulo* appears twice in the Oseney text, both times in connection with the maundy of the convent (which also took place on Maundy Thursday), and its appearance in a nearly identical form in the Lanthony text suggests that it may have been common to many Augustinian texts. The following paragraph, beginning *Interim…* in both versions, again shows some differences of wording but many similarities. After that, the two texts part company. The only substantive difference in the actual ceremony is that at Lanthony the Abbot's feet were washed first; at Oseney he had to wait until last.

Essentially the same ceremony was performed twice on Maundy Thursday;[45] on the first occasion, the feet of twelve poor men were washed by the Abbot, and they were each given a penny: this is the ceremony which survives today in the form of the Royal Maundy. On the second, the rite was very similar to the ordinary maundy of the convent, but performed by the Abbot instead of by the *ebdomadarius*, and he was assisted by his chamberlain and chaplain. The wording of the rubric is otherwise similar.

One puzzling inclusion in what is otherwise a liturgical text is occasional mention of the diet of the canons. This seems to be because the eating of meat, cheese, white bread (*album*)

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[42] Not yet identified. The usual text is *Noctem quietam et finem perfectam concedat nobis Dominus omnipotens.*

[43] *quando* MS.

[44] *erant* MS.

[45] ff.53^{v} sqq.: see Text 2, pp.250–52.

and butter (*butyrum*) was related to the ranking of feasts, and so when there is a question over the occurrence of feasts, the text is careful to point out the consequences of this. The first mention of this is on f.38, where during the octave of Christmas the canons obviously expected meat, but were to fast on the Friday unless it were a double feast:

> ¶*Item carnis comedit conventus usque ad diem iovis. Album vero: usque ad dominicam ante cineres. tam diebus veneris quam ceteris. Quamvis tamen butyrum non apponitur die veneris. non habebunt causentur. ceteris vero diebus: apponatur.*[46]
>
> The convent eats meat until Thursday; white bread, however, they have up to the Sunday before Ash Wednesday, on Fridays as well as other days. And although butter is not put out on Fridays, they will have no cause for complaint, since it is put out on other days.

On f.43, discussing the period from Septuagesima to Lent, the remarks about white bread and butter are repeated *verbatim*, with the added provision:

> *Ceteris diebus apponitur caseus. et etiam in die veneris.*[47]
>
> On the other days cheese is put out, even on Fridays.

White bread is also forbidden on the Wednesday in Rogationtide (the eve of Ascension Day) unless it is a double feast, but allowed on St Mark's Day and on the Ember Days after Pentecost, since the latter fall during the octave of Pentecost.

Some general ceremonial provisions also appear in the text, or can be inferred from it. For example, on f.50^{v} we are told that *ad tractum sedilia sua non levent,*[48] implying that they would normally have raised their misericords during the tract; and there are directions concerning sitting in rotation during the psalms, a common practice also borne out by the Barnwell customary.[49]

In several ways the liturgy at Oseney seems to have been conservative, both ceremonially and liturgically. Only one deacon is detailed to read the passion (f.55^{v}),[50] even though the practice of using three with different voices was well established elsewhere by this

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[46] Text 2, p.224.

[47] Text 2, p.232.

[48] See Text 2, p.244.

[49] J. Willis Clark, *The Observances in Use at the Augustinian Priory of S. Giles and S. Andrew at Barnwell, Cambridge* (Cambridge, 1897), p.82: '*ad principalem psalmodiam in choro, unus debet sedere et alius stare, incipiendo a senioribus.*'

[50] See Text 2, p.253.

time. The Easter Vigil rite is very simple, too, with the blessing of new fire evidently taking place in the sacristy, not in public, and there is no procession with the Paschal candle.[51]

In many places—particularly for major feasts and where the requirements of the service are unusual—the text gives instructions for the construction of the *tabula*. This was a duty roster constructed each week by the precentor (or the duty cantor) and usually written on a wax tablet and posted in the cloister, which indicated who was to carry out the duties of that week.

The usual layout for the table is graphically illustrated in the Victorine ordinal:[52] the various duties (celebrant, deacon, cantors for alleluia, gradual, &c.) are detailed in the left-hand column and the names of the brethren to the right. The Oseney text uses the term *frater ille* where the Victorine, and others, use *Frater N.*; otherwise the format is the same. A typical example is that for Candlemas:

> De tabula. ¶*Tabula sic fiat. Ev.: frater ille. Ep.: frater ille. Gr.: ille et ille. Tr.: cantores. Quamvis ille qui est diaconus per ebdomadam dignus sit ipso die legere: nichilominus ponetur ipso die in tabula. Similiter et subdyaconus. quamvis sacerdos sit ad epistolam per ebdomadam. nec oportet ut alii ponantur si ipsi digni sint.*[53]
>
> *Of the table.* The table is made up as follows: Gospel [and thus Deacon]: Brother A. Epistle [and thus Subdeacon]: Brother B. Gradual: C. and D. Tract: the cantors. Even if he who is the deacon for the week is suitable [i.e. sufficiently senior] to read on this day, nevertheless he should be put down in the table. The same goes for the subdeacon, even if a priest is down for the epistle during the week, nor should anyone else be put down if these [two] are suitable.

5.4 The other liturgical directions in the manuscript

Between the end of the main text of the so-called ordinal on f.76 and the extracts from the manual which begin on f.129 are a number of miscellaneous shorter texts dealing with liturgical matters, the readings to be used in the refectory, and musical theory. Since the readings in the refectory do not relate directly to the liturgical use of the Abbey,[54] they have

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[51] f.58^{v}; see Text 2, pp.257–60.

[52] F-Pn MS lat. 14506, ff.333^{v}–334, reproduced in Margot Fassler, *Gothic Song: Victorine Sequences and Augustinian Reform in Twelfth-Century Paris* (Cambridge, 1993), plates 4.1–4.2, pp.80–1, where she uses the absence of any indication of soloists for the sequence as evidence that it was sung chorally.

[53] Text 2, p.229.

[54] An exception to this will be discussed below.

not been considered here. The musical sections, a *tonale* and a list of psalm-tones with endings, are discussed in Chapter 6 below, and appear as Text 4 in volume ii.

Some of the shorter texts are related to the main text and these will be noted as appropriate below; in many cases these are elucidations or fuller versions of these passages. Others cover topics not previously discussed, and some are quick-reference tables of liturgical items, though they do not by any means constitute a complete ordinal. There is an extract from the customary, principally dealing with the procedure for attending to a dying canon, and with the education and profession of new canons; and part of the diurnal.

The first of these shorter texts is an order of processions (ff.77^{v}–79^{v})[55] which also contains a number of miscellaneous provisions at the end. It begins by explaining the general arrangements for processions, and then lists the processional chants for the Sundays and feasts of the year.

At the end of f.78^{v}, during the list of chants for the *sanctorale*, there is a rather oddly-placed paragraph concerning the occasions on which the Abbot is expected to read the office, and more particularly what is to happen in his absence:

> ¶*In omnibus duplicibus festis abbas servitium ex more facere debet. set sive ipse sive alius pro eo fecerit: totum ex parte eius inchoetur. si tamen presens fuerit. Si autem absens: totum servitium ex parte ebdomadarii incipiatur nisi prior vicem eius suppleat. Si autem abbas et prior ambo absentes fuerint. ebdomadarius servitium faciet hoc modo. ad vesperas. in stallo suo vesperas incipiet. circa finem ultimi psalmi exibit in revestiarum. et sumpta capa. veniet in choro stans ultimus nisi dicet capitulum. Ad magnificat deferente sibi thuriferario incensum. ponet in thuribulum. et precedentibus ceroferariis altare more solito incensabit. et ipse ultimus manens in choro incensabitur postea chorus deinde ad gradum circumstantibus ceroferariis Collectam dicet. Ad matutinas sine cappa. capitulum. et collectam. dicet ut predictum est.*[56]
>
> On all double feasts the abbot should usually lead the service, but whether he himself does so or another in his place, the whole service is begun on his side if he is present. If he is absent, however, the whole service is begun on the duty priest's side, unless the Prior takes his place. If both the Abbot and Prior are absent, the duty priest reads the service in this manner: at vespers he begins vespers in his stall; around the end of the last psalm he goes out to the revestry, and puts on a cope; he then comes into the choir standing last [at the eastern end of the stalls] unless he is to read the chapter. At the Magnificat the thurifer brings him incense which he puts into the thurible, and, preceded by the candle-bearers, he

[55] See Text 3.1, pp.289–93.

[56] Text 3.1, p.292.

> incenses the altar in the usual way. He returns to his place last in choir and is himself incensed; then the choir is incensed; then the candle-bearers stand at the step, and he reads the collect. At lauds[57] he reads the chapter and collect as described above, without a cope.

Some short notes follow concerning the feasts of SS Dunstan, Augustine and Barnabas, and the votive masses to be said on vacant weekdays after Trinity. There is also a paragraph which prescribes that the feast of relics at Oseney is to be celebrated in October, on the Sunday following St Frideswide's day (19th). This date appears to contradict the kalendar, which on f.9 places the feast of relics on 22nd October as a fixed feast.[58] Since the text on f.79^{v} is later than the kalendar, it may be that it was found more convenient to celebrate it on the Sunday.

On f.79^{v} there follows a list of the ranking of feasts: first is a list of *maiora duplicia*, and then there is a list of those *maiora duplicia* which are *precipue festivitates*. Then comes a list of *minora duplicia*. Three names have been added to the end of the list of *minora duplicia*: St Katherine in one hand, and St Ambrose and St Jerome in another.

When these three lists are compared with the ranking implied in the kalendar by the use of blue and red lettering, the agreement is very close. All the feasts marked in blue ink in the kalendar are present in one or other of the lists, although there are many marked in red in the kalendar which do not appear here. A few of the feasts listed are moveable, and these do not, of course, appear in the kalendar; moreover the first leaf of the kalendar is missing, containing January and February. Two feasts listed here as *maiora duplicia* are not indicated in blue in the kalendar: the octave of the Assumption, and the Exaltation of the Holy Cross. The second list is, of course, a more selective version of the first, and the same level of agreement is found, the Exaltation being the only exception.

When we turn to the third list, *minora duplicia*, there is less clear agreement. All the feasts marked in blue in the kalendar are represented either in the first list or the third; but three feasts in this list written in the original hand are only accorded red lettering in the kalendar, implying a lower ranking: the Conversion of Paul, St Mathias, and St Bartholomew. Of the three feasts which have been added to the list, the first two (St Katherine and St Ambrose) are in the kalendar in red, and St Jerome does not appear there at all.

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[57] *matutinas* here seems to mean lauds rather than mattins itself; the term is often used to encompass both services which in secular rites were performed consecutively.

[58] See Text 1, p.208.

Again, this list is somewhat later in date than the kalendar, and it seems most likely that the importance of these feasts had increased at some point. This contention is borne out by the erasure of Ambrose's name from part of the main text (f.68^{v}, and again on f.69) where the deferral of feasts falling in Passiontide is discussed. If they fell after Passion Sunday they were to be deferred until after the Easter octave, and originally three feasts were mentioned: St Cuthbert, St Benedict and St Ambrose. St Ambrose's name has been erased, since after the upgrading of the feast it would have been permissible to celebrate it in Passiontide, if only with a morrow-mass and a memorial.

St Matthias' day has a peculiar significance as the day which was counted twice in leap years: it is on 24th February, *a.d. vi Kal. Martii*, and it is from this that the term *bissextilis* comes. In a leap year it was celebrated on the second of these two days.

On f.86, added on a blank leaf, appears an expanded form of the order for the liturgical education of novices from the customary which appears on f.88^{v}. The relationship between these two versions will be considered in detail below.

Beginning on f.87 is an extract from the customary. The sections included here seem to have been chosen because they deal with liturgical matters, though they are clearly part of a monastic rather than liturgical customary; their inclusion is fortunate since we do not otherwise have the text of the Oseney customary. The opening paragraphs deal with the vesting and entrance of the ministers at mass and the duties of the *ebdomadarius* or duty priest.

A long passage follows concerning the procedure to be followed when a canon dies, the offices and mass for the dead which follow, and the entries to be made in the obituary. The opening few paragraphs describe the basic practice (f.87^{v}):

> Quid fiet quando moritur frater. ¶*Si aliquis frater moriatur dum conventus ad aliquam missam in choro vel horam: omnes accurrant festinanter preter ebdomadarium et paucos in choro hinc inde qui finiant missam vel horam. qua dicta: et ipsi celeriter accurrant. Ceteri vero. dum lavatur corpus in choro vel alibi que restant de hora: persolvant.*
>
> De processione conventus pro defuncto. ¶*Dum lavatur corpus et donec omnia honeste preparentur conventus in choro exspectabit omnibus preparatis ordinetur processio pro defuncto.* ¶*Et sciendum quod tam de nocte quam de die semper conventus precedit omnes cereos et crucem versus ecclesiam et post missam versus sepulturam tamen versus infirmariam crux debet precedere. De nocte vero lanterne precedunt conventum eundo et redeundo et nihilominus provideat Infirmarius quod lucerne sufficientes sint in locutorio et claustro ita quod conventus honeste possit ire et redire ad obsequia defunctorum.*

Ad quos pertinet illud officium. ¶*Istud officium in absentia abbatis et prioris: pertinet ad suppriorem vel tercium priorem. vel si ipsi absentes fuerint: ad precentorem vel sacristam vel alicui seniori cum ad hoc magis habilis fuerit.*

De duobus corporibus. ¶*Si duo sunt corpora presentia: habebunt simul dirige et missam pluraliter. et sepulture officium. habebunt duas cruces. viii cereos. duo id est thuribula.*[59]

What is to be done when a brother dies. If any brother dies when the community is at any mass or hour in the choir, all should go quickly to him, except the *ebdomadarius* and a few others in the choir who are to finish the mass or hour, and then themselves go quickly. The others should finish the rest of the hour in the choir or elsewhere, while the body is washed.

Of the procession of the community for the dead brother. While the body is being washed, and everything suitably prepared, the community should wait in the choir; when everything is ready a procession for the dead brother should be ordered. And note that, whether it is night or day, the community should precede all the candles and the cross on the way to the church, and after the mass to the burial; but on the way to the infirmary the cross should go first. At night, however, lanterns should go before the community both going and coming back, and the Infirmarian should make sure that there are nevertheless enough lanterns in the *locutorium* and cloister so that the community can go to the funeral and return properly.

To whom this office pertains. This office, in the absence of the abbot and prior, pertains to the sub-prior or third prior, or, if they are absent, to the precentor or sacristan, or to any of the seniors since [such a one] is more suitable for this.

Of two bodies. If there are two bodies present, they have one mass in the plural, and one office and burial service; but they have two crosses, eight candles, and two thuribles.

Three legs of the procession are mentioned: to the infirmary, to the church, and to the burial; presumably the community was to go first to the infirmary, preceded by the cross, to collect the body; then to the church with the body for the mass and offices; and then to the burial place. The following paragraphs then discuss the problems when a canon dies on a feast-day, or at awkward times of the day, and the resulting solutions.

An inventory of the contents of the sacristy of a house related to Oseney survives: it is discussed in more detail in section 5.2 above, but amongst the items listed are *parura de pallio ad funus defunctorum* and *Una lucerna cornea cum parva cruce*; the latter is presumably the cross to be carried with its light, when, as prescribed above, *De nocte vero lanterne precedunt conventum.*

[59] Text 3.4, pp.296–7.

On f.88v then begins the order for the liturgical education of novices. This appears in a fuller form on f.86, added onto a blank leaf.[60] It details the order in which a novice is to learn the parts of the service he should know by heart, and then to be entrusted with the various regular duties in choir. The two versions of the text are tabulated below:

[60] Edited as Text 3.3, p.295.

(f.88v-89):	(f.86):
Qualiter novicii debent reddere.	Hec est consuetudo ab antiquo usitata videlicet quod
¶Novicius primo reddat	novicius primo reddat servicium cotidianum quod dicet quando cubat post completorium et quando surrexerit ad matutinas.
trinam oracionem et ea que secuntur.	deinde trinam oracionem.
postea psalterium et ymnarium bis vel ter: aperte et distincte. postea lecciones de domina et de dirige. post hec: antiphone feriales.	postea psalterium et ymnarium bis: distincte et aperte. Post lecciones de domina et de dirige. post antiphone feriales et venite feriales.
Tunc statim potest legere lectionem de domina in choro.	Et cum reddiderit eas: legat secundam lectionem de domina.
	In secunda ebdomada legat primam lectionem de dirige sine nota. et secundam de domina.
post: lecciones ad magnas matutinas.	Tercia ebdomada legat et primam lectionem ad magnas matutinas in novem lectionum festis. et unam lectionem de dirige sine nota.
post: responsoria.	Quarta ebdomada cantet primum responsorium ad magnas matutinas.
post: cantor ferialis.	et proxima feria vacante eiusdem ebdomade fiet cantor ferialis et deinceps incipiet unam antiphonam ad vesperas et ad matutinas in novem lectionum festis.
post: ceroferarius. post: cantet gradale.	Quinta ebdomada cantet graduale et fiet ceroferarius. et tunc potest legere de dirige cum nota. si sit. ex parte ebdomadarii.
Quid faciet profitens. ¶Martirologium legat et collationem post professionem et turibulum portabit.	Post professionem. Novicius primo fiat thuriferarius: et in eadem ebdomada legat kalendarium. similiter et collacionem.
post: fiet cantor festivalis.	Secunda ebdomada fiat cantor festivalis. ex parte ebdomadarii si fieri potest. sin autem fiat in disposicione capituli.

post: mense lector.	Tercia ebdomada fiat mense lector. Quarta ebdomada non ponatur in tabula nisi ad minora officia. sicut ceroferarius et talia.
post: ebdomadarius coquine.	Quinta ebdomada fiat ebdomadarius coquine. Sexta ebdomada non ponatur in tabula nisi ad minora officia ut supra.
post: sedeat ad cillam: ut serviat custodi ordinis.	Septima ebdomada sedebit ad cillam. ut serviat custodi ordinis.
post si fuerit infra sacerdos: legat primo epistolam. post: evangelium. post: fiet ebdomadarius si fuerit presbyter. set prius celebrabit missam matutinalem semel. similiter subdyaconus primo legat epistolam ad missam matutinalem. [f.89]	
¶Et sciendum quod postquam novicius reddiderit antiphonas feriales: debet reddere commune sanctorum. ter set in principio semel. et postquam reddiderit totum sanctorale: bis potest etiam si placet reddere alternatim temporale et sanctorale ut possit sequi conventum in choro. Et postquam reddiderit temporale et sanctorale unum et secure bis vel secundum quod expedit ter: reddat processionale bis. et tandem regulam sancti augustini.	

Since the later version mostly subsumes the earlier, a translation of the later version follows:

> This is a custom used from antiquity, that is, that a novice should first recite the daily service which he says when he goes to bed after compline and when he rises for mattins; then the triple prayer, then the psalter and hymnal twice, clearly and audibly. Then the lessons of the Lady Office and the Office for the Dead; then the ferial antiphons and Venite chants. And when he has recited these, he should read the second lesson at the Lady Office. In the second week he should read (not sing) the first lesson of the Office for the Dead, and the second of the Lady Office. In the third week he should also read the first lesson at the main mattins on a feast of nine lessons, and one of the lessons of the said Office for the Dead. In the fourth week he should sing the first responsory at the main mattins, and on the following vacant feria of the same week, he should be made ferial cantor, and then begin one antiphon

> at vespers and at mattins on a feast of nine lessons. In the fifth week he should sing a gradual, and be made candle-bearer, and then he may sing a lesson from the Office for the Dead, if there is one, on the duty side.
>
> After his profession he should first be made thurifer, and in the same week read the kalendar, and also collation. In the second week he should be made festal cantor, on the duty side if possible, or if not at the discretion of Chapter. In the third week he should be made reader at table, and in the fourth he should not be put in the *tabula* unless for a minor office, such as candle-bearer and the like. In the fifth week he should be put on duty in the kitchen. In the sixth he should not be put in the *tabula* unless for a minor office, as above. In the seventh week he will hold the wine-flask, to wait on the abbot.

The final paragraphs of the earlier version do not appear in the later:

> Afterwards, if he not a priest, he should first read the epistle, then the gospel; then if he is a priest he should be made duty priest, but first let him celebrate one morrow mass; in the same way a subdeacon should first read the epistle at a morrow mass.
>
> And note that after a novice has recited the ferial antiphons, he should recite the common of saints, once at first, then three times; and after he has recited the whole *sanctorale*, he may, if he wishes, recite twice the *temporale* and *sanctorale* alternately, so that he can follow the community in choir. And after he has recited the *temporale* and *sanctorale* twice, or, if necessary, three times, he should recite the processional twice, and last of all the rule of St Augustine.

The emphasis is on memory—apart from the verses sung by cantors, the whole office was to be committed to memory—beginning with the simplest, unchangeable parts of the office and gradually moving towards memorization of the changing antiphons and responsories of the office. This passage provides an interesting insight into the priorities of the canons, particularly the relative unimportance of the Rule itself, which is the last to be learnt.

The order for the profession of canons follows. Again, this appears twice in the manuscript, here and on ff.115^{v}–116^{v};[61] there are few differences between the versions, although the latter version is fuller (adding directions such as *non corpore prostratus*) and includes music for some items. One notable difference is that the shorter version assumes that the abbot will perform the induction of the new canon, while the longer uses the terms *prelatus* and *ordinator*, which would cover the prior, or perhaps a more senior cleric such as the president of the General Chapter, as well. This, and the longer nature of this version, lead to the conclusion that this is a later recension.

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[61] See Text 3.8, pp.315–16.

The Oseney order is essentially the same as that found on ff.110v–112 of the Kenilworth missal,[62] which is more detailed and includes the full text of the collects and prayers cued in the Oseney version. The Kenilworth text, which is in the plural, also uses the term *prelatus* (*postea prelatus donet novitiis communem societatem congregationis*) where Oseney has *abbas* (*Postea abbas donet novicio ante se genua flectenti communem societatem congregacionis*); this, and the more prolix rubrics of this text, suggest that this is a later, expanded form of the ceremony.

An order for the admission of canons survives in the Maguelone customary,[63] from a dependency of St Ruf, which provides an interesting comparison with the Oseney and Kenilworth orders. The procedure is fundamentally the same—each interposes a few prayers of its own, and the English version also includes *Veni creator spiritus*—and it was presumably imposed as part of the centralized organization of the canons during the thirteenth century which also resulted in the introduction of the General Chapters. Both use the term *carta* for the document in which the novice makes his profession, and which he first reads out to the assembled community. The wording, though, is completely different, and the text of the profession itself is in a different order. This suggests, in turn, that although the basic ceremony was the same, there is no direct connection between these two texts:

Oseney[64]	Maguelone
Ego frater N. offerens trado meipsum	Ego frater N. offerens trado meipsum
divine pietati in ecclesia sancte marie de Oseneya serviturum	domino deo et ecclesie sancte[65] illius et promitto stabilitatem loci et obedienciam
secundum canonicam regulam sancti augustini.	secundum regulam sancti augustini
et promitto obedientiam dampno N. prefate ecclesie abbati et successoribus eius:	domino N. prefate ecclesie episcopo et successoribus eius

[62] Chichester Cathedral MS Med. 2; see Ker, MMBL ii p.390; the Cathedral Library does not use this numbering.

[63] A. Carrier, *Coutumier du XI Siècle de l'Ordre de Saint-Ruf en usage à la cathédrale de Maguelone* (Sherbrooke, Quebec, 1950), pp.59–60.

[64] The Kenilworth text is almost identical: *Ego frater N. offerens trado meipsum divine pietati in ecclesia sancte marie de Kenilleworth serviturum secundum regulam sancti augustini. et promitto obedientiam dompno N. prefate ecclesie et successoribus eius: quos sanior pars congregationis elegerit.*

[65] *sancti* in Carrier, *op. cit.*

quos sanior pars congregationis canonice elegerit.	quos sanior pars canonice congregationis elegerit.

The table of Sundays after Pentecost which begins on f.90^{v} provides, for each Sunday, the introit at mass, the responsory for the procession and the antiphon of the BVM *ad introitum chori*, an antiphon of the BVM 'ad vesperas' (probably the antiphon to the Magnificat at vespers of the BVM) and the sequence to be sung at the Lady mass in that week. The Sundays are, according to modern practice, wrongly numbered, and should properly be reckoned after the octave of Pentecost, i.e. Trinity Sunday, rather than Pentecost itself.[66] A table of the sequences for the Lady mass on the Sundays after Easter follows, to which a later hand has added the sequences for the Sunday mass as well.

Many of the general rubrics which follow the extract from the Diurnal (beginning on f.94) are expanded or clarified forms of passages from the main ordinal text. For example, for St Mark, we find:

f.70	f.95
¶Item [si] festum sancti marci infra octo dies pasche evenerit: nullum ieiunium. nulla processio. nulla memoria de festo fiat set differetur usque in aliquam feriam post octavas pasche. et tunc fit sine ieiunio et processione.	¶Si festum sancti Marci infra octo dies pasche evenerit: nullum ieiunium. nulla processio. nulla memoria de festo fiet. set differetur usque in secundam feriam post octavas. sine ieiunio et processione.

Here, the indefinite *aliquam feriam* of the earlier version has been replaced with an explicit *secundam feriam* in the later version. A few paragraphs later, we find:

[66] This method of numbering is paralleled in the the Haughmond Gradual and may have been a feature of the Oseney use. See Chapter 7, section 7.2, p.106.

f.70	f.95
¶Item si festum novem lectionum in ebdomada pasche evenerit: post primum diem memoria et missa matutinalis tantum inde fiet. si in secunda feria: ad matutinas tantum memoria. et secundas vesperas. et missa matutinalis. ¶Item de festo trium lectionum in hac ebdomada nulla fit mentio.	¶Si festum novem lectionum in ebdomada pasche post primum diem evenerit. commemoratio tantum. et matutinalis missa inde fiet. Si in secunda feria: ad matutinas tantum commemoratio. et missa matutinalis. De festo vero trium lectionum: nulla fit mentio.

The second version here is slightly shorter, it gains in clarity, and corrects an apparent error in the first, where a memorial at second vespers is envisaged. Thus this section of the manuscript can be seen as a miscellaneous collection of later provisions, probably rulings of the Chapter concerning specific liturgical problems which had arisen.

The final section transcribed in Text 3 is a list for Sundays and feasts, written in the fourteenth century, giving the names of various chants, principally the Kyrie (sometimes with musical incipit) and the Sequence; occasionally the processional chants are named as well. A similar list of kyries appears in the Exeter ordinal,[67] although the two series are not related. The provision of a list of sequences probably reflects an increase in the number of sequences in the repertory, or at least of the frequency with which they were sung, since the ordinal in use at Oseney had been written. Certainly the list provides considerably more sequences than, for example, the Haughmond gradual,[68] which dates from around 1170.

[67] J. N. Dalton and G. H. Doble (eds.), *Ordinale Exon* (London, 1909–40) ii pp.463–71.

[68] SHs MS 30; see Chapter 8, section 8.2, p.115.

6. The Tonale

6.1 History and purpose of the tonale[1]

The imposition of a modal theory on the music of the Western church was a gradual process, and a fully developed modal system did not reach fruition until the twelfth century. Nevertheless from the eighth century onwards, the basic system of eight modes, however named and in whatever order, was established, and texts began to appear which attempted to classify the chants of the liturgy according to these modes.

By the tenth century these works had come to be known as *tonarius*, from their function of classifying the chants into *toni,* and their organization reflects the this function. The later name *tonale* first occurs in the title of the *Tonale Sancti Bernardi* of the Cistercians. The earliest texts are simply lists of the names of chants, without music, categorized according to mode; there is no attempt to provide guidance in the singing of the psalms. The eighth-century Carolingian Psalter,[2] which Huglo[3] ascribes to St-Riquier, has, at the end, a list of chants (antiphons, graduals, alleluias, offertories and communions) organized into modes from *autentus protus* (later known as mode 1) to *autentus tritus* (mode 5); the manuscript seems to be incomplete and probably originally contained examples of all eight modes. This tonale is thus of a purely theoretical nature, and does not function as a practical text for the use of singers.

Later texts, however, came to have such a practical function, in assisting singers in the identification of the mode of a particular antiphon (and therefore of the appropriate psalm-tone); but more importantly, they also provided a means to correlate the opening of the antiphon with an suitable ending. Although the singing of the more complex parts of the liturgy, such as the verses of responsories and graduals, was eventually entrusted to singers working from written music, the chanting of the psalms remained a basically oral tradition throughout the Middle Ages. The tonale fulfilled a useful function as a reference-book, even in smaller parish churches where perhaps the oral tradition was not as well maintained: one

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[1] The first two sections of this chapter are indebted to Michel Huglo, *Les tonaires. Inventaire, analyse, comparaison* (Paris, 1971), and to his related article 'Tonary' in *The New Grove*, the only substantive work on the tonale in recent years. Since some of this material is not otherwise available in English it has been thought appropriate to include it here.

[2] F-Pn MS lat. 13159.

[3] Huglo, *op. cit.* p.25.

of the surviving sources of the Sarum tonale is a noted breviary from a village church in rural Berkshire.[4]

The knowledge of the relationship between antiphon-type (discerned by its opening formula), the mode of the chant, and the recitation and termination of the psalm-verse was inculcated from an early age, as part of the basic training of young clerks and novices. Later tonalia, in particular from the fifteenth and sixteenth centuries, thus began to take on a more didactic than theoretical nature, with their emphasis more on mnemonic rhymes and memorable formulæ than on providing a reference book for the use of the cantor.

The earliest tonale of the practical type is the so-called Carolingian Tonale, which appears in four sources[5] from the ninth to the eleventh centuries. Two, the late ninth-century Metz and eleventh/twelfth century Wolfenbüttel manuscripts, are classified liturgically: first the chants of the mass are considered, then the antiphons of the office. This was the first tonale to provide the means to relate the type of the antiphons of the office to the appropriate ending for the psalm-verses that followed.

The Wolfenbüttel text is also the earliest surviving tonale to include the typical antiphons *Primum querite regnum dei* &c. which are a common feature of later tonalia and appear in the Oseney manuscript. The text of these appears towards the middle of the tenth century, around the time that Hucbald's numerical classification of the modes began to supersed the older Greek names. These texts are not taken from the liturgy; instead their texts were composed based on passages from Scripture which were suggested by the numbers:

[4] Ob MS Lat. liturg. b.14, the Denchworth breviary, from Denchworth, near Wantage, Berkshire (the area was transferred to Oxfordshire in 1974). See below, note 16.

[5] F-MZ MS 351; D-W MS Helmst. 1050; D-BAs MS lit. 5; I-Rc MS 54; and edited by W. Lipphardt, *Der karolingische Tonar von Metz* (Münster, 1965).

Primum querite regnum dei	cf. Matthew 6.33
Secundum autem simile est huic	Matthew 22.39
Tercia dies est quo hec facta sunt	cf. Luke 24.21
Quarta vigila venit ad eos	cf. Matthew 14.25
Quinque prudentes intraverunt cum eo ad nuptias	cf. Matthew 25.10
Sexta hora sedit super puteum	cf. John 4.6
Septem sunt spiritus ante thronum dei	cf. Revelation 4.5
Octo sunt beatitudines	cf. Matthew 5.3–11[6]

Earlier texts had provided characteristic melodies for each mode (to help the singer identify pieces by their melodic shape) in the form of schematic melodies set to what appear to be nonsense syllables (*noenoeane* for the authentic modes*, noeagis* for the plagal), based on the Byzantine intonation formulae or *ἐνηχήματα*, and at first the typical antiphons were simply written next to the older melodies. The older melodies became attached to the end of the typical antiphons and were known as the *neumata* (singular *neuma*); gradually their use crept from the theoretical sphere into the liturgical, and they were added to the reprise of the antiphon after the psalm or canticle. Often their usage was restricted to Sundays and feasts, and to certain services (lauds and vespers in particular). Thus they became an essential part of the practical tonale as well as of the theoretical, and the inclusion of the typical antiphons in later *tonalia* seems to have been as much motivated by the usefulness of having the *neuma* written down as by their function as prototypes by which to identify antiphons of that mode.

Despite the fact that the main function of the tonale was to indicate the mode of the antiphons of the office, the tonal organization of the text frequently led other kinds of chant to find their way into the text: the verses of responsories, for example, and the more complex psalmody of the *officium* or introit. In some cases even graduals, alleluias, offertories and proses find their way into texts on the continent.[7] This eclecticism is rare in English sources, however, which usually confine themselves to the office antiphons and their associated psalm tones (including the solemn tones used for *Magnificat* and *Benedictus dominus Deus Israel*), introit and responsory verses, and the typical antiphons with the *neumata*.

Although the practical nature of the later tonale became paramount, its origins in theoretical writings were not forgotten, and an introduction explaining the theory of music and of the modes was almost invariably included. Usually this was of a simple nature: an explanation of the scale and of the names of the notes and intervals, and an exposition of the names (Greek and Latin) of the modes and of their relationship in pairs, authentic and

[6] Huglo, *op. cit.*, p.386.

[7] Huglo, *op. cit.*, p.14.

plagal. Some texts were particularly associated with the tonale: Huglo identifies texts by Aurelian and Hucbald which frequently appear in abridged or altered form as the introduction to tonale texts, and the *Musica Enchiriadis* also occurs in this context. As will be seen below, there is some evidence that the *Metrologus liber de plana musica* was also regularly associated with the tonale.

Although Huglo attempted to identify all the surviving tonale texts, he admitted the difficulty of identifying them in some cases by a cursory look at the source, since in most continental sources both the tonale and the ordinal are usually presented in tabular form, with just the incipits of the antiphons given. In the case of the Oseney manuscript this has led him to overlook entirely the main text on ff.100–114, which like most English sources is continuous, although he did identify the short table of psalm-tones on ff.127^{v}–128.[8] Since he cites van Dijk[9] as an authority, one is led to conclude that he did not entirely understand van Dijk's notes, and spent only a very short time with the manuscript. This table of psalm-tones is considered separately below.[10]

6.2 English tonale texts

The earliest surviving tonale text to have been written in England is found in the Cambridge manuscript of the Winchester Troper,[11] whose original contents have been dated to 996–1006.[12] This manuscript provides the tones for the psalm-verses of the introits and the *Gloria* of the mattins responsories (on ff.70^{v}–72^{v} and f.197 respectively). Huglo identifies this text as being of the St-Denis group, based on the classification of a number of introits where there is disagreement between different authorities.[13] Since the surviving text from Corbie[14] is also of this type, and Æthelwold brought singers from Corbie to Winchester, it is not surprising that a text of this type should appear at Winchester.

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[8] Huglo, *op. cit.*, p.350.

[9] van Dijk, LLM iii p.220.

[10] See section 6.8 below, p.85.

[11] Ccc MS 473.

[12] A. E. Planchart, *The Repertory of Tropes at Winchester*, 2vols (Princeton NJ, 1977) i p.32.

[13] Huglo, *op. cit.* p.342.

[14] F-Pn MS lat. 18010.

The most widely-dispersed tonale text in England, as would be expected, is the Salisbury tonale. It survives in three manuscripts in essentially the same form,[15] and extracts from it in four more.[16] It is a well-developed text, with a long introduction to each mode, and enumerates the types of antiphon not only by *differencia*, but within many of the *differencie* by *variacio* as well. The result of this logical classification is that each ending has its own *differencia*, and different antiphon-types are all comprised within it, separated into *variaciones*. Other texts (such as the Guisborough and Oseney texts discussed below) either include several different types within each *differencia* without comment, or divide them into separate *differencie* with the same ending.

6.3 Augustinian texts of the tonale

Unlike many orders, for example the Cistercians, the Augustinians had no characteristic form of the tonale: given the disparate origins of Augustinian foundations and the late appearance of a central administration, this is hardly surprising, and their tendency to adopt the use of the area in which they settled rather than having their own liturgy often resulted in the adoption of local tonale texts as well. Huglo identifies seven surviving texts, of which only two are English, and concludes that there is nothing to be found in them to connect them with one another: each is rather representative of the area from which it comes.[17] Indeed this very liturgical diversity was one of the motivations for the foundation of the Premonstratensian Order by St Norbert, a reformed Augustinian congregation dependent on Prémontré, which did have its own tonale along with other unified liturgical books.

Apart from the Oseney text, the other English tonale cited by Huglo is that in the Guisborough antiphonal, missal and processional, written shortly after 1246.[18] This is a very short text, without an introduction. It does not offer any guidance as to the relationship between antiphon and ending, merely providing for each tone:

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[15] SB MS 175, Lbl MS Arundel 130, and Occ MS 44. The text is edited in Frere, Use of Sarum ii Appendix (after p.236).

[16] En Adv. MS 18.2.13a, f.166 (an adbridged form of the text); LVm MS 12016 (many leaves missing or damaged); Ob MS Lat. liturg. b.14 (the Denchworth breviary, which when Huglo wrote was kept at Longworth Manor, Berkshire); and I-PAc MS 98.

[17] The MSS are: Lbl Add. MS 35285 (Guisborough); Ob MS Rawlinson c. 939 (Oseney); D-DS MS 848 (Corpus Christi, Cologne); F-Pm MS 385, ff.32–34 (Utrecht); D-DS MS 952, ff.10–20^{v} (Sainte-Marie-Madeleine, a house of white canonesses); B-Br MS II.263; and D-Mbs MS Lat. 21311.

[18] Lbl Add. MS 35285, f.342 *et seqq.*

- the typical antiphons with the *neumata*;
- a list of the possible endings for the psalm tone;
- the opening of the psalm tone (up to and including the mediation);
- the opening verse of *Magnificat*;
- the opening verse of *Benedictus dominus Deus Israel*;
- the *Gloria* verse used in responsories.

There is little here to provide any clue as to its relationship or otherwise with the Oseney text, since the most useful indicator, the choice of antiphons for each *differencia*, is missing.

Although Huglo was aware of Lbl MS Lansdowne 763, a well-known and substantial collection of musical treatises brought together by the precentor John Wylde, precentor (or possibly preceptor) of Waltham Abbey, in about 1460, he seems not to have connected it with the Augustinian order: he may have been unaware of the affiliation of Waltham Abbey. This manuscript contains both purely theoretical texts and more practical ones, including discant treatises by Power and other writers. It also includes the *Metrologus liber de plana musica* (see section 6.4 below), followed by a full tonale with an introduction to the modes. The text is, like the Oseney one, quite advanced, and Huglo considered it to have been influenced by the Salisbury tonale,[19] though without much explanation of his reasons. In fact, since this fuller type of text is characteristic of most of the English sources, it does not necessarily indicate a connection with Salisbury.

Neither of the above shows any resemblance to the Oseney text; although they have many of the sample antiphon-openings in common, these seem to have been common currency, and they differ widely from one another and from the Salisbury tonale in the order and number of *differencie* and in some instances in the ending associated with a particular antiphon.

[19] See above, section 6.2.

6.4 The Metrologus Liber de Plana Musica and the tonale

On f.60 of MS Lansdowne 763 begins the commentary on Guido entitled *Metrologus liber de plana musica.*[20] This treatise is also found in Ob MS Bodley 515, Lbl MS Arundel 130, I-Rvat MS Reg. lat.1146, I-Sca MS L.V.30, LI MS 229, Lbl Add. MS 8866, NR (Irish) MS 71 (a fragment), and Occ MS 44.[21] All these manuscripts seem to be English and there is every reason to suspect that this commentary was written in England.

In the Corpus manuscript, the *Metrologus liber* is incomplete, breaking off at the end of the *verso* of a folio in the middle of the section with the rubric *De notis vel sillabis*. This section begins, in accordance with the other manuscripts, *Sex sunt note vel sillabe in quibus totus cantus disponitur*, but this sentence is immediately followed on the next folio by the beginning of the Sarum-type tonale, *Primus tonus incipit in delasolre*. Since there are no signs of a lacuna here, it seems probable that this text was abbreviated deliberately; the sense is certainly perfect ('There are six notes on which the whole melody is based. The first mode begins on D...') and it may be that the shortened form of the *Metrologus*—about one sixth of the whole—was created to serve as an introduction to the tonale.

A possible analogy to this treatment of the *Metrologus* can be found in MS Arundel 130; this evidently commercially written manuscript has a similar format to the Corpus manuscript, consisting of ordinal, customary and tonale (all Sarum), with a shortened form of the *Metrologus* prefacing the tonale. More of the *Metrologus* appears in the Arundel manuscript, but the omission of the rubrics which occur in Lansdowne 763 and other sources, and the process of abridgment, again result in the disappearance of Guido's name from the text, and it reads as a general introduction to the theory of music; again the tonale follows without a title. In Lansdowne 763 itself, the tonale follows the complete text of the *Metrologus liber*, though here it has its own introduction as well. Thus it seems that there may have been a regular association between the *Metrologus liber* and the tonale.

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[20] Edited by J. Smits van Waesberghe in *Expositiones in Micrologum Guidonis Aretini* (Amsterdam, 1957).

[21] These last four sources were not known to Smits van Waesberghe.

6.5 The Oseney tonale: the introduction (ff.100–102)

The introduction to the tonale in the Oseney manuscript does not appear in any of the other English sources, and appears to be unique. That said, its contents accord with the usual requirements of such an introduction: that it should set out the nature and origin of the modes, and explain the *gamma* or scale. A translation of the introduction follows:[22]

> Having carefully inspected many tonalia, I learned many things from them that I did not know previously. But, because they were too long and difficult to learn, and there were many unnecessary things in them, and some discrepancies between them, I have decided to make one short and useful tonale, easy to understand, taking from them and from what I have learned from others more skilled in this art those things which are sufficient and most useful, so as to instruct others.
>
> However, before the tonale I will put down those things which will be useful to those who wish to learn this art, which I have gathered from different sources, together with a scale.
>
> All the modes have Greek names. They are four in number, each having its own appendix;[23] which together make eight. The first of them is called *autentus protus*, that is the first authority. *Protus* in Greek is the same as *primus* [first] in Latin; from which blessed Stephen is called the protomartyr, or first martyr. Its junior takes its name from it, and is called *plaga proti*, that is as it were the junior of the first. For he who is said to stand at my side is less than me. The second authentic tone is called *deuterus*, that is, the second master tone, which is in order third. For *deuterus* means second; thus the second book of the Law is called Deuteronomy. *Plaga deuteri*, that is the junior to the second master tone, which is in order fourth. The third authentic tone is called *tritus* [which is in order fifth].[24] *Plaga triti*, that is the junior to the third master tone, which is in order sixth. The fourth authentic tone is called *tetrardus*, that is, the fourth master tone, which in order is called seventh. *Plaga tetrardi*, that is the junior to the fourth master tone, in order is called eighth. Thus once the ancients used only four tones; when the moderns saw this, since, being younger, they were more perspicacious, they arranged all music into eight rules, that is into eight tones, or eight modes, that is in eight moderations, making of the first tone of the ancients our first and

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[22] See Text 4.1, page 335. In this translation *tonus* has been rendered 'tone', and *modus* 'mode', since the author seems to have a distinction in mind in the third paragraph.

[23] *sc.* the plagal mode attached to each authentic mode.

[24] It is likely that the omission of this phrase was accidental, as it disturbs the orderly explanation of the numbering of the modes.

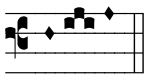
second, of their second our third and fourth, of their third our fifth and sixth, and of their fourth our seventh and eight. This will suffice to explain the names of the tones.

Thus there are eight tones, on which the psalms are sung and mediated, and there are four finals of the modes: the first and second, that is the *protus* and *plaga proti*, naturally finish on low D; the third and fourth, that is the *deuterus* and *plaga deuteri*, on low E; the fifth and sixth, that is the *tritus* and *plaga triti*, on low F; and the seventh and eight, that is the *tetrardus* and *plaga tetrardi*, on low G.

These are called finals, because every chant, after whatever rise or fall, must end on one of them, even though occasionally some chants are found which finish on other notes. Some attribute this to the ineptitude of their composers, some to the incompetence of singers, and some to musical licence.
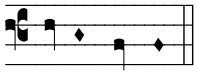
You should know that often chants which are grouped into one *differentia* begin differently; but they all end in the same way, except in the fourth mode, of which I shall speak in its place. All the tones are different, and have many *differencie*, except the sixth tone, of which I shall speak in its place. And although our church does not use all the differences, I shall indicate the differences with their respective antiphons in the proper way.

The chants of the modes differ between modes, and within each mode. How do they differ between modes? They differ, because of the variety of letters, for one letter is different from another—for there cannot be said to be difference, except between things which are different—or sometimes they differ by tones, or semitones, or major thirds; and thus they differ in various ways. They differ within each mode by *arsis* and *thesis*, that is, by the rise and fall [of the melody]. For when chants begin on the same note, but one goes up while the other goes down, as can be seen here in these antiphons,



Lazarus[25]

This one rises: the following, though, goes down, which is:



Reges tarsis.

[25] The music of these examples is missing in the manuscript, but appears later in the tonale where these incipits are given in their respective modes.

> And so, although these two antiphons begin on one and the same note, one rises and the other falls: thus they differ from one another by *arsis* and *thesis*.
>
> Good musicians say that, in any chant which is sung by one or by many people, there are two kinds of pause. The first is to take a breath, and is short; the second enhances the beauty of the whole piece, and is usually longer. The short pause occurs when one vowel is drawn out over many notes, or when it is not possible to reach a more proper place to pause without breaking the part. Both kinds of pause should be observed with great care, so that everyone breathes together, and not each in his own place.
>
> There are six intervals, from which every chant whether rising or falling is made, that is: the tone, the semitone, the major third, the minor third, the fourth, the fifth and the octave. The tone is what happens when we say *ut re* or *re mi*. The semitone, *mi fa* or *fa mi*. The major third, *ut mi* or *fa la*. The minor third, *re fa* or *mi sol.* The fourth, *ut fa* or *re sol*. The fifth, *ut sol* or *re la*. I shall explain this more fully below, on the second folio.
>
> *What is a tone?* A tone is the greater space on the monochord, that is, from C to D, and from D to E, and is so called from *tonando*, that is from 'sounding'.
>
> *What is a semitone?* A semitone, however (that is, not a whole tone) is the smaller space, as from B to C, and from E to F. This interval is smoother than the tone, because it is smaller.
>
> *What is a major third?* A major third is two tones, as from C to E, and F to A.
>
> *What is a minor third?* A minor third (that is, not a whole major third) as from A to C, and from D to F, and from E to G, containing a tone and a semitone.
>
> *What is a fourth?* A fourth takes its name from 'four', because it contains four notes in total, as from C to F, and from D to G.
>
> *What is a fifth?* A fifth takes its name from 'five', because it contains five notes, as from C to G, and from D to A.
>
> *What is an octave?* An octave takes its name from 'all', because it contains all the notes and intervals within itself, as from A to A, and from C to C.
>
> *What is gamma?* Gamma was placed at the bottom [of the scale] by the moderns because of the descent of the notes of the string of the monochord. Gamma in Greek is the same as G in Latin. Therefore they chose this rather than any other element, so that it would be like the element g an octave above, just as the [other] note-names [an octave apart] are similar.

Some interesting passages in the above immediately present themselves to the reader. The implication of *vero* ('however') in the second paragraph is that the author considers the theoretical introduction to be a superfluous part of the text. The sense is, that although there are many unnecessary things in other tonalia, and his intention here is to create a shorter and

more useful text, he will *nevertheless* include the theoretical introduction, which will only be useful *hiis qui volunt hanc artem discere*, and thus by implication not to the average reader of his text. In other words, to him, a tonale is a practical text which may contain a theoretical introduction, rather than a theoretical text which may offer practical material as well. This is, of course, a reversal of the original roles of the respective portions of the tonale.

It is clear from the paragraph beginning *Et licet ecclesia nostra* that the author felt that a tonale should contain a comprehensive selection of endings, even when these might not be used in practice. This rather militates against the implications of *vero* in the second paragraph discussed above, since it suggests a theoretical, or at least comprehensive, purpose to the text rather than a practical one. The general tone of the introduction, however, and of the contents of the body of the text are very much of a practical nature, and the author perhaps merely felt that he should include all the information gathered *ex hiis que ab aliis pluribus huius artis peritis didici* if only for the sake of completeness.

The paragraph discussing the two kinds of pause in singing is interesting in that it confirms that a breath in the middle of a syllable is acceptable, as long as it is necessary and all breathe at the same time. The longer pause, *ad decorem totius cantilene*, presumably refers to a pause between sections of a piece, as between the phrases of a responsory or between its respond and verse; or perhaps to the *metrum* of psalmody, the pause between the two halves of the psalm-verse, whose exact length was and remains a source of controversy amongst singers.

The two items which follow the end of the text translated above[26] perhaps require a little explanation. The first, which the author describes as a *gamma* or scale, begins on the left with two columns of letters. The left-hand column gives the letters inscribed on the monochord, starting with Gamma, or bottom G, in the bass, and working through the alphabet. These are divided into three ranges: *superacute, acute* and *graves*, or very high, high and low notes, by lines drawn from them to the headings on the left of the diagram. The next column to the right then gives the names of the notes when sung, with upper case for the *graves*, lower-case for the *acute* and lower-case double letters for the *superacute*.

To the right are then written the hexachords which may be sung on these notes. Each has a remark attached to the right of its lowest note; thus the two natural hexachords (based on C) are labelled *proprius cantus*, and the hard (on G) and soft (on F) hexachords have an indication of whether B flat (♭ *rotundum*) or B natural (♮ *quadratum*) are to be sung in them.[27]

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[26] See Text 4.1, p.338.

[27] In the transcription in volume ii, the limitations of the program used to represent this diagram have meant that the letters b and h have had to be used respectively in place of ♭ and ♮.

The meaning of the four letters which appear to the right of the words ♭ *rotundum* in each case, in a square:



is not clear, although they are evidently related to this question of the choice of B flat or B natural.[28]

The solmization exercise which follows, although written apparently on one stave of 22 lines, is in fact made up of three lines of music, each with its own clef at the start. When this is realized it is not, in fact, a very complex piece of music, but to solmize it would be a formidable task, since many of the phrases would necessitate a mutation of hexachord in the middle, and some employ a frequent alternation between B flat and B natural, a particularly difficult task which was presumably intended to prepare singers for the solmization of the many chants, particularly of the first mode, which use both notes. These phrases are usually repeated three or more times, in order to establish this mutation before moving on to the next. The exercise also ascends from low 'Gamut' G all the way to top D, the entire range represented in the *gamma* above. Similar exercises appear in other manuscripts: there is, for example, an *antiphona per quem ascendit a Gamma usque ad Delasol* on f.54 of MS Lansdowne 763, and the noted breviary at Hereford Cathedral contains a table similar to the *gamma* of the Oseney manuscript, and an exercise containing each hexachord,[29] although there is no attempt to introduce mutation of hexachords.[30]

In the introduction to the tonale the author promises to discuss two issues *in suo loco*, later in the text. The second, that the sixth tone has only one ending, is only briefly dealt with in the main text, though its consequent nickname of *pauper* appears in a brief paragraph on f.107^{v}. The first, though, the issue of the transposed chants of mode 4, is more complex. The paragraph which discusses this issue on f.107 is as follows:[31]

> Some antiphons of this fourth tone finish, of necessity, on high A, because between f and G it is not possible to use a semitone: e.g. A. *Rorate celi,* A. *Benedicta tu,* A. *O mors ero,* A. *Syon*

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[28] Note that here, as elsewhere, italics are used to represent red text in the manuscript.

[29] H MS P.IX.7, reproduced in Walter Howard Frere and L. E. G. Brown, eds., *The Hereford Breviary* III, London, 1913, as Pl.1 (facing p.xlix).

[30] See also Michel Huglo, 'Exercitia vocum', in Janka Szendrei and David Hiley (eds.), *Laborare fratres in unum* (Zurich, 1995), pp.117–123, who gives four continental examples. None, however, is of the continually rising type exemplified by the Oseney and Waltham examples.

[31] See Text 4.1, p. 347.

> *nolite.* The ending of these antiphons begins on high D, on which D the psalms are sung and mediated, as notated above on high a. Note that some antiphons end on high a and their ending appears to begin on the same a: e.g. A. *Quia mirabilia.* A. *Speret israel.* A. *Et omnis mansuetudinis.* And their psalms are sung and mediated on the same a as notated above.

The author has identified the problem: that some chants appear to require an F sharp, which cannot be accommodated in the modal system. In fact, such problems were commonplace during the transitional period when modal theory was first being developed: for example, Odo of Cluny (writing in *c*.900) discusses the antiphon *Domine qui operati sunt*,[32] and chides singers who assign the piece to the sixth mode and thus begin it on F; in this mode it requires an E flat. He suggests an emendation to overcome this problem; many melodies were 'reformed' in this way, although Odo is at pains to point out that some people reform them more sensitively than others. He suggests that assigning a piece to a different mode will often solve the difficulty. In the case of the transposed fourth-mode melodies, the solution of transposing them (and thus displacing their final) proved an enduring feature of the modal system, even if it was rarely explained, since it fell outside the orderly exposition of the modes favoured by most writers.

One curious feature of the tonale text is that the opening is written in a different, much more accomplished hand than the main text. Although both date from the last third of the fourteenth century, the hand of the introduction is much more regular and has much better control of the ink flow than the hand which takes over from the table of the *gamma* on f.101^{v}. Since liturgical books were usually written by the precentor or his deputies, it may be that the precentor took upon himself the task of composing and copying an introduction to the text, but the main text itself was copied from an earlier exemplar by a junior musician. As will be seen in section 6.7 below, there is some reason to consider the main text to be much older than the fourteenth century.

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[32] *Enchiridion Musices*: see Oliver Strunk, *Source Readings in Music History* (New York, 1950), p.111.

6.6 The Oseney tonale: the main text (ff.102–114)

The main text of the tonale begins at the foot of f.102. It is fairly succint: it contents itself with briefly introducing each mode, e.g.:

> All antiphons, then, of the first mode end on low D, and their *seculorum* [ending] begins on high A, on which A the psalms are sung and have their mediation, as follows…

before giving the recitation and mediation for the mode, the opening of *Magnificat* and *Benedictus dominus Deus Israel*, and the typical antiphon for each mode, with the *neuma*. The text then goes on to enumerate the *differencie* for each mode. These are numbered and represent a classification principally by ending, since on several occasions two or more types of antiphon are listed under each *differencia*. The reverse occasionally occurs, where two *differencie* have identical endings, but this seems sometimes to have been caused by mistakes in the copying.

After dealing with the psalm-tones for mode 8 (including the irregular *tonus peregrinus*, classified as an irregular form of mode 8) the text goes on to discuss responsories, beginning on f.110^{v}. Here the emphasis is on identifying the mode of the responsory, rather than prescribing the verse or *Gloria patri* to be used, since these were constant for a given mode. First, a quick introduction to the characteristic formulæ of each mode is given. Again, a traditional series of texts is used, in this case clearly specially written, since they form rather rough hexameters:

> *Ecce prothus primus. sic noscitur atque secundus.*
> *Acciptur tritus sic. quartus et iste probatur.*
> *Quintus adest iste. sextus sic cernitur esse.*
> *Septimus armo tuam. tenet hanc octavus et istam.*

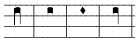
Each text is fitted to a very brief respond and verse, beginning and ending in the usual fashion in order to provide a model by which to identify the mode. A more detailed exposition follows, with a similar explanation of the mode to those given for psalms, e.g.

> The responsories of the first mode finish on bottom D, and their verses begin on the same bottom D and rise to the a above; or sometimes they [the verses] begin on the high a; like so…

and the openings of sample responsories and verses. The tonale concludes with the chants for the *officium* or introit at mass. Instructions for identifying the mode are followed by a sample with the psalm verse and half of the *Gloria patri* written out in full, in the elaborate tone used for these verses. A series of well-known introits are used as examples, with short chants set to the phrases *Primus ut Exurge*, *Secundus ut Ecce*, &c. as mnemonics.

In the tonale of the Oseney manuscript there seems to be a distinction between the *rhombus* () and the *punctum quadratum* ( ). In other sections of the manuscript, particularly in the processional, the distinction seems unimportant, and more related to the speed and angle of the copyist's hand: so in several cases a recitation is written beginning with square notes, and then gradually changing to *rhombi* as the line progresses and the angle of the hand changes. In the tonale, however, there seems to be a deliberate attempt to distinguish the two forms of note, particularly in the psalm-verses, where the *rhombus* may represent a shorter note-value than the *punctum quadratum*.[33]

When John Merbecke published *The booke of Common praier noted* in 1550, he explained in a preface that:

> In this booke is conteyned so muche of the Order of Common prayer as is to be song in Churches: Wherin are used only these iiii. sortes of notes, 
>
> The first note is a strene note and is a breve. The second a square note, and is a semy breve. The iii. a pycke and is a mynymme … the iiii. is a close, and is only used at the end of a verse.[34]

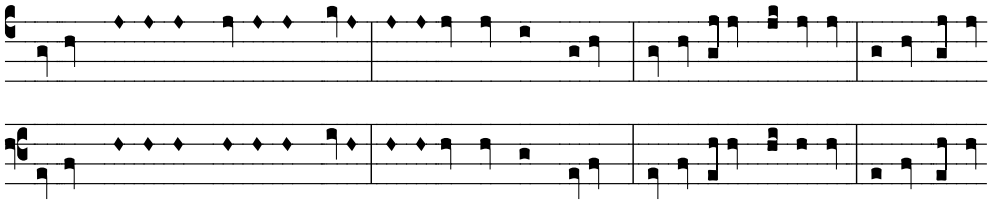
Although one might dispute his terminology, there is no doubt that to him, the *rhombus* represented a note half the length of the *punctum quadratum*, and he used them in this way; the same principles were employed in the performance of plainsong note-forms in a polyphonic context by this date. The presence of this preface might be taken to imply that he was introducing a novel notation, but the book was intended for the musically barely-literate as well as for professional musicians, and he may simply have intended to explain things as clearly as possible. Thus there seems to have been a tradition of using the *rhombus* in this way.

There are some discrepancies in the notation which oppose this, though; for example, the two versions of the psalm-verse for mode 2 differ slightly in detail:

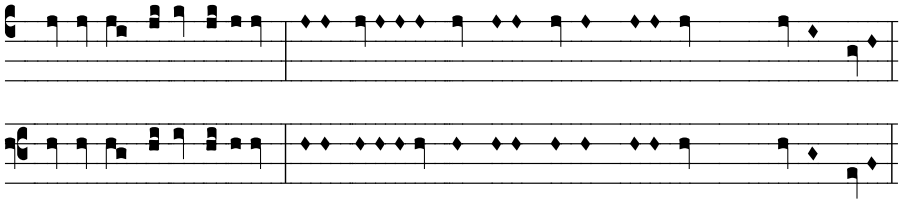
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[33] This has been preserved in the transcription in volume ii. See also the discussion of this question by John Caldwell in 'Plainsong and Polyphony 1250–1550', in Thomas Forest Kelly (ed.), *Plainsong in the Age of Polyphony* (Cambridge, 1992), p.6.

[34] Reproduced in J. Eric Hunt, *Cranmer's First Litany, 1544, and Merbecke's Book of Common Prayer Noted, 1550* (London and New York, 1939), p.123.



Dixit dominus domino meo: sede a dextris meis. Magnificat a-nima. Benedictus



dominus deus israel: quia visitavit et fecit redemptionem[35] plebis su-e.

but the degree of agreement seems much more significant.

6.7 The date of the Oseney tonale

Although the Oseney tonale seems to have been copied in the last third of the fourteenth century, by two different hands of differing accomplishment, there are some grounds to suppose that the text might be substantially older than this. Almost all English *tonalia*, including the text in MS Lansdowne 763 and the Salisbury tonale, use some or all of the antiphons of the office of St Thomas of Canterbury (the standard history, with R1 *Studens livor*) as examples for each mode, since they are written in mode-order, i.e. each antiphon is in the next mode in number. There is no sign of any of these antiphons in the Oseney text, and this could imply that the text is older than 1172, the date of St Thomas' canonization.

It seems, though, that this history was not used at Oseney. Although no chants are provided for St Thomas in the processional, the ordinal states (f.35):

> *memoria de sancto Thoma cotidie. ad vesperas. Hic est vere martir. Ad matutinas. Nisi granum. Ad secundas tamen vesperas eiusdem: Iste sanctus.*[36]
>
> Memorial of St Thomas every day: at vespers, *Hic est vere martir*; at mattins, *Nisi granum*; and at second vespers of the day, *Iste sanctus*.

The antiphons cited are from the common of martyrs, implying that at the time of the composition of this text at least Oseney had not adopted a proper history for St Thomas at

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35 ⁋ missing from second line of music in MS.

36 See Text 2, p.219.

all.[37] This is confirmed, at least by omission, by the vesper responsories on ff.224–240, since no proper chant is provided for St Thomas there either: again, presumably a chant from the common was used. Again, in the Alleluia verses beginning on f.242, a common verse is given for St Thomas (V. *Iste sanctus digne*) rather than the verse *Gloria et honore* found elsewhere. Since we have no other books from Oseney, and there is no mention of St Thomas elsewhere, we cannot be sure whether they ever did, or if so at what date. However, the absence of the chants of this history cannot be overlooked.

Instead of the chants from the history of St Thomas, the Oseney tonale presents a different series: those of St Nicolas. The Abbey paid considerable attention to St Nicolas, to whom the chapel used by the servants and lay-brethren was dedicated, and since the responsory *Ex eius tumba* features in the chants for the dedication festival inserted into the processional (ff.211–217^{v}) it seems likely that relics of St Nicolas were obtained by the Abbey at some point.[38] The importance given to these chants in the tonale, of course, may be purely due to their significance as a tonal series.

The series is not presented complete; some antiphons are missing, although at least one antiphon from this history is represented in each mode, except mode 8. Only two responsories are represented in the relevant section of the tonale, *Qui cum audissent* (mode 5) and *Beatus Nicholaus* (mode 8). The following table shows the mode-structure of the antiphons of mattins and lauds. Those *not* found in the Oseney tonale are indicated with an asterisk.[39]

Usage	**Antiphon**	**Mode**
Mattins:		
Nocturn I	Nobilissimus vir	1
	Postquam domi	2
	Pudore bono	3
Nocturn II	Auro virginum *	4
	Innocenter puerilia	5
	Gloriam mundi	6

[37] The list of Magnificat antiphons on f.121^{v} confirms that A. *Hic est vere martir* was used for St Thomas; see Text 3.12, p.320.

[38] See Text 5, p.420. This responsory makes explicit reference to the sweet smell that traditionally emanated from St Nicolas's tomb.

[39] This version of the *historia* for St Nicolas is taken from the Denchworth Breviary; see note 4 above. Assignments to modes are based: for the antiphons, on the psalm-incipits given in the Denchworth text; and for the responsories, on my own analysis guided by the Oseney and Salisbury tonale texts.

Nocturn III	Pontifices	7
	Sanctus quidem *	8
	Muneribus *	1
Lauds:		
On the psalms	Beatus nicholaus *	1
	Ecclesie sancte	2
	Iuste et pie[40]	4
	Amicus dei *	6
	O per omnia *	8
On the Benedictus	Copiose	3

The responsories follow a similar pattern to the antiphons, working from mode 1 to mode 8 and returning to mode 1 for the final responsory *Ex eius tumba marmorea*, usually sung with the prose *Sospitati dedit egros*.

The absence of any of the antiphons of this series from mode 8 is puzzling, but on the face of it the criteria for inclusion or exclusion of these antiphons seems almost random. For example, both *Ecclesie sancte* and *Postquam domi* are represented in mode 2, even though they are in the same *differencia* and even in the same group within it. It is possible that the text represents an abridged version of its exemplar, perhaps omitting one or two antiphons where more than one from the same history were included, and the abridger has accidentally omitted both of the mode 8 antiphons.

6.8 The table of psalm-endings on ff.127^{v}–128.

On ff.127^{v}–128 of the Oseney manuscript appears a table of psalm-tones with their endings, probably copied in the early fifteenth century. These occupy a double-page spread in the manuscript. For each mode is given:

- the opening of the psalm tone, up to the mediation;
- the openings of *Magnificat* and *Benedictus dominus Deus Israel*;
- the various endings;
- the *neuma*.

This is the text referred to by Huglo.[41] The psalm-endings given are similar to those in the main tonale, though by no means as comprehensive, but there are minor differences between them, for example:

---

[40] An antiphon with this incipit appears in mode 2, but it is different from the usual form in this history, which is mode 4. Another antiphon, *Iuste et sancte*, in mode 4 seems to have taken its place.

[41] See note 8 above.

f.105 f.127v



e u o u a e.



s a e

which suggest that they are, in fact, not closely related. The notation of the *neumata* is also slightly different between the two versions. The table on ff.127v–128 has been written onto two blank pages at the back of an older section, and it may represent a later usage of the Oseney community or even have been copied from an external source, for whatever reason, and not intended for use at Oseney.

7. The Processional

7.1 The Oseney Processional

The Oseney processional begins on f.167 of the Oseney manuscript, and is one of the largest sections of the manuscript.[1] It appears to be complete, and incorporates a substantial insertion towards the end which adds material for new feasts, and substitutes more 'modern' chants for a number of other occasions. As discussed in Chapter 3 above, the processional dates from before the introduction of the feast of Corpus Christi, ordered to be kept by the Augustinian General Chapter of 1325. However, it seems to have taken some years for this feast to become established, and the processional may date from a little after this. The insertion after f.210 (discussed below), which incorporates the material necessary for Corpus Christi, appears to date from towards the end of the fourteenth century; of course, the chants necessary may have existed separately at Oseney before being added to the processional later in the century.

The processional follows the usual pattern; first comes the *temporale*, running from Advent to Trinity, and the Trinity responsories used during the summer months; these are followed by the Dedication festival, clearly regarded as part of the *temporale*. For most of the *temporale*, the antiphon *ad introitum chori* is not given, although it is sometimes cued and often cues are added in the margins. Since Oseney was dedicated to the BVM, the usual antiphon *ad introitum* was one of a series of Marian antiphons which were clearly well-known and, if they were written down, were not incorporated into the processional; they may, of course, have been in the antiphoner, which does not survive.

After the *temporale*, a set of chants for the BVM follows; from their position these seem to be the common of the BVM, although these are the same as are given for the Annunciation in the processional *ordo* on f.78.[2] However, the next section of the processional is the common (continuing with the Common of Apostles) and these chants probably form part of it. The *sanctorale* which ensues begins with the Invention of the Holy Cross on May 3rd, but as the Purification was incorporated into the *temporale* (quite common in processionals since its position affects the chants used in the *temporale*) and other feasts, such as the Annunciation, use common chants, this is the first feast of the year which requires a proper procession.

In its original form, the processional ended with more common responsories, and two litanies, one short and the other somewhat longer. However, after the chants for All Saints, which finish on f.210^{v}, there is an insertion of seven folios, apparently made during the late

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[1] The processional is transcribed as Text 5, beginning on p.364.

[2] See Text 3.1, p.2290.

fourteenth century. As mentioned above, one of the motivations for this insertion seems to have been the incorporation of the chants for Corpus Christi, but other material was also included: there are new chants for the Dedication, a responsory for St Nicolas (R. *Ex eius tumba*), the antiphons *Asperges* and *Vidi aquam* used for the sprinkling of water at the Sunday procession, and, in a later hand, the refrain and part of the first verse of a version of *Salve festa dies* for the new feast of the Visitation.

The new Dedication chants are discussed in detail in Chapter 8 below;[3] the presence of new chants for St Nicolas is interesting, particularly given the choice of responsory, which is a reference to the sweet smell which emanated from his relics. It may be that Oseney acquired relics of St Nicolas at some point; there was certainly a chapel of St Nicolas in the Abbey, and the parochial chapel of St Thomas of Canterbury seems to have been rededicated to St Nicolas around 1540.[4]

The use represented by the processional is discussed in Chapter 7. In musical terms, there is little to distinguish the Oseney processional from other English processionals of the period; where it agrees in use with Sarum or Hereford, the music shows few divergences apart from occasional notational differences. Specific Augustinian chants, such as those for the feast of St Augustine himself, have been compared against other Augustinian processionals, particularly Ob MS Lyell 9,[5] and, again, there are few differences except in notation or where the scribe appears to have miscopied a clef or a few neumes.

7.2 The Oseney Rogation litanies[6]

The custom of making a procession outdoors on the three days preceding Ascension Day, and on St Mark's Day (25th April), was deeply-rooted in England; as well as praying for the increase of the crops during the crucial growing period before they ripened, other supplications were added, against pestilence, plague, war, storm and tempest, or drought, and the prayers of the saints were sought to add to those of the worshippers on earth.

The Oseney Rogation procession seems not to have been a long one. The Southern English uses provide an introductory antiphon (*Exurge domine*) and psalm-verse (*Deus auribus nostris*), with Gloria; a series of antiphons and responds, some praying for particular needs; and a litany, either plain or elaborated, for the return of the procession to the church. At Salisbury

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[3] Section 8.1, pp.114–5.

[4] See Chapter 2, pp.14–15.

[5] Ob MS Lyell 9, discussed in Chapter 8, section 8.3, pp.124–5.

[6] The chants can be found beginning on f.185^{v} of the manuscript; see Text 5, p.384.

the introductory antiphon of the York use, *Surgite sancti*, is inserted before the procession. There is no record at Oseney, either in the processional or in the so-called ordinal, of the antiphons and responds at the end of the procession; the York documents also omit these, though other manuscripts of York use do include them.

In fact, the Haughmond Gradual provides a clue here, since on f.72^{v} there are two rubrics, one apparently derived from the ordinal (*Primo die* Christe audi nos. *Secundo die* Kyrieleison. Domine miserere. *Tercio die.* Sancte sanctorum deus) and the other additional to it:

> ¶*In tribus diebus rogationum post sextam ordinetur processio et interim cantetur A.* Exurge. *et si per claustrum vadit incipiatur letania et terminetur sicut in quadragesima. Si longius: antiphone et litanie sicut in ordinali habentur.*
>
> On the three days of Rogations after sext the procession should be put in order, and meanwhile is sung A. *Exurge*. If the procession is round the cloisters[7] the litany is begun and ended as in Lent. If longer, the antiphons and litany [are sung] as given in the ordinal.

This suggests that the ordinal, in fact, contained a series of antiphons, but they were not always used. If, as is suggested in Chapter 8 below,[8] Oseney used the same ordinal as Haughmond, then Oseney may simply have abandoned the outside procession in favour of a shorter indoor one; certainly the first rubric at Haughmond confirms that the same three litanies were used at Haughmond and Oseney.

On each day, while the procession is put in order, the antiphon *Exurge domine* is sung, with its verse and Gloria (to the solemn tone used for the *Magnificat*). The litanies that follow are different on the three days; of the three, the first appears to be unique to Haughmond and Oseney, the second also appears in the York processional, and the third appears (for the second day) in Lyell 9.[9] The one litany common to Salisbury, York and Hereford, *Kyrieleison qui pretioso sanguine*, is not found at Oseney.

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[7] Perhaps in bad weather?

[8] See section 8.2, p.115.

[9] See note 5 above.
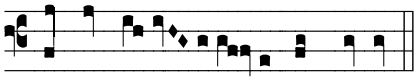
(a) The first day

The first litany at Oseney, also detailed for use on St Mark's day,[10] is a simple litany of the saints, without additional text, but set to a much more elaborate chant than that used, for example, at the Easter Vigil. It might appear that some material was missing at the beginning, since the litany usually begins with *Kyrieleison*, and after the verse *Christe audi nos* the Trinity is usually invoked (*Pater de celis deus … Fili redemptor mundi deus*, &c.), but the Oseney version confirms that this text is complete:

> *finito. Exurge: incipiant letaniam. scilicet. Christe audi nos. Conventus idem respondeat. postea cantores. Sancta maria. Conventus idem. Ad Sancta maria: procedat processio.* [f.63][11]
>
> When *Exurge* is finished, [the cantors] begin the litany, that is, *Christe audi nos*. The convent responds with the same; then the cantors sing *Sancta maria* [*ora pro nobis*] and the convent repeats it. At *Sancta maria* the procession moves off.

Otherwise, the only unusual feature of the text is that instead of invoking the groups of saints in the plural (e.g. *Omnes angeli et archangeli dei: orate pro nobis*), which would require the music at the end of the invocation to be varied, they are instead invoked as a singular *chorus* with the subjunctive *oret* (*Omnis chorus angelorum et archangelorum: oret pro nobis*), which enables the music to remain unchanged. The only exception is the last invocation, *Omnes sancti*, discussed below.

The chant is in mode 4,[12] and is characterised by an alternation between two implied tonalities at the opening of each phrase. Each individual saint begins D-A:



Sancta mari - a o- ra pro nobis.
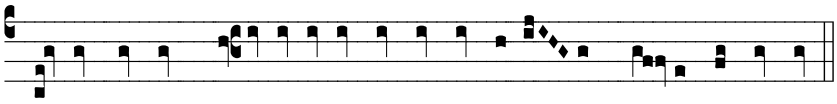
while the group invocations begin C-E-G:

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[10] f. 70: *letania dicitur. scilicet prima de tribus que fiunt ante ascentionem*; and again, f.70[v]: *Item sciendum quod die isto dicitur letania. que in prima die rogationum*; see Text 2, p.277.

[11] See Text 2, p.265.

[12] Or mode 3, but the use of A as a reciting pitch and the predominant D tonality are characteristic of mode 4; cf. the introit *Deus in nomine* (*Graduale Triplex* p.116).



Omnis chorus angelorum et archangelo - rum o- ret pro nobis.

For the final invocation *Omnes sancti*, sung twice, the music returns to the D-A opening:



Omnes sancti ora - te pro nobis.
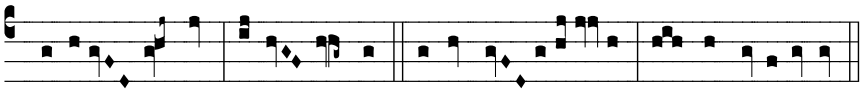
(b) The second day

The litany of the second day is more complex, with an elaborate series of three refrains used alternately after the verses. The so-called ordinal describes the arrangement, confirmed by the rubrics of the processional:

> ¶*Item processio isto modo isto die fit. Exurge domine. dicatur sicut in precedenti die. Postea cantores. Kyrieleyson. Christeleyson. Conventus idem. postea cantores. Domine miserere. Christe miserere. Conventus idem respondeat. postea cantores. Miserere nobis pie rex domine ihesu christe. conventus idem. postea cantores. Christe audi nos. Conventus vero statim post Christe audi nos: respondeat Kyrieleyson. Christeleyson. ut supra. postea cantores. Sancta maria ora pro nobis. Chorus. Domine miserere. ut supra. Cantores. Sancta dei genetrix. Chorus. Miserere nobis. ut supra. Cantores. Sancta virgo virginum. Chorus. Kyrieleyson. Christeleyson. ut supra. et tres responsiones secundum ordinem per totam letaniam. Respondetur a choro post pronunciationem singulam cuiuslibet sancti. singula responsione respondeat secundum ordinem predictum.* [ff.63–63^{v}][13]
>
> The procession takes place in this manner on this day. *Exurge domine* is said, as on the preceding day. Afterward, the cantors sing *Kyrieleyson. Christeleyson* and the convent repeats it; then the cantors sing *Domine miserere. Christe miserere* and the convent responds with the same; then the cantors sing *Miserere nobis pie rex domine ihesu christe* and the convent repeats it. Then the cantors sing *Christe audi nos*, and immediately after *Christe audi nos* the convent replies *Kyrieleyson. Christeleyson,* as before. Then the cantors sing *Sancta maria ora pro nobis.* Choir: *Domine miserere*, as before. Cantors: *Sancta dei genetrix.* Choir: *Miserere nobis*, as before. Cantors: *Sancta virgo virginum*. Choir: *Kyrieleyson. Christeleyson*, as before, and the three responses in order throughout the litany. The choir responds after the pronouncement of each saint with one response, according to the order above.
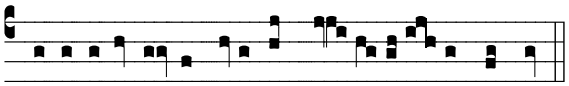
[13] See Text 2, p.266.

The music is in mode 8, with a reciting-tone on C and the characteristic approach to cadences from below (F-G). The first two responses are, in practice, the same, in Greek and then Latin, and share similar music:
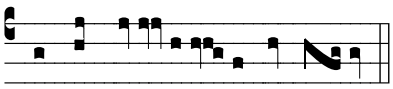


Kyrie - leyson. Christe-leyson. Domine miserere christe miserere.

while the third is less closely related, missing the low D, inserting a new phrase and then concluding with the end of the previous response:



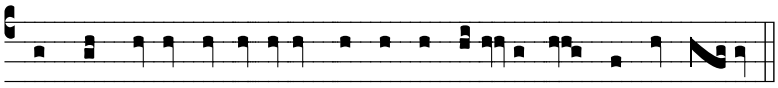
Miserere nobis pie rex domine ie-su christe.

The invocations themselves share their basic text (with a few variations in the choice of saints) with the litany from the first day, and they show the same variation between the chant for individual saints and the final *Omnes sancti*, which is closest to the first refrain:



Sancta mari-a o- ra pro nobis.

and the chant for group invocations, related to the third refrain:



Omnis chorus angelorum et archangelorum o - ret pro nobis.

This litany is also found in the York processional.[14]

(c) The third day

The litany of the third day is relatively simple, like that of the first, with a basic litany text, using the words *intercede* and *intercedite* in place of *ora* and *orate*; it retains the normal mode of addressing groups of saints (*Omnes sancti angeli … intercedite pro nobis*). However, at the beginning and end of the litany are three versicles and responses which are peculiar to this litany:

[14] Printed in W. G. Henderson (ed.), *Manuale et processionale ad usum insignis ecclesiæ Eboracensis* (Durham, London & Edinburgh, 1874).

℣. *Exaudi deus.* ℟. *Voces nostras.*

℣. *Exaudi christe.* ℟. *Miserere nobis.*

℣. *Exaudi deus.* ℟. *Orationem populi tui.*

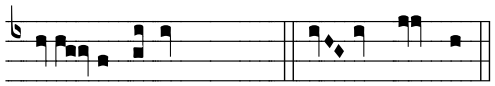
This litany is also found in Lyell 9,[15] but apparently not in any other sources. The modality is confused, since the opening and closing responses in both cases appear to be in the transposed fourth mode, with B flats;[16] the reason for the transposition is not clear, since there are no B naturals, the usual reason for this transposition. The litany itself, however, cadences on G, and is thus in either mode 7 or mode 8.

The Oseney text again gives directions for the litany which are confirmed by the rubrics:

Exurge domine. sicut in precedentibus diebus dicetur. postea cantores: Exaudi deus. Chorus vero respondeat. voces nostras. Cantores: Exaudi Christe. chorus. Miserere nobis. Cantores. Exaudi deus. chorus. orationem populi tui. Cantores: Sancte sanctorum deus miserere nostri. Chorus idem. postea cantores. Sancta maria intercede pro nobis. Chorus idem. et sic per totam letaniam. idem a choro respondeatur: quod a cantoribus dictum est. In fine post Omnes sancti: repetatur iterum. Exaudi deus. sicut in principio letanie. Postquam vero responderit. orationem populi tui: statim incipitur missa. [f.63^{v}][17]

Exurge domine is said, as on the previous days, and then the cantors sing: *Exaudi deus*. The choir responds: *Voces nostras*. Cantors: *Exaudi Christe*. Choir: *Miserere nobis.* Cantors: *Exaudi deus*. Choir: *orationem populi tui.* Cantors: *Sancte sanctorum deus miserere nostri.* The choir repeats the same. Then cantors: *Sancta maria intercede pro nobis*, and the choir repeats it, and thus throughout the litany the choir replies with the same words sung by the cantors. At the end, after *Omnes sancti*, is repeated again *Exaudi deus*, as at the beginning of the litany. After [the choir] has responded *orationem populi tui*, the mass is begun at once.

There are two musical phrases, one used for the opening and closing versicles and responses:



Cantor. Exaudi deus. *Chorus.* Vo-ces nostras.
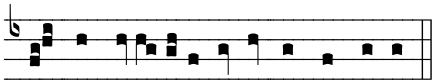
and one for the body of the litany:

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[15] See note 5 above.

[16] So that the final of the mode is A, and B flat is used throughout.

[17] See Text 2, p.266.



Sancta mari-a intercede pro nobis.

with an extra A to provide for the additional syllable of *intercedite.*

7.3 Other English Augustinian processionals: description and use

Full tabulations of these processionals will be found in Appendix 4 below.[18]

(a) Ob MS Lyell 9

This manuscript is discussed below in Chapter 8.[19]

(b) The Guisborough MS (Lbl Add. MS 35285)

The Guisborough manuscript, a large collection including a noted breviary, missal, and *tonale*, also contains a section on ff.343–346^{v} which gives the incipits of processional chants throughout the year. This manuscript presents a puzzling use, a combination of York use, Augustinian features (such as the usual Augustinian history for St Augustine, with R1 *Invenit se Augustinus*), and elements of Benedictine influence.[20]

The first series of chants for Maundy Thursday is not the usual series of antiphons for the maundy itself, but is for the stripping of the altars, with one chant to be sung at each of the myriad side-altars in the church; the maundy series follows. Many of the items are present only as incipits.

(c) The St Osyth Processional (Ob MS Laud. misc. 329)

This manuscript, from St Osyth (or Chich) in Essex, is discussed in detail in Chapter 8 below.[21] It has been rebound and refoliated at some point, probably after it came into Laud's possession in the seventeenth century, and this has contributed to the already confused nature of the ordering of pieces; furthermore, there are several lacunæ, and a number of leaves are missing at the beginning of the manuscript, resulting in several incomplete pieces. The whole

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[18] See p.172.

[19] See note 5 above.

[20] For example, the history for the third Sunday after Easter is a nine-lesson form of the Benedictine version beginning with R1 *Narrabo*, found elsewhere only at Hyde Abbey, not the more common R1 *Si oblitus* (see Chapter 8, pp.100–105). The list of affiliated houses on ff.174–5 of the Guisborough manuscript includes many Benedictine houses, and there was clearly an affinity with their liturgy as well.

[21] Section 8.3, p.126.

of Advent and Septuagesima, and almost all of Lent are missing, but the original order is not clear, since the chants for Passion Sunday and Eastertide actually follow the common chants, as though these last had been inserted into the *temporale* sequence rather than put in their usual place at the end of the *sanctorale.* The chants for the Dedication festival come before those for the Annunciation of the BVM[22] on 8th December, but this may merely indicate that these chants were originally in their usual place between the *temporale* and *sanctorale*, the Annunciation of the BVM being the first feast of the year to have a proper procession.

The original order is hard to reconstruct, beyond the fact that ff.27–42 clearly belong before f.13. It is possible that the whole of the *temporale* (i.e., ff.1–6 and 46–88) belongs before f.27*,* with the Dedication festival bridging the gap; but this does not explain the presence of the common chants on ff.43–6, which have evidently always been before *Cum sederit*.

As discussed below in Chapter 8, in many cases, the rubric *si in dominica* ('if on Sunday') cannot literally be true, and these chants must, in fact, be the chants for the Sunday in the octave.

(d) The Haughmond Gradual (SHs MS 30)

The Haughmond Gradual, discussed in detail in Chapter 8 below,[23] contains a small amount of processional material; as well as the ceremonies of Ash Wednesday and Holy Week, it also includes cues to the music for the Eastertide processions and for the Purification and Assumption of the BVM.

The Haughmond manuscript is closely related to the Oseney use in general, although there is greatest divergence in the processional material. However, the Haughmond text is the only other manuscript to agree with Oseney in providing both *Crucem tuam* and *Tuam crucem* for the Adoration of the Cross on Good Friday, and the agreement with the Oseney order of antiphons for the Maundy is considerable.[24] The Ash Wednesday and Holy Week rites are rubricated in some detail; the rubrics are reproduced as Text 6 below, and their relationship with the Oseney text discussed in Chapter 8.

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[22] Elsewhere the [Immaculate] Conception of Mary, but at St Osyth the feast was known as *Annunciatio sancte Marie* after the model of the *Annunciatio Dominica*; the apocryphal Gospel of James recounts the story of the angel's visit to Anna and the annunciation of Mary. See S. J. P. van Dijk, 'The origin of the feast of the Conception of the BVM' in *Dublin Review* ccviii (1954), pp251–67.
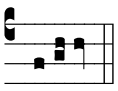
[23] Section 8.2, p.115.

[24] f.48; see Text 2, p.240.

(e) The Beckford Processional (MRcr MS 4)
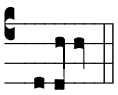
This processional, in the library of the Community of the Resurrection, Mirfield, West Yorkshire, has caused some puzzlement in the past, since it has some peculiar features.[25] It is undoubtedly Augustinian, confirmed by the inclusion of the processional chants for St Augustine. However, the presence of chants both for St Barbara and for St Wulfstan indicates that the only possible origin for the manuscript is Beckford in Gloucestershire, a dependency of Ste.-Barbe-en-Auge.

The manuscript must date from between the introduction of the feast of St Ann, whose chants appear in the body of the manuscript, and the feast of the Visitation, which has been added at the end. The use it represents is not English, and contains many unfamiliar chants, and differs most often in the verses of responds; moreover it has the continental form of the antiphon *Hodie christus natus est* at Christmas:



Hodie

rather than the English:



Hodie

As in MS Lyell 9,[26] many of the antiphons *ad introitum* are provided with a psalm-ending or even the intonation of *Magnificat*, and are clearly intended to serve both functions. In the list in Appendix 4.5,[27] antiphons with a psalm-ending, underlaid with *e u o u a e*, are marked †. It must be presumed that Beckford took its use principally from Ste.-Barbe, importing only the local chants necessary for St Wulstan.

[25] A tabulation was attempted by Ker in MMBL iii p.481, but he made several liturgical misattributions, misled by attempting to compare the use with the Holyrood ordinal, with which it has no affinity.

[26] See Chapter 8, section 8.3, pp.124–5.

[27] See p.185.

8. The Oseney use

8.1 The characteristics of the Oseney use

It is clear from a collation of the liturgical evidence in the Oseney texts that the Oseney use is distinct both from the Salisbury use and the various lesser English uses.[1] The following discussion of the characteristic features of the Oseney use is slanted towards comparisons with secular uses. At this point I do not propose to consider whether the Oseney use stands alone in its relationship to other uses, or forms part of a group of uses which form a more or less coherent whole which in its turn is related to other uses. This question forms the basis of the remaining sections of this chapter, and I will therefore return to it in due course.

By comparing the Oseney material against the later forms of the Salisbury, York and Hereford uses it is possible to filter out those items which are common to all four uses, and which are therefore part of the common liturgical currency of the period, and to identify a small number of points where Oseney seems to have a strongly characteristic liturgy distinct from the other English uses. This has led to the identification of a group of related manuscripts from other houses which are discussed in detail below. Not all of the features of the Oseney use appear in these manuscripts, some of which have a more 'normal' or Salisbury-influenced form of service. Some of the features may help to indicate the origins of the Oseney use, particularly in the case of the missal where J. Wickham Legg's collation of numerous missal texts[2] makes possible a more complete survey of agreements with other sources. At all times it should be borne in mind that the information we have concerning the Oseney use is very partial: it is only possible to compare the Oseney liturgy with other uses when we have information on that particular part of the liturgy, and for the greater part of the use this is not the case.

Turning first to the breviary material in the Oseney manuscript, we can see that many of the discrepancies between Oseney and other uses are concerned with the chapters and collects at the lesser hours. In general, Oseney has proper chapters and collects for each hour in Advent and Lent, while Salisbury, York and Hereford repeat the collect and often the chapter from prime or lauds at the later hours. The following specific points are common to Oseney and the related manuscripts:

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[1] Details of the sources consulted for the other uses will be found in Appendix 2. This presents a collation of the Oseney use with a number of other sources with a view to identifying those features of the Oseney use which are unusual or unique.

[2] J. Wickham Legg (ed.), *Missale ad usum ecclesie Westmonasteriensis* (London, 1891–6) iii pp.1442–1628.

- Advent, Week 4, lauds: the antiphons to the *Benedictus* in week 3 are repeated in week 4, beginning with A1 *Egredietur*;
- The sixth and seventh days of Christmas: there are proper offices for these two days;
- Passiontide, none: the versicle after the office hymn is V. *Eripe me*;
- On Palm Sunday, the following are found separately in other uses, but only together in the Oseney use: terce, antiphon to the psalms: *Pueri hebreorum vestimenta*; sext, antiphon to the psalms: *Pueri hebreorum tollentes*, verse of R. *Attende* is *Homo pacis*;
- Palm Sunday, second vespers: R. *Usquequo;*
- Easter Day, second vespers: after the psalms, the following chants from mass: Gr. *Hec dies*; Al. *Pascha nostrum*; Sq. *Mane prima*; and the versicle *Surrexit dominus;*
- The history *Si oblitus* in Eastertide has a characteristic form at Oseney, discussed in more detail below;
- Pentecost, second vespers: the five antiphons for the psalms from lauds are repeated;
- During the octave of Pentecost, mattins: the responsories from Pentecost are only used on Monday–Wednesday;
- St Andrew, second vespers: antiphon to the psalms *Iuravit dominus*; V. *Annunciaverunt*.

Many of these are of relatively minor importance, but the general tendency is for Oseney's use to be more primitive than the other English uses. For example, the repetition of the series of Benedictus antiphons from the third week in Advent[3] in the fourth is a simpler solution than those of the other uses. The problem is this: the number of days in the fourth week of Advent is unpredictable, depending on which day of the week Christmas falls. It would seem that there were originally no antiphons provided for these days: Salisbury, York and Hereford all adopt different solutions to this problem. Salisbury and Hereford create new series, different from one another, by reusing some of the Magnificat and Benedictus antiphons from the previous week, while York uses the ferial antiphons despite having proper antiphons for the rest of Advent. Curiously, Oseney does provide a different antiphon on one day in the week, Wednesday.[4]

Similarly, there must originally have been proper offices for the fifth, sixth and seventh days after Christmas, and certainly for the Sunday after Christmas, before the martyrdom of

[3] See Appendix 3, p.145.

[4] The ordinal has *quarta: Missus est. non dicitur set loco eius. Dabit ei dominus* (f.33; see Text 2, p.215).

St Thomas in 1172 provided a fifth major feast in the octave.[5] The feast of St Silvester is not usually accorded a high ranking, and under normal circumstances his office would not be allowed to displace the office of the day; but once the office of St Thomas had occupied the fifth day of Christmas it must have seemed pointless to preserve the offices of the sixth and seventh days and of the Sunday; instead, the secular uses simply repeat material from Christmas Day on the sixth day, still vacant, and allow the office of St Silvester to take over the seventh day. Oseney, on the other hand, retains the offices for all these days.

On Palm Sunday, the responsory *Usquequo* is the same as that provided for Passion Sunday. The rest of the breviary offices during Passiontide remain constant until the *triduum sacrum*, so this change of responsory on Palm Sunday is anomalous; moreover, the other uses again adopt different versions, York opting for R. *Dominus ihesus*, and Salisbury and Hereford for R. *Cogitaverunt*. This, then, seems again to be a more primitive solution.

During Passiontide, the versicles used at the office follow the Hereford pattern for the lesser hours, but for mattins, lauds and vespers the Oseney use follows Salisbury. Since in general Salisbury influence is more prevalent in the major offices, and the lesser hours show more peculiar features, the implication here is that the form of office for this time of the year is basically Hereford, with Salisbury influence. The Salisbury series for these versicles follows the Lateran ordinal, providing clear evidence that the Oseney use is not dependent on this latter text.

The question of the lesser hours on Palm Sunday is less clear. The order of the antiphons to the psalms at Oseney follows the Salisbury and Hereford pattern: at terce *Pueri hebreorum vestimenta*, at sext *Pueri hebreorum tollentes*, at none *Omnes collaudant*; York inverts the first two, and substitutes *Osanna filio David* at none. But when we turn to the verses of the responsories at sext and none (the responds themselves are the same in all uses, as are the verses at terce) Oseney follows York, against Salisbury and Hereford, with at sext R. *Attende* V. *Homo pacis*, and at none R. *Salvum* V. *Omnes inimici*. The situation becomes even less clear when the corroboration of Bodley 547[6] is sought, since this source follows Oseney at sext, and Salisbury at none. Moreover, the York pattern is identical to the Lateran ordinal. Which way the influence runs is difficult to discern; the York use is in many ways more progressive than the southern English uses, and often incorporates material from Continental practice, including several features found in the Lateran ordinal.

All the uses apart from Oseney have a series of antiphons for the Benedictus and Magnificat during the Ascension octave; Oseney has one only at vespers, using A. *Ascendo* for

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[5] This is exactly the arrangement which survives in the Haughmond Gradual; see section 8.3 below.

[6] Ob MS Bodley 547; see section 8.3 below, p.120.

the Benedictus except on the Sunday during the octave. The Magnificat series is different in each use, although they agree on the antiphons for the Sunday. In addition, the uses differ in the way they treat the vacant Friday after the octave of Ascension; Oseney, like Hereford, has a proper office for this day, effectively treating it as an extra day in the octave, while Salisbury has a ferial office, and York has a plenary office of the BVM.

More illuminating, perhaps, is the history *Si oblitus*, which begins on Easter 4. Here there appears to be a characteristic form at Oseney which does not agree with any other surviving use. The Oseney text contains the names of only four responsories, and then only because it describes the procedure for one particular conflict of observances. The text is as follows:

> ¶*Item si contingat quod festum sancti Georgii sabbato proximo ante dominicam qua incipitur hystoria. Si oblitus. evenerit: tunc per ebdomadam sequentem nichil dicetur de feriis. set totum servicium de sancto Georgio fiet. nisi in dominica tantum. et non dicuntur nisi novem responsoria. et adhuc remanent tria. scilicet. [R.] In toto. et cetera. que quidem die lune proxima post festum apostolorum philippi et Iacobi. quod quidem festum tunc in dominica eveniet. dicuntur. et non reincipietur hystoria. licet sit in alia ebdomada quia aliter ipsa responsoria non dicerentur. set tunc in vigilia ascensionis reincipientur responsoria. [R.] Si oblitus. [R.] Hympnum. [R.] Narrabo.* [ff.62^{v}–63][7]
>
> Item. If it happens that the feast of St George falls on the Saturday before the history *Si oblitus* is begun [*i.e.* the Saturday before the fourth Sunday after Easter], then throughout the following week nothing is said of the ferias, and the service will be of St George, except only on the Sunday, and only nine responsories are said, and thus three will remain, that is, *In toto* &c., which are said on the Monday following the feast of SS Philip and James (which feast will then fall on the Sunday); the history should not be repeated, even though this is another week, because otherwise these responsories would not be said; and then on the Vigil of the Ascension the responsories *Si oblitus*, *Hympnum* and *Narrabo* will be begun again.

The implicit assumptions here are, first, that the octave of St George will take precedence over the reading of the new history, except on the Sunday in the octave; and second, that (at least in this case) nine responsories are said on that Sunday.[8] If St George fell on Friday, then the three responsories could be taken up on the Saturday after his octave; and if on the

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[7] See Text 2, p.265.

[8] This might seem unlikely, but there is no other explanation of *non dicuntur nisi novem responsoria*, since if only *three* were sung on the Sunday, there would be *nine* remaining to be used up on the following Monday, not three.

Sunday, then the history would simply be begun again the following week;[9] but in this particular case, a different arrangement is necessary, breaking the usual rule that a history is begun again at the beginning of a new week, so as to preserve these three responsories.[10]

Comparing the Oseney arrangement with Sarum, York and Hereford, nine responsories on the Sunday is an unusual pattern. The other uses, whether they have twelve or more responsories in this history, have only three responsories on the Sunday; and the usual pattern, as at Sarum and York, is to have twelve responsories; responsories 1–3 are used on Sunday, and responsories 4–9 are sung on Monday–Wednesday and then repeated on Thursday–Saturday. From the above text we can see that Oseney also had twelve responsories.

Bodley 547, however, which is the only manuscript to agree with Oseney on the first three responsories, confirms that nine responsories were indeed sung on the Sunday. This manuscript gives, both for this history and the history *Dignus es* which precedes it, and which follows a similar pattern in the other uses, only nine responsories, and all of them are to be sung on the Sunday. It then offers no suggestion as to the disposition of the responsories during the remainder of the week.

It would be possible, of course, to repeat all nine responsories on each day during the week, although Bodley 547 is silent on this point. It is unlikely, though, that any use would impose the full nine-lesson form of mattins on weekdays, even in Eastertide, and it would make nonsense of the Oseney text's *et non dicuntur nisi novem responsoria. et adhuc remanent tria*, since this implies that there are twelve chants, all of which would ordinarily be sung. With only nine responsories, three could be allocated to each day in the week, beginning again on Thursday, and this may be the intended disposition of Bodley 547. However, this does not solve the difficulty for Oseney.

What we do know, however, is that when the Oseney text talks of beginning the history again, it is with *Si oblitus* that it is to start; and that it would normally restart on the Monday. This suggests that the twelve chants of the history were in fact spread over the four days Monday–Thursday; presumably either the first six or the last six were used on Friday and Saturday.

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[9] All the uses repeat the history in the following week up to and including the Wednesday (Vigil of Ascension), although at Salisbury a plenary service of the BVM displaces it on the Tuesday before Ascension.

[10] The history is begun again on the Wednesday of the following week, rather than the Tuesday, because in the case in question the Tuesday would be May 3rd, the feast of the Invention of the Holy Cross, with its own office.

Reconstructing the Oseney series is not easy. Responsories 1–9 may have followed the Bodley 547 series (they cannot, because of the position of *In toto corde*, have followed Hereford); the last two responsories must remain unknown, although at least we know that R10 was *In toto corde.* The first table below shows the order of responsories in nine uses, secular and monastic. Responsories in italics are borrowings from the Easter history: see below. The order given represents the order in which they first appear, so that repetitions are omitted. The second places the responsories in alphabetical order to facilitate comparisons between the *content* rather than the order of this history in the different uses.[11]

[11] I am indebted to Professor John Harper for the original version of this table, to which I have added Worcester.

Comparison of Mattins responsories in the fourth and fifth weeks after Easter (in order)								
Hyde Abbey (Benedictine)	St Mary's York (Benedictine)	Worcester Cathedral (Benedictine)	Salisbury Cathedral (secular)	Exeter Cathedral (secular)	York Minster (secular)	Hereford Cathedral (secular)	Oseney Abbey (Augustinian)	Bodley 547 (Augustinian[12])
1 Narrabo	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus
2 Cantate deo	2 Viderunt te	2 Cantate deo	2 Viderunt te	2 Viderunt te	2 Viderunt te	2 Hympnum	2 Hympnum	2 Hympnum
3 In ecclesiis	3 Narrabo	3 In ecclesiis	3 *Dum transisset*	3 *Dum transisset*	3 In toto corde	3 *Angelus…descendit*	3 Narrabo	3 Narrabo
4 Viderunt te	4 In toto corde	4 Narrabo	4 Narrabo	4 Narrabo	4 Narrabo	4 Narrabo	4	4 In ecclesiis
5 Bonum est	5 In ecclesiis	5 Bonum est	5 In toto corde	5 In toto corde	5 In ecclesiis	5 In ecclesiis	5	5 Viderunt te
6 In toto corde	6 Hympnum	6 In toto corde	6 In ecclesiis	6 In ecclesiis	6 Hympnum	6 Viderunt te	6	6 Deduc me
7 Deduc me	7 Deus canticum	7 All. delectatio	7 Hympnum	7 Hympnum	7 Deus canticum	7 In toto corde	7	7 All. audivimus
8 All. iudica	8 All. audivimus	8 Viderunt te	8 Deus canticum	8 Deus canticum	8 All. audivimus	8 Deduc me	8	8 Bonum est
9 All. sudivimus	9 Deduc me	9 All. iudica	9 All. audivimus	9 All. audivimus	9 Deduc me	9 Deus canticum	9	9 Deus canticum
10 Hympnum	10 All. fac	10 All. audivimus	10 Deduc me	10 Deduc me	10 Cantate deo	10 Amputa	10 In toto corde	
11 Si oblitus	11 Cantate deo	11 Deduc me	11 Cantate deo	11 Cantate deo	11 Bonum est	11 In via	11	
12 Deus canticum	12 Bonum est	12 Hympnum	12 Bonum est	12 Bonum est	12 Dicant nunc	12 All. fac	12	
		13 Deus canticum	13 Dicant nunc			13 Cantate deo		
						14 Dicant nunc		
						15 All. audivimus		
						16 Letabor		
						17 Bonum est		
						18 *Angelus…locutus*		

[12] Probably from Haughmond; see below, section 8.3, p.120.

Comparison of Mattins responsories in the fourth and fifth weeks after Easter (alphabetical)								
Hyde Abbey (Benedictine)	St Mary's York (Benedictine)	Worcester Cathedral (Benedictine)	Salisbury Cathedral (secular)	Exeter Cathedral (secular)	York Minster (secular)	Hereford Cathedral (secular)	Oseney Abbey (Augustinian)	Bodley 547 (Augustinian)
9 All. audivimus	8 All. audivimus	10 All. audivimus 7 All. delectatio	9 All. audivimus	9 All. audivimus	8 All. audivimus	15 All. audivimus		7 All. audivimus
	10 All. fac					12 All. fac		
8 All. iudica		9 All. iudica						
						10 Amputa		
5 Bonum est	12 Bonum est	5 Bonum est	12 Bonum est	12 Bonum est	11 Bonum est	17 Bonum est		8 Bonum est
2 Cantate deo	11 Cantate deo	2 Cantate deo	11 Cantate deo	11 Cantate deo	10 Cantate deo	13 Cantate deo		
7 Deduc me	9 Deduc me	11 Deduc me	10 Deduc me	10 Deduc me	9 Deduc me	8 Deduc me		6 Deduc me
12 Deus canticum	7 Deus canticum	13 Deus canticum	8 Deus canticum	8 Deus canticum	7 Deus canticum	9 Deus canticum		9 Deus canticum
			13 Dicant nunc		12 Dicant nunc	14 Dicant nunc		
10 Hympnum	6 Hympnum	12 Hympnum	7 Hympnum	7 Hympnum	6 Hympnum	2 Hympnum	2 Hympnum	2 Hympnum
3 In ecclesiis	5 In ecclesiis	3 In ecclesiis	6 In ecclesiis	6 In ecclesiis	5 In ecclesiis	5 In ecclesiis		4 In ecclesiis
6 In toto corde	4 In toto corde	6 In toto	5 In toto corde	5 In toto corde	3 In toto corde	7 In toto corde	10 In toto corde	
						11 In via		
						16 Letabor		
1 Narrabo	3 Narrabo	4 Narrabo	4 Narrabo	4 Narrabo	4 Narrabo	4 Narrabo	3 Narrabo	3 Narrabo
11 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus	1 Si oblitus
4 Viderunt te	2 Viderunt	8 Viderunt te	2 Viderunt te	2 Viderunt te	2 Viderunt te	6 Viderunt te		5 Viderunt te
			3 *Dum transisset*	3 *Dum transisset*				
						3 *Angelus…descendit*		
						18 *Angelus…locutus*		

A comparison of the differing versions above makes a firm conclusion as to the relationship of the Oseney history to the others difficult. The nine responsories in the Bodley 547 version occur in *every* other version; in addition, all except Bodley 547 have *In toto corde* as well. Thus in terms of content, we can say very little: the four given in the ordinal text are all common to the other uses. In terms of order, though, there can be no doubt that two main groups emerge. The first is made up of Salisbury, Exeter, York Minster and St Mary's York: each has almost exactly the same order, although Exeter and Salisbury insert *Dum transisset* (again, from Easter Day), and York Minster swaps *In toto corde* and *Narrabo.* Hyde Abbey appears to stand alone. The second consists of Oseney, Bodley 547 and Hereford, each beginning *Si oblitus*, *Hympnum*, *Narrabo*. In the case of Hereford this is obscured by the insertion of *Angelus … descendit* as the third responsory, a borrowing from vespers of Easter Day. Hereford is unique in providing eighteen responsories (sixteen plus two borrowings from Easter Day), and it may be that the published Hereford version represents a later revision. One possibility is that at some stage an attempt was made to produce a numerical series of psalms. Responsories 4–9 of the Hereford series are in order through the psalter:

Responsory	Psalm
Narrabo	21
In ecclesiis	67
Viderunt te	76
In toto corde	118.10
Deduc me	118.35
Deus canticum	143.9

At this point, however, the series breaks down, which suggests that if an attempt was made to put the chants in order, it was at a point when the history contained only nine responsories. Since the Hereford and Oseney series appear to be related, the Oseney/Bodley 547 version may preserve the older pattern, and the divergence between the two series after R4 may be due to this attempt to re-order the Hereford history.

Otherwise, the Oseney breviary seems to have elements from both the York and the southern uses: for example, it is clear from the rubric on f.62 of the Oseney text[13] concerning the history *Dignus es* in Eastertide that Oseney began the history on Sunday, agreeing with York and Hereford, but not with Salisbury.[14] On the other hand, the psalms at prime on

[13] See Text 2, p.264.

[14] For the Monday Oseney has *responsoria ubi in dominica finierunt*. This indicates that the first three responsories of the history were sung on the Sunday, which is the case at York and Hereford.

Easter Day follow the Salisbury pattern (with Ps. *Confitemini* in place of Ps. *Deus in nomine*) rather than that of Hereford and York; and for the Purification, Oseney has the Salisbury hymns, with *Quod chorus vatum* at vespers; York and Hereford both use the Christmas hymn *A solis ortus cardine.*

The Vespers responsories which appear on ff.224–250^{v} of the Oseney manuscript[15] show the same degree of similarity to and difference from other uses as has been observed elsewhere in the breviary. In most cases they show that the same histories were used at Oseney as at Salisbury and Hereford, though not always York, but different selections were sometimes made from amongst those responsories for vespers. The responsories chosen are often common to all the uses, but where they diverge they side slightly more often with Hereford than with York.[16]

For example, the Oseney text gives R. *Lapides torrentes* for Vespers on St Stephen's day. This is R6 of the Mattins history, which is common to Salisbury, York and Hereford. It is also the choice made at Hereford. Salisbury chooses R3 *Impetum fecerunt*; York has R. *Sanctissimi martyris*, which is not taken from the Mattins history. For Epiphany, on the other hand, Salisbury and Hereford choose R6 *Tria sunt munera*, while Oseney sides with York in preferring R9 *In columbe specie*.

Although this shows that, on the whole, Oseney had the same Mattins histories as Salisbury, a few examples suggest otherwise. In particular, it clearly had the York history for St Lucy, since the responsory given for this day, R. *Per ipsam*, is R2 of the York series and does not occur at all at Salisbury or Hereford.[17] For SS Philip and James Oseney has R. *Ego sum*, which does not appear at all at Salisbury, York or Hereford: Salisbury has the common responsory R. *Candidi*. This may suggest a proper history at Oseney which is not found elsewhere.

For the Invention of the Holy Cross Oseney has R. *Ecce crucem* for first Vespers—this is a Hereford responsory but is not given at Hereford on this day—and R. *O crux benedicta* for second Vespers, which does not appear at all in the other uses. Again, it may be that Oseney had a proper history for this day which was distinct from those found elsewhere.

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[15] Tabulated in Appendix 3; only the incipit and verse are given, i.e. the soloist's part. See p.167.

[16] The Lateran ordinal does not contain Vespers responsories, as these were not used there.

[17] See W. H. Frere and L. E. G. Brown (eds.), *The Hereford Breviary* (*Henry Bradshaw Society* xxvi, xl, xlvi), London, 1903–13, index, which indexes all chants at Salisbury, York and Hereford.

Moving to the missal, we find a smaller but in many ways more significant group of differences. The principal characteristics are as follows:

- Advent 4: Sq. *Regnantem sempiterna* is repeated from Advent 2;
- Lent, Ember Saturday: the lesson is longer, with a short tract with three verses (other uses have twelve);
- Easter Vigil: Fourth lesson *Hec est hereditas*; no Tr. *Attende*, but immediately followed by the collect;
- Easter 3: Alleluia with at least two verses, *Iterum* and *Modicum*; these are used alternately through the week;
- Purification: Tr. *Diffusa*;
- Annunciation: Pr. *Quia per incarnati*.

Again, many of these appear to be archaisms; for example, the repetition of Sq. *Regnantem* in Advent[18] presupposes a simpler form of the liturgy before each Sunday had its own sequence (other uses uniformly have Sq. *Iubilemus omnes* here), and the use of the Christmas preface *Quia per incarnati* rather than the specific Annunciation preface *Et te in veneratione* of the other uses is again a simpler solution.

The Easter Vigil rite is a useful liturgical test, since different uses adopt different answers to the problem of reducing the original twelve lessons to a more manageable length. In its 12-lesson form, there were twelve collects but only four tracts;[19] the shorter forms differ both in their choice of lessons and in the number and placement of the tracts. A table of the different English forms will be found in Appendix 2;[20] they agree as far as the third lesson, followed by the tract *Vinea mea* and the collect *Deus qui nos.* After this they part company. Salisbury and York continue with the fourth lesson *Scripsit moyses*, the tract *Attende celum*, and the collect *Deus qui ecclesiam*; Hereford substitutes the fourth lesson *Hec est hereditas* but also has Tr. *Attende* and Or. *Deus qui ecclesiam.* York alone adds a fifth lesson (*Hec est hereditas*) and all uses then continue with Tr. *Sicut cervus* and Or. *Concede quesumus*, which precedes the Epistle.

[18] Which is not found in any of the other uses tabulated by Wickham Legg (*loc. cit.*).

[19] Modern writers have tended to refer to these as *cantica*, but medieval sources always use the term *tractus*.

[20] See p.158.

Wickham Legg[21] identifies two principal forms of this Vigil service, based respectively on the Gelasian and Gregorian sacramentaries. Whilst Salisbury follows the Gelasian form, the Oseney use belongs to a large group of uses which are Gregorian in origin, and have *Hec est hereditas* as the fourth lesson. Most then include the tract *Attende*; this group includes the uses of Hereford, Sherborne and Abingdon, amongst others. Only a small minority omit the tract, including Paris,[22] Coutances,[23] the Dominican missal,[24] and the Irish missal at Corpus Christi College, Oxford.[25] In Augustinian manuscripts this feature is always found together with other peculiarities of the Oseney use and is a strong indicator of a relationship to that use. The other uses which seem in this respect to have connections with the Oseney use will be discussed in section 8.4 below.

The later part of the vigil service at Oseney seems to have been simplified somewhat, so as to remove the blessing of the font. After the readings, the litany is begun, but we proceed immediately to the beginning of mass, and the litany merely covers the movement of the ministers to the altar. This feature also appears in the Haughmond Gradual, confirming that it forms part of the Oseney use, and is not a peculiarity or an omission in the text.

As with the breviary, other features of the mass at Oseney accord with different uses elsewhere. The arrangement of the last Sundays after Trinity follows the Salisbury and Hereford pattern, repeating the mass *Dicit dominus*, though Oseney only provides two sets of readings compared to the others' three.[26] Again, Oseney agrees with these two in giving the offertory *Diffusa est* for the Purification, where York has Off. *Ave maria*. On the other hand, on two occasions where Oseney has two verses to the Alleluia, Advent 2 and Easter 2, the Oseney use agrees with the York missal, against the other uses.[27]

The processional presents a different problem. Processionals are, by their nature, localised books, often containing much material for local observances. However, as well as

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[21] *op. cit.*, p.1414.

[22] *Missale ad usum ecclesie Parisiensis* (Paris, 1543).

[23] *Missale cunctis sacerdotibus iuxta Constancieñ dioceses institutum* &c. (Rouen, 1557).

[24] *Missale Predicatorum* (Venice, 1504).

[25] Published as F. E. Warren (ed.), *The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi College, Oxford* (London, 1879).

[26] York repeats the office *Si iniquitates*, reserving *Dicit dominus* for the last Sunday before Advent.

[27] Salisbury and Hereford have only one verse on Advent 2; for Easter 2, Salisbury has three verses (Oseney's two and one other); Hereford has three including only one of Oseney's.

the features of the Oseney processional which do seem to be peculiar to the Oseney use, there are others which link it to English practice elsewhere.

In general terms, processions at Oseney follow the southern English pattern: there is no music provided for the exit from the choir as at York, and the usual model at Oseney is:

i) Responsory of the day

ii) [Feasts only: responsory, versicle and collect at the station]

iii) Antiphon *ad introitum chori*, of the patron saint [occasionally proper]

iv) Versicle, and collect *Via sanctorum* [proper on feasts]

The additional responsory *ad exitum chori* at York appears to have been added to compensate for the larger size of the building, since the other chants are frequently comparable to those in the southern uses. Oseney rarely has a proper antiphon *ad introitum chori*, in contrast to the other English uses which ordinarily provide one; again, this is probably a more primitive usage.

For the procession on Christmas Day, Oseney preserves the older practice also reflected at Hereford and York, with R. *Descendit*, R. *Verbum caro*, and A. *Hodie Christus natus est*.[28] At Salisbury a long prose is inserted into R. *Descendit*, which displaces R. *Verbum caro*. For the versicle, Oseney follows Salisbury and York (V. *Benedictus qui venit*), but it has its own collect *Da quesumus omnipotens deus ut qui nova misteria* which is apparently unique.

The Epiphany chants present some difficulties, for this is one point where the so-called ordinal[29] and the processional[30] part company. For the station, the ordinal gives R. *Tria sunt munera*; the processional has R. *In columbe*. However, *Tria sunt* is inexplicably placed with the chants of Christmas, and the ordinal directs (agreeing with Hereford) that *In columbe* should be the chant for the Sunday after Epiphany.

For the Sunday during the octave of a feast, the processional chant at Oseney is usually the first chant of the procession on the feast itself, as at Salisbury and Hereford, or rarely the second; but it is otherwise unknown for it to be a chant which does not appear on the day itself. What seems to have happened is that originally Oseney had for Epiphany the Hereford pattern (as shown by the presence and location of A. *Hodie celesti sponso*) and at some point *Reges tharsis* has been inserted as the first chant, presumably under Salisbury influence. This

[28] This last is omitted at York.

[29] f.77^{v}; see Text 3.1 p.290.

[30] f.168^{v}; see Text 5 p.365.

has then created a conflict over which of *In columbe* or *Tria sunt* should be omitted, the two texts representing different solutions:

Epiphany Procession				
	Oseney	Salisbury	York	Hereford
Procession	R. *Reges tharsis*	R. *Tria sunt*	R. *Descendit*	R. *In columbe*
Station	R. *In columbe* [or: *Tria sunt*]	R. *Reges tharsis*	R. *Verbum caro*	R. *Tria sunt*
Entrance to choir	A. *Hodie celesti sponso*	R. *In columbe*	R. *In columbe*	A. *Hodie celesti sponso*
Versicle and collect	V. *Omnes de saba;* Or. *Presta quesumus omnipotens deus*	V. *Vox domini super aquas;* Or. *Deus qui hodierna*	V. *Reges tharsis;* Or. *Deus qui hodierna*	V. *Reges tharsis;* Or. *Deus qui hodierna*

After the Epiphany, Oseney again appears to preserve a primitive pattern by using the responsories of the Trinity history for the vacant Sundays before Septuagesima; the other uses have a series of proper responsories for these Sundays, beginning with R. *Abscondi tanquam aurum.*

The Ash Wednesday ceremonies at Oseney are described in some detail in the ordinal. The order of events at Oseney is similar to that at York, and distinct from that at Salisbury, despite minor differences in texts:

The Ash Wednesday ceremonies		
Oseney	Salisbury	York
Blessing of ashes (one collect)		Blessing of ashes (two collects)
Sprinkling of ashes		Sprinkling of ashes
Penitential psalms (with A. *Parce domine*)	Penitential psalms (with A. *Ne remeniscaris*)	Penitential psalms (with A. *Ne remeniscaris*)
Kyrie [and preces?]	Kyrie and preces	Kyrie and preces
[Collects?]	Seven collects	Six collects
Absolution	Absolution	Absolution
	Blessing of ashes (one collect)	
	Sprinkling of ashes	
	Collect	
Ashing of people (with the words *Memento quod pulvis es: et in pulverem reverteris*)	Ashing of people (with the words *Memento homo quod cinis es: et in cinerem reverteris*)	Ashing of people (with the words *Memento homo quod cinis es: et in cinerem reverteris*)
Sprinkling of people		
Ps. *Salvum me fac* (with A. *Exaudi nos*)	Ps. *Salvum me fac* (with A. *Exaudi nos*)	Ps. *Salvum me fac* (with A. *Exaudi nos*)
	A. *Iuxta vestibulum*	
A. *Immutemur*	A. *Immutemur*	
Collect	Collect (choice of two)	Collect
Procession	Procession	Procession

The placing of the blessing of ashes before the penitential psalms and prayers is the principal distinction between the two forms of this ceremony.[31] Three features distinguish the Oseney version from York: the presence of the sprinkling of the people after the ashing itself, the inclusion of A. *Immutemur*, and the words spoken at the ashing itself. In this last respect, Oseney agrees with the Lateran ordinal; but the order in the Lateran text is quite different,

[31] This is characteristic of the diocese of Rouen, amongst others.

and it seems likely that both preserve an older practice, following the Vulgate text of Genesis 3:19. The presence of A. *Immutemur* at Oseney is presumably due to Salisbury influence.

During Lent, the Oseney processional follows the Salisbury pattern, with A. *Cum venerimus* on the first two weeks, A. *In die quando* on the third and fourth, and R. *Circumdederunt* during Passiontide.[32] The Good Friday rite, however, contains a mixture of elements from different sources. The ceremony is directed to start after sext, as at Hereford, rather than after none as elsewhere. After the adoration of the cross, all rites have the antiphon *Ecce lignum crucis*, but Oseney follows it with A. *Crucem tuam* (found only at Salisbury) and A. *Tuam crucem* (found only at Hereford and York). There are no psalms associated with the antiphons at Oseney, unlike York which, following the Lateran ordinal, has psalms for two of the antiphons.

There is no mention in the Oseney text of adoration of the cross by laity, and the antiphon *Dum fabricator mundi* sung at Salisbury, York and Hereford is missing from the processional. The three antiphons given above would hardly have been sufficient for the placing of the cross on the altar and preparation for the communion rite that follows, and it is difficult to escape the conclusion that Oseney did not expect the laity to come forward to venerate the cross, despite the evidence elsewhere in the text for the presence of laity at services in the abbey.[33]

Some of the most interesting chants in the Oseney processional are those provided for the rogation days, the three days preceding Ascension Day. For the major rogation on St Mark's day (April 25th), the so-called ordinal directs that the chants of the Monday before Ascension should be used.[34] In general, Oseney follows the southern pattern for the beginning of the rogation processions, with A. *Exurge*, and Ps. *Deus auribus*; York has A. *Surgite sancti* with two verses, which is also inserted in the Salisbury text. However, Salisbury and Hereford then continue with a series of antiphons, making general supplications and more specific ones (for rain, against pestilence, &c.) as the occasion demanded. These antiphons do not appear at Oseney or at York, which proceed directly to the litany with which all versions conclude.

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[32] York has A. *In die quando* throughout Lent; Hereford, followed also by the Beckford processional (MRcr MS 4), has a different antiphon on each week.

[33] See Chapter 5 above, pp.48–9.

[34] ¶*Item sciendum quod die isto dicitur letania. que in prima die rogationum. et tota missa* (f.70^{v}: see Text 2, p.278).

The litanies themselves were not the simple invocations found, for example, at the Easter Vigil, but complex and often heavily-troped constructions with multiple refrains. The one text which is common to Salisbury, Hereford and York is *Kyrieleison qui pretioso sanguine*,[35] not found at Oseney. Salisbury retains this for all three days, while the other uses, like Oseney, have different litanies on each day. Oseney and York have in common the litany for the second day, *Kyrieleison. Christeleison. Domine miserere*, with its complex pattern of three different refrains in alternation; the music is also identical.[36] The Haughmond Gradual gives only the opening words of the three litanies, which is enough to confirm that they correspond exactly with Oseney.

In other respects, the Oseney processional tends to agree with Salisbury against York and Hereford: the Ascension, Pentecost and Trinity processions have most in common with the Salisbury form, with the two most common versions of *Salve festa dies* for Ascension and Pentecost. The earlier pattern of these processions, before the arrival of *Salve festa dies*, can be seen in the Haughmond Gradual; the Pentecost version has not yet arrived, and the rubrics allow that *Salve festa dies* might not be wanted on Ascension Day either:

> *In die ascensionis ad processionem duo cantores incipiant* Salve festa. *In statione R.* Viri galilei. *versus a duobus. Si* Salve festa *non dicitur: R.* Viri galilei *ad processionem dicetur. In statione R.* Non relinquam. *versus a duobus. Ad introitum chori A.* O rex *et sacerdos V.* Elevata *et Or.* Deus cuius filius. *Deinde missa festive…*[37]
>
> On Ascension Day at the procession two cantors begin *Salve festa.* At the station R. *Viri galilei*; the verse is sung by two singers. If *Salve festa* is not sung, R. *Viri galilei* is sung at the procession. At the station R. *Non relinquam*; the verse is sung by two singers. At the entrance to the choir A. *O rex* and the priest adds V. *Elevata* and Or. *Deus cuius filius*. Then the festal mass…

Comparing the two Haughmond forms for Ascension Day with the Oseney version, we see that Oseney follows the more modern pattern, but is otherwise identical with Haughmond. On Pentecost, Haughmond does not yet have *Salve festa dies*, and instead preserves the older model with two responsories, *Repleti sunt omnes* and *Spiritus sanctus*; at Oseney, as elsewhere, *Salve festa dies* has replaced the first of these, but the antiphon *ad introitum* is still *Hodie completi sunt*.

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[35] This appears at Salisbury on all days, at Hereford on the third day, and at York on the first.

[36] The music of the Oseney litanies is discussed in Chapter 7 above, section 7.2, p.88.

[37] SHs MS 30, f.74. See Text 6.15, p.433.

For the Dedication procession, the Oseney text again seems to show the influence of several uses:

Dedication Procession				
	Oseney	Salisbury	York	Hereford
Procession	R. *Fundata est* R. *Mane surgens* [R. *Domus mea*]	*Salve festa dies … qua sponso sponsa*	R. *Fundata est* *Salve festa dies … qua sponso sponsa*	*Salve sancta dies*
Station	R. *Terribilis est* (V. *Cumque*)	R. *Terribilis est* (V. *Cumque*)	R. *Terribilis est* (V. *Vos estis*)	R. *Terribilis est* (V. *Vos estis*)
Entrance to choir	A. *Zachee festinans*	[none]	R. *Quam pulcra* R. *Ibo ad montem* R. *Te sanctum*	A. *Zachee festinans*
Versicle and collect	V. *Bene fundata* Or. *Deus qui de vivis*	V. *Beati qui habitant* Or. *Deus qui nobis per*	V. *Michael archangele* Or. *Deus qui miro ordine*	V. *Domum tuam* Or. *Deus qui nobis per*

The Oseney processional in fact contains two versions of the Dedication procession, beginning on folios 198 and 214 respectively.[38] The later form, part of a fifteenth-century insertion into the manuscript, replaces the first three chants, R. *Fundata est*, R. *Mane surgens* and R. *Domus mea*, with a form of the popular *Salve festa dies* hymn.[39] This hymn is already present at Salisbury and York, and probably at Hereford, where the incipit given in the Hereford ordinal may be a mistake. It is interesting that York retains the first chant R. *Fundata est*, perhaps a vestige of the earlier use there.

In the Oseney processional, someone has begun to erase R. *Domus mea*, and this may mark a transitional phase in the changes to this procession. The erasure begins about two-thirds of the way down f.198^{v}, continuing to the foot of that page. Thus it is unlikely that whoever was responsible intended to erase the other chants as well, as he might, for example, have done if he was proposing to insert *Salve festa dies … qua sponso sponsa* as a palimpsest. It is possible that he intended to include just the refrain of this chant, but decided that the

[38] See Text 5, pp.399 and 417.

[39] *Salve festa dies … qua sponso sponsa.*

space was insufficient; in that form, however, there might have been too much music, although the procession was quite lengthy, visiting the various parts of the convent on this day. Other elements of the procession for the Dedication agree with both Hereford (A. *Zachee festinans*) and Salisbury (the verse *Cumque evigilasset* for R. *Terribilis est*, rather than *Vos estis* as elsewhere).

Of the various differences between Oseney and the other uses in the *sanctorale* of the processional, many agree with Salisbury use. One particular case of interest is the feast of St George, effectively co-patron of Oseney after the acquisition of St George's in the Castle in 1149. Oseney agrees with Salisbury in giving R. *Filie ierusalem* when this feast falls in Eastertide, and for the entrance to the choir, the Oseney ordinal has *ad introitum antiphona de sancta maria*. This wording is unusual in the ordinal text; elsewhere the expression is usually *antiphona de sancto loci,* one of the indications that the Oseney ordinal was probably intended for use in more than one institution. A similar phrase appears at this point in the Salisbury processional, however, and this may be an example of direct Salisbury influence on the actual wording of the ordinal.[40]

In general, though, the greatest influence on the Oseney processional seems to be the processional of Hereford; in particular, many feasts, including Epiphany, the Invention of the Holy Cross and the Dedication festival, show considerable agreement with Hereford, particulary in the antiphon at the entrance to the choir.

8.2 The Haughmond Gradual

The peculiar features of the Oseney liturgy outlined above and described in greater detail in Appendix 2 have enabled a group of related Augustinian manuscripts to be identified. The extent of agreement with the Oseney use varies from one manuscript to another, and many show signs of local or Salisbury influence. Nevertheless, the degree of agreement on several essential points is striking.

The principal related source is the Haughmond Gradual (Shrewsbury School MS 30); the others are discussed in section 8.3 below. This manuscript is a substantially complete gradual, almost certainly from Haughmond Abbey, near Shrewsbury. It is clearly Augustinian, and belonged in the fourteenth century to a western English house dedicated to St John the Evangelist, at which point a number of feasts were added, including Ethelbert, Wulfhad, Thomas of Hereford, and the Translation of Winifred: the only English saint to feature in the

[40] The processional does not contain either rubric, although antiphons of St Mary are cued in the margin at several points.

original *sanctorale* is Mildburga,[41] foundress of the Cluniac priory of Wenlock. However, there is evidence in the rubrics that the manuscript was originally written for a house dedicated to St John the Evangelist,[42] and it is related to the Ranton gradual,[43] written for a daughter-house of Haughmond during the 13th century. It seems, then, that the gradual was initially intended for Haughmond, and was not merely a later acquisition by the house.[44]

The manuscript dates from around 1175,[45] and it is evidently closely related to the Oseney texts. As well as the chants of the mass, it includes processional chants for a number of ceremonies attached to the mass and cues for the processional chants of the Easter season. The sequences are not given in full—they were presumably included in a separate troper—but are cued in the manuscript. The present binding is of the nineteenth century; bound in at the back, and apparently also from Haughmond,[46] are a number of supplementary sections of various dates: these include two isolated sequences (*Alleluia nunc decantet* and *Benedicta sit beata trinitas*) and the mass for the Dedication, in a thirteenth-century hand; and what seems to have been originally a separate volume, containing the ordinary chants of the mass, from the fifteenth century. There follows a collection of sequences, which appears to have been left incomplete, since the last few pages have text but no music; as it stands this runs from Advent to Easter. The mass for Corpus Christi has been added at the end of this section, and a sequence for St Augustine; and there is one leaf bound at the back of the volume from a fifteenth-century Salisbury-type processional (part of the text for Advent Sunday, with lines ruled for music but no neumes): this last may have formed part of a previous binding.

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[41] See Ker, MMBL iv p.317.

[42] On f.13, the rubric concerning the octaves of St Stephen, St John and the Holy Innocents gives a higher rank to the octave of St John: it is the only one to have a troped Kyrie and sequence. See Text 6.2, pp.428–9.

[43] See below, section 8.3, p.123.

[44] This provenance was first suggested in print by Alan Piper in MMBL iv p.317, following the work of J. B. Oldham, James Lawson and others.

[45] The feast of St Thomas of Canterbury was not included at first, but has been added in the margin of f.11^{v} in the original hand. The manuscript could thus predate the martyrdom of St Thomas in 1172, but probably dates from a few years afterwards; his feast was not established immediately.

[46] Details such as the sequence for Advent 4 agree, which at least implies that this part of the manuscript came from a church with the same use.

The Haughmond manuscript agrees in every respect with what we know of Oseney use. The particular points of comparison match exactly: it gives Sq. *Regnantem sempiterna* for Advent 4,[47] it has the same form of the Easter Vigil rite, and the tract at the Purification is *Diffusa est*; the preface for the Annunciation is also *Quia per incarnati.* For the third Sunday after Easter, three Alleluia verses are given, *Surrexit, Iterum* and *Modicum*. All that we know of the Oseney use is that the verses *Iterum* and *Modicum* were used alternately during the week, and other uses, while agreeing in providing more than one verse for this Alleluia, usually choose two of these three; Salisbury provides the same three as Haughmond. There is nothing in the Oseney text to confirm whether Oseney had two or three verses for this Alleluia; if it had the same three as Haughmond, then presumably the first, *Surrexit*, was used on Sunday, and the other two during the week following.

More significant, though, than the musical content of the Haughmond Gradual is the fact that it is, in places, heavily rubricated.[48] Rubrics are usually derived from a pre-existing ordinal, being incorporated from there into other liturgical books, and there is strong evidence in the rubrics for Good Friday that the Haughmond manuscript is no exception to this rule. In general, a long rubric describing a substantial part of the service, with cues for the texts of the chants and other liturgical items, is followed by the chants in question; and towards the end of this section, sentences and even words are interrupted by segments of chants, as though the portions of music had been filled in first, and the ordinal text then added in the spaces left between them.

The importance of this is considerable. As was seen in Chapter 5, the Oseney text frequently makes reference to an ordinal, and Haughmond and Oseney seem to have followed the same use. If these rubrics are surviving fragments of the ordinal that was in use at Haughmond, was this the same ordinal that the author of the Oseney text knew?

In attempting to answer this question, the principal problem is that, as the author of the Oseney text was attempting to supplement rather than replace the ordinal he had, not much overlap between the two texts can be expected, still less any actual textual similarity. This can be seen clearly in the descriptions of the Ash Wednesday ceremonies, where the Haughmond rubrics are terse, describing merely the order of events, but the Oseney text gives full and complex directions concerning who is to stand where, and in what direction they should

[47] Both in the main body of the Gradual on f.7, and in the later collection of sequences at the back of the volume.

[48] The full text of the more substantial rubrics is presented as Text 6, p.428.

face.[49] Moreover, not all the rubrics in the Haughmond gradual can be extracts from the ordinal, since some refer explicitly to it.

At a number of points, the Haughmond rubrics seem to come from a more general exemplar, using almost the same phrase as the Oseney text to describe the end of the usual Sunday procession: where the Oseney text has *antiphona vel responsorium de sancto loci*,[50] Haughmond similarly says *responsorium de sancto loci*.[51] In Oseney's case, the *sanctus loci* was the BVM, and they used a series of antiphons at this point; Lady antiphons are far more plentiful than responsories for the BVM, which may have motivated this change. However, if the rubrics at Haughmond had been written *ad hoc*, they would surely have named the saint (Haughmond's patron was St John the Evangelist). They would, therefore, appear to derive from an existing source.

There is one small clue in the rubrics for Maundy Thursday. At the end of mass, the abbreviated form of vespers is introduced by a rubric which is closely comparable to, though much shorter than, the version in the Oseney text:

Haughmond	Oseney
Fratribus communicatis.	
et communione finita:	¶Finita <communione>[52]
	statim qui
cantor	cantor
	est ebdomadarius festivalis
incipiat A. Calicem.	incipiat A. Calicem
	…
Cetere	Cetere
autem	
antiphone ab ultimis incipiantur.	antiphone ab ultimis incipiantur.

Even more intriguingly, this is one of the points in the Oseney text where a word has been omitted by the original writer, and a space left, as if he was unsure of a word in his exemplar and wished to confirm the reading before inserting it in his text. If he was expanding a passage in an existing ordinal, then this seems even more probable.

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[49] Compare Text 6.4, p.429, and Text 2, pp.232–5.

[50] e.g. on f.77^{v}; see Text 3.1, p.289.

[51] e.g. on f.68^{v}; see Text 6.12, p.432.

[52] One word erased after *finita*; presumably *communione*.

A more substantial correspondence between the two texts occurs in the rubric concerning the Sundays after Pentecost. Oseney contains two versions of this, on ff.68 and 91, each slightly longer than the Haughmond text but clearly sharing a common origin. Although they continue differently, the two authors are clearly working from a common source for the first few sentences:

Haughmond	Oseney (f.68)[53]
Ab octavis pentecostes usque ad adventum domini. si viginti tres tantum fuerint dominice.	Item si viginti tres tantum fuerint dominice ab octavis pentecostes usque adventum domini
in ultima dominica cum Ofc. *Dicit dominus.* dicatur Or. *Excita quesumus domine corda fidelium*. Ep. *Ecce dies venient.* et Ev. *Cum sublevasset.*	in ultima dominica cum Ofc. Dicit dominus. dicatur. [Or.] Excita quesumus. Epistola. Ecce dies veniunt. Ev. Cum sublevasset.
Si viginti quatuor fuerint dominice:	Si viginti quatuor:
in vicesima tercia dominica dicatur Ofc. *Dicit dominus* et Or. *Deus refugium.* Ep. *Imitatores.* et Ev. *Abeuntes.*	in vicesima tercia dominica dicatur Ofc. Dicit dominus. Or. Deus refugium. Ep. Imitatores. Ev. Abeuntes. ¶Notandum quod quandocunque dicitur Ep. Imitatores. et Ev. Abeuntes: dicitur Off. Dicit dominus. et Or. Deus refugium. ¶Igitur
In vicesima quarta autem dominica idem Ofc. *Dicit dominus* cum predicta Or. *Excita* et Ep. *Ecce dies* et Ev. *Cum sublevasset.*	in vicesima quarta dominica Ofc. Dicit dominus. cum Or. Excita. et Ep. Ecce dies. et Ev. Cum sublevasset.

Some of the marginal additions in the Haughmond manuscript are also strikingly similar to the Oseney text. For Christmas Eve we read *aliquis premonitus*[54] *a cantore in superpellicio vel in alba legat lectionem ante epistolam*; the Oseney text has *aliquis premonitus ab ipso qui tabulam facit: legat lectionem ante epistolam.*

If these texts are related, the implication, of course, would be that the Oseney text, or a related text, was also known at Haughmond. There is no reason to suppose that the Oseney text was written specifically with Oseney in mind, and it seems at times to address a wider audience: the version at Oseney need not be the original, but may merely have been

[53] For the alternative Oseney text see Text 3.5, page 304.

[54] *premunitus* MS.

localized, principally in the provisions for the collect of St George to be used as a regular memorial. Indeed, the ordinal in use at Haughmond had clearly also been localized to a degree, given the emphasis placed on St John the Evangelist, Haughmond's patron.[55]

Three conclusions, then, appear likely from the evidence of the Haughmond Gradual. First, Haughmond and Oseney seem to have followed the same use, with some local variations. This is clear from the general similarities between the uses outlined above. Secondly, both houses appear to have used the same *ordinale*. Textual correspondences are too exact to permit any other conclusion. Thirdly, it seems from marginalia in the Haughmond manuscript that some form of the Oseney text known as the ordinal, in reality a later supplementary text, may subsequently have been current at Haughmond, and parts of it added in the margins of the gradual.

8.3 Other related English Augustinian sources

(a) Ob MS Bodley 547

Manuscript Bodley 547 of the Bodleian Library in Oxford is a breviary of the thirteenth century, the only surviving breviary of broadly the same use as Oseney. There are signs of Salisbury influence when compared to the Oseney texts; the main differences are outlined below.

The origins of this manuscript are not known; it is definitely Augustinian,[56] but it cannot come from Oseney itself, not merely because of differences in the use, but also because of the absence of Oxford saints such as St Frideswide, and the lack of stress given to St George.[57] On the evidence of its kalendar, it seems to have come originally from a house in the south.[58] From the number of feasts added in a later hand in the kalendar it would appear that the manuscript changed hands at some stage, moving to the Midlands, probably in the west. Apart from the kalendar, the earlier parts of the manuscript are missing; it begins with Christmas.

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[55] See note 42 above.

[56] The feast of St Augustine has the Augustinian history, with R1 *Invenit se Augustinus*.

[57] He appears in the kalendar in black, and no proper office is provided for him.

[58] Feasts in the original hand include Ethelbert, Kyneburga, Oswald and Swithun (the latter not stressed, which may rule out the diocese of Winchester). Added in a later hand are, amongst others, Wulfstan, Blaise, Mildburga, another feast of Oswald on 28th February, Chad, John of Beverley, St Michael *in monte Tumba*, the translation of St Thomas, and a new feast of relics on 7th March.

Possibilities for the eventual home of the manuscript include Haughmond,[59] though the absence of Winifred would be surprising so near Shrewsbury;[60] Beckford, near Gloucester, has been suggested,[61] but Beckford was dedicated to Barbara and she is absent from the kalendar. There are other manuscripts from Haughmond and related houses which show that Haughmond had a similar use to Oseney, so there remains a likelihood that the manuscript does come from there.

There can be no doubt that this manuscript represents a similar use to the Oseney sources. As well as a number of smaller agreements,[62] some of the larger features of this use are the same: it preserves the offices for the sixth and seventh days of Christmas, for example, retains the responsory *Usquequo* for vespers on Palm Sunday, and agrees in every respect in the order for second vespers of Easter Day,[63] against all the other uses. During Eastertide, Bodley 547 alone agrees with Oseney in using the lauds antiphons for the psalms at the lesser hours;[64] and at compline on Maundy Thursday, only Oseney, Bodley 547 and the Lateran ordinal include Ps. *Qui habitat*. The history *Si oblitus*, discussed in detail in section 8.1 above, shows that Bodley 547 is the closest surviving source to what we can determine of the Oseney order of responds, even though it preserves a nine-lesson rather than a twelve-lesson form of the history.

The differences betwen the Oseney source and Bodley 547 are detailed in Appendix 2. As mentioned above, there are signs of Salisbury influence. Some examples include:

- Week after Septuagesima, mattins: V. *Memor fui* (agreeing with all other uses; Oseney has V. *In matutinis*);
- Passiontide, prime: the responsory *Ihesu Christe* is omitted (agreeing with Salisbury, York and Hereford; Oseney retains it);
- Passiontide, none: V. *Eripe me* follows Salisbury rather than Oseney and Hereford (V. *Intende anime*);

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[59] Suggested by Francis Eeles in the introduction to *The Holyrood Ordinal: a Scottish Version of a Directory of English Augustinian Canons* (Edinburgh, 1916).

[60] The shrine of St Winifred was in the Benedictine abbey of Shrewsbury, and other manuscripts from the area, including the Haughmond Gradual, have feasts including her Translation.

[61] van Dijk, LLM ii p.277b.

[62] Minor details like versicles show the greatest degree of agreement.

[63] See Appendix 2, p.150.

[64] A. *Angelus domini*, A. *Et ecce terremotus*, &c.

- Palm Sunday, none: verse of the responsory *Salvum* is *Intende* (agreeing with Salisbury and Hereford; Oseney and York have *Omnes inimici*), although Bodley 547 follows Oseney at sext;
- Eastertide, mattins: follows Salisbury in repeating the series of psalm-antiphons from Easter Day (Oseney, York and Hereford have Alleluias in their place).

(b) The Hanley Castle Missal (Cul MS Kk 2.6)

This missal contains two distinct portions of material, and it has also clearly changed hands at some stage. The original layer is an Augustinian noted missal from the late twelfth century; it is lacking its kalendar but is otherwise substantially complete. It agrees with the Oseney manuscript in many important respects, and is the closest surviving missal to the Oseney use.

At some point during the first half of the fourteenth century[65] it has been adapted for use in another church, with the addition of a new kalendar, a substantial additional *sanctorale*,[66] and a collection of sequences, these being omitted in the original missal. This presumably took place at the point when the missal came into the possession of Hanley Castle parish church, in Worcestershire, since on f.133^{v} is written 'Thys is the prystys bocke of Hanley Castell in the county of Woster.' The name Thomas Corser appears on f.104^{v}; he may have been an intermediate owner of the manuscript or the means of its transmission to Hanley Castle.[67]

It would appear that this church made some attempt to bring the missal in line with Salisbury practice: the 'Feast of the relics at Salisbury' is among the added material, and the Easter Vigil rite has been altered in a fifteenth-century hand, adding the tract *Attende*; strangely, though, a fifth lesson has also been included, *Audi israel* (cued, and to be read from the Pentecost Vigil service elsewhere in the volume). The sequences also follow Salisbury precedent.

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[65] Shortly after the adoption of the feast of Corpus Christi, which suggests a date between about 1325 and 1350: the added *sanctorale* material describes this as a 'new feast'.

[66] The feasts added in the new *sanctorale* include: Oswald, David, Chad, St John of Beverley, Translation of Wulfstan, Ann, Translation of Oswald, Crispin and Crispinian, and Winifred; the 'new feast of Corpus Christi'; the Holy Name; and votive masses for deliverance from Pestilence, in Eastertide and outside.

[67] The name Corser is common in the area of Shropshire around Bridgnorth; this may be a clue to the origins of the manuscript.

This manuscript agrees in most respects with Oseney use. It has the same version of the Easter Vigil service, the same Alleluia with two verses on Easter 2,[68] the tract *Diffusa* for the Purification, the short tract for the Ember Saturday in Lent, and, uniquely, an almost identical mass for St Augustine, differing only in the offertory: Oseney has Off. *Veritas*, while this manuscript has Off. *Posuisti.* The only respect in which it appears to differ from the Oseney texts is in the preface for the Annunciation, where it has the later form *Et te in veneratione* rather than reusing the Christmas preface *Quia per incarnati*.

(c) The Ranton Gradual (Lbl MS Harley 622)

The Ranton Gradual is a thirteenth-century choir-gradual from the Augustinian house at Ranton[69] in Staffordshire, originally a dependency of Haughmond in Shropshire: it had become independent by 1247. After the suppression of Ranton in 1535, it was acquired by Thomas Corvesar, the last abbot of Haughmond, as appears from a marginal note on f.157, and it may have been used at Haughmond until the suppression of the latter in 1539.

The manuscript agrees in almost all respects with Oseney use. In particular, since it includes sequences, it confirms the repetition of Sq. *Regnantem* on Advent 4. There are two verses to the Alleluia on Advent 2, as at Oseney and York, and the Easter Vigil rite follows the Oseney pattern, with the fourth lesson *Hec est hereditas*, and the omission of Tr. *Attende*. Two verses are provided for the Alleluia on Trinity 11; and the tract for the Purification is again *Diffusa.* As mentioned above, one minor discrepancy is the choice of Alleluia verses for Easter 2, where the Ranton manuscript gives *Surrexit* and *Modicum* against Oseney's *Iterum* and *Modicum.*[70] The Ranton Gradual also gives the shorter lesson and twelve-verse tract for the Ember Saturday in Lent.

As a dependency of Haughmond, Ranton probably derived its use from there, and it is no surprise to find that this gradual is closely related to the Haughmond Gradual, and thus to Oseney use. The differences may represent the influence of Salisbury use on the house during the course of the early thirteenth century.

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[68] *Iterum* and *Modicum*; Haughmond and Salisbury give three (*Surrexit, Iterum, Modicum*), and the Ranton gradual has two, *Surrexit* and *Modicum*, two of the three at Hereford and Salisbury. See section 8.2 above, p.117.

[69] Also known as 'Ronton' or 'de Sartis'.

[70] However, see section 8.2 above, p.117, where the three verses given in the Haughmond Gradual are discussed.

(d) Ob MS Lyell 9

Lyell 9, a processional and collection of vespers responsories, resembles the Oseney use in many ways, but, like the processional chants in the Haughmond manuscript, it raises almost as many problems as it solves. It is a small-format book, mostly in a late thirteenth-century hand, containing the *temporale* of the processional, followed by a puzzling section which seems to include both vespers responsories and processional chants, divided into *sanctorale* and common (discussed below); then follow Magnificat antiphons, first the common antiphons of the BVM, then the antiphons of the *sanctorale*. A collection of cues to the antiphons, psalms and responsories of the breviary common follows; then troped Kyrie melodies, and untroped Kyries and Glorias; and the volume concludes with a proser, which is incomplete at the end, but has been made up in a fifteenth-century hand.

The origins of the manuscript are unclear, though it is undoubtedly Augustinian. Terence Bailey suggested St Frideswide's, Oxford,[71] but this seems unlikely, since there are no proper chants for St Frideswide herself in any section of the manuscript. It would, in fact, appear to come from a house dedicated to St Peter, or to SS Peter and Paul, since in the litanies for the Rogations, Peter is stressed, and, as will be seen below, the feasts of the Conversion of St Paul and of SS Peter and Paul are given special status. Possibilities would include Plympton in Devon, which, like St Frideswide's, was colonised from Holy Trinity, Aldgate, or even Dorchester Abbey, though the latter was Arroaisian.[72] There are some striking similarities to the Oseney manuscript. For example, it has the same order of chants for the procession at Candlemas as the Oseney text, including the responsory *Adorna thalamum tuum* which is missing in the Oseney processional;[73] this order is the same as the York use. It shares one of the solemn litanies for the Rogations with the Oseney processional,[74] a chant not preserved in any other Augustinian processional. It is also the only other surviving English processional to give R. *Domus mea* for the Dedication.[75] It presents a

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[71] Terence Bailey, *The Processions of Sarum and the Western Church* (Pontifical Institute of Medieval Studies: Studies and Texts 21) (Toronto, 1971).

[72] It is impossible to determine from the liturgical contents whether this manuscript is Arroaisian; in favour of Dorchester is the fact that Peter alone is stressed in the litanies, and although Dorchester was dedicated to both Peter and Paul, Peter alone appears on the abbey's seal.

[73] f.41^{v}; see Text 2, p.229, note 40.

[74] The litany on the second day is the same as that on Oseney's third; see f.188^{v} of the Oseney manuscript (Text 5, p.388) and Lyell 9 f.34^{v}.

[75] Lyell 9 f.59. Indeed, this version has been used in the transcription in volume ii, p.400, to supply the deficiencies of the Oseney version, which is partly erased.

basically Hereford version of the Epiphany procession, as does Oseney, although Lyell 9's is shorter, consisting of just R. *In columbe specie* and A. *Hodie celesti sponso*.

There are other respects, however, in which it differs from Oseney practice, and often in the direction of Salisbury. The sequence on Advent 4 is *Iubilemus omnes*, not *Regnantem sempiterna*, and from the Purification until Septuagesima, it gives R. *Abscondi tanquam aurum*, provided here at Salisbury, whereas Oseney uses the responsories from the Trinity history. On Good Friday, it has only A. *Crucem tuam,* not A. *Tuam crucem* as well; and for the Rogation processions it has the antiphons and responsories of the Salisbury type of processsion.

The second section of the manuscript, containing what appear to be a mixture of vespers and processional responsories, is perplexing. Although it begins clearly with the rubric *In die Sancti Andree ad vesperas R.*, many rubrics are missing, and we later find processional chants as well, such as the *antiphona ad introitum*, with its rubric.

For most feasts, the manuscript provides two responsories, and it is clear that these are intended as the vespers responsories for first and second vespers: feasts which do not have second vespers are only provided with one, as would be expected. A handful of major feasts are given more chants; they are: the Conversion of St Paul, the Invention of the Holy Cross, the Nativity of St John the Baptist, SS Peter and Paul, the Assumption, St Augustine, the Nativity of the BVM, and All Saints.

Looking at this list, we can see that these are evidently the major feasts of this particular church. The majority of these feasts are provided with three chants, two responsories and an antiphon *ad introitum*; the Conversion of St Paul has three responsories, and the Assumption and St Augustine have six and four chants respectively, with an antiphon *ad introitum* at the end. In all cases, the antiphon *ad introitum* is provided with a psalm-ending (underlaid with *e u o u a e*). What would seem to have been intended is that the two responsories (the first two where there are three or more) were to be used for first and second vespers respectively, and all the responsories, together with the antiphon, for the procession. The antiphon *ad introitum* probably also served as Magnificat antiphon, hence the provision of a psalm-ending. Thus this part of the manuscript served a dual function, providing chants both for the procession and for vespers.

(e) The St Osyth Processional (Ob MS Laud. misc. 329)

The St Osyth processional is a small-format volume, written during the fifteenth century, from the house at Chich in Essex. The volume has clearly been rebound at some stage, with many of the gatherings in the wrong order; a full tabulation of its contents appears in Appendix 4.[76] The *temporale* is split into two sections, either side of the *sanctorale* which itself is not quite in order. The Advent part of the *temporale*, and the chants for the period from after Epiphany to Passion Sunday, and for Palm Sunday, are missing, apart from the antiphon *Cum sederit filius hominis* which is probably the antiphon *ad introitum chori* on Lent 4 (and, possibly, Lent 3). Some of these omissions may be intentional.

In a few cases, the rubric *si in dominica* ('if on Sunday') cannot literally be true—the Ascension, for example, is always a Thursday—and these chants must, in fact, be the chants for the Sunday in the octave. The chants used on this Sunday are invariably the original responsories of the respective feasts, whose place has been usurped on the feast itself by various versions of *Salve festa dies.* These older chants provide the closest comparison with the Oseney use.

Although, as will be seen in section 8.5 below, the litany of St Osyth appears to group it with the houses following the 'Letbert' ordinal, its processional seems to be related to the Oseney processional, as would be expected from the filiation of the house. It represents a much later form of the processional, but characteristic features remain which, taken together, appear to link it to the Oseney text. For example, the antiphon *ad introitum* on the Epiphany is *Hodie celesti sponso*; and that at the Dedication is *Zachee festinans*. Both of these are also features of the Hereford use, but Hereford influence seems unlikely as far away as Essex; so the more probable conclusion is that St Osyth's and Oseney's uses have a common origin.

(f) Lbl MS Harley 2856

Lbl MS Harley 2856 is a miniature manuscript (8cm by 6cm) of the fourteenth century, containing several fascicles; the relationship between them is unclear and they may come from different sources. The present binding was made in 1966 and each leaf is bound on a stub so that the inner margins can be seen.

The first fascicle, a psalter, offers few items of interest to the liturgist, although the ferial antiphons are cued in the margins of each psalm. However, the volume also contains part of a breviary ordinal (for the feast of SS Peter and Paul), and a substantial diurnal of the early fourteenth century. The manuscript is undoubtedly Augustinian—the feast of St Augustine on f.267^{v} has the rubric *In sollemnitate patris nostri Augustini*—but on a brief inspection the

[76] See p.180.

use does not appear to concur very closely with the Oseney manuscript. Nevertheless there are similarities, particularly in the versicles in Passiontide and the Magnificat antiphons after Ascension Day (lauds is not given, so the Benedictus antiphons do not appear), which justify its inclusion here.

8.4 English Augustinian uses; the origins of the Oseney use

On the evidence of the manuscripts detailed above, it is possible to argue for the existence of a group of houses having a related use. For the sake of discussion I shall refer to this as the Oseney use, although, as will be seen below, its origins probably lie elsewhere. The houses which seem to have followed this use include Oseney itself, Haughmond, Ranton, and possibly St Frideswide's in Oxford or Dorchester. This use is quite distinct from, and entirely unrelated to, the widespread group of Augustinian uses derived from the ordinal of St Ruf attributed to Letbert, and related texts.[77]

The Letbert ordinal, which incorporates most of the lectionary of the Barking ordinal,[78] appears to form the basis of the Lateran ordinal, and portions of it also appear in the Maguelone Customary,[79] and even in the Salisbury Customary.[80] It seems to have become current in English Augustinian communities via Merton, since the two important surviving texts which are based upon it come from two of its daughter-houses, Holyrood[81] and Cirencester.[82] Unpublished research by David Chadd[83] has identified a group of manuscripts related to the Cirencester breviary, based on features of their litanies, from St Osyth,[84]

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[77] F-Pn MS lat. 1233. The Letbert ordinal, and related texts, are discussed in detail in Lilli Gjerlöw (ed.), *Ordo Nidrosiensis Ecclesiæ* (Oslo, 1978), pp.105–8.

[78] Published as J. B. L. Tolhurst (ed.), *The Ordinal and Customary of the Benedictine Nuns of Barking Abbey* (London, 1927–8).

[79] Published as A. Carrier (ed.), *Coutumier du XI Siècle de l'Ordre de Saint-Ruf en usage à la cathédrale de Maguelone* (Sherbrooke, Quebec, 1950).

[80] Frere, Use of Sarum i; see Chapter 5, p.39, note 7.

[81] The Holyrood ordinal, published as Francis C. Eeles, *The Holyrood Ordinal: a Scottish Version of a Directory of English Augustinian Canons…* (Edinburgh, 1916).

[82] Lbl MS Harley 5284A.

[83] Communicated to the author in a letter, and partly based on correspondence with Christopher Hohler.

[84] Ob MS Trinity 82, Lbl MS Sloane 1935, Ob MS Laud misc. 329. However, the last of these has a close affinity with the Oseney processional; see section 8.3 above.

Lacock,[85] Bodmin,[86] and Barnwell,[87] and an unidentified East Anglian house.[88] Another group that can be identified are those where St Ruf is commemorated on November 21st rather than the more usual November 14th; this is a feature of the St Ruf ordinal and thus indicates that the houses in question used an ordinal based on the Letbert text, or a related one.[89] These include, amongst others, Westacre, Tonbridge, Launceston, Lacock, Holyrood and Cirencester.

A comparison of the liturgical content of this group of manuscripts quickly shows that there is no affinity whatsoever with the Oseney manuscript and related sources.[90] Looking at the diagram of traceable filiation of houses presented in Chapter 2,[91] it is immediately clear that many of the houses which belong to the 'Letbert' group are closely related: Holyrood and Cirencester were both daughters of Merton, and Merton and Barnwell of Huntingdon. On the other hand, Oseney, along with St Osyth and St Frideswide's, come from a different line of descent, from Colchester via Holy Trinity, Aldgate.

It is often stated as axiomatic that Augustinian houses tended to adopt the liturgy of the diocese in which they found themselves, and that there was in consequence no identifiable 'Augustinian' form of service except for the feasts of St Augustine himself. Chadd's research, identifying a 'Letbert' group of Augustinian uses, and the apparent existence of a second group including Oseney, challenge this common view. It seems that there were at least two distinct Augustinian liturgical groups in England in the twelfth and thirteenth centuries.

It is, though, possible to reconcile these two positions. It certainly seems to have been the case that the first wave of Augustinian foundations adopted the use of the dioceses in which they were founded. However, subsequent foundations during the twelfth century were mostly made by colonization from these first-generation houses, and it would appear that in many cases liturgical material was carried with the settlers from their mother houses. The rise

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[85] Ob MS Laud lat. 17.

[86] Ob MS Douce 22.

[87] Lbl MS Lansdowne 431.

[88] Lbl MS Harley 1688.

[89] Gjerlöw, *loc. cit.* The Oseney kalendar has St Ruf neither on 14th nor 21st November, but on 27th August, a feature which it shares with Hereford; see chapter 4 above, p.34**.**

[90] Eeles, *op. cit.*, comments that the Holyrood text 'shows no affinity at all with the Ordinale of Oseney, which describes different ceremonial and a different rite.'

[91] See Chapter 2, p.22 above.

in the popularity of the Salisbury use then brought pressure to bear on many houses to abandon their earlier uses and adopt Sarum customs, partly or entirely. In many cases this supplanted the earlier use completely, as at Barnwell. Thus the impression is given that Augustinians did not have their own uses, since the period for which this was true was, for the majority of houses, relatively short. A small number of houses—notably in this context Oseney and Haughmond—retained their use more or less intact, with Salisbury influence mostly felt in new observances and paraliturgical forms, rather than in the core liturgy of the *temporale* and major feasts.

Turning to the two identifiable groups of Augustinian uses, it is evident that one liturgical group was based around Merton, and may have its origins at a higher level in the pedigree, perhaps at Huntingdon; certainly there are links to Barnwell, although the later liturgical books that survive from Barnwell are almost pure Salisbury use. The other group seems to follow the descent of the Aldgate branch, and again may have its origins further back, at Colchester; one descendent of Aldgate, Launceston, may have used the Letbert ordinal or a related use. However, this grouping is based on its kalendar, and in the absence of further material from Launceston, this cannot be taken as conclusive evidence.[92]

Little is known of the antecedents of Haughmond Abbey; it was founded at some time before 1129, and may have existed as a secular college by the end of the eleventh century; its traditional date of foundation is 1110, but this is not attested independently and relies on the witness of a charter of the house itself, a notoriously unreliable method since houses often had an interest in appearing older than they really were. What we do not know is the origin of the first canons at Haughmond, and thus of their liturgical books.

If it appears that there was a group of Augustinian houses including Oseney which used the same, or closely related uses, the next task must be to identify the origin of that use. This lies outside the scope of this study, since the volume of research required to reach a firm conclusion would be considerable. Some tentative suggestions follow which may offer lines of enquiry for further research; most at this stage are negative.

Some of the liturgical peculiarities of the Oseney missal are shared with other uses, and the Easter Vigil service may offer some clues as to the origins of the Oseney use. Four of missals tabulated by Wickham Legg in his edition of the Westminster Missal[93] contain the same readings and chants—the fourth lesson is *Hec est hereditas*, and the tract *Attende* is

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[92] The only surviving manuscript from Launceston is a book of hours now in the University Library in Birmingham, of which only the kalendar is distinctive.

[93] J. Wickham Legg, ed., *Missale ad usum ecclesie Westmonasteriensis* (*Henry Bradshaw Society* i, v, xii) (London, 1891–6).

missing—those of Coutances, Paris, and the Dominicans, and the Corpus Irish Missal. Two also share some other features of the Oseney manuscript: the Christmas preface *Quia per incarnati* at the Annunciation, and Tr. *Diffusa est* for the Purification; these are Coutance and St Alban's.

Although the ordinal at St Alban's had been reformed in the late twelfth century, there can be no question of any significant influence on the Oseney use, since the Haughmond Gradual probably predates the new St Alban's ordinal, and in any case, there is no affinity whatsoever between the surviving breviaries of St Alban's and the Oseney breviary.

Given the number of agreements between the Oseney use and that of Coutances, and the presence of St Ouen, bishop of Rouen, in the kalendar,[94] it would on the face of it seem possible that the origins of the use may lie at Coutances, or perhaps elsewhere in the diocese of Rouen, of which Coutances was originally a suffragan see. Moreover, the order of the blessing of ashes on Ash Wednesday at Oseney agrees with that at Rouen, differing from other English uses. However, collation of the Coutances ordinal,[95] a fifteenth-century breviary from Coutances[96] and a thirteenth-century missal from Rouen[97] reveals little correspondence except on these specific points with the Oseney manuscript; in particular, it seems impossible that the ordinal in use at Oseney can have been based on the Coutances text.[98] Another potential influence, the surviving ordinal of St-Lô,[99] can also be eliminated, as it has no affinity whatsoever with the Oseney use.

So what might be the origins of the Oseney use? One potential clue lies in its many similarities to the use of Hereford: as well as the resemblance of the Oseney history *Si oblitus* in Eastertide to the Hereford version, detailed above,[100] it also shares the fourth lesson *Hec est hereditas* at the Easter Vigil, and a number of processional chants, particularly the antiphons at the entrance to the choir for the Epiphany (*Hodie celesti sponso*) and the

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[94] See Chapter 4 above, pp33–4.

[95] F-Pn MS Lat. 1301.

[96] F-Pn MS Lat. 1300.

[97] F-Pn MS nouv. acq. lat. 541.

[98] The Rouen service-books collated by Wickham Legg were printed sources from the very end of the fifteenth century. See Wickham Legg, *op. cit.*

[99] Printed in Migne cxlvii pp.157–92.

[100] See pp.100–105.

Dedication (*Zachee festinans*).[101] In several cases, the Oseney group appears to preserve an older version of the liturgy than Hereford; for example, the order of *Si oblitus* in Bodley 547 is arguably more primitive that Hereford's.

The similarities between the Hanley Castle missal and the Hereford use have been noted before, leading some commentators to the conclusion that it represented Hereford use before Sarum influence began to be felt. This is one possible interpretation of the Oseney use, and Oseney and Haughmond are both in the right area of the country for such a liturgy. On the other hand, St Osyth is not, and there is no apparent historical reason for the canons of St Osyth to have imported a West Midlands use.

On the face of it, one would expect Oseney to have begun by following the use of the diocese in which it was founded, Lincoln. The *Novum Registrum Ecclesiæ Lincolnensis* states, concerning the moving of the see from Dorchester, that *Remigius … canonicos ibidem saeculares ordinavit et posuit ad deserviendum ibidem in officio divino iuxta ritum Ecclesiae Rothomagensis quae est totius Normandiae metropolis*.[102] If the Oseney manuscript represents the use of Lincoln before the adoption of the Sarum use there during the thirteenth century, though, it shows little affinity with the use of Rouen, and although the Oseney kalendar shows Lincoln features such as the Translation of St Hugh on 6th October, the surviving fragments of Lincoln use are problematic, since they do not appear to agree with Oseney.[103] Again, St Osyth and Haughmond are not in the diocese of Lincoln and there would have been no reason for them to have imported Lincoln use. Wickham Legg discussed the suggestion, current in his day, that Sarum use was related to the use of Rouen,[104] but discounted it; similarities between some apparently Sarum service-books and Rouen might be explained as relics of pre-Sarum Lincoln or Hereford usage.

The importance of the post-Pentecost Alleluia series in determining the origins of a use has been noted before,[105] and although we do not possess the Oseney series, the

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[101] See pp.108–115.

[102] Christopher Wordsworth (ed.), *Statuta Ecclesiæ Cathedralis Lincolniensis* (London, 1873), p.3.

[103] See W. G. Henderson (ed.), *Missale ad usum insignis ecclesiæ Eboracensis* (Durham, London & Edinburgh, 1874) ii p.ix.

[104] Wickham Legg, *op. cit.* pp.1419–20.

[105] David Hiley, 'Post-Pentecost Alleluias in Medieval British Liturgies', in Susan Rankin and David Hiley (eds.), *Music in the Medieval English Liturgy: Plainsong and Mediæval Music Society Centennial Essays* (Oxford, 1993), pp.145–74, suggests that W. H. Frere may have been the first to point this out, in the introduction to *Graduale Sarisburiense* (London, 1894).

Haughmond Gradual may provide the information we need. The only Alleluia at Oseney about which we can be reasonably certain is that on Trinity 13: in the Oseney text we read *Item sciendum quod dominica tredecima duo versus dicuntur ad alleluia*.[106] This agrees with the number of verses at Haughmond on this Sunday (*Venite* and *Preoccupemus*) and this is the only Sunday at Haughmond with two verses; this suggests that the Oseney and Haughmond series were indeed the same, which confirms our expectations.

David Hiley has studied the Alleluia series in the Haughmond manuscript and concluded that its closest relationship is to the use of Rouen: only one Alleluia is different in the two series. Rouen is equally closely related to Salisbury, but there is no such relationship between Salisbury and Haughmond. Coutances, on the other hand, is noticeably different from Rouen. In general, then, the apparent relationships to the uses of Coutances and Rouen seem to vanish as soon as they are examined in detail, and no firm conclusions seem possible.

[106] The list of Sundays on ff.90^{v}–91 (see Text 3.5, pp.302–3) confirms that Oseney followed Haughmond in counting Sundays after the *octave* of Pentecost, so that *dominica tredecima* is Trinity 13 or Pentecost 14.

9. Conclusion

9.1 Outcomes of this study

The principal aim of this thesis has been to present a critical edition of the three most substantial texts in the Oseney manuscript—the ordinal, processional and tonale—and of the kalendar. That much, at least, has been achieved; and it has been possible to reconstruct much of the missing portion of the kalendar from the evidence of the rest of the manuscript. In the course of preparing this thesis, a handlist of surviving English Augustinian manuscripts has been produced, which is included as Appendix 1, and some idea of the overall position with regard to the study of English Augustinian liturgy has been provided. Commentary at a surface level on the texts themselves has been included in Chapters 4–7, and in the footnotes to the texts in volume ii. To what extent, though, have the further aims outlined in the first chapter—'to ascertain its significance and importance in the context of the Augustinian order in England, and English medieval liturgy in general'—been fulfilled?

There is no doubt that the Oseney ordinal and its related processional are a substantial, previously unpublished liturgical source from the late 13th and early 14th centuries. In that respect, their importance is evident without further comment. Kalendars are common enough, mostly due to their incorporation into psalters and books of hours, two types of manuscript which, due to their illumination, have been preserved more often than more prosaic everyday liturgical books. There are, too, a handful of Augustinian processionals; in those respects at least, the Oseney manuscript is far from unique. But the presence of the so-called ordinal is much more significant.

However, it is from a detailed examination of the use which the ordinal and processional represent that the significance of the ordinal becomes truly apparent, since that use does not appear to conform closely to any known English uses of the period. A small group of manuscripts from other Augustinian houses show some similar features; but if they represent a separate use, Augustinian or local secular, it is clear that this was a use in decline by the early thirteenth century, since almost all show some degree of Salisbury influence when compared to the Oseney text. The oldest manuscript, the Haughmond gradual, shows the least variation, as might be expected in that case.

The importance of the Oseney tonale is not principally liturgical, although some conclusions regarding the liturgical material from which it is drawn are noted in Chapter 6 above.[1] However, its relationship to other tonalia has been examined and its significant features noted.

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[1] Section 6.7, p.82; briefly, the tonale lacks the antiphon-series for St Thomas which is a common feature of other tonalia of the period (since the antiphons run through the eight modes).

9.2 Limitations; directions for further research

It has only been possible to reach tentative conclusions regarding the relationship of the Oseney use to those of the other houses in the putative 'Oseney group', in view of the paucity of surviving sources from these houses, and unless further sources are identified it is unlikely that this situation will change. We have, in fact, only a breviary, a couple of graduals, a missal, two processionals, and the ordinal fragment in Lbl MS Harley 2856 to work with, and they are not sufficiently homogeneous to form a solid foundation for further conclusions.[2]

It is possible, though, that further research into secular uses might furnish some clues as to the origins of the Oseney use. One principal limitation of this thesis has been that it has not been possible to pursue Continental uses, due to constraints both of time and of money, in order to investigate the apparent links with the uses of Rouen and Coutances.[3] Moreover, it has also not been possible to investigate the early use of the dioceses of Lichfield and Coventry (in which Haughmond lay) or of Lincoln (Oseney) in sufficient detail; indeed both of these might well be fruitful areas for substantial study in the future.

It would be useful, too, to continue the research begun by David Chadd and noted above in Chapter 8[4] concerning the putative 'Merton group' of Augustinian liturgical manuscripts, and indeed to attempt to related some of the remaining manuscripts in the list in Appendix 1 to one of these uses, or to each other, in order to determine if they can be divided broadly into a small number of groups, or whether in practice many houses were liturgically isolated.[5] Again, paucity of sources would make it very difficult to determine what changes occurred to this division over the years. It has been noted above that at least one

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[2] The interesting question of whether there was an 'Oseney use' which was known outside the Oxford area was raised by Dr James Clark, who, whilst carrying out research in the library of Trinity College, Dublin, spotted a marginal note concerning the 'usus Oseneye'. Sadly he failed to note in which manuscript he found it and it has remained elusive.

[3] Some research was done in the Bibliothèque Nationale in Paris, but there was not sufficient time to follow it up in detail; see in particular p.130 above.

[4] p.127.

[5] There is, of course, a third 'broad group' which can be immediately identified: those manuscripts which represent a pure Salisbury use, such as Occ MS 44 from Lanthony II, and Cul MS Mm 2.9 from Barnwell.

house, Barnwell, appears to have moved from a 'Merton group' liturgy[6] to a pure Salisbury use[7] in the late thirteenth century.

It is unfortunate that it has not been possible to draw any firm conclusions regarding the origins of the Oseney use at this stage. However, scholarship is not to be carried out in isolation: no thesis is an island, entire of itself. It may well be—I hope very much that it will—that the completion of this thesis will inspire another writer to pursue the Oseney liturgy in more detail, and to find answers to some of the questions which this thesis has raised.

[6] Represented by Lbl MS Lansdowne 431; see Chapter 8, p.128.

[7] Represented by Cul MS Mm 2.9, published by W. H. Frere as *Antiphonale Sarisburiense*, 3vols. (London, 1901–24).

Appendix 1: Handlist of English Augustinian liturgical MSS

References

The works referred to in the last column are the following:

Bailey	T. W. Bailey, *The Processions of Sarum and the Western Church* (Toronto, 1971)
Brown	Brown, Jane Hetherington, *A study of the Hunterian Psalter: University of Glasgow, MS. Hunter 229* (diss., University of North Carolina, 1987)
Chadd	'An English Noted Breviary of *circa* 1200', in S. Rankin and D. Hiley (eds.), *Music in the Medieval English Liturgy* (Oxford, 1993), p.205.
Dickinson	Dickinson, J. C., *The Origins of the Augustinian Canons and their Introduction into England* (London, 1950)
Doble	Doble, Gilbert H., *The Life of St Nectan…* (Bideford, 1949)
Eeles	Eeles, Francis C., *The Holyrood Ordinal: A Scottish Version of a Directory of English Augustinian Canons, with a Manual and Other Liturgical Forms* (Edinburgh, 1916)
Frere	Frere, W. H., *Bibliotheca Musico-Liturgica: A Descriptive Handlist of the Musical and Latin-Liturgical Manuscripts of the Middle Ages in the Libraries of Great Britain and Ireland* (London, 1901–32)
Gjerlöw	Gjerlöw, Lilli (ed.), *Ordo Nidrosiensis Ecclesiæ* (Oslo, 1978)
HBS 95	Jebb, Philip (ed.), *Missale de Lesnes* (Worcester, 1964)
James Cjc	James, Montagu Rhodes, *A Descriptive Catalogue of the Manuscripts in the Library of St John's College, Cambridge* (Cambridge, 1913)
James Cjec	——, *A Descriptive Catalogue of the Manuscripts in the Library of Jesus College, Cambridge* (Cambridge, 1895)
James Css	——, *A Descriptive Catalogue of the Manuscripts in the Library of Sidney Sussex College, Cambridge* (Cambridge, 1895)
James Ctc	——, *A Descriptive Catalogue of the Manuscripts in the Library of Trinity College, Cambridge* (Cambridge, 1900–4)
James Llp	——, *A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace* (Cambridge, 1930–2)
Ker	Ker, N. R. and Piper, A. J., *Medieval Manuscripts in British Libraries. Vols. I–IV* (Oxford, 1969–)
LerP	Leroquais, Victor, *Les Psautiers manuscrits des bibliothèques publiques de France* (Paris, 1940–1)
MLGB	Ker, N. R., *Medieval Libraries of Great Britain: A List of Surviving Books,* 2nd edn (London, 1964)
MLGBs	Watson, Andrew G., *Medieval Libraries of Great Britain: A List of Surviving Books, edited by N. R. Ker: Supplement to the Second Edition* (London, 1987)
Mynors	Mynors, R. A. B., *Catalogue of the Manuscripts of Balliol College, Oxford* (Oxford, 1963)
Parkes	Parkes, M. B., *The Medieval Manuscripts of Keble College, Oxford* (London, 1979)
Pfaff NLF	Pfaff, Richard W., *New Liturgical Feasts in Later Medieval England* (Oxford, 1970)

vD	van Dijk, S. J. P., *Handlist of the Latin Liturgical Manuscripts in the Bodleian Library* (typescript, Bodleian Library, Oxford, 1951)
Watson	Watson, A. G., 'Thomas Allen of Oxford and his MSS', in M. B. Parkes & A. G. Watson, eds, *Medieval Scribes, Manuscripts and Libraries* (London, 1978)
Woodruff	Woodruff, C. E., *A Catalogue of the Manuscript Books in the Library of Christ Church, Canterbury* (Canterbury, 1911)

Location and shelfmark	Type	Date	Provenance	Comments	References
Bristol Cathedral	Gradual (frag.)	s.xiv?	St Augustine's, Bristol	Arroaisian	MLGB p.13
Bristol, Public Library, MS 2	Missal	s.xv in.	St Augustine's, Bristol	Arroaisian	MLGB p.13
Birmingham, University Lib.	Hours	s.xiv/xv	Launceston		MLGB p.112
Cambridge, Corpus Christi, MS 145	Lectionary (English)	s.xiv in.	Southwick	For use in chapter?	
Cambridge, Emmanuel MS 252 (ii)	Kalendar	s.xiii in.	Aldgate		MLGB p.183 MLGBs p.47
Cambridge, Gonville & Caius, MS 204	Kalendar	s.xiii–xv	Barnwell	Part of a miscellaneous MS from Ely diocese	MLGB p.7
Cambridge, St John's MS 96	Antiphoner	s.xiv in.	Westacre?		James Cjc 96
Cambridge, Jesus MS 21	Psalter	s.xiii	[English?]	Incl. two sequences for St Augustine	James Cjec 21
Cambridge, Sidney Sussex MS 36	Varia	??	Kirkham (York use)	Incl. office for the commemoration of St Augustine.	James Css 36
Cambridge, Sidney Sussex MS 62	Diurnal	s.xiii–xiv	Kirkham? Guisborough?	MLGBs suggests Gisburn (Guisborough); traditionally Kirkham	James Css 62
Cambridge, Trinity 1247	Psalter	s.xiii/xiv			James Ctc 1247
Cambridge, University Lib. Add. MS 3572	Customary	s.xv	Stafford	Passages in common with Occ MS 38	MLGB p.182
Cambridge, University Lib. MS Kk 2.6	Missal	s.xii–s.xiv	The 'Hanley Castle' missal	Related to Oseney use.	
Cambridge, University Lib. MS Mm 2.9	Antiphoner	s.xiii?	Barnwell	Facs. published by Frere as *Antiphonale Sarisburiense.*	
Canterbury, St Augustine's, MS E.25	Lectionary	s.xiv	St Osyth?	Includes rare lessons of St. Botolph and St Osyth.	Woodruff 47
Chichester Cathedral Med. 2	Missal/manual	s.xiii	Kenilworth		Ker II p.390
Douai Abbey MS 4	Breviary	s.xiii/xiv	Guisborough?	Much in common with Lbl Add MS. 35285	MLGB p.94 Ker II p.413

Location and shelfmark	Type	Date	Provenance	Comments	References
EIRE-Cashel Diocesan Library MS 2	Psalter	s.xii–xiii	Darley		MLGBs p.15
F-Paris, Bibliothèque Nationale, MS Lat 16271	Psalter	s.xiii in.	St Osyth?	Given to the Sorbonne, s.xiv med.	LerP 348
Glasgow University Lib. MS Hunter 229	Psalter	c.1170		Not written in England?	Brown
Leicester, *olim* collection of Bernard Halliday	Breviary	s.xiv	Haltemprice	Now lost.	MLGB p.95 MLGBs Eeles
London, British Library Add. MS. 35285	Missal, tonale, processional	s.xiii–xv	Guisborough		MLGB p.94
London, British Library Add. MS. 38819	Psalter, &c.	s.xii?	Bourne?		MLGB p.11 MLGBs p.3 Pfaff NLF p.27
London, British Library Add. MS. 59855	Missal	1410–20	St Mary Overy	Probably the one bequeathed by John Gower; standard Sarum	MLGBs p.63
London, British Library Add. MS. 62105	Hours	s.xv	St Mary Overy		MLGBs p.63
London, British Library Add. MS. 63592	Psalter	s.xiii ex.	St Mary Overy		MLGB MLGBs p.63
London, British Library MS Arundel 157	Psalter	s.xiii in.	St Frideswide?		MLGBs p.52
London, British Library MS Cotton FAugustiniana A.VIII	Kalendar	s.xiii	St Mary Overy	Part of a miscellaneous MS	
London, British Library MS Cotton Tiberius A.IX	Inventory	s.xv?	St Thomas's, Stafford?	Lists liturgical books then owned Watson gives Oseney; see chapter 7 above.	Watson
London, British Library MS Cotton Vespasian D.I	Pontifical	s.xiv–xv		With *capitularia*.	
London, British Library MS Cotton Vespasian D.XII	Missal fragment	s.xiv/xv	Hartland	Mass ordo for St Nectan, f.157 (fragment)	MLGB p.95 Doble p.27

Location and shelfmark	Type	Date	Provenance	Comments	References
London, British Library MS Harley 459	Office	s.xii ex.	Lanthony II	Office of St Martha	MLGB p.108
London, British Library MS Harley 622	Gradual	s.xiii	Ranton	Acquired by abbot of Haughmond in 1537	MLGB p.96
London, British Library MS Harley 1770	Psalter	s.xii	Kirkham		MLGB p.106
London, British Library MS Harley 2782	Psalter	s.xv		With psalterium and kalendar which may not be connected.	
London, British Library MS Harley 2856	Diurnal	s.xiv	St Mary Overy?	See Chapter 2 above.	
London, British Library MS Harley 2905	Psalter	s.xiii			
London, British Library MS Harley 2939	Martyrology	s.xvi		With the Rule and a commentary, &c.	
London, British Library MS Harley 2942	Processional	s.xiv	St Bartholomew's?	From a church dedicated to St Bartholomew. Sarum type; may not be Augustinian at all.	
London, British Library MS Harley 3601	Annals, customary, &c.	1295/6–	Barnwell	Ed. by Willis Clark (see below)	
London, British Library MS Harley 5284A	Breviary	s.xiii	Cirencester	Similarities to Holyrood ordinal	Eeles, Gjerlöw
London, British Library MS Lansdowne 387	Lectionary	s.xiv/xv	Lanthony II	Supplement to main (lost) lectionary	MLGB p.108
London, British Library MS Lansdowne 431	Psalter	s.xiii	Barnwell?	or Basingwerk	MLGBs p.3
London, British Library MS Reg 8 d.viii	Kalendar	s.xii	Llanthony I	On f. 12 of a miscellaneous MS	
London, British Library MS Sloane 1935	Psalter	s.xiv ex.	St Osyth		MLGB p.170
London, Lambeth Palace MS 165	Penitential	s.xiii in	Lanthony II		James Llp 165

Location and shelfmark	Type	Date	Provenance	Comments	References
London, Lambeth Palace MS 189	Ordinal (frag.)	s.xiii in.	Lanthony II?	Used as fly-leaves of Lanthony book	James Llp 189
London, Lambeth Palace MS 334	Epistolarium	s.xii	Lanthony II?		James Llp 334
London, Lambeth Palace MS 540	Three collects	s.xii	Lanthony II	Added at the end of a glossed psalter	James Llp 540
London, Victoria and Albert Museum MS L.404.1916	Missal	s.xiii in.	Lesnes	Arroaisian. Published as H.B.S. 95	MLGB p.114 HBS 95
Mirfield, Community of the Resurrection, MS 4	Processional	s.xiv/xv	Beckford		Ker III p.481
Oxford, Bodleian Library MS Ashmole 1285	Customary	s.xiii in.	[Arroasian]		vD III.244
Oxford, Bodleian Library MS Auct. D. 3. 2	Epistle & gospel lists				vD I.35
Oxford, Bodleian Library MS Bodley 547	Breviary	s.xiii	Haughmond?	vD suggests Beckford	vD II.277b Frere 32 Eeles
Oxford, Bodleian Library MS Digby 56	Kalendar	s.xii	[Marches house]		vD III.119
Oxford, Bodleian Library MS Douce 22	Manual	s.xv in?	Bodmin		MLGB p.10
Oxford, Bodleian Library MS Douce 383	Kalendar	s.xiv/xv	Notley	f.41	MLGB p.140
Oxford, Bodleian Library MS E Musaeo 127	Psalter (imp.)	s.xii	[Province of York]		
Oxford, Bodleian Library MS Lat. liturg. c.36	Kalendar (added to older non-Augustinian breviary)	s.xii ex.	Stone		Chadd
Oxford, Bodleian Library MS Laud lat. 5	Psalter	s.xiii ex.	Guisborough		vD II.34 Frere 167
Oxford, Bodleian Library MS Laud misc. 240	Martyrology	s.xiii	St Osyth?		vD II.203 Frere 343

Location and shelfmark	Type	Date	Provenance	Comments	References
Oxford, Bodleian Library MS Laud misc. 329	Processional	s.xv	St Osyth		vD III.87 Frere 310
Oxford, Bodleian Library MS Liturg. 198	Psalter	s.xiv/xv	[N.E. England]	*Officium defunctorum* identical to that in Lbl MS Lansdowne 431.	vD II.35 Frere 168
Oxford, Bodleian Library MS Lyell 9	Cantuale	s.xiii	St Frideswide?		vD III.86 Bailey
Oxford, Bodleian Library MS Rawlinson C.939	Ordinal &c.	s.xiii–	Oseney	With tonale, processional, &c.	vD III.220 Frere 538
Oxford, Bodleian Library MS Rawlinson D.938	Kalendar	s.xiv	Kirkham	Or Knaresborough?	MLGB p.106
Oxford, Bodleian Library MS Trinity College 82	Psalter	s.xiii	St Osyth		vD II.32
Oxford, Balliol MS164	Customary (frag.)	s.xv in.	St Botolph?	Used as flyleaves	Mynors 182
Oxford, Balliol MS 241	Kalendar	s.xiii in	Hexham?	f.43	Mynors 285
Oxford, Corpus Christi MS 38	Customary	s.xiii	Lanthony II?	Sections in common with Cu Add. MS 3572	Dickinson p.173
Oxford, Corpus Christi MS 44	Ordinal, &c.	s.xv in.	Lanthony II?	With customary, tonale, &c.	vD III.222 Frere 501
Oxford, Corpus Christi MS 192	Collectar	s.xiv	Lanthony II		vD II.215 Frere 503
Oxford, Keble MS 32	Breviary	s.xv ex.	Walsingham	Owned by prior of Walsingham.	Parkes 32
S-Stockholm, Royal Library MS A.182	Psalter	s.xv	Tonbridge?		MLGBs p.65
Shrewsbury School MS 30	Gradual	s.xii ex.	Haughmond?		Ker IV.317
US-New York, Public Lib. MS Spencer 26	Psalter	s.xiv in.	Worksop		MLGB p.215

Appendix 2: Differences between the Oseney Use and other English uses

The following lists the principal differences between the Oseney use, as far as it can be ascertained, and three English secular uses, Salisbury, York and Hereford; it also lists, where this seems to throw light on a particular point, the readings of the Lateran Ordinal, of Ob MS Bodley 547,[1] and of Ob MS Bodley 976; the latter is a 13th-century breviary of Salisbury use, preserving some older Salisbury practices. It is, of course, important to remember that our knowledge of the Oseney use is partial, and so this list is far from exhaustive. I have tended to ignore minor differences where they concern peripheral material. The limitations of this list are noted in Chapter 8 above.[2] The following symbols are used:

S Salisbury, represented by:

- Breviary: F. Proctor and C. Wordsworth (eds.), *Breviarium ad usum insignis ecclesiæ Sarisburiensis* (Cambridge, 1879–86);
- Missal: J. Wickham Legg (ed.), *The Sarum Missal edited from three early manuscripts* (Oxford, 1916);
- Processional: W. G. Henderson (ed.), *Processionale ad usum insignis præclaræ ecclesiæ Sarum* (Leeds, 1882).

H Hereford, represented by:

- Breviary: Walter. H. Frere and L. E. G. Brown (eds.), *The Hereford Breviary* (Henry Bradshaw Society 26, 40, 46) (London, 1903–13);
- Missal: W. G. Henderson (ed.), *Missale ad usum percelebris ecclesiæ Herfordensis* (Leeds, 1874);
- Processional: Frere and Brown, *The Hereford Breviary* iii.

Y York, represented by:

- Breviary: S. W. Lawley (ed.), *Breviarium ad usum insignis ecclesiæ Eboracensis* (Surtees Society 71, 75) (Durham, London and Edinburgh, 1880-2);
- Missal: W. G. Henderson (ed.), *Missale ad usum insignis ecclesiæ Eboracensis* (Surtees Society 59, 60) (Durham, London and Edinburgh, 1874);
- Processional: W. G. Henderson (ed.), *Manuale et processionale ad usum insignis ecclesiæ Eboracensis* (Surtees Society 63) (Durham, London and Edinburgh, 1874).

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[1] This manuscript is discussed in detail in Chapter 8, section 8.3, p.120.

[2] See p.98.

B547 Ob MS Bodley 547 (missing Advent).

B976 Ob MS Bodley 976.

L The Lateran Ordinal.[3]

O The Oseney ordinal, processional and associated texts.

These are combined so that, for example, =**SH** means that the Oseney reading given agrees with Salisbury and Hereford. **Y**: *In illa die* would mean that the York use gives the text *In illa die* for this item.

In addition to the above, in section 2.2 below concerning the Missal some other sources have been compared where these contain some of the peculiarities of the Oseney use, following Wickham Legg's collation of missals in his edition of the Westminster Missal.[4] These are explained in the footnotes to section 2.2.

2.1 Breviary (including Memorials)

Sundays in Advent: first Vespers: Antiphon to the psalms *Sede a dextris* =**SH**; **Y**: *In illa die.*

Ferial Chapters in Advent				
	Oseney	Salisbury	York	Hereford
Terce	*In diebus illis*	*Qui venturus est*	*Qui venturus est*	*Qui venturus est*
Sext	*Ecce virgo concipiet*	*Prope est ut veniat*	*Prope est ut veniat*	*Prope est ut veniat*
None	*Revelabitur gloria*	*Venite, abscondamus*	*Ecce virgo concipiet*	*In diebus illis*
Vespers	*Qui venturus est*	*In diebus illis*	*In diebus illis*	*Ecce virgo concipiet*

[3] Edited by Ludwig Fischer, *Bernhardi Cardinalis et Lateranensis Ecclesiæ Prioris Ordo Officiorum Ecclesiæ Lateranensis* (Munich and Freising, 1916).

[4] J. Wickham Legg (ed.), *Missale ad usum ecclesie Westmonasteriensis* (London, 1891–6) iii, pp.1442–1628.

Advent: Collects: **SYH** have one collect for all hours *Excita quesumus*, from Lauds; **O** has proper collects for each hour.

Advent: None: Antiphon to the psalms *Ecce in nubibus celi* not **SH**; **SH**: *Veni domine et noli tardare*.

Advent 2: first Vespers: R. *Ecce dominus* V. *A solis ortu*. not **SYH**, nor in the history they have for Mattins**. S**: R. *Ecce dominus* V. *Ecce dominus*; **Y**: R. *Alieni*; **H**: R. *Civitas ierusalem.*

Third week in Advent: Magnificat antiphons				
	Oseney	Salisbury/**B976**	York	Hereford
Monday	*Dicit dominus*	*Elevare, elevare*	*Veniet*	*Beatam me*
Tuesday	*Beatam me*	*Erumpant montes*	*Joseph fili*	*Consurge*
Wednesday	*Ecce ancilla*	*Quomodo fiet*	*Dicit dominus*	*Quomodo fiet*
Thursday	*Consurge*	*Letamini*[5]	*Consurge*	*Ponam in Syon*

Fourth week in Advent: Benedictus antiphons				
	Oseney[6]	Salisbury/**B976**	York	Hereford
Monday	*Egredietur*	*Dicit dominus*	(*ferial antiphons*)	*Dicit dominus*
Tuesday	*Tu bethleem*	*Consurge*		*Dabit illi dominus*
Wednesday	*Dabit ei dominus*	*Ponent domino*		*Nolite timere*
Thursday	*Vigilate*	*Consolamini*		*Consolamini*
Friday	*Intuemini*	*Dies domini*		*Letamini*

St Stephen: second Vespers: R. *Lapides torrentes* =**H**. **S**: R. *Impetum fecerunt*, from the same history; **Y**: R. *Sanctissimi martyris*, not from the history.

[5] In **B976** over erasure.

[6] This series is identical to the series in week 3 at **SYH**, apart from Wednesday (*Missus est*) and Friday (*Ex quo facta*). However, it is clear that **O** used *Missus est* on Wednesday of week 3, replacing it with *Dabit ei dominus* in week 4; thus only the Friday antiphon is different in week 3. See f.33 (Text 2 p.134) and Chapter 8, section 8.1, p.98.

St John: second Vespers: R. *In medio ecclesie* not **SYH**. **S**: R. *Iste est iohannes*, and **H**: R. *Apparuit caro*, from the same history; **Y**: R. *Quatuor animalia*, from the common.

Christmas octave: **O** and **B547** commemorate the Sunday after Christmas if it occurs on the fifth day of the Christmas octave or later, and has a full office for the sixth and seventh days. No offices for this Sunday, or for the sixth and seventh days, are given in **SYH**. **B976** gives an office for the sixth day only.

Vigil of the Epiphany: Mattins: **O=Y**, in that the history R1 *Quem vidisti* is repeated from the second Sunday after Christmas. **S** has R1 *In principio* (the Circumcision history); **H** has R1 *Benedictus*, a proper history for the Epiphany Vigil. **B547** has yet another different history, with R1 *Ecce agnus.*

Epiphany: Second Vespers: R. *In columbe specie* =**Y**. **SH**: R. *Tria sunt munera*, from the same history.

Epiphany octave: Vespers, antiphons for the Magnificat: **O** appears to have had a series, whereas **SYH** all have one antiphon throughout the octave. **YH** have the same antiphon as the first in the **O** series (A. *Celi aperti sunt*), while **S** has A. *Ab oriente.* **B976** has a series like **O**, *cum frequenti repetitione*;[7] **L** and **B547** also have series, different from each other and from **O**.

Sunday after octave of Epiphany: First Vespers: R. *A dextris est* not **SYH**. **SYH**: R. *Deus qui sedes*, from the same history.

Epiphany 3: in the history *Domine ne in ira* **O=SH** in having the antiphon for the Magnificat *Peccata mea*; **Y**: A. *Domine puer meus;* **L**: A. *Suscepit deus*, but in this ordinal the history *Domine ne in ira* begins on Epiphany 2.

Septuagesima: First Vespers: R. *Formavit deus* not **SYH**. **SYH**: R. *Igitur perfecti*, from the same history.

Septuagesima: Lauds: V. *Domine refugium* =**S L B547**; **YH**: V. *Dominus regnavit*.

Septuagesima: Second Vespers: R. *Spes mea* =**YH**, not **S**.

Sexagesima: First Vespers: R. *Requievit archa* =**H**. **S**: R. *Volens noe*, from the same history; **Y**: R. *Benedicens ergo*, from a different history.

Week after Septuagesima: Mattins: V. *In matutinis* unique to **O**; **SYH L B547**: V. *Memor fui.*

Lent, before Passiontide: Lauds: ferial V. *Ipse liberabit me* not **SYH**; **SYH**: V. *Scuto*.

[7] See f.64v.

Lent, before Passiontide: lesser hours: **O** has a series of responsories in a two-week cycle, while **SYHL** have constant responsories.

Ferial Chapters in Lent, before Passiontide					
	Oseney	Salisbury	York	Hereford	**B547**
Terce	*Frange esurienti*	*Convertimini*	*Derelinquat*		*Misericors est deus*
Sext	*Iusticia iusti*	*Derelinquat*	*Querite dominum*	*Derelinquat*	*Invocabis*
None	*Mundemus nos*	*Frange esurienti*	*In omnibus exhibeamus*	*Frange esurienti*	*Hec dicit dominus: lavamini*
Vespers	*Derelinquat*	*Anima que*		*Anima que*	*Derelinquat*

Lent, before Passiontide: Collects: **SYH** have one collect for all the hours; **O** has proper collects for each; **B547** also has proper collects but they differ from **O**'s.

Lent, before Passiontide: Terce and Sext: antiphons to the psalms A. *Per arma iusticie* and A. *Commendemus nosmetipsos* respectively =**S B547**; **H** inverts the order.

Lent 2: First Vespers: R. *Ecce odor* =**Y**. **SH**: R. *Det tibi*, from the same history.

Lent 4: First Vespers: R. *Audi israel* not **SYH**. **SH**: R. *Adduxit eos*; **Y**: R. *Moyses famulus.*

Passiontide: Prime: R. *Ihesu Christe* is omitted **SYH B976**; **O** retains it. There is no mention in **B547** which may imply that it was retained there also.

Passiontide: versicles are more like **SY** than **H**; **B547** unusually follows **S**:

Versicles in Passiontide				
	Oseney	Salisbury/**B547**	York	Hereford
Mattins	*Erue a framea; De ore leonis; Ne perdas*	*Erue a framea; De ore leonis; Ne perdas*	*Erue a framea; De ore leonis; Ne perdas*	*Erue a framea; De ore leonis; Ne perdas*
Before Lauds	*Intende anime*	*Intende anime*	*Intende anime*	*De ore leonis*
Lauds	*Eripe me*	*Eripe me*	*Eripe me*	*Intende anime*
Terce	*De ore leonis*	*De ore leonis*	*De ore leonis*	*De ore leonis*
Sext	*Ne perdas*	*Ne perdas*	*Intende anime*	*Ne perdas*
None	*Intende anime*	*Eripe me*	*Ne perdas*	*Intende anime*
Vespers	*Dederunt*	*Dederunt*	*Dederunt*	*Dederunt*

Passiontide: psalms at Prime: **O** has Sunday Ps. *Dominus regnavit*; ferial Ps. *Deus deus meus.* **SYH** have Sunday Ps. *Deus deus meus*, ferial Ps. *Deus in nomine*.

Palm Sunday: lesser hours				
	Oseney	Salisbury/**B547**	York	Hereford
Terce	A. *Pueri hebreorum vestimenta*; R. *Fratres mei* (V. *Amici*); V. *Erue a framea*	A. *Pueri hebreorum vestimenta*; R. *Fratres mei* (V. *Amici*); V. *Erue a framea*	A. *Pueri hebreorum tollentes*; R. *Fratres mei* (V. *Amici*); V. *Erue a framea*	A. *Pueri hebreorum vestimenta*; R. *Fratres mei* (V. *Amici*); V. *Erue a framea*
Sext	A. *Pueri hebreorum tollentes*; R. *Attende* (V. *Homo pacis*); V. *De ore leonis*	A. *Pueri hebreorum tollentes*; R. *Attende* (V. *Recordare*);[8] V. *De ore leonis*	A. *Pueri hebreorum vestimenta*; R. *Attende* (V. *Homo pacis*); V. *Intende*	A. *Pueri hebreorum tollentes*; R. *Attende* (V. *Recordare*); V. *De ore leonis*
None	A. *Omnes collaudant*; R. *Salvum* (V. *Omnes inimici*); V. *Ne perdas*	A. *Omnes collaudant*; R. *Salvum* (V. *Intende*); V. *Ne perdas*	A. *Osanna filio*; R. *Salvum* (V. *Omnes inimici*); V. *Ne perdas*	A. *Omnes collaudant*; R. *Salvum* (V. *Intende*); V. *Ne perdas*

Palm Sunday: Second Vespers: R. *Usquequo* =**B547**: **SH**: R. *Cogitaverunt*; **Y**: R. *Dominus ihesus*. All uses have R. *Usquequo* on Passion Sunday.

Wednesday in Holy Week: Vespers: the chapter on this day is the same as on the previous day =**HY B547**, though they differ amongst themselves; **S** changes the chapter on this day.

Maundy Thursday, Good Friday, Holy Saturday: Prime and Compline (exc. Saturday): antiphon to the psalms *Christus factus est* =**SH**; **Y**: *Dominus tanquam ovis.* After the psalms, the **O** order is like **Y**, but **Y** has a longer verse (*Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis*: **O** has just the last 3 words). This part of Compline on the *triduum sacrum* is an English tradition, not **L**.

Maundy Thursday, Good Friday: Compline: Ps. *Qui habitat* =**L B547**; it is omitted **SYH**.

Holy Saturday: Compline: three psalms =**SY**; **H**: adds *Nunc dimittis* as the last psalm.

[8] **B547** follows **O** here, with V. *Homo pacis*.

Holy Saturday: Compline: Gr. *Hec dies* only sung =**S**; **Y** has Al. *Confitemini* and Gr. *Hec dies*; **H** omits both.

Holy Saturday: Compline: versicle after *Hec dies* (or after psalms **H**) *Gavisi* not **SYH**; **SYH**: *In resurrectione tua.*

Easter Day: Mattins: includes V. *Domine labia mea* =**SL**; **YH** omit.

Easter Day: Mattins: at the end of V. *Resurrexit* neuma present =**SY**; **H** omits.

Easter Day: Mattins: after *Te deum*, V. *Surrexit dominus vere* =**YH**; **S**: *In resurrectione tua*.

Easter Day: Prime: Ps. *Confitemini* (and omit Ps. *Deus in nomine*) =**S B547**; **HY**: Ps. *Deus in nomine*; **B976**: Ps. *Confitemini* and Ps. *Deus in nomine.*

Easter Day: lesser hours: antiphon to the psalms *Alleluia* at all =**SYH**; **B547**: series of antiphons *Angelus domini*, *Et ecce*, *Erat autem* &c. from lauds.

Easter Day: Vespers: three antiphons to three psalms, third antiphon *Erat autem* =**L B547**, not **SYH**; **SYH**: A. *Alleluia. iv.* for all psalms.

Easter Day: Vespers: Gr. *Hec dies* sung: no mention in **O** but present in **B547** which otherwise agrees for this service.

Easter Day: Vespers: Al. *Pascha nostrum* after Gr. *Hec dies*=**B547**; **SYH**: Al. *Epulemur*, the second verse of the same Alleluia.

Easter Day: Vespers: sequence sung after Alleluia =**H B547**; **SY** omit.

Easter Day: Vespers: V. *Surrexit dominus* =**B547**; **SYH**: V. *Resurrexit dominus.*

Easter Week: Mattins: V. *In resurrectione* not **SYH**; **SYH**: V. *Surrexit dominus vere.*

Saturday after Easter: Mattins, Memorial of Holy Cross: A. *Crucem* =**B547**; **S**: *Et valde*; **H**: *Surrexit.*

Saturday after Easter: Mattins, Memorial of Holy Cross: V. *Dicite* =**YH B547**; **S**: *Surrexit*.

Saturday after Easter: Mattins, Memorial of Holy Cross: Or. *Deus qui pro nobis* =**YH B547**; **S**: *Deus qui per unigenitum.*

Saturday after Easter: Vespers, Memorial of Holy Cross: A. *Surrexit* =**H B547**; **S**: *Et valde.*

Saturday after Easter: Vespers, Memorial of Holy Cross: V. *Dicite* =**YH B547**; **S**: *Surrexit*.

Saturday after Easter: Vespers, Memorial of Holy Cross: Or. *Deus qui pro nobis* =**YH B547**; **S**: *Deus qui per unigenitum.*

Saturday after Easter: Vespers, Memorial of BVM: A. *Paradisi* =**SYH B547**.

Saturday after Easter: Vespers, Memorial of All Saints: A. *Lux perpetua* =**H B547**, not **SY**.

Eastertide: Mattins: antiphon to all psalms *Alleluia* =**YH**; **S B547** repeat Easter series.

Eastertide: Vespers: R. *Surrexit* =**H B547**; **SYL** omit.

Low Sunday: history *Dignus es*: this history has at least twelve responsories, starts on Sunday and lasts for three weeks=**H B547**;[9] **S**: starts Monday and has nine responsories, the chants of Easter Day being repeated on the Sunday; **YL**: starts Sunday with fifteen responsories but lasts for only two weeks.[10]

Monday after Low Sunday: Mattins: versicle before Lauds *Surrexit dominus vere* =**YH B547**; **S**: *In resurrectione*.

Monday after Low Sunday: Lauds: V. *In resurrectione* =**B547**; **SYH**: *Surrexit dominus*.

Easter 2: sext and none, collects and chapter: proper not **SYH**; **SYH**: as at Mattins.

Easter 3: History *Si oblitus*: twelve responsories =**SY**; **H**: eighteen; **B547**: nine.

Easter 3: History *Si oblitus*: see Chapter 8 above.[11]

Ascension Vigil: Vespers: R. *Non relinquam* =**H**. **S**: R. *Non conturbetur* and **Y**: R. *Omnis pulcritudo* from same history.

Ascension Day: V. at Vespers, Mattins and Lauds *Ascendens Christus in altum* not **SYH B547**; but =**Y** except lauds: V. *Elevata*; and =**B547** except mattins: V. *Elevata*. **S** has *Ascendens* at Vespers but mattins: V. *Elevata,* lauds V. *Ascendit deus*; **H** has V. *Ascendens Christus* at Lauds but at vespers and mattins: V. *Elevata*.

Ascension Day: Vespers: R. *Omnis pulcritudo* not **SYH**. **S**: R. *Ite in orbem*, **H**: R. *Non conturbetur* and **Y**: R. *Non relinquam* from same history.

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[9] All these have 15-responsory forms.

[10] The Oseney text has *responsoria ubi in dominica finierunt* for the Monday in this week, implying that the history began on Sunday. See f.62 (Text 2, p.264).

[11] pp.100–105.

Benedictus and Magnificat antiphons after Ascension								
	Oseney[12]		Salisbury/**B976**		York		Hereford	
	Benedictus	Magnificat	Benedictus	Magnificat	Benedictus	Magnificat	Benedictus	Magnificat
Friday	*Ascendo*	*Nisi ego*	*Euntes in mundum*	*Rogabo*	*Dominus quidem*	*Rogabo*	*Euntes in mundum*	*Rogabo*
Saturday	*Ascendo*	*Non vos relin-quam*[13]	*Nisi ego*	*Dominus quidem*	*Nisi ego*	*Euntes in mundum*	*Nisi ego*	*Dominus quidem*
Sunday	[proper]	[proper]	*Cum venerit*	*Hec locutus*	*Cum venerit*	*Hec locutus*	*Cum venerit*	*Hec locutus*
Monday	*Ascendo*	*Vado parare*	*Illi autem*	*Euntes in mundum*	*Dominus quidem*[14]	*Rogabo*[14]	*Illi autem*	*Euntes in mundum*
Tuesday	*Ascendo*	*Euntes in mundum*	*Rogabo patrem*	*Nisi ego*	*Nisi ego*[14]	*Euntes in mundum*[14]	*Rogabo patrem*	*Nisi ego*
Weds.	*Ascendo*	*Dominus quidem*	*Illi autem*[15]	*Pater, manifes-tavi*	*Illi autem*	*Pater, manifes-tavi*	*Dominus quidem*	*Pater, manifes-tavi*
Thursday	*Ascendo*	*O rex glorie*	*Ascendo*	*O rex glorie*	*Ascendo*	*O rex glorie*	*Ascendo*	*O rex glorie*
Friday	*Sic veniet*	*Profecti*	[ferial]	*Hec locutus*	[of BVM]	*Hec locutus*	*Nisi ego*	*Illi autem*
Saturday	*Si diligitis*		*Si diligitis*		*Si diligitis*		*Non vos reliquam*	

Octave of Ascension, collects: **OL** have *ut in die* (a proper collect for each hour); **S** has the same throughout. **H=O** except that it has proper collects for sext and none.

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[12] **B547** is quite different, though similar to **O** on the Friday after the octave. We have only the Lauds series, starting on Friday: *Euntes, Nisi ego, Cum venerit, Rogabo, Etsi mortiferum, Dominus quidem, Illi autem, Sic veniet.*

[13] This antiphon is not named in the description of this series (there is merely a note to the effect that it has a proper antiphon) but on f.71^{v} it is given as the antiphon for the memorial of this Sunday if a feast of nine lessons falls on the Saturday, and this implies that it is the Magnificat antiphon for these Vespers.

[14] It is not clear from the rubric whether the antiphons of Sunday or of Friday and Saturday are to be repeated: the latter seems more likely.

[15] The repetition of *Illi autem* seems out of place here, since (allowing for proper antiphons for the Octave) Salisbury and Hereford seem to use a series of antiphons in order, starting the series at a different point for Lauds and Vespers. Hereford appears to preserve the original order. However, the presence of *Illi autem* at this point at York is interesting, though the only possible suggestion, that Salisbury adopted *Illi autem* under the influence of York is, *a priori,* an unlikely proposition.

'In quinta feria post dominicam' (Friday?), Mattins: **O** has R. *Ponis nubem*, presumably the first in a series, not **SYH**; **S**: this on Saturday in Octave, as R2; **H**: this on Monday in Octave, as R1. Since this appears to have been R1 at **O**, the **H** history was probably used; i.e., **O=H** on Monday in the Octave, and the responsories of Monday are repeated on the Friday.

Pentecost, first Vespers: Hy. *Beata nobis gaudia* =**Y**; **SH**: *Iam Christus astra ascenderat*.

Pentecost, first Vespers: Or. *Deus qui hodierna die corda* =**B547**; **SYH**: *Presta quesumus omnipotens deus*.

Pentecost, first Vespers: R. *Repleti sunt* =**YH**; **S**: R. *Loquebantur* from same history.

Pentecost, Prime: Pss. *Deus in nomine, Beati, Retribue* =**YH**; **S**: *Deus in nomine, Quicunque vult*.

Pentecost, Prime: V. *Qui sedes* =**SH**; **Y**: *Exurge*.

Pentecost, second Vespers: R. *Loquebantur* not **SYH**. **SH**: R. *Spiritus sanctus*; **Y**: R. *Spiritus domini.*

Octave of Pentecost, Vespers: responsory on days 1–3 only =**B547**; **SY**: no responsories; **H**: all week.

Octave of Pentecost, Vespers: five antiphons from lauds repeated for the psalms =**Y B547**, not **SH**.

Trinity Vigil, Prime: V. *Qui sedes* =**SH B547**; **Y**: V. *Exurge*.

Trinity: first Vespers: R. *Honor virtus* =**S**; **Y**: R. *Benedictus dominus*; **H**: R. *Summe trinitati.*

Trinity: second Vespers: R. *Summe trinitati* =**SY**; **H**: R. *Honor virtus*.

St Andrew, Second Vespers				
	Oseney/**B547**	Salisbury	York	Hereford
Antiphon to Psalms	*Iuravit*	*Salve crux*	*Salve crux*	*Iuravit*
Hymn	*Exultet celum*	*Exultet celum*	*Exultet celum*	*Exultet celum*
Versicle	*Annunciaverunt*	*Annunciaverunt*	*Dilexit Andream*	*Annunciaverunt*

St Clement, first Vespers: Magnificat antiphon *Dedisti domine* =**S**; but the rubric in **O** says that this is also the third antiphon of the first nocturn at Mattins, where **S** has common antiphons.

St Lucy: first Vespers: R. *Per ipsam* not **SYH**, who give no responsory for this day. This responsory only occurs at **Y** where it is R2 at Mattins.

St Thomas the Apostle, second Vespers: Magnificat antiphon O *thoma didime* =**SH**; **Y**: *Quia vidisti*.

St Thomas the Apostle, Mattins: exposition *Thomas unus de duodecim* =**HY**, not **S**. **O** says this exposition is read at Easter, but it is not at **HY**. **L** has a different exposition *Thomas autem unus ex discipulis* but it does have the same at Easter.

Purification, Office Hymns				
	Oseney/**B547**	Salisbury	York	Hereford
First Vespers	*Quod chorus*	*Quod chorus*	*Quod chorus*	*Quod chorus*
Mattins	*Quem terra*	*Quem terra*	*Quem terra*	*Quem terra*
Lauds	*O gloriosa*	*O gloriosa*	*A solis ortus*	*O gloriosa*
Second Vespers	*Quod chorus*	*Quod chorus*	*A solis ortus*	*A solis ortus*

After Purification, commemoration of BVM: A. *Ibo michi ad montem* is found at **SY**, not **H**, but neither gives it here. (**S** has it as A5 of the series for Sunday processions in the summer; **Y** for the Magnificat on day 3 of the octaves of the Assumption and the Nativity of the BVM.

Annunciation, first Vespers: antiphon to the psalms *Ave maria* =**H**; **S**: *Orietur*; **Y**: *Spiritus sanctus*.

Annunciation, second Vespers: Hy. *Ave maris stella* =**SH**; **Y**: *Quem terra.*

Annunciation, Compline: proper antiphon to Nunc dimittis *Glorificamus te* not **SYH**, who all have no change to the compline of Lent. (**S**: *Completorium quadragesime non mutetur*)

Annunciation, second Vespers: five antiphons to the psalms, with A1 *Angelus* =**H**; **S**: one antiphon *Angelus*; **Y**: five antiphons, A1 *Rorate celi*.

Annunciation, second Vespers: R. *Christi virgo* =**Y**; **SH**: *Quomodo*.

Annunciation Octave, Lauds: Or. *Deus qui hodierna* =**SYH**; but only **O** repeats this at vespers.

Annunciation Octave, Vespers: antiphon to psalms *Hoc est preceptum* not **SYH**; **SYH**: A. *Quem dicunt.*[16]

St Mark, Mattins: Hy. *Tristes* =**S** (Common), but **S** has only three verses. The three are taken from *Aurora lucis rutilat*, including its 2-verse doxology. **O** inserts three verses from *Sermone blando* beginning as v.2. **H**: *Martyr dei*; **Y**: *Annue Christe*.

[16] This office is missing in **B547**.

St Mark, Lauds and second Vespers: Hy. *Claro paschali* not **SYH**; it has been constructed in the same way as *Tristes erant apostoli*: verses 1–3 are taken from *Sermone blando*, with the 2-verse doxology from *Aurora lucis rutilat*.

SS Philip and James: versicles at the office				
	Oseney	Salisbury	York	Hereford
First Vespers	*Tristicia*	*Gavisi sunt*	*In omnem terram*	*In omnem terram*
Lauds	*Gavisi sunt*	*Gaudete*	*Dedisti*	*Annunciaverunt*
Second Vespers	*Gavisi sunt*	*Gaudete*	*In omnem terram*	*In omnem terram*

SS Philip and James: first Vespers: R. *Ego sum vitis* not **SYH. S**: R. *Candidi* from common.

Octave of Assumption, Mattins: homilies not **SYH**.

Octave of Assumption, Vespers: antiphon to the psalms *Virgo prudenter* =**B547; S**: *Tota pulcra*; **YH**: *Assumpta est*.

Octave of Assumption, Vespers: Hy. *O gloriosa* =**SH**; **Y B547**: *O quam glorifica*.

Octave of St Laurence, Vespers: Magnificat antiphon *Beatus laurentius* =**SY**; **H** has this at Lauds.

Octave of St Laurence, Lauds: Benedictus antiphon *In craticula* =**SY**. **B547** has no office for the octave, only a commemoration with A. *In craticula* on the day.

Exaltation of Holy Cross, Vespers: memorial of the Nativity of the BVM A. *Alma*; **SH**: *Nativitatem*; **Y** no memorial on this day.

Exaltation of Holy Cross: office hymns				
	Oseney[17]	Salisbury	York	Hereford
First Vespers	*Impleta sunt*[18]	*Impleta sunt*	*Arbor decora*[18]	*Impleta sunt*
Mattins	*Impleta sunt*	*Pange lingua*	*Crux fidelis*	*Impleta sunt*
Lauds	*Crux fidelis*[19]	*Crux fidelis*	*Arbor decora*	*O crux ave*[18]
Second Vespers	*Crux fidelis*	*Crux fidelis*	*Arbor decora*	*Impleta sunt*

St Michael (if Sunday), second Vespers: Hy. *Christe sanctorum* not **SYH**; **SY**: no second Vespers; **H**: *Tibi Christe.* This hymn is, however, present at **SY** for first Vespers for which **O** probably =**SY**.

All Saints, Mattins: blessings before the readings. **O** and **S** both have proper sequences, but they are totally different. The **S** order was followed in Salisbury-influenced dioceses such as Exeter, where it appears in the Ordinal. The members of the **O** series mostly occur in the **S** common blessings. Only one is the same in both series (no.3 *Ad societatem*) but no.7 may also be in common, since **O** has 'one of the three for the exposition' and **S** has *Sancti evangelii*, also for the exposition of the gospel reading. The **S** series aims, apart from no.3, to go through the orders of saints. Perhaps no.3 became tied to that lesson and **O** retains an older series, of which only no.3 now survives at **S**? Certainly no.3 is out of place in the **S** series.

All Saints, Lauds: Hy. *Ihesu salvator* =**YH**; **S**: *Christe redemptor.*

All Saints, second Vespers: Hy. *Ihesu salvator* not **SYH**; **S**: *Christe redemptor*; **Y**: *Sanctorum meritis*; **H**: Sq. *Ecce pulcra.* The **O** version would appear more primitive.

All Souls, first Vespers (*Placebo*): the order at **O** is not **SYH**. **O**, like **SY**, has Ps. *Lauda anima* after the office, followed by versicles, but **S** and **Y** both insert versicles (**S**: *Requiem*; **Y**: *Requiem, Credo videre*) before **O**'s first (*A porta inferi*).

All Souls, Mattins: Mattins of St Eustace celebrated not **SH**; **SH**: Mattins of BVM with memorial of St Eustace.

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[17] This office is missing in **B547**.

[18] These are all different extracts from the hymn *Vexilla regis prodeunt.* **SHO** have the following verses for *Impleta sunt*: *Impleta, Arbor decora, Beata cuius, O crux ave, Te summa.*

[19] This is an extract from the hymn *Pange lingua*. **SO** both have the verses: *Crux fidelis, Sola, Gloria et honor.*

All Souls, Terce: absolution after the office not **SYH**, but most like **Y**.

General: A. *Hic est vir qui* (martyrs) is from the **Y** common of martyrs and is not found in **SH**.

General: A. *Ista est virgo* (virgins) is from the **YH** common of virgins and is not found in **S**.

General: A. *Simile erit regnum* appears is **S** as A. *Simile est regnum*.

General: before each hour, *Pater* and *Ave* said privately =**SY**; **H** forbids this.

General, Compline: the order for Eastertide Compline reveals that at **O**, as at **YH**, *Dignare* was the first versicle after the *Confiteor*. **S** has several more versicles before it.

2.2 Missal and Gradual

Advent, Lady Mass: Ep. *Hec dicit dominus. Egredietur* not **SYH**; **SYH**: Ep. *In diebus illis locutus est dominus ad achaz*.

Advent 2: Alleluia with two verses [*Letatus, Stantes*] =**Y** **WESTMINSTER**[20] **DURHAM**[21] **ABINGDON**[22] **PARIS**;[23] **SH**: V. *Virtutes celi.*

Advent 4: Sq. *Regnantem sempiterna* not **SYH**; **SYH**: *Iubilemus omnes.*

Christmas Octave: Sqq. *Letabundus* and *Sonent* said alternately at the Morrow Mass not **SYH**; **SYH**: Morrow Mass ceases during the Christmas season. Sq. *Sonent* is found only at **SH**; Sq. *Letabundus* is found only at **Y**.

Ember Days in Lent: long final reading and short tract with three verses not **SYH**; **SYH**: shorter reading, longer tract with twelve verses.

Easter Vigil: during the *Exultet* candle is incensed but no grains of incense are stuck in it =**Y**; **SH**: five grains of incense inserted in the form of a cross.

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[20] Ob MS Rawlinson c. 425, printed as J. Wickham Legg (ed.), *Missale ad usum ecclesie Westmonasteriensis* (London, 1891–6).

[21] Lbl MS Harley 5289.

[22] Ob MS Digby 227.

[23] *Missale ad usum ecclesie Parisiensis* (Paris, 1543).

Easter Vigil: Readings and Chants			
Oseney	Salisbury/**LESNES**[24]	York	Hereford
Lec. *In principio*	Lec. *In principio*	Lec. *In principio*	Lec. *In principio*
Or. *Deus qui mirabiliter*	Or. *Deus qui mirabiliter*	Or. *Deus qui mirabiliter*	Or. *Deus qui mirabiliter*
Lec. *Factum est*	Lec. *Factum est*	Lec. *Factum est*	Lec. *Factum est*
Tr. *Cantemus*	Tr. *Cantemus*	Tr. *Cantemus*	Tr. *Cantemus*
Or. *Deus cuius antiqua*	Or. *Deus cuius antiqua*	Or. *Deus cuius antiqua*	Or. *Deus cuius antiqua*
Lec. *Apprehendent*	Lec. *Apprehendent*	Lec. *Apprehendent*	Lec. *Apprehendent*
Tr. *Vinea mea*	Tr. *Vinea mea*	Tr. *Vinea mea*	Tr. *Vinea mea*
Or. *Deus qui nos.*	Or. *Deus qui nos.*	Or. *Deus qui nos.*	Or. *Deus qui nos.*
Lec. *Hec est hereditas*	Lec. *Scripsit moyses*	Lec. *Scripsit moyses*	Lec. *Hec est hereditas*
	Tr. *Attende celum*	Tr. *Attende celum*	Tr. *Attende celum*
Or. *Deus qui ecclesiam*	Or. *Deus qui ecclesiam*	Or. *Deus qui ecclesiam*	Or. *Deus qui ecclesiam*
		Lec. *Hec est hereditas*	
Tr. *Sicut cervus*	Tr. *Sicut cervus*	Tr. *Sicut cervus*	Tr. *Sicut cervus*
Or. *Concede*	Or. *Concede*	Or. *Concede*	Or. *Concede*

In the above, lesson 4 *Hec est hereditas* and no Tr. *Attende* to follow=**COUTANCES**[25] **PARIS CCCO**[26] **DOMINICANS**.[27]

Easter Vigil: blessing of font omitted not **SYH**.

Easter 2: at least two verses to Alleluia including *Iterum* and *Modicum* =**SY**; **H**: *Modicum, Surgens, Surrexit.* If only two, =**Y**.

Ascension Octave: Proper Preface for one week only =**SY**; **H**: for nine days inclusive.

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[24] Lva MS L.404, printed as Dom Philip Jebb (ed.), *Missale de Lesnes* (Worcester, 1964).

[25] *Missale cunctis sacerdotibus iuxta Constancieñ dioceses institutum* &c. (Rouen, 1557).

[26] Published as F. E. Warren (ed.), *The Manuscript Irish Missal belonging to the President and Fellows of Corpus Christi College, Oxford* (London, 1879).

[27] *Missale Predicatorum*, Venice, 1504.

Ascension Octave: Proper Preface and *Communicantes* not to be used at Morrow Mass =**SH**; **Y** permits.

Friday after Octave of Ascension: Old Testament lesson at Mass not **SH**.

Pentecost Vigil: four lessons =**SH**

Pentecost Vigil: Proper Preface including the words *promissum spiritum sanctum hodierna die* =**S**; **Y** omits this Preface at the Vigil; **H** omits the words *hodierna die*.

Pentecost 14 (Trinity 13): two verses to the Alleluia [*Venite, Preoccupemus*] =**TRINITY**[28] **LESNES**, not **SYH**. **SYH** all have just the first, *Venite.*[29]

Last Sundays after Pentecost: repeat Ofc. *Dicit dominus* with different collects and readings =**SH**, though **O** has only two sets of readings, not three; **Y**: repeat Ofc. *Si iniquitates* with different collects and readings, reserving *Dicit dominus* for the final Sunday.

Purification: Tr. *Diffusa* =**COUTANCES ST ALBAN'S**;[30] **S**: *Nunc dimittis;* **H**: *Gaude maria virgo*.

Purification: Off. *Diffusa est* =**SH**: **Y**: *Ave maria.*

Annunciation: Pr. *Quia per incarnati* =**LESNES COUTANCES ST ALBAN'S**; **SYH**: *Et te in annunciatione*.

Octave of Annunciation: Pr. *Et te suppliciter* not **SYH**, who have none.

St John at Latin Gate: Sq. *Iohannes ihesu* (repeated from his feast at Christmas) =**H**; **S**: *Laus devota*.

Nativity of BVM Octave: epistle every day *Ego quasi vitis* =**H**; **S**: this on day, but *O quam pulcra* during the week; **Y**: *Ab initio* and *O quam pulcra* alternately.

Nativity of BVM Octave: Evv. *Intravit ihesus* and *Loquente ihesu* alternately =**YH**; **S**: *Loquente* throughout.

General: Kyrie *Pater creator* and not *Deus creator* is a feature of the 'Oseney group' of manuscripts.

General: three Kyries appear untroped at **O** which are never found without their tropes at **S**: these are *Pater creator omnium* (*Deus creator omnium* at **S**), *Kyrie rex genitor*, and *Kyrie fons bonitatis.*

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[28] Ob MS Trinity College 8.

[29] The post-Pentecost Alleluias are discussed in Chapter 8, pp.131–2.

[30] Ob MS Laud misc. 279.

2.3 Processional

The general order of processions at Oseney differs slightly from **SYH**:

Order of Procession before Mass		
Oseney	Salisbury and Hereford	York
		Responsory *ad exitum chori*, usually of the BVM
Responsory *in eundo* of the day	Responsory *in eundo* of the day	Responsory *in eundo ad crucem* of the day
[Responsory, Versicle and Collect at the station, on feasts]	[Responsory, Versicle and Collect at the station, on feasts]	[Responsory, Versicle and Collect at the station, on feasts]
Antiphon or responsory *ad introitum* of the patron saint [proper antiphon on feasts]	Antiphon *ad introitum*, proper	Antiphon *ad introitum*, proper
Versicle and collect *Via sanctorum* [proper on feasts]	Versicle and collect, proper	Versicle and collect, proper

The responsory *ad exitum* at York has been added, presumably because of the greater size of the building, and it has been ignored in the comparisons below since it is often extraneous to the feast. One consequence of the pattern at **O** with an antiphon or responsory *de sancto loci* at the entrance to the choir is that the antiphon *ad introitum* on Sundays will usually be different at O from the above. For example, this has led to the absence of R. *Ubi est Abel* on LXX, LX and L. Where this is not the case it is noted below, rather than *vice versa*.

Christmas Day: R. *Descendit*, R. *Verbum caro*, A. *Hodie christus* =**H**, and almost=**SY**; **Y** does not have A. *Hodie christus*; **S** has extended R. *Descendit* with a long prose, displacing R. *Verbum caro* with a long prose to *Descendit.*

Christmas Day: V. *Benedictus qui venit* =**SY**; **H**: *Verbum caro*.

Christmas Day: Or. *Da quesumus omnipotens deus ut qui nova misteria* not **SYH**; **SH**: *Concede quesumus*, **Y**: *Da nobis*.

Epiphany Procession				
	Oseney	Salisbury	York	Hereford
First chant	R. *Reges tharsis*	R. *Tria sunt*	R. *Descendit*	R. *In columbe*
Station	R. *In columbe*[31] [or: *Tria sunt*]	R. *Reges tharsis*	R. *Verbum caro*	R. *Tria sunt*
Entrance to choir	A. *Hodie celesti sponso*	R. *In columbe*	R. *In columbe*	A. *Hodie celesti sponso*
Versicle and collect	V. *Omnes de saba;* Or. *Presta quesumus omnipotens deus*	V. *Vox domini super aquas;* Or. *Deus qui hodierna*	V. *Reges tharsis;* Or. *Deus qui hodierna*	V. *Reges tharsis;* Or. *Deus qui hodierna*

After Epiphany: responsories of Trinity history (R1 *Summe trinitati*) not **SYH**; **SYH** have proper chants for the Sunday processions, beginning with R. *Abscondi.*

[31] The ordinal (f.77^{v}) gives R. *Tria sunt munera*; the Processional has R. *In columbe*. However, *Tria sunt* is inexplicably placed with the chants of Christmas, and the ordinal directs (along with **H**) that *In columbe* should be the chant for the Sunday after Epiphany. The Sunday processional chant is usually the first of the feast, as at **SH**, or rarely the second, but it is otherwise unknown for it to be a chant which does not appear on the day itself. What seems to have happened is that **O** had for this day the **H** pattern (as shown by the presence and location of *Hodie celesti sponso*) and at some point *Reges tharsis* has been inserted as the first chant, presumably under **S** influence. This has then created a conflict over which of *In columbe* or *Tria sunt* should be omitted.

Ash Wednesday		
Oseney[32]	Salisbury	York
Blessing of ashes (one collect)		Blessing of ashes (two collects)
Sprinkling of ashes		Sprinkling of ashes
Penitential psalms (with A. *Parce domine*)	Penitential psalms (with A. *Ne remeniscaris*)	Penitential psalms (with A. *Ne remeniscaris*)
Kyrie [and preces?]	Kyrie and preces	Kyrie and preces
[Collects?]	Seven collects	Six collects
Absolution	Absolution	Absolution
	Blessing of ashes (one collect)	
	Sprinkling of ashes	
	Collect	
Ashing of people (with the words *Memento quod pulvis es: et in pulverem reverteris*)	Ashing of people (with the words *Memento homo quod cinis es: et in cinerem reverteris*)	Ashing of people (with the words *Memento homo quod cinis es: et in cinerem reverteris*)
Sprinkling of people		
Ps. *Salvum me fac* (with A. *Exaudi nos*)	Ps. *Salvum me fac* (with A. *Exaudi nos*)	Ps. *Salvum me fac* (with A. *Exaudi nos*)
	A. *Iuxta vestibulum*	
A. *Immutemur*	A. *Immutemur*	
Collect	Collect (choice of two)	Collect
Procession	Procession	Procession

Sundays in Lent: Lent 1–2: *Cum venerimus*, 3–4: *In die quando* =**S**; **H**: different antiphons for each week; **Y**: A. *In die quando* throughout.

Passion Sunday: R. *Circumdederunt* =**S**; **YH**: A. *In die quando*.

[32] The Haughmond rubrics confirm this order except that they reverse A. *Exaudi nos* and A. *Immutemur*, and add A. *Iuxta vestibulum*; they do, though, agree with **OY** that the blessing of ashes should come before the penitential psalms. See Text 6.4, p.429.

Good Friday: rite takes place after Sext =**H**; **SY**: after none.

Good Friday: during the adoration of the cross by the clergy, A. *Ecce lignum,* A. *Crucem tuam,* A. *Tuam crucem* not **SYH**; **S**: *Ecce lignum*, *Crucem tuam*; **Y**: *Ecce lignum* with Ps. *Beati immaculati*, *Tuam crucem* with Ps. *Deus misereatur*; **H**: *Ecce lignum* with Ps. *Deus misereatur*, *Tuam crucem*. **O** is the only use to combine the **S** antiphon *Crucem tuam* with the **YH** antiphon *Tuam crucem*.

Good Friday: no music for the adoration of the cross by laity not **SYH**; **SYH**: A. *Dum fabricator mundi*. However, **HAUGHMOND**[33] has *Dum fabricator* as well.

Good Friday: deposition of the cross A. *Super omnia ligna* =**SYH**; but **SYH** all have more antiphons, so the process must have been simple at **O**.

Rogations: introduction A. *Exurge domine*, Ps. *Deus auribus* =**H**; **Y**: A. *Surgite sancti* with two verses. **S** has the **H** and **Y** forms concatenated.

Rogations, day 2: litany *Kyrieleison. Christeleison. Domine miserere* =**Y**, not found elsewhere. **O** does not have the litany *Kyrieleison qui pretioso sanguine* which is common to **SYH**.

Ascension Day: R. *Viri galilei* =**S**; but **S** adds R. *Non conturbetur*. **H**: R. *Non conturbetur*; **Y**: R. *Non relinquam.*

Pentecost: *Salve festa* and R. *Spiritus Sanctus* =**SH**; **Y**: R. *Repleti sunt* and R. *Loquebantur*. **HAUGHMOND** does not yet have *Salve festa* and retains older practice, closer to **Y**: R. *Repleti sunt*, R. *Spiritus sanctus.*

Trinity Sunday: R. *Honor virtus,* R. *Summe trinitati* =**S** but reversed; **Y**: R. *Stirps iesse*; R. *Benedicat*.

Trinity Sunday, entrance to choir: A. *Te deum patrem* not **SY**; **S**: none given, **Y**: *de sancto loci*.

[33] SHs MS 30. See Text 6.8, pp.430–31

Dedication				
	Oseney	Salisbury	York	Hereford
First chant	R. *Fundata est* R. *Mane surgens*[34] [R. *Domus mea*][35]	*Salve festa dies … qua sponso sponsa*	R. *Fundata est* *Salve festa dies … qua sponso sponsa*	*Salve sancta dies*[36]
Station	R. *Terribilis est* (V. *Cumque*)	R. *Terribilis est* (V. *Cumque*)	R. *Terribilis est* (V. *Vos estis*)	R. *Terribilis est* (V. *Vos estis*)
Entrance to choir	A. *Zachee festinans*	[none]	R. *Quam pulcra* R. *Ibo ad montem* R. *Te sanctum*[37]	A. *Zachee festinans*
Versicle and collect	V. *Bene fundata* Or. *Deus qui de vivis*	V. *Beati qui habitant* Or. *Deus qui nobis per*	V. *Michael archangele* Or. *Deus qui miro ordine*	V. *Domum tuam* Or. *Deus qui nobis per*

Purification: the order for blessing candles =**SH**; **S** has more advanced form with blessing in preface tone, while **Y**'s order is different.

Purification: procession A. *Ave gracia plena*. A. *Adorna thalamum*. A. *Responsum* =**SY**; **H**: adds R. *Ave maria*.

Purification: entrance to choir A. *Cum inducerent* =**YH**, not **S**.

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[34] The later O order replaced R. *Fundata* and R. *Mane* with *Salve festa dies … qua sponso sponsa* as at S, but retained A. *Zachee festinans* at the entrance to the choir.

[35] This chant is present in the earlier set of chants at O and someone has begun to erase it. However, it is not listed in the ordinal, and had presumably falled into disuse by then, perhaps because it was not necessary.

[36] Only the incipit is given in the ordinal, and it may be a mistake for *Salve festa dies*, the same chant as **SY**.

[37] Presumably the number of chants here reflects the greater length of the procession at **Y**.

Invention of Holy Cross			
	Oseney	Salisbury	Hereford
First chant	R. *Per tuam crucem*	R. *O crux gloriosa* (no verse unless Sunday)	*Salve sancta dies*
Station	R. *O crux viride lignum*; V. *Dicite in nationibus*; Or. *Deus qui pro nobis*	V. *Dicite in nationibus*; Or. *Deus qui pro nobis*	R. *Per tuam crucem*
Entrance to choir	A. *O crux splendidior*	[of the BVM]	A. *O crux splendidior*
Versicle and collect	V. *Hoc signum crucis* Or. *Deus qui unigeniti*	V. *Sancta dei*[38] Or. *Gratiam tuam*	V. *Adoramus te* Or. *Deus qui in preclara*

St George if in Eastertide: R. *Filie ierusalem* =**S**. in Eastertide. The wording *Ad introitum antiphona de sancta maria* is unusual for **O** (usually it has *de sancto loci*) and could indicate direct **S** influence on the text since this is the customary **S** expression.

St John Baptist: R. *Inter natos* =**SY**; **H**: *Tu puer*, then *Inter natos* at station.

SS Peter and Paul: R. *Cives apostolorum* not **SYH**; **S**: *Quodcumque ligaveris*; **YH**: *Cornelius centurio*.

St Matthew: R. *Cum ambularent* =**S**.

Sunday in Octave of Assumption: R. *Candida virginitas* =**S**; **Y**: *O decus virginitatis*; **H**: *Felix namque*.

Nativity of the BVM: R. *Solem*, R. *Stirps*, A. *Nativitas* almost =**YH**, but **Y** has A. *Alma*, and **H** reverses the first two responds. Also, **H** has a prose to R. *Solem.* **S**: R. *Solem*, R. *Ad nutum*, R. *Stirps* or A. *Nativitas*.

[38] If this feast falls on a Saturday, the memorial of the procession at Vespers has the verse *Hoc signum crucis* as at **O**, and the collect *Deus qui in preclara* as at **H**.

Sunday in Octave of the Nativity of the BVM: R. *Solem* not **SH**, but **H** also takes the first responsory from the feast (in this case R. *Stirps*). **S**: R. *Ad nutum*.

St Michael: R. *Te sanctum* =**SH**.

St Laurence: R. *Beatus laurentius* not **S**; **S**: *Meruit esse.*

All Saints: R. *Laudem dicite*, R. *Concede*, A. *Salvator* =**H**; almost =**SY**, though Y omits A. *Salvator* and S omits R. *Laudem dicite*.

Appendix 3: Tabulation of the vespers responsories and Alleluia verses in the Oseney MS

ff224–250^{v} of the Oseney MS contain the text and music of the soloist's part of the responsories for vespers and the Alleluias and tracts of the mass for the *temporale* and *sanctorale.* Thus for the responsories are given: the incipit; the verse; and the *Gloria patri* where this differs from the common tones (which are given on f240^{v}). For the Alleluias, the incipit and the verse are given; for the tracts, just the verses. These are tabulated below and differences with provisions elsewhere in the manuscript are noted. Unusually, the Alleluia verses are given for the year from Christmas to Christmas, with the *temporale* and *sanctorale* mixed together, not for the usual liturgical year of Advent Sunday to Advent Sunday.

Where one responsory only is given it seems usually to be for first vespers: thus, for example, the responsories given for the Sundays in Advent are for first vespers, and R. *Tu exurgens*, which is given as 'Sundays and weekdays in Advent', is for second vespers.

3.1 Vespers responsories (ff.224–240^{v})

Day/feast	*Incipit*	*Verse*
Advent Sunday	Ecce dies	In diebus illis
Advent 2	Ecce dominus	A solis ortu
Sundays and weekdays in Advent [i.e. second vespers][1]	Tu exurgens	Quia tempus miserendi
Advent 3	Qui venturus est	Deponet omnes
Advent 4	Non auferetur	Pulcriores sunt
Christmas vigil (First vespers of Christmas)	Iudea et ierusalem	Constantes estote
Christmas Day	Verbum caro	In principio
St Stephen	Lapides torrentes	Mortem enim
St John	In medio	Misit dominus
Holy Innocents	Centum	Hii empti sunt
Sunday in octave of Christmas	Te laudant	Ipsum genuisti
Circumcision	Verbum caro	[In principio][2]
Epiphany Vigil	Reges tharsis	Et adorabunt

[1] *cf* f.32: *Per totum adventum in dominicis … Ad vesperas A. Sede a dextris et cetere sicut prius R. Tu exurgens* See Text 2, p213.

[2] This chant appears above for Christmas Day, hence the omission of this verse

[Epiphany]	In columbe	Celi aperti sunt
Sunday after octave of Epiphany	A dextris est	Conserva me
Septuagesima	Formavit	In principio deus
[Second vespers][3]	Spes mea	In te confirmatus
Sexagesima	Requievit archa	Decimo enim
Quinquagesima	Revertenti	Benedictus Abraham
Lent 1	Emendemus	Peccavimus
[Second vespers][4]	Esto nobis	A facie
Lent 2	Ecce odor	Qui maledixerit
Lent 3	Igitur ioseph	Misertus enim
Lent 4	Audi israel	Observa igitur
'At vespers'		Periit fuga
[Passiontide, second vespers][5]	Usquequo	Qui tribulant me
Passiontide	Circumdederunt me	Quoniam tribulacio
Eastertide	Surrexit dominus	Qui pro nobis
Ascension vigil	Non relinquam	Pacem meam
[Second vespers]	Omnis pulcritudo	Nisi ego
Pentecost vigil	Repleti sunt	Loquebantur
[Second vespers]	Loquebantur	Repleti sunt
Trinity vigil	Honor virtus	Trinitati lux
[Second vespers]	Summe trinitati	Prestet nobis
All Sundays from Trinity to Advent	Deum time	Timentibus deum
St Andrew	Homo dei	Cumque carnifices
[Second vespers]	Vir perfecte	Imitator iesu
St Nicolas	Beatus nicholaus	Ut apud christum
[Second vespers]	Ex eius tumba	Catervatim
St Lucy	Per ipsam	Que datura eras

[3] And, presumably, for Sexagesima and Quinquagesima.

[4] And, presumably, for the following Sundays.

[5] This would appear to be the correct rubric for this, even though the chants are therefore in the wrong order. The Ordinal gives this as the responsory at second vespers on Palm Sunday *sicut in precedenti dominica* (f.50^{v}: see Text 2, p.245). This accords with Salisbury, York and Hereford, although they replace R. *Usquequo* on Palm Sunday with R. *Cogitaverunt* at Salisbury and Hereford and R. *Dominus ihesus* at York. The Oseney arrangement is also found in Ob MS Bodley 547.

St Agnes	Dextram meam	Induit me dominus
Conversion of St Paul	Sancte paule	Ut digni efficiamur
[Second vespers]	Magnus sanctus	A christo de celo
Purification	Videte [miraculum]	Hec speciosum
[Second vespers]	Gaude maria	Gabrielem archangelum
St Agatha	Dum ingrederetur	Ego enim habeo
St Peter's chair	Petre [amas me]	Symon iohannis
Annunciation	Ave maria	Quomodo fiet
[Second vespers]	Christi virgo	Quoniam peccatorum
Common of one martyr in Eastertide	Lux perpetua	Vox letitie
or	Filie ierusalem	Quoniam confortavit
SS Philip & James	Ego sum	Manete in dilectione
Invention of the Holy Cross	Ecce crucem	Crux benedicta
[Second vespers]	O crux benedicta	Michi autem
St Augustine [of Canterbury]	Vidi civitatem	Magnus dominus
Nativity of St John the Baptist	Precursor domini	Hic est enim propheta
[Second vespers]	Tu puer	Ad dandam scienciam
St Peter [and Paul]	Cornelius [centurio]	Cum orasset
[Second vespers]	Qui sunt isti[6]	
Commemoration of St Paul	Sancte paule[7]	
St Mary Magdalen	O certe precipuus	Ardore caritatis
[Second vespers]	Eternis [actuum]	Subdite tibi
St Peter's chains	Surge petre	Angelus domini
St Laurence	Beatus laurencius	Gaudeo plane
Assumption	Super salutem	Valde te
[Second vespers]	Candida	Que meruit
Second day	Beata es virgo	Benedicta et venerabilis
Sunday in octave of the Assumption	Beatam	Magnificat anima
St Augustine [of Hippo]	Vulneraverat [caritas]	Ascendenti a convalle
[Second vespers]	Verbum dei	Testamentum nullum
Nativity of the BVM	Solem iustitie	Cernere divinum
[Second vespers]	Stirps iesse	Virga dei
Sunday in octave of the Nativity	Ad nutum	Ut inicium

[6] Text incipit only.

[7] Text incipit only.

Exaltation of the Holy Cross	O crux	Custodi domine
[Second vespers]	O crux gloriosa	Michi autem
St Michael	Te sanctum	Cherubim quoque
[Second vespers]	In conspectu	Deus meus
Vigil of All Saints	Laudem dicite	Genus electum
[Second vespers]	Concede	Adiuvent nos
St Martin	Dixerunt	Scimus quidem
St Cecilia	Virgo gloriosa	Cantantibus organis
St Clement	Orante	Vidi supra montem
Common of Evangelists	Quatuor [animalia]	Erat autem quasi
[Second vespers]	Cum ambularent	Cum elevarentur
Common of Apostles	Qui sunt isti	Candidiores nive
[Second vespers]	Fuerunt sine querela	Tradiderunt
Common of one martyr	Miles [christi]	Ut celestis regni
[Second vespers]	Hic est vere [martir]	Iustum reduxit
Common of many martyrs	In circuitu [tuo]	Magnus dominus
Common of one confessor	Miles christi[8]	
[Second vespers]	Iste est	Iste est qui contempsit
Common of one virgin	Regnum mundi	Eructavit cor
[Second vespers]	Pulcra facie	Specie tua
St Ann	Beata virgo	Et fac post vite[9]

3.2 Alleluias and tracts (ff.242–250^{v})

Day/feast	*Alleluia verse*	*Tract*
Christmas Day	Dies sanctificatus	
St Stephen	Video celos	
St John	Hic est discipulus	
Holy Innocents	Te martirum	
St Thomas [of Canterbury][10]	Iste sanctus digne	

[8] Text incipit only.

[9] This is added in a later hand on a blank leaf.

[10] His name has been erased.

Circumcision	Multifariam	
Epiphany	Vidimus stellam	
Candlemas	Adorabo ad templum	Diffusa est gracia
Annunciation		Ave maria
Easter Vigil	Confitemini domino	
Easter	Pascha nostrum	
	Epulemur in azimis	
Monday	Nonne cor nostrum	
Tuesday	Oportebat pati christum	
George	Letabitur iustus	
[Invention of the] Holy Cross	Dulce lignum	
Ascension	Ascendens christus	
Pentecost vigil	Confitemini domino	
Pentecost	Paraclitus spiritus	
Monday after Pentecost	Veni sancte spiritus	
Tuesday after Pentecost	Spiritus domini	
Trinity	Benedictus es domine	
Nativity of St John Baptist	Inter natos mulierum	
SS Peter and Paul	Tu es petrus	
Commemoration of St Paul	Magnus sanctus paulus[11]	
Assumption	Hodie maria virgo	
[Octave of] Assumption	Assumpta est maria	
St Augustine	Posui adiutorium	
Nativity of the BVM	Nativitas gloriose	
Exaltation of the Holy Cross	Dulce lignum	
St Michael	In conspectu	
All Saints [vigil]	Vox exultacionis	
All Saints	Iudicabunt sancti	
St Andrew	Dilexit andream	
St Nicholas	Iustus germinabit	
Dedication	Adorabo ad templum	

[11] The music of this seems to be incomplete.

Appendix 4: English Augustinian processionals: tabulation

4.1 Ob MS Lyell 9

folio	*day/feast*	*incipit*
6	Sundays in Advent	R. *Missus est angelus gabriel*. V. *Dixit autem.*
6v		A. *Alma redemptoris mater.*
7	Christmas Day	R. *Descendit de celis.* V. *Tanquam sponsus.*
7		A. *Hodie christus natus est.*
7v	Circumcision	R. *Verbum caro.* V. *In principio erat verbum.*
8		A. *Magnum hereditatis misterium*.
8	Epiphany	R. *In columbe specie.* V. *Celi aperti sunt.*
8v		A. *Hodie celesti sponso*.
9	Epiphany–Purification	A. *O maria iesse virga.*
9v		A. *Ave regina celorum.*
10		A. *Speciosa facta es.*
10	Purification	A. *Lumen ad revelationem gentium*.
10v		A. *Ave gracia plena.*
10v		A. *Adorna thalamum tuum.*
11		R. *Responsum accepit.* V. *Hodie beata virgo.*
12		A. *Cum inducerent puerum ihesum*.
12	Purification–Septuagesima	R. *Abscondi tanquam aurum.* V. *Quoniam.*
12	Septuagesima–Quinquagesima	A. *Ecce karissimi dies illa iudicii.*
13	Ash Wednesday	A. *Immutemur habitu in cinere.*
13v		R. *Emendemus in melius.* V. *Peccavimus.*
14		A. *Exaudi nos domine.* Ps. *Salvum me fac.*
14		A. *Iuxta vestibulum et altare.*
14v	Lent 1, Lent 2	A. *Cum venerimus ante conspectum*.
15v	Lent 3, Lent 4	A. *In die quando venerit dominus*.
16	Passion Sunday	R. *Circumdederunt me.* V. *Quoniam*.
16v	Palm Sunday	A. *Pueri hebreorum tollentes*.
16		A. *Pueri hebreorum vestimenta.*
16v		A. *Cum angelis et pueris.*
17		A. *Osanna filio david*.
17		A. *Prima autem azimorum*.
17v		A. *Cum audisset populus*.
18		Hy. *Gloria laus et honor*.
18v		R. *Ingrediente domino.*

19		A. *Ave rex noster fili david*.
19v		R. *Collegerunt pontifices.* V. *Unus autem.*
20	Maundy Thursday	A. *Dominus ihesus.* Ps. *Beati immaculati.*
20v		A. *Mandatum novum*. Ps. *Beati immaculati.*
20v		A. *Diligamus nos in invicem*.
20v		A. *Ubi est caritas et dilectio.*
21		R. *Ubi fratres in unum.* V. *Et vitam*.
21		R. *In hoc cognoscent.* V. *Dixit iesus discipulis.*
21v	Good Friday	*Populе meus quid feci tibi*.
22		A. *Ecce lignum crucis*. Ps. *Beati immaculati*.
22v		A. *Crucem tuam.* Ps. *Beati qui servantur*.
22v		Hy. *Crux fidelis inter omnes*.
24v		A. *Super omnia ligna cedrorum*.
24v	Holy Saturday	Hy. *Inventor rutili.*
25v	Holy Saturday	*Exultet iam angelica turba celorum*.
30	Sundays in Eastertide	A. *Vidi aquam.* Ps. *Confitemini domino*.
30v	Saturdays in Eastertide	A. *Rex noster in cruce*.
31	Easter Tuesday, Thursday	R. *Sedit angelus.* V. *Crucifixum in carne.*
31v	Easter Monday, Wednesday, Friday	R. *Christus resurgens* V. *Dicant nunc iudei*.
32	Low Sunday–Ascension	R. *Ego sum alpha et oo* V. *Ego sum vestra.*
32v		A. *Ibo michi ad montem*.
33	Rogation	A. *Exurge domine.* Ps. *Deus auribus*.
33v		A. *Surgite sancti de mansionibus*.
33v	Rogation (day 1)	A. *In nomine domini dei nostri ambulabimus.*
33v		*Sancte sanctorum deus*.
34		A. *De ierusalem exeunt reliquie.*
34v	Rogation (day 2)	A. *Ego sum deus patrum vestrorum*.
34v		*Kyrieleison*. [litany]
35		A. *Cum iocunditate*.
35v	Rogation (day 3)	A. *Populus syon convertimini*.
35v		*Pater de celis deus*.
36		A. *Exclamemus omnes.*
36v	St Mark	A. *Parce domine parce populo tuo.*
36v		*Kyrieleison*.
38		A. *Domine rex deus abraham.*
38	Rogation (for rain)	A. *Numquid est in ydolis*.

38v	Rogation (against pestilence)	A. *Exaudi domine populum confitencium.*
38v	Rogation (for fair weather)	A. *Inundaverunt aque domine.*
39		A. *Non nos demergat.*
39	Ascension Day	Hy. *Salve festa dies … qua deus in celum*.
41		A. *O rex glorie domine virtutum.*
41	Sunday after Ascesion	R. *Viri galilei.* V. *Cumque intuerentur.*
41v	Pentecost	Hy. *Salve festa dies … qua nova de celo.*
42v		R. *Spiritus sanctus*. V. *Advenit ignis.*
43		A. *Hodie completi sunt dies pentecostes.*
43v	Sundays from Trinity	R. *Summe trinitati.* V. *Prestet nobis graciam.*
44		R. *Benedictus dominus*. V. *Replebitur*.
44v		R. *Honor virtus.* V. *Trinitati lux perhennis.*
44v		R. *Deum time.* V. *Timentibus deum*.
45		A. *Te deum patrem ingenitum.*
59	Dedication	R. *Domus mea.* V. *Domum tuam*.
59v		A. *Zachee festinans*. V. *Fundamenta aliud.*
59v	Andrew	R. *Homo dei.* V. *Cumque carnifices.*
60		R. *Vir iste in populo.* V. *Pro eo ut me.*
60v	Nicolas	R. *Beatus nichilaus.* V. *Ut apud christum.*
61		R. *Ex eius tumba.* V. *Catervatim ruunt*.
61v	Lucy	R. *Grata facta est.* V. *Erecta namque.*
61v	Agnes	R. *Induit me dominus.* V. *Tradidit.*
62	Vincent	R. *Levita vincentius.* V. *Tibi enim.*
62v		R. *Gloriosus dei amicus.* V. *Felici commercio.*
63	Conversion of Paul	R. *Magnus sanctus paulus.* V. *A cristo de celo.*
63v		R. *Sancte paule*. V. *Ut digni efficiamur.*
63v		R. *Celebremus conversionem.* V. *Gaudent.*
64	Purification	R. *Videte miraculum.* V. *Hec speciosum.*
64v		R. *Gaude maria virgo.* V. *Gabrielem.*
65	Agatha	R. *Beata agatha.* V. *Domine qui me creasti.*
65v	Annunciation	R. *Quomodo fiet istud.* V. *Ideoque.*
66		R. *Christi virgo. V. Quoniam peccatorum.*
66	Annunciation in Eastertide	R. *Filie ierusalem. V. Quoniam confortavit.*
66v		R. *Candidi facti sunt.* V. *In omnem terram.*
67	Vincent(?)	R. *Qui vicerit.* V. *Vincenti dabo edere.*
67		R. *Isti sunt due.* V. *Isti sunt duo.*
67v	Invention of Holy Cross	R. *O crux viride.* V. *Custodi domine.*

68		R. *Per tuam crucem.* V. *Miserere nobis.*
68v		A. *O crux splendidior.*
69	Nativity of St John Baptist	R. *Tu puer propheta.* V. *Ad dandam.*
69v		R. *Inter natos mulierum.* V. *Fuit homo missus.*
69v		A. *Puer natus est.*
70	Peter and Paul	R. *Cornelius centurio.* V. *Cum orasset.*
70v		R. *Petre amas me.* V. *Symon iohannis.*
70v		R. *Quodcumque ligaveris.* V. *Tu es inquid.*
71		A. *Isti sunt due.*
71v	Mary Magdalene	R. *Marie magdalene.* V. *Ut illius.*
	—— A leaf is missing after f.71 ——	
72	?	R. ? V. *Compatiens.*
72	Laurence	R. *Beatus laurentius.* V. *Gaudeo plane.*
72v	Laurence	R. *Meruit esse.* V. *In craticula.*
73	Assumption	R. *Ista est speciosa.* V. *Ista est que.*
73		R. *Super salutem.* V. *Valde te nos.*
73v		R. *Felix namque.* V. *Ora pro populo.*
74		R. *Candida virginitas.* V. *Que meruit.*
74v		R. *O decus virginitatis.* V. *Accipe.*
74v		A. *Ascendit christus.*
75	Augustine	R. *Volebat enim.*
75v		R. *Vulneraverat caritas.* V. *Ascendenti.*
76		R. *Verbum dei.* V. *Testamentum nullum.*
76v		A. *Hodie gloriosus pater.*
77	Nativity of BVM	R. *Stirps iesse.* V. *Virga dei genitrix.*
77v		R. *Ad nutum.* V. *Ut vicium.*
78		R. *Solem iusticie.* V. *Cernere divinum.*
78		A. *Nativitas tua.*
78v	Michaelmas	R. *Te sanctum.* V. *Cherubin.*
79		R. *Archangeli michaelis.* V. *Perpetuum.*
79	All Saints[1]	R. *Laudem dicite.* V. *Genus electum.*
79v		R. *Concede nobis.* V. *Adiuvent nos.*

[1] In the manuscript this is heading *In vigilia omnium sanctorum ad vesperas*, but the provision of two responsories and an antiphon as for other feasts implies that the second responsory is for vespers of the feast itself, and all three chants for the procession before Mass. See Chapter 8, section 8.3 (p.124).

80v		A. *Salvator mundi.*
81	Martin	R. *Beatus martinus.* V. *Viribus.*
81		R. *O quantus erit.* V. *Beati viri.*
81v	Cecilia	R. *Cecilia me misit.* V. *Tunc valerianus.*
82		R. *Dum aurora.* V. *Cecilia valedicens.*
82	Common of evangelists	R. *Quatuor animalia.* V. *Erat autem.*
82v		R. *Cum ambularent.* V. *Cum elevarentur.*
82v		R. *Qui sunt isti.* V. *Candidiores.*
83	Common of apostles	R. *Cives apostolorum.* V. *Audite preces.*
83v	Common of one martyr	R. *Gloria et honore.* V. *Quoniam elevata.*
84		R. *Beatus vir.* V. *Hic accipiet.*
84	Common of many martyrs	R. *O veneranda.* V. *Despecta namque.*
84v		R. *O constantia.* V. *Nobis ergo.*
85		A. *Gaudent in celis.*
85v	Common of one confessor	R. *Miles christe gloriose.* V. *Ut celestis.*
86		R. *Vir israelita.* V. *Ut precibus.*
86		R. *Sancte .N.* V. *O sancte .N. sydus.*
86v	Common of many confessors	R. *Sint lumbi vestri.* V. *Vigilate.*
87	Common of one virgin	R. *Regnum mundi.* V. *Eructavit.*
87		R. *Audi filia.* V. *Induet te.*
87v	Common of the BVM	A. *Sub tuam protectionem.*
87v		A. *Beata dei genitrix.*
88		A. *Sub tuum presidium*
88v		A. *Rogamus te virgo.*[2]

4.2 The Guisborough MS (Lbl Add. MS 35285)

Many of the items are present only as incipits; they are indicated by an asterisk in the list below.

folio	*day/feast*	*incipit*
343	Advent Sunday	R. *Missus est angelus Gabriel*.
343		R. *Benedicta*.*
343	Christmas Day	R. *Descendit de celis*.*
343		A. *Hodie intacta*.*

[2] This last antiphon is incomplete, and has been finished by a later hand.

343	Epiphany	R. *Tria sunt munera preciosa.**
343	Epiphany–Purification	A. *O maria iesse virga.*
343	Purification	A. *Lumen ad revelationem gentium.*
343		A. *Ave gratia plena dei genitrix.*
343		A. *Adorna thalamum tuum.*
343v		R. *Responsum accepit.* V. *Hodie beata virgo.*
343v		V. *Accipiens simeon.** Or. *Erudi quesumus.**
343v		A. *Cum inducerent puerum ihesum.**
343v	Purification–Septuagesima	R. *Abscondi tanquam aurum.**
343v	Septuagesima–Quinquagesima	A. *Ecce karissimi dies illa iudicii.*
343v	Ash Wednesday	A. *Exaudi nos domine.* Ps. [blank].
343v		A. *Iuxta vestibulum et altare*.
343v		A. *Immutemur habitu in cinere.*
343v	Weds. & Fris. in Lent	R. *Emendemus in melius.**
344	Lent 1, Lent 2	A. *Christe pater misericordiarum*.
344	Lent 3, Lent 4	A. *In die quando venerit dominus*.
344	Annunciation	R. *Christi virgo*.*
344		A. *O virgo virginum quomodo fiet istud*.*
344	Passion Sunday	R. *Circumdederunt me viri mendaces*.*
344	Palm Sunday	A. *Pueri hebreorum tollentes*.*
344		A. *Pueri hebreorum vestimenta*.*
344		A. *Omnes collaudant*,* or:
344		A. *Osanna filio david*.*
344		A. *Ante sex dies*.
344v		A. *Cum audisset populus*. [three verses].
344v		A. *Occurrant turbe.*
344v		R. *Dominus iesus ante sex dies.**
344v		R. *Cogitaverunt autem*.*
344v		R. *Cum audisset turba*.*
344v		Hy. *Gloria laus et honor.*
345		R. *Ingrediente domino.** [no verse].
345		R. *Collegerunt pontifices*. V. *Unus autem*.
345		A. *Ave rex noster fili david*.
345		R. *Circumdederunt me viri mendaces.**
345		A. *Turba multa*.*
345	Maundy Thursday (stripping of altars):	
345	— High altar	R. *In monte oliveti orabat ad patrem.**

345		R. *Virgo dei genetrix*.*
345	— Trinity altar	R. *Tristis est anima mea*.*
345		R. *Benedicat nos deus*.*
345	— St John Baptist's altar	R. *Ecce vidimus.**
345		R. *Inter natos mulierum*.*
345	— St Peter's altar	R. *Unus ex discipulis*.*
345		R. *Qui sunt isti*.*
345	— St Stephen's altar	R. *Eram quasi agnus*.*
345		R. *Iustorum anime in manu dei.**
345	— St Katherine's altar	R. *Una hora*.*
345		R. *Virgo flagellatur*.*
345	— St John Evangelist's altar	R. *Seniores populi*.*
345		R. *In medio ecclesie*.*
345	— St Helen's altar	R. *Revelabunt*.*
345		R. *Regnum mundi et omnem ornatum*.*
345	— St Thomas's altar	R. *O iuda*.*
345		R. *Miles christi*.*
345	— St Augustine's altar	R. *Omnes amici*.*
345		R. *Sint lumbi vestri precincti*.*
345	Maundy Thursday (maundy)	A. *Postquam surrexit.* Ps. *Deus misereatur.*
345		A. *Mandatum novum*. Ps. *Beati immaculati*.
345		A. *In diebus illis mulier*. Ps. *Magnus dominus*.
345v		A. *Diligamus nos*. Ps. *Ecce quam bonum*.
345v		A. *Si ego dominus*. Ps. *Quam dilecta.*
345v		A. *Ubi est caritas et dilectio*. Ps. *Ecce nunc.*
345v	Good Friday	*Populе meus quid feci tibi*.
345v		A. *Ecce lignum crucis.* Ps. *Beati immaculati*.
345v		A. *Crucem tuam.* Ps. *Deus misereatur.*
346		R. *Dum fabricator.* V. *O admirabile precium.*
346		Hy. *Crux fidelis inter omnes*.
346		A. *Super omnia ligna cedrorum*.
346	Easter Day	R. *Dum transisset sabbatum*.*
346		R. *Sedit angelus.* V. *Crucifixum in carne.**
346		R. *Christus resurgens*. [no verse].
346	Saturdays in Eastertide	R. *Rex noster in cruce debellans*. V. *Omnia.**
346	Sundays in Eastertide	A. *Ego sum alpha et oo.*
346	Invention of Holy Cross	R. *O crux gloriosa.* V. *Arbor amara*.*

346		R. *Filie ierusalem venite et videte.** [3]
346	Ascension Day	R. *Viri galilei quid admiramini.**
346		Hy. *Salve festa dies … qua deus ad celos.**
346		A. *O rex glorie domine virtutum.**
346	Pentecost	R. *Repleti sunt omnes.** [with verse]
346		A. *Hodierna die illuxit.**
346	Trinity Sunday	R. *Summe trinitati simplici deo.**
346		A. *Benedictio et claritas.**
346	Sundays after Trinity	R. *Summe trinitati simplici deo.**
346		R. *Benedicat nos deus deus noster.**
346		R. *Honor virtus et potestas et imperium.**
346		R. *Benedicamus patrem et filium.*
346v	Sundays after Trinity	A. *Crux fidelis inter omnes.*
346v		A. *Alma redemptoris mater.*
346v		A. *Quam pulcra es.*
346v		A. *Speciosa facta es.**
346v		A. *Ave regina celorum.**
346v		A. *Anima mea liquefacta est.**
346v		A. *Tota pulchra.**
346v		A. *Regina celi letare.**
346v	Assumption	R. *Stirps iesse virgam produxit.**
346v		R. *Ad nutum domini.**
346v		A. *Ascendit christus super celos.**
346v	St Augustine	R. *Verbum dei usque ad ipsam suam.**
346v		A. *Hodie gloriosus pater augustinus.**
346v	Nativity BVM	R. *Solem iusticie regem paritura.**
346v		A. *Speciosa facta es.**
346v	Vigil of the Exaltation of the Holy Cross	R. *O crux gloriosa.* V. *Arbor amara.**
346v		A. *Gaudent in celis anime sanctorum.** [4]
346v	Exaltation of the Holy Cross	R. *O crux splendidior cunctis astris.**
346v		R. *Tuam crucem. V. Adoramus tuam crucem.**

[3] This is for the memorial of SS Alexander, Eventius and Theodulos on the same day.

[4] According to the rubrics this is for the memorial of martyrs on this day, although none are given in the Kalendar in this manuscript.

346v		R. *Per tuam crucem.* V. *Miserere nobis iesu.**
346v	All Saints	R. *Concede nobis.* V. *Adiuvent nos eorum.**
346v		A. *Te gloriosus apostolorum chorus.**
346v	Easter Day	Hy. *Salve festa dies … qua deus infernum*.
347	Ascension Day	Hy. *Salve festa dies … qua deus ad celos.*
347	Pentecost	Hy. *Salve festa dies … qua nova de celo.*

4.3 The St Osyth Processional (Ob MS Laud. misc. 329)

The symbol ‡ has been used to indicate incomplete items, and a line thus:

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indicates that a leaf or leaves are missing at this point.

folio	*day/feast*	*incipit*
1	Christmas Day	Hy. *Salve festa dies … qua deus extat homo.*‡
1v		A. *Hodie cristus natus est.*
2	Sunday after Christmas	R. *Descendit de celis*. V. *Tanquam sponsus.*
3	Epiphany	Hy. *Salve festa dies … qua ihesus in cunis*.
5		A. *Hodie celesti sponso.*
5v	Sunday after Epiphany	R. *Tria sunt munera preciosa*. V. *Salutis nostre*.
6v	Good Friday	*Sanctus Deus* [refrain of *Populе meus*]
	~~	
7	Nativity of the BVM	A. *Nativitas tua*.‡
7	St Osyth	Hy. *Salve festa dies … qua decus anglorum*.
10		A. *O osytha gloriosa*.
10v	St Osyth if Sunday[5]	R. *Stirps regalis*. V. *Nos sustinerent*.
11v		A. *Te gloriosus apostolorum chorus*.
12	St Matthew[5]	R. *Euntibus animalibus*. V. *Statutura erat.*
	~~	
13	St Paul	Hy. *Salve festa dies … qua laudes paulo*.‡
14v	Feast of Relics[6]	Hy. *Salve festa dies … qua deus in sanctis*.

[5] The rubrics for these chants are missing; *Euntibus animalibus* is a responsory for Evangelists, and St Matthew (21st September) is the next evangelist after the Nativity of the BVM (8th September).
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16v		A. *Gaudent in celis anime sanctorum.*
17	Visitation	Hy. *Salve festa dies … qua christi mater visitat.*
	~~	
19	Assumption	Hy. *Salve festa dies … qua fuit assumpta*.
21		A. *Ascendit christus super celos.*
22	Assumption if Sunday	R. *O decus virginitatis*. V. *Salve stella maris.*
23	St Augustine	Hy. *Salve festa dies … qua patris inmensi*.
25		A. *Hodie gloriosus pater augustinus.*
25v	St Augustine if Sunday	R. *Verbum dei.* V. *Testamentum nullum*.
	~~	
27	Dedication	Hy. *Salve festa dies … qua sponsus sponsa*.
28		A. *Zachee festinans*.
29	Dedication if Sunday	R. *Terribilis est.* V. *Cumque evigilasset*.
30	Annunciation of BVM	Hy. *Salve festa dies … qua nova regina*.
32	Sunday after Annunciation of BVM.	R. *Concepcio tua*.
32v	Annunciation	R. *Adesto virgo*. V. *Quoniam peccatorum*.
33v		A. *O virgo virginum quomodo fiet istud*.
34		Hy. *Salve festa dies … qua deus in utero*.
36	St Ambrose if in Eastertide	R. *De ore prudentis procedit mel*. V. *Sapiencia.*
36v	St Mark if Sunday	*Kyrieleyson. Christeleyson*. [litany]
42v	Translation of St Osyth	Hy. *Salve festa dies … qua pie translata*.[7]
42v	St John Baptist	R. *Inter natos mulierum*.‡
	~~	
43	Common of one martyr	R. *Miles christi gloriose N.* V. *Ut celestis regni*.‡
43v		R. *Beatus vir qui suffert*. V. *Stolam iocunditatis.*
44	Common of one confessor	*Sancte N. confessor*. V. *O sancte N. sidus*.
44v	Common of virgins	R. *Audi filia et vide* V. *Induet te dominus.*[8]
45v		A. *Quam pulcra es*.

[6] Although this chant is usually associated with All Saints, its position between St Paul (presumably his commemoration on 30th June) and the Visitation (2nd July) suggests otherwise. However, it may be part of the music for SS Peter and Paul, since they were two of the patrons, with St Osyth, of the house.

[7] The refrain only is given, with the rubric *versus ut in passione*, i.e. as on the celebration of the 'passion' or martyrdom of the saint.

[8] The music of *Audi filia, Quam pulcra, Cum sederit* and *Circumdederunt* is not filled in.

46	Lent 4?	A. *Cum sederit filius hominis*.
47v	Passion Sunday	R. *Circumdederunt me.* V. *Quoniam.*
48	Memorial of Cross in Eastertide	A. *Rex noster in cruce debellans*.
48v	Memorial of All Saints in Eastertide.	A. *Lux perpetua lucebit sanctis tuis*.
	~~	
49	Votive Mass of BVM	Sq. … *tas precinctus sinagoga meminit* …
49v		Off. *Felix namque*.
50v		Co. *Alma dei genetrix succurre*.
51	Rogation (day 1)	*Kyrieleyson qui precioso sanguine.* [litany]
	~~	
52	Rogation (day 3)	A. *In nomine domini dei nostri ambulabimus*.
52v		A. *Populus sion convertimini*.
53v		*Humili prece et sincera devocione.* [litany]
65v	Rogation (as needed)	R. *Domine rex deus abraham.* [no verse]
66	Rogation (for fair weather)	R. *Inundaverunt aque*. [no verse]
66v	Rogation (against plague)	R. *Libera domine populum*. [no verse]
67	Rogation (against plague)	R. *Recordare domine.* V. *Quiescat domine*.
68	Rogation (in time of war)	R. *Domine deus*. V. *Allide virtutem.*
68v		R. *Congregati sunt*. V. *Disperge illos*.
69v		R. *Congregate sunt*. V. *Tu scis que cogitant*.
70v		R. *Aspice domine*. V. *Qui regis israel*.
71		R. *Muro tuo inexpugnabili*. V. *Erue nos*.
71v	Rogation (for peace)	R. *Tua est potencia*. V. *Creator omnium deus.*
72v		R. *Deus qui sedes super thronum*. V. *Tibi enim.*
73	Rogation (for travellers)	R. *Angelis suis*. V. *Super aspidem et basiliscum.*
73v	Creation of Abbot	R. *Deum time*. V. *Timentibus deum.*
74v	Ascension	Hy. *Salve festa dies … qua deus in celos.*[9]
74v	Ascension if Sunday	R. *Viri galilei*. V. *Cumque intuerentur*.
75v		A. *O rex glorie domine virtutum*.
76	Pentecost	Hy. *Salve festa dies … qua nova de celo.*[9]
76		A. *Hodie completi sunt dies pentecostes*.
77	Trinity Sunday	Hy. *Salve festa dies … qua colitur trinus*.
78v		A. *Benedicta sit creatrix*.

[9] Only the refrain of these two chants is given.

79	Corpus Christi	Hy. *Salve festa dies … qua caro messie*.
81v	Corpus Christi if Sunday	R. *Unus panis*. V. *Parasti in dulcedine*.
82v		A. *O sacrum convivium*.
83	Sundays after Trinity	R. *Benedictus dominus*. V. *Replebitur.*
83v		R. *Honor virtus et potestas.* V. *Trinitati lux*.
84v		R. *Summe trinitati.* V. *Prestet nobis.*
85	— before the Cross	A. *O crux splendidior cunctis astris*.
86		A. *Crux fidelis inter omnes.*
86v	— entrance to choir[10]	A. *O gloriosi apostoli columpne ecclesie*.
87v		A. *Isti sunt due olive candelabra*.
88		A. *Qui sunt isti*.
88		R. *Regnum mundi spernens*. V. *Fac partiri*.‡

4.4 The Haughmond Gradual (SHs MS 30)

Items marked with an asterisk are present only as incipits in the manuscript.

folio	*day/feast*	*incipit*
19	Ash Wednesday	A. *Immutemur habitu in cinere*.
19		A. *Exaudi nos domine.* Ps. *Salvum me fac*.
19		A. *Iuxta vestibulum et altare*.
19v		*Kyrieleison*.* [litany].
47	Palm Sunday	A. *Pueri hebreorum tollentes*.
47		A. *Pueri hebreorum vestimenta*.
47		A. *Cum angelis et pueris*.
47v		A. *Turba multa*.
47v		A. *Cum appropinquaret dominus*.
48v		A. *Prima autem azimorum*.
48v		A. *Collegerunt pontifices*.
49		R. *Ante sex dies*. V. *Unus autem ex ipsis*.
49		Hy. *Gloria laus et honor*.
49		R. *Ingrediente domino*. [no verse]

[10] These four chants are the antiphons and responsory *ad introitum de sancto loci* mentioned in the Oseney and Haughmond texts; *O gloriosi*, *Isti sunt* and *Qui sunt isti* are for Chich's principal patrons, SS. Peter and Paul, and *Regnum mundi* is for St Osyth. Presumably one of these four was used, perhaps in rotation.

50		A. *Ave rex noster fili david*.
50		R. *Circumdederunt me*.* V. *Dederunt iesum*.
55v	Maundy Thursday	A. *Mandatum novum do vobis.*
55v		A. *Postquam surrexit*. Ps. *Deus misereatur*.
55v		A. *Si ego dominus*.
55v		R. *Vos vocatis me magister*. V. *Exemplum enim*.
56		A. *In hoc cognoscent omnes*.
56		R. *In diebus illis mulier*. V. *Premittuntur ei.*
56v		A. *Maria ergo unxit pedes*.
56v		R. *Diligamus nos in invicem*. V. *Et hoc*.
56v		A. *Ubi fratres in unum*. Ps. *Ecce quam bonum*.
56v		A. *Ubi est caritas et dileccio*.
57		R. *Domine tu michi lavas.* V. *Venit ihesus*.
59v	Good Friday	*Populе meus quid feci tibi*.
60		A. *Ecce lignum crucis*.
60		A. *Crucem tuam adoramus domine*.
60v		A. *Tuam crucem.* Ps. *Domine refugium*.
60v		A. *Dum fabricator mundi*.
60v		A. *Aperto ergo militis latere*.
61		A. *O admirabile precium*.
61		A. *Adoramus crucis signaculum*.
61v		Hy. *Crux fidelis inter omnes.*
61v		A. *Super omnia ligna cedrorum*.
62v	Holy Saturday	*Christe audi nos.* [litany].
63v	Easter Day	A. *Vidi aquam egredientem*.*
63v		A. *Rex noster in cruce debellans*.*
63v		R. *Sedit angelus.* V. *Crucifixum in carne.**
63v		R. *Christus resurgens*. V. *Dicant nunc iudei*.*
63v		A. *Vidi aquam egredientem.*
68v	Easter 1	A. *Ego sum alpha et oo*.*
68v		R. *Christus resurgens ex mortuis*.*
72v	Rogation	A. *Exurge domine adiuva nos*.*
73		A. *Salvator mundi salva nos*.*
74	Ascension	Hy. *Salve festa dies … qua deus ad celos*.*
74		R. *Viri galilei quid admiramini*.*

74		R. *Non relinquam vos orphanos*.* [11]
74		A. *O rex glorie domine virtutum*.*
74v	Sunday after Ascension	R. *Viri galilei quid admiramini*.*
77	Pentecost	R. *Repleti sunt omnes spiritu sancto*.*
77		R. *Spiritus sanctus procedens.* V. *Advenit ignis*.*
77		A. *Hodie completi sunt dies pentecostes*.*
80v	Trinity Sunday	R. *Summe trinitati simplici deo*.*
80v	Sundays after Trinity	R. *Gloria patri geniteque proli*.*
80v		R. *Benedicamus patrem et filium*.*
103	Purification	A. *Lumen ad revelationem*. Ps. *Nunc dimittis*.*
103		A. *Ave gracia plena dei genitrix*.*
103		A. *Adorna thalamum tuum*.*
103		R. *Responsum accepit*. V. *Hodie beata virgo*.*
103		A. *Cum inducerent puerum ihesum*.*
115v	Assumption	R. *Felix namque*.*
115v		R. *Super salutem et omnem pulchritudinem.**
115v		A. *Ascendit christus super celos*.*

4.5 The Beckford Processional (MRcr MS 4)

Antiphons with a psalm-ending, underlaid with *e u o u a e*, are marked †.

folio	*day/feast*	*incipit*
3	Advent Sunday	A. [*Ecce*] *dies veniunt*.[12]
3v	Advent 3	A. *Ecce radix iesse*.
3v	Advent 4	A. *Nascetur nobis parvulus*.
4	Advent	A. *O virgo virginum quomodo fiet istud*.
4v	Christmas Vigil	R. *Sanctificamini filii israel*. V. *Crastina die.*
5v	Christmas Day	R. *Descendit de celis*. V. *Te laudant alme rex.*[13]
6v		R. *In principio*. V. *Quod factum est*.
7		A. *Hodie cristus natus est*.
7v	St Stephen	R. *Lapides torrentes*. V. *Lapidaverunt*.

[11] This is to be sung only if *Salve festa dies* is omitted.

[12] This begins imperfectly; *Ecce* is missing.

[13] The verse of this contains a long *prosa.*

8		A. *Ave senior stephane.* Ps. *Magnificat.*
8v		A. *Intuens in celum.*†
9	St John	R. *Apparuit caro suo.* V. *Cumque complesset.*
9v		A. *In medio ecclesie*.
10		R. *In medio ecclesie*. V. *Iocunditatem*.
10v	Holy Innocents	R. *In circuitu tuo*. V. *Lux perpetua*.
	—— f.11 is missing ——	
12		A. *Hi empti sunt*.[14]
12v	St Thomas of Canterbury	R. *Igitur thomas subiit*. V. *Misertus enim*.
12v		A. *O caput preciosum*.
13	Circumcision	R. *Confirmatum est cor.* V. *Domus pudici.*
13v	Epiphany	R. *Tria sunt munera.*
	—— f.14 is missing ——	
15		R. *Hodie in iordane*. V. *Celi aperti sunt*.[15]
15		A. *Hodie celesti sponso*.
15v	Sundays after Epiphany	R. *Abscondi tamquam aurum*. V. *Quoniam.*
16v		A. *Christe pater misericordiarum*.
17v		A. *Alma redemptoris mater*.
18v	Septuagesima	A. *Ubi est abell*.
19		A. *Speciosa facta est.*†
19v		A. *Ave virgo specialis stella maris*.
20	Lent 1	A. *Ecce nunc tempus acceptabile*.
20v		R. *Ductus est iesus*. V. *Et cum ieiunasset*.
21v	Lent 2	A. *Vere dominus est in loco isto*.
21v	Lent 3	A. *Igitur ioseph ductus est*.
22	Lent 4	A. *Adduxi vos per desertum*.[16]
22v	'Lent 5'	A. *In die quando venerit dominus*.
23v	Passion Sunday	R. *Circumdederunt me.* V. *Quoniam tribulacio.*
24		A. *Adiutor et susceptor*.
24v	Palm Sunday	R. *Ante sex dies*. V. *Benedictus qui venisti*.
25		A. *Prima autem azimorum*.
26		R. *Dominus ihesus ante sex*. V. *Convenerunt*.

[14] This begins imperfectly at *primicie deo*.

[15] Begins imperfectly at *est filius meus.*

[16] The music of the second half of this antiphon has not been filled in.

26v		A. *Occurrunt turbe*.
27v		A. *Ave rex noster fili david*.
28		A. *Ceperunt omnes turbe descendencium*.
28v		A. *Cum audisset turba*.
29		Hy. *Gloria laus et honor*.
30		R. *Ingrediente domino*.
30		R. *Cogitaverunt autem*. [no verse]
31	Maundy Thursday	A. *Mandatum novum.* Ps. *Beati immaculati*.
31		A. *In hoc cognoscent omnes*.
31v		R. *Diligamus nos invicem*. V. *Et qui non diligit*.
31v		A. *Ubi est caritas et dileccio*.
32		R. *Maria ergo unxit pedes*. V. *Dimissa sunt ei.*
32v		A. *Postquam surrexit dominus a cena*.
33		A. *Surgit ihesus a cena et ponit*.
33		A. *Misit denique aquam in pelvim*.
33v		A. *Postquam ergo lavit*.
33v		A. *Vos vocatis me magister*.
34		R. *Domum istam protege*. V. *Fundamenta.*
34v		A. *Dominus ihesus*. Ps. *Beati immaculati.*
35	Holy Saturday	Hy. *Inventor rutili*.
35v	Easter Day	Hy. *Salve festa dies … qua deus infernum*.
35v		R. *Sedit angelus.* V. *Crucifixum in carne*.
36v		R. *Christus resurgens ex mortuis*. [no verse]
37		A. *Respondens autem angelus dixit*.
37	Saturday after Easter?	A. *Rex noster in cruce debellans*.
38	Sundays after Easter	A. *Surgens ihesus mane*.
38		R. *Ego sum alpha et oo*. V. *Ego sum vestra*.
39		A. *Salvator mundi salva nos omnes.*
40	Ascension	Hy. *Salve festa dies … qua deus ad celos.*
40		R. *Non relinquam vos.* V. *Pacem meam*.
40v		A. *O rex glorie domine virtutum*.
40v		R. *Viri galilei.* V. *Cumque intuerentur*.
41v	Pentecost	Hy. *Salve festa dies … qua nova de celo*.
41v		R. *Repleti sunt omnes.* V. *Loquebantur.*
42		A. *Veni sancte spiritus*.
42v		R. *Omnis pulcritudo domini.* V. *Nisi ego.*
43		R. *Advenit ignis divinus*. V. *Invenit eos.*

43v	Trinity Sunday	R. *Summe trinitati.* V. *Prestet nobis graciam.*
44v		R. *Honor virtus*. V. *Trinitati lux perhennis.*
45		A. *Te deum patrem ingenitum*.
45v	Sundays after Trinity	R. *Benedictus dominus.*
45v		Hy. *Salve festa dies … qua colitur trinus*.[17]
	—— ff.46–7 are missing ——	
48		*… punctum aculeo alleluia*. R. *Spiritum*.
48	Saturdays after Trinity	A. *Crux fidelis inter omnes.*
48v		A. *Gracias tibi deus.*†
48v		A. *Crux splendidior cunctis astris*.
49v		A. *Benediccio et claritas et sapiencia.*
49v	St Andrew	A. *Ambulans ihesus*. Ps. *Magnificat*.
50	St Nicolas?	A. *O pastor eterne o clemens*.
50v	St Andrew	A. *Biduo vivens pendebat in cruce*.
50v	Conception of the BVM	R. *Solem iusticie*. V. *Ipsa suo nato*.
51	St Barbara	A. *Generosa virgo beata barbara*.
51	St Wulfstan	A. *Ave pater wlstane pastor egregie*.
52	St Agnes	A. *Beata agnes in medio flaminarum*.
52v	St Vincent	A. *Sacram huius diei solempnitatem*.
53	St Agnes	A. *Stans beata agnes in medio flamine*.
53v	Purification	A. *Lumen ad revelationem*. Ps. *Nunc dimittis.*
54		A. *Ave gracia plena*.
54v		A. *Adorna thalamum tuum*.
55		R. *Responsum accepit.* V. *Hodie beata virgo.*
56		A. *Cum inducerent puerum ihesum*.
56v	Annunciation?	R. *Stirps iesse.* V. *Virga dei genetrix*.
57	Annunciation	R. *Christi virgo*. V. *Quoniam peccatorum.*
58		R. *Viribus acceptis.* V. *Amor ipsa domo.*
58v	Invention of Holy Cross	R. *Per tuam crucem.* V. *Miserere nostri iesu.*
59	SS Philip & James	A. *Ibant gaudentes a conspectu*.
59v	St John Baptist	A. *Gabriel angelus apparuit*.
60		R. *Innuebant patri eius*. V. *Apertum est os*.
60v		R. *Inter natos mulierum*. V. *Fuit homo missus*.
60v	SS Peter & Paul	R. *Petre amas me*. V. *Symon iohannes.*
61		A. *Isti sunt due olive.*

[17] This breaks off after *Salve fes…*

61v	St Margaret	A. *Venerantes et dignam memoriam.*
62	St Mary Magdalen	A. *Eterni regis immensam collaudemus*.
62v	St James	R. *Sub iugulo mortis.* V. *Cumque scriba.*
63		R. *Cives apostolorum.* V. *Audite preces.*
63v	St Ann	R. *Inclita stirps iesse.* V. *Est hec virga dei.*
64		R. *Solem iusticie … anna*. V. *Cernere*.[18]
64v		A. *Ad felicis anne festum* .
65v	Assumption	R. *Candida virginitas paradisi*.
66		R. *Felix namque*.
66v		R. *Congaudentes virtutes.* V. *Vocem enim eius.*
67		A. *Ecce adest dies preclarus.*
67v		Hy. *Salve festa dies … qua mater domini*.
68		A. *Ascendit cristus super celos*.
68v	St Bartholomew	A. *Sanctus bartholomeus apostolus*.
69	St Augustine	R. *Vulneraverat caritas*. V. *Ascendenti*.
69v		A. *Agmina sacra angelorum*.
70v		A. *Adest dies celebris quo solutus*.
71	Decollation of St John Baptist	R. *Iohannes baptista arguebat herodem*.
71		A. *Misit herodes rex manus.* Ps. *Magnificat*?
72	Nativity of the BVM	R. *Beata progenies.* V. *Regali ex progenie*.
72		R. *Solem iusticie regem paritura*.
72v		A. *Nativitas tua dei genetrix virgo*.
73	St Michael	R. *Dum sacrum misterium cerneret*.
73v	St Francis	A. *Celorum candor splenduit*.
74	Dedication	Hy. *Salve festa dies … qua sponso sponsa*.
74v		R. *Quam dilecta.* V. *Beati qui habitant.*
75		A. *O quam metuendus est locus iste*.
75v	All Saints	R. *Beata vere mater ecclesia*.
76v		R. *Laudem dicite deo nostro*.
77		A. *Beati estis sancti dei omnes*.
77v		A. *Sacra letantes solempnia*.
	—— Some leaves are missing after f.79 ——	
80	Presentation of BVM?	R. *… hominibus offera ei.* V. *Que in mundo.*
80v		R. *Eterno regi templum speciale*.

[18] This is a *contrafactum* of the respond for the Nativity of the BVM *Solem iusticie regem paritura*.

81		A. *Offer nos beata virgo christo regi*.
81v	St Katherine	A. *Inclita sancte viriginis katerine*.
82	Common of confessors	R. *Miles christi gloriose N*. V. *Ut celestis regni.*
82v	Common of apostles	R. *Cives apostolorum.* V. *Audite preces*.
83	Common of virgins	R. *Regnum mundi et omnem ornatum*.
83v	Dedication/Relics?	R. *Concede nobis domine.* V. *Adiuvent nos.*
84v		R. *Dormivit habraham.* V. *Qui oravit.*
85v	Visitation of the BVM	A. *Exultat infans gaudiis*.[19]

[19] Added in a fifteenth-century hand.

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1. Manuscripts

A comprehensive list of manuscripts will be found in Appendix 1 above. The following manuscripts were used extensively:

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Cul MS Kk 2.6 (Missal, later owned by Hanley Castle parish church, Worcestershire)

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Lbl MS Arundel 130 (Salisbury ordinal, customary and tonale)

Lbl MS Cotton Tiberius A.IX (Chronicles, perhaps from St Thomas's, Stafford)

Lbl MS Harley 622 (Gradual, Ranton)

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Lbl MS Lansdowne 763 (Music theory including two tonalia, Waltham Abbey)

MRcr MS 4 (Processional, Beckford)

Ob MS Bodley 547 (Breviary, ?Haughmond)

Ob MS Laud misc. 329 (Processional, St Osyth)

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The Augustinian Use of Oseney Abbey

A study of the Oseney Ordinal, Processional and Tonale (Bodleian Library MS Rawlinson c. 939)

by Timothy Meeson Morris MA
New College

II. Texts



submitted for the degree of Doctor of Philosophy
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Editorial Procedure

1. Written texts

The spelling and punctuation of the manuscript have been preserved as far as possible, except that *u* has been transcribed throughout as as *v* when a consonant, and *u* when a vowel; in all cases *i* has been preferred to *j*. There does not seem usually to be a distinction between a dot above the line thus · and a dot on the line thus . and both have been transcribed on the line thus . The *punctus elevatus* has been transcribed as : Occasionally there is confusion over whether a *punctum* is intended when an abbreviation also includes dots (e.g. *.n.* = *non*, *.s.* = *scilicet, .i.*=*id est*); in these cases it has usually been omitted.

Abbreviations have been expanded without comment (cases where there is some doubt are indicated in the footnotes), and in these expansions the spelling of the rest of the manuscript has been followed. Thus the abbreviation *s:* has been rendered *set* rather than *sed,* by analogy with the few examples which are written out in full; similarly, in the main ordinal text *Gr*^{a} has been rendered *gradalia* rather than the more usual *gradualia*. Evident mistakes on the part of the copyist have been corrected and noted in the footnotes. In the tonale, where syllables of an expanded word have no notes attached, they have been placed in brackets [ ].

The texts have been broken into paragraphs following modern convention, usually beginning with a rubric. The arrangement of the manuscript is necessarily more dense and it has not been thought desirable to reproduce it here. Folio numbers have been inserted into the main text and indicated in square brackets, thus: [f.195^{v}].

Red text in the manuscript is indicated by italic type, blue text by bold type. The only exception to this is in Text 6, where the main text is red, and italics have been used to indicate black text; this is indicated in the notes. In the kalendar, the series of Sunday letters has the letter A alternately red and blue. This has been suppressed, to improve the legibility of the transcription, although for ease of orientation the letter is preserved as a capital. In the ordinal paraphs (¶) are alternately red and blue, and capitals in the earlier folios of the manuscript have a red line through them; this has not been reproduced. Material in square brackets is editorial; material in curled brackets is in a later hand, usually over an erasure. Marginalia appear in the footnotes. Where material has been added to correct deficiencies in the manuscript, it is placed in angle brackets.

Abbreviations for liturgical items will be found under ‘Abbreviations’, volume I, p.v.

2. Chant

Chant has been transcribed as closely as possible to the original notation, allowing for the limitations of the chant fonts used, designed by the Archabbey of St Meinrad, Illinois, USA. In general, the original clefs have been preserved. In the Processional, where there are very frequent clef-changes, some of these have been eliminated for the sake of clarity, and it has not been thought necessary to remark on this in the footnotes. The clef  is sometimes used to cancel the effect of  and this has been preserved. Since the ends of staves in the MS rarely coincide with those in the transcription, the *custos* () has been omitted here, but it has been preserved or inserted in the Processional where changes of clef during a piece are inevitable. The clef  clearly implies that the upper B is flattened, and where this has been used to replace  the flat has been suppressed accordingly.

In addition to the above, four principal limitations have necessitated changes to the presentation of the chant:

i) the fonts allow only for four-line staves, and three- and five-line staves have consequently been emended. In the case of five-line staves the bottom line has been omitted without comment; in the case of three-line staves a fourth line has been added, again at the bottom, again without comment;

ii) two clefs cannot be represented by the St Meinrad fonts: the C clef on the lowest line, and the F clef on the highest. These have been replaced by  and respectively, without comment. This has in one item necessitated the use of leger lines at the top of the stave;

iii) the manuscript uses two liquescent forms of the *torculus*: the first places the third, liquescent note under the second note (as in the *cephalicus*), and the second places the first note (liquescent) under the second (like a *cephalicus* reversed), with the third (also liquescent) to the right of the middle note. These have been represented by  and respectively, without further comment;

iv) a *porrectus* cannot, using these fonts, cover an interval greater than a fourth, and the manuscript very occasionally uses one to cover a fifth in compound neumes. These have been split into smaller neumes and noted in the footnotes.

If the last note of a *porrectus flexus* is liquescent, however, a *cephalicus* has been used even though this has necessitated an extra vertical line, thus: .

The barlines of the manuscript have been reproduced in the transcription, except where there is no barline between pieces or sections of a piece (or, in the tonale, chant incipits) where a half-bar has been inserted. Occasionally the manuscript uses a quarter-bar merely to

clarify underlay, and these have not been transcribed here; where a quarter-bar appears to indicate a pause, however, it has been preserved.

The underlaid text has been treated in the same way as the main written texts of the manuscript (see above). Where a word has been abbreviated in the manuscript and there are insufficient notes for its expanded form, no attempt has been made to add notes.

As discussed in Chapter 6, the antiphon-incipits of the tonale, and written-out psalm verses of the tonale and elsewhere, appear to make a distinction between the *rhombus* () and the *punctum quadratum* () when used for single notes. This distinction is not, however, apparent in the processional, where the appearance or otherwise of the *rhombus* seems to depend on the speed and angle of the writer's hand and not on any rhythmical or notational intention. Therefore the *rhombus* for single notes has been preserved in the tonale and in psalm-verses but not elsewhere.

Where wrong clefs, apparently wrong notes, missing notes and doubtful passages have been corrected this is indicated in the notes, and the original text is given.

The Contents of the Oseney MS

The descriptions of the sections of the manuscript in the table below are mostly taken from the summary compiled by S. J. P. van Dijk in his *Handlist of the Latin Liturgical Manuscripts in the Bodleian Library* (typescript, Bodleian Library, Oxford, 1951), with amendments. Where the texts are transcribed in this volume, this is indicated in the table.

Folio	Description
1	Added commemorations for deceased abbots and benefactors
1v	Easter table from 1016
2–6v	Kalendar (Text 1)
8–31	Obit book
32–76	'Ordinal' (Text 2)
76v–77	Order for readings in the refectory
77v–79	Order of processions and miscellaneous provisions (Text 3.1)
79v	List of ranking of double feasts (Text 3.2)
80–84	Second order for readings in the refectory
85v–86v	Interpolated copy of a letter; order for liturgical education of novices (Text 3.3); 86v blank
87–90	Extract from the customary (Text 3.4)
90v–91v	Table for the Sundays after Pentecost (Text 3.5), giving: i) the introit at mass ii) the responsory for the procession and the antiphon of the BVM *ad introitum chori* iii) an antiphon of the BVM 'ad vesperas' (probably the antiphon to the Magnificat at vespers of the BVM) iv) the sequence to be sung at the Lady mass in that week
92–96	Extract from the diurnal; rules for occurrence and concurrence (Text 3.6)
96v–97	Order of psalms for *commune sanctorum* (Text 3.7)
97v–99	List of good and bad days for blood-letting (14th century), in French (added on a blank leaf)
100–115	Tonale (Text 4.1)
115v–116v	Order for the profession of canons, with music (Text 3.8)

117–117^{v}	List of working days for the *operarii Oseneye* 'according to the old consuetudinary'
118^{v}–120	Order of Bible readings in choir (Text 3.9); and their continuation in the refectory
120^{v}–121	Note on the Purification falling in Septuagesima (Text 3.11); list of offices and masses for the deceased of other religious houses (Text 3.10)
121^{v}–123^{v}	List of saints with Magnificat antiphons, perhaps for use at commemorations (Text 3.12)
124–127	Order of Sundays and feasts with Benedictus and Magnificat antiphons, Kyrie tones, proses, &c (Text 3.13)
127^{v}–128	Psalm tones with *differentie* (Text 4.2)
129–153^{v}	Last rites and burial services
154–163	Third order for readings in the refectory
163^{v}–164	Part of an epistle and gospel list
164^{v}–165	List of Abbots of Oseney to 1288; additions up to the 15th century
166	Added, *De electoribus, elegendis et electis*
167–222	Processional, including two litanies (Text 5)
222^{v}–223^{v}	Added list of 122 Augustinian houses
224–241^{v}	Vesper responsories (incipits and verses) (tabulated in Appendix 3)
242–250^{v}	Alleluia verses (tabulated in Appendix 3)

Errata

During the preparation of the electronic copy of this thesis in 2018, the following errata in Volume II were noted:

Page 203, 12th May: 'Sanctorum **Nerei** achillei et pancracii…'

Page 205, the following items are placed one day too late:

Translacio sancti benedicti abbatis
Sancte mildride virginis
dies eger
dies caniculares incipiunt

Page 345, under the heading 'De quarto tono', the first sentence should read 'Omnes antiphone que finiunt in **e** gravi…'

Page 377, footnote 20: the reference should be to p.**371**.

Text 1: The Kalendar (ff.3–7v)[1]

Primus mandentem dirumpit quarta bibentem.

iii	d	KAL *Martii Dies eger*					r		[1
	e	*vi*	N’				s		[2
xi	f	*v*	N’				t		[3
	g	*iiii*	N’				u		[4
xix	A	*iii*	N’			embolismus viii	*u*		[5
viii	b	*ii*	N’			embolismus iii	x		[6
	c	*Nonas*		Sanctarum perpetue et felicitatis. *commemoracio tantum*			y		[7
xvi	d	*viii*	Id’	*Prima incensio quarte decime lune pasche*			z		[8
v	e	*vii*	Id’				*a*		[9
	f	*vi*	Id’				*b*		[10
xiii	g	*v*	Id’		*claves* {pasche}		*c*		[11
ii	A	*iiii*	Id’	**Sancti Gregorii** {episcopi}	*Duplex De*		*k*		[12
	b	*iii*	Id’				*l*		[13
x	c	*ii*	Id’	*Primus dies seculi*	*Sol in ariete*		*ω*		[14
	d	*Idus*							[15
xviii	e	*xvii*	Kl’ *Aprilis*						[16
vii	f	*xvi*	Kl’						[17
	g	*xv*	Kl’						[18
xv	A	*xiiii*	Kl’						[19
iiii	b	*xiii*	Kl’	*Sancti Cuthberti episcopi*		*g’*			[20
	c	*xii*	Kl’	*Sancti Benedicti abbatis. Equinoctium.*		*g’*			[21
xii	d	*xi*	Kl’	*primus dies pasche. et sedes epactarum*	*tabula pasche*			a	[22
i	e	*x*	Kl’					b	[23
	f	*ix*	Kl’					c	[24
ix	g	*viii*	Kl’	**Annunciatio dominica**	*Duplex locus concurrencium*			d	[25
	A	*vii*	Kl’					*d*	[26
xvii	b	*vi*	Kl’					e	[27
vi	c	*v*	Kl’	*Resurrectio domini*				*e*	[28
	d	*iiii*	Kl’					f	[29
xiiii	e	*iii*	Kl’					g	[30
iii	f	*ii*	Kl’					h[2]	[31

[1] The months of January and February have been reconstructed from the evidence of the other Oseney liturgical texts and from other sources, and have been presented at the end of this section. See Chapter 4.

[2] Two lines of text in a later hand follow, illegible.

[f.3v] Denus et undenus est mortis vulnere plenus.

	g	KAL *Aprilis*					*h*	[1
xi	A	*iiii*	N’				i	[2
	b	*iii*	N’				k	[3
xix	c	*ii*	N’				l	[4
viii	d	*Nonas*		*Sancti ambrosii episcopi*			m	[5
xvi	e	*viii*	Id’	*ultima incensio lune pasche*			*m*	[6
v	f	*vii*	Id’				n	[7
	g	*vi*	Id’				o	[8
xiii	A	*v*	Id’				p	[9
ii	b	*iiii*	Id’		*Dies eger*		q	[10
	c	*iii*	Id’	Sancti leonis episcopi			*q*	[11
x	d	*ii*	Id’				r	[12
	e	*Idus*					s	[13
xviii	f	*xviii*	Kl’ *Maii*	Sanctorum Tiburcii et valeriani martyrum			t	[14
vii	g	*xvii*	Kl’		*Claves rogationum*		u	[15
	A	*xvi*	Kl’				*u*	[16
xv	b	*xv*	Kl’		*Sol in tauro*		x	[17
iiii	c	*xiiii*	Kl’				y	[18
	d	*xiii*	Kl’	Sancti Elphegi martyris *more octavarum*			z	[19
xii	e	*xii*	Kl’		*Dies eger*		*a*	[20
i	f	*xi*	Kl’				*b*	[21
	g	*x*	Kl’				*c*	[22
ix	A	*ix*	Kl’	**Sancti Georgii martyris**	*Duplex*		*k*	[23
	b	*viii*	Kl’				*l*	[24
xvii	c	*vii*	Kl’	*Sancti marci evangeliste. ultima pasche*	*medium principale*		*ω*	[25
vi	d	*vi*	Kl’		*terminus rogationum*	a		[26
	e	*v*	Kl’			b		[27
xiiii	f	*iiii*	Kl’	Sancti vitalis martyris *commemoracio et memoria octavarum*		c		[28
iii	g	*iii*	Kl’		*Claves pentecostes*	d		[29
	A	*ii*	Kl’	*Octave sancti Georgii*	*S*	*d*		[30

[f.4] Tercius occidit et septimus ora relidit.

xi	b	KAL *Maii*		**Apostolorum philippi et Jacobi**		e		[1
	c	*vi*	N’			*e*		[2
xix	d	*v*	N’	**Invencio sancte crucis**	*Duplex*	f		[3
				{Sancti Merandri et luentii}				
viii	e	*iiii*	N’			g		[4
	f	*iii*	N’			h		[5
xvi	g	*ii*	N’	*Sancti Johannis ante portam latinam*	*medium*	*h*		[6
x	A	*Nonas*			*de*	i		[7
	b	*viii*	Id’			k		[8
xiii	c	*vii*	Id’	*estatis inicium secundum R’ et igitur habet dies xci*		l		[9
ii	d	*vi*	Id’	Sanctorum Gordiani et epimachi martyrum *tabula pentecostes*		m	a	[10
	e	*v*	Id’			*m*	b	[11
x	f	*iiii*	Id’	Sanctorum Neri achillei et pancracii martyrum		n	c	[12
	g	*iii*	Id’			o	d	[13
xviii	A	*ii*	Id’			p	*d*	[14
vii	b	*Idus*				q	e	[15
	c	*xvii*	Kl’ *Junii*			*q*	*e*	[16
xv	d	*xvi*	Kl’			r	f	[17
iiii	e	*xv*	Kl’		*sol in geminis*	s	g	[18
	f	*xiiii*	Kl’	Sancti Dunstani archiepiscopi *more octavarum*		t	h	[19
xii	g	*xiii*	Kl’			u	*h*	[20
i	A	*xii*	Kl’			*u*	i	[21
	b	*xi*	Kl’			x	k	[22
ix	c	*x*	Kl’			y	l	[23
	d	*ix*	Kl’	*hic estas incipit secundum Isidorum ex igne et siccitate*		z	m	[24
xvii	e	*viii*	Kl’	Sancti urbani episcopi {et martyris}	*Dies eger*	*a*	*m*	[25
vi	f	*vii*	Kl’	**Sancti augustini anglorum episcopi**		*b*	n	[26
	g	*vi*	Kl’			*c*	o	[27
xiiii	A	*v*	Kl’			*k*	p	[28
iii	b	*iiii*	Kl’			*l*	q	[29
	c	*iii*	Kl’			*ω*	*q*	[30
xi	d	*ii*	Kl’				r	[31

[f.4v] Denus pallescit quindenus federa nescit.

	e	KAL *Junii*				s	[1
xix	f	*iiii*	N’	Sanctorum marcellini et petri		t	[2
viii	g	*iii*	N’	{sancti erasmi episcopi et martyris}		u	[3
xv	A	*ii*	N’			*u*	[4
v	b	*Nonas*				x	[5
	c	*viii*	Id’			y	[6
xiii	d	*vii*	Id’			z	[7
ii	e	*vi*	Id’			*a*	[8
	f	*v*	Id’	Sanctorum primi et feliciani martyrum		*b*	[9
x	g	*iiii*	Id’		*Dies eger*	*c*	[10
	A	*iii*	Id’	*Sancte barnabe apostoli*		*k*	[11
xviii	b	*ii*	Id’	Sanctorum Basilidis Cyrini martyrum		*l*	[12
vii	c	*Idus*				*ω*	[13
	d	*xviii*	Kl’ *Julii*				[14
xv	e	*xvii*	Kl’	Sanctorum viti et modesti martyrum			[15
iv	f	*xvi*	Kl’	Sanctorum Cyrici et Julite martyrum	*Dies eger*		[16
	g	*xv*	Kl’		*Sol in cancro*		[17
xii	A	*xiiii*	Kl’	Sanctorum marci et marcelliani martyrum			[18
i	b	*xiii*	Kl’	Sanctorum Gervasii et prothasii {martyrum}			[19
	c	*xii*	Kl’				[20
ix	d	*xi*	Kl’				[21
	e	*x*	Kl’	*Sancti Albani prothomartyris anglorum*			[22
xvii	f	*ix*	Kl’	Sancte Edeldrithe virginis	*vigilia*		[23
vi	g	*viii*	Kl’	**Nativitas sancti johannis baptiste**			[24
	A	*vii*	Kl’				[25
xiiii	b	*vi*	Kl’	Sanctorum Johannis et pauli martyrum			[26
iii	c	*v*	Kl’				[27
	d	*iiii*	Kl’		*vigilia*		[28
xi	e	*iii*	Kl’	**Apostolorum petri et pauli**			[29
	f	*ii*	Kl’	**Commemoratio sancti pauli**			[30

[f.5] Tredecimus mactat iulii decimus labefactat.

xix	g	KAL *Julii*		*Octave sancti iohannis*		[1
viii	A	*vi*	N’	Sanctorum processi et martiniani {martyrum} *commemoracio et missa matutinalis*		[2
				sancti swithuni episcopi {et confessoris} *commemoracio de octavis*		
	b	*v*	N’			[3
xvi	c	*iiii*	N’	Translacio sancti martini *commemoracio et missa matutinalis*		[4
v	d	*iii*	N’			[5
	e	*ii*	N’	*Octave apostolorum*		[6
xiii	f	*Nonas*		*Translacio sancti thome martyris*[3]		[7
ii	g	*viii*	Id’			[8
	A	*vii*	Id’			[9
x	b	*vi*	Id’	Sanctorum septem fratrum martyrum[4]		[10
	c	*v*	Id’			[11
xviii	d	*iiii*	Id’	*Translacio sancti benedicti abbatis*		[12
vii	e	*iii*	Id’			[13
	f	*ii*	Id’	Sancte mildride virginis	*dies eger*	[14
xv	g	*Idus*			*dies caniculares incipiunt*	[15
iiii	A	*xvii*	Kl’ *Augusti*			[16
	b	*xvi*	Kl’	Sancti Kenelmi regis et martyris		[17
xii	c	*xv*	Kl’		*sol in leone*	[18
i	d	*xiiii*	Kl’			[19
	e	*xiii*	Kl’	*Sancte margarete virginis et martyris*		[20
ix	f	*xii*	Kl’	Sancte praxedis virginis		[21
	g	*xi*	Kl’	**Sancte marie magdalene**	*dies eger Duplex*	[22
xvii	A	*x*	Kl’	Sancti apollinaris martyris		[23
vi	b	*ix*	Kl’		*vigilia*	[24
	c	*viii*	Kl’	**Sancti jacobi apostoli**		[25
				Sanctorum christophori et cucufacii martyrum *commemoracio et missa matutinalis*		
xiiii	d	*vii*	Kl’			[26
iii	e	*vi*	Kl’	Sanctorum septem dormientium martyrum		[27
	f	*v*	Kl’	Sancti pantaleonis martyris		[28
xi	g	*iiii*	Kl’	Sanctorum felicis simplicii martyrum		[29
xiiii	A	*iii*	Kl’	Sanctorum abdon et sennes martyrum	*de octavis*	[30
	b	*ii*	Kl’	Sancti Germani episcopi		[31

[3] Erased.

[4] Written against the 11th, apparently in error.

[f.5v] Prima necat fortem perditque secunda cohortem.

viii	c	KAL *Augusti* *Ad vincula petri*				[1
		sanctorum machabeorum *medium* {*commemoracio et missa matutinalis*} *dies eger*				
xvi	d	*iiii*	N'	Sancti Stephani pape[5] et martyris	*embolismus vi*	[2
v	e	*iii*	N'	*Invencio sancti stephani*	*g'*	[3
	f	*ii*	N'			[4
xiii	g	*Nonas*		Sancti Oswaldi regis et martyris *more octavarum*		[5
ii	A	*viii*	Id'	Sanctorum Sixti felicissimi et agapiti martyrum		[6
	b	*vii*	Id'	Sancti Donati episcopi et martyris		[7
		autumpni inicium secundum R' et igitur habet dies xci				
x	c	*vi*	Id'	Sanctorum Cyriaci sociorumque eius martyrum		[8
	d	*v*	Id'		*vigilia*	[9
xviii	e	*iiii*	Id'	**Sancti Laurentii martyris**	*Duplex*	[10
vii	f	*iii*	Id'	Sancti Tiburcii martyris		[11
	g	*ii*	Id'			[12
xii	A	*Idus*		Sancti ypoliti sociorumque eius martyrum *more octavarum*		[13
iiii	b	*xix*	Kl' *Septembris*	Sancti Eusebii presbyteris	*vigilia*	[14
	c	*xviii*	Kl'	**Assumptio sancte marie**	*Duplex*	[15
xii	d	*xvii*	Kl'			[16
i	e	*xvi*	Kl'	Octave sancti laurentii	*Duplex*	[17
		commemoracio et missa matutinalis [erased] {*more octavarum*}				
	f	*xv*	Kl'	Sancti agapiti martyris *commemoracio et missa matutinalis*	*sol in virgine*	[18
ix	g	*xiiii*	Kl'			[19
	A	*xiii*	Kl'			[20
xvii	b	*xii*	Kl'			[21
vi	c	*xi*	Kl'	*Octave sancte marie*	*Duplex*	[22
		sanctorum timothei et simphoriani martyrum *commemoracio et missa matutinalis*				
	d	*x*	Kl'	*hic autumpnus incipit secundum isidorum ex frigore et siccitate*		[23
xiii	e	*ix*	Kl'	*Sancti Bartholomei apostoli*	*Duplex*	[24
		sancti audoeni confessoris				
iii	f	*viii*	Kl'			[25
	g	*vii*	Kl'			[26
xi	A	*vi*	Kl'	Sancti Rufi martyris		[27
xix	b	*v*	Kl'	**Sancti augustini episcopi et confessoris**	*Duplex*	[28
		sancti hermetis martyris				
	c	*iiii*	Kl'	*Decollacio sancti iohannis baptiste*	*medium*	[29
		sancte sabine virginis et confessoris *commemoracio tantum*				
viii	d	*iii*	Kl'	Sanctorum felicis et adaucti {martyrum}	*Dies eger*	[30
		commemoracio et missa matutinalis				
	e	*ii*	Kl'			[31

[5] Erased.

[f.6] Tercia septembris et denus fert mala membris.

xvi	f	KAL	*Septembris*	*Sancti Egidii*		*g'*	[1
				Sancti prisci {martyris} *commemoracio tantum*			
v	g	*iiii*	N'				[2
	A	*iii*	N'			*dies eger*	[3
xiii	b	*ii*	N'	*Octave sancti augustini*		*g'*	[4
ii	c	*Nonas*				*dies caniculares hic finiunt*	[5
	d	*viii*	Id'				[6
x	e	*vii*	Id'				[7
	f	*vi*	Id'	**Nativitas sancte marie**		*Duplex*	[8
				Sancti adriani {martyris}			
xviii	g	*v*	Id'	Sancti gorgonii martyris *commemoracio et missa matutinalis*			[9
vii	A	*iiii*	Id'				[10
	b	*iii*	Id'	Sanctorum prothi et Iacinthi martyrum *commemoracio et missa matutinalis*			[11
xv	c	*ii*	Id'				[12
iiii	d	*Idus*					[13
	e	*xviii*	Kl'	**Octobris** *Exaltacio crucis*			[14
				{cornelii et cipriani martyrum}			
xii	f	*xvii*	Kl'	*Octave sancte marie*		*medium*	[15
				{sancti nichomedis martyris} *commemoracio et missa matutinalis*			
i	g	*xvi*	Kl'	Sancte Eufemie virginis et martyris			[16
	A	*xv*	Kl'			*sol in libra*	[17
ix	b	*xiiii*	Kl'				[18
	c	*xiii*	Kl'				[19
xvii	d	*xii*	Kl'	*Equinoctium*		*vigilia*	[20
vi	e	*xi*	Kl'	**Sancti mathei apostoli**	*Duplex*	*Dies eger*	[21
	f	*x*	Kl'	*Sancti mauricii sociorumque eius martyrum*		*g'*	[22
xiiii	g	*ix*	Kl'				[23
iii	A	*viii*	Kl'			*de octavis*	[24
	b	*vii*	Kl'				[25
xi	c	*vi*	Kl'				[26
xix	d	*v*	Kl'	Sanctorum Cosme et Damiani martyrum			[27
	e	*iiii*	Kl'				[28
viii	f	*iii*	Kl'	**Sancti michaelis archangeli**		*Duplex*	[29
	g	*ii*	Kl'	Sancti Ieronomi presbyteris		*Duplex*	[30

[f.6v] Tercius et denus est sicut mors alienus.

xvi	A	KAL *Octobris*		Sanctorum Germani et Remigii confessorum		[1
v	b	*vi*	N’	Sancti Leodegarii martyris		[2
xiii	c	*v*	N’		*Dies eger*	[3
ii	d	*iiii*	N’	Sancti francisci confessoris *commemoracio tantum*		[4
	e	*iii*	N’			[5
x	f	*ii*	N’	Translacio sancti hugonis		[6
				sancti fidis virigis et martyris *commemoracio et missa matutinalis* [?]		
	g	*Nonas*		*Sancti marci pape*[6]		[7
				marcelli et apulei martyrum *commemoracio tantum*		
xviii	A	*viii*	Id’			[8
vii	b	*vii*	Id’	*Sancti Dionisii Rustici et eleutherii martyrum*		[9
				{Sancti Johannis de bridlinton maius duplex}[7]		
	c	*vi*	Id’			[10
xv	d	*v*	Id’	*Translacio sancti augustini*		[11
				sancti Nigasii cum sociis suis *commemoracio et missa matutinalis*		
iiii	e	*iiii*	Id’			[12
	f	*iii*	Id’	Translacio sancti Edwardi regis et confessoris		[13
xii	g	*ii*	Id’	Sancti Calixti martyris		[14
i	A	*Idus*				[15
	b	*xvii*	Kl’	**Novembris**		[16
ix	c	*xvi*	Kl’			[17
	d	*xv*	Kl’	*Sancti luce evangeliste*	*sol in scorpione*	[18
xvii	e	*xiiii*	Kl’	*Sancte fitheswithe virginis*		[19
vi	f	*xiii*	Kl’			[20
	g	*xii*	Kl’	Sanctarum undecim milium virginum martyrum *more octavarum*		[21
xiiii	A	*xi*	Kl’	**Festivitas reliquiarum**	**Duplex** *de octavis*	[22
iii	b	*x*	Kl’			[23
	c	*ix*	Kl’			[24
ix	d	*viii*	Kl’	Sanctorum Crispini et crispiniani martyrum		[25
xix	e	*vii*	Kl’			[26
	f	*vi*	Kl’		*vigilia*	[27
viii	g	*v*	Kl’	**Apostolorum Symonis et Jude**	**Duplex**	[28
	A	*iiii*	Kl’			[29
xvi	b	*iii*	Kl’			[30
v	c	*ii*	Kl’	Sancti Quintini martyris	*vigilia*	[31

[6] *pape* erased.

[7] This is written against the 10th, probably because of lack of space, but his feast-day was the 9th.

[f.7] Scorpius est quintus et tercius est nece cinctus.

	d	KAL *Novembris*		**Festivitas omnium sanctorum**		*Duplex*	[1
xiii	e	*iiii*	N’	Sancti Eustachii sociorumque eius *more octavarum*		*embolismus’ v*	[2
ii	f	*iii*	N’	Sancti Rumoldi confessoris *more octavarum*			[3
	g	*ii*	N’				[4
x	A	*Nonas*			*dies eger*		[5
	b	*viii*	Id’	Sancti leonardi abbatis *more octavarum*			[6
xviii	c	*vii*	Id’	*inicium hyemis secundum R’ et igitur habet dies xcii*			[7
vii	d	*vi*	Id’	Sanctorum quatuor coronatorum martyrum			[8
	e	*v*	Id’	Sancti Theodori martyris			[9
xv	f	*iiii*	Id’				[10
iiii	g	*iii*	Id’	*Sancti martini episcopi*		*medium*	[11
				Sancte menne martyris *commemoracio et missa matutinalis*			
	A	*ii*	Id’				[12
xii	b	*Idus*		Sancti Bricii episcopi *more octavarum*			[13
i	c	*xviii*	Kl’	**Decembris**			[14
	d	*xvii*	Kl’				[15
ix	e	*xvi*	Kl’	*Sancti Edmundi archiepiscopi et confessoris*	{1246}[8]	*g’*	[16
	f	*xv*	Kl’	*Sancti hugonis episcopi*	*sol in sagittario*	*g’*	[17
xvii	g	*xiiii*	Kl’	Octave sancti martini *more octavarum*			[18
vi	A	*xiii*	Kl’			*de octavis*	[19
	b	*xii*	Kl’	*Sancti Edmundi regis et martyris*		*g’*	[20
xiiii	c	*xi*	Kl’				[21
iii	d	*x*	Kl’	*Sancte Cecilie virginis et martyris*		*g’*	[22
	e	*ix*	Kl’	*Sancti Clementis pape*[9]		*medium*	[23
				sancte felicitatis *commemoracio et missa matutinalis*			
				hic yems incipit secundum Isidorem ex frigore et humore			
xi	f	*viii*	Kl’				[24
xix	g	*vii*	Kl’	*Sancte katerine virginis*[10]		*medium*	[25
	A	*vi*	Kl’				[26
viii	b	*v*	Kl’				[27
	c	*iiii*	Kl’				[28
xvi	d	*iii*	Kl’	Sancti saturnini martyris	*vigilia*		[29
v	e	*ii*	Kl’	**Sancti andree apostoli**		**Duplex**	[30

[8] In pencil, in a modern hand. This is the date of his canonization.

[9] Erased.

[10] Katharine is mistakenly placed on the 24th; this has been corrected here.

[f.7v] Septimus exanguis virosus denus ut anguis

	f	KAL *Decembris*					[1
xiii	g	*iiii*	N’				[2
	A	*iii*	N’		*embolismus primus*		[3
x	b	*ii*	N’				[4
	c	*Nonas*					[5
xviii	d	*viii*	Id’	**Sancti Nicholai episcopi**		**Duplex**	[6
vii	e	*vii*	Id’	Octave sancti andree *more octavarum*		*Dies eger*	[7
	f	*vi*	Id’	**Conceptio**[11] **sancte marie**			[8
xv	g	*v*	Id’				[9
iiii	A	*iiii*	Id’				[10
	b	*iii*	Id’	Sancti Damasi episcopi *commemoracio tantum*			[11
xii	c	*ii*	Id’				[12
i	d	*Idus*		*Sancte lucie virginis et martyris*		*g’*	[13
	e	*xix*	Kl’	**Januarii**			[14
ix	f	*xviii*	Kl’				[15
	g	*xvii*	Kl’		O sapientia		[16
xvii	A	*xvi*	Kl’				[17
vi	b	*xv*	Kl’		*sol in capricorno*		[18
	c	*xiv*	Kl’				[19
xiiii	d	*xiii*	Kl’		*vigilia*		[20
iii	e	*xii*	Kl’	**Sancti thome apostoli**		*Duplex*	[21
	f	*xi*	Kl’			*Dies eger*	[22
xi	g	*x*	Kl’				[23
xix	A	*ix*	Kl’			*vigilia*	[24
	b	*viii*	Kl’	**Nativitas** *domini* **nostri** *Jhesu* **Christi**		*Duplex*	[25
viii	c	*vii*	Kl’	*Sancti* **Stephani** *prothomartyris*		**Duplex**	[26
	d	*vi*	Kl’	**Sancti** *Johannis* **apostoli** *et* **evangeliste**		*Duplex*	[27
xvi	e	*v*	Kl’	*Sanctorum* **innocentium** *martyrum*		**Duplex**	[28
v	f	*iiii*	Kl’	**Sancti** *thome* **archiepiscopi**[12] *et* **martyris**	*Duplex*		[29
	g	*iii*	Kl’				[30
xiii	A	*ii*	Kl’	Sancti silvestri {episcopi}[13] et martyris *commemoracio et missa matutinalis*			[31

[11] *Sonceptio* MS.

[12] Erased.

[13] Over *pape*, erased.

Prima dies mensis et septima truncat ut ensis.[14]

iii	A	KAL *Januarii*		**Circumcisio Domini**		**Duplex** *dies eger*		[1
	b	*iiii*	N’	*Octave sancti stephani*		*Duplex*		[2
xi	c	*iii*	N’	*Octave sancti Johannis*		*Duplex*		[3
	d	*ii*	N’	*Octave innocentium*		*Duplex*		[4
xix	e	*Nonas*		*Octave sancti thome vigilia*		*Duplex*		[5
viii	f	*viii*	Id’	**Epiphania domini**		**Duplex**		[6
	g	*vii*	Id’			*claves septuagesime*		[7
xvi	A	*vi*	Id’					[8
v	b	*v*	Id’					[9
	c	*iiii*	Id’					[10
xiii	d	*iii*	Id’					[11
ii	e	*ii*	Id’					[12
	f	*Idus*		*Octave epiphanie*				[13
				Sanctorum hyllarii et remigii *commemoracio tantum*				
x	g	*xix*	Kl’	*Februarii Sancti felicis confessoris*		*Medium duplex*		[14
	A	*xviii*	Kl’	Sancti mauri abbatis				[15
xviii	b	*xvii*	Kl’					[16
vii	c	*xvi*	Kl’					[17
	d	*xv*	Kl’	Sancte Prisce virginis		*tabula septuagesime*	a	[18
xv	e	*xiiii*	Kl’				b	[19
iiii	f	*xiii*	Kl’	Sanctorum fabiani et sebastiani martyrum		*medium*	c	[20
	g	*xii*	Kl’	Sancte agnetis virginis		*medium*	d	[21
xii	A	*xi*	Kl’	Sancte vincentii martyris		*medium*	*d*	[22
i	b	*x*	Kl’				e	[23
	c	*ix*	Kl’				*e*	[24
ix	d	*viii*	Kl’	*Conversio sancti pauli*	*medium duplex*	*dies eger*	f	[25
				Sancti preiecti *commemoratio tantum*				
	e	*vii*	Kl’				g	[26
xvii	f	*vi*	Kl’				h	[27
vi	g	*v*	Kl’	Sancte agnetis secundo	*claves quadragesime*		*h*	[28
	A	*iiii*	Kl’				i	[29
xiiii	b	*iii*	Kl’				k	[30
iii	c	*ii*	Kl’				l	[31

[14] The months of January and February have been reconstructed; see note 1 above.

Quarta subit mortem prosternit tercia fortem.

	d	KAL *Februarii*						m	[1
xi	e	*iiii*	N’	**Purificatio marie virginis**	**Duplex**			*m*	[2
xix	f	*iii*	N’	Sancti Blasii martyris				n	[3
viii	g	*ii*	N’		*dies eger*			o	[4
	A	*Nonas*		Sancte agathe virginis				p	[5
xvi	b	*viii*	Id’	Sanctorum vedasti et amandi episcoporum				q	[6
v	c	*vii*	Id’	*veris inicium secundum R’ et igitur habet dies xci*				*q*	[7
	d	*vi*	Id’		*tabula quadragesime*		a	r	[8
xiii	e	*v*	Id’				b	s	[9
ii	f	*iiii*	Id’	Scolastice virginis			c	t	[10
	g	*iii*	Id’	Translacio sancte frideswithe virginis			d	u	[11
x	A	*ii*	Id’				*d*	*u*	[12
	b	*Idus*					e	x	[13
xviii	c	*xvi*	Kl’	*Martii* Sancti valentini martyris			*e*	*y*	[14
vii	d	*xv*	Kl’				f	z	[15
	e	*xiiii*	Kl’	Sancte iuliane virginis et martyris			g	*a*	[16
xv	f	*xiii*	Kl’				h	*b*	[17
iiii	g	*xii*	Kl’				*h*	*c*	[18
	A	*xi*	Kl’				i	*k*	[19
xii	b	*x*	Kl’				k	*l*	[20
i	c	*ix*	Kl’	*hic ver incipit secundum Isidorum ex igne et humore*			l	*ω*	[21
	d	*viii*	Kl’	Cathedra sancti petri			m		[22
ix	e	*vii*	Kl’				*m*		[23
	f	*vi*	Kl’	*Sancte mathie apostoli* secundo si bissextilis fuerit			n		[24/5
xvii	g	*v*	Kl’				o		[25/6
vi	A	*iiii*	Kl’		*dies eger*		p		[26/7
	b	*iii*	Kl’				q		[27/8
xiv	c	*ii*	Kl’				*q*		[28/9

Text 2: The main 'Ordinal' text (ff.32–76)

Per totum adventum in dominicis. Ad primam Ps. Confitemini. Ad vesperas A. Sede a dextris. et cetere sicut prius. R. Tu exurgens. A cantore festivali dicetur. quicumque sit cantor ebdomadarius. In feriis dicetur a cantore feriali. Missa simpliciter dicitur in dominicis sicut prius mutatis Kyrie et Sequentia. et ebdomadarius casulam induit ante maius altare. ¶Item a die iovis proxima ante adventum. usque ad natale: caro non apponitur in refectorio. ¶Si vigilia sancti Andree in prima dominica adventus evenerit: missa maior de vigilia. cum memoria de sancto saturnino. ¶In diebus festis per adventum fit memoria de adventu. tam ad vesperas quam ad matutinas et ad missam. non tamen dicitur missa de adventu: nisi totum fiat servitium. ¶Quando dicitur missa de sancta maria: secunda oratio erit de adventu. Tercia de sancto Georgio. ¶Item ab adventu usque ad pascha: non fit memoria de cruce. fit tamen de sancto[1] Georgio. ¶In dominicis per adventum omnia simpliciter fiunt ad missam. preter Kyrie. et tamen sine versibus et sequenciis. In dupplicibus per adventum dicitur Kyrie per versus. sicut alio tempore. Si quis per adventum missam de trinitate. vel de cruce cantaverit: prefationem sicut alio tempore dicet.

Sabbato adventus domini dicatur in capitulo de mutatione servicii. et de antiphonis et de processione. in crastino vel in sequenti capitulo. Hec est mutatio servicii. Antiphone de sancta maria. Ad magnificat. Ave maria. Ad Benedictus. Missus est. Ad vesperas. et ad laudes. V. Egredietur virga. Or. Deus qui de beate. Cetera omnia sicut ante adventum. ¶Item de omnibus sanctis A. Ecce dominus veniet. V. Letamini. Or. Conscientias. ¶Item ad missam omnia de domina variantur scilicet Rorate. officium. Gr. Tollite. Al. Ave maria. Sq. Missus. Ep. Hec dicit dominus. Egredietur. et cetera. Ev. Missus est angelus. Off. Ave maria. Pr. Et te in veneratione. Sanctus et Agnus. more solito. Co. Ecce virgo. per totum adventum tenetur predictus ordo. ¶Te deum laudamus. Gloria in excelsis. et prefatio in dominicis. et Ite missa est. hic cessant usque ad Natale. [f.32^{v}] ¶Tabula fit more solito. Istud tamen imitetur. primum responsorium frater ille. Secundum versum. frater ille. Tercium. frater ille. Secundum responsorium frater ille. Tercium. frater ille. et cetera solito more. non finies versum antequam dixeris tercium. frater ille. Istos tres versus tres de maioribus dicant. ita quod maior de tribus: primum cantet. Finito primo versu: surgat qui secundum dicturus est. Finito secundo: surgat tercius. qui et gloria patri diceret. Quo finito. et regressu responsorii: cantor principalis incipiet. R. Aspiciens. quod stante conventu cantabitur. ¶Incepto responsorio vadat qui secundam lectionem lecturus est.[2] et lectum vadat. quia qui primam lectionem legit. finita

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[1] *de sancto* repeated in MS.

[2] Several words erased.

lectione. post. Hec dicit dominus: et cetera. non extinguat candelam suam {: sed ibidem dimittat. donec tercia lectio legatur}.[3] ¶Continuum ieiunium tenetur ab initio adventus: usque ad natale. ¶In vigilia sancti Andree. missa maior de sancto saturnino. cum quinque collectis familiam erit secunda et cetere nisi dominica evenerit. et tunc: sicut supradictum est. ¶In loco. Te deum laudamus: repetitur ultimum responsorium. ¶Post primam dominicam adventus domini. septem psalmi ante primam. ¶Festum sancti Andree maius duplex festum est. Ad vesperas super psalmos A. Iuravit. et cetera. Hy. Exultet. V. Annunciaverunt. Cotidie tam ad vesperas quam ad matutinas et missam. fit memoria de sancto Andrea sine genuflexione. Si festum sanctorum Andree. Nicholai.[4] Lucie. Thome. dominica evenerint: absque ulla memoria differuntur in crastinum. prime tamen vespere. si in dominica: de ipsis erunt. et memoria de adventu. Si autem sabbato evenerint: festa sanctorum Andree et lucie. secundas vesperas non habebunt. nisi memoria. Tamen festum Nicholai. et Thome habebunt ad integrum. ¶Notandum quod quando iste festivitates differuntur: nulla fit mentio de ipsis. neque in communi. neque ad privatas missas. ¶Feria secunda In. Regem venturum. et in singulis feriis usque ad terciam ebdomadam. R. Aspiciebam. dicitur ad primas matutinas de feriis post dominicam. et cetera per ordinem. R. Aspiciens. numquam dicitur post dominicam. ¶Antiphone et responsoria ad horas. et R. Tu exurgens [f.33] etiam in feriis dicuntur[5] ad vesperas. versis vultibus ad altare. ¶Sciendum quod ab initio adventus usque ad octavas epiphanie: fit cotidie memoria de sancta maria ad missam matutinalem vel ad maiorem. excepto die epiphanie. et die sancti Nicholai.

De sancto Nicholao. ¶Die sancti Nicholai prima memoria erit de sancto Andrea. Secunda de adventu. Cetera que sequuntur[6] de sancto Andrea. cum memoria de adventu. Tercium responsorium de sancto Andrea in octavis repetitur ad matutinas. et in crastino ad missam prefatio dicitur. Et te suppliciter. ¶Secunda dominica adventus duo versus dicuntur ad alleluia. per ebdomadam vero primus versus tantum. ¶Feria secunda ebdomade tercie incipitur hystoria. Clama. cum lectione. Ecce veniet. et cetera. et repetitur illa hystoria prout necesse fuerit in illa ebdomada tantum. ¶In quarto vero ebdomada repetuntur laudes. et responsoria. de quarta dominica. scilicet. Canite tuba. et cetera. ¶In tercia ebdomada donec incipiatur. O sapientia: de antiphonis adhuc tene ordinem subscriptum. donec incipiatur. O sapientia. Dicit dominus. feria secunda. feria tertia. Beatam me. feria quarta. Ecce ancilla. feria quinta.

[3] Over erasure.

[4] *Nicholai* erased.

[5] *d'r* for *dicitur* MS.

[6] *sequntur* MS.

Consurge. ¶In quarta feria ebdomade tercie quando dicitur super Benedictus. Missus est. Ad Benedictus de domina dicetur A. Spiritus sanctus.

De sancto damaso. ¶De sancto Damaso fit memoria tantum. ad vesperas. et ad matutinas. et missam. Dicatur in capitulo: quando incipietur. O sapientia. ¶In quarta ebdomada de antiphonis super Benedictus hunc tene ordinem. feria secunda: Egredietur. tercia: Tu bethleem. quarta: Missus est. non dicitur. set loco eius. Dabit ei dominus. feria quinta. Vigilate. feria sexta. Intuemini.

De ieiunio quatuor temporum. ¶Feria quarta et sexta et sabbato quatuor temporum. ad matutinas Omelie pronuncientur. Quibus diebus collecte de ieiunio ad missas. et vesperas. dicuntur. Sabbato tamen ad matutinas et missam tantum dicantur.[7] Ceteris diebus dicitur collecta de dominica. In hiis diebus diaconus ebdomadarius ponatur ad primam lectionem. ¶In ipsa quarta feria. prima oratio ad missam sine salutatione dicatur. postea lectio. Deinde. Gradale sine repetitione. Postea cum salutatione dicuntur quinque orationes. quas sequitur epistola. Gradale cum repetitione. et cetera. sine alleluia. ¶Missa de domina aliqua die ante sabbatum quatuor temporum dicatur. ¶Semper in tercia ebdomada adventus celebratur sollempnitas quatuor temporum. [f.33^{v}] Quinque misse commendantur ante natale quas commendet cantor priori et ceteris qui ebdomadam non tenent. Omnes episcopi usque post natale: simul fiant cum uno servicio de cantu. Similiter unum servicium fiat pro omnibus canonicis professis: qui sunt ante natale. et infra. usque ad diem epiphanie. adiuncto canonico qui legitur cum abbate Eadwardo. et illo qui legitur die epiphanie.[8] Istud provideatur a cantore et pronuncietur in capitulo. secundum quod viderit dies liberos ante natale. ut possunt tot servicia perfici. Abbas singulariter suum habebit servicium cum cantu. Tria igitur servicia ad minus dicentur ante natale. Unum pro abbate. Secundum: pro episcopis. Tercium: pro canonicis professis. ¶Et sciendum quod pro abbate fundatore. episcopis Wigornenses: die obitus eorum omnes specialiter cantabunt. vel postea si die illa non poterunt.[9] Pro canonico

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[7] *dicatur* MS.

[8] The canon who shared an obit was called Augustine (see note 9 below). The obit of a canon called Simon was celebrated on the feast of the Epiphany.

[9] The 'bishops of Worcester', John de Pageham and Walter de Cantaloupe, had, together with Ralf Basset, given the churches of Bibury, Turkdean and Rissington. Although this might refer to the obit for the bishops (together with Robert and Richard, bishops of Lincoln) on December 17th, it seems more likely to refer to the duplicate obit for John de Pageham, who was remembered together with Edward (the first abbot, hence *abbas fundator*) and a canon called Augustine on December 22nd. See f.31 (transcribed in Salter, Oseney Cartulary i, preface).

professo ad minus a quolibet dicetur specialis oratio. Quando autem leguntur obitus eorum infra natale: nichilominus. Dirige. habebunt privatim. et missam. tamen infra quinque dies[10] non est minor ebdomadarius constrictus dicere missam de obitu. nisi presens corpus fuerit. et tunc absentibus abbate. et priore. quia libere cantabit de festis qui voluerit. ¶Et nota quod licet. Dirige. dicatur infra quinque dies. secundum quod obitus eorum evenerint: qui non anticipantur. tamen misse que commendantur pluraliter dicentur.

De sabbato quatuor temporum. ¶Sabbato quatuor temporum quinque ponantur ad quinque lectiones. et incipiantur a minoribus: ita quod ultimam legat unus de maioribus. non totam: set usque dicentes.[11] Illa lectio queratur sabbato prime ebdomade quadragesime. In nulla oratione dicitur Dominus vobiscum. nisi post ultimam lectionem. ad orationem scilicet Deus qui tribus. Tr. Benedictus. Duo cantores dicant ad gradum. Finito primo versu: surgat conventus. et eundem versum repetat. Postea sedente conventu. que repetenda sunt ab ipsis sedendo repetentur. Ad gloria patri: inclinet conventus. Cetera conventu stante finiantur. scilicet regressus post Gloria patri. et sicut erat. et Benedictus. versis vultibus in chorum. Tractum semper incipiet precentor. Postea dicto. Dominus vobiscum: tres dicantur orationes. Prima: Deus qui tribus. Secunda: Deus qui de beate. Tercia: Omnium sanctorum.

De festo sancti Thome apostoli. ¶In festo sancti Thome ad utrasque vesperas dicatur A. O thoma didime. [f.34] super magnificat. Ad matutinas lectiones sumantur de communi. Tres ultime lectiones sunt de expositione evangelii. quod legitur in pascha. Thomas unus de duodecim. Antiphona super Benedictus. Tradent [enim vos]. Antiphona vero. Nolite timere. ad memoriam.[12] ad matutinas sancti Thome. vel ad Benedictus: si propter dominicam festum sancti thome differtur.

De vigilia Natalis domini. Si in feria secunda vigilia natalis domini evenerit: missa matutinalis de domina cum una collecta. ¶Item in vigilia natalis domini aliquis premonitus[13] ab ipso qui tabulam facit: legat lectionem ante epistolam. Et notandum quod omnes lectiones tam in vigiliis quam ad tres missas sequentes in superpelliciis legi debent. et statim lectis lectionibus: incipientur epistole. Set sciendum quod lectiones in vigilia. et ad duas missas in nocte legi debent a non sacerdotibus. In die ad magnam missam a sacerdote. unus de

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[10] That is, from Christmas day to Saint Thomas' day.

[11] The lesson, from Daniel 3, tells of the three who were placed in the fiery furnace, and it ends with the canticle *Benedictus es Domine* which was sung as the tract instead of as part of the lesson. Thus the lesson would end with the word *dicentes.*

[12] *ad memoriam* cancelled; caret, and in margin, *semper dicatur ad memoriam de adventu*, later hand.

[13] Caret; in margin *sine intitulacione*, later hand.

iunoribus vel mediocribus. ¶Item lector epistole stet ubi diaconus stat dum aqua benedicta aspergitur. donec lectio legatur. tamen si cautus est. et previderit finem lectionis: iuxta diaconum bene potest morari. donec fere legatur. ad omnes missas. ¶Ad primam Ps. Confitemini. non dicitur usque ad dominicam: Domine ne in ira. ¶Tabula ita fiat in vigilia. tres de maioribus ponantur ad invitatorium. et omnes lectiones a sacerdotibus legantur. Postea sic. Genologiam domini: frater ille. primam missam: prior. Evangelium: frater ille scilicet qui Genologiam legit. Epistolam: frater ille. lectio ante epistolam: frater ille. ¶Secundam missam ebdomadarius. evangelium et epistolam: ministri eius. lectio ante epistolam: frater ille. Gradale: fratres ille et ille. Alleluia. fratres ille et ille. ita ut omnes nominentur preter abbatem. ¶Nota quod ad ipsos pertinet qui ponuntur ad alleluia: cantus incipere ad missas ad quas ponuntur. Prima missa ex parte abbatis. Secunda ex parte prioris: quocunque modo res se habeat incipiatur. ¶Responsorium nonum repetatur ab hiis qui versum dicunt. circa cuius finem diaconus et subdiaconus tunicis induti. prius thure a diacono in thuribulo posito: cum thuriferario et ceroferariis processionaliter incedant. Cum ante medium altaris venerit: texto accepto inclinans ad abbatem: benedictionem petat. sive presens fuerit abbas. sive non. quomodocunque res se habeat versus conventum inclinet benedictionem accipiendo. tamen aliquantulum magis [f.34^{v}] versus eum de quo accipit benedictionem. quicunque sit ille. Quo facto: textum tradat subdiacono. et christi genologiam legat. et in vestiarium postquam legerit: processionaliter[14] sicut venerunt redeant.[15] ¶Lecta vero genologia: statim incipiatur. Te deum laudamus. ab eo qui matutinas dixerit. Interim dum canitur: prior festive induatur. vel qui pro eo missam celebrare debuerit. ¶Te deum. finito: statim incipitur missa. et ad gloria.[16] precedentibus thuriferario et ceroferariis processionaliter procedant ad altare. ¶Omnia faciant more solito. excepto quod incepto post evangelium. Credo in unum: sacerdos a dyacono incensetur. cui textus a subdiacono ad osculandum porrigatur. Postea diaconus incensetur. et textus ei offeratur. Quibus factis: subdiaconus textum cum osculatus fuerit: sursum ponat. Deinde diaconus et subdiaconus ex utraque parte sacerdotis stantes: credo finiant. Thuriferarius vero turribulum more solito reponat. neque post hanc missam neque post secundam precedunt revestitos ceroferarii in revestiarium. sicut fit ad primam missam: sic fit ad secundam. de ministris dico. tamen thuriferarius non precedet revestitos ad introitum. secunde misse. set ceroferarii tantum. Qui quidem statim incepto officio. quia non dicitur nisi semel ante Gloria: cereos assumant. ¶Ad neutram vero missam: nec incensum. nec textus

[14] *diaconus subdiaconus cum thuriferario* interlined, later hand.

[15] Caret; in margin *set ceroferarii lecta genealogia statim reponant cereos super gradum nec precedent revestitos*, later hand.

[16] *sc.* of the introit.

portatur per chorum. Sciendum etiam quod diaconus et subdyaconus {secunde misse: dalmaticis induantur}.[17] Credo. et prefacio. Quia per incarnati. et Communicantes. ad istas tres missas. et per omnes octo dies dicuntur ad maiorem missam. Similiter et ad missas privatas si fuerint de die. Quale vero fit servicium: in ordinali et consuetudinario plene reperies. ¶Si dies natalis domini. sexta feria. vel sabbato evenerit: caro non comeditur. ¶Si quis infra natale missam de domina dicere [voluerit] scilicet privatam. Ofc. Salve. Or. Deus qui salutis. Ep. Quanto. Ev. Erant. Cetera cum offertoriis quibus voluerint: solito more compleant. Prefatio solita que dicitur per totum annum de domina. ¶Credo nunquam dicimus ad privatas missas: nisi specialiter ad diem pertineat. scilicet quando ad maiorem missam cantatur. [f.35] ¶Ad Agnus dei secunde misse: pulsetur ter maius signum ad primam.

De tabula die Natalis. ¶Tabula ita fiat. hodie. evangelium. frater ille. epistolam: frater ille. lectionem ante epistolam: frater ille. Si vero contingat quod per ebdomadam sacerdos legat epistolam: non oportet ut dyaconus et subdyaconus scribantur. nisi ipse tantum qui leget lectionem. Debet tamen factor tabule caute providisse ut aliquem de senioribus ad septimam lectionem ponat illa nocte. ne qui per ebdomadam legerit offendatur. Si vero sit unus de senioribus non oportet mutare. set per octavas cotidie mutatur. Omnia responsoria ad horas a vigilia natalis usque ad octavum diem epiphanie cum alleluia cotidie dicuntur. ¶Prima die natalis domini ad vesperas fit memoria de sancto stephano. Ita fiat diebus sequentibus. scilicet quod vespere erunt de die. et prima memoria de sequenti festo. ¶A. Tecum principium. ad vesperas.[18] Ad completorium. Hy. Salvator [mundi domine]. A. alleluiatica. super Nunc dimittis.[19] Ad primam. [R.] Ihesu Christe cum alleluia. Hec usque ad octavum die epiphanie dicenda sunt. ¶Alleluia super. Nunc dimittis. et versus de. [R.] Ihesu Christe mutantur in epiphania. In fine omnium ympnorum subiungitur. Gloria tibi: nisi in vigilia natalis domini scilicet ad vesperas. et completorium. ad matutinas dicetur.[20] Ad omnes responsiones[21] versiculorum qui ad Natale pertinent tam ad vesperas quam ad matutinas. et ad horas: subiungitur alleluia. etiam in vigilia natalis domini. tam ad vesperas quam ad matutinas: virgo hodie. et cetere. nec fit alia memoria de sancta maria. sive servitium fiat de Natali. sive ad vesperas. aut ad matutinas. ¶Sciendum quod ad primas vesperas de Natali. et secundas

[17] Over erasure, later hand.

[18] For the psalms.

[19] *i.e.* A. *Alleluia. Verbum caro factum est,* as at Salisbury, or perhaps A. *Alleluia. Alleluia. Alleluia* as in Eastertide at Oseney.

[20] Caret; in margin *Gloria tibi domine*, later hand.

[21] The word in the MS looks like *responscens*.

similiter. et in circumcisione. et in dominica si contingerit quod servitium fiat de dominica. vel etiam quando sola memoria fiat sicut in festis sanctorum. de istis supradicitis festis: semper V. Tanquam sponsus. Ad laudes: Benedictus qui venit. nec mutatur. Prima memoria de natali incipit ad matutinas sancti stephani scilicet virgo hodie. et sic deinceps. memoria de sancto Thoma cotidie. ad vesperas. Hic est vere martir. Ad matutinas. Nisi granum. Ad secundas tamen vesperas eiusdem: Iste sanctus.[22] ¶Post diem sancti Thome: iterum mutatur tabula. et ponuntur duo minores ad invitatorium. Ad tria responsoria ponuntur duo et duo. ¶Si autem die sexto vel septimo dominica evenerit: [f.35v] tunc fiet tabula sicut in mediis dupplicibus. ita quod prior ultimam lectionem legat. Benedicamus dici possunt sicut in minoribus dupplicibus. ita quod ad vesperas dicantur festiviora. ¶Per octavas ad horas cotidie sicut in primo die. Infra hos octo dies. nec Dirige. nec hore de sancta maria. nec suffragia sanctorum dicuntur in conventu. ¶Ad missas die sexto et septimo Ep. Multipharia.[23] Ev. In principio. Similiter in capitulo legatur. In principio. Die sexto et septimo sive dominica fuerit. sive non: officium semel tantum[24] repetitur. Incensum et candelabra ad introitum non portentur. nec habet ministrum alium ad manuum ablutionem quam subdiaconus. Post quintum diem natalis domini novitii libros habeant. et more solito reddant. ¶Die septimo prima memoria dicatur de sancto silvestro. ad utrasque vesperas. et matutinas. et missa matutinalis de eo. cum ceteris memoriis. Ad hanc missam matutinalem septem erunt orationes. Prima memoria de eodem. ad primas vesperas: A. Confessor [domini Silvester].[25] Ad secundas vesperas: Iste est qui [ante deum]. Ad matutinas: [R.] Euge [serve bone].

De dominica infra natale contingente. ¶Si in die natalis dominica evenerit: vel tribus sequentibus: nulla fiat inde mentio. usque ad octavum diem scilicet illius dominice. Si autem quinto die evenerit: ad primas vesperas memoria de dominica. scilicet A. Dum medium. V. Tanquam sponsus. Or. Omnipotens sempiterne Deus dirige. nec fit alia memoria die natali. Similiter ad matutinas fit memoria. V. Benedictus qui venit. et missa matutinalis. et ad secundas vesperas fit memoria scilicet prima cum versiculo et oratione predictis. ¶Si vero in sexto die evenerit: ad primas vesperas memoria ut supra. Ad matutinas totum de dominica. Sic et in die septimo. Set sciendum quod Sq. Letabundus. dicitur in dominica. Iccirco in altero istorum dierum dicitur Sq. Sonent. Quamvis non scribatur istud in ordinali. Et alta missa. et hore de domina. cum Ep. Quanto et Ev. Erant.

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[22] These antiphons are from the common of martyrs.

[23] *Multiphariam* MS.

[24] *tantum* interlined, *manu prima*.

[25] *i.e.* the Common antiphon *Confessor Domini N.* with Silvester's name inserted.

De missa matutinali infra Natale. ¶In die sancti stephani et tribus diebus sequentibus missa matutinalis de natali fiat. Ofc. Puer [natus est]. prima oratio. Concede. Gradale et alleluia et offertorium et postcommunio de officio. Dominus dixit. et de officio. Lux fulgebit. alternatim dicuntur. Similiter et Ep. Apparuit gracia. et Apparuit benignitas. et Ev. Exiit edictum. et Pastores. Kyrie. et Ite missa est de more octavarum. Gloria in excelsis. Sanctus et Agnus novem lectionum. [f.36] Gradale et alleluia cum neupmate. Secundo igitur die. videlicet die sancti stephani tres erunt orationes. prima de natali. Secunda de domina. Tercia. Deus in cuius. vel. Deus qui caritatis. ¶In die tercio. similiter tres erunt orationes. Secunda de sancto stephano. Tercia de domina. ¶Quarto die quinque erunt orationes. Secunda de sancto stephano. Tercia de sancto Iohanne. Quarta de domina. Quinta: Deus in cuius. vel. Deus qui caritatis. ¶Quinto die similiter quinque erunt orationes. secunda de sancto stephano. tercia de sancto Iohanne. quarta de Innocentibus. quinta de domina. ¶Si tamen quinto die dominica evenerit: missa matutinalis erit de dominica. set ferialiter cum Gloria tamen. et prima oratio de dominica sine alia memoria de natali. cetere ut supra.[26] ¶Die sexto missa matutinalis de sancta maria. Ofc. Salve. Ep. Quanto. Ev. Erant. Gr. Benedicta. Al. Post partum. Off. Felix. cum alleluia in fine. Co.[27] Beata. Hec missa ferialiter dicetur cum uno revestito. cum gloria tamen de more octavarum. et Ite feriali. In hac die prima oratio. Deus qui salutis. secunda: de sancto stephano. tercia de sancto Iohanne. quarta de Innocentibus. quinta de sancto Thoma. set refert utrum sit dies dominica vel non. si sit dies dominica: tunc erit epistola Ab initio. Ev. Loquente. Si non sit dominica: tunc erit epistola. Quanto. Ev. Erant ioseph. ¶Septimo die missa matutinalis erit de sancto silvestro ferialiter cum gloria. In qua septem erunt orationes. secunda de sancto stephano. tertia de sancto Iohanne. quarta de Innocentibus. quinta de sancto Thoma. sexta: de domina. septima: Deus in cuius. vel Deus qui caritatis. Similiter si dies circumcisionis in dominica evenerit: missa matutinalis erit de dominica. In qua septem erunt orationes. eodem ordine quo pridie. Nusquam vero per annum contingit quod septem sint orationes ad aliquam missam. sive matutinalem. sive maiorem de sanctis. nisi hiis duobus diebus. et hec est causa: quia oratio de domina non omittetur infra duodecim dies. Dicetur enim vel ad missam matutinalem. vel ad maiorem. et ob hanc causam: quinque erunt orationes in octavis sancti Iohannis. Si autem in die dominica non evenerit dies circumcisionis: missa matutinalis erit de domina: cum Ofc. Vultum. ferialiter. cum gloria. orationes quinque. Prima: unde missa. cetere de festis secundum ordinem. hec ad presens sufficiaret.

¶Item sciendum quod si dominica sexto die evenerit: dicetur Sq. Letabundus. ad magnam missam. et tunc in septimo die dicetur Sq. Sonent. [f.36^{v}] Item si die sexto dominica evenerit:

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[26] Space for a rubric has been left here.

[27] *Pc.* for *Postcommunio* MS.

tunc dicetur Ep. Ab initio. ad missam matutinalem de domina. et Ev. Loquente. et ad altam missam [Ep.] Quanto. et Ev. Erant.

Que et quot orationes dicende sunt tam ad missam matutinalem quam ad maiorem per annum. Sciendum est quod in omni missa pro defunctis: tres aut septem erunt orationes. Quotiens vero dicitur missa cum tribus revestitis. tres erunt orationes. excepto die animarum. Tunc una tantum dicitur scilicet Fidelium [deus omnium conditor]. Cum vero fuerit. Dirige. novem lectionum. tunc tres tantum erunt orationes. Quando vero trium lectionum: septem erunt orationes. et hoc cognosci potest per Kyrie. Nunc dicendum est que sunt orationes. pro corpore presenti septem prima erit. Omnipotens [sempiterne Deus cui nunquam]. nisi fuerit episcopus. aut prelatus. aut femina. quia isti proprias habent orationes. Secunda: Inclina [domine aurem tuam]. Tercia: Fidelium. Et sciendum quod semper erit. Inclina. secunda. nisi quando fit servitium pro parentibus. et tunc erit prima: Inclina. secunda: Omnipotens. Quando vero septem erunt orationes: tunc prima. et secunda. et tercia: ut prius. quarta: Familiam. Quinta: Omnipotens sempiterne Deus qui familiam. Sexta: Ecclesie. septima. Omnipotens sempiterne deus qui [vivorum dominaris]. ¶Et sciendum quod semper prima oratio erit. que prima fuit in placebo. et Dirige. nisi aliter provisum fuerit in capitulo.

De missa matutinali de sanctis cum uno revestito. Nunc dicendum est de missa matutinali que fit cum uno revestito de aliquo sancto. vel de dominica. In omni vero missa tali: tres erunt orationes. aut quinque. exceptis duobus diebus in quibus sunt septem orationes. de quibus loco suo dicitur. In omnibus dupplicibus et que sunt sicut dupplicia. ut per octavas pasche. pentecostes. assumptionis. et dedicationis. Si missa matutinalis dicitur. tres orationes. tamen deficit hec regula per octavas natalis domini sicut prius dicitur. In omnibus vero aliis festis quinque erunt orationes. Tamen si vigilia omnium sanctorum in dominica acciderit: missa matutinalis erit de vigilia. cum tribus orationibus tantum. scilicet de vigilia. pro rege. et pro pace. sine aliqua speciali memoria de dominica. vel de sancto Quintino.

Que sint orationes ad eandem missam. Nunc dicendum est que sint orationes. Quando vero tres erunt orationes: prima erit de festo unde missa. Secunda de domina. nisi alia sit memoria. ut in octavis sancti Martini. [f.37] et in similibus. tunc secunda erit memoria illa. tercia de domina. Si vero nulla sit memoria: tunc tercia erit. Deus in cuius. vel. Deus qui caritatis. et ideo diximus sub disiunctione. quia iste variantur secundum provisionem capituli. et si una providetur. altera omittitur. ¶Set sciendum quod quotiens cantatur de domina cum tribus revestitis: tunc oratio sancti Georgii dicetur loco orationis de domina. vel ad missas matutinales. vel ad maiorem missam. nec alia dicetur oratio de sancto Georgio. [28]set sciendum quod in festis sancte marie nulla erit memoria ad maiorem missam de sancto Georgio. si maior

[28] A paraph has been inserted here in a later hand.

missa fit de festo. sive missa matutinalis precedat sive non. nisi per provisionem capituli plures dicantur orationes. Si tamen contingerit per provisionem capituli quod quinque sint orationes ad missam matutinalem in duplicibus. numquam tamen dicetur aliqua de communibus orationibus scilicet nec. Pietate. nec. Omnium sanctorum. nec. Omnipotens. sed loco earum dicitur. Deus in cuius. vel. Deus qui caritatis. [29]In omnibus mediis dupplicibus. et per octavas Nativitatis sancte marie. et dominicis. et simplicibus. vel more octavarum festis. vel quando cantatur maior missa de domina. si missa matutinalis dicitur: quinque erunt orationes. prima de festo unde missa. cetere que dicuntur ad maiorem missam in feriis. ¶Et sciendum quod nunquam dicitur ad missam matutinalem oratio. Pietate. sed loco eius semper dicitur. Omnium sanctorum. Si vero in feria dicatur missa matutinalis. ut in sollempnis ieiuniis. tunc prima oratio erit unde missa. secunda: Familiam. Cetere ut supra in missis pro defunctis.

De missa matutinali cum tribus revestitis. Dictum est de missa matutinali cum uno revestito: nunc dicendum est de eadem cum tribus revestitis. et primum considerandum que missa sit sollempnior. Si missa matutinalis: unam tantum habebit orationem. Si maior: tres habebit orationes tantum. nisi aliter provisum fuerit in capitulo. Prima: unde missa. secunda: de domina. nisi alia fuerit memoria illa die. tercia: Deus in cuius. vel et cetera. De missa matutinali hec sufficiunt.

De maiori missa in dupplicibus. et mediis dupplicibus. Nunc dicendum est de maiori missa. et primo de festis dupplicibus et mediis dupplicibus. que semper unam habebunt orationem tantum. nisi aliqua sit memoria que non habeat missam matutinalem. ut in adventu. et in conversione sancti pauli. et similibus. tunc tres erunt orationes. prima de festo unde missa. [f.37^{v}] secunda: unde memoria. tercia: de domina. Si tamen contingit quod quinque sint propter aliquam necessitatem: neutra tamen de communibus orationibus dicenda est. nec scilicet. Pietate. nec. Omnium sanctorum. nec ad aliquam missam maiorem: nisi quod ferialiter dicitur.

De maiori missa in simplicibus et more octavarum festis. In omnibus dominicis. excepta dominica in ramis palmarum que unam tantum habebit orationem. nisi aliqua fiat memoria de sancto. et in omnibus simplicibus. et que sunt sicut simplicia. ut per octavas epiphanie et ascensionis. et more octavarum festis. et quotiens cantatur maior missa de domina. sive de trinitate. sive de sancto spiritu. sive de cruce. vel huiusmodi. tres tantum erunt orationes. nisi precedat missa matutinalis. que non fit pro fidelibus. tunc una tantum erit oratio. nisi ex

[29] A paraph has been inserted here in a later hand.

provisione capituli plures dicantur. prima unde[30] missa. secunda de domina. tercia: Deus in cuius. vel. Deus qui caritatis. Si vero missa de domina: secunda oratio erit de sancto Georgio.

De maiori missa feriali. Si vero maior missa sit ferialis: qualiscunque sit festivitas illa die: semper quinque erunt orationes. ut in quadragesima. et sollempnibus ieiuniis. exceptis sabbatis quatuor temporum que tres tantum habebunt orationes ante epistolam. prima. Deus qui tribus. secunda de domina. tercia. Omnium sanctorum. In sabbato tamen pentecostes: una tantum erit oratio propter festum. et in vigilia omnium sanctorum tres tantum orationes scilicet de vigilia. pro rege et de pace.

Que sint orationes ad maiorem missam per annum. Nunc dicendum est que sint orationes. In omnibus vero festis in quibus tres erunt orationes: que sint illa festa dictum est. prima erit unde missa. secunda de domina. nisi alia precedat memoria. vel quando loco orationis de domina: dicitur oratio de sancto Georgio. tercia: Deus in cuius. vel et cetera. Si vero contigerit quod due sint memorie: tunc oratio de domina omittitur. Si vero necesse sit quod quinque sint orationes: omnes memorie de sanctis antecedunt orationem de domina. vel de sancto Georgio: si dicitur. Set nulla de communibus orationibus dicetur: quia loco earum. Deus in cuius. vel. Deus qui caritatis. dicitur. Set sciendum quod si per provisionem capituli dicatur oratio pro infirmo. vel pro serenitate temporis. vel aliqua huiusmodi: semper post orationem de domina dicetur. vel de sancto Georgio si dicitur loco tercie orationis vel quarte.

Que sint orationes ad maiorem missam in feriis. Quando vero ferialiter dicitur maior missa: semper quinque erunt [f.38] orationes. prima: unde missa. secunda: de domina. exceptis causis precedentibus. tercia: Deus in cuius. vel Deus qui. quarta: Deus a quo. nisi aliqua memoria fiat de sancto aliquo. tunc omittitur hec oratio. quinta. Pietate. vel Omnium sanctorum. et que istarum quo die dicende sunt: patet per hunc versum. Dicitur in feria semper Pietate secunda. In tercia: Omnium sanctorum. et sic deinceps alternando. ita quod semper feria secunda. quarta. sexta. dicatur oratio. Pietate. tercia vero feria. et quinta. et sabbato: dicatur. Omnium sanctorum. Hec oratio. Omnipotens sempiterne Deus qui vivorum: numquam dicitur ad maiorem missam. nec aliquando: nisi ad missam pro defunctis. et tunc septima erit oratio. vel quando utreque misse dicuntur ferialiter. et tunc ad missam matutinalem erit quinta sicut predictum est.

De circumcisione domini. In vigilia circumcisionis duo ponuntur ad invitatorium. et cetera sicut in maioribus dupplicibus. In die ad Alleluia: bene tercius adiungi potest. similiter in diebus sanctorum stephani. Iohannis. Innocentium. Thome: bene potest tercius adiungi. ¶Item si dies circumcisionis sabbato evenerit: nulla fit memoria de dominica ad secundas vesperas.

[30] *de* MS.

set ad matutinas sequentes prima memoria de dominica. et ad secundas vesperas scilicet ad vesperas de sancto stephano: erit secunda. quia sequens servicium erit de sancto iohanne. ¶Item si dies circumcisionis dominica evenerit: missa matutinalis tantum de dominica. sine aliqua memoria ad vesperas. Si die lune nulla fit mentio de dominica ad primas vesperas nisi tantum de sanctis.

De octavis sancti stephani. ¶Octavo die sancti stephani nisi dominica evenerit: prima pulsetur mane. et conventus ieiuniat. nisi in dupplici vel medio dupplici. et si duplex festum die veneris evenerit: conventus non ieiuniabit. Si vero medium duplex evenerit: ieiuniabit. ¶Item carnis comedit conventus usque ad diem iovis.[31] Album vero: usque ad dominicam ante cineres. tam diebus veneris quam ceteris. Quamvis tamen butyrum non apponitur die veneris: non habent causentur. ceteris vero diebus: apponatur. ¶Item in octavis sancti stephani. Iohannis. Innocentium. ad primam [Hy.] Iam lucis. et ad ceteras horas ut in simplicibus per annum. et in dominica si supervenerit. et in fine ympnorum. Gloria tibi domine. Similiter fit in vigilia epiphanie: si in dominica evenerit. Alioquin: ferialiter dicatur cantus super ymnpnos ad horas. ¶Item a vigilia natalis domini usque ad octavum [f.38^{v}] diem epiphanie: responsoria ad horas dicuntur cotidie cum alleluia. ¶Item octavo die sancti stephani secunde vespere erunt de sancto stephano sine responsorio. sive dominica sequatur sive non. Similiter de sanctis Iohanne et Innocentibus. quamvis dominica[32] evenerit in octavis Iohannis et Innocentium: prima tamen memoria ad vesperas de sancto stephano. similiter et de aliis erit: unde matutine sequentes erunt. Ad matutinas vero: de dominica erit prima memoria. et missa matutinalis cum gloria. ¶Item si octavus dies sanctorum stephani. Iohannis. Innocentium. die lune evenerit: ita quod nulla fuerit missa dicta de domina in conventu: tunc fiet missa matutinalis de domina cum tribus revestitis in aliquo die sequenti. sive ante epiphaniam. sive post. Sabbato tamen si fieri potest. ¶Item si in octavis sancti thome dominica evenerit: ad vesperas de innocentibus prima memoria erit de dominica. secunda: de sancto Thoma.

De vigilia epiphanie. ¶Si vigilia epiphanie sexta vel quinta feria evenerit: carnem conventus comedit. et minuti bis comedunt quocunque die acciderit vigilia. usque dominicam ante cineres: mixtum accipiunt qui voluerint. et minuti usque tunc bis comedunt. ¶In octavis Innocentium: memoria de sancto Thoma[33] ad vesperas similiter et ad matutinas sequentes que erunt de vigilia. et missa matutinalis ferialiter. cum Gloria in excelsis. et quinque collectis. secunda: Familiam. et cetere. Alleluia sine neupmate. Gradale tamen cum neupmate. et Ite

[31] Something erased.

[32] *dominica* repeated in MS.

[33] Partly erased.

feriali. nec fit memoria de sancto Thoma[33] ad primas vesperas de epiphania. ¶Maior missa in vigilia cum quinque orationibus sine Gloria in excelsis. Si autem dominica evenerit: tunc dicentur ad missam matutinalem orationes de alta missa. et ad maiorem missam: una scilicet de vigilia. nec legitur lectio ante epistolam. nec Ps. Deus venerunt. dicitur. ¶Ad utramque missam dicitur Alleluia. sive dominica fuerit. sive non. set ad primam: sine neupmate. In hac vigilia numquam iacet conventus super formas. nec preces dicuntur ad horas. nec septem psalmi dicuntur. ¶Nota quod in octavo die sancti stephani reincipiuntur hore de domina. et suffragia sanctorum. tamen Dirige non dicitur in conventu. nec missa matutinalis pro fidelibus: nisi provisum fuerit in capitulo. neque alia missa matutinalis: nisi dominica in aliquo istorum trium dierum evenerit. Regula legitur in capitulo. et locutio tenetur in claustro. qui [f.39] necesse habent minuuntur:[34] nisi dominica impedierit. Si dominica in istis octavis evenerit: legantur sex lectiones qui in octavis scribuntur cum exposicione de die. Sin autem: lectiones solent legi bine et bine. ita quod comprehendantur in tribus. ¶Tales octave quando novem antiphone dicuntur super novem psalmi et quinque in laudibus: equipollent festo novem lectionum. preter quod locutio tenetur. ¶In vigilia epiphanie. in tabula post lectiones et responsoria ponatur sic. Ev. Factum est. frater ille. unus de iunioribus. sacerdos vel non sacerdos. prout persona exigerit. ¶Si vigilia epiphanie dominica evenerit: invitatorium. antiphone et psalmi de circumcisione. responsoria de dominica precedenti. scilicet. Quem vidisti. et cetera. In laudibus. O admirabile. et cetera. ut in ordinali ad horas de domina dicuntur. A. Quem vidistis: ad laudes. et primam. Genuit: ad tertiam. Angelus: ad sextam. Germinavit tamen: ad nonam sive dominica fuerit sive non. ¶Ad primam de die Ps. Deus in nomine. non precedit alius. Neumata vero super antiphonas ad horas reticentur sicut in aliis feriis.

De die epiphanie. Die epiphanie non communicant novicii. Ad processionem R. Reges tharsis. sine versu. Quo finito: statim incipiatur R. Tria sunt. versus a tribus dicitur. ¶Nocte precedenti de genologia fit sicut in natali. et reincipitur ultimum responsorium. Subdiaconus vero ebdomadarius debet ministrare ipsi qui legit evangelium. Factum est. Invitatorium a tribus ad minus dicitur. duo sint sacerdotes. lectiones a sacerdotibus legantur sicut in principalibus. ¶Cotidie per octavas istas dicuntur prefationes et Communicantes. antiphone ad Magnificat. Celi aperti [sunt]. et cetere per ordinem. sive dominica evenerit. sive non. ¶Sciendum est etiam quod in omnibus iste octave eandem sibi vendicant dignitatem: quam octave sanctorum precedentium. set in hoc variatur. ad primam. scilicet. cantus de hympno. Iam lucis orto. ad ceteras horas ut supra de sanctis.

[34] *minuunt* MS.

De dominica infra octavas epiphanie. ¶Dominica infra octavas epiphanie ad processionem. [R.] In columbe. Ad introitum. [A.] Virgo dei. Or. Via sanctorum. ¶Ad missam Ofc. Ecce advenit. cetera de die. sine sequentia. et Kyrie per versus. set omnia sicut in simplicibus. cum proprio evangelio. quod illa die tantum legatur. nec fit mentio de aliqua alia dominica nisi eveniat quod postea legitur. Si una vel due.[35] et cetera. a dominica prima post octavas usque ad purificationem. [f.39^{v}] cantus de hympnis: sicut alio tempore in simplicibus.

De octavo die epiphanie. ¶In octavo die epiphanie memoria de sancto hyllario. et remigio. et missa matutinalis ferialiter sine Gloria in excelsis. cum quinque orationibus de maiori missa. Ad magnam missam: una oratio. sive dominica fuerit. sive non. nisi ita contingat quod iste octavus dies dominica evenerit. et proxima dominica sequens fuerit septuagesima. tunc missa matutinalis erit de dominica cum Ofc. In excelso. et memoria de sanctis. Ad secundas vesperas memoria de sancto felice. cetera sequentia de eodem nisi dominica impedierit. ¶Si octavus dies dominica evenerit: vespere erunt de dominica sequenti. et prima memoria de epiphania. Secunda de sancto felice. ¶Si octavus epiphanie die veneris evenerit: die sabbati sequenti fiet de domina plenarie. et memoria et missa matutinalis de confessoribus. ¶Post natale et pentecosten incipiuntur hystorie in festis trium lectionum.

De sancta Maria. ¶Item quando fit totum servicium de domina in minoribus festis trium lectionum. sicut fit aliquando in festis qui eveniunt post octavas epiphanie: tunc fit memoria et missa matutinalis de festo cum quinque orationibus. secunda oratio de sancto Georgio. et cetere de alta missa feriali. et ad altam missam: una oratio tantum. ¶Item quotienscunque fuerint due misse cum tribus revestitis: ad solempniorem: una oratio tantum. ¶Hec de sancta maria usque ad purificationem. A. super Magnificat: Nesciens. super Benedictus. Virgo verbo. Or. Deus qui salutis. Ad horas. O admirabile et cetera. cum solitis versiculis et responsoriis tam ad matutinas quam ad horas. Ad vesperas et ad matutinas ympni solito more. Idem cantus de hympno. Ave [maris stella] per totum annum ad memoriam de domina. Ad missam. Salve. oratio ut supra. Ep. Quanto. Ev. Erant. Off. Ave maria. Felix. Recordare. Pr. Et te [in veneratione]. Co.[36] Beata. Alma. Alleluia. et sequentia. dicuntur per ordinem sicut in alio tempore. Prima sequentia post Natale. Ave maria. et cetera. per ordinem.[37] Et quia per totum adventum dicitur Off. Ave maria. et in ebdomada natalis ad missam matutinalem Off. Felix.

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[35] This abbreviated reference is to the text on f.40 (see p.227) which also appears on f.94^{v} (see Text 3.6, p.309). Presumably it is 'read' at Chapter when the eventuality it covers (vacant Sundays between Epiphany and Septuagesima) occurs.

[36] *Pc* for *Postcommunio* MS.

[37] The order of sequences for the Lady Mass is given on f.91 (see Text 3.5, p.304).

dicitur: Iccirco primum[38] offertorium post natale ad missam cum tribus revestitis: Recordare. primum Al. Virga iesse. Co. Alma. ¶Post octavas epiphanie in feriis dicuntur septem psalmi post primam.

De dominicis inter epiphaniam et septuagesimam contingentibus. ¶A septuagesima usque ad pascha quando dicitur missa matutinalis de aliquo sancto cum [f.40] uno revestito: gradale non repetatur. ¶In dominicis ab octavis epiphanie usque ad quadragesimam. responsoria de trinitate. Ad introitum de sancto loci.[39] ¶Prefatio de trinitate dicitur usque ad septuagesimam post octavas epiphanie. ¶Item si una vel due post octavas epiphanie usque ad septuagesimam restiterint dominice: in ea que infra octavas est dominica: nulla fiet mentio de dominica. ¶Si proxima dominica post octavas epiphanie fuerit septuagesima: hystoria. Domine ne in ira. ex toto dimittitur. In dominica tamen que infra octavas est: sola missa matutinalis fit de dominica. Ofc. In excelso. sine memoria ad aliquas vesperas vel matutinas. Reliqua duo officia: post octavas in feriis dicantur. ¶Si autem in die epiphanie fuerit dominica. et proxima dominica post octavas fuerit septuagesima: Ofc. In excelso. ad missam matutinalem dicitur in octavo die cum memoria de confessoribus. et ad utrasque vesperas et matutinas: prima memoria de dominica. Reliqua duo officia: dicentur per ebdomadam ferialiter. sine Gloria in excelsis. Quamvis maior missa vel minor sit: nunquam precedit ad vesperas vel matutinas memoria. de ipsis dominicis dico duabus ultimis scilicet que in feriis dicuntur. de prima vero fit aliter sicut prescriptum est. ¶Si vero quinque vel sex fuerint ebdomade: necesse fuerit ut repetatur officium tercie ebdomade vel dominice. scilicet. Adorate. et cetera. similiter hystoria. Domine ne in ira. cum A. Peccata mea. Omnes collecte non dicuntur nisi tot fuerint dominice usque ad septuagesimam. Collecta vero que dicta fuerit in dominica: dicetur per ebdomadam. quamvis de aliis dominicis infra ebdomadam dicantur misse cum propriis collectis. ¶Ev. Ascendente: cum epistola sua dicetur cum necesse fuerit in dominica. si necesse non fuerit: non dicatur. ¶Nota quod tria officia si fieri potest dici debent in conventu. et si non in dominicis: tamen in feriis. ac per hec tria evangelia. Cetera evangelia si tot fuerint dominice: dicantur in dominicis. aliter omittuntur. Dominica post epiphaniam ad missam Pr. Quia cum unigenitus. et in dominicis usque septuagesimam. et tunc reticetur usque pentecosten.

De festo sancti vincentii. et ceteris sequentibus. ¶Si festum sancti vincentii [vel] conversionis die sabbati proximo ante septuagesimam venerint: vespere erunt de septuagesima. cum memoria de sanctis. similiter si in sequentibus sabbatis posset contingere. ¶Si festum sanctorum fabiani et sebastiani. et sancte Agnetis dominica septuagesima evenerint: quia propter sequens festum non licet in crastinum [f.40^{v}] differri. ipso die memoria. et missa

[38] *prima* MS.

[39] These refer to the chants at the procession.

matutinalis tantum de festo fiat. Festum vero sancti vincentii. vel conversionis pauli. vel festivitas sancte agathe. vel translatio sancte Frideswithe. si in predicta dominica evenerint: in crastinum differantur. et primas vesperas sibi vendicabunt cum memoria de dominica. Similiter de sancto preiecto scilicet fiet memoria post memoriam de dominica. cum conversio sic evenerit. Si vero libere infra ebdomadam evenerint. festa sanctorum fabiani et sebastiani. agnetis. et vincentii. primas sibi vesperas agnes vendicabit. Similiter ab ipsa: secum vincentius primas sibi vesperas asportabit. salvis semper memoriis. Iste festivitates quamvis infra septuagesimam evenerint. preterquam in die sancte Agnetis conventus bis comedit. nisi in die veneris. Tamen si conversio feria sexta evenerit: bis comedit. ¶In die sancti pauli ad primas vesperas. et matutinas. et magnam missam. memoria de sancto preiecto fit. ¶Item ab octavis epiphanie usque ad purificationem. et tunc ad tertiam si metrum id patitur: in dupplicibus et mediis dupplicibus ad primas vesperas. et matutinas. et primam. dicitur cantus de ympno. Christe redemptor. Ad laudes et secundas vesperas. et tertiam. cantus de ympno. A solis [ortus cardine]. nec dicitur in fine hympnorum. Gloria tibi domine: sed quod unicuique convenit. In simplicibus vel more octavarum. et feriis: fit more solito. ¶Sciendum etiam quod quando differtur festum novem lectionum. et occupat festum trium lectionum: tunc fiet memoria de festo trium lectionum et missa matutinalis cum quinque orationibus que dici solent ad magnam missam. ¶In die conversionis sancti pauli. similiter et commemorationis. ad processionem R. Magnus sanctus. Quamvis vero in septuagesima evenerit: gradale repetitur. et tractus alternatim in choro dicitur. Similiter fiet in omnibus dupplicibus a septuagesima usque ad pascha. nisi in purificatione et annunciatione. sicut in suis locis dicitur. ¶Si predicte festivitates dominica evenerint ante septuagesimam: memoria et missa matutinalis de dominica 1cum Gloria in excelsis. et Ite. ¶Si dominica in die sanctorum fabiani et sebastiani evenerit: ad vesperas de sancta Agnete: prima memoria de sanctis. secunda: de dominica. Si die sancte Agnetis: ad primas vesperas prima memoria de sanctis. secunda: de dominica.

De sancto vincentio et sancta Agnete. ¶Ad vesperas de sancto vincentio prima memoria de sancta Agnete. secunda: de domina. Si die sancti vincentii [dominica evenerit]: ad primas vesperas prima memoria de dominica. secunda: de sancta [f.41] Agnete. Si in crastino sancti vincentii: secundas vesperas habebit vincentius. cum memoria de dominica. et de virgine.

De purificatione. ¶In vigilia purificationis tres ponantur ad invitatorium. ad minus duo sint sacerdotes. unus eorum de senioribus. Tamen honestius est ut omnes sint sacerdotes. et de senioribus. Omnes lectiones a sacerdotibus legantur. responsoria ab aliis et sacerdotibus. Ad utrasque vesperas Hy. Quod chorus. Ad matutinas. Quem terra. Ad laudes. O gloriosa. In die legatur in capitulo de consuetudinario. et nisi dominica evenerit: non legatur illa clausula scilicet. Quod si in dominica. et cetera. set transeat usque ad. Inchoata vero missa. ¶Ad missam sacerdos sit ad epistolam.

De tabula. ¶Tabula sic fiat. Evangelium: frater ille. Epistolam: frater ille. Gradale: ille et ille. Tractus: cantores. Quamvis ille qui est diaconus per ebdomadam dignus sit ipso die legere: nichilominus ponetur ipso die in tabula. Similiter et subdyaconus. quamvis sacerdos sit ad epistolam per ebdomadam. nec oportet ut alii ponantur si ipsi digni sint. ¶Item provideant ministri ut habeant librum in quo est benedictio secum in revestiario: antequam intrent ad benedictionem. ¶Dicta tercia abbas capa indutus sine alba cum baculo et stola veniat cum ministris suis albis indutis ad gradum dyacono portante librum. et stans ante cereos ita quod dextra versa sit ad altare. similiter et facies eius parum plusquam ad conventum. tenente diacono librum. et subdiacono aspersorium ad dextram. non tamen omnino ad dextram. set aliquantulum retro abbatem. similiter et thuriferario ibi stante sicut loco suo dicemus: dicat benedictionem cereorum. Qua finita: cereos benedicat. aspergat. et incenset. tenente dyacono baculum. Postea dicat unam orationem super candelam quam tenebit subdiaconus accensam. Dicta oratione statim cum cereum abbatis accendunt: incipiat precentor A. Lumen. cum Ps. Nunc dimittis. et ceteris versibus. Post versum vero. Quod parasti. et repetitionem antiphone. Lumen: statim. Gloria patri. sequitur. A. Lumen. Sicut erat. sequitur Lumen. et sufficiat. non inclinatur conventus ad Gloria. Interim cerei distribuantur per chorum et extra. Ministri statim postquam abbas cereum habuerit: ipsi statim et suos accipiant ibidem. et thuriferarius. Quibus acceptis: induant se tunica et dalmatica. et ebdomadarius capa. et preparent se ad processionem. [f.41^{v}] Quibus paratis. et in presbyterio ordinatis: cum cruce. ceroferariis et thuriferario: cantor ebdomadarius incipiat A. Ave gracia [plena]. sequitur A. Adorna [thalamum tuum]. si necesse fuerit. si[40] non: sequitur A. Responsum [accepit Simeon]. Finito versu in statione a tribus cantoribus et regressu: incipiatur ab abbate A. Cum inducerent. et dicatur oratio in choro.

De purificatione infra septuagesimam contingente. ¶Si purificatio infra septuagesimam evenerit: nec sequencia. nec gloria. nec kyrie per versus. nec Te deum. dicuntur. nec festivitate aliqua usque ad pascha. Subdiaconus ad epistolam. Diaconus ad evangelium. et qui cantant gradale et alleluia: dum cantant cereos in manibus habeant. Dyaconus et subdiaconus post epistolam. antequam genua flectant coram abbate: alicubi honeste cereos suos ponant. Et postea cum ministerium suum coram eo perfecerint: resumant et sedeant. non oportet ut ipso die ad sequenciam in chorum vadant. propter multitudinem secularium. et hoc in eorum sit

[40] *set* MS. Since R. *Responsum accepit* appears in the Processional on f.170^{v} (see Text 5, p.367) and in the text on f.78 (see Text 3.1, p.290), and it is the only chant with a verse for the three cantors to sing, it seems unlikely that it was intended to be omitted; the punctuation also implies that *si* is the correct reading. A. *Adorna thalamum*, which is listed here as optional and also on f.78, does not appear in the Processional and was presumably found to be unnecessary.

iudicio. Off. Diffusa est. etsi non ab omnibus. tamen ab aliquibus corde tenus sciatur. Quia dum canitur conventus in motu erit ut cereos offerant. et sicut ad aquam benedictam vadant et redeant. Illa die non communicant novitii. Memoria non fit ad vesperas de sancto Blasio: ob reverenciam festi. et hoc dicatur in capitulo. ¶Post prandium fit intervallum inter prandium et nonam.

Item de eodem. ¶Item si purificatio dominica septuagesime vel sexagesime vel quinquagesime evenerit: non differtur[.] memoria ad utrasque vesperas et matutinas. et missa matutinalis de dominica. nec tamen fit memoria de sancto Blasio ad secundas vesperas. Gradale dicitur et reincipitur. Tractus a cantoribus ante gradum dicitur. Similiter et in annunciatione. omnia alia ut supra. ¶Si sabbato septuagesime evenerit: secundas tamen vesperas habebit. cum Laus tibi domine. et memoria de septuagesima. tamen de martire non fit memoria. set ad matutinas sequentes et missa matutinalis. multo fortius si in sabbatis sequentibus evenerit: habebit secundas vesperas. ¶Item si in dominica extra septuagesimam evenerit: memoria et missa matutinalis de dominica. si in sabbato: memoria de dominica. non de martire.

De thuriferario in purificatione. ¶Item thuriferarius circa finem hore tercie scilicet ante orationem preparet thuribulum. ut ad benedictionem cereorum simul cum ministris intersit absque thuris impositione. Quibus benedictis et aqua benedicta aspersis: posito ab abbate thure in thuribulo: tradat ei [f.42] thuribulum cum osculo. et cum osculo recipiat. tenente interim dyacono baculum abbatis. Deinde cum ministris ibidem exspectet cereum suum. quo recepto: redeat in revestiarium. et preparet se statim ad processionem. cereum suum semper secum deferat ad processionem. et ad initium misse. et ad evangelium. Cum vero preparet thuribulum. vel incensare debet: interim in aliquo loco competenti secundum quod ei melius visum fuerit: reponat cereum suum. ¶Postquam vero officium suum solito more compleverit. statim cum festinatione thuribulum in revestiarium cum cereo suo portet et reponat. vel alicui converso. vel clerico sacriste tradat. Quo facto: capam induat. cereum accipiat. in choro processioni se iungat. Sive[41] vero thuriferarius de parte abbatis sit. sive prioris: semper propinquiori se parti iungat. caveat tamen ne inter primos nisi ipse forte sit de primis. set potius inter pares. semper ostendens humilitatem. et cereum sicut ceteri offerat. et in chorum vadat. Omnia de thuriferario fiunt more solito: nisi que hic scribuntur.

De ceroferariis. ¶Item ceroferarii omnia solito more agere debent. hoc tamen hic pono quod in distributione cereorum cum conventu in stallis suis cereos accipiunt. Quibus acceptis et accensis: Lumen ad revelationem. cum repetitione versuum finita: preparent se ad processionem hoc modo. cereos quos in manu tenent ad gradum altaris secum deferant. ibique

[41] *si* MS.

honeste iuxta columpnam vel super bancum. sicut eis melius visum fuerit: ponant. capas exuant. cereos cum candelabris sumant. processionem solito more peragant. Qua peracta. cereos suos resumant. in chorum redeant. nec debent ferre ad processionem nisi cereos cum candelabris. Ad initium vero misse. et ad evangelium: cereos suos in stallis suis ponant. sive secum sicut ad processionem fecerant: ad gradum deferant et collocent. hoc tamen sit in voluntate eorum. In oblatione cereorum sicut stant in choro cum conventu offerant. ¶Item sciendum quod ad benedictionem cereorum: cerei non feruntur. quia nondum accenduntur. et quia de igne benedicto accendentur. cetera omnia more solito fiunt. ¶Item sciendum quod post purificationem reincipiuntur antiphone de domina ad vesperas et matutinas. et omnia sicut ante adventum. Ibo tamen michi [ad montem][42] non dicitur a prima dominica septuagesime usque ad pascha. [f.42v]

De festo sancte Agathe. ¶Item si festum sancte Agathe dominica ante septuagesimam evenerit: memoria et missa matutinalis de dominica. Si vero in dominica septuagesime vel sexagesime vel quinquagesime. differtur usque in crastinum absque memoria. et primas vesperas habebit. Qualicunque vero sabbato evenerit: secundas vesperas non habebit set memoria.

De septuagesima. ¶Sabbato ante septuagesimam tabula fit more solito. nisi quod cantores ponuntur ad gradale. Dicatur in capitulo de mutatione servicii. de hystoria. et de antiphonis ad processionem in crastino. Hec est mutatio servicii. Alleluia. Te deum. non dicuntur. ¶Pss. Miserere. Confitemini. In laudibus. V. Domine refugium: in dominicis tantum. Ad vesperas tamen. [V.] Dirigatur. ¶Ad primam. [Ps.] Dominus regnavit. ¶Gloria in excelsis. prefatio. Ite. intermittuntur usque ad pascha: in dominicis. prefatio tamen in feriis in quadragesima dicitur tantum. ¶Item Kyrie sollempnior dicuntur more solito. sicut in ordinali notantur. et eodem modo in adventu dicuntur. ¶Sciendum est etiam quod nunquam gradale repetitur. nisi tractus sequitur. nisi in dupplicibus. R. Spes mea: non dicitur nisi in dominicis tantum. et tunc ab uno incipitur tantum qui quidem versum dicet. et gloria. sicut ad horas. Post gloria: statim a choro totum reincipitur. ad hoc responsorium et ad R. Esto nobis. similiter et ad alia. in quadragesima ad vesperas. et in paschali tempore. ad R. Surrexit: licet a duobus dicatur: conventus se habebit sicut ad responsoria ad horas.

De feriis in septuagesima. ¶Item in feriis fit sicut ante septuagesimam usque ad dominicam quadragesime. nec fit memoria de septuagesima in aliquo festo superveniente. Hoc est intelligendum de feriis. licet proprias habeant antiphonas. nec etiam in minoribus festis trium lectionum nisi totum servicium de septuagesima fiat. V. ad vesperas. Dirigatur. ad matutinas. In matutinis. usque ad dominicam quadragesime dicuntur. et etiam In capite ieiunii. et tribus

[42] The antiphon begins *Ibo michi ad montem*; *tamen* is presumably part of the sentence.

diebus sequentibus. et responsoria ad horas. Sana animam [meam] et cetera. Similiter ad horas. scilicet. Beati qui. et cetera. ¶De festo vero trium lectionum servicium fit usque in capite Ieiunii. Locutio tenetur in claustro usque in capite Ieiunii.

De domina infra septuagesimam. ¶Similiter et servicium de domina fit in septuagesima plene usque ad cineres. et tercium responsorium repetitur ad matutinas. loco. Te deum laudamus. nec fit memoria de septuagesima quando fit servicium de domina. [f.43] et ut simpliciter dicam: numquam nisi fiat servicium de septuagesima. de feriis loquor: non de dominicis. Quando vero repetitur ultimum repsonsorium loco Te deum. post Gloria: dum repetitur regressus responsorii. stabit ipse qui versum cantavit sicut conventus. Finito regressu: verso vultu ad orientem: responsorium reincipiet. Similiter et conventus vertetur illa hora.

De dominica septuagesime. ¶Item dominica septuagesime legitur epistola tota. postea in feriis non legitur nisi prima pars. Item dominica septuagesime et cetere usque ad cineres ad utrasque vesperas et laudes. et terciam. dicitur capitulum primum. Ad horas sequentes scilicet ad sextam et nonam. dicuntur propria. Una tamen oratio dicitur ad horas. et ad vesperas. et ad matutinas. scilicet de dominica. ¶In diversis dominicis diverse orationes. et capitula. sicut plane in collectario potest inveniri. ¶In feriis vero omnino sicut ante septuagesimam. nisi quod proprias habent antiphonas super Benedictus et Magnificat. ¶Item die lune ante cineres vespere et cetera de domina. nisi propter festum impediatur. tamen quamvis festum in altero istorum dierum. lune scilicet vel martis. evenerit: si tamen primas vesperas habere non poterit: cetera tamen in aliquo istorum dierum de ipsa fiant. non tamen secundas vesperas habebit. nec usquam per annum nisi in sollempniis propriis. Item album comeditur usque ad dominicam ante cineres. tamen si butyrum die veneris non apponitur: non habet conventus unde causetur. Ceteris diebus apponitur caseus. et etiam in die veneris.

De die cinerum. ¶Item si festum trium lectionum die cinerum evenerit: nulla omnino de festo fiet mentio. nec deinceps usque ad octavas pasche. Qualiscumque vero festum ipso die acciderit: sive duplex. sive medium duplex. sive simplex: confessio tenetur. et disciplina accipitur. et processio fit. Servicium vero omnino de festo novem lectionum fit. si acciderit: cum memoria de ieiunio. que quidem in nulla festivitate usque ad pascha dimittetur. memoria scilicet. ¶Sciendum etiam quod missa matutinalis erit de festo in hac die. similiter in tribus diebus sequentibus cum una collecta. et similiter per totam quadragesimam. Maior vero de ieiunio cum quinque collectis.

Item in die cinerum. ¶Item feria quarta in capite Ieiunii legitur in capitulo de consuetudinario. [f.43^{v}] Ad sextam quando incipitur. Iniquos [odio habui]: pulsetur ter maius signum. Abbas vero interim a capellano suo tantum revestiatur. alba tamen sine parimente. Incepta vero hora de domina surgat diaconus baculum abbatis si fuerit altare assumens. cum libro in quo est benedictio cinerum. in revestiarium pergat. quem sequitur subdiaconus:

antequam altare adornetur. Interim conventus se discalciat. sive sit festum. sive non. Finita hora de domina: abbas baculum suum accipiens veniat. ministros suos precedens. et albis indutos. et ipse calciatus ante gradus altaris portante dyacono librum. Qui quidem dyaconus librum aperiat. et abbati benedictionem cinerum insinuans. eundem librum ante ipsum honeste teneat. tunc abbas unam orationem tantum dicat super cineres. stans ita quod dextra eius versa sit ad altare. et etiam facies parumper amplius quam ad conventum. tenente subdiacono cineres ad dextram quos ibi reperiet paratos. similiter et aspersorium. ¶Dicta vero oratione: cineres abbas aspergat. et prosternens se iaceat in parte sinistra. ita quod dyaconus ad tergum eius. ebdomadarius vero et subdiaconus ante faciem eius. Ita quod subdiaconus ad tergum ebdomadarii. ¶Item sciendum quod statim incipiantur septem psalmi ex parte abbatis premisso ab abbate. [A.] Parce domine. cum Gloria patri. et sine letania scilicet super formas. Finitis septem psalmis. tam ab eis quam a conventu. et subiuncto. Kyrie: Surgant[43] abbas et dyaconus. ceteris omnibus prostratis. absolutionem faciat. stans ita quod dextra eius versa sit ad conventum. facies vero parumper amplius quam ad altare. tenente sibi diacono librum ex parte australi. Finita vero absolutione: veniat abbas. et a priore cineres accipiat. et ipse priori cineres imponat: dicens. Memento quod pulvis es. et in pulverem reverteris. aspergente eos ebdomadario. Aliqui dicunt ut sive prior presens sit. sive non: honestius est ut abbas semetipsum aspergat. tradente ei ebdomadario aspersorium. Postea abbas ministris et ceteris omnibus aspergente eos priore cineres imponat. et sicut ad aquam benedictam veniant. set accipiendo: genua flectant. subdiacono cineres tenente ad sinistram abbatis.[44] ¶Precentor [f.44] autem statim post absolutionem. id est post quintam orationem. scilicet. Dominus iesus [christus qui dixit]. incipiat A. Exaudi nos. cum versibus de psalmo. Salvum me fac quot fuerint necessarii. ¶Cum fere omnes cineres acceperint: incipiat A. Immutemur. post cuius finem abbas dicat unam orationem tantum. versa dextra ad conventum. et dyacono librum tenente. Ebdomadarius vero et subdiaconus sint ultimi in choro. et ad orationem se habeant sicut conventus. Sciendum etiam quod ad istam orationem scilicet post cinerum impositionem: conventus super formas inclinabitur. Ad primam super cineres: stabit erectus. versis vultibus ad altare. Ad absolutionem vero: sit sicut ad psalmos prostratus super formas. Dicta oratione: abbas recedat sine baculo suo. Dyaconus vero baculum et librum: ubi reperit reponat. et hoc est ratio. quia abbas recedit solus. et ideo sine baculo. Deinde alba deposita: veniat ad sedem suam per chorum. et cum conventu discalciatus eat ad processionem sine baculo. Similiter per totum quadragesimam feria quarta et sexta quando fit processio.

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[43] *Surgat* MS

[44] At the bottom of f.43v is, in large and very faded writing, *finito capitulo eat s… … chorum et accipiat…*

De ministris. ¶Item sciendum quod ebdomadarius in stallo suo stabit: donec benedictio cinerum finiatur postea cum prosternit se abbas et ceteri: et ipse tunc primo presens sit. et se prosternat sicut predictum est. ¶Item dum conventui cineres imponuntur: ebdomadarius stabit ex una parte in presbyterio. et dyaconus ex altera. sicut ad aquam benedictam. sive ambo ex una parte prout voluerint. subdiaconus vero cineres teneat. ¶Postquam vero cineres imponuntur conventui et redierint in stallos suos in choro: tunc conversi accipiunt cineres. et si qui seculares forte. Cum vero omnia completa fuerint: tunc statim dyaconus presto sit baculum abbati tradat. qui orationem sicut predictum est dicat. et eodem modo stet sicut predictum est scilicet vultu verso ad australem. ¶Subdiaconus vero omnibus scilicet canonicis. conversis. laicis. cineribus impositis: cineres sacriste vel alicui converso tradat. vel ipse cum festinatione alicubi reponat circa introitum revestiarii. postea chorum ingrediatur. et si fieri potest: ipse sit ex una parte. et ebdomadarius ex altera. vel ambo ex una parte. non est circa hoc magna difficultas. et sicut conventus inclinatur: et ipsi inclinent ad orationem. ¶Omnibus vero peroratis. et oratione finita. et abbate egresso: statim cantores incipiant letaniam. et ordinetur [f.44^{v}] processio. discalciatis omnibus. preter sacerdotem. Diaconum. et subdiaconum. ¶Sciendum est etiam quod numquam altare ante processionem in feriis quadragesime adornatur. nec ut simpliciter dicam ante aliquam que in claustro fit. Finita processione: statim a dyacono et subdiacono discooperiatur altare. ebdomadarius expectet in presbyterio donec finiatur letania. et sic per totam quadragesimam. Quo facto: casulam statim sacerdoti imponant. et Confiteor. solito more et cetera dicant. Finita vero letania: statim incipitur officium a cantore feriali. et omnia ferialiter dicuntur. Sciendum est etiam quod isto die. et deinceps per totam quadragesimam. dicitur. Flectamus genua. et Humiliate capita vestra deo. ad missam de ieiunio. tam in festis quam in feriis. similiter et prefatio. exceptis dominicis tantum. quia tunc nec. Flectamus. nec. Humiliate. nec prefatio dicitur. et in quo ab hac regula differat sabbatum quatuor temporum: suo loco dicemus.

Item in die cinerum. ¶Item sciendum quod feria quarta scilicet In capite ieiunii non omittuntur septem psalmi mane. propter septem psalmos sequentes: nisi pro aliqua festivitate omittantur. ¶In tribus diebus post caput Ieiunii. dicantur ter xxv psalmi. et sic usque ad dominicam palmarum: exceptis dominicis tantum. Tribus vero diebus post palmas: dicantur ceteri xxv psalmi qui remanent. ¶Item sciendum quod statim finita oratione super cineres: diaconus sumat baculum abbatis. et inter se et abbatem ponat. librum vero similiter ante se ponat. ubi iacet. Subdiaconus vero finita oratione. cineribus aspersis. aspersorium ab abbate acceptum sacriste tradat. et se aliquid versus austrum retrahat. ita quod ebdomadarius inter se et abbatem possit iacere. cineres super gradum ante se ponat. et se cum ceteris super dextram partem prosternat. Abbas et dyaconus super sinistram. Ebdomadarius et subdiaconus super dextram.

De processione eiusdem diei. ¶Item sciendum quod per totam quadragesimam eodem modo fit processio feria quarta et sexta sicut die cinerum: nisi festum impedierit. Finita hora de domina: statim revestiti ordinent se ad processionem. nec antea a choro recedant. Similiter et Letania statim post horam de domina incipitur. et tunc primo quando dicitur. Sancta maria: procedunt.

De feria sexta et sabbato post cineres. ¶Feria sexta post cineres non fit processio. nec sabbato mandatum. Tr. tamen. Domine non secundum. dicitur. ¶In sabbato ante vesperas: vela ponantur. In dominica post completorium: extendantur. et ymagines tegantur. ¶Item sciendum quod a principio quadragesime usque [f.45] ad passionem tam in dominicis quam in feriis ad laudes V. Ipse liberabit me. ¶In sabbatis similiter et in vigiliis festorum novem lectionum per quadragesimam ante evangelium. scilicet circa finem cantus qui cantatur in choro: trahatur velum in aliam partem. et sic remaneat. tamen in omnibus festis dum dicitur missa de Ieiunio: extenditur usque ad evangelium. et tunc trahitur et remanet usque post completorium.

De dominica quadragesime scilicet de responsoriis et versiculis. ¶Item sciendum quod a prima dominica quadragesime usque ad tenebras tam in dominicis quam in feriis dicitur responsorium ad vesperas. et idem in feriis quam in dominicis. conventu se habente: sicut ad responsoria ad horas. set semper per quindecim dies variantur tam ad horas quam ad vesperas. ita quod variantur in quadragesima sicut in ordinali reperitur. Versiculi tamen non variantur usque ad passionem.

In quadragesima. ¶Item a prima dominica quadragesime solent servitores esse ad nonam.

De quadragesima. Item per totam quadragesimam ad missam de ieiunio. sive festum fuerit sive non: post Sanctus et Agnus iacet conventus super formas. tamen ad memorias de ieiunio: non prosternitur conventus ad vesperas et matutinas.

Nota de defunctis in quadragesima. ¶Item quando dicitur missa in quadragesima cum tribus revestitis: velum in alteram partem in principio misse trahatur: donec finiatur. Et sciendum quod numquam ad missam pro fidelibus inclinatur ad canonem. quia aut sedebit. aut super formas iacebit. Sciendum quod ad quodlibet evangelium quod dicitur ad maius altare in quadragesima: velum ad alteram partem trahatur semper a subdiacono vel sacrista.

De feriis in quadragesima. ¶Item in feriis post primam dominicam quadragesime in capite singularum horarum tam diei quam noctis. et tam ad vesperas quam ad matutinas: prosternitur conventus ad Gloria patri.

De missa matutinali in quadragesima cum uno revestito. ¶Item quando ministri ad missam matutinalem cum uno revestito procedunt ad Confiteor: sacerdos ex parte australi egreditur.

ministri ex altera. Eodem modo redeunt. Ad epistolam vero sive missa matutinalis. sive maior sit: semper ex parte australi egreditur. et redit.

De quatuor temporum vernali. ¶Item feria quarta quatuor temporum. prima oratio dicatur sine Dominus vobiscum. Post quam: legitur lectio. que quidem in solita capa legitur. et ipse qui lecturus est statim post inceptionem orationis: procedat ad lectricum. semel tantum inclinans illa vice ad orientem. Post lectionem: ad orientem. et ad chorum. ¶Iste vero [f.45v] procedendi ad lectricum. et inclinandi modus servetur ab unoquoque qui lecturus est. etiam si quinque fuerint lectiones. Tamen quando in superpelliciis legi debet: suis locis[45] annotantur. ¶Item qui primam lectionem leget: cum omni festinatione se calciet dum oratio dicitur. quia honestius est ut calciatus quam discalciatus legat. et Iccirco provideat ut taliter sit discalciatus[46] ante processionem: quatinus expeditio sit post ad calciandum. Si forte pedules[47] habeat: reponat eas in caligis suis. nec est notabile si inclinet se dum Kyrieleyson dicitur: et se calciet. Simili modo fit feria quarta: ebdomade quarte. [48]¶Cum vero sacerdos dixerit Oremus. ante primam orationem: caveat subdiaconus ne a loco suo recedat donec oratio prima finiatur. Set finita oratione. tam sacerdos quam diaconus et subdiaconus ad bancum conveniant et sedeant: dum lectio legitur. Qua lecta: dicant ipsi quod dicitur in choro. tenente diacono librum. et id quod dicendum[49] est insinuante. Finito cantu in choro: surgant. sacerdos ad altare vadat. diaconus libro super altare posito: ad gradum suum descendat. Subdiaconus vero expectet ibidem. et cum horam viderit genua flectet ante sacerdotem cum dicturus est. Dominus vobiscum. Deinde surgat omnia more solito completurus. Set hic sciendum quod bis in illa die dicitur. Flectamus genua. scilicet ante primam orationem quod dicitur ante lectionem. et ante primam orationem: post lectionem. Prima vice subdiaconus a loco suo non recedens genua flectet. Secunda vice postquam de sacerdote surrexerit si potest sine notabili festinatione ad gradum suum descendere: descendat. et ibidem genua flectat. Si autem ex parte australi: super gradum. Dyaconus illud faciat. Postea librum accipiat: ad locum suum redeat. et que agenda sunt more solito compleat. Quando vero vadit ut legat epistolam ex

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[45] *loci* MS.

[46] *calciatus* MS, but above it is stated that they will go barefoot on the procession, and the following clause would otherwise be meaningless.

[47] The MS has *pedul'*. The usual form is neuter, *pedulia*, but the following *eas* requires a feminine form, which I have supplied.

[48] The placing of paraphs in the text was indicated by the scribe with the sign // for the illuminator to fill in later; here one was intended but has been missed.

[49] *dicente* MS.

parte australi exeat. ¶Item sciendum quod tam sacerdos quam ceteri genua flectet. quando dicitur. Flectamus.

De missa de domina in ebdomada quatuor temporum. ¶Item die martis vel die Iovis ante sabbatum quatuor temporum dicatur missa de domina. scilicet matutinalis. cum una collecta. et ad missam de ieiunio solite orationes. Si autem propter aliquod festum non potest illis diebus dici: secundum provisionem capituli fiat. et hoc pertinet ad precentorem providere. ¶Semper autem ad missam de domina trahitur velum a principio donec finiatur. [f.46]

De sabbato quatuor temporum. ¶Sabbato quatuor temporum evangelium non pronunciatur ad matutinas. set lectiones de biblioteca continuantur. ¶Item sabbato quatuor temporum lectiones ab inferioribus incipiuntur. ita quod unus de maioribus ultimam legat totam: que quidem in capis legi debent. Cum vero incipiantur singule orationes ante singulas lectiones: tunc procedent qui lecturi sunt. scilicet postquam dicitur. Flectamus. ad quinque orationes ad missam. scilicet que dicuntur ante singulas lectiones. dicitur primo. oremus. et postea. flectamus. sine Dominus vobiscum. et semper tam sacerdos quam ceteri genua flectet. et caveat subdiaconus ne a loco suo recedat in principio quinque orationum que dicuntur ante lectionem. quia genua non flectat coram sacerdote nisi ante ipsam orationem que sequitur quinque lectiones et tractum qui cantatur post eandem. ¶Item sciendum quod post singulas lectiones gradale dicitur. set diversum. Post ultimam vero lectionem tractus dicitur a duobus cantoribus isto modo. Cum dixerit lector eiusdem lectionis. Benedicite anania. et cetera: procedant statim cantores quia id ultimum est lectionis. Dicto primo versu: surgat conventus. et dicat eundem versum. Tunc cantores sequentem versum sedente conventu. Quo finito: dicat conventus. Ympnum. et cetera. Quo dicto: dicant cantores tercium versum. Quo finito: dicat conventus. Ympnum. et cetera. Tunc cantores ultimo reincipiunt tractum. et conventus surgat. et eundem versum finiat. Cantores vero redeant in chorum. ¶Finito tractu: trahatur velum in alteram partem et sic remaneat. vel in principio tractus quod prestat.

De ministris in eodem die. ¶Item sciendum quod post singulas orationes ante lectiones: ministri conveniunt ad bancum. et semper in fine lectionis. dicunt que dicuntur in choro. In fine vero cantus in choro: surgunt. et ad loca sua vadant. diacono vero semper ostendente orationem sacerdoti. et ponente librum super altare. Item finito tractu in choro: dicantur tres collecte tantum cum Dominus vobiscum. et sine. Flectamus genua. scilicet. Deus qui tribus. Concede nos. Omnium sanctorum. Post missam non dicitur oratio super populum. Subdiaconus vero videat quod presto sit statim post tractum scilicet. Benedictus. et genua flectet ante sacerdotem. quia tunc dicendus est Dominus [f.46^{v}] vobiscum. et non prius. Caveat vero diaconus ne dicat tunc. Flectamus genua. quia non dicitur tunc. ¶Item quia tractus post epistolam brevis est: dum canitur Tr. Benedictus: possunt ministri preparare calicem.

De feria quarta ebdomade quarte. ¶Item sciendum quod feria quarta ebdomade quarte omnia fiant sicut supra feria quarta quatuor temporum. diverso tamen servicio. ad missam lectio legitur ante epistolam. Tr. Domine non secundum. Subdiaconus Diaconus et Sacerdos in omnibus se habeant sicut in feria quarta quatuor temporum. Bis enim dicitur. Flectamus genua. scilicet ante orationem que dicitur sine Dominus vobiscum. et ante orationem que sequitur. Post lectionem et primum gradale: nulle tamen lectiones leguntur feria sexta et sabbato. ¶Item sciendum quod semper velum trahitur circa finem cantus in choro. vel ante Evangelium. et iterum retrahitur statim postquam dixerit sacerdos. Orate [fratres]. et cetera. Tunc statim subdiaconus vadat. et retrahat. Potest etiam in feriis diaconus dum legitur epistola quia quandoque gradale breve est: hostiam sumere de pixide. et ponere super patenam. ut expeditiores sint. vel ipse subdiaconus si vult postquam operuerit altare ante missam. Set hoc non potest subdiaconus facere quando fit processio. set hoc fit in eorum voluntate. cetera sequentia more solito faciant. ¶Post missam vero cum subdiaconus calicem cum pixide in armariolo deposuerit: redeat ad stationem suam super gradum. ut cum dixerit dyaconus. Humiliate capita vestra: ipse et diaconus inclinent. dum dicitur oratio super populum. et interim possunt ansas albarum solvere super humeros suos. ut expeditiores sint ad exuendum. Finita oratione super populum vadat subdiaconus statim. librum de altare accipiat. et post Benedicamus: statim operiat[50] altare. Postea omnes cum festinatione vestimenta exuant. super bancum ponant. et facta genuflexione in chorum vadant. Cum vero finitur oratio de domina. Concede nos: statim dum dicuntur cetere orationes diaconus et subdiaconus vestimenta plicent. incipientes a vestimentis sacerdotis. ita tamen quod casula sit ultima. que dum a subdiacono plicatur: diaconus stolas et manipulos plicet. [f.47]

De minutis in quadragesima. ¶Si qui necessitate conpulsi vel cogente. in sabbatis quadragesime sanguinem minuunt: tento capitulo indicent abbati. vel ei qui ordinem tenet: necessitatem suam. set conventu egresso: vadant ad ipsum ac si vellent confessionem facere. Alio tempore: sufficit signum facere. Et notandum quod ipsa egressio de capitulo in quadragesima ad sextam: non tenetur processio. Post magnas vesperas exeant qui minuendi sunt. ante vesperas de domina. ad mandatum ultimi sint: nec lavantur pedes eorum. Manus cum ceteris abluant. quando conventus inclinatur ad orationem: sedeant. Dicta oratione: vadant ad sedes suas. et sedeant cum ceteris. Die crastina ad. asperges me. intrent in chorum. et ultimi sint. vel ad stationem suam eant. Set hoc non faciant: nisi forte seniores sint. set cum minores sive seniores sint. in eorum voluntate sit. Signum tamen humilitatis est: si ultimi sint. Post processionem per medium chorum cum ceteris transeant. et ante orationem extra chorum vadant. ¶Die tercio. lectio evangelio ad magnam missam: in capitulum eant. et vesperas dicant.

[50] *operiant* MS.

Quibus finitis: eant in refectorio et manducent. ibidem gracias dicant. Sin autem: in claustrum exeant. et ibi dicant. ita tamen ne strepitu conventui faciant. cum dixerint et laverint: redeant in refectorium. et ibi sicut alio tempore se habeant. Si qui forte in ebdomada cinerum minuuntur. si comederint antequam nona incipiatur in conventu: ad nonam debent esse licet ante dixerint.

De Dirige in quadragesima. ¶Item in quadragesima quando dicitur Dirige in conventu: post Dirige vadat conventus potatum. si non dicitur: percusso cymbalo. eant potatum. Set post illam potationem: firmiter tenetur hora quietis. Dirige in quadragesima sollempnius solito more dicatur.

De mandato in quadragesima. ¶In sabbatis quadragesime quando fit mandatum. percussa tabula a priore: omnes conveniant in capitulo. libris firmatis. et ceteris qui in manibus habentur sursum positis. veniente abbate ad sedem suam. ceterisque per ordinem [f.47^{v}] sedentibus: omnes se discalcient. Aliquis de minoribus: abbatis calciata trahat. Prior si tenuerit mandatum: se ipsum discalciet. Interim ebdomadarius preterite ebdomade lintheo precinctus veniat cum diacono bacile aque plenum portante. Cum ante abbatem venerit: inclinet se. et erectus: incipiat A. Mandatum. stante diacono ad dextram eius. et ita sit ad dextram in utraque parte. Cum fere omnium pedes loti fuerint: ebdomadarius sequentis ebdomade cum diacono suo vadat ad hostium. et lintheo eodem quo precinctus fuit alius ebdomadarius nisi tria ibi fuerint ipse precinctus pedes eorum qui mandatum fecerunt lavet. sedentibus illis ex parte ebdomadarii cum capis. Quo facto: ministri sequentis ebdomade redeant ad sedes suas. Aliis vero ministris calciatis: protinus surgant. exeant. et capas exuant. duo bacilia ebdomadarius accipiat. et ad abbatem vadat. et tam manibus eius quam ceterorum aquam fundat. sequente diacono cum manutergio. Cum vero abbas laverit: ministrent ei de manutergio prior. et alius ex altera parte. Similiter et si prior mandatum fecerit: duo de senioribus utriusque partis ob reverentiam ei ministrabunt. Cum vero ad finem utriusque partis venerint: diaconus precedet ebdomadarium. et stans ultimus brachium ultimi fratris cum manutergio teneat. Omnes manus tergant in illa parte qui retro ministrum pendet. et expectent singuli donec ministri ad se veniant. et non catervatim simul ruant. ¶Ebdomadarius et diaconus sequentis ebdomade cum primi ministri perfecerint: sicut pedibus ita et manibus serviant. Sciendum quod tam ad lotionem pedum quam manuum: capas induant. ¶Si vero ebdomadarius vel diaconus qui debent ministrare hiis qui faciunt mandatum sint de ultimis: oportet de necessitate ut expectent donec et ipsi laventur. tam ad pedes quam ad manus. et sic tardius occurrent ad ministerium. Postea expedienter capas exuant. et ceteris ministrent. ¶Omnibus expletis: unusquisque ad sedem suam vadat: similiter et minuti. Si vero non possunt [f.48] antequam conventus inclinetur: et ipsi ultimi inclinent. Ebdomadarius vero sequentis ebdomade dicat preces et orationes. Cuius diaconus: debet librum et orationem insinuare. Interim pulsetur ad

collationem. Dicta oratione: immediate sequitur collatio. tamen precipiente qui ordinem tenet: dicet lector: Iube dompne benedicere.

Ordo in passione. ¶Ordo antiphonarum ad mandatum hic est qui sequitur.[51]

[A.] Manda[tum novum do vobis. Ps]. Bea[ti immaculati. A.] Manda[tum].
[A.] Postquam [surrexit dominus].
[A.] Si ego [dominus].
[R.] vocatis me [magister. V]: Exemplum [dedi vobis. A]. vocatis [me magister].
[A.] In hoc [cognoscent omnes].
[R.] Di[ligamus nos invicem. V]. Et hoc. [A.] Diligamus.
[A.] ubi [est caritas…]. Ibi [sanctorum est congregatio…]. Christus [descendit…]. Exemp[lum prebuit…].
[A.] ubi frat[res. V.] Et vit[am. A.] ubi.
[R.] In di[ebus illis mulier]. Dimissa. [V.] Maria [optimam partem].
[A.] Mari[a ergo unxit].

Post incipe Postquam.[52] et cetera. si necesse sit. Versus reincipiuntur et tote dicuntur.

De passione domini. ¶In passione domini omnes versus huius hympni. Venite. uno modo terminantur ad matutinas sicut primus. hoc modo. Iubilemus ei.[53] et statim post primum versum regressus Invitatorii dicitur. quia Gloria Patri omittitur. sicut subscribitur.

De sabbato in passione. ¶Sabbato in passione domini dicatur in capitulo de mutatione servicii. Hec est mutatio. neupma intermittitur. similiter et Gloria Patri. nisi tantummodo post psalmos. et in capite horarum. tam ad missam quam ad horas. Quando vero incipitur penultimus versus hympni. O crux: conventus inclinetur super subcellia. usque dicat. hoc passionis. In feriis: prosternatur super formas usque tunc. ¶Ante finem antiphone ad Magnificat: ebdomadarius veniat ad gradum. similiter et Benedictus. ita ut statim finita antiphona. sine neupmate: dicat. Dominus vobiscum. Vespere de domina et suffragia sanctorum dicuntur. et relique hore: usque ad vesperas ferie quarte ante pascha. Singulis diebus post [R.] Ihesu Christe: dicitur tantum. [V.] Exurge domine: ex parte ebdomadarii. Gloria: ad officium misse non dicitur. Ad Asperges me. quum Gloria non dicitur: loco eius

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[51] In the MS this is one continuous paragraph, greatly abbreviated. In the margin, cut: *quatuor nu… tradantur a precentore ante pascha.*

[52] i.e., repeat the series from the second antiphon? or perhaps A. *Postquam ergo lavit*, which is found in the Beckford Processional, MRcr MS 4, on f.33^{v}.

[53] This has unheighted neumes over it, as do several subsequent passages, as indicated in the notes.

dicitur. Amplius. et plures versus si necesse fuerit.[54] ¶Versiculus ante laudes. tam in dominicis quam in feriis. Intende anime. usque ad tenebras. versiculi ad matutinas. Erue a framea. et cetera. De ore leonis. Ne perdas. Ad laudes. Eripe me. Ad horas. ad tertiam scilicet. De ore leonis. Ad sextam. Ne perdas. [f.48^{v}] Ad nonam. Intende. Ad vesperas cotidie V. Dederunt. Versiculi cum neupmate dicuntur sicut prius. ¶Item. [Ps.] Dominus regnavit. dicitur ad primam. et in die palmarum et [Ps.] Confitemini. ad laudes. ¶Item ministri procedunt ad Confiteor. cum versus incipitur post officium. ¶Item ad processionem: [R.] Circumdederunt. Ad introitum: de sancto loci. ¶Item per ebdomadam: Ps. Deus deus meus respice et ceteri dicuntur ad primam sicut prius. ¶Item sciendum quod tam ad[55] primas vesperas de passione quam ad tercium responsorium uniuscuiusque turbe ad matutinas similiter ad horas dicto a conventu regressu responsorii. repetitur ab eisdem vel ab eodem a quo incipitur sine Gloria. ¶Item non fit mandatum. ¶In vigilia palmarum ad missam de domina. non sumatur Off. Recordare. quia dicetur ad magnam missam.

De dominica palmarum. ¶In die palmarum legatur in capitulo de consuetudinario. Tabula sic fiat. Evangelium super palmas frater ille. Ev. Cum appropinquasset: frater ille. qui quidem de iunioribus possunt esse non sacerdotes prout factor tabule viderit. Potest et diaconus ebdomadarius poni ad Ev. Cum appropinquasset. si passionem ipso die legere non debet. ¶Sequitur passionem [frater ille][56] versiculum in statione frater ille. et ille. et ille. non cantores ebdomadarii: set diversi. Si vero diaconus ebdomadarius aptus sit ad passionem legendam: ipso die tantum leget. et pronuncietur in capitulo. Ceteris diebus ad passiones alii ponantur. Debet etiam ipso die ad minus aliquis de senioribus passionem legere. quamvis aptus sit diaconus ebdomadarius ad legendam passionem. et sit tamen iuvenis: non debet tamen ipso die. set potest feria tertia vel quarta poni ad passionem. ¶Item precentor dicat in capitulo. et hoc non obliviscatur quod missa matutinalis erit in crastino de domina.

De aqua benedicenda. ¶Item. Ad tertiam aqua privatim benedicatur ante aliquod altare ab ebdomadario revestito. cui aliquis de revestitis ministrabit. qui expeditius revestitur. Qua benedicta. et hora pulsata. omnes revestiti in chorum veniant. hinc interstantibus tres ex parte ebdomadarii. duo ex alia. Semper subdiaconus ex parte prioris. omnes simul revestiri debent. scilicet ante horam de die. ¶Ad terciam A. Pueri hebreorum vestimenta. R. Fratres mei. V. Amici. V. Erue. Ad sextam. A. Pueri hebreorum tollentes. [f.49] R. Attende. V. Homo pacis. V. De ore leonis. Ad nonam. A. Omnes collaudant. R. Salvum V. Omnes inimici. V. Ne perdas.

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[54] The music given in the Processional on f.217 (see Text 5, pp.420–21) bears out this instruction.

[55] *quod ad tam ad* MS.

[56] Something has been erased after *passionem*, probably *frater ille.*

¶Finita tertia de die et de domina: statim ebdomadarius aspersorium accipiat. et cantor ebdomadarius. Asperges. incipiat. ipse vero altaria solito more aspergat. Cum vero redierit si abbas presens non fuerit: revestitos aspergat. sive presens fuerit sive non: aspersio solito more fit. tam de conventu quam de revestitis et altaribus. ¶Gradalia non deferantur in chorum: antequam processio finiatur. set post processionem. dum R. Circumdederunt. canitur.

De officio circa palmas benedicendas et distribuendas. ¶Abbas vero cum ipse et revestiti fuerint aspersi: ad stallum suum sicut in dominicis redeat. Revestiti vero accepto a diacono qui lecturus est passionem baculo abbatis si est ad altare. et a subdiacono texto. omnes revestiarium petant festinanter et tam tunicas quam dalmaticas accipiant.[57] Diaconus vero qui lecturus est passionem: statim accipiat capam. amictum. et stolam. et baculum abbati in stallo suo stanti: deferat et revestiat. ¶Sciendum quod stolam habebit abbas isto die propter benedictionem palmarum. Quo revestito: capam abbatis nigram reportet. nisi forte capellanus eiusdem eandem recepit. ¶Fratribus aspersis: ebdomadarius more solito orationem dicat. scilicet. Exaudi nos. Qua dicta: et abbate capa de pallio induto: et ceteris omnibus revestitis. confestim diaconus qui lecturus est evangelium super palmas sine processione aliqua in presbyterium veniens textum de subdiacono accipiat qui cum eo de revestiario veniat. quamvis non processionaliter pro benedictione abbati in stallo suo inclinet. Postea osculato texto eundem subdiacono tradat. quem ante ipsum sicut ad evangelium aliud tenebit. et ceroferarii ibi sicut ad aliud evangelium ex utraque parte astabunt. Istud vero evangelium festive legitur sicut et illud ante ianuam. Ceroferarii vero satis cito possunt ire ad cereos post orationem. Exaudi nos. et incensabitur diaconus ad istud evangelium. ¶Thuriferarius quidem cum aspersus fuerit: statim revestiarium petat. et thuribulum preparet: dum alii tunicas accipiunt. Possunt etiam hii si voluerint. diaconus et subdiaconus [f.49^{v}] et thuriferarius processionaliter procedere set ceroferarii neque in ingressu neque in exitu precedent. set antequam incipiat diaconus evangelium. ut dictum est ibidem parati sint. Lecto vero evangelio: cereos reponant. capas accipiant. in chorum vadant. et diaconus in revestiarium pergat. vestimenta exuat. in chorum vadat. Subdiaconus vero textum ad altare portet. et redeat. Thuriferarius vero ibidem adhuc donec palme benedicantur. expectet. quando incensabuntur. Quibus incensatis: si vult prunas renovet. et ad processionem se preparet tamen non discedat donec palmam acceperit. ¶Item lecto evangelio: abbas de stallo suo procedens usque ad palmas. easdem benedicat. ita stans ut dextra eius versa sit ad altare. similiter et facies eius parumper amplius quam ad conventum. tenente diacono qui passionem lecturus est: librum. et subdiacono[58] ad dextram

[57] Caret; in margin, rather cut and in a later hand: *Set expectet subdiaconus cum le… quia est oratio subdiaconi donec s… illum tradat ebdomadario d… querat textum et vadat…*

[58] *subdiaconus* MS.

aspersorium. Benedictione finita: aspergat palmas. cui subdiaconus cum osculo aspersorium tradat. et similiter thuriferarius: thuribulum. Diaconus vero librum super bancum ponat scilicet ubi revestiti sedent ad missam. ¶Istis finitis: ad stallum suum recedat. acceptis palmis a secretario qui ei ibidem scilicet ante altare tradat. ¶Item ebdomadarius finita oratione. Exaudi nos. in revestiarium pergat. capam assumat scilicet de pallio. et iterum in chorum vadat stans ultimus cum ministris suis donec palme benedicantur. et distribuantur. ¶Item cum venerit abbas ad stallum suum post benedictionem palmarum statim cum incepit sacrista distribuere palmas priori et ceteris: incipiat[59] precentor A. Pueri hebreorum tollentes. Sequitur A. Pueri hebreorum vestimenta. et A. Turba [multa]. et similiter A. Osanna [filio david].[60] ¶Cum vero palme distribuantur. et antiphone finiantur: ordinetur processio in hunc modum. Precedat thuriferarius postea baiulus crucis in capa de pallio a latere eius ceroferarii non omnino a latere. set aliquantulum retro. Postea subdiaconus. postea diaconus qui leget evangelium ante ianuam ecclesie. postea diaconus qui passionem leget. novissime ebdomadarius. et caveat ebdomadarius ne in capitulum vel dormitorium sive [f.50] refectorium eat vel dicat aliquam orationem. quia hoc faciet post processionem. sive aliqua hora competenti. vel sacrista loco eius hoc faciet. Semper ad processionem secum deferat librum in quo est oratio. ¶Item ordinata processione: incipiat precentor A. Prima [autem azimorum]. Reliquas etiam omnes incipiet precentor scilicet Cum appropinquaret. Ante sex.[61] Collegerunt. Si vero circa ecclesiam fiat processio: omnes antiphone dicuntur. Sin autem: una istarum vel due. cum A. Collegerunt. set sive circa ecclesiam. sive non. fiat processio: antiphone prout necesse fuerint: sumantur. ita tamen ut precentor provideat quod A. Collegerunt incipiatur antequam fiat statio. postea dicatur versum in statione. Post cuius regressum: statim procedant diaconus et subdiaconus ad lectricum ante ianuam ecclesie. et accepto texto a subdiacono: inclinet se abbati pro benedictione. Qua accepta: tradat textum subdiacono. et evangelium legat festive. Diaconus vero et accipiendo benedictionem et evangelium legendo semper in manu teneat palmas. et caveat diaconus ne a subdiacono textum accipiat antequam veniant ad lectricum. Similiter et subdiaconus ne ei tradat. et incensabitur diaconus sicut ad alia evangelia.

De ceroferariis in eodem die et ceteris ministris. ¶Item ceroferarii procedant de loco suo et ex utraque parte diaconi stent. donec perlegatur evangelium. et postea redeant. similiter et

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[59] *incepiat* corrected *manu prima*.

[60] The Processional (f.174^{v} sqq.: see Text 5, pp.371–2) has these four antiphons and also *Cum angelis et pueris*.

[61] *Ante sex dies* does not appear in the Processional, but since the text goes on to say that only one of these needs to be sung, perhaps the procession outside the building was abandoned and *Cum appropinquaret* was found to be long enough.

lecto evangelio diaconus et subdiaconus redeant ad stationem suam. et statim incipiatur. Gloria laus. cum tribus versibus. Ad omnes versus respondeatur a conventu. Gloria. in eodem thono quem pueri dicunt. Ultimo vero incipiatur a precentore altiori voce. Gloria laus. Post quem versum incipiat statim precentor R. Ingrediente. et ingrediatur conventus ecclesiam. et fiat statio in medio ecclesie. In fine cuius responsorii: incipiatur ab abbate ter. Ave. Hanc antiphonam presentabit precentor abbati. sive fuerit cantor ebdomadarius sive non. Chorus vero respondebit. Rex noster. cum genuflexione. Ad terciam erectionem: totam antiphonam finiant. ¶Sciendum etiam quod omnes tam ministri quam conventus genua flectant. et crucis baiulus. et ceroferarii. et thuriferarius. Circa finem huius antiphone presentet precentor abbati R. Circumdederunt. Quo ab abbate incepto: ingrediatur chorum processio. et finietur sine versu. Post cuius finem: subiungat ebdomadarius V. Dederunt. [f.50^{v}] et Or. Omnipotens. Abbas vero per chorum transiens in revestiarium pergat. et capam de pallio exuat. et nigram induat. nisi velit missam dicere altam. ¶Diaconus vero qui legit evangelium ante ianuam postquam intraverit[62] chorum revestiarium petat. vestimenta exuat. in chorum redeat. similiter et diaconus alius et subdiaconus pergant in revestiarium. set tunicas non exuant expectantes sacerdotem. ceroferarii cereos suos super gradus ponant. capas accipiant. in chorum vadant. Thuriferarius vero sicut ceteri ministri statim post processionem scilicet cum intraverit chorum in revestiarium pergat. thuribulum reponat. nisi abbas velit dicere missam. Qui si fecerit tunc precedent ceroferarii et incensum similiter portabitur. set statim finita oratione Omnipotens: vadat ebdomadarius in revestiarium capam exuat qua induitur casulam accipiat. Qua induta: statim ad inceptionem psalmi: procedant processionaliter usque ad altare ferente subdiacono textum. Quo super altare posito: vadat cum ceteris confessionem faciat. qua finita: procedant ministri. et altare solito more discooperiant.

De missa in dominica palmarum. ¶Item finita oratione post processionem statim incipiatur missa. Kyrie.[63] De. O rex clemens. cum neumate dicetur. una oratio sive abbas cantaverit. sive non: nisi festum novem lectionum ipso die evenerit. Gradale non repetitur: quamvis abbas cantaverit. ¶Ad tractum sedilia sua non levent. circa finem passionis potest thuriferarius si necesse fuerit in revestiarium ire et prunas renovare. Item sanctus et agnus sicut in mediis dupplicibus dicuntur. Benedicamus.[64] Pr. Qui salutem. Hec prefatio dicitur per quatuor dies

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[62] *intravit* MS.

[63] This has neumes over it corresponding to the opening of the Kyrie *O rex clemens* of the Salisbury use as given in, e.g., N. Sandon (ed.), *The Use of Salisbury. The Ordinary of the Mass*, 2nd edn, Newton Abbot, 1990, p.51.

[64] This has neumes over it, corresponding to no. XXIV in Sandon's edition (see note 63 above).

sequentes. ¶Dirige non solet dici isto die in conventu etiam pro canonico professo. erit enim in crastino missa matutinalis de domina.

De vesperis. ¶Ad vesperas R. Usquequo. ab uno cantetur. sicut in precedenti dominica.

De feria secunda. ¶Item feria secunda invitatorium antiphone et responsoria ad horas. et versiculi. sicut in precedenti ebdomada. Quomodo de collectis fit: in serie precedentis ebdomade scribitur. et simili modo fit feria tertia. Ponatur tamen in tabula post mense lectorem qui legere debet passionem aliquis de iunioribus etiam non sacerdos. prout factor tabule viderit. sic debet pronunciari. passionem: frater ille. sine hodie. ¶Item si festum novem lectionum scilicet sancti Cuthberti. vel sancti Benedicti. vel sancti Ambrosii. isto die palmarum evenerit: memoria ad utrasque vesperas. et matutinas. et ad [f.51] altam missam de ipsis fiet tantum. similiter et in tribus sequentibus diebus. ¶Item diaconus quando legit passionem in principio quando dicit. passio domini nostri. signum crucis faciat super librum sicut ad aliud evangelium. Similiter et seipsum signet. et parum ad altare se vertat. et in legendo se signet: statim postquam fecerit signum super librum.

De feria quarta post palmas. ¶In feria quarta post palmas: legatur in capitulo de consuetudinario. Tabula sine invitatorio fiat. post lectiones et responsoria ponatur mense lector. Postea. Kyrie. ille et ille. Duo scilicet novicii. Postea passio domini. frater ille. Aliquis de iunioribus sacerdos vel non sacerdos. vel de mediocribus.

De missa. ¶Isto die non fit processio. ad missam prima oratio sine Dominus vobiscum. Postquam: statim legatur lectio in solita capa. quem sequitur gradale. Postea dicto Dominus vobiscum. cum flectamus genua: sequuntur quinque orationes. postea epistola et oratio. Sequitur passio cum Dominus vobiscum. set sine. Gloria tibi domine. ante passionem trahatur velum. et ita remaneat: donec tollatur. Post missam dicitur oratio super populum. Ad vesperas pulsabitur: sicut in sabbatis. Missa ferialiter dicitur.

De vesperis. ¶Conventus non iacebit super formas ad orationem dominicam ante vesperas. neque ab illa hora usque ad matutinas. Antiphone feriales super psalmos feriales. ab ultimis incipiantur. Capitulum ut prius in feriis. R. Circumdederunt. Hy. Vexilla. V. Dederunt. cetera ut in ordinali. Or. Respice. Responsorium vero a duobus dicatur. et repetatur. post vesperas de die: non sequentur vespere de domina. nec suffragia sanctorum. nec deinceps usque ad vesperas sabbati in octavis pasche.

De completorio. ¶Completorium festive peragatur et plene sicut prius.

De matutinis feria quinta. ¶Item feria quinta ad matutinas pulsetur sicut in dominicis. post trinam orationem non sequentur quindecim psalmi. set ad singulas orationes sicut in feria. genua flectent. Quibus dictis. et facto signo ab abbate sedeant. Item facto signo ab abbate erigant se et levent sedilia. et iaceant super formas dicentes orationem dominicam. qua dicta.

et facto signo iterum ab abbate surgant. et statim incipiat ebdomadarius A. Zelus. demissa voce. Ad cuius inceptionem: conventus super formas prosternatur. [f.51v] Similiter ad primum versum primi psalmi in laudibus. similiter in capite horarum usque ad vesperas in sabbato pasche. preterquam ad vesperas feria quinta et sexta. Sciendum quod qui sedent ad primum psalmum prime turbe: sedebunt ad secundum quia brevis. et qui ad tercium: sedebunt ad primum psalmum secunde turbe. hac nocte. Lector vero prime lectionis singularum turbarum: caveat ne lectionem incipiat[65] sine Iube. et sine Tu autem finiat. et sic incipitur et finitur omnis lectio. Qui dicturi sunt responsoria statim finita lectione surgant antequam sedilia levent. et responsoria incipiant. postea sedilia levent. Qui dicunt tercium responsorium ad singulas turbas. finito regressu responsorii: reincipiant. ¶Sciendum quod totum servicium demissa voce dicitur preter missam. Item finito ultimo responsorio post reinceptionem statim incipiat ebdomadarius A. Iustificeris. ad inceptionem psalmi veniam petant. sicut dictum est.[66] ¶Item si talis est cantor ebdomadarius qui absolutus non est ab invitatorio feriali: omnes versiculos dicet ad matutinas et ad horas. preter illum qui dicitur post Kyrieleyson. quem dicet qui prius dixit. Kyrieleyson. ex parte ebdomadarii. Si vero sit absolutus: tunc cantor ferialis dicet versiculos.

De inceptione antiphonarum. ¶Item sciendum quod omnes antiphone ad matutinas hinc inde incipiuntur ab ultimis sicut in simplicibus. preter primam ad matutinas. et primam in laudibus. quas ebdomadarius incipiet. Cantor vero ebdomadarius incipiet antiphonam super Benedictus. ¶Item sciendum quod ad inceptionem uniuscuiusque antiphone et responsorii extinguitur una candela. Item finita antiphona post Benedictus: statim incipiatur ex parte ebdomadarii Kyrie. alius ex alia parte respondeat. Item ipse qui prius: Kyrieleyson. postea statim summus cantor dicat. Domine miserere. Chorus. Christus dominus: cum genuflexione. Postea ex parte minoris ebdomadarii. Christeleyson. Similiter ex alia parte. Christeleyson. Item ipse qui prius. Christeleyson. Precentor sicut prius. Chorus sicut prius. Eodem modo sumatur tercio. Kyrieleyson. sicut in primo. et Domine miserere. et Christus dominus. Quibus finitis: subiungat ipse qui dixit primum Kyrieleyson. V. Mortem autem crucis. stando et submissa voce. Postea statim conventus sub silentio super formas dicat. Pater noster. Miserere. Or. Respice. Quibus finitis: et ab abbate signo facto: surgat conventus. et portitores laternarum festinanter lucernas accendant. Potest etiam ille qui ex parte minoris ebdomadarii est ante Kyrieleyson. ponere se ultimum si vult ut expeditior sit ad candelas accen-[f.52]dendas. postea

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[65] Caret; in margin (later hand): *antequam conventus sedeat. set tunc*.

[66] This is the beginning of lauds; mattins and lauds both begin with the antiphon, omitting *Deus in adiutorium.*

more solito dormitorium petant. ¶Item prima mane pulsatur.[67] et oratorium pulsata scilla a priore: petant. et facto signo prostrati dicant. Pater noster. Quo dicto et facto signum iterum: incipiat ebdomadarius A. Christus factus est. Sequuntur Pss. Deus in nomine. Beati. Retribue. Quibus finitis. et A. Christus factus est. subiungat V. Mortem autem crucis. Postea prostrati: dicant. Pater noster. Credo. Miserere. Or. Respice. Sequitur statim Confiteor. [68]¶Isto modo dicuntur omnes hore diei per tres dies sequentes. preter vesperas. excepto Credo. et Confiteor. Completorium vero eodem modo dicitur. excepto quod abbas cum presens fuerit. scilicet die absolutionis dicet Confiteor. ante completorium. Ebdomadarius vero nichilominus dicet Confiteor. post completorium. et ita bis dicetur. Ad primam autem quamvis presens fuerit: postquam dicet abbas. Confiteor tantum. ¶Ad terciam post psalmos: statim pulsetur ad capitulum. Similiter in duobus diebus sequentibus per sonitum lignorum.

De capitulo et tabula eodem die. ¶Item feria quinta in cena domini legatur in capitulo de consuetudinario. Tabula fiet sine invitatorio. mutatis lectoribus trium lectionum cum cantu. et ceteris similiter si factor tabule viderit expedire. Similiter et lector septime lectionis: bene poterit mutari. Potest etiam frater qui precedenti nocte fuit ad lectionem: poni ad responsorium. et eodem post lectionem. et responsorium: ponatur mense lector. postea qui dicturi sunt Kyrieleyson. alii quam ipsi qui precedenti nocte dicebant. prout copia fuerit noviciorum. novissime ponatur qui lecturus est collationem. potest etiam factor tabule sumere quemcumque voluerit et viderit ydoneum de conventu isto die ad collationem. licet ille qui legerit per ebdomadam fuerit diaconus. Capitulum solito more teneatur. cum psalmis precibus et orationibus. in hac die. et duobus sequentibus.

De pulsatione ad horas. ¶Item ad omnes horas pulsatur apparatus nisi ad sextam[69] tantum. nec in diebus sequentibus per sonitum lignorum. Post capitulum sexta {statim incipiatur qua finita sedeant fratres in claustro more solito usque dum pulsant ad nonam et sic duobus diebus sequentibus.}[70]

De missa et ministris feria quinta. ¶Item sexta cantata: statim ministri altaris festive in-[f.52^{v}]duantur sicut in minoribus dupplicibus. et facto brevi intervallo: pulsetur nona. qua dicta. et facto signo surgendi a priore. abbas baculum suum accipiens. veniat cum ministris suis ante altare alba indutus et stola. Subdiacono cum manipulo sine texto. Diacono librum portante. et hoc provideat diaconus antequam revestiatur ut librum paratum habeat in

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[67] *pulsatura* corrected by erasure.

[68] This paraph is in the margin, but its position is indicated in the text; see note 48 above.

[69] *sextam* written in a later hand over an erasure.

[70] *statim incipiatur…sequentibus* written over a longer erasure, in the same hand as the previous.

revestiario. nec debent revestiti esse ad nonam cum conventu. set per se dicant in revestiario. et abbati intendant. Debent etiam in revestiendo more solito dicere psalmos et cetera. ¶Item cum venerit ante altare: diaconus ab abbate cum osculo accipiat baculum. Abbas vero premisso versiculo. Parce domine. prosternat se super partem sinistram. ceteris omnibus prostratis sicut in die cinerum. non tamen discalciati dicant septem psalmos cum Gloria. Diaconus ex parte australi super dextram. subdiaconus ex parte aquilonari super sinistram. prosternant se. Diaconus vero inter abbatem et se ponat baculum. Similiter ponat librum ante se super gradum. Finitis psalmis sine letania: subiungitur Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. post hec surgat abbas. accipiat baculum. et diacono librum tenente: dicat absolutionem. ita quod dextra pars abbatis sit versus conventum. ceteris omnibus prostratis. Similiter et subdiaconus ad hec iaceat. Finita absolutione: statim surgat subdiaconus. et si nondum acceperit textum: tunc de altari accipiat. et revestiarium cum abbate et diacono petat. sine processione intrabunt ante absolutionem: et egredientur.

De inceptione misse. ¶Conventu vero post absolutionem erecto: semper ex parte abbatis si presens fuerit cantor ebdomadarius statim incipiat Ofc. Nos autem. cum V. Deus misereatur. sine Gloria. Vespere autem ex parte ebdomadarii incipiuntur. sive presens fuerit Abbas sive non. Item abbas accepta casula diacono et subdiacono tunicis acceptis cum texto ad repetitionem officii cum thuriferario et ceroferariis procedant. Confiteor et cetera more solito faciant. Si vero diaconus librum in quo est absolutio statim post absolutionem super bancum ad altare non posuerit set secum in revestiarium tulerit debet tunc secum ferre et super bancum antequam dicant. Confiteor. ponere. Dicto Confiteor ministri altare [f.53] discooperiant. et cetera. una oratio. Gradale vero a duobus cantoribus dicitur. et reincipitur nec sequitur tractum. Abbas interim sedeat iuxta altare super scabellum. hoc recolant omnes maxime ministri quod post gradale non sequitur tractus. ut in omnibus officiis suis sint prompti et parati.

De thuriferario et ceroferariis. ¶Item sciendum quod statim finita absolutione preparare debet thuriferarius thuribulum. ceroferarii vero ad primam inceptionem officii procedant ad cereos. Item thuriferarius in principio gradalis vel prout viderit se expeditiorem. Ceroferarii contra finem repetitionis[71] eiusdem: sequitur evangelium festive sine. Credo. Pr. Qui salutem. Sanctus.[72] Dicto per omnia post Pater noster. conventus erigat se. postea pax domini dicatur. et cum spiritu tuo a conventu respondeatur. set Agnus non dicitur. nec pax accipitur. set interim conventus inclinet se donec procedat ad communicandum.

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[71] *repetitionem* MS.

[72] This has unheighted neumes above it corresponding to the opening of e.g. Sanctus III in N. Sandon (ed.), *The Use of Salisbury* i p.68.

De hostiis collocandis et communione. ¶Item sciendum quod tot hostie debent poni ad sacrandum quot possint sufficere conventui duobus diebus. Conversi vero non communicant hiis duobus diebus. set in die pasche. pentecostes. natalis domini. Novicii vero qui non sunt sacerdotes communicant die Natalis domini. in cena domini. feria sexta. Die pasche. pentecostes. In assumptione beate virginis. In festo omnium sanctorum. Cum vero abbas communicaverit. et semel vinum postea in calicem fusum fuerit: communicent ministri prius. postea totus conventus. duobus sacristis ad utrumque cornu altaris tenentibus singulos calices ita ut utraque pars conventus ad calicem qui est ex parte sua vadat. Ministri stent iuxta bancum. et cum necesse fuerit ministrent sacristis de vino. qui etiam sacriste ultimo debent communicare. Communicatis omnibus et hostiis in pixide collocatis: abbas ad calicem vadat. cui subdiaconus super digitos vinum fundat. et postea aquam in calicem. ad cuius infusionem incipiatur communio. Dominus ihesus. postea abbas manus abluat dum canitur communio. qua incepta preparet thuriferarius festinanter thuribulum.[73] ¶Finita [communione][74] statim qui cantor est ebdomadarius festivalis incipiat A. Calicem.[75] semper ex parte ebdomadarii. nec prosternitur conventus ad initium psalmi nec ad vesperas sequentis diei. Cetere antiphone ab ultimis incipiantur. Interim dum psalmi vespertinales[76] cantantur in choro: abbas portet corpus dominicum ad [f.53^{v}] locum preparatum. thuriferario ceroferariis precedentibus. diacono et subdiacono sequentibus. totus conventus in choro abbati transeunti de altari ad locum ubi hostie sunt collocande: genua flectat. Ceroferarii vero provideant ut[77] antequam abbas discedat de altari cum corpore dominico sint ad sinistrum cornu altaris ita ut ipse qui ex parte abbatis est: stet iuxta sinistrum cornu altaris. alter vero super gradum diaconi. versis vultibus ad invicem. similiter et thuriferarius ibidem expectet. qui quidem quando abbas voluerit incensare corpus dominicum: debet tradere thuribulum diacono. Diaconus vero abbati. et de eodem accipere. sine osculo tradat. et sine osculo accipiat. Abbas corpore dominico collocato genua flectat. et omnes qui circumstant. scilicet ceroferarii. et thuriferarius. diaconus et subdiaconus. et sacrista. Postea erigens se abbas illud incenset. discedendo: inclinet. et rediens sedens super scannum. vel stans ad dextrum cornu altaris vesperas dicat. Postquam vero

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[73] Mark in text; in margin: *Vel prius si viderit expedire*. Also a caret; in margin: *Et notandum quod statim cum conventus communicaverit: pixis in offertorio feriali involvatur*.

[74] One word erased after *finita*; presumably *communione*.

[75] For the beginning of Vespers.

[76] *i.e.* the abbreviated form of Vespers that follows the Maundy Thursday mass.

[77] Caret; in margin: *statim finita communione procedant ad cereos quos cum acceperint: ulterius progrediantur usque ad gradum diaconi. stantes sicut solent ad elevationem. et accepto pixide*

finierit psalmos cum ministris. et cum magnificat licet in choro non finiatur:[78] subdiaconus calicem cooperiat. et {in loco suo reponat}.[79] ¶Item finitis hiis omnibus thuriferarius reponat thuribulum in revestiario. ceroferarii vero cereos suos super gradus reponant. et acceptis capis in chorum eant. Similiter et thuriferarius. Item finitis psalmis in choro. et antiphona: incipiat cantor ebdomadarius A. Cenantibus. super magnificat. non festive set submissa voce ferialiter cantatur. sicut psalmi precedentes. Finita antiphona post magnificat: tunc possunt gradalia sursum[80] deferri set non prius finitis vesperis. similiter cum missa et Benedicamus precedentibus ceroferariis sicut in dupplicibus processionaliter abbas et ceteri revestiarium pergant cum texto. Post hoc conventus dormitorium petat. similiter et ipsi cum vestimenta deposuerint. et depositis capis. et superpelliciis acceptis: singuli sedeant ante lectos suos capitibus suis opertis caputiis.

De mandato pauperum. ¶Previsa cuiuslibet necessitate cum abbas ad lectum suum pervenerit: percussa tabula caputiis depositis: pergant omnes in capitulum nec velant capita. et singuli loca sua tenentes. et sic cum Ps. Miserere. quem incipiet abbas statim postquam omnes capitulum ingressi fuerint: procedunt ad mandatum faciendum. ¶Finito miserere cum gloria sine inclinatione et kyrie: [f.54] statim abbas incipiat A. Mandatum. vel principalis cantor si abbas ei signum fecerit. et incipiet abbas lavare pedes. capillis tergere. et osculari. servientibus sibi camerario et capellano suo. adiuvantibus sibi senioribus qui proximi fuerint ex utraque parte. Post abbatem vero ex utraque parte incipientibus a prioribus: simili modo pedes lavent pauperum suorum sibi assignatorum tergant et osculentur. ita ut is qui proximus est de bacili serviat. manutergium vero teneat ex altera parte qui pauperi suo pedes laverit. Eodem modo in ablutione manuum inferiores de superioribus bacilia accipiant. superiores vero inferioribus de manutergio serviant. Debent etiam qui ex utraque parte fundentis proximi sunt: cum manutergio brachia pauperis tenere. Sicque finita ablutione manuum. et singuli singulis denariis acceptis a camerario statim cum abbas tradiderit pauperibus suis denarios: tradent et ceteri. ponentes in manus. dextras eorum osculantes. Sciendum quod quociens pauperi ministraveris: recedendo inclines. Sicque finito mandato: et precibus quas abbas dicet inclinante conventu. quas etiam ei capellanus suus debet insinuare: dormitorium petant. illic superpelliciis depositis. aliisque cum capis acceptis provisa corporea necessitate: in claustrum vadant.

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[78] *finiantur* MS.

[79] Over a longer erasure.

[80] After *sursum* a new, less black ink is used, but in the same hand.

De refectorio. ¶Postea percussa tabula: vadant in refectorio. omnia more solito completuri. humiliori quidem voce. Post prandium eant in capitulum cum Miserere. Ad gloria et pater noster. conventus inclinetur. ad preces et ad orationes erigatur. Servitores etiam post prandium eant in capitulum cum Miserere. postea lotis manibus: lavent pedes.

De Dirige. ¶Dirige vero et[81] placebo solito more dicuntur a duobus isto die tantum in capitulo. Postea cum visum fuerit ei qui ordinem tenet. et innuente sacrista tabulam percutiat. et eant fratres potatum. Post illam potationem firmiter teneatur hora quietis.

De mandato conventus. ¶Deinde percussa tabula a priore ante hostium capituli cum hora fuerit: conveniant omnes in capitulum ad mandatum faciendum. [f.54^{v}] Veniens igitur abbas ad sedem suam sedeat. omnibus ceteris sedentibus. et se discalciantibus: surgat abbas et ad hostium capituli capam suam deponat. Diaconus vero maioris ebdomade. et camerarius depositis capis venient ad eum. nec intrabunt capitulum antequam veniant parati ad ministrandum abbati. portante diacono bacile unum plenum aqua. et camerario manutergium qui abbatem precingat. Quo precincto: camerarius capa accepta ad sedem suam pergat. Capellanus vero abbatis debet capam ipsius accipere. et ponere ad hostium capituli. Dum hec fiunt: surgat prior et sedeat in sede abbatis. et discalciat se. Abbas vero incipiat A. Mandatum. precentor ceteras incipiet. et sic pedes prioris et conventus lavet. tergat. et osculetur. ministrante sibi diacono illius ebdomade ad dexteram. ¶Et sciendum quod ex parte abbatis debet diaconus sequi abbatem. cum aqua. ex parte prioris precedere. Cum vero pedes omnium pene loti fuerint: surgat prior. vadat ad hostium capituli. et deposita capa lintheoque precinctus redeat cum diacono minoris ebdomade. et tam pedes abbatis sedentis in sede sua. cum capa quam ministri abbatis ultimo sedentis lavet. Quo facto: surgens iterum abbas capam deponat. Diaconus vero ebdomadarius et camerarius in superpelliciis veniant. portante diacono manutergium. et camerario duo bacilia que abbati tradet et camerarius accepta capa ad sedem suam redeat. Abbas vero manibus prioris et ceterorum aquam fundat. sequente diacono cum manutergio. similiter et prior cum suo coadiutore abbati et ministro eius serviat. Camerarius vero cum opus fuerit capa indutus aquam in bacili abbatis fundat. vel aliud bacile plenum aqua ei portet. Abbas dicet orationem post mandatum.[82]

De collatione et ministris et potatione in refectorio. ¶Item cum pedes omnium loti fuerint: tunc statim diaconus qui lecturus est collationem. et subdiaconus illius ebdomade revestiarium petant. et se revestiant. Thuriferarius vero et ceroferarii post manuum ablutionem in revestiarium vadant. et sic finito mandato. lectrico parato et libro cum ministris suis. Si vero

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[81] *et* interlined.

[82] Caret; in margin: *quam diaconus qui sibi ministraverit eidem ostendet*.

conventus sederit an-[f.55]tequam venerint: contra eos assurget. Cum vero venerit ad lectricum accepto texto a subdiacono benedictionem petat ab abbate. qua accepta et texto osculato et subdiacono tradito: incipiat sine iube. et sine titulo. ceroferariis astantibus. thuriferarius vero incepta lectione: diaconum sicut ad evangelium incenset. et statim postea cum thuribulo fumigante versus hostium capituli stet ne molestiam fratribus faciat. Finita lectione: sicut venerunt revestiti processionaliter: sic redeant. Conventus vero statim refectorium petat. et ipsi similiter vestimentis depositis. Quo cum pervenerint: dicto ab abbate. Potum servorum. statim prior ponat se in sede abbatis. Abbas vero ministrante sibi refectoriario ciphum suum tradat priori. Qui quidem erectus: debet ciphum de manu eius accipere. et postea profunde inclinare. Similiter et ceteris abbas ministrabit refectoriario sibi ministrante. Ipsi etiam similiter erecti suscipient ciphos. et ciphis super mensam positis profunde inclinent. Similiter et prior abbati et refectoriario potum tribuat. serviente sibi servitore mense abbatis et potum infundente. Refectoriarius etiam erectus debet accipere cyphum de priore sicut ceteri de abbate. quo facto prior vadat ad sedem suam. Iuvenis vero ad ministerium abbatis. Sciendum quod iuvenis qui ad hoc deputatus debet accipere ciphum suum et sedere ultimus ad mensam suam post benedictionem. ut cum abbas omnibus potum tribuerit: ipse possit ministrare priori. Omnibus completis: tradita tabula abbati iuvenis ciphum abbatis ad locum suum reportet. et omnibus de mensis egressis postquam abbas tabulam percusserit subiungat abbas V. Benedictus deus in donis suis. et sicut ibi sunt omnes vadant in chorum. Quo cum pervenerint statim abbas dicat. Confiteor.[83] omnibus prostratis. post Confiteor statim sine aliquo signo sequitur. Pater noster. Postea signo facto surgendi: incipiat ebdomadarius A. Christus factus est. et inposito psalmo sicut predictum est genua flectent. Postea obedientiarii possunt exire [f.55v] qui voluerint. sequuntur quatuor psalmi. Cum invocarem. In te domine. Qui habitat. Ecce nunc. cum A. Christus factus est. et V. Mortem autem crucis. Postea eodem modo omnibus prostratis finiant completorium sicut primam. scilicet. Pater noster. Credo. Miserere. Or. Respice. et licet ab abbate dicebatur Confiteor. ante completorium: nichilominus dicetur ab ebdomadario post completorium super formas. Qua finita: retrahant se super subsellia trinam orationem dicant: ad singulas genua flectant. Quo facto: dormitorium petant.

De matutinis in feria sexta. et de prima. et de disciplina accipienda. ¶Item ad matutinas feria sexta. et sabbato. fratres excitantur per sonitum lignorum. et omnia fiunt sicut in nocte precedenti. mutato servicio. Similiter ad primam excitantur feria sexta. conventus remaneat discalciatus sicut surgit mane. donec officium finiatur. ad primam vadant sicut pridie omnia completuri. Post primam qui voluerint orare orent more solito prostrati. Similiter et die

[83] For the beginning of Compline.

sequenti. Postquam oraverint:[84] in claustrum vadant. manus lavent. postea disciplinam accipiant. et psalterium incipiant. et totum ante officium perficiant. ad singulas nocturnas disciplinam accipiant. Hac die qualibet vice tres disciplinas accipiant.

De capitulo et tabula. ¶In capitulo legatur de consuetudinario. Tabula sine invitatorio legatur mutatis lectoribus sex lectionum. et ceteris prout necesse fuerit. postea mense lector: frater ille. Kyrie. fratres ille et ille. Lectio. In tribulatione. frater ille. unus scilicet de revestitis. Populе meus. Duo de maioribus in albis revestiti. Agyos. fratres ille et ille. sacerdotes de minoribus. Passio domini. frater ille. aliquis de senioribus ordine prescripto debent annotari.

De missa et ministris in feria sexta. ¶Isto die baculus non portatur ab abbate in aliquo officio quod celebraturus est. Item sexta cantata: statim induant se ministri vestimentis ferialibus. albas scilicet diaconus et subdiaconus calciati qui quidem antequam vadant ad revestiendum in dormitorio se calcient. postea manus lavent. et sic eant ad revestiendum. Duo etiam de senioribus [f.56] qui dicturi sunt. Populе meus. albis ferialibus induantur discalciati tamen. Dum isti se revestiunt: nona dicatur in conventu. et interim gradalia proferantur in chorum. Qua dicta. et signo facto surgendi a priore post Pater noster. et Miserere. et Or. Respice: vadat abbas ad altare cum ministris suis. casula indutus sine processione ministris sequentibus. et sedeat super bancum. et ministri iuxta eum. Duo etiam predicti revestiti cum eis in chorum intrent. unus statim ad lectricum vadat. lectionem. In tribulatione. sine titulo legat. alter in choro ultimus remaneat. Post lectionem sequitur tractus alternatim. set ex parte abbatis incipitur.[85] Post tractum sequitur oratio sine Dominus vobiscum. et cum flectamus genua. Or. Deus a quo et iudas. Cum vero dixerit abbas per dominum: procedat subdiaconus ad lectricum. et in modo lectionis legat lectionem. Dixit dominus. et hoc sciant[86] diaconus et subdiaconus quod finito ipso tractu in choro: diaconus ponat missale super altare. postea ibit ad gradum suum. et subdiaconus ad gradum suum. Utraque lectio sine titulo legetur. ¶Item secundam lectionem sequitur tractus. et alternatim dicetur. Post tractum: sequitur passio. et sine Dominus vobiscum. Subdiaconus postquam posuerit librum super aquilam: descendet et stet sicut solitus est in feriis ad evangelium. Dum legitur passio: duo revestiti predicti in choro stent ultimi. et cum lector venerit ad illum locum ubi dicitur. Et crucifixerunt eum. procedant usque ad gradum diaconi. Item cum dicitur. Milites ergo cum crucifixissent eum: procedant ad altare. Cum vero dixerit. Et partiti sunt vestimenta sua: accipiant duos pannos parvos super altare positos. et retro altare ponant. et revertantur in chorum. ¶Item lecta passione: statim eat

[84] *oraverit* MS.

[85] Caret; in margin, cut: *similiter et ipse abb<as> cum ministris dic<at> quod dicitur in ch<oro>*.

[86] *sciat* MS.

diaconus ad gradum suum. et subdiaconus ad suum.[87] et abbas statim incipiat orationes sollempnes. et conventus inclinet se. et similiter duo ultimi revestiti. Quibus finitis. dictoque ad singulas. Flectamus genua. nisi ad illam que dicitur pro iudeis que est proxima post illam que dicitur pro hereticos et scismaticis. et responso a conventu Amen: abbas cum diacono et subdiacono pergat in revestiarium diacono et [f.56v] subdiacono tunc precedentibus abbatem sine baculo et texto. Quo cum pervenerint:[88] deposita casula stolis et manipulis discalciant se in albis manentes. postea in chorum vadant abbas scilicet ad sedem suam.[89]

De adoratione crucis. ¶De adoratione crucis. Cum vero abbas chorum intraverit et gradum descenderit tunc primo revestiti vadant ad locum ubi crux est. diacono et subdiacono ultimis remanentibus. Quam reverenter et cum genuum flexione susceptam in dextris manibus portent et libros in sinistris. et iuxta cornu altaris dicant primum versum scilicet. Populе meus. Duobus in capitulo pronunciatis: respondentibus ad gradum in choro. Agyos. sine genuum flexione. nec procedant ipsi duo qui dicunt. Agyos. antequam versus scilicet. Populе meus. fere finiatur. Dicto. Agyos: conventus super formas prostratus respondeat. Sanctus. et surgat ad Deus. et ita de ceteris. Duo qui dicunt. Agyos. cum conventu genua flectant. Simili modo cantatur secundus versus et tercius. et sic respondetur a duobus in conventu sicut prius. Ita tamen quod secundus versus: cantetur super gradum diaconi. tercius: super gradum subdiaconi. Duo qui dicunt. Agyos. cum tercio dixerint Agyos: non statim vadant ad sedes suas. set ibidem genua flectant cum ceteris. et erecto conventu: revertantur ad sedes suas. Postea duo cum cruce ad locum ubi crux adorari debet vadant. et retro illum locum stantes dicooperiant crucem. et incipiant A. Ecce lignum. omnibus inter formas et sedilia prostratis et orantibus dum canitur illa antiphona a predictis duobus. Qua finita: summus cantor incipiat A. Crucem tuam. et Tuam crucem. Ad utramque conventus genua flectat. Interim dum canuntur hee due antiphone ponatur crux ubi adorari debet. et abbas statim procedat et adoret. Postea[90] diaconus et subdiaconus. duobus predictis sedentibus. et Hy. Crux fidelis. et ceteros[91] cantantibus. respondente conventu ad singulos versus. Crux fidelis. Diaconus et subdiaconus fere ad primum [f.57] exitum formarum vadant. et ibi incipiant adorare. similiter

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[87] Caret; in margin (badly cut): *set subdiaconus accep<to> prius libro a lectore <por>tet illum ad altare et redeat ad gra<dum suum>*.

[88] *pervenerit* MS.

[89] Caret; in margin (very badly cut): *<min>istri vero sui <ulti>mi sint in choro*.

[90] Caret; in margin, partly illegible: *cum abbas ultimo se prostaverit. versus* [?] *crucem: tunc primo procedant ad adorandum.*

[91] Caret; in margin: *versus*.

et duo revestiti. et dum ipsi adorant: diaconus et subdiaconus sedeant ad crucem sicut duo fecerunt. Postea prior et ceteri ex utraque parte. et istud servetur ut cum surgente surgat et ille qui iacet opposito eius. nisi cum ultimo se prostraverint iuxta crucem. tunc iaceat unus: dum alter osculatur crucem. Si abbas ad altare diaconus et subdiaconus iuxta eum sedeant vel pocius sive fuerit ad sedem suam sive ad altare: ipsi pergant ad altare et ibi sedeant.

De initio misse et ministris et ceroferariis et thuriferario. ¶Item adorata cruce ab omnibus: duo predicti eam acceptam in sinistris manibus portent. et retro illum locum ubi adorabatur non longe versis vultibus ad altare: incipiant A. Super omnia. et a conventu finiatur. Ipsi vero crucem portent ad altare et[92] reponant. Abbas vero et ministri sui incepta predicta antiphona eant in revestiarium. et se recalcient. et casula stolis et manipulis acceptis: statim de revestiario procedant precedente thuriferario. Qui quidem incepta A. Super omnia post adorationem: preparet thuribulum[93] quem sequuntur subdiaconus et diaconus processionaliter. extremo procedat abbas sine baculo et texto. et ceroferarii vero parati sint ad cereos ante gradus ut statim cum presbyterium intraverint: procedant omnes ad locum ubi corpus dominicum est. Quo incensato et ab abbate et omnibus ibi astantibus adorato: sumat abbas pixidem. et ad altare portet. omnibus abbati transeunti cum corpore genua flectentibus. ¶Item sciendum quod thuriferarius debet tradere thuribulum diacono. et diacono abbati. et eodem modo accipere. Item sumpto corpore de sepulchro precedant ceroferarii ita ut qui ex parte abbatis est: vadat et stet super gradum diaconi ex opposito dextri cornu altaris. alter contra [94]cornu sinistrum altaris super eundem gradum versis vultibus ad altare. pixide deposita super altare: cereos loco suo reponant. et vadant in chorum. Thuriferarius vero adhuc expectabit stans in loco suo versus australem. Diaconus autem hostias de [f.57^{v}] pixide accipiat et super altare collocet vel[95] abbas si voluerit. videant ministri quod patena sit parata super altare. calice cum vino et aqua a diacono et subdiacono ad dextram altaris preparato: abbati tradito cum offertorio tamen et ab abbate incensato: diaconus abbatem et utrumque cornu altaris incenset. Potest etiam diaconus tradere abbati patenam quando debet ponere corpus super altare. postea subdiaconus aquam abbatis manibus infundat. deinde dicat Confiteor iuxta altare. ¶Item facta confessione subdiaconus vadat ad gradum suum. Diaconus posito libro super lectricum ex parte aquilonari. et loco invento in quo est pater noster. et abbati ostenso vadat

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92 Caret; in margin: *super altare*.

93 Caret: in margin, cut: *vel prius si vi<derit> expedire*.

94 Because the usual sign for a paraph appears here, the illuminator has included one, even though it is inappropriate; see note 48 above.

95 *an* erased after *vel*.

similiter ad gradum suum. Thuriferarius vero altari incensato: reportet thuribulum et vadat in chorum. postea abbas inclinet dicens orationem. Deus qui d. indignis. et erectus manibus levatis demissa voce dicat. Oremus. Preceptis. et Pater noster. finiat.[96] Deinde dicat orationem. Libera nos. et cum dixerit per dominum: hostium frangat. et in audientia dicat. per omnia secula seculorum. et cum[97] responsum fuerit amen a conventu sedendo: pax domini non dicat. nec pacis osculum tribuat. set sumens de sancta in calicem ponat. nichil dicens. et sic[98] se et ceteros sub silentio communicent. Quibus expletis quando subdiaconus viderit abbatem communicare: more solito vinum in calicem ponat. postea communicent omnes sicut in precedenti die.[99] ita quod nichil de hostiis remaneat. Item fundat subdiaconus vinum super digitos et aquam sicut consuevit. Ablutis manibus abbatis ad altare reversus: dicat Oremus. sine Dominus vobiscum. Refecti vitalibus. Interim subdiaconus cooperiat calicem. diaconus plicet corporalia more solito. Finita oratione. et responso a conventu amen. sine Dominus vobiscum. et sine Benedicamus: statim incipiat cantor ebdomadarius ex parte ebdomadarii A. Calicem.[100] et cetere antiphone ab ultimis incipiantur. Abbas vero cum ministris suis sine ceroferariis in revestiarium pergat. et ibi finiat vesperas. Vespere autem in choro sic finiantur. Post A. Cenantibus: conventus prostratus dicat. Pater noster. Miserere. Or. Respice. [f.58] facto signo surgendi: tunc portitores gradalium portent ea in revestiarium.

Qualiter fratres se debent habere post vesperas. ¶Finitis vesperis eant in dormitorium. corporea previsa necessitate sotulares in claustrum deferant. pedes lavent. postea se calcient. omnibus ablutis et calciatis: prior percutiat tabulam et in refectorium sicut pridie se habeant set post prandium cum Miserere eant in chorum.

De potu caritatis. ¶Ad potum caritatis ebdomadarius dicet. Potum servorum. et cetera. Abbas dicet post potum: Sit nomen domini benedictum. Post hanc potationem: teneatur hora quietis.

De collatione. ¶De collatione deinde percussa tabula ad apparatum collationis: qui aliquid habent cura sedes suas deponant. et in tutiori loco reponant. quia claustrum mundabitur post collationem. ¶Item percussa tabula ad collationem: conveniant omnes et aliquid de passione

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[96] fn Caret; in margin: *<illu>d cum inceperit: <st>atim conventus inclinetur: <d>onec communicet*.

[97] After *cum* is *spiritu*, cancelled with a line of dots underneath.

[98] *sic* repeated in MS, the first cancelled with a line of dots underneath.

[99] Caret; in margin: *postremo ministri et sacriste communicare debent. qui quidem residuum de corpore dominico diligenter finiant et comedant.*

[100] For the beginning of abbreviated Vespers.

legatur. Post collationem dicat abbas. Confiteor. nec debet postea ire in chorum. quia tunc sequeretur Confiteor immediate post Confiteor. quod esset inconveniens. Conventus confessione facta in capitulo: oratorium petat. nec oportet ut obedientiarii vadant tunc ad completorium. nisi qui voluerint.

De capitulo et tabula in vigilia pasche. ¶In vigilia pasche legatur in capitulo de consuetudinario. Tabula sic fiet. Tres ad invitatorium de senioribus. primam lectionem unus de senioribus. Secundam: prior. Terciam dompnus abbas. Primum responsorium duo non sacerdotes. Secundum: duo sacerdotes. Tercium: duo seniores. Cetera fiant secundum quod fieri consueverant. Benedictionem cerei: frater ille. qui de iunioribus debet esse. etiam non sacerdos. quia sacerdos etiam aliquis de senioribus non debet officium cerei perficere: si aliquis ad hoc ydoneus de iunioribus inveniatur. postea hodie primam lectionem prior. secundam: supprior. terciam et quartam: duo seniores. ita quod ipsorum iunior ultimam legat.[101]

Qui debent ministrare ipso die. ¶Item sciendum quod omnes qui hodie pronunciantur in tabula ad ministrandum in ecclesia: debent ad missam ministrare. Ceteri de preterita ebdomada absolvuntur. scilicet postquam nona dicta [f.58^{v}] fuerit. tam ebdomadarius quam diaconus et subdiaconus thuriferarius et ceroferarii cantores et ita qui ponitur ad primam lectionem ad matutinas: debet hodie legere evangelium. Similiter et cras.

Qui debeant revestiri et quando. et benedictione ignis et cerei. ¶Item sexta cantata: sine mora[102] abbas et ministri altaris. scilicet diaconus ad magnam missam. et diaconus ad cerei benedictionem. et subdiaconus sicut in dupplicibus se preparent. Ille vero qui benedicet cereum minus festive induatur quam ceteri. Dum nona cantatur. gradalia in chorum portentur. et abbas novum ignem benedicat. in thuribulo vel potius in patella ferrea que erit ibi cum prunis parata. Similiter et incensum. et hoc potest fieri sine thuriferario. tamen si vult thuriferarius per se nonam dicat. et quando viderit abbatem revestitum scilicet in alba et stola: tunc offerat incensum diacono quem ipse debet tenere dum ab abbate benedicitur. vel a sacrista et hoc provideat diaconus ut librum in quo est benedictio paratum habeat. et subdiaconus textum antequam revestiantur. Quibus expletis. et facto a priore in choro signo surgendi post nonam: procedant omnes in presbyterium. subdiaconus precedat. postea diaconus qui benedicturus est cereum. postea diaconus misse. et tunc abbas.[103] set subdiaconus et diaconus primus statim cum intraverint presbyterium versus candelabrum se

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[101] Caret; in margin: *letaniam: fr<atres> ille et ille* and, in another hand: *duo de iunioribus sacerdotes*.

[102] *more* MS.

[103] Caret; in margin: *cum baculo*.

ponant. Abbas vero cum suo diacono a subdiacono ad altare vadat. tunc statim diaconus a subdiacono textum accipiat. et gradum descendat. et abbati pro benedictione inclinet. Subdiaconus vero retro lectricum statim cum tradiderit textum diacono: se ponat. ¶Item accepta benedictione textum tradat subdiacono. et incipiat dicens. Exultet. et cetera.

De thuriferario. ¶Item thuriferarius abbate et ceteris ingressis ipse aliquantulum intra hostium presbyterii cum thuribulo pleno prunis stet. et incenso nondum in thuribulo posito caveat ne precedat revestitos in introitu. postea cum diaconus venerit ad illum locum ubi dicitur Suscipe sancte pater incensi huius sacrificium vespertinum[104] tunc statim procedat thuriferarius ad diaconum et incensum offerat ei. quod ipse diaconus in thuribulo ponat. postea tradat ei thuribulum. et sine osculo recipiat. Item ipse vero ter magnum cereum incenset. et caveat diaconus ne plus [f.59] legat quam quod scriptum est. Quando venerit ad illum locum ubi cereus accendetur. tam diu moram faciat: donec accendatur. et cum dixerit qui licet sit diversus in partes non est necesse ut expectet donec parvi cerei accendantur: set continue legat. thuriferarius vero incensato cereo magno accipiat thuribulum. et gradum ascendat. et ibi stet cum eo fumigante. scilicet inter formas et cereum. ¶Item benedictione finita statim subdiaconus ad altare vadat. et textum ibi ponat postea iuxta diaconum sedeat. Diaconus vero vadat in revestiarium. et se disvestiat. postea in chorum redeat. similiter et thuriferarius.

De lectionibus et orationibus et tractatibus. ¶Item finita benedictione statim sacrista lectricum vertat. et prior procedat. et lectionem. In principio [creavit]. legat in superpellicio. et similiter ceteri legentur.[105] post primam lectionem: sequitur Or. Deus qui mirabiliter. Quam orationem sequitur secunda lectio scilicet. Factum est [in vigilia]. Quam sequitur Tr. Cantemus [Domino gloriose]. postea Or. Deus cuius antiqua. Postea lectio tercia. Apprehendent [septem mulieres]. postea Tr. Vinea [facta est]. postea Or. Deus qui nos [ad celebrandum]. Deinde lectio quarta. Hec est hereditas. Postea Or. Deus qui ecclesiam. Deinde Tr. Sicut cervus. postea Or. Concede quesumus omnipotens. Omnes orationes ante letaniam dicentur. et sine flectamus genua. et sine Dominus vobiscum. Iccirco semper subdiaconus ad gradum suum descendat postquam finitum[106] quod dicitur in choro.

De inceptione letanie. ¶Finita oratione Concede quesumus: statim incipiatur letania. qua incepta: abbas accepto baculo. et diaconus et subdiaconus cum texto processionaliter eant in revestiarium. ceroferariis non precedentibus: et festivius se induant. Cum autem pervenerint

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[104] *vespertini* MS.

[105] *legent* MS.

[106] Caret; *fuerit* interlined.

ad confessores in letania circa illud. Sancte Augustine. procedat thuriferarius. et preparet thuribulum. Cum vero dicitur. Sancta Lucia: ceroferarii ad cereos vadant. et eant contra abbatem.

De inceptione servicii.[107] ¶Finita letania statim ex parte abbatis incipiatur. Kyrieleyson. et abbas processionaliter cum ministris ad altare vadat precedentibus ceroferariis thuriferario. et dicat. Confiteor. postea dicat cum ministris suis. Kyrie. Sequitur. Gloria in excelsis. Sequitur una oratio. cum Dominus vobiscum. et epistola. Postea. alleluia. dicitur a tribus. et reincipitur. Sequitur tractus alternatim in choro. et quia tractus brevis est: thuriferarius preparet thuribulum dum alleluia canitur. ad evangelium: cerei [f.59^{v}] et incensum portentur. Post evangelium: Credo et offertorium non dicuntur. set calix et abbas et altare more solito incensentur. Dominus vobiscum. nichilominus dicetur.[108] Iccirco paratus sit subdiaconus. et genua flectet. et a conventu respondeatur. Et cum spiritu tuo. postea tacebunt et stabunt donec abbas dixerit: Orate pro. Cetera dicuntur more solito. cum Pr. Et te quidem. set ubi in sequentibus diebus dicitur. et hac potissimum die: dicetur. et hac potissimum nocte. Sanctus dicitur et Agnus non dicitur. nec pax accipitur. tamen pax domini dicitur. Et cum spiritu tuo. respondetur conventu stante.[109] ¶Item licet Agnus non dicatur: ministri nichilominus solito more ad altare vadant cum abbas dixerit. per omnia secula.[110] et cum spiritu tuo. respondeant. et subdiaconus offertorium a diacono accipiat. et sursum ponat.

De communione. ¶Conventus non communicat in vigilia pasche. set cum abbas manus suas solito more laverit: statim incipiat cantor ebdomadarius ex parte abbatis. Alleluia. Sequitur Ps. Laudate. Quo incepto: statim procedat cantor predictus. A. Vespere. abbati ad altare offerat. Que quidem semel tantum post Magnificat dicetur sine neupmate. et similiter omnes antiphone per ebdomadam.[111] ¶Hanc autem si prior dixerit missam: incipiet sine presentatione. Sequitur Or.[112] Spiritum nobis. Diaconus. Ite Missa est. et sic vespere cum missa finiantur. Post vesperas precedant ceroferarii abbatem quando descendit de altari. tunc

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[107] This heading actually appears in the middle of a sentence, between *ministris suis* and *Kyrie* a few lines below; it seems to have been misplaced and is more appropriate here.

[108] Caret; in margin: *et oremus*.

[109] Caret; in margin: *item statim inclinetur usque incipiatur alleluia*.

[110] Caret; in margin: *et pax domini et cetera*.

[111] Presumably this merely means that they are not doubled, i.e. that the incipit is sung before the psalm, and the whole antiphon only after it.

[112] Caret; in margin *cum dominus vobiscum*.

gradalia reportentur in revestiarium. vel dum vespere dicuntur. Item abbas cum ministris suis quando in conventu dicitur Ps. Laudate. dicat eundem psalmum cum Alleluia. A. Vespere. Dicat etiam psalmum Magnificat quia ipse incipiet A. Vespere. Potest etiam subdiaconus dum dicitur Magnificat calicem involvere. et in loco suo reponere. Post Magnificat et A. Vespere: paratus sit et genua flectet ante abbatem quia tunc dicet. Dominus vobiscum, et sequitur oratio. postcommunio. et diaconus dicet. Ite missa est. ut predicitur. Ista ad presens sufficiant.

De completorio in vigilia pasche. ¶In vigilia pasche ad completorium non dicitur. Converte nos. set. Deus in adiutorium. Sequitur A. Alleluia. <loco>[113] de A. Miserere. Pss. Cum invocarem. In te domine. Ecce nunc. Ita ut qui ad primum psalmum sedet: ad duos sequentes stabit. et e contrario. Finitis psalmis et antiphona alleluiatica sine neupmate. et sine [Gr.] Hec dies. statim ebdomadarius dicat. Dominus vobiscum. [f.60] Or. Spiritum. Finita oratione cum Dominus vobiscum. et Benedicamus domino: statim dicat. Confiteor. postea sequitur trina oratio. et cetera solito more. Item sciendum quod predicto modo dicitur completorium per ebdomadam sequentem. hoc addito: quod statim post antiphonam: sequitur. Hec dies. postea V. Gavisi. qui quidem semper ex parte ebdomadarii dicetur. Cetera: ut supra dicitur. Iste ultimus modus incipiet in die pasche. et terminabit in die veneris.

De matutinis in nocte pasche. ¶Item ad matutinas dicitur. Domine labia. et Deus in adiutorium. Sequitur invitatorium. Alleluia. Christus hodie. et cetera. Post. Venite. reincepto invitatorio: statim vadat cantor. et presentet abbati A. Ego sum. Sequuntur tres psalmi. tres antiphone. V. Resurrexit. cum neupmate. ex parte abbatis si matutinas dixerit. ¶Item post. Te deum. sequitur statim V. Surrexit dominus vere. Postea. Deus in adiutorium. A. Angelus. et cetera. Finitis psalmis et antiphona. non sequitur. Hec dies. neque per totam ebdomadam ad matutinas set V. In resurrectione. cum neupmate ex alia parte dicetur. postea A. Et valde. que ante Benedictus. et post: tota dicitur. Sequitur oratio. et Benedicamus solito more. Isto modo dicuntur matutine per totam ebdomadam excepto quod predictum est de presentatione antiphone post invitatorium. quia numquam presentatur antiphona. nisi prelato. ¶Item ad primam. Deus in adiutorium. Sequitur statim A. Angelus. Pss. Confitemini. Beati immaculati. Retribue. non Deus in nomine. Sequitur statim post A. Angelus: [Gr.] Hec dies. Sciendum etiam quod ad istam primam: primo dicitur. Sequitur V. Resurrexit.[114] postea oratio cum Dominus vobiscum. que dicebatur ad matutinas. Ista oratio cotidie per octavas dicetur ad

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[113] There is a gap here about large enough for *loco* or another word of similar length, as though the scribe had left a space for a word he could not read; the sense is clearly 'in place of the antiphon *Miserere*'.

[114] Before *Resurrexit* the scribe had written *sequitur* again, and then put dots under it to cancel it. See note 97 above.

primam. postea Confiteor. postea capitulum petant. Isto modo dicitur prima per totam ebdomadam. set in loco Confitemini: dicitur Deus in nomine. ¶Item sciendum quod omnes versiculi ad horas preter versiculos tantum de laudibus et vesperis dicuntur ex parte ebdomadarii. ex hiis autem: versiculi ad matutinas. ad laudes. ad vesperas. dicuntur cum neupmate. cetere omnes sine. ¶In die pasche tercius cantor deponitur. et duo remanent.[115] et prime lectionis lector mutatur cotidie per ebdomadam. versum in statione cantores. versum in choro fratres ille et ille. ¶De servicio ad horas plene satis est in ordi-[f.60^{v}]nali. Item aqua benedicta sicut aliis dominicis. Ad aspersionem. vidi aquam. Ps. Confitemini. postea repetitur sine Gloria. vidi aquam. usque ad trinitatem. Sequitur processio ut in principalibus. A. Rex noster. Sequitur alia antiphona. cum statione in ecclesia. Sedit angelus. cum V. Crucifixum. Sequitur post repetitionem ab ebdomadario V. Dicite in [nationibus]. Or. Deus qui pro [nobis]. Abbas ad introitum chori. [R.] Christus resurgens. et caveat qui presentaturus est antiphonam ne presentet eam antequam oratio fere[116] finiatur. Ad gradum vero cum venerint ad hanc dictionem adorent. set[117] seculares non inclinabunt. Qui vero dicturi sunt versum. in choro circa finem antiphone procedant. ¶Item ad vesperas super tres psalmos tres antiphone. et dicitur. Deus in adiutorium. nec incipiuntur vespere per Kyrieleyson. post tres psalmos et antiphonam. Erat autem: statim Gr. Hec dies. sine neupmate. Sequitur Al. Pascha. primus versus tantum. postea sequencia. Dum vero canitur sequentia: capellanus vadat pro capa de pallio. et baculo abbatis. Similiter et thuriferarius dum eadem canitur: preparet thuribulum. et uterque secundum prolixitatem seu brevitatem eiusdem exeant. ita tamen ut abbas vestiatur antequam sequentia finiatur. et thuriferarius paratus sit antequam antiphona de magnificat finiatur. Post sequenciam statim V. Surrexit dominus de sepulcro. cum neupmate. postea antiphona super magnificat. et incepto magnificat vadat et incenset altare. postea more solito repetatur antiphona sine neupmate. et oratio. et benedicamus. ut in maioribus dupplicibus. Eodem modo dicuntur vespere per totam ebdomadam. excepto quod abbas non dicet vesperas: nisi tribus diebus. ¶Item si contingat quod aliquod festum feria secunda eveniat. una missa matutinalis dici debeat: nulla memoria ad istas vesperas fiet de ipsa. set ad matutinas sequentes. Et sciendum quod de festo more octavarum. vel trium lectionum: nulla fit mentio in hac ebdomada. set de festo novem lectionum: missa matutinalis cum memoria cum tribus collectis. Secunda de domina. tercia. Deus qui salutis. vel a quo. ¶Item feria tercia mutatur tabula. sicut in mediis dupplicibus. vero ponetur prior ad terciam lectionem. ultimum responsorium tantum a duobus per totam ebdomadam. capitulum terminatur sicut in

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[115] *remanet* MS.

[116] *fere* is interlined *manu prima*.

[117] *sicut* MS: possibly a contraction has been wrongly expanded in copying.

duplicibus. Post tercium diem: novicii more solito reddant. ¶Item sciendum quod usque ad octavum diem tantum. tam [ad] magnam missam quam ad privatas. dicitur Communicantes. et hec igitur. et Pr. [f.61] Et te quidem omni tempore set in hac potissimum die. ¶Item sciendum quod cotidie dicitur ad primam: oratio que prima die dicebatur. set semper oratio que ipsa nocte dicitur ad matutinas. ad terciam. ad sextam. et nonam: cotidie dicetur. ¶Item sciendum quod diaconus qui ponitur feria sexta ad primam lectionem: debet sequi Dirige[118] per ebdomadam sequentem. ¶Item licet in dominicis usque ad ascensionem legatur evangelium festive: non tamen de domina. set solito more.

De missa de domina in sabbato pasche. ¶Item sabbato pasche missa matutinalis de domina cum tribus revestitis. Ofc. Salve. cum tribus collectis. Ep. Ab initio. Duo alleluia. Seq. Ave maria. et cetere deinceps per ordinem. Ev. Stabant. et cetera: sicut alio tempore. Si autem propter aliquod festum non potest ipsa die fieri: fiet in aliqua feria. cum gradale et alleluia. Ad missam vero ipsius festi dicetur tantum una alleluia. si sit cum uno revestito. scilicet secundam. ¶Item sabbato ad primam et ad horas dicetur in loco Gr. Hec dies: Al. Hec dies. ita quod hoc dicto: alleluia dicatur cum neupmate. versus vero sine neupmate. Item tabula more solito fiet. cum novem lectionibus sicut in simplicibus. Loco gradalis: dicetur primum Alleluia: ille et ille. Secundum: cantores. ¶Item sabbato ad vesperas cantor ebdomadarius incipiet antiphonam alleluiaticam. super quinque psalmos. Benedictus [dominus deus meus] et ceteras. Responsorium a duobus dicitur. et totum dicent in principio. Respondeat postea conventus totum responsorium. tunc cantores versum. conventus respondebit alleluia. tunc cantores. Gloria. conventus iterum responsorium. conventu se habente ante gloria et post: sicut ad responsoria ad horas. Sequitur Hy. Chorus [nove ierusalem]. V. Mane. et cetera. ut in ordinali. ¶Sciendum quod antiphone. versiculi sicut alio tempore dicuntur cum neupmate. Memoria de cruce. Ad vesperas. Surrexit. Ad matutinas. Crucem. tam ad vesperas quam ad matutinas: V. Dicite. Or. Deus qui pro nobis. usque ad ascensionem. ¶Item sciendum quod omnia more solito dicuntur de domina preter A. Paradisi. que dicetur tam super magnificat quam super Benedictus. usque ad ascensionem. similiter et suffragia solito more dicuntur preter antiphonam de omnibus sanctis. Lux perpetua. V. Vox letitie. Or. Presta quesumus. tam ad vesperas quam ad matutinas. ¶Item ad matutinas super quamlibet turbam. una [f.61^{v}] antiphona alleluiatica. que quidem antiphona tam ad matutinas quam ad laudes ab ultimis incipitur. ad vesperas vero quia non est nisi una tantum antiphona: a cantore incipiatur ebdomadario. In laudibus vero sciendum quod non dicitur nisi una antiphona licet in aliis festis sanctorum quinque dicantur. ¶Item ad primam Hy. Iam lucis.[119] Ad terciam. Nunc

[118] *Dirige* interlined, *manu prima*.

[119] These four incipits have unheighted neumes above them.

sancte.[119] Similiter et in omnibus dominicis usque ad ascensionem. et in dupplicibus. et mediis dupplicibus. et simplicibus. Ad ceteras horas: secundum dignitatem festi sicut alio tempore. In festis more octavarum. Iam lucis.[119] Nunc sancte.[119] et cetera. Ad [R.] Ihesu Christe. V. Qui surrexisti. antiphona cum alleluia. Item missa matutinalis in hac die de resurrectione. cum quinque collectis. prima: Deus qui hodierna. Secunda de domina. nisi alia sit memoria. cetere ut in feriis ad magnam missam. sicut more octavarum omnia preter Gloria in excelsis. que erit sicut in simplicibus cum uno revestito tantum. et cum uno alleluia scilicet. pascha. primus versus dicetur tantum. cum neupmate. Officium. oratio. epistola. evangelium. offertorium. communio. sine prefatione. sicut in die omnia. et Ite missa est. nec tamen sit memoria de resurrectione ad vesperas. nec ad matutinas. alia quam de cruce. ¶Item si contingat quod per aliquod festum non fiat servicium de dominica. set de festo: tunc missa matutinalis erit de dominica absque ulla mentione de resurrectione. si duplex festum fuerit. si vero non sit duplex et servicium debeat fieri de festo: tunc fiet memoria tam[120] de dominica quam de resurrectione. et de sancto Georgio. Notandum quod hoc quod dico de resurrectione. id est. memoria de cruce. A. Surrexit. V. Dicite in nationibus. Or. Deus qui pro nobis.

De processione. ¶Item ad processionem. [R.] Ego sum. In statione. [A.] Christus resurgens. V. Dicant nunc. Cantores dicant. post regressum V. Dicite in nationibus. Sequitur Or. Deus qui pro nobis. sine Dominus vobiscum. ante orationem aut post. et caveat cantor qui presentabit antiphonam ne procedat ad presentandum antequam incipiatur oratio. Sequitur A. Alma redemptoris. Eodem modo fit processio usque ad ascentionem sumptis tamen antiphonis ad introitum secundum ordinem. Or. Via sanctorum.

De missa in dominicis. ¶Item finita processione revestiti vadant in revestiarium et processionaliter vadant ad missam. sicut in mediis dupplicibus. Sequencia [f.62] dicitur usque ascensionem in dominicis diebus. et evangelium festive legatur. et kyrie per ordinem sicut in quadragesima. Sanctus et Agnus. et Ite missa est. et gloria in excelsis. sicut in mediis dupplicibus. Tota missa dicitur sicut in mediis dupplicibus. excepto kyrie. Pr. Et te quidem omni tempore. set in hac potissimum die. In aliis vero dominicis: set in hoc potissimum gloriosius. scilicet sine die. ¶Item ad vesperas una antiphona alleluiatica super quinque psalmos. Hy. Ad cenam. V. Mane. Qui quidem in feriis dicetur cotidie ad vesperas. Et sciendum quod responsorium non dicitur in dominicis ad vesperas neque in feriis. ¶Item sciendum quod licet missa dicatur ut in mediis dupplicibus: vespere tamen non. Ad completorium. [A.] alleluia. Pss. Cum invocarem. In te domine. Qui habitat. Ecce nunc. Capitulum. Tu in nobis. Hy. Ihesu salvator. V. Custodi. A. super Nunc dimittis: Alleluia. Resurrexit. sequitur Confiteor. Dignare [domine nocte ista]. et cetera.

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[120] *tam* interlined *manu prima*.

De feriis paschalibus. ¶Feria secunda. et in singulis feriis. invitatorium alleluiaticum. ympni sicut in dominica. et idem cantus. una antiphona alleluiatica super totam nocturnam. V. Resurrexit. Responsoria ubi in dominica finierunt. V. ante Laudes. Surrexit dominus vere. Una antiphona alleluiatica in laudibus. Hy. Sermone. cantus ut in dominica. V. In resurrectione. et cetera ut in ordinali. Isto modo fit in omnibus feriis. ¶Item ad horas cantus ut in alio tempore: ferialiter de ympnis. [R.] Ihesu Christe. et cetera responsoria et versiculi: ut ad horas in dominica. nec iacet conventus super formas: usque post octavas trinitatis. nec septem psalmi dicuntur. nec psalmus de nocturno ad primam. scilicet Deus deus meus respice. et cetera. nec in laudibus alii quam. Dominus regnavit. et cetera. ¶Ad missam cotidie in feriis: dicitur ultimum alleluia tantum quod dicebatur in dominica. Ps. Deus venerunt: non dicitur usque post octavam trinitatis. nec tunc: nisi quando conventus iacet super formas. si aliter provisum fuerit: iacebit conventus super formas dum dicitur tantum. et postea se retrahet super subsellia. ¶Item cotidie dicitur oratio de dominica per ebdomadam tam ad vesperas quam ad matutinas. et ad missam. Ad horas vero per totam resurrectionem novem assignantur capitula. Preces non[121] dicuntur illo tempore ad horas. ¶Item discipline non[122] accipiantur isto tempore. nisi in vigiliis ascentionis. et pen-[f.62^{v}]thecostes. set eodem modo orabunt. sicut alio tempore novicii secundum dignitatem festi. ¶Item sciendum quod numquam ad missam matutinalem cum uno revestito: dicitur unum alleluia scilicet ultimum. nisi ad missam in feriis. ¶Item sciendum quod nunquam fit mentio de feriis: nisi totum servicium fiat de feriis. ¶Item sciendum quod regulares hore non dicuntur de domina. usque post octavas trinitatis. set tantum missa sicut in adventu.[123] scilicet maior missa cum tribus collectis. secunda: de sancto Georgio. tercia. Deus qui caritatis. et quamvis fiat plene servicium de feriis: non tamen sit memoria de ipsis ad hanc missam. nec tamen dicetur missa matutinalis de feriis. ¶Item sciendum quod licet missa in dominicis isto tempore usque ad ascensionem dicatur ut in mediis dupplicibus: tres tamen collecte dicuntur nisi missa matutinalis precedat. ¶Item sciendum quod A. Dignus. dicitur in sabbatis: quamdiu hystoria ipsa dicitur. ¶In dominica secunda post pascha. et ceteris usque ad ascentionem. predicte orationes de feriis. Ad sextam et nonam dicentur eedem orationes nichilominus repetuntur in secunda feria. Iste vero sunt orationes. Ad sextam. Omnipotens sempiterne deus deduc nos. Ad nonam. Gregem tuum. propria tamen habent capitula. Ad terciam vero in hiis dominicis capitula et orationes que ad vesperas et ad matutinas.

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[121] *non* interlined *manu prima*.

[122] *non … set* over erasure.

[123] There is a note in the margin against this, very faded; it ends *quia dicuntur*. This may refer to the fact that the hours seem to have been said all the same; see note 131 below.

De tercia ebdomada. ¶Item in feriis tercie ebdomade post pascha duo alleluia. scilicet. Iterum. et Modicum. alternatim dicuntur. ita ut secunda feria: dicatur. Iterum. In tercia: Modicum. et sic alternatim. ¶Item si de aliquo festo fiat servicium in tercia dominica post pascha: ad missam matutinalem de dominica dicetur tantum unum alleluia. scilicet. Modicum. ¶Item sciendum quod hystoria. Dignus es: per tres ebdomadas durat. In dominica quarta incipit. Si oblitus. usque ad ascensionem. ¶Item si contingat quod festum sancti Georgii sabbato proximo ante dominicam qua incipitur hystoria. Si oblitus. evenerit: tunc per ebdomadam sequentem nichil dicetur de feriis. set totum servicium de sancto Georgio fiet. nisi in dominica tantum. et non dicuntur nisi novem responsoria. et adhuc remanent tria. scilicet. [R.] In toto. et cetera. que quidem die lune proxima post festum apostolorum philippi et Iacobi. quod quidem festum tunc in dominica eve-[f.63]niet. dicuntur. et non reincipietur hystoria. licet sit in alia ebdomada quia aliter ipsa responsoria non dicerentur. set tunc in vigilia ascensionis[124] reincipientur responsoria. Si oblitus. Hympnum. Narrabo.

De primo die rogationum. ¶In tribus diebus rogationum conventus discalciatus[125] erit ad processionem: nisi festum novem lectionum vel more octavarum intervenerit. et sciendum quod in prima die rogationum eodem modo fit processio sicut in die sancti marci. conventus tamen discalciatus[125] erit nisi pro aliquo festo omittatur. ¶Item sciendum quod finita sexta de domina: incipiat cantor ebdomadarius[126] in stallo suo. Exurge domine. Ps. Deus auribus. unus versus tantum sine gloria. et repetatur. Exurge. In repetitione procedant ceroferarii ad cereos. Similiter et revestiti ordinent se ad processionem. et cantores procedant ad gradum. et finito. Exurge: incipiant letaniam. scilicet. Christe audi nos. Conventus idem respondeat. postea cantores. Sancta maria. Conventus idem. Ad Sancta maria: procedat processio. ¶Cum vero redierint ministri: preparent altare. Sacerdos vero expectet in presbyterio donec letania finiatur: et ita faciat semper quando letania longa est. Finita letania: incipiatur missa ex parte ebdomadarii. ¶Item sciendum quod in ista letania: respondetur semper idem a conventu quod cantores dixerunt. Officium et cetera omnia que isto die dicuntur ad missam: secundo die dicentur et epistola. et evangelium. mutatis tantum communibus orationibus.

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[124] Not on Tuesday, because that would then be the Invention of the Holy Cross, with its own history. This history is discussed in detail in Chapter 8 above, pp.100–105.

[125] These two were originally *discalciatus* and have been changed to *calciatus* by erasure. As the text now stands it makes little sense (the clause beginning *nisi* seems to suggest the convent should *remove* their shoes on greater feasts) and it is likely that the rule was changed and the corrections were made without considering their effect on the rest of the sentence. The original version has been restored here.

[126] Caret; in margin: *festivalis*.

De secundo die rogationum. ¶Die martis ante ascensionem diaconus ponatur ad primam. et in hiis diebus statim post prandium antequam conventus dormitorium petat dicatur. Placebo. nisi festum novem lectionum impedierit. Album duobus primis diebus comeditur tantum. et si duplex festum in vigilia evenerit: album comeditur. aliter non. ¶Item processio isto modo isto die fit. Exurge domine. dicatur sicut in precedenti die. Postea cantores. Kyrieleyson. Christeleyson. Conventus idem. postea cantores. Domine miserere. Christe miserere. Conventus idem respondeat. postea cantores. Miserere nobis pie rex domine ihesu christe. conventus idem. postea cantores. Christe audi nos. Conventus vero statim post Christe audi nos: respondeat Kyrieleyson. Christeleyson. ut supra. postea cantores. Sancta [f.63^{v}] maria ora pro nobis. Chorus. Domine miserere. ut supra. Cantores. Sancta dei genitrix. Chorus. Miserere nobis. ut supra. Cantores. Sancta virgo virginum. Chorus. Kyrieleyson. Christeleyson. ut supra. et tres responsiones secundum ordinem per totam letaniam. Respondetur a choro post pronunciationem singulam cuiuslibet sancti. singula responsione respondeat secundum ordinem predictum.

De vigilia ascentionis. ¶In vigilia ascensionis: tres ponantur ad invitatorium. et omnes lectiones a sacerdotibus legantur. et cetera: ut in principalibus. processio isto modo fit. Exurge domine. sicut in precedentibus diebus dicetur. postea cantores: Exaudi deus. Chorus vero respondeat. voces nostras. Cantores: Exaudi Christe. chorus. Miserere nobis. Cantores. Exaudi deus. chorus. orationem populi tui. Cantores: Sancte sanctorum deus miserere nostri. Chorus idem. postea cantores. Sancta maria intercede pro nobis. Chorus idem. et sic per totam letaniam. idem a choro respondeatur: quod a cantoribus dictum est. In fine post Omnes sancti: repetatur iterum. Exaudi deus. sicut in principio letanie. Postquam vero responderit orationem populi tui: statim incipitur missa.

De die ascentionis. ¶In die ascentionis quando processio est ordinata ante altare: cantores procedant. et Salve festa. incipiant. et primum versum totum dicant. vel cantent. Cum vero conventus eundem versum repetit: procedat processio circa ecclesiam. ¶Cum vero processio fuerit prope locum stationis: precentor incipiat R. Viri galilei. ¶Item die ascentionis: duo remaneant ad invitatorium. et cetera solito more. presbyteri etiam ponantur ad epistolam et evangelium. Versum in statione non cantores set alii tres. Illa die non communicant novicii. ¶Item statim post diem ascentionis: finitur memoria de cruce. Memoria tamen de sancto Georgio remanet. ¶Item per has octavas dicuntur cotidie ad magnam missam. prefatio specialis. et communicantes. tamen ad missam matutinalem si contingat quod aliquod festum fiat. nec prefatio nec communicantes dicuntur nisi de communi. Et hoc sciendum pro regula quod numquam dicitur Communicantes specialis. nisi prefatio specialis. ¶Iste octave sicut in festo novem lectionum habentur. tamen locutio tenetur in claustro. set Dirige non dicitur in conventu: nisi provisum fuerit in capitulo. Item in die [f.64] et cotidie per octavas dicitur cantus de ympno. Eterne [rex altissime]. ad primam. et tantum in primo die dicitur ad terciam

cantus de ympno. Ad cenam.[127] In ceteris diebus: sicut in simplicibus alio tempore. Ad ceteras horas in die: sicut in maioribus dupplicibus. ceteris diebus: sicut in simplicibus. ¶Item cotidie per octavas tam ad vesperas quam ad matutinas ad laudes V. Ascendens Christus in altum. licet etiam dicantur cotidie quinque antiphone in laudibus: una tamen dicetur ad vesperas etiam in dominica sequenti. Sciendum est quod in dominica sequenti ad utrasque vesperas super Magnificat et super Benedictus proprie dicuntur antiphone. Ceteris diebus super Benedictus: Ascendo ad patrem. Super Magnificat: isto modo variantur.

Die veneris scilicet in crastino ascentionis A. Nisi ego. Die lune A. Vado parare. Die martis A. Euntes in mundum. ¶Die mercurii hoc est in octavis A. Dominus quidem. Ad matutinas A. Ascendo. Ad secundas vesperas una antiphona super psalmos. Hy. Eterne. V. Ascendens christus. A. ad Magnificat: O rex glorie. ¶Item sciendum quod statim post ascentionem omittitur antiphona de cruce set suffragia sanctorum sicut ante ascentionem. mutata tamen oratione de omnibus sanctis. Omnium sanctorum. A. tamen Lux perpetua. et V. Vox letitie non mutantur usque trinitatem. Omnia de domina dicuntur tam evangelium quam cetera: sicut ante ascentionem. ¶Item in dominica post ascentionem omnia aguntur sicut in simplicibus tam ad missam quam ad ceteras horas. cum R. Viri galilei. Ad processionem unum tantum responsorium cum versu et regressu. In introitu: A. de sancto loci cum Or. Via sanctorum.[128] Pr. qui post resurrectionem. et Ite missa. et Gloria in excelsis. Sanctus et Agnus. sicut in simplicibus. ¶Item in ista dominica proprium habetur capitulum. Similiter et collecta que quidem ad utrasque vesperas et laudes et terciam dicuntur: ad ceteras vero horas sicut in die. Ps. Confitemini. non dicitur ad primam nec in die pentecostes. nec in die trinitatis. ¶In feria vero secunda orationes capitula tam ad vesperas quam ad matutinas et horas omnino sicut die ascentionis. In quinta feria post dominicam dicitur R. Ponis nubem. ¶Item dominica post ascentionem sacerdos casulam induet ante altare. Iccirco subdiaconus postquam revestiuntur secum eandem ad bancum iuxta magnum altare deferat.

De feria sexta et sabbato post octavas ascentionis. ¶Item sciendum quod post octavas ascentionis feria sexta et sabbato ad omnes horas capitula et orationes de ascentione. [f.64^{v}] ad vesperas vero et matutinas et ad terciam: capitulum. Primum quidem. et oratio erit de dominica. Ad primam et ad horas super hympnos: cantus de feriis erit. quamvis ad vesperas et matutinas et laudes dicantur ympni sicut prius per octavas scilicet Eterne. Ihesu Christe. cum alleluia. et Qui scandis super sidera. Ad horas responsoria ut in die. ¶Item in feria sexta diaconus ebdomadarius ponatur ad primam lectionem. et missa de domina isto die dicatur.

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[127] This has neumes above, corresponding to the opening of the festal tune in the Sarum Use.

[128] This procession is not provided for in the Processional but a marginal note on f.192 confirms R. *Viri galilei* and A. *Tota pulchra.* See p.392.

cum tribus collectis. secunda de sancto Georgio. Alta scilicet missa si vacaverit: si vero non vacaverit: tunc in aliquo precedenti die dicatur. nichil de ipsa dicitur nisi tantum missa. ¶Item feria sexta post octavas antiphona super Benedictus. Sic veniet. super Magnificat. A. profecti. Sabbato super Benedictus. Si diligitis. Item istis duobus diebus tam ad matutinas quam ad laudes et vesperas. et ceteras horas dicuntur antiphone alleluiatice sicut in feriis ante ascentionem. et ad matutinas […][129] dicitur. In laudibus Ps. Dominus regnavit et cetera. Ad primam Ps. Deus in nomine. et cetera. sicut ante ascentionem.

De vigilia pentecostes. ¶In vigilia pentecostes omnes hore dicentur ante missam. Inter omnes horas erit intervallum. set ad nullam pulsatur apparatus nisi ad primam. Post sextam diaconus et subdiaconus se preparent. Nona vero secundum dignitatem pulsabitur. non secundum dignitatem diei sequentis set illius scilicet si festum ipso die evenerit. ¶Item ad nonam diaconus et subdiaconus debent esse in choro ultimi scilicet revestiti. Item finita nona de die. vel ad principes persecuti. si ipso die duplex fuerit festum. statim vadat diaconus. et baculum abbatis de[130] altare sumat et secum in revestiarium portet. set subdiaconus textum tunc non accipiat quia sine texto postea intrabunt. ipsi vero ministri per se nonam de domina dicant. vel si abbas nondum venerit: simul dicant. set utrum moram fecerit abbas cum ministris post nonam ingrediendi ad altare. sive non: statim post nonam de domina conventus sedeat. vel post nonam de die si ipso die duplex festum fuerit.[131] ¶Item finitis omnibus in choro statim ingrediatur abbas cum baculo processionaliter cum ministris sine texto et cum ad altare venerint. et inclinaverint sedeant super bancum. Abbas vero non sedebit tunc super scabellum. Qui vero lecturus est primam lectionem statim ingressis revestitis et non ante capam exuat [f.65] ad lectricum vadat. et lectionem sine titulo incipiat. similiter et omnes lectiones sine titulo legentur. Primam: prior. Secundam: supprior. terciam et quartam. duo de senioribus. Iunior tamen eorum quartam.[132] ¶Item sciendum quod eodem modo fit servicium in vigilia pentecostes: sicut in vigilia pasche. licet diversa. et eodem modo lectiones. tractus. et orationes dicuntur. set differentiam servicii libri plane ostendunt. offertorium sanctus et Agnus communio dicuntur. et prefatio. sic[.] promissum spiritum sanctum hodierna die. dicitur sicut in die sequenti. ¶Post lectiones et ultimum tractum. et post ultimam orationem cum dixerit abbas per dominum. statim procedente ad gradum qui dicturi sunt letaniam. et responso a

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[129] There is a gap of one word after *matutinas*.

[130] *ad* MS.

[131] This contradicts the earlier statement that the Lady hours were not recommenced until after the octave of Trinity. See note 123 above.

[132] This prescription is uncharacteristically duplicated a few paragraphs further on.

conventu amen: incipiatur letania. Abbas vero cum baculo et ministris subdiacono textum portante sicut in vigilia pasche revestiarium petat et processionaliter incepto Kyrieleyson sicut in dupplicibus intrabunt cum texto et thuriferario et ceroferariis. et confessionem faciant. Post confessionem dicant Kyrieleyson sicut conventus osculato prius texto. Sequitur Gloria in excelsis. sicut in vigilia pasche. similiter et omnia que sequentur. excepto quod offertorium dicetur. sanctus et Agnus. et communio. et altera prefatio. Sanctus.[133] Agnus. Ite.[134] nec vespere sequentur missam: set missa sicut aliis diebus terminabitur. et ceroferarii precedant abbatem in revestiarium. vel alium prelatum si missam celebrat. ¶Item qui pronuntiati fuerant isto die in tabula in ecclesia: ad missam ministrabunt. Ebdomadarius tamen preterite ebdomade tam in ecclesia quam in refectorio omnia usque ad vesperas complebit. et benedictionem super potum ante vesperas dicet. Servicium in ordinali plene reperies. Hy. Beata [nobis gaudia]. Ad vesperas cum versu. Dudum sacrata. et sit laus. Similiter et in oratione. Ad primas vesperas dicitur. [Or.] Deus qui hodierna die corda. ¶Tabula sic fiet post solita. Hodie primam lectionem: prior. Secundam: supprior. terciam et quartam duo de senioribus. letaniam ille et ille. ¶Item sciendum quod si aliqui sint isto die minuti propter aliquam necessitatem in choro tamen ultimi erunt ad missam.

De tabula in die pentecostes. ¶In die pentecostes tabula sic fiet. Evangelium: ille. epistolam: ille. versus in statione ille et [f.65^{v}] ille. et ille. non cantores set alii tres. ¶Item in die pentecostes omnia sicut in principalibus festis fient. Ad primam Pss. Deus in nomine. Beati. Retribue. V. Qui sedes ad dexteram patris. In tabula tercius cantor deponatur. duo remaneant. ¶Item pulsato apparatu ad terciam. statim preparent se ebdomadarius diaconus et subdiaconus in albis. similiter et thuriferarius ut paratus sit antequam hora incipiatur cum thuribulo. Interim duo signa solito more pulsentur ad terciam. Quibus auditis: omnes fratres in cenobio occurrant. revestitis paratis. et abbate et fratribus in choro congregatis: sumat diaconus capam cum amicto[135] et baculo. et abbati in stallo suo deferat. et ei sicut capellanus eius solitus est ministret. Capellanus vero ibi interesse debet similiter. et capam nigram sumat. et in revestiarium portet. Si autem non interfuerit: hoc diacono incumbit. ¶Abbate vero et ministris omnibus paratis. ministris ultimis in choro stantibus facto signo ab abbate dicant orationem dominicam. postea facto signo surgendi: incipiat statim ebdomadarius. Deus in adiutorium. Abbas vero: ympnum. Veni creator. ipso die tantum. Sciendum est quod quocumque modo res

[133] This has neumes over it corresponding to the opening of Sanctus IV in Sandon, *Use of Salisbury* i, p.72.

[134] This has neumes over it corresponding to the opening of Ite XIII in Sandon, *op. cit.*, p.74.

[135] *albo* follows, with a line of dots under it to cancel it.

se habeat: semper secundus versus ex parte minoris ebdomadarii[136] dicetur. Quo incepto: omnes veniam petant. tam revestiti quam ceteri. thuriferarius vero paratus cum thuribulo infra hostiam presbyterii stet ita ut videri possit a fratribus. veniam cum conventu petat. surgente vero conventu: statim diacono incensum tradat sicut solitus est capellano ad vesperas. et ad abbatem pergat. abbas vero in thuribulum incensum ponet. Quo imposito: tradat thuriferarius diacono thuribulum. et ab ipso incensum accipiat. Postea altare ab abbate. abbas a diacono. diaconus a thuriferario: incensentur. et postea chorus et fratres qui extra chorum sunt et ceteri. Omnibus incensatis: reponat thuribulum. et accepta capa: in chorum eat. ¶Item surgente conventu ad Veni creator. statim ceroferarii festinanter de stallis suis exeant. capas exuant. cereos accipiant abbati si possunt ad stallum suum sicut soliti sunt ad vesperas occurrant et eundem ad gradum altaris precedant. similiter et precedendo redeant. et post. Veni creator. in re-[f.66]vestiarium ipsum precedant. abbate vero egresso revestiario cereos super gradum reponant. et acceptis capis in chorum vadant. et hoc sciant quod debent stare ante ipsum donec. Veni creator. finiatur. ¶Item sciendum quod abbas sine presentatione incipiet Hy. Veni. Item isto die tantum incipiet abbas vel prior. Veni. Ceteris diebus cantor ex parte ebdomadarii. In hac die etiam tantum omnia signa pulsabunt ad. Veni. Ceteris vero diebus unum de maioribus tam pro hora quam pro Veni creator. ¶Item si abbas absens fuerit: prior loco eius officium complebit. et ministrabit ei diaconus sicut abbati in omnibus. et hec est ratio quia minister eius erit ad missam. Quomodo fieri debeat istud officium in absentia abbatis vel prioris intermitto. quia nondum visum est. ¶Gradalia in chorum portentur solito more ante processionem. scilicet dum tercia canitur.

De processione in die pentecostes. ¶Item post aspersionem cum thuriferarius ipse aspersus fuerit antequam in chorum redeat. thuribulum preparet. ministri simili modo tunc tunicas assumant. post Or. Exaudi nos. procedant ceroferarii ad cereos. et non antea. Post eandem orationem: ebdomadarius revestiarium petat. capam de serico assumat sicut in principalibus festis. Quibus paratis: processionaliter in chorum procedant. et processionem ante gradum ordinent. Subdiaconus vero postquam tradiderit ebdomadario librum post aspersionem textum de altari accipiat. quia cum texto intrabunt ad processionem de revestiario. ¶Item ordinata processione ante gradum tres scilicet cantores procedant ad gradum chori. et incipiant. Salve festa. et illum versum totum decantent. postea conventus eundem versum. et tunc statim procedat processio. ¶Cum vero circuierint claustrum fere: incipiat precentor R. Spiritus sanctus. versum vero in statione dicent alii tres qui pronunciati fuerint ipso die in capitulo non cantores. ¶Cotidie dicitur Credo per ebdomadam. ¶Item per tres dies primos cantus de ympnis ad sextam et nonam sicut in minoribus dupplicibus. ¶Item tres primi dies

[136] *minoris ebdomadarii* partly erased.

sicut in maioribus dupplicibus. ceteri sicut in minoribus. ministri cotidie tunicas induantur. ¶Item [f.66v] licet prima turba benedictionum dicatur ad primas matutinas: eadem tamen repetitur ad secundas. ¶Item feria quarta et sexta et sabbato apparatus non pulsatur ad terciam nisi unus de maioribus signis ad horam. ¶Item feria quarta lectio ante epistolam in solita capa legatur. et cum titulo. et post lectionem: statim primum alleluia a duobus dicatur. Secundum post epistolam: a cantoribus. ¶Tribus primis diebus tantum dicitur responsorium ad vesperas. cotidie per ebdomadam quinque antiphone. ¶Feria quinta missa matutinalis de domina nisi aliquod festum ipso die evenerit. unde fiat missa matutinalis de domina cum tribus collectis. ¶Feria sexta non legatur lectio ante epistolam. ¶Item feria quarta prima oratio sine Dominus vobiscum. post primum alleluia non descendat subdiaconus ad gradum suum antequam sacerdos dixerit. Dominus vobiscum. una oratio ante lectiones. et una oratio ante epistolam. ¶Item hiis diebus quatuor temporum: conventus album comederet. ¶Item in ebdomada hac ad quamcumque missam matutinalem: non dicuntur nisi tres collecte. set sciendum quod semper tres collecte dicuntur ad quamcumque missam matutinalem in hac ebdomada. prima: unde missa. secunda: tunc de sancto Georgio. tercia semper. Deus qui caritatis. vel a quo. vel in cuius. nisi aliter provideatur.

De festis infra octavas pentecostes contingentibus. ¶Item si festum duplex. vel medium duplex in hac ebdomada evenerit: differtur usque post trinitatem. De simplici vero festo: memoria tantum et missa matutinalis. prima tamen die si evenerit simplex festum: missa matutinalis tantum absque memoria ad vesperas vel ad matutinas. De festo vero more octavarum. vel etiam simplici trium lectionum. in primis tribus diebus nulla fit mentio. Post tercium vero diem missa matutinalis absque ulla memoria.

De vigilia trinitatis. ¶Sabbato in vigilia trinitatis: tres ponantur ad invitatorium. et cetera ut in principalibus. ¶Item cantores versum in statione dicent in crastino. postea fiet tabula sic. Hodie primam lectionem: frater ille. unus de noviciis. postea aliquis de iunioribus sacerdos. et sic ascendendo. ita quod ultimam legat supprior. vel aliquis de senioribus. non tamen prior. Omnes in solitis capis [f.67] legantur. et inter unamquamque dicetur alleluia. et finietur. Alleluia. sine neumate. et sine reinceptione. ¶Item penultimum. Alleluia. scilicet post ultimam lectionem Al. Benedictus [es domine]. a duobus dicetur statim post lectionem. et finietur cum neumate a conventu. set non reincipietur. postea statim dicat sacerdos. Dominus vobiscum. set ad nullam orationem dicitur: nisi ante illam que est ante epistolam. ¶In die sancte trinitatis de festo trium lectionum vel more octavarum nulla fit mentio. Quodlibet vero festum novem lectionum differtur in aliquam feriam infra octavas. Ad primam una antiphona scilicet. O beata. super psalmos solitos. et Quicunque vult. nec dicitur Confitemini. [R.] Ihesu christe cum alleluia. V. Qui sedes. ¶Item diaconus et subdiaconus ponuntur in tabula in die. et tercius cantor deponitur. Ad processionem. Honor virtus. In statione. Summe trinitati. Cantores versum dicent. In introitu. [A.] Te deum [patrem]. ¶Item primo die tantum dicitur ad primum

cantus de ympno. Adesto sancta trinitas. et ad ceteras horas: ut in maioribus dupplicibus. Ceteris diebus ad primam et ad omnes horas ut in simplicibus. Item ab hac die usque ad septuagesimam. gradale et alleluia dicuntur ad missam matutinalem quando de aliquo sancto vel de dominica dicitur sicut ad magnam missam. tamen sine neumate. ¶Item si fiat servicium de aliquo sancto in hac ebdomada. Ad completorium A. Miserere. Hy. Te lucis. antiphona super Nunc dimittis. Salva [nos domine]. responsoria ad primam et ad ceteras horas sine alleluia. et semper memoria de trinitate. et missa matutinalis sive festum eveniat sive non. semper ordo tenetur de antiphonis supradictis ad vesperas. set una tantum antiphona quicquid contingat dicitur ad matutinas per octavas. ¶Item Pr. Qui cum unigenito. dicitur cotidie per octavas ad magnam missam. [137][¶]Si vero missa matutinalis fiat de trinitate propter aliquod festum superveniens tunc prefatio omnino intermittitur. nec in die trinitatis nec per octavas est aliud Communicantes quam de communi. ¶Item si aliquod festum more octavarum infra has octavas evenerit: servicium erit de festo. memoria de trinitate. et missa matutinalis cum Gloria in excelsis. et Ite missa est ferialiter. et ad magnam missam tunc dicetur. Gloria in excelsis. ut in simplicibus.[138]

Item dominica post octavas sancte trinitatis. [f.67^{v}] ¶Item dominica prima post octavas trinitatis et in dominicis usque adventum domini si fiat servicium de dominica ad primam super psalmos. Confitemini. et ceteros. et Quicunque vult. una tantum antiphona scilicet. Gloria tibi trinitas. et licet responsoria incipiantur ad processionem antiphone tamen non reincipiuntur. set ubi finierant ante pentecosten: ibi incipiantur. et erit semper A. Anima mea. nisi festum sancte crucis in dominica evenerit: quia tunc propria antiphona dicetur ad introitum. non tamen in aliis dupplicibus: quamvis in dominica evenerint. set de domina. ¶Si vero festum sancte crucis in dominica evenerit: tunc erit prima antiphona post festum trinitatis. Tota pulcra es. Hec est regula vera.

De hystoriis incipiendis. ¶Hic incipiendarum hystoriarum ordo teneatur. ut si kalende dominica intraverint: in ipsa dominica incipiatur hystoria. Si autem feria secunda. tercia. vel quarta. intraverint: in precedenti dominica inchoetur hystoria. Si vero feria quinta vel sexta vel sabbato: in subsequentem differatur dominicam. ¶Item in dominica octava[139] post

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[137] ¶ indicated in text but not filled in.

[138] Note in margin: *preter festa more octavi noviter instituta ut in ordinali plenius apparet*.

[139] *vi*^{a} for *sexta* MS, but the list on f.90^{v} (see Text 3.5, p.302), the uses of Salisbury, York and Hereford, and the Gregorian Antiphoner (see Jacobus Pamelius, *Liturgica Latinorum* (Cologne, 1571), ii p.162), all have this office for the eighth Sunday after Pentecost.

pentecosten ad officium. Omnes gentes. non dicuntur alleluia in fine. nec in ebdomada. set in tempore paschali.

De expeditione dominicarum. ¶Item si expediri debeat aliqua dominica infra octavas assumptionis vel Nativitatis[140] expediri deberet. vel in aliquo duplici festo si in dominica evenerit. et hoc incumbit precentori[141] caute providere. ¶Item licet hystoria quando incipi debet omittatur: propter aliquod festum superveniens. et antiphona ipsius hystorie sumantur ad memoriam tunc dicimus hystoria incipi.

De eodem. ¶Item sciendum quod tunc dicuntur dominice expediri quando de illis nulla[142] fit mentio. et si in illa ebdomada debeat fieri servicium de feria: oratio sumitur de dominica precedente. vel si due dominice simul expediantur: illa semper oratio dicenda est in feriis que est de ultima dominica ante expeditionem. licet per tres ebdomadas vel quatuor scilicet quamdiu expediuntur continue. Misse vero in eisdem feriis de sancto spiritu vel pro familiaribus. vel de cruce. vel de pace. prout visum fuerit a maioribus. vel necesse extiterit.

De dominica tredecima.[143] ¶Item sciendum quod dominica tredecima duo versus dicuntur ad alleluia. unus si contingat quod missa matutinalis fiat de ipsa dominica propter aliquod festum superveniens. non dicitur tamen nisi unus versus tantum. primus scilicet. nec in feriis. unus sequitur. [f.68] si in dominica ipsa magna missa non fuerit de dominica.[144] secundus versus omnino omittitur. tam in dominica quam feriis. nec dicitur in dominica si missa matutinalis fiat de dominica versus de alleluia cum neumate set sicut ad alias missas matutinales omnino sine neumate.

De ieiunio autumpnali. ¶Item sciendum quod in tercia mercuriali die mensis septembris ubicumque contigerit: celebrabitur ieiunium quatuor temporum. hystoria. Peto. dicetur ante ieiunium si potest. sin autem postea[.] hystoria Adonay. quandoque dicitur semel quandoque bis. secundum quod dominice evenerint in illo mense. ¶Item feria quarta quatuor temporum lectio ante epistolam in solita capa legetur. quam precedit oratio sine Dominus vobiscum. post lectionem sequitur gradale. postea sacerdos. Dominus vobiscum. sequuntur quinque[145] collecte feriales. Dum legitur epistola: explicet diaconus corporalia. et si vult hostiam de pixide

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[140] Presumably that of the BVM on September 8th.

[141] *precentor* MS.

[142] *nulla* interlined *manu prima.*

[143] This heading is in the margin.

[144] *d'na* for *domina* MS.

[145] *v* for *quinque* interlined over a caret, *manu prima*.

sumat. et super patenam ponat. quia hora brevis est post epistolam. ¶Feria sexta non legitur lectio ante epistolam. sequitur tamen unum gradale post epistolam. cum repetitione. Iccirco diaconus preparet hostiam si vult non tamen tenetur id facere propter expeditionem.

De sabbato quatuor temporum. ¶Item sabbato non legetur evangelium ad matutinas. vel omelie. set sicut aliis feriis per ordinem. Qui vero lecturi sunt: in tabula ponantur. et ab inferioribus incipiantur. ultimam supprior vel aliquis de senioribus. non tamen prior. que quidem in solitis capis legentur. et semper incepta oratione a sacerdote. ad lectricum procedant. quelibet oratio sine. Dominus vobiscum. dicitur. Icciro subdiaconus stet super gradum suum ante primam orationem. quia genua non flectet. similiter et post lectionem. et gradale. redeat ad eundem gradum nisi tantum post Tr. Benedictus. quia tunc genua flectet. Tres tamen collecte dicuntur post tractum ante epistolam. secunda: de domina. tercia: omnium sanctorum. ¶Item dum canitur tractus ante epistolam. preparent ministri calicem quia tractus brevis est post epistolam. Diaconus vero dum legitur epistola: explicet corporalia. et cetera more solito. ¶Item si viginti tres tantum fuerint dominice ab octavis pentecostes usque adventum domini[146] in ultima dominica cum Ofc. Dicit dominus. dicatur. [Or.] Excita quesumus. Epistola. Ecce dies veniunt. Ev. Cum sublevasset. Si viginti quatuor: in vicesima tercia dominica dicitur officium. Dicit dominus. [f.68^{v}] Or. Deus refugium. Ep. Imitatores. Ev. Abeuntes. ¶Notandum quod quandocunque dicitur Ep. Imitatores. et Ev. Abeuntes: dicitur Ofc. Dicit dominus. et Or. Deus refugium. ¶Igitur in vicesima quarta dominica Ofc. Dicit dominus. cum Or. Excita. et Ep. Ecce dies. et Ev. Cum sublevasset. Officium ad minus bis dicetur. scilicet Dicit dominus. ¶Et notandum quod Ep. Ecce dies. et Ev. Cum sublevasset. semper dominica proxima ante adventum dicuntur. ¶Item in feriis post ultimam dominicam solent alternatim sumi dominica et feria vel secundum quosdam due ferie post quatuor temporum. ¶Item illa dominica que est inter vicesimam terciam dominicam et dominicam. Ecce dies. si provisum fuerit in capitulo bene dici potest in aliqua feria per ebdomadam. et sive legatur. sive non: non est contra consuetudinem. quia nec antiphonas sibi habet assignatas in antiphonario sicut cetere dominice.

De solempnibus in sabbatis adventus et septuagesime et sexagesime et quinquagesime venientibus. Si qua communis festivitas in sabbatis adventus domini sive sabbatis a septuagesima usque ad pascha contigerit: secunde vespere erunt de dominica. et memoria de festo. Si vero duplex festum evenerit: vespere erunt de festo excepta prima dominica de adventu. et dominica septuagesima. et dominica prima quadragesime. et utraque dominica passionis. nisi tantum in purificatione et annunciatione.

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[146] *domina* MS.

De festo sancti mathie apostoli. Festum sancti mathie in bisextili anno sequenti die celebrabitur. Si tamen dominica fuerit sequens die precedenti id est in sabbato celebrabitur.

De festis sancti cuthberti. benedicti. ambrosii. Si festum sancti cuthberti. benedicti. vel ambrosii.[147] ante primam dominicam passionis evenerit: celebrabitur. Si postea: usque in estatem differetur. solam tamen memoriam habebunt.

De annuntiatione. Si annuntiatio dominica feria secunda vel tercia vel quarta post palmas evenerit: celebrabitur cum neupmis. et Gloria patri. et si in ipsa dominica palmarum. vel in feria quinta sequenti vel sexta vel sabbato vel in die pasche. vel in ebdomada pasche: precedenti sabbato id est in vigilia palmarum anticipetur. Hec que hic scripta sunt: in ordina-[f.69]li scripta sunt.

Qualiter missa dicitur in festis sanctorum in quadragesima. Sciendum quod qualiscunque festivitas acciderit in quadragesima de qua servicium fit: missa matutinalis erit de festo cum una collecta. Maior vero de ieiunio cum quinque collectis. nec gradale repetitur nisi tractus sequitur. nisi tantum in dupplicibus. Tractus vero ad gradum non dicitur. nisi in die purificationis. et annuntiationis. nisi forte contingeret quod dedicatio ecclesie esset in quadragesima. ¶Item in communibus dupplicibus in septuagesima et sexagesima festis: conventus bis comedit. set in feria sexta tantum in dupplicibus.

De festo sancti mathie[148] *in bisexto.* Anno bisextili kalende tantum ambobus diebus legatur. lectiones vero de regula continuantur. obitus vero prima die legantur. nisi aliquod breve de foris venerit. Etati lune unitas semper addetur. ¶Item sciendum quod anno bisextili die sequenti celebrabitur festum sancti mathie[148] nisi dominica fuerit. tunc celebrabitur die priori. id est die sabbati. ¶Item sciendum quod nichil legitur bis in capitulo nisi tantum kalendaria. neque propter dominicam nec sine dominica anno bisextili. set semper lectio solito more legitur. et continuatur. et luna crescit. set obitus qui in martilogio scribuntur primo die legantur. et in secundo die intermittuntur sicut suprascriptum est.

De sancto Cuthberto et Benedicto. Si festa sancti Cuthberti. Benedicti. ante passionem evenerint: celebrabuntur. et si in aliqua dominica quadragesime evenerint: differentur in crastinum. et fiet de eis servicium. et primas vesperas habebunt. Si vero infra passionem: solam memoriam habebunt. et iterum fiet de eis servicium in estate. similiter de sancto ambrosio.[149] ¶Item quando iste festivitates differuntur: festum sancti benedicti differtur usque ad

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147 *vel ambrosii* erased.

148 *mathei* MS, both times.

149 *similiter…ambrosio* erased.

translationem eiusdem. festum vero sanctorum Cuthberti. ambrosii:[150] usque in aliquam feriam post pascha.

De annuntiatione dominica. In quacumque dominica annuntiatio evenerit ante dominicam palmarum: fiet cum memoria et missa matutinali de dominica cum tractu. qui quidem tractus sedendo dicetur sicut Tr. De profundis. cum uno revestito. et ita missa dicetur cum tribus collectis. secunda de sancto Georgio. tercia: deus qui caritatis. vel Deus in cuius. ¶Item si festum annuntiationis infra passionem [f.69^{v}] evenerit: neumata et gloria patri sicut prius dicuntur. et [R.] Ihesu christe cum Quicunque vult. ¶Festum annuntiationis principale est festum. et tres ponantur ad invitatorium. lectiones a sacerdotibus legantur. In vigilia duo signa pulsantur ad nonam etiam si anticipetur. ¶Ad vesperas A. Ave maria. super psalmos feriales. de servicio plene in ordinali. Ad utrasque vesperas. [Hy.] Ave maris. Ad completorium. [Hy.] Christe qui lux. utroque vero die super Nunc dimittis. [A.] Glorificamus te. ¶Item conventus mane surgat sicut in dominicis missas privatas dicent. dici solebat missa de domina cum cantu isto die extra conventum.[151] prout viderit sacrista temporis brevitatem vel prolixitatem pulsabitur prima. dum dicuntur preces pulsabitur ad capitulum quod solito modo terminabitur. sicut in dupplicibus. Tabula tamen sic fiet. Evangelium: frater ille. scilicet unus de senioribus. Epistolam: frater ille. qui quidem presbyter erit. Tractum: cantores. Gradale: fratres ille et ille. ¶Finito capitulo pulsetur apparatus ad terciam. Interim ebdomadarius et diaconus et subdiaconus. albas[152] induant. cum vero revestiuntur: pulsetur tercia. In fine vero hore. scilicet ante orationem. diaconus accepto baculo abbatis si est ad altare. et subdiaconus accepto texto in revestiarium pergant. Abbate vero capa induto: ipsi tunicas accipiant. Ebdomadarius vero post orationem in revestiarium pergens capam accipiat.[153] similiter et baiulus crucis in chorum intrent processionem ordinent in presbyterio cum thuriferario et cereis. et fiat processio. thuriferarius vero ante orationem: thuribulum preparet. ¶Ad processionem R. Ave maria. sine versu. Sequitur R. Quomodo. cum V. Ideoque. qui in statione dicetur. In introitu A. Virgo dei. Sequitur V. Speciosa. Or. Deus qui hodierna.[154] Diaconus vero et subdiaconus cum venerint in presbyterium: in revestiarium pergant expectantes abbatem. quo cum venerit revestiant ad gloria patri: cum thuriferario et cereis processionaliter intrent. diacono manutergium portante.

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[150] *ambrosii* erased; *sanctorum* changed to *sancti*.

[151] *i.e.*, at the Nave Altar?

[152] *abbas* MS.

[153] The scribe wrote *accipiant* and then cancelled the *n* with dots underneath it.

[154] These chants appear on f.200 of the Processional (see Text 5, p.402) without title. It is possible, though, that these are merely the common chants for feasts of the BVM.

subdiacono textum. cetera omnia sicut in dupplicibus completuri. Gradale a duobus dicitur. Tractus a tribus. Pr. Quia per incarnati. ¶Finita missa: pulsetur classicum. et erit intervallum inter missam et horam. ad minus tamen ut conventus possit dormitorium petere. postea pulsetur sexta. Qua dicta: fiet intervallum. et postea pulsetur apparatus ad nonam. Interim ministri se revestiant. Quibus revestitis: pulsetur nona. qua dicta [f.70] statim incipiatur missa de ieiunio. quam statim sequuntur vespere. Pss. Dixit. Confitebor. Beatus. De profundis. Memento. A. Angelus. et cetera. R. Christi virgo. cetera ut in ordinali. ¶Ad missam de ieiunio: quinque collecte. secunda erit de sancto Georgio. cetere sicut in feriis. ¶Sciendum quod in die annunciationis tam ad vesperas quam ad matutinas memoria fiet de ieiunio. quocunque die acciderit. sive anticipetur sive non. vel si in dominica evenerit vel in sabbato. vel feria secunda: memoria fiet de dominica. si autem in dominica evenerit: tunc fiat sicut supradictum est.

De sancto marco. ¶Item [si] festum sancti marci infra octo dies pasche evenerit: nullum ieiunium. nulla processio. nulla memoria de festo fiat. set differetur usque in aliquam feriam post octavas pasche. et tunc fit sine ieiunio et processione.

De festis novem lectionum vel trium in ebdomada pasche. ¶Item si festum novem lectionum in ebdomada pasche evenerit: post primum diem memoria et missa matutinalis tantum inde fiet. si in secunda feria: ad matutinas tantum memoria. et secundas vesperas. et missa matutinalis. ¶Item de festo trium lectionum in hac ebdomada nulla fit mentio.

De missa matutinali alicuius sancti in ebdomada pasche. ¶Si missa matutinalis de aliquo sancto fiat in ebdomada pasche: gradale et alleluia cantantur. A sabbato vero versus gradalis non canitur et deinceps semper ad missam matutinalem: unum tantum alleluia dicitur. scilicet secundum alleluia de duobus.

Item de sancto marco. ¶Si festum sancti marci infra octo dies pasche evenerit: et cetera ut supra. Si post ebdomadam pasche evenerit: processio fit. et letania dicitur. scilicet prima de tribus que fiunt ante ascentionem. ¶Si in dominica evenerit: fiet in ipsa dominica cum processione de dominica. et sine letania. memoria et missa matutinalis de dominica. tamen ubicunque contigerit: propter festum conventus calciatus incedet ad processionem. ¶Festum sancti marci cum in secunda feria evenerit: non habebit primas vesperas set erunt de dominica. memoria de sancto marco. prima scilicet. Cum primas vesperas habuerit: psalmi feriales. Ad matutinas et secundas vesperas: psalmi unius apostoli. Hy. Tristes. Sermone. Ille dum. Quo agnito. Quesumus auctor. Gloria tibi. Ad laudes vero et secundas vesperas: Hy. Claro paschali. Ostensa. Rex christe. Quesumus auctor. Gloria tibi. V. Gavisi sunt. non dicitur in hac festivitate. cetera omnia sicut unius martyris.

De servicio in die sancti marci. [f.70^{v}] ¶Item dicta prima in die sancti marci conventus ingrediatur capitulum post capitulum pulsetur apparatus hore ad terciam. et ministri se revestiant ad missam de sancto marco cum una collecta. scilicet. ministri minoris ebdomade

sine Credo. et sine prefatione altera quam de communi. ¶Dicta tercia tam de domina[155] quam de die: incipiatur missa ex parte ebdomadarii. post missam duo parva signa pulsentur. et facto intervallo: pulsetur apparatus ad sextam. et ceteri ministri se revestiant. similiter ad missam de ieiunio omnino ferialiter cum quinque collectis ferialibus. ¶Item sciendum quod die isto dicitur letania. que in prima die rogationum. et tota missa. scilicet. Ofc. Exaudivit. et cetera. tam oratio quam epistola. evangelium. et cetera. ¶Item sciendum quod finita sexta de domina: incipiat summus cantor in stallo suo. Exurge. Ps. Deus auribus: unus versus tantum sine Gloria. et repetatur. Exurge. In repetitione procedant ceroferarii ad cereos. similiter et revestiti ordinent se ad processionem. et cantores procedant ad gradum. et finito. Exurge. incipiant letaniam. scilicet. Christe audi. conventus idem. postea cantores. Sancta maria. conventus idem. Ad sancta maria: procedat processio. Cum vero redierint: ministri preparent altare. sacerdos vero expectet in presbyterio donec letania finiatur. et ita faciat semper quando letania longa est. Finita letania incipiatur ex parte ebdomadarii missa. ¶Item sciendum quod in ista letania semper repetitur a conventu quod cantores dixerunt. ¶In die sancti marci ieiuniabit conventus. set album comeditur. ante vesperas pulsato cymbalo: eant potatum. similiter omnibus diebus ieiuniorum hoc tempore.

De festo sanctorum[156] *philippi et Iacobi.* Si festum sanctorum philippi et Iacobi sabbato[157] evenerit: fiet in crastino festivitatis[158] sancte crucis quod sequitur. Si in ipsa dominica: fiet ympnus sicut in die sancti marci. versus ad primas vesperas. Tristicia. ad laudes et ad secundas vesperas: Gavisi sunt. Similiter in die Iohannis ante portam latinam. versus tamen ad nonam. Vox letitie.

De festo philippi et Iacobi vel sancte crucis vel sancti iohannis[159] *si infra rogationes evenerit.* ¶Item si festa sanctorum philippi et Iacobi et sancte crucis. vel sancte Iohannis. infra dies rogationum evenerint: fiet sicut supra in die sancti marci cum processione et missa de rogationibus ad nonam cum quinque collectis. et tunc fit in [f.71] die sancte crucis duplex processio.

Regule generales inter pasche et pentecosten. ¶Si qua festivitas duplex in sabbatis a pascha usque pentecosten evenerit: secunde vespere erunt de festo. memoria de dominica. ¶Si vero

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[155] *dominica* MS.

[156] *sancti* MS.

[157] Caret; *in albis* interlined.

[158] *festivitatis* over erasure.

[159] That is, the feast of St John *ante portam latinam*.

media duplex. et hystoria debeat incipi: de dominica erunt vespere. et memoria de festo. si vero hystoria non debeat incipi: vespere erunt de festo. memoria de dominica. ¶Si vero in dominica evenerit festivitas duplex vel communis: fiet in ipsa dominica sive hystoria incipiatur. sive non. etiam in prima dominica post diem pasche. ¶Si vero festivitas trium lectionum in dominicis evenerit: commemoratio ad vesperas et ad matutinas. et missa matutinalis de eo. similiter fit ab octavis pentecostes usque ad adventum.

De festo sancte crucis si in dominica evenerit. Si festum sancte crucis dominica ante ascensionem evenerit: fiet commemoratio de martiribus ad vesperas et matutinas. et ad missam matutinalem que erit de dominica. Si tribus sequentibus diebus: missa ad terciam de cruce cum processione. sequentia. Credo. et prefatione festive fit. ad missam vero ad nonam memoria fit de martiribus. ¶Et sciendum quod cum in vigilia ascensionis evenerit: vespere erunt de ascensione. memoria de cruce. ¶Si in die ascensionis evenerit differatur in crastinum ipso die facta memoria de cruce ad vesperas. et quum festum de martiribus non differtur: ipsa die ascensionis fiat de eis missa matutinalis tantum sine memoria ad vesperas vel matutinas.

De festo sancti philippi et Iacobi si in dominica evenerit. ¶Similiter si festum sanctorum philippi et Iacobi in die ascensionis evenerit: differatur in crastinum. quo die id est feria sexta non de sequenti festo sancte crucis set de apostolis ex integro erunt vespere. commemoratio de cruce. et martiribus. Aliter enim apostoli nullas haberent vesperas.

De festis in rogationibus contingentibus. ¶Item si festum novem lectionum in tribus diebus ante ascensionem evenerit: totum fiet de festo et missa ad terciam scilicet ante[160] capitulum. Et sciendum quod si duplex vel medium duplex. vel simplex istis tribus diebus evenerit: missa fiet ante[161] capitulum sollempniter secundum dignitatem festi.

De festis more octavarum in rogationibus. ¶Item si primis duobus diebus festum more octavarum evenerit: fiet cum missa matutinali ante capitulum cum uno revestito. Si vero in vigilia: memoria tantum. et missa matutinalis. similiter fit de festo trium lectionum. et in quo istorum dierum festum [f.71^{v}] more octavarum vel simplex evenerit: sicut dictum est missa matutinalis erit de festo. scilicet ante capitulum cum orationibus. Familiam. et cetera. ¶Item si festum trium lectionum die ascensionis evenerit: missa matutinalis tantum in die fiet sine aliqua memoria. si die sequenti: memoria tantum ad matutinas. et missa matutinalis.

De festo novem lectionum in die ascentionis. ¶Item si festum novem lectionum in die ascensionis evenerit: mutatur in crastinum. memoria tamen fiet ad secundas vesperas de ipso festo. ¶Si in reliquis diebus evenerit: fiet. si vero in dominica evenerit: commemoratio tantum

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[160] Over erasure, presumably of *post*, since according to other passages chapter took place before terce.

[161] *ante* over erasure, presumably of *post*.

et missa matutinalis inde fiet. nisi pro dispensatione differatur in secundam feriam. ¶Si duplex festum vel medium duplex sabbato post diem ascensionis evenerit: secunde vespere erunt de festo. memoria de dominica. A. Non vos relinquam. ¶Si vero duplex vel medium duplex in ipsa dominica evenerit: fiet memoria de dominica. et missa matutinalis id est de ascensione. ¶Item si qua festivitas novem lectionum in octavis ascensionis evenerit: mutatur in crastinum. et primas vesperas habebit. memoria de ascensione. ¶Item duplex vel medium duplex non differtur si ipso die evenerit. ¶Item in sexta feria post octavas quodlibet festum occurrat: fiet. In sabbato vero de festo trium lectionum commoratio tantum fit. et missa matutinalis. Et si festum novem lectionum occurrit: celebratur. cum missa ad terciam scilicet post capitulum. set nulla inde ad secundas vesperas memoria fiet. ¶Item sciendum quod ab ascensione usque ad pentecosten: non fit servicium de festo more octavarum. vel trium lectionum. nisi in feria sexta. set memoria tantum et missa matutinalis.

De festis more octavarum vel trium lectionum in vigilia ascentionis vel pentecostes. ¶Item sciendum quod de festis more octavarum vel trium lectionum si in vigilia ascensionis vel pentecostes evenerit: nulla fit differentia. set que istarum festivitatum ipsis diebus evenerit: non fit nisi memoria. et missa matutinalis ante capitulum cum uno revestito. et quinque collectis. prima: de festo. secunda: Familiam. et cetera. ut pro defunctis. tamen in vigilia pentecostes: secunda oratio erit de domina. et cetere que ad magnam missam dicuntur in feriis. et hec est ratio: quia ad magnam missam ipso die non dicitur nisi una oratio.

Quale servicium dicatur ab ascentione usque trinitatem in festis sanctorum. ¶Item sciendum quod de festis que veniunt post ascentionem usque ad primas vesperas de trinitate sive servicium sive memoria fiat: totum sumitur de tempore paschali. Similiter et capitula tam ad vesperas quam ad matutinas. et ad horas. [f.72]

De vigilia sancti Iohannis baptiste. ¶In vigilia sancti Iohannis baptiste totum servicium fiet de virgine. et missa matutinalis erit de eadem cum quinque collectis. secunda: Familiam. et cetera. Ad sextam missa de vigilia cum quinque collectis que in feriis dicuntur ad magnam missam. ¶Si dies sancti Iohannis baptiste in dominica acciderit: octavo die omnia de [……][162]

[162] One word erased in each of these places. The most likely words to have been missing in this sentence are *dominica* and *ipso* or *Johanne*. The sense would then be: 'If St John Baptist's day falls on a Sunday, on the octave day the office is of the Sunday; there is a memorial and morrow-mass of John and a memorial of the Apostles.' The memorial of the Apostles (SS. Peter and Paul) is, of course, necessary because this day falls within their octave. The erasures may imply that this rule was subsequently changed, perhaps to enhance the importance of the octave of SS Peter and Paul.

fient: memoria et missa matutinalis de [……][162] cum memoria de apostolis. Simili modo fit de octavo die apostolorum si in dominica acciderit.

De vigilia apostolorum petri et pauli. In vigilia apostolorum petri et pauli disciplina tenetur nisi in dominica evenerit: missa matutinalis de sancto Iohanne cum quinque collectis. et gloria in excelsis. secunda oratio: Familiam. et cetera. Ad canonem conventus sedebit. nec sequuntur septem psalmi. Alta missa erit de vigilia cum quinque collectis ferialibus ad quam conventus super formas non[163] iacebit. set super sellas inclinabitur. nec dicitur Ps. Deus venerunt. ¶Si vero vigilia in dominica evenerit: missa matutinalis erit de vigilia cum memoria de sancto Iohanne. tercia oratio de domina. quarta: Deus qui caritatis. quinta: Omnium sanctorum. ¶In hac festivitate in tabula et per omnia agitur sicut in festivitate sancti Iohannis. scilicet ut in minoribus dupplicibus. similiter et octave fuerint sicut octave eiusdem. In utroque die: tres possunt dicere alleluia.

De die eorum dominica contingente. ¶Item si primo die dominica evenerit: ad processionem R. Cives. Si secundus dies dominica evenerit: ad processionem R. Magnus sanctus. Utroque die ad introitum de sancto loci. Or. Via sanctorum. ¶Item per octavas dicitur. [Or.] Deus qui hodierna: ad vesperas et matutinas. et terciam. super capitulum. Isti sunt due. et cetera ut in collectario plane est. ¶Item sciendum quod mentio non fit de sancto petro ad magnam missam die secundo nec ad missa privatas. ¶Item cotidie una antiphona super psalmos tam ad vesperas quam ad matutinas et ad laudes. Ad vesperas cotidie A. Hoc est preceptum. et cotidie Pr. Et te suppliciter. duobus primis diebus tantum dicitur Credo nec in octavo die dicitur.

Invencio stephani. ¶Si Invencio sancti stephani martiris feria secunda evenerit: primas vesperas non habebit. set erunt de dominica.[164] et memoria de sancto.

De sancto Eusebio. ¶In die sancti Eusebii eadem oratio dicitur ad sextam que dicitur ad vesperas et ad matutinas. et terciam. quia non potest mutari. [f.72^{v}] ¶Unum servicium fiet in conventu in ebdomada ante assumptionem pro canonicis professis qui sunt infra octavas.

De vigilia assumptionis. In vigilia assumptionis totum servicium fit de sancto Eusebio sicut unius abbatis. et missa matutinalis cum quinque collectis. secunda: Familiam. et cetera. ¶Missa ad sextam de vigilia cum quinque collectis. secunda: de sancto Laurentio. tercia: de sancto Georgio. quarta: Deus qui caritatis. ¶Item si festum assumptionis die lune evenerit: totum servicium de dominica erit. et missa matutinalis tantum de vigilia cum quinque collectis. secunda: de sancto Eusebio. tercia: de sancto Laurentio. quarta: de sancto Georgio. quinta: Omnium sanctorum. Missa de dominica cum una collecta tantum. Et sciendum quod nulla fiet

[163] *non* interlined *manu prima* over a caret.

[164] *domina* MS.

memoria de sancto Laurentio: usque ad secundas matutinas. tunc dicitur memoria. Laurentius ingressus. Similiter die secunda ad magnam missam. tres collecte. prima: de festo. secunda: de sancto laurentio. tercia: de sancto Georgio. ¶Die secundo ad vesperas memoria. Similiter et ad matutinas de sancto Laurentio. et die tercio missa matutinalis cum tribus collectis. prima de sancto Laurentio. secunda de sancto Georgio. tercia: Deus qui caritatis.

Item de vigilia eiusdem. ¶Item sciendum quod ad missam de vigilia assumptionis. sive matutinalis fuerit sive ad sextam dicta: post Off. Felix. alleluia omittitur nisi dominica evenerit. ¶Item regula quamvis ad missam matutinalem alleluia non dicitur. gradale numquam tamen reincipitur.

De tabula. Hec festivitas principalis est et fit tabula sicut in principalibus: tres scilicet ponuntur ad invitatorium. In die: tercius cantor deponitur. et prime lectionis lector cotidie mutatur. ¶Si ministri qui in sabbato ponebantur in tabula presbyteri fuerint: non oportet ut renoventur in die. Diaconus tamen erit de senioribus. Qui vero dicturi sunt versum in statione: non ponuntur in tabula. quia hoc cantoribus incumbit. ¶Si autem ministri ebdomadarii non[165] fuerint presbyteri: ita fiet tabula. Hodie evangelium: frater ille. epistolam: frater ille. ¶Provideat tamen factor ut secundum quod festa per annum in ebdomadis eveniunt. In sabbatis maiores personas sive minores ponat ad invitatorium. et evangelium. et epistolam. et ad cetera. nisi forte velit minores ponere in sabbato. et in festo maiores. ¶De processione si fit extra claustrum: sufficiunt tria responsoria.

De processione in die. [f.73] Hic est ordo responsoriorum. primum: Super salutem. cum versu. Secundum: Felix. sine versu. nisi sit necesse. Tercium: Candida virginitas. cum versu in statione.[166]

De omeliis infra octavas. ¶Ad tres primas matutinas: legitur omelia. Intravit ihesus. Ad secundas matutinas: cum expositione de octavis nativitatis beate marie. scilicet. Ille due dilecte sorores. Ad tercias matutinas: cum omelia de octavis assumptionis. scilicet. Adveniens conditor. ¶Si vero dominica infra duos secundos dies evenerit: Omelia. Verba domini nostri ihesu christi. Tres primi dies per omnia sicut in maioribus dupplicibus habentur. Similiter et cantus super ympnos ad horas. Dies vero sequentes sicut in minoribus dupplicibus. Similiter et cantus ympnorum ad horas: ut in minoribus dupplicibus. Cantus super ympnum. O gloriosa: non mutatur per ebdomadam.

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[165] *non* interlined *manu prima*.

[166] See the Processional, f.205 (Text 5, pp.408–9), which also gives A. *Ascendit Christus* for the entry to the choir. The verse of R. *Felix namque* is not included, so it was presumably not found necessary.

De dominica secundo die vel tercio contingente. Si dominica secundo die vel tercio evenerit: non sumatur servicium sicut de dominica infra inscribitur. excepta Ep. Egrediemini. ¶Placebo et Dirige non dicuntur in conventu. nec suffragia sanctorum. Credo cotidie dicitur. et ministri altaris tunicis induuntur. Ad magnam missam cotidie una oratio preter quam in secundo die quia missa matutinalis non dicitur de sancto laurentio. Ideo fiet memoria de eodem ad magnam missam. Secunda oratio de eodem. tercia de sancto Georgio.

De dominica infra octavas assumptionis. ¶Item si dies dominica secundo vel tercio die evenerit: ad vesperas in sabbato non sumitur responsorium de dominica: set de dupplici festo. ac per hoc cantores preterite ebdomade: erunt cantores usque post completorium. Si vero ceteris diebus sequentibus dominica evenerit: sumitur responsorium de dominica. et cantores sequentis ebdomade erunt cantores ad vesperas et deinceps.

De sancto Agapito. ¶Item memoria de sancto Agapito. et missa matutinalis cum tribus collectis. Prima: de eodem. secunda: de sancto Georgio. tercia: Deus qui caritatis. ¶Sciendum quod [ad] nullam missam matutinalem per istas octavas dicuntur nisi tres collecte: nisi ex provisione.

De octavo die sancti laurentii. ¶Item in octavis sancti laurentii ad Magnificat: Beatus laurentius. Ad Benedictus: In craticula. Ad secundas vesperas nulla fit mentio. ¶Die tercia: missa matutinalis de sancto laurentio cum gloria in excelsis. et Ite ferialiter. secunda oratio: de sancto Georgio. tercia: Deus qui caritatis. nisi in dominica evenerit. et tunc erit missa matutinalis de dominica. secunda oratio: de sancto laurentio. tercia: de sancto Georgio. ¶Item die tercia [f.73^{v}] mutatur sic. duo minores ponantur ad invitatorium. tercia lectio a suppriore vel ab aliquo de senioribus legatur. A priore vero: nona lectio in dominica. Si in diebus quatuor venerit: tercium responsorium tantum a duobus.

Si assumptio dominica acciderit. Si dies assumptionis die dominica acciderit: memoria ad utrasque vesperas erit de dominica. et ad matutinas. et missa matutinalis. Si nulla dominica expediri debet. vel potest usque ad adventum. tamen de sancto Laurentio sive dominica fuerit sive non usque ad secundas matutinas. nulla fit mentio. ¶Item sciendum quod si que sint dominice que expediri possunt: infra has octavas et octavas Nativitatis expediri solent. vel si aliquod duplex festum in dominica evenerit: sicut festum sancti Augustini. bartholomei. et cetera. et hoc provideat precentor.

De dominica infra octavas assumptionis. Dominica infra octavas capitula et orationes ad horas: sume de octavis secundum quod prima turba vel secunda acciderit quia bina et bina tam capitula quam orationes dicuntur. ad sextam et nonam per octavas. ¶Quocunque die per octavas dominica evenerit: etiam si in octavo die. ad processionem R. Candida [virginitas]. cum versu sine statione. Ad introitum A. Ascendit [Christus]. V. Exaltata. oratio sicut in die. ¶Si dies octavus dominica evenerit: non solet fieri servicium in conventu de domina in

ebdomada sequenti. nec fit. ¶Item si dies dominica ante sextum vel septimum diem acciderit: ponatur aliquis in sabbato ad septimam lectionem quasi diaconus ebdomadarius. postea in diebus sequentibus nichilominus mutantur lectores prime lectionis. post octavas vero ipse qui in sabbato positus fuerat: resumere debet officium suum. prout tamen factor tabule viderit fiat hoc scilicet utrum mutari debeat tabula an non. pocius tamen non mutanda quam mutanda

De octavo die assumptionis. ¶In octavo die super Ps. Dixit dominus. et cetera de domina. una A. Virgo prudenter. Cetera omnino ut in die preter Kyrieleyson. Cunctipotens. Memoria et missa matutinalis de martiribus cum tribus collectis. secunda: de sancto Georgio. tercia: Deus qui. ¶Item octavo die dicitur ad terciam oratio que dicitur ad matutinas.

De festo sancti Augustini. In festo sancti Augustini [tres][167] ponantur ad invitatorium. et cetera. sicut in maioribus festis principalibus. Si tamen dominica evenerit: processio universaliter fit sicut in principalibus festis. ita scilicet ut abbas si presens fuerit: induatur capa serica. similiter et ebdomadarius. et qui [f.74] portat crucem. Diaconus et subdiaconus tunicis induantur. sive abbas presens fuerit sive non. ministri se habebunt sicut in principalibus. thuriferario precedente cum ceroferariis. Duo responsoria ad processionem dicantur. primum: sine versu. scilicet. Vulneraverat. secundum: Verbum dei. cum versu quem in statione tres cantent. Ad introitum A. Adest dies.[168] Iste octave de minoribus octavis sunt per annum. Una antiphona super psalmos tam ad vesperas quam ad matutinas et laudes.

De Nativitate beate marie. In Nativitate beate marie tres ponantur ad Invitatorium. et omnes lectiones a sacerdotibus legantur. Missa matutinalis tantum de sancto Adriano sine memoria ad vesperas vel matutinas. In die tercius cantor deponatur. et ad tercium responsorium duo ponantur cotidie per octavas. In die non communicant novicii. In die ad vesperas non fit memoria de sancto Gorgonio propter reverenciam festi. set ad matutinas sequentes. et missa matutinalis cum quinque collectis. secunda: de sancto Georgio. et cetera ut in feriis. ¶Item si dies dominica vel in ipso die vel in sequenti evenerit: missa matutinalis et memoria de dominica. nisi expediri debeat. nec tamen fit memoria de martiribus in ipso primo. scilicet de sancto Adriano. qui est in ipso die. nisi ad missam matutinalem de dominica. nec de sancto Gorgonio ante matutinas sequentes. Tam ad vesperas quam ad matutinas memoria de sanctis protho et Iacintho. et missa matutinalis cum quinque collectis. ut supra de sancto gorgonio. ¶Si nativitas sancte marie dominica evenerit: nichilominus in sabbato

[167]A space is left, but in accordance with the other principal feasts *tres* seems the most likely choice.

[168] See the Processional, f.206^{v} (Text 5, pp.409–11).

precedenti fiet servicium de domina. ¶Item in Nativitate ad processionem R. Solem. sine versu. [R.] Stirps iesse. cum versu in statione. Ad introitum. A. Nativitas.[169]

Item de octavis Nativitatis. ¶Infra has octavas non legatur omelia. ad matutinas. nisi in dominica infra octavas. et in octavo die. ¶Placebo et Dirige non dicuntur in conventu nisi ex provisione capituli. suffragia sanctorum dicuntur ad matutinas secundas. et sic deinceps de omnibus sanctis tamen nichil [de] regula legitur in capitulo. et quinque psalmi dicuntur. et locutio tenetur in claustro. oratores in choro sicut in dominicis et dupplicibus se habeant. ¶Kyrie per versus non dicuntur per octavas nisi in dominica infra octavas. et in octavo die. set sumatur neupma de Kyrie. Rex genitor. die secundo. Die vero tercio: de Lux et origo. Ceteris diebus ut scriptum est per octavas assumptionis. Die secundo dicatur Gr. Audi filia. licet precedenti die dictum fuerit aliter: [f.74^{v}] ordo qui sequitur ipse dicetur. [170]¶Ad magnam missam cotidie una oratio. sive missa matutinalis precedat sive non. Credo non dicitur nisi primo die. et in dominica infra octavas tantum. Cotidie per octavas Ep. Ego quasi vitis. Evv. Intravit ihesus. et Loquente ihesu. alternatim dicuntur. et primum. Intravit. ¶Per has octavas ministri se habeant sicut in mediis dupplicibus. et ad introitum misse de revestiario ingrediantur.

De dominica infra octavas Nativitatis. Dominica infra octavas ad processionem R. Solem. Ad introitum A. Nativitas. V. Post partum. Or. Adiuvet nos. sive hystoria incipiatur sive non: totum servicium de festo erit. et memoria et missa matutinalis de dominica. cum quinque collectis. sive dominica intervenerit. sive non. cotidie psalmi de sancta maria dicuntur ad vesperas quando servicium fit de ea. et hoc est cotidie nisi in exaltatione sancte crucis. ¶Item si octave sancte marie sabbato acciderint: suas secundas vesperas habebit. sive hystoria debeat incipi sive non in crastino.

De exaltatione sancte crucis. Ab exaltatione sancte crucis. et deinceps ieiuniabit conventus nisi in dupplicibus. et in mediis dupplicibus. tamen si medium duplex feria sexta evenerit: conventus ieiunabit. set non in dupplicibus. ¶Item in exaltatione sancte crucis tres ponantur ad invitatorium. In die versus in statione. et alleluia a tribus dicantur.[171] Memoria de sancta maria. et de martiribus tam ad vesperas quam ad matutinas. et missa matutinalis de domina. cum memoria de martiribus. ¶Item ad primas vesperas de cruce psalmi feriales. Ad secundas vesperas Pss. Dixit. Confitebor. Beatus. Laudate. In exitu. ¶Item sive festivitas sancte crucis

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[169] See the Processional, f.208 (Text 5, pp.411–12). The verse of R. *Solem* is given despite the instruction here.

[170] This paraph is omitted, but the sign for it is present; see note 48 above.

[171] *dicatur* MS.

dominica evenerit sive non: fiet memoria de domina ad vesperas. A. scilicet. Alma redemptoris. Ad matutinas A. Nativitatem. et missa matutinalis cum memoria de sancta maria. et martiribus. scilicet cum tribus collectis. secunda: de domina. tercia: de martiribus. si in dominica non evenerit missa matutinalis de domina cum memoria de martiribus. ut predictum est. ¶Item si contingat quod festivitas sancte crucis in dominica eveniat: et missa matutinalis debeat fieri de dominica in ipso die sancte crucis. id est si ipsa dominica non debeat expediri: tunc prima memoria erit ad vesperas et matutinas de dominica. tamen ad secundas vesperas prima memoria erit de domina. secunda: de dominica. tercia: de martiribus. et hoc quia sequens servicium erit de domina.

De cantu [f.75] *ympni in festivitate sancte crucis.* ¶Item de sancta cruce tam ad vesperas quam ad matutinas iste cantus super ympnum. Impleta. Isti versus dicuntur. Impleta. Arbor. Beata cuius. O crux. Te summa.[172] Ad laudes et secundas vesperas Hy. Crux fidelis. Sola. Gloria et honor.

De ieiunio incipiendo post festum sancte crucis. ¶Item feria prima post octavum diem Nativitatis. incipit conventus ieiunare nisi in dominica evenerit. et prima summo mane pulsetur. et etiam die octavo si feria sexta evenerit. ¶Item ab exaltatione sancte crucis. et deinceps. sive quatuor temporum fuerit. sive vigilia. sive non: conventus non potat ante vesperas. nec in ipso die sancte crucis.

De festo reliquiarum. Festum reliquiarum in omnibus sicut festum principale. lectiones a sacerdotibus. tres ad invitatorium. et in die ponitur diaconus et subdiaconus in tabula hoc modo. et cetera. ¶Item ad processionem R. In circuitu.[173] In statione. [R.] Concede. versus a cantoribus. nec ponuntur ipso die in tabula. Ad introitum A. Salvator.[174] Ad missam post officium Ps. Exultate. ¶Ad sextam et nonam capitula et orationes de communi. scilicet. plurimorum martirum. Caveat etiam sacerdos ne dicat in orationibus hanc dictionem. martirum. verbi gratia. Sicut in hac oratione. Deus qui in sanctorum martirum tuorum. set dicet sic. Deus qui in sanctorum tuorum cordibus. Similiter et in alia oratione. Ad secundas vesperas Pss. Dixit. Laudate. Credidi. In exitu. et quinque antiphone de laudibus scilicet omnes sancti.

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[172] These are the later verses (beginning with the third) of the hymn *Vexilla regis prodeunt*.

[173] In the processional for the Common of Martyrs, f.219 (Text 5, p.423).

[174] R. *Concede* and A. *Salvator* are in the Processional for All Saints, ff.209^{v}–210^{v} (Text 5, pp.413–4).

De sancto michaele. ¶Si festum sancti Michaelis die dominica evenerit: ad processionem. [R.] Te sanctum. Ad laudes. et ad secundas vesperas. Hy. Christe sanctorum.[175]

De vigilia omnium sanctorum. In vigilia omnium sanctorum missa matutinalis de sancto quintino cum quinque collectis. secunda: Familiam. et cetera. Alta missa erit de vigilia. cum tribus collectis. secunda: Deus qui caritatis. tercia: Deus a quo. ¶Si vigilia sabbato eveniat memoria fit ad vesperas de dominica. et si dies ipse omnium sanctorum sabbato eveniat: ad secundas vesperas fit memoria de dominica. ¶Item si vigilia omnium sanctorum dominica evenerit: missa matutinalis erit de vigilia. cum tribus collectis. secunda: Deus qui caritatis. tercia: Deus a quo. absque speciali memoria de sancto quintino. ¶Item si festum omnium sanctorum dominica evenerit: missa matutinalis de dominica cum memoria ad vesperas et matutinas. cum tribus collectis. secunda: Deus qui caritatis. tercia: Deus a quo. nisi dominica debeat expediri. ¶Si in secunda feria evenerit: memoria de dominica ad secundas[176] vesperas. Tres ponantur ad invitatorium. primam lectionem dompnus abbas. [f.75^{v}] secundam: prior. terciam: supprior. quartam. quintam. sextam. septimam. octavam. nonam. aliqui de maioribus. semper descendendo. nonam tamen unus de maioribus. octavam aliquis de mediocribus. omnia responsoria dicentur a maioribus semper descendendo. excepto octavo. qui tamen a presbyteris dicetur. Ad nonam vero duo de maioribus reserventur. […][177] sextum responsorium solito more dicet. ¶Item sacrista ante primam lectionem vel capellanus candelam accendat. et cum absconsa ad lectionarium deportet. ¶Benedictiones isto modo dicentur. dicto a priore. Et ne nos: et ab abbate. Iube: sequitur a priore. In unitate. secunda: filius virginis. tercia: Ad societatem. quarta: Omnipotens deus. quinta: Ad gaudia. sexta: Intus et exterius. septima. una de tribus que dicuntur ad expositionem. octava. Divinum. nona. Spiritus sancti gratia. Ad laudes. [Hy.] Ihesu salvator. Ad secundas vesperas. Ihesu salvator. ¶Item ad missas privatas. dicantur tres collecte de festo. Deus qui caritatis. Deus a quo.

De processione. ¶Item ad processionem R. Laudem dicite. In statione. [R.] Concede. versus a cantoribus. In introitu: [A.] Salvator.[178] Isto die communicant novicii duo in ipso die ponantur ad invitatorium. Similiter et lector epistole et evangelii.

De nona in die omnium sanctorum. ¶Item post Miserere. post prandium statim post gratias pulsetur nona. et ita usque ad purificationem. quando conventus bis comedit. Servitores vero nonam dicant in capitulo antequam comedant. ¶Set si in die sicut in dominicis vel aliis diebus

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[175] This has unheighted neumes above it.

[176] Thus the MS, though *primas* would seem more likely here.

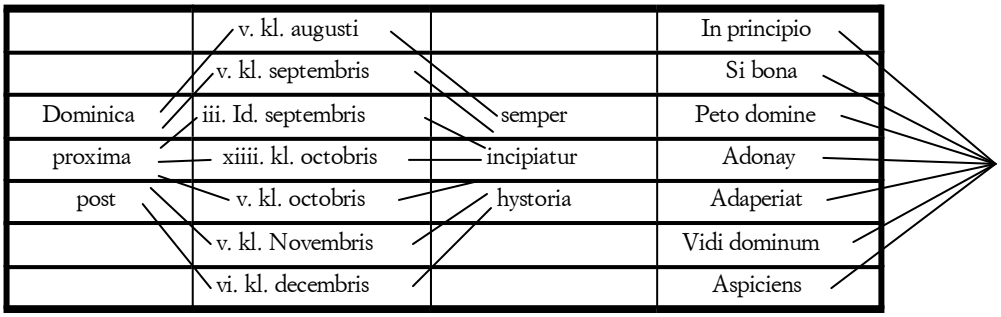
[177] One or two words erased.

[178] See the Processional, f.209^{v} (Text 5, pp.413–4).

contingat quod. Dirige. dicatur in conventu: servitores nonam tantum ante prandium suum dicant. et Placebo post. scilicet in choro. ¶Item ad vesperas non fit memoria de sancto Eustachio. propter dignitatem festi.

De placebo post vesperas. ¶Item post vesperas: pulsetur classicum. nec extinguantur luminaria. et incipiatur. Placebo. ex altera parte. ubi vespere non incipiantur. Abbas vero deposita capa. et assumpta solita: veniens ad sedem suam non per medium chori. Post orationem dominicam. et Ps. Lauda anima: dicat. A porta inferi. Requiescat in pace. Domine exaudi orationem meam. Dominus vobiscum. Oremus. Fidelium. tantum. ¶Ad matutinas servicium fiat de sancto eustachio. ¶Item finitis matutinis et suffragiis: incipiatur Dirige. ex parte ebdomadarii. et sollempniter cantetur. [f.76] Qui vero legerunt ad matutinas: iterum bene possunt legere lectiones ad Dirige. Item sive abbas presens fuerit sive non: ebdomadarius perorabit eo modo quo Placebo superius. Omnes qui possunt debent interesse ad hoc. Dirige. Et etiam hii qui stationarii sunt in infirmario. Item in crastino presbyteri dicant unam orationem tantum pro defunctis ad privatas missas. et ceteras prout voluerint. ¶Item tam novicii quam ceteri ipso die dicant psalmum. ¶Item locutio non tenetur in claustro. ¶Item dicta tercia. pulsetur classicum. et dicatur. Beati immaculati. quo finito. et subiuncto. Requiem. et cetera. sine Kyrie. Abbas dicat. Et ne nos. A porta inferi. Requiescant. Domine exaudi. Dominus vobiscum. Oremus. Absolve quesumus domine animas.

De festo omnium sanctorum sabbato contingente. ¶Item si festum omnium sanctorum sabbato evenerit: memoria defunctorum usque in secundam feriam differatur. et in ipsa dominica finitis vesperis de domina. et suffragia: pulsetur classicum. et dicatur Placebo. et incipiatur ex parte minoris ebdomadarii. Ebdomadarius vero orationem eo ordine quo abbas supra. ¶Memoria vero et missa matutinalis in ipsa dominica de sancto Eustachio fiat.



Text 3: Other liturgical directions in the Oseney manuscript

3.1 Order of Processions and miscellaneous provisions (ff.77v–79v)[1]

¶In omni festo dupplici maiori vel minori in quo fit processio presente abbate: incipietur antiphona vel responsorium ex parte abbatis et deferetur ei antiphona vel responsorium ad introitum a cantore ex parte eius. in omnibus aliis processionibus incipietur antiphona vel responsorium ex parte ebdomadarii et deferetur abbati si presens fuerit. antiphona vel responsorium a cantore ex parte ebdomadarii. ¶Ad missam matutinalem nunquam dicimus credo et prefatio. Gloria in excelsis vero. et Ite missa est: ad illam missam matutinalem dicimus que ad terciam[2] festive dici debuit. Iste sunt festivitates in quibus fit processio. Natale domini. Epiphania. Purificacio sancte marie. Assumpcio Et nativitas eius. Pascha. Ascensio domini. Penthecostes. Festum trinitatis. utrumque festum sancte crucis. et festum reliquiarum. et festis cunctis sancti augustini. Festum omnium sanctorum. Precipua festivitas loci. Dedicacio ecclesie. In quibus festivitatibus: cantatur ad processionem antiphona vel responsorium de festo. Deinde finito cantu: ad ingressum ecclesie incepto responsorio fit stacio in medio ecclesie et a duobus cantatur versus. Quo cum regressu finito: ad introitum chori ab abbate incipiatur antiphona de festo. et a sacerdote subiungatur versus et oracio de festo. ¶In omnibus vero aliis duplicibus festis si in dominica evenerint: ad processionem quidem de festo cantabitur: et finito cantu ante ianuam ecclesie: sine mora incipitur antiphona vel responsorium de sancto loci. et solita collecta. ¶Via sanctorum omnium. ¶In ceteris vero omnibus sanctorum festis si die dominica celebrantur: ad processionem cantatur de dominica: et ad introitum de sancto loci subiuncta oracione solita. ¶In dominicis adventus domini ad processionem. Missus est angelus. Ad introitum. Alma redemptoris. ¶In natali domini ad processionem R. Descendit. In stacione R. Verbum caro. V. In principio. Ad introitum A. Hodie christus. V. Benedictus qui venit. Or. Da quesumus omnipotens deus ut qui nova misteria. ¶Dominica infra octavas ad processionem R. Descendit. Ad introitum A. Virgo dei genetrix. V. Benedictus qui. Or. Da quesumus omnipotens deus ut qui nova. ¶Si dies circumcisionis dominica evenerit ad processionem R. Descendit. Ad introitum A. Virgo dei. que dicitur usque ad purificacionem tam infra septuagesimam quam extra. ¶Dominica que post circumcisionem evenerit R. Verbum caro. Ad introitum de sancto loci. oracio solita. Via sanctorum omnium. ¶In epyphania ad processionem R. Reges tharsis. In stacione R. Tria sunt munera. V. Salutis nostre. Ad introitum A. Hodie celesti. V. Omnes de saba. Or. Presta

[1] Except as noted below, the chants prescribed here agree with those in the Processional (Text 5).

[2] That is, at the principal Mass of the day after terce.

quesumus omnipotens deus.[3] ¶Dominica infra [f.78] octavas ad processionem R. In columbe. Ad introitum de sancto loci. Or. Via sanctorum. ¶Dominicis post epyphaniam usque ad septuagesimam ad processionem R. Summe trinitati. R. Honor virtus. R. Benedicat [nos deus]. R. Benedicamus [patrem]. R. Gloria laudes.[4] Ista[5] antiphona. Descendi. Or. Via sanctorum. ¶In purificacione sancte marie post terciam benedicantur cerei. dum distribuuntur cantatur A. Lumen ad revelationem. cum repetitione versuum. Nunc dimittis. et. Gloria patri. Ad processionem A. Ave gracia plena. Alia. Adorna thalamum.[6] In stacione A. Responsum. V. Hodie beata. Ad introitum A. Cum inducerent. V. Post partum virgo. Or. Exaudi domine quesumus. ¶Si dominica fuerit: aspersis solito more fratribus subiungatur oracio. Exaudi nos deus. deinde benedictis cereis: fit[7] processio ut predictum est. ¶Dominica septuagesima et sexagesima et quinquagesima. Ad processionem A. Ecce karissimi. Ad introitum de sancto loci. ¶Feria quarta in capite ieiunii ad processionem de singulis ordinibus in letania nominantur quatuor sancti. De apostolis. Sancte petre. Paule. Andrea. Iohannes. ¶De martiribus. Sancte Georgi. Stephane. Laurenti. Vincenti. ¶De confessoribus. Sancte Augustine. Gregori. Martine. Nicholae. ¶De virginibus. Sancta maria magdalena. Agatha. Agnes. Cecilia. ¶Dominica prima et secunda quadragesime ad processionem A. Cum venerimus. ¶Dominica tercia et quarta A. In die quando. Ad introitum sancti loci. ¶Dominica in passione domini ad processionem R. Circumdederunt. Ad introitum de sancto loci. ¶In annunciacione sancte marie post terciam. Ave maria. In stacione R. Quomodo. V. Ideoque. Ad introitum A. Virgo dei genetrix. V. Speciosa facta es. Or. Deus qui hodierna die. ¶De dominica in ramis palmarum. et die pasche. et dominicis post pascha et rogacionibus et ascensione et penthecosten: suis locis descriptum est.

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[3] The Processional (f.169: see Text 5, pp.364–6) agrees with this text in assigning A. *Hodie celesti* to the entrance to the choir, against Salisbury which has R. *In columbe* at this point (see Frere, *Use of Sarum* ii p.155); but it places R. *Tria sunt* inexplicably with the chants for Christmas Day, and has R. *In columbe* as the second responsory for the Epiphany procession. See the discussion in Chapter 8 (pp.109–10).

[4] These (except the last) are the responsories provided for use on the Sundays after Pentecost in the Processional, f.194[v] *et seqq* (see Text 5, pp.394–9). This last would appear to be a confusion between R. *Gloria patri* and R. *Tibi laus*.

[5] *iste* MS.

[6] *Adorna thalamum* mistakenly underlined in MS.

[7] *fia* MS.

In die trinitatis ad processionem R. Honor virtus. In stacione R. Summe trinitati. Ad introitum A. Te deum patrem. A. Ascendit christus.[8] V. Exaltata est sancta. Or. Concede quesumus omnipotens deus.[9]

In letania maiore[10] ad processionem sicut in prima die Rogacionum.

In assumpcione sancte marie. ad processionem. R. Super salutem[.] [R.] felix namque. In stacione R. Candida virginitas. V. Que meruit. Ad introitum. [A. Ascendit christus][11]

¶Dominica intra octavas ad processionem R. Candida virginitas. cetera [ut] in die sine stacione. In festo sancti augustini ad processionem. [R.] Vulneraverat. In stacione. [R.] Verbum dei. Ad introitum. [A.] Adest dies. ¶In nativitate sancte marie ad processionem R. Solem iusticie [f.78v] In stacione R. Stirps iesse. V. Virga dei genetrix. Ad introitum A. Nativitas tua. V. Post partum. Or. Adiuvet nos.

¶Dominica intra octavas. ad processionem. R. Solem iusticie. cetera ut in die sine stacione.

¶In festo omnium sanctorum ad processionem R. Laudem dicite. In stacione R. Concede nobis domine. V. Adiuvet nos. Ad introitum A. Salvator mundi. V. Exultent iusti. Or. Omnipotens sempiterne deus qui multi. ¶In dedicacione ecclesie ad processionem R. Fundata est. R. Mane surgens. In stacione R. Terribilis est. V. Cumque evigilasset. Ad introitum A. Zachee festinans. V. Bene fundata est. Or. Deus qui [de] vivis. ¶Dominica intra octavas ad processionem R. Terribilis est. Ad introitum A. Sanctificavit. V. Bene fundata est. Or. Deus qui de vivis.

¶In omni processione que fit in dominica per officinas more solito itur. preces et oraciones dicuntur. nisi cum processio extra claustrum ducitur. ¶In festo reliquiarum nostrarum ad processionem R. In circuitu. In stacione. [R.]Concede. Ad introitum A. Salvator.

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[8] Since this is an Assumption chant it is not clear what it is doing here; it may have been mistakenly transposed from the paragraph below where it is missing. There is no mention of it in the main text on f.67 (Text 2, p.271).

[9] This paragraph appears in the MS after that beginning *In assumpcione* but the correct order is indicated by letters in the margin and has been followed here.

[10] i.e. on St Mark's Day.

[11] The *antiphona ad introitum* has been left out here. See the Processional, f.206 (Text 5, p.409), and also the main Ordinal text on f.73 (Text 2, p.282), where A. *Ascendit christus* is also missing. See note 8 above.

¶In invencione sancte crucis ad processionem R. Per tuam crucem. In stacione R. O crux viride. V. Custodi. vel si dominica fuerit[12] in stacione dicitur A. Christus resurgens. V. Dicant nunc.[13] A tribus ante crucifixum V. Dicite in nacionibus. Or. Deus qui pro nobis. Ad introitum A. O crux splendidior V. Hoc signum crucis. Or. Deus qui unigeniti filii tui.

¶In exaltacione sancte crucis ad processionem R. Per tuam crucem. In stacione R. O crux viride. V. Custodi domine. Ad introitum A. O crux splendidior. V. Hoc signum crucis erit in celo. [R.] Cum dominus ad iudicandum venerit. Or. Deus qui unigenti filii tui.

¶In omnibus duplicibus festis abbas servitium ex more facere debet. set sive ipse sive alius pro eo fecerit: totum servitium ex parte eius inchoetur. si tamen presens fuerit. Si autem absens: totum ex parte ebdomadarii incipiatur nisi prior vicem eius suppleat. Si autem abbas et prior ambo absentes fuerint. ebdomadarius servitium faciet hoc modo. ad vesperas. in stallo suo vesperas incipiet. circa finem ultimi psalmi exibit in revestiarum. et sumpta capa. veniet in choro stans ultimus nisi dicet capitulum. Ad magnificat deferente sibi thuriferario incensum. ponet in turribulum. et precedentibus ceroferariis altare more solito incensabit. et ipse ultimus manens in choro incensabitur postea chorus deinde ad gradum circumstantibus ceroferariis collectam dicet. Ad matutinas sine cappa. capitulum. et collectam. dicet ut predictum est. [f.79]

¶In tempore paschali si festum sancti Georgii die dominica evenerit ad processionem R. filie ierusalem. In stacione. R. Christus resurgens. Ad introitum antiphona de sancta maria.[14] Or. Via sanctorum. Simili modo fit de apostolis philippi et iacobi. R. Ego sum vitis. Si festum sancti augustini[15] ante penthecosten die dominica evenerit ad processionem R. Vidi civitatem. Si post penthecosten R. Sint lumbi.

¶In conversione sancti pauli. et similiter in commemoratione eiusdem si in dominica fuerit ad processionem R. Magnus sanctus. ¶In festo sancti iohannis baptiste in dominica ad processionem R. Inter natos. Ad introitum de sancto loci. ¶In passione apostolorum petri et pauli si fit in dominica R. Cives apostolorum. ¶Si festum sancte marie magdalene ad processionem R. Eternis actuum. ¶Si festum sancti iacobi[16] vel sancti bartholomei vel passio apostlorum symonis et iude die dominica evenerint: ad processionem R. Cives apostolorum.

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[12] *vel si dominica fuerit* mistakely not underlined.

[13] From the Easter Day procession: see the Processional, f.184 (Text 5, p.301).

[14] *de sancta maria* mistakenly not underlined.

[15] i.e. St Augustine of Canterbury.

[16] Caret: in margin: *vel ad vincula sancti petri.*

¶Si passio sancte mathei apostoli di dominica evenerit. ad processionem R. Cum ambularent. ¶In omnibus istis festis ad introitum chori dicitur antiphona de sancta maria prout in ordine antiphonarum reperitur.[17] ¶Si festum sancti michael dominica evenerit ad processionem R. Te sanctum.[18] ¶Si festum sancti laurentii. die dominica evenerit: R. Beatus laurentius. V. Gaudeo plane.

¶Si festum sancti dunstani. vel octave sancti Georgii. trium lectionum scilicet. die lune vel die martis in rogacionibus evenerint. fiat de eis plenarium servitium. et missa matutinalis ante capitulum. cum tribus revestitis. more octavarum. cum una oracione tantum: de sanctis. ¶Si die mercurii evenerint: fiat tantum de sancto memoria. et missa matutinalis: cum uno revestito. secunda oracio. familiam. Gloria in excelsis. et ite missa est dicuntur. ¶Quando aliquis primam missam suam celebrat omnia fiant sicut in minoribus duplicibus. excepto quod officium non dicitur ter. nec gradale repetitur. nec Kyrie per versus. set sine versibus. illud scilicet quod solet dici in septuagesima. videlicet de Kyrie. Rex genitor. nec dicitur sequencia nisi hoc exigat diei sollempnitas. una oracio dicitur semper. ¶Ab octavis epyphanie usque ad septuagesimam omni feria tercia vacante dicatur maior missa de sancta trinitate. more octavarum. et omni feria quinta vacante per idem tempus dicatur maior missa de sancto spiritu more supradicto. ¶Item ab octavis pasche usque dominicam proximam ante ascensionem. et a deus omnium usque adventum domini. omni feria tercia vacante dicatur maior missa de sancta trinitate more octavarum. Et omni feria quinta vacante dicatur missa maior de sancto spiritu. more supradicto. Et omni feria sexta vacante dicatur missa maior de sancta cruce more supradicto. [f.79v]

¶Si festa sanctorum dunstani. et augustini. barnabe. Gervasii et prothasii. infra octavas trinitatis evenerint: celebrabuntur. ad completorium: Hy. Te lucis ante terminum. A. Salva nos.

¶Provisum est quod sollempnitas reliquiarum celebretur semper in dominica proxima sequente post festum sancte frideswithe. in mense octobris. cum memoria et missa matutinali de dominica. Si vero festum sanctorum crispini et crispiniani in dominica evenerit. fiat tantum memoria de sanctis. ad missam matutinalem que erit de dominica.

3.2 List of ranking of feasts (f.79^{v})

Hec sunt maiora duplicia festa

Circumcisio domini.
Epyphania.
Purificacio.
Annunciacio.

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[17] See Text 3.5, p.302.

[18] *se sanctum* MS.

Pascha. Ascensio.
Penthecosten. Dedicacio.
Festum trinitatis.
Festum sancti Georgii.
Invencio sancte crucis.
Festum sancti iohannis baptiste.
Festum apostolorum petri et pauli.
Commemoracio sanci pauli.
Assumpcio sancte marie.
Octave eiusdem.
Sancti augustini festum.
Nativitas sancte marie.
Exaltacio sancte crucis.
Festivitas sancti michael.
Festum reliquiarum.
Festum omnium sanctorum.
Festum sancti andree. festum sancti nicholai.
Natale domini et quatuor dies sequentes.

Ex hiis autem festis quedam sunt precipue festivitates. scilicet hee in quibus fit processio cum stacione

Dies natalis domini.
Epyphania.
Purificacio.
Annunciacio
Pascha
Ascensio.
Penthecosten. Festum trinitatis.
Dedicacio.
Assumpcio. festum sancti augustini.
Nativitas [sancte marie]. Invencio sancte crucis et eiusdem exaltacio.
Festum reliquiarum.
Festivitas omnium sanctorum

Hec sunt minora duplicia

Conversio sancti pauli
Sancti mathie apostoli.
Sancti Gregorii
Apostolorum philippi et iacobi.
Sancti augustini anglorum.
Sancte marie magdalene.
Sancti Iacobi apostoli
Sancti laurentii martiris.
Sancti bartholomei apostoli.
Sancti mathei apostoli.
Apostolorum symonis et Iude.
Sancti thome apostoli.
Sancte katerine virginis.
Sancti ambrosii.
Sancti ieronimi[19]

[19] St Katherine has been added in a later hand, and SS Ambrose and Jerome in a third.

3.3 Order for the liturgical education of novices (f.86)

Hec est consuetudo ab antiquo usitata videlicet quod novicius primo reddat servicium cotidianum quod dicet quando cubat post completorium et quando surrexerit ad matutinas. Deinde trinam oracionem. postea psalterium et ymnarium bis: distincte et aperte. Post lecciones de domine et de dirige. post antiphonas feriales et venite feriales. Et cum reddiderit eas: legat secundam lectionem de domina. In secunda ebdomada legat primam lectionem de dirige sine nota. et secundam de domina. Tercia ebdomada legat primam lectionem ad magnas matutinas in novem lectionum festis. et unam lectionem de dirige sine nota. Quarta ebdomada cantet primum responsorium ad magnas matutinas. et proxima feria vacante eiusdem ebdomade fiet cantor ferialis et deinceps incipiet unam antiphonam ad vesperas et ad matutinas in novem lectionum festis. Quinta ebdomada cantet gradale et fiet ceroferarius. et tunc potest legere de dirige cum nota. si sit. ex parte ebdomadarii. Post professionem. Novicius primo fiat thuriferarius: et in eadem ebdomada legat kalendarium. similiter et collacionem. Secunda ebdomada fiat cantor festivalis. ex parte ebdomedarii si fieri potest. sin autem fiat in disposicione capituli. Tercia ebdomada fiat mense lector. Quarta ebdomada non ponatur in tabula nisi ad minora officia. sicut ceroferarius et talia. Quinta ebdomada fiat ebdomadarius coquine. Sexta ebdomada non ponatur in tabula nisi ad minora officia ut supra. Septima ebdomada sedebit ad cillam. ut serviat custodi ordinis.

3.4 Extract from the Customary (ff.87–90)

De missa in feriis et more octavarum. Videant ministri quod in feriis et more octavarum festis ad magnam missam revestiantur iuxta altare sive maior sit missa sive missa matutinalis. nec cerei neque textus portabuntur. offertorium minus sollempne apponatur.

De missa novem lectionum. ¶In omnibus novem lectionum festis si maior fuerit missa: ministri revestiuntur in vestiario. set casula per subdyaconum portetur ad altare. et ibidem induatur sive fuerit processio sive non. Cerei et textus portabuntur ad evangelium. et si dominica fuerit: conventus incensabitur. Offertorium sollempne apponatur.

De missa in mediis duplicibus. ¶In mediis duplicibus ministri revestiuntur in vestiario. et ibidem casula induatur nec tamen dyaconus et subdiaconus tunicam et[20] dalmaticam. habebunt: nisi ad missam de domina et omnibus sanctis.

In duplicibus. ¶Item in omnibus duplicibus revestiuntur in vestiario cum tunica et dalmatica. ceroferariis et thuriferario precedentibus ad ingressum chori. Et altare incensabitur

[20] *ut* MS

ante incepcionem misse. Et si credo fuerit: tunc incensabitur conventus. Et si abbas celebraverit post missam reducatur cum ceroferariis. aliter non.

De ebdomadario. ¶Ebdomadarius debet esse ad oracionem dominicam uniuscuiusque hore. Quot oraciones et que erunt ad placebo et dirige providere. De hiis que in refectorio faciet ad cibum et potum. De aqua benedicenda die dominica. et de communicando communicandos ad missam. Ad missam de domina intersit. provideat in quadragesima de flectamus genua et si sit tempus quatuor temporum. vel ebdomada secunda passionis et si sit leccio ante epistolam. provideat de mandato sabbato post prandium cum dyacono suo placebo et dirige privatim dicat. et missas pro defunctis. vel alius pro se per ebdomadam. Generaliter per totum annum ante missam dicantur psalmi. Quam dilecta. et cetera. et etiam in parasceve: ab eo qui missam dicit.

¶Nullus cantat missam de requiem in die pasche. Natalis domini. Penthecostes. nisi pro corpore presenti mortuus.[21] Quatuor vero misse precipiuntur priori et tribus celerariis ante pascha et quinque ante natale.

¶Memorandum quod nullo modo negligens sit in secunda ebdomada. si habeat duas missas super se: quin missam de requiem vel aliam que illo die contingit [f.87v] mane alicui fratri commendet.

Quid fiet quando moritur frater. ¶Si aliquis frater moriatur dum conventus ad aliquam missam in choro vel horam: omnes accurrant festinanter preter ebdomadarium et paucos in choro hinc inde qui finiant missam vel horam. qua dicta: et ipsi celeriter accurrant. Ceteri vero. dum lavatur corpus in choro vel alibi que restant de hora: persolvant.

De processione conventus pro defuncto. ¶Dum lavatur corpus et donec omnia honeste preparentur conventus in choro exspectabit omnibus preparatis ordinetur processio pro defuncto. ¶Et sciendum quod tam de nocte quam de die semper conventus precedit omnes cereos et crucem versus ecclesiam et post missam versus sepulturam tamen versus infirmariam crux debet precedere. De nocte vero lanterne precedunt conventum eundo et redeundo et nihilominus provideat Infirmarius quod lucerne sufficientes sint in locutorio et claustro ita quod conventus honeste possit ire et redire ad obsequia defunctorum.

Ad quos pertinet illud officium. ¶Istud officium in absentia abbatis et prioris: pertinet ad suppriorem vel tercium priorem. vel si ipsi absentes fuerint: ad precentorem vel sacristam vel alicui seniori[22] cum[23] ad hoc magis habilis fuerit.

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[21] *mortus* MS.

[22] *saniori* corrected with a dot under the *a* and a superior *e*.

[23] *cun* MS.

De duobus corporibus. ¶Si duo sunt corpora presentia: habebunt simul dirige et missam pluraliter. et sepulture officium. habebunt duas[24] cruces. viii cereos. duo id est thuribula.

De mortuo in duplici. medio duplici. dominica et novem lectionum festis. ¶Si aliquis frater moritur in festo novem lectionum vel supra in aurora vel mane: percuciatur tabula et fiat pro eo sicut scribitur in manuali et postea lavetur corpus et collocetur in feretro et in infirmario requiescat cum cruce et cereis quatuor ardentibus stagariis et conversis iuxta corpus iugiter sedentibus et orantibus vel aliquibus de conventu. Interim cantetur prima si fuerit Ieiunium et private misse. Et si prima dominica fuerit pulsetur ad horam postea intrent capitulum. postea pulsetur ad horam quam sequitur missa sollempiter secundum quod dies desiderat cum processione si fieri debeat. post missam ordinetur processio pro[25] defuncto: cruce precedente. Ita quod abbas precedat et sequuntur seniores. deinde totus conventus dicendo Pss. Miserere. De profundis. sine gloria. Quibus ingressis in infirmariam: abbas assumpta stola aspergat corpus et domum et incenset. Oratione [f.88] dicta: Incipiat cantor principalis R. Libera me. et processionaliter deferatur corpus in chorum precedentibus iunioribus. ultimo crux et omnes cerei cum corpore. Et statim post orationem. sequuntur placebo et dirige. abbas vero dicit orationes et leget nonam lectionem. Si abbas celebrabit missam vel si quis alius. ad laudes debet se revestire cum ministris iuxta altare et tunc prior vel ebdomadarius dicet orationem post benedictus et statim incipiatur missa pro defuncto et statim post sepulturam: conventus petat dormitorium[26] et pulsetur ad horam. cetera omnia fiant ut moris est. ¶Sciendum quod in hiis supradictis festis non dicitur secundo dirige post prandium nisi tamen a duobus ante altare sicut moris est.

De missa matutinali corpore presente. ¶Et si missa matutinalis debeat dici ferialiter in predictis festis. missa omnino omittitur et memoria fiet inde ad missam que erit post capitulum.

De festis contingentibus in quadragesima corpore presente. ¶Item sciendum quod si in festo cinerum vel post in quadragesima festum sancte frideswide. agathe. Cathedre petri. Mathie. gregorii. Cudberti. corpore presenti evenerit: missa de eis sollempnis omnino differatur usque in crastinum. nisi dominica fuerit. quia tunc totum servicium differatur usque in crastinum. Et tunc in ipsa dominica erit missa post terciam dominicalis. et pro corpore maior missa.

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[24] *due* corrected *manu prima*.

[25] *pro* interlined *manu prima*.

[26] *dormitarium* MS.

¶Si moritur frater mane vel in aurora in festo annunciationis vel dominica palmarum: utrum debeat ipso die sepeliri vel non. hoc erit in provisione abbatis et seniorum.

De hora de domina et septem psalmis. ¶Die qua sepelitur canonicus noster professus semper post horam diei: statim dicitur hora de domina. si illo die dici debeat. Item si feria fuerit: non omittuntur septem psalmi de die. septem psalmi in feriis dicendi sunt: ante missam et ante sepulturam statim. post horam de domina dicantur. Et tunc dum dicitur letania: ministri se revestiunt. et post missam: tercium pro defuncto absque letania.

¶Si moritur frater post capitulum. media pars conventus vigilabit ante matutinas. et media post. et hoc secundum dispositionem precentoris. Ita tamen quod novicii semper vigilent post matutinas. et hoc quia nullo modo debent abesse a matutinis. Nec debent orare in crastino corpore presente nisi in stallis sedendo cum psalmodia.

¶Quando dicitur dirige in conventu cum cantu licet abbas presens fuerit: omnia ad[27] ebdomadarium pertinent. preter nonam lectionem et missam que pertinent ad abbatem. [f.88v]

¶Verumptamen corpore presente ad abbatem pertinet totum servicium si presens fuerit. Et tunc placebo incipiatur ex parte prioris et dirige ex parte abbatis. et etiam missa: si ipsam celebraverit.

¶Si vero prior vel quicunque alius servicium dixerit corpore presenti: tunc placebo incipiatur ex parte minoris ebdomadarii. et similiter missa. Dirige vero ex parte maioris ebdomadarii.

¶Verumptamen si abbas presens fuerit in choro et prior vel alius missam celebraverit: ex parte abbatis incipietur missa. quia tunc celebrat pro abbate.

¶Habebit canonicus noster professus rubeam crucem in martirologio et prebendam per totum annum. Et deinceps in anniversario et sit in speciali memoria missarum annuatim habebit et canonicus noster professus et frater noster conversus a singulis sacerdotibus treginta missas et ab aliis decem psalteria. et si plures supervenerint: recolliguntur et die obitus et in fine primi anni: fiet servicium novem lectionum singulariter cum missa. et deinceps servicium trium lectionum similiter professi de Waltham. de Motesfont. et alteris domibus. Set tamen primo die quo constiterit de obitu eorum habebunt prebendam si ferialis dies sit: unum funiculum. Si festum novem lectionum duo. et martirologio nigram crucem.

¶Similiter et conversi nostri nigram crucem habebunt. et prebendam tantum primo die scilicet die deposicionis eius.

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[27] *ab* MS.

¶Conversi de aliis domibus et canonici ad succurrendum habebunt servicium unum trium lectionum tantum.

Qualiter novicii debent reddere.[28] ¶Novicius primo reddat trinam oracionem et ea que secuntur. postea psalterium et ymnarium. bis vel ter: aperte et distincte. postea lectiones de domina et de dirige. post hec: antiphonas feriales. Tunc statim potest legere lectionem de domina in choro. post: lecciones ad magnas matutinas. post: responsoria. post: cantor ferialis. post: ceroferarius. post: cantet gradale.

Quid faciet profitens. ¶Martirologium legat et collationem post professionem et turribulum portabit. post: fiet cantor festivalis. post: mense lector. post: ebdomadarius coquine. post: sedeat ad cillam: ut serviat custodi ordinis. post si fuerit infra sacerdos: legat primo epistolam. post: evangelium. post: fiet ebdomadarius si fuerit presbyter. set prius celebrabit missam matutinalem semel. similiter subdyaconus primo legat epistolam ad missam matutinalem. [f.89]

¶Et sciendum quod postquam novicius reddiderit antiphonas feriales: debet reddere commune sanctorum. ter. set in principio semel. et postquam reddiderit totum sanctorale: bis potest etiam si placet reddere alternatim temporale et sanctorale. ut possit sequi conventum in choro. Et postquam reddiderit temporale et sanctorale unum et secure bis vel secundum quod expedit ter: reddat processionale bis. et tandem regulam sancti augustini.

De professione facienda.[29] ¶Adductus ad altare novicius post ewangelium et cantato[30] offertorio. dicat hunc versum. Suscipe me domine. ter genua flectendo. et eo prostrato in oracione: precentore incipiente hanc antiphonam. Suscepimus deus: chorus decantet. cum gloria patri. et sicut erat. repetendo A. Suscepimus deus. deinde hos psalmos. versis vultibus in chorum. Magnus dominus. miserere mei deus. Ecce quam bonum. cum gloria patri. Tercio dicatur Suscepimus deus. deinde sequitur letania. que a duobus cantoribus festive dicenda est usque omnes sancti. Postea novicius surgat. et aperta voce professionem suam propria manu scriptam: legat. ¶Ego frater N. offerens trado meipsum divine pietati in ecclesia sancte Marie de Oseneya serviturum secundum canonicam regulam sancti augustini promitto obedientiam

[28] This is a shorter, and presumably earlier, form of the text on f.86. See Text 3.3 above (p.295) and Chapter 5, p.62**.**

[29] The order for the profession of canons appears in very similar words, but with music, on ff.115^{v}–116^{v}: see p.315 below, and Chapter 5, p.64.

[30] *cantata* MS.

dampno[31] N. prefate ecclesie abbati et successoribus eius: quos sanior pars congregacionis canonice elegerit. ¶Et ponens cartam super altare flexis genibus oret ante pedes abbatis. Mox abbas incipiat hanc antiphonam ter. Confirma hoc deus. Et chorus ter totum percantet. Sequitur oracio super novicium. Deus qui famulum tuum. ¶Postea abbas donet novicio ante se genua flectenti communem societatem congregacionis per librum regule. dicens hanc oracionem sancti augustini in modo lectionis. ¶Omnes quamvis per graciam. Conventu respondente. Amen: primo abbatem et ministros. deinde omnes fratres incipiens semper ex parte abbatis: osculetur. Post hoc stans ad gradum chori: osculetur conversos. Postea ab abbate per manum dextram ducatur: et installetur ubi placuerit abbati. ¶Hiis finitis abbas stans super gradum subdyaconi festive incipiat sine genuflexione: veni creator. quo incepto: eat ad altare. chorus: totum ympnum. sine genuflexione. decantet. et V. dudum sacrata.[32] Sequitur V. Emitte spiritum. dominus vobiscum. <Oremus>.[33] Deus qui renum. ¶Sciendum quod ad missam tres erunt oraciones. sive sit duplex festum sive non. prima: unde missa. secunda: de domina. vel sancto spiritu. tercia: pro novicio. Omnipotens sempiterne. Si tale festum sit in quo non debeat dici. Credo: tunc in voluntate abbatis sit utrum dicatur an non. ¶Sciendum quod novicius hac die est communicandus. [f.89v]

Ad missam matutinalem pro fidelibus semper dicuntur tres orationes vel septem si dirige die precedenti fuerit trium lectionum. die sequenti septem dicentur orationes. Prima: illa que fuit ad dirige prima. Secunda: inclina domine.[34] hec non mutatur nisi quando totum servicium sit pro parentibus. tunc dicitur loco eius Or. Omnipotens sempiterne [deus] cui numquam. Tercia. Fidelium deus. Ista non mutatur. Quarta. Familiam. Quinta: Omnipotens sempiterne [deus] qui familiam. Sextam. Ecclesie tue. Septimam: Omnipotens sempiterne deus qui vivorum. Iste quatuor orationes familiam et cetere inseparabiles sunt. Ita quod si dicatur. prima relique similiter dicuntur. Si dirige fuerit novem lectionum tres dicentur orationes. prima: de dirige. Secunda: inclina. Tercia: fidelium. Utrum dirige fuerit trium lectionum sive novem. qui missam dicturus per Kyrie potest dinoscere. ¶Ad missam pro defunctis non dicitur una oracio tantum nisi in die animarum. ¶Ad missam matutinalem. que non fit pro defunctis set de festo aliquo. tres dicuntur oraciones vel quinque. In duplicibus tres. In mediis duplicibus et infra quinque. tamen in die sancti silvestri ad missam matutinalem infra natale

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[31] Thus MS, both here and in the parallel version on f.115^{v}, although the usual spelling is *dompno.*

[32] This is the penultimate verse of the hymn *Beata nobis gaudia*, given at Salisbury for vespers at Pentecost.

[33] A gap is left here, but see the parallel text on f.116^{v} (p.316 below).

[34] *deus* MS.

septem dicuntur oraciones. et in vigilia circumcisionis si dominica evenerit. Si tres: prima de festo. secunda de sancta maria. tercia deus qui caritatis. loco deus a quo. Si quinque: prima de festo. secunda de sancta maria. tercia deus qui caritatis. quarta deus a quo. quinta omnium sanctorum. Oracio pietate: numquam dicitur ad missam matutinalem. Aliquando contingit quod tam ad missam matutinalem quam ad magnam missam oracio tercia mutatur et loco eius dicitur oracio sive pro rege sive pro infirmo. vel pro serenitate sive pro alia causa. In duplicibus et mediis duplicibus una dicitur oracio. sive missa matutinalis fuerit eodem die sive non. nisi causa aliqua[35] contigerit plures dicere exceptis dominicis adventus domini. In conversione etiam sancti pauli tres dicuntur oraciones. In dominicis et simplicibus et more octavarum festis tres dicuntur oraciones ad magnam missam nisi missa matutinalis fuerit eodem die. In feriis quinque dicuntur oraciones. etiam si missa matutinalis dicatur et ad missam matutinalem quinque. Tamen in vigilia omnium sanctorum ad magnam missam tres dicuntur oraciones. prima: de vigilia. secunda: deus qui caritatis. tercia: deus a quo. et in sabbatis quatuor temporum tres tantum dicuntur oraciones post lecciones. In feriis ad magnam missam solent iste oraciones dici. prima: de die. secunda: de sancta maria. tercia: deus qui caritatis. quarta: deus a quo. quinta: pietate. vel omnium sanctorum. Iste due oraciones alternatim dicuntur. Feria secunda. pietate. Feria tercia. omnium sanctorum. et sic usque ad sabbatum. Si festum aliquid intervenerit. ita quod neutra earum dicatur in proxima feria dicitur oracio prout dies acciderit quia utraque oracio suis feriis assignatur: ut epistole et ewangelia pro defunctis. Quando dicitur missa de sancta maria. secunda oracio erit de sancto Georgio. Similiter si missa dicitur de aliquo sancto ea die qua alta missa dici debeat de sancta maria. secunda oracio erit de sancto Georgio. nisi secunda necessario fit de aliquo sancto et tunc erit tercia de sancto Georgio. nisi provideatur ut dicatur pro pace et pro serenitate. vel pro alia causa. et tunc ad magnam missam una oracio. Tonus [f.90] ewangeliorum in duplicibus et mediis duplicibus. in dominica ramis palmarum et in dominicis a pascha usque ad penthecosten festive terminatur. In ceteris festis ferialiter. Ps. Deus venerunt tantum in feriis dicitur. Ut aliqua de officio dyaconi percurram: ad eum pertinet missale super altare ponere. officium. Gloria in excelsis. et oraciones quot et quales ostendere. Dum legitur epistola corporalia super altare expandere. Credo in unum. offertorium. prefacionem. Communicantes hanc igitur. si propria fuerint demonstrare. Tradita patena subdyacono. folia prout opus fuerit vertere scilicet ad te igitur. Ad qui pridie et post agnus. Cum sacerdos communicaverit corporalia plicare: et presbyterum. si in aliquo deviaverit decenter et discrete in viam reducere. Quia si sacerdos in aliquo erraverit cuius correctio pertineat ad dyaconum. et notari possit quod per eius fuerit negligentiam in proximo capitulo cum ipso veniam petet. *Explicit.*

[35] *aliquo* MS.

3.5 Table for Sundays after Pentecost (ff.90v–91)[36]

¶Dominica prima post penthecosten. Domine in tua mi[sericordia]. ad processionem Benedicat nos. A. Alma redemptoris. Ad vesperas. Tota pulcra. Sq. Ave mundi.

¶Dominica secunda. Factus est dominus. ad processionem R. Benedictus dominus A. Ave regina. Ad vesperas. Anima mea. Sq. Hodierne.

¶Dominica tercia. Respice in me. Ad processionem R. Quis deus magnus. A. Beata dei [genitrix]. Ad vesperas. Descendi. Sq. Hac clara.

¶Dominica quarta. Dominus illuminacio. Ad processionem. Magnus dominus. A. Tota pulcra. Ad vesperas. Alma. Sq. Ave maria.

¶Dominica quinta. Exaudi domine. Ad processionem. Gloria patri. A. Anima mea. Ad vesperas. Ave regina. Sq. Letabundus.

¶Dominica sexta. Dominus fortitudo. Ad processionem. Honor virtus. A. Descendi. Ad vesperas. Beata[37] dei [genitrix]. Sq. Benedicta.

¶Dominica septima. Omnes gentes. Ad processionem. Tibi laus. A. Alma redemptoris. Ad vesperas. Tota pulcra. Sq. Ave mundi.

¶Dominica octava. Suscepimus. Ad processionem. Benedicamus. A. Ave regina. Ad vesperas. Anima mea. Sq. Hodierne.

¶Dominica nona. Ecce deus. Ad processionem. Summe trinitati. A. Beata dei. Ad vesperas. Descendi. Sq. Hac clara.

¶Dominica decima. Dum clamarem. Ad processionem. Benedicat. A. Tota pulcra. Ad vesperas. Alma redemptoris. Sq. Ave maria.

¶Dominica undecima. Deus in loco. Ad processionem. Benedictus. A. Anima. Ad vesperas. Ave regina. Sq. Letabundus.

¶Dominica duodecima. Deus in adiutorium. Ad processionem. Quis deus. A. Descendi. Ad vesperas. Beata dei [genitrix]. Sq. Benedicta.

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[36] The Sundays are actually to be reckoned from the *octave* of Pentecost, i.e. after Trinity; this nomenclature is paralleled in the Haughmond Gradual (see Chapter 8, p.115). The items listed are: the introit at Mass, the responsory for the procession and the antiphon of the BVM *ad introitum chori*, an antiphon of the BVM 'ad vesperas' (probably the antiphon to the Magnificat at vespers of the BVM) and the sequence to be sung at the Lady Mass in that week.

[37] *beati* MS.

¶Dominica decima tercia. Respice domine.[38] Ad processionem. Magnus dominus. A. Alma redemptoris. Ad vesperas. Tota pulcra. Sq. Ave mundi.

¶Dominica decima quarta. [Protector noster].[39] Ad processionem. Gloria patri. A. Ave regina. Ad vesperas. Anima mea. Sq. Hodierne.

¶Dominica decima quinta. Inclina domine. Ad processionem. Honor virtus. A. Beata dei. Ad vesperas. Descendi. Sq. Hac clara.

¶Dominica decima sexta. Miserere mei. Ad processionem. Tibi laus. A. Tota pulcra. Ad vesperas. Alma redemptoris. Sq. Ave maria.

¶Dominica decima septima. Iustus es domine. Ad processionem. Benedicamus. A. Anima mea. Ad vesperas. Ave regina. Sq. Letabundus.

¶Dominica decima octava. Da pacem domine. Ad processionem. Summe trinitati. A. Descendi. Ad vesperas. Beata dei. Sq. Benedicta.

¶Dominica decima nona. Salus populi. Ad processionem. Benedicat. A. Alma redemptoris. Ad vesperas. Tota pulcra. Sq. Ave mundi.

[¶]Dominica vicesima. Omnia que. Ad processionem. Benedictus. A. Ave regina. Ad vesperas. Anima mea. Sq. Hodierne.

¶Dominica vicesima prima. In voluntate. Ad processionem. Quis deus. A. Beata dei. Ad vesperas. Descendi. Sq. Hac clara.

¶Dominica vicesima secunda. Si iniquitates. Ad processionem. Magnus dominus. [f.91] A. Tota pulcra. Ad vesperas. Alma redemptoris. Sq. Ave maria.

¶Dominica vicesima tercia. Dicit dominus. Ad processionem. Gloria patri. A. Anima mea. Ad vesperas. Ave regina. Sq. Letabundus.

¶Dominica vicesima quarta. Ad processionem. Honor virtus. A. Descendi. Ad vesperas. Beata.[40] Sq. Benedicta.

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[38] *Respice in me* MS, but this would repeat the introit of the third Sunday, above, and seems to be a mistake.

[39] This has unaccountably been omitted.

[40] *Descendi* and *Beata* have been added in a different hand over blanks.

[*Post pascha*]	[*Officia*]	{*Sequencie de domina*	*Sequencie de dominicis*}
	Resurrexi[41]	ave maria	
i.	Quasimodo geniti	letabundus	{laudes salvatoris}
ii.	Misericordia domini	Benedicta	{pro me casta}
iii.	Iubilate deo	ave mundi	{victime}
iiii.	Cantate domino	Hodierne	{pro me casta}
v.	Vocem iocunditatis	Hac clara	{victime}
vi.	Exaudi domine	ave maria	
vii.	Spiritus domini replebit	letabundus	
viii.	Benedicta sit	Benedicta	

Post circumcisionem. Ave maria.[42] et cetere per ordinem usque ad septuagesimam.

Si xxiii tantum fuerint dominice ab octavis penthecostes usque ad adventum domini: in ultima dominica cum officio dicit dominus. Dicatur oracio. Excita quesumus domine. Ep. Ecce dies veniunt. Et ewangelium. Cum sublevasset. dicto prius in aliqua feria precedentis ebdomade ad magnam missam. vel ad missam matutinalem. eodem officio. Dicit dominus et cetera. cum oratione. Deus refugium. et epistola. Imitatores mei. et ewangelio Abeuntes. in qua etiam feria ad magnificat et benedictus dicitur oratio Familiam tuam. Si xxiiii fuerint. in vicesima tercia dominica dicatur officium. Dicit dominus. Or. Deus refugium. [Ep.] Imitatores. [Ev.] Abeuntes. In vicesima quarta dicitur officium. Dicit dominus. Or. Excita. Ecce dies. Cum sublevasset.

{He sequencie dicantur per ordinem post circumcisionem. Ave maria. Letabundus. Benedicta. Ave mundi. Hodierne. In dominicis vero que post purificacionem evenerint usque septuagesimam ad introitum dicantur hee antiphone. Descendi. Anima mea. [Or.] Via sanctorum. Ad vesperas de domina. Alma redemptoris. Beata dei.[43]}

[41] These are the introits of the Sundays from Easter to Trinity inclusive.

[42] *sc.* the sequence at the Lady Mass.

[43] These are the antiphons for the Magnificat.

3.6 Extract from the Diurnal; rules for occurrence and concurrence (ff.92–96)[44]

Feria secunda ad primam A. Veni et libera nos deus noster. *Ad terciam A.* Tuam domine excita potentiam et veni ad salvandum nos. *Capitulum*[45] In diebus illis salvabitur iuda et israel habitabit confidenter: et hoc est nomen quod vocabunt eum dominus iustus noster. *R.* Veni ad liberandum nos domine deus virtutum. *V.* Et ostende faciem tuam et salvi erimus. Domine deus virtutum. *V.* Timebunt gentes. *Or.* Deus qui nostra conspicis nos semper infirmitate destitui: adventus tui novitate custodi. Qui vivis.

Ad sextam A. In tuo adventu erue nos domine. *Capitulum*. Ecce virgo concipiet et pariet filium et vocabitur nomen eius emanuel: butirum et mel comedet ut sciat reprobare malum et eligere bonum. *R.* Ostende nobis domine misericordiam tuam. *V.* Et salutare tuum da nobis. Misericordiam. *V.* Memento nostri domine. *Or.* Excita domine potentiam tuam et veni. ut in tua protectione salvemur. Qui vivis.

Ad nonam. A. Ecce in nubibus celi filius hominis veniet alleluya. *Capitulum*. Revelabitur gloria domini. et videbit omnis caro pariter quod os domini locutum est. *R.* Super te ierusalem orietur dominus. *V.* Et gloria eius in te videbitur. Orietur. *V.* Domine deus virtutum converte nos. *Or.* Conscientias nostras quesumus domine visitando purifica: ut veniens ihesus christus dominus noster paratam sibi in nobis inveniat mansionem: Qui tecum vivit.

Per totum adventum in feriis ad vesperas capitulum. Qui venturus est veniat et non tardabit. iam non erit timor in finibus nostris: quoniam ipse est salvator noster. *R.* Tu exurgens domine misereberis syon. Quia tempus miserendi eius quia venit tempus. Miserere. Gloria. Tu exurgens.

Feria quarta in capite Ieiunii. per totam ebdomadam ad terciam Capitulum. Scindite corda vestra. et non vestimenta vestra. et convertimini ad dominum deum vestrum: quia benignus et misericors est prestabilis super maliciam. *R.* Sana animam meam.

Ad sextam capitulum. Quis scit si convertatur et ignoscat deus et relinquat post se benedictionem: sacrificium et libamen domino deo nostro. [f.92v] *R.* Benedicam dominum.

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[44] Throughout the extract from the diurnal, the MS begins each *capitulum* and collect with a new paragraph; the rubrics are thus attached to the end of the preceding paragraph. For the sake of clarity this has not been reproduced here, but a more logical arrangement has been adopted where the rubric forms part of the same paragraph as the text, and each office begins a new paragraph.

[45] The text of the Capitula and collects is written larger than the antiphons and rubrics.

Ad nonam Capitulum. Ecce ego dicit dominus mittam vobis frumentum et vinum et oleum. et replemini in eis: et non dabo vos ultra obprobrium in gentibus. *R.* Redime me domine.

Feria quarta ad omnes horas Or. Presta domine fidelibus tuis: ut ieiuniorum veneranda solempnia. et congrua pietate suscipiant. et secura devotione percurrant: per.

Ad vesperas per totam ebdomadam Capitulum. Hec dicit dominus. canite tuba in syon: sanctificate ieiunium. vocate cetum. congregate populum: sanctificate ecclesiam.

Feria secunda ad primam usque ad passionem. A. Vivo ego dicit dominus nolo mortem peccatoris set ut magis convertatur et vivat.

Ad terciam A. Per arma iusticie virtutis dei commendemus nosmetipsos in multa pacientia.

Capitula et orationes et antiphone et responsoria et versiculi usque ad passionem domini. Capitulum. Frange esurienti panem tuum: egenos vagosque induc in domum tuam. cum videris nudum operi eum: et carnem tuam ne despexeris. *R.* Participem me. *V.* Aspice in me. *V.* Dicet domino. *Or.* Concede nobis domine presidia milicie christiane sanctis excercere ieiuniis: ut contra spirituales nequitias pugnaturi continentie muniamur auxiliis: per.

Ad sextam A. Commendemus nosmet ipsos in multa patientia in ieiuniis multis per arma iusticie. *Capitulum.* Iusticia iusti super eum erit: et impietas impii super eum erit ait dominus omnipotens. *R.* Ab omnia via. *V.* A iudiciis tuis. *V.* Ipse liberavit me. *Or.* Presta quesumus omnipotens deus: ut auxilium tuum ieiuniis tibi placitis. bonis operibus impetremus: per.

Ad nonam A. Advenerunt nobis dies penitentie ad redimenda peccata et salvandas animas. *Capitulum.* Mundemus nos ab omni inquinamento carnis [f.93] et spiritus proficientes sanctificationem in timore dei. *R.* Declara super nos. *V.* Declaratio sermonum. *V.* Scapulis suis. *Or.* Da nobis quesumus omnipotens deus: ut ieiuniando tua gracia faciemur et abstinendo cunctis efficiamur hostibus fortiores: per.

Ad vesperas usque ad passionem domini. Capitulum. Derelinquat impius viam suam. et vir iniquus[46] cogitationes suas: et revertatur ad dominum et miserebitur eius. et ad deum nostrum: quoniam multus est ad ignoscendum. *R.* Esto nobis. *Hy.* Audi benigne [conditor]. *V.* Angelis suis.

Feria secunda. et per totam passionem. ad primam A. Anime impiorum fremebant adversum me et gravatum est cor meum super eos.

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[46] *iniqus* MS.

Ad terciam A. Iudicasti domine causam anime mee defensor vite mee domine deus meus.

Capitula et orationes per totam passionem. Domine omnes qui te derelinquant confundentur: recedentes a te in terra scribentur: quoniam derelinquerunt venam aquarum viventium dominum. *R.* Erue a framea deus. *Or.* Da quesumus omnipotens et misericors deus ut quod in filii tui passione mundus excercuit: salutare nobis fideliter sentiamus: per eundem.

Ad sextam A. Populе meus quid feci tibi aut quid molestus fui responde mihi. *Capitulum.* Sicut ovis ad occisionem ductus est. et quasi agnus coram tondente se obmutescet: sic non aperuit os suum. *R.* De ore leonis. *Or.* Deus qui nos christi filii tui pio dignatus es cruore redimere: per ipsius passionem a periculis omnibus nos liberare dignare: Qui tecum.

Ad nonam A. Numquid redditur pro bono malum quia foderunt foveam anime mee. *Capitulum* Christus dominus vulneratus est propter iniquitates nostras. attritus est propter scelera nostra: et livore eius sanati sumus. *R.* Principes persecuti. *V.* Intende anime. *Or.* Presta quesumus omnipotens deus: ut qui filii tui passionem veneramur. virtutis tue protectione muniamur. per eundem. [f.93v]

Ad vesperas per totam passionem. Capitulum. Attende domine ad me et audi voces adversariorum meorum. numquid redditur pro bono malum quia foderunt foveam anime mee: recordare quod steterim in conspectu tuo ut loquerer pro eis bonum. et averterem indignationem tuam ab eis. *R.* Usquequo exaltabitur. *Hy.* Vexilla regis. *V.* Dederunt in escam.

Feria secunda [post pascha] ad primam A. Alleluya alleluya alleluya alleluya alleluya alleluya alleluya.

Ad terciam A. Alleluya alleluya alleluya. *Capitulum.* Christus mortuus est propter delicta nostra: et resurrexit propter iustificationem nostram. *Or.* Deus qui ad eternam vitam in christi resurrectione nos reparas. imple pietatis tue ineffabile sacramentum: ut cum in maiestate sua salvator noster advenerit quos fecisti baptismo regenerari facias beata immortalitate vestiri: per eundem.

Ad sextam A. Alleluya alleluya. *Capitulum.* Sicut in adam omnes moriuntur: ita et in christo omnes vivificabuntur. *Or.* Conserva in nobis quesumus domine misericordiam tuam: et quos ab erroris liberasti caligine. veritatis tue firmius inherere facias documento: per.

Ad nonam A. Alleluya alleluya alleluya. *Capitulum.* Christus mortuus est pro peccatis nostris secundum scripturas: sepultus est et resurrexit tercia die secundum scripturas. *Or.* Gregem tuum pastor bone quesumus placatus intende: et oves quas precioso sanguine tuo redemisti. diabolica non sinas incursione lacerari: Qui cum patre.

Feria secunda et per totam resurrectionem ad vesperas capitulum. Christus resurgens ex mortuis iam non moritur. mors[47] illi ultra non dominabitur: quod enim vivit vivit deo. [f.94]

In omnibus duplicibus festis abbas servicium ex more facere debet. set sive ipse sive alius pro eo fecerit: totum servicium ex parte eius inchoetur si tamen presens fuerit. Si autem absens: ex parte ebdomadarii incipatur.

De festis simul occurrentibus. ¶Si due festivitates novem lectionum una die occurrerunt: totum servicium de maiori fiat. de minori vero: memoria fiat ad utrasque vesperas et matutinas. et missa matutinalis. Quelibet autem festivitas novem lectionum sequatur dominicam: suas primas vesperas habebit integras. et hoc ideo quia in omnibus novem lectionum festis ad primas vesperas responsorium cantamus. Si tamen dominicam celebrior festivitas vel media duplex vel tota duplex occuperaverit: suas secundas ex integro habebit vesperas. Commemoratio tamen de sequenti festo fiet.[48] ¶Si due equales proxime sibi iungantur festivitates. secunde vespere cum psalmis de feria. et antiphone de sequenti erunt festo. ¶Si maior festivitas sequitur minorem: ex integro sibi suas primas vesperas vendicabit. Item si maior precedet: nichilominus secundas suas integre habebit vesperas. sicut primas. exceptis dominicis adventus. et septuagesime dominicis.[49] ¶Excipitur ab hiis regulis festa sancti Marci evangeliste: cum in secunda feria evenerit. Non enim primas habebit vesperas. set de dominica erunt. Similiter fit de Inventione sancti Stephani prothomartiris.

¶Primum ieiunium quatuor temporum: celebratur in tercia ebdomada adventus domini. Secundum: in prima ebdomada quadragesime. Tercium: in ebodomada pentecostes. Quartum: in mense septembris. in tercia mercuriali die eiusdem mensis ubicunque contigerit. ¶In sabbato quatuor temporum quadragesime ad singulas orationes dicitur. Flectamus genua: preter illam que dicitur ante epistolam. Quo die nec oratio super populum dicitur. ¶Si festa sancti Andree apostoli in prima dominica adventus evenerit: sine aliqua memoria de sancto: in crastinum differatur. prime tamen vespere eius in dominica de ipso erunt. memoria de adventu. Si autem in precedenti sabbato evenerit: secunde vespere erunt de adventu. memoria de apostolo. Similiter fit de sancto Nicholao. et de sancto Thoma apostolo. si in dominica evenerint: mutantur in crastinum. set si in sabbato evenerint: suas [f.94v] habebunt[50] vesperas.

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[47] *mor* MS.

[48] A gap follows, long enough for three or four words.

[49] By the plural *septuagesime dominice* is presumably meant Septuagesima, Sexagesima and Quinquagesima.

[50] *habebit* MS.

¶Si una vel due post octavas epiphanie usque ad septuagesimam restiterint dominice. in ea que infra octavas est dominica: nulla de dominica fiet memoria. ¶Si proxima dominica post octavas fuit septuagesima: hystoria. Domine ne in ira. ex toto dimittitur. In dominica tamen que intra octavas evenerit: sola missa matutinalis cum Ofc. In excelso. de dominica fiet. Reliqua duo: post octavas dicantur in feriis. Si autem in die epiphanie fuerit dominica et proxima dominica post octavas fuerit septuagesima: Ofc. In excelso. ad missam matutinalem in octavo die dicetur. ad vesperas et matutinas facta memoria de dominica. Reliqua duo ad maiorem missam dicentur in sequenti ebdomada. Collecta vero que dicta fuerit in dominica. dicetur per ebdomadam: quamvis de aliis dominicis infra ebdomadam dicatur missa. Si vero quinque vel sex fuerint ebdomade: quotiens necesse fuerit officia repetantur. Ev. Ascendente. cum epistola sua: cum necesse fuerit dicatur in dominica. Si necesse non fuerit per ebdomadam non dicatur. ¶Si octave epiphanie in sabbato fuerint: vespere fuerint de subsequenti dominica. Commemoratio de octavis. ¶Si festa sancti fabiani et sebastiani. vel sancte Agnetis dominica septuagesima evenerint: quia propter sequens festum non licet in crastinum differri: ipsa die memoria tantum. et missa matutinalis de festo fiet. ¶Festa vero sancti vincentii. et Conversio sancti pauli. si in predicta dominica evenerint: in crastinum differantur. ¶Si purificatio beate marie intra septuagesimam evenerit: nec sequentia. nec Gloria in excelsis. nec Kyrie per versus dicuntur. nec in aliis festis que usque ad pascha contigerint. ¶Si autem in ipsa septuagesime dominica hec festivitas evenerit: mutatur in crastinum. In duabus vero dominicis sequentibus: non mutatur. ¶Si qua communis festivitas in sabbatis dominicarum[51] adventus. sive sabbatis a septuagesima usque ad pascha contigerit: secunde vespere erunt de dominica. et memoria de festo. Si vero festa duplex evenerit: vespere erunt de festo. Excepta prima dominica de adventu. Et dominica septuagesime. et dominica prima quadragesime. et utraque dominica passionis. nisi tantum in purificatione sancte Marie. et Annuntiatione dominica. ¶Festum sancti Mathie apostoli in bisextili anno: sequenti die celebrabitur. Si tamen dominica fuerit in precedenti die. id est sabbato celebrabitur. [f.95]

{Si festum sancti Gregorii in passione evenerit: celebretur cum neuma et gl[oria patri][52]}

¶Si festa sancti Cuthberti. sancti benedicti. sancti Ambrosii. ante primam dominicam passionis evenerint: celebrabuntur. Si postea usque ad estatem differentur. Solam tamen memoriam habebunt in quadragesima. ¶Si annuntiatio dominica feria secunda vel tercia vel quarta post palmas evenerit: celebrabitur cum neumis et Gloria patri. Et si feria quarta:

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[51] *dominici* MS.

[52] The edge of this is cut off.

secunde vespere erunt de ipsa. Si tribus sequentibus. vel in ebdomada pasche: precedenti sabbato anticipetur.

¶Si festum sancti Georgii sexta feria vel sabbato ante pascha evenerit: in octavo die fiet de eo memoria ad utrasque vesperas et matutinas. et missa matutinalis festive cum tribus revestitis. et sequentia. et Kyrie per versus. Si autem in ebdomada pasche ante sextam feriam evenerit: differetur usque in octavum diem. Si vero sexta feria evenerit: fiet proxima die lune sequente cum octavis deinceps usque ad octavum diem a festo.[53] ¶Si festum sancti Marci infra octo dies pasche evenerit: nullum ieiunium. nulla processio. nulla memoria de festo fiet. set differetur usque in secundam feriam post octavas. sine ieiunio et processione. ¶Si festum novem lectionum in ebdomada pasche post primum diem evenerit. commemoratio tantum. et matutinalis missa inde fiet. Si in secunda feria: ad matutinas tantum commemoratio. et missa matutinalis. De festo vero trium lectionum: nulla fit mentio. ¶Si missa matutinalis de aliquo sancto fiat in ebdomada pasche: gradale et alleluia cantantur. A sabbato vero versus gradalis non canitur. et deinceps: semper ad missam matutinalem unum tantum alleluia dicatur. ¶Si festum apostolorum philippi et Iacobi sabbato in albis evenerit: fiet in crastino propter festum sancte crucis quod sequitur. Si in ipsa dominica: fiet. ¶Si qua festivitas duplex in sabbatis a pascha usque ad pentecosten evenerit: secunde vespere erunt de festo. memoria de dominica. ¶Si vero communis id est media duplex et hystoria debeat incipi: de dominica erunt vespere. memoria de festo. ¶Si vero in dominica evenerit festa communis vel duplex: fiet in dominica. sive hystoria incipiatur sive non. Si vero festivitas trium lectionum in dominicis evenerit: commemoratio ad vesperas et matutinas. et missa matutinalis de ea fiet. Similiter fit ab octavis pentecostes usque ad adventum domini. ¶Si festa sancte crucis dominica ante [f.95v] ascentionem evenerit: commemoratio tantum[54] fiet de martiribus ad vesperas et matutinas. et ad missam matutinalem que erit de dominica. Si tribus sequentibus diebus: missa ad terciam de cruce cum sequentia et credo. et prefatio festive fiat. In missa vero ad nonam: memoria fiat de martiribus. Et sciendum quod cum in vigilia ascentionis evenerit: vespere erunt de ascentione. commemoratio de cruce. Si in die ascentionis evenerit: differatur in crastinum. ipso die facta de cruce memoria ad vesperas. Et quoniam festum de martiribus non differtur: ipsa die ascentionis fiet de eis tantum missa matutinalis. Similiter si festum sanctorum[55] philippi et Iacobi in die ascentionis evenerit: differatur in crastinum. quo die id est sexta feria:

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[53] Caret; at bottom of page, *Si autem in sabbato: differatur in terciam feriam. Si in aliqua dominica post pascha. vel in ipsis octavis pasche evenerit: fiet memoria et missa matutinalis de dominica et totum servicium fiet de festo*.

[54] *tantum* added above with a caret, *manu prima*.

[55] *sancti* MS.

vespere non de sequenti festo sancte crucis: set de apostolis ex integro erunt. Commemoratio de cruce [et] de martiribus. Aliter enim apostoli nullas habebunt vesperas. Si festum novem lectionum in tribus diebus ante ascentionem evenerit: totum fiat de festo. et missa ad terciam. Primis duobus diebus si festum trium lectionum evenerit: fiet. Si die tercio: memoria tantum. et missa matutinalis. Si festum novem lectionum in vigilia ascentionis et pentecostes evenerit: memoria ad matutinas[56] de vigilia. et missa ad terciam. Si festum trium lectionum in die ascentionis evenerit: missa tantum matutinalis inde fiet. Si sequenti die memoria tantum ad matutinas. et missa matutinalis. Si festum novem lectionum die ascentionis evenerit: mutatur in crastinum. Si reliquis diebus: fiet. Si in dominica evenerit: commemoratio tantum et missa matutinalis inde fiet. nisi pro dispensatione differatur in secundam feriam. Si qua festivitas in octavis ascentionis evenerit: mutatur in crastinum. In sexta feria post octavas quodlibet festum occurrat: celebratur. In sabbato vero: de festo trium lectionum commemoratio tantum fit et missa matutinalis. Et si festum novem lectionum occurrat: celebratur cum missa ad terciam set nulla inde ad secundas vesperas memoria fiat. ¶Si festum novem lectionum in ebdomada pentecostes evenerit: commemoratio et missa matutinalis de sancto fiet. Primo die: missa matutinalis tantum fiat. De festo trium lectionum sola missa matutinalis post tercium diem fiet. ¶Si festum sancti Augustini vel sancti Barnabe apostoli in ebdomada evenerit: in aliquam feriam post octavas differatur. In festo sancte trinitatis: de festo trium lectionum nulla fit mentio. Si duplex vel communis evenerit: differatur. ¶Ab octavis autem pentecostes usque ad adventum domini.[57] [f.96] et ab octavis epiphanie usque ad septuagesimam si qua de minoribus festivitatibus propriam hystoriam habens dominica die evenerit: differetur in secundam feriam. Si pro alia festivitate differri non potest: fiet in ipsa dominica. Si propriam hystoriam non habuerit: commemoratio tantum et missa matutinalis inde fiet. nisi pro dispensatione differatur in secundam feriam.

[*De hystoriis incipiendis.*][58] ¶Hic incipiendarum hystoriarum ordo teneatur. ut si kalende dominica intraverint: in ipsa dominica incipiatur hystoria. Si autem feria secunda vel tercia vel quarta evenerint: in precedenti dominica inchoetur hystoria. Si autem feria quinta vel sexta vel sabbato: in subsequentem dominicam differatur.

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[56] *missam mat'* MS, with *missam* cancelled.

[57] In the bottom margin has been added, *Si festum sancti Dunstani vel octave sancti Georgii trium lectionum scilicet die lune vel die martis in rogacionibus evenerint: fiet de eis plenarium servicium et missa matutinalis ante capitulum cum tribus revestitis more octavarum cum una oracione de sancto tantum*.

[58] Space has been left for a rubric here; this one is supplied from the identical text on f.67[v].

Ave ihesu christe. verbum patris. filius virginis. agnus dei. salus mundi. hostia sacra. verbum caro. fons pietatis. Ave ihesu christe. laus angelorum. gloria sanctorum. visio pacis. deitas integra. verus homo. flos et fructus virginis matris. Ave ihesu christe. splendor patris. princeps pacis. ianua celi. panis vivis. virginis partus. vas puritatis. Ave ihesu christe. lumen celi. precium mundi. gaudium nostrum. angelorum panis. iubilus cordis. rex et sponsus virginitatis. Ave ihesu christe. via dulcis. veritas summa. premium nostrum. caritas vera. fons amoris. pax et dulcedo. requies nostra. vita perhennis.

¶In festis novem lectionum sive more octavarum. et Dirige novem lectionum. in primis pulsa. ad Dominus regit me: cessa. Expectas: pulsa. Spiritus meus: cessa. Miserere: pulsa. Laudate: cessa in fine.[59] In festis novem lectionum sive more octavarum. et Dirige trium lectionum. in primis pulsa. ad Dominus regit me: cessa. Expectas: pulsa. Ad lectionem: cessa. Miserere: pulsa. et cetera sicut prius. In feriis et Dirige novem lectionum sive trium lectionum in primis pulsa. Dominus illuminatio: cessa. Miserere: pulsa. cetera ut prius.

[59] Caret: in the margin, cut off, ¶*Benedictus: pul<sa>*.

3.7 Order of psalms for Common of Saints (ff.96v–97)

Unius apostoli psalmi

Celi enarrant.
Benedicam.
Eructavit cor.

In secundo nocturno

Omnes gentes.
Exaudi deus deprecationem.
Exaudi deus orationem

In tercio nocturno

Confitebimur
Dominus regnavit exultet.
Dominus regnavit irascantur.

Ad vesperas

Dixit dominus.
Laudate pueri.
Credidi propter quod.
In convertendo.
Domine probasti.

Unius martiris

Beatus vir qui.
Quare fremuerunt.
Domine quid multiplicati.

In secundo nocturno

Cum invocarem
Verba mea.
Domine dominus noster.

In tercio nocturno

In domino confido.
Domine quis habitabit.
Domine in virtute.

Ad vesperas

Dixit dominus.
Beatus vir qui timet.
Laudate pueri.
Credidi propter.
In convertendo.

Plurimorum martirum

Beatus vir qui non.
Quare fremuerunt.
In domino confido.

In secundo nocturno

Domine quis habitabit.
Conserva me.
Domini est terra.

In tercio nocturno

Exultate iusti.
Benedicam dominum.
Deus venerunt.

Ad vesperas

Dixit dominus.
Laudate pueri.
Credidi propter
In convertendo.
Eripe me domine.

Unius confessoris

Beatus vir qui non.
Quare fremuerunt.
Domine quid multiplicati.

In secundo nocturno

Cum invocarem.
Verba mea auribus.
Domine dominus noster.

In tercio nocturno

Domine quis habitabit.
Domine in virtute.
Domini est terra.

Ad vesperas

Dixit dominus.
Beatus vir qui timet.
Laudate pueri.
Credidi propter.
Memento domine.

Unius virginis

Domine dominus.
Celi enarrant.
Domini est terra.

In secundo nocturno

Eructavit.
Deus noster.
Fundamenta.

In tercio nocturno

Cantate domino. i.
Dominus regnavit exultet.
Cantate domino. ii.

Ad vesperas
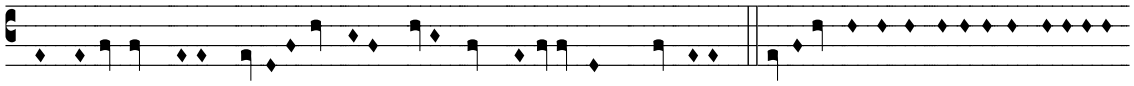
Dixit dominus.
Letatus sum in hiis.
Nisi dominus.
De profundis.
Lauda ierusalem. [f.97]

Primus dies natalis domini.
Dies purificationis.
Primus dies pasche.
Primus dies assumptionis.
Dies omnium sanctorum.[60]
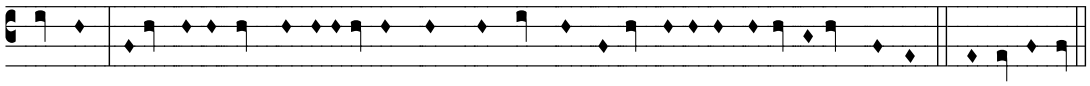
[60] Exactly what these last five entries represent is not clear.

3.8 Order for the profession of canons (f.115ᵛ–116ᵛ).

De professione canonicorum facienda. Adductus ante altare novicius post evangelium cantato[61] offertorio: dicat hunc versum. Suscipe me domine secundum electionem tuam. et vivam et non confundas me ab expectatione mea.[62] Ter genua flectendo. et eo prostrato in oratione ante altare: omnis congregatio cantore principali incipiente hunc antiphonam decantet:
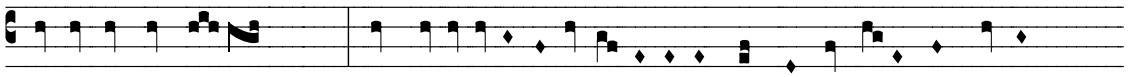


Suscepimus deus misericordiam tuam in medio [tem]pli tui. Glori-a patri et fi-li-o et spiritui



sancto. Sicut erat in principio et nunc et semper et in secula seculorum amen. Suscepimus.

Deinde hos psalmos versis vultibus in corum. Magnus dominus. Miserere mei deus secundum. Ecce quam bonum. cum Gloria patri. in fine singulorum psalmorum. Tertio dicatur. Suscepimus deus. Deinde sequitur letania a duobus cantoribus festive dicenda usque ad. Omnes sancti orate. Postea novicius surgat et aperta voce professionem suam propria manu vel alterius si ipse nescit scriptam legat. Si autem litteras nescit: magister suus pro eo legat.

Ego frater N. offerens trado meipsum divi-[f.116]ne pietati in ecclesia sancte marie de Oseneya serviturum secundum canonicam regulam sancti augustini. et promitto obedientiam dampno[63] N. prefate ecclesie abbati et successoribus eius: quos sanior pars congregationis canonice elegerit. C Et ponens cartam super altare flexis genibus oret: ante pedes abbatis non corpore prostratus. Mox abbas incipiat hanc antiphonam ter. et chorus percantet.
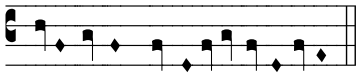


Confirma hoc de-us. chorus. quod operatus es in nobis a templo sancto tuo quod est in

[61] *cantata* MS.

[62] *electionem … mea* mistakenly underlined in MS.

[63] See note 31 above.



ierusalem alleluya alleluya.

versis vultibus ad altare. Sequitur oratio super novicium. Deus qui famulum tuum. Postea prelatus donet[64] novicio ante se genua flectenti communem societatem congregationis per librum regule dicens hanc orationem sancti augustini. in modum lectionis. Omnes quamvis per graciam. Congregatione respondente amen: primo ordinatorem et ministros. deinde omnes fratres circuendo osculetur. semper incipiendo ex parte abbatis. Post hec stans ad gradum chori osculetur conversos postea a prelato in chorum ducatur [f.116v] et in stallo suo per manum dexteram ponatur. vel alibi si placuerit abbati. Hiis finitis abbas stans ad gradum subdiaconi festive incipiat sine genuflexione.



Veni creator spiritus.

Quo incepto: eat ad altare. et chorus ympnum cum genflectione decantet. sequitur V. Emitte spiritum. Dominus vobiscum. Oremus. Deus qui renum. Et notandum quod si abbas celebraverit secundus versus ex parte prioris decantetur. ¶Sciendum quod ad missam tres erunt orationes. sive sit duplex festum: sive non. prima: unde missa. secunda de domina vel sancto spiritu: tercia: pro novicio sic. omnipotens[65] sempiterne deus miserere famulo. ¶Si festum sit in quo debeat dici. Credo[66] in unum: dicatur. si vero non sit tale festum in quo debeat dici credo: in voluntate abbatis sit utrum dicatur vel non. ¶Sciendum quod novicius debet corpus christi sumere die professionis sue postquam sacerdos communicaverit.

3.9 Order of Bible readings in Choir (ff.118v–119).

Ab adventu domini usque ad octavas epiphanie legitur ysaias.
Dominica prima post octavas epiphanie legitur epistola prima pauli ad Romanos.
Dominica secunda: epistola prima ad corinthios.
Dominica tercia: epistola secunda ad corinthios.
Dominica quarta: epistola pauli ad galathas.
Dominica quinta: epistola pauli ad philipenses.

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[64] *donec* MS.

[65] *omnipotens* mistakenly underlined in MS.

[66] C*redo* mistakenly underlined in MS.

Dominica septuagesime legitur genesis scilicet. In principio creavit. et cetera. Et cantatur hystoria. In principio. et cetera.
Dominica sexagesime legitur Noe. et cantatur hystoria de Noe.
Dominica quinquagesima legitur abram. et cantatur ystoria locutus est dominus ad abram.
Dominica prima quadragesime legitur similiter de Abram. scilicet. Dixit deus ad abraham. et cantatur ystoria. Ecce nunc tempus accidit.
Dominica secunda quadragesime legitur de ysaac. scilicet. senuit autem ysaac. et cantatur ystoria. Tolle arma.
Dominica tercia quadragesime legitur ystoria de Joseph. scilicet. Joseph cum sexdecim esset annorum. et cantatur ystoria. Videntes ioseph. et cetera.

Dominica quarta legitur de Exodo. scilicet. Hec sunt nomina duodecim filiorum. et cantatur ystoria. Locutus est dominus ad moysen.

Dominica in passione incipiatur Jeremias. scilicet. Verba ieremie. et cetera. Et cantatur ystoria. Isti sunt dies.
Dominica in ramis palmarum legitur in ecclesia similiter de Jeremia. scilicet. Maledictus homo qui confidit in homine. et cantatur hystoria. In die qua invocavi.

In octavis pasche vel prima feria vel dominica vacante incipiatur liber apocalipsis. scilicet. Apocalipsis ihesu christi. et cantatur ystoria. Dignus es domine.
Dominica quarta post pascha legatur epistola Jacobi vel prima feria vacante. scilicet. Jacobus dei et domini nostri ihesu christi servus. Et cantatur ystoria. Si oblitus.
Dominica quinta vel prima feria vacante legatur de epistolis petri. scilicet. Petrus apostolus ihesu christi electis advenis. et cantatur ystoria. Si oblitus. [f.119]
In die ascentionis incipiantur[67] actus apostolorum. scilicet. Primum quidem sermonem.
Dominica prima post festum trinitatis. et in omnibus dominicis et feriis usque ad primam dominicam kalendarum Augusti. lectiones de libris regum. Et per idem tempus cantatur ystoria. Deus omnium. cum suis antiphonis.
A prima dominica kalendarum Augusti usque ad primam dominicam kalendarum septembris: legantur parabole salamonis. que sic incipiunt. Parabole salamonis filii david regis israel. Et cantatur ystoria de sapiencia per idem tempus. scilicet. In principio deus. cum suis antiphonis.
Dominica prima et secunda mensis septembris. legatur de iob per duas septimanas tantum. scilicet. Vir erat in terra hus nomine iob. Et cantatur ystoria de iob per idem tempus cum suis antiphonis. scilicet. Si bona suscepimus.
Dominica tercia mensis septembris legatur thobias. scilicet. Thobias ex tribu et civitate neptalim. Et cantatur per idem tempus hystoria. Peto domine. una tantum dominica.

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[67] *incipiatur* MS.

Dominica quarta mensis septembris incipiatur Judith. scilicet. Arfaxat rex medorum. et cantatur ystoria Judith una vel duabus dominicis. scilicet. Adonay domine deus.
Dominica prima mensis octobris incipitur liber machabeorum. scilicet. Factum est postquam percussit alexander philippi macedo. usque ad primam dominicam kalendarum novembris. Et cantatur per idem tempus hystoria machabeorum. scilicet. Adaperiat dominus cor nostrum. cum suis antiphonis.
Dominica prima et secunda mensis Novembris legatur de ezechiele tantum per duas ebdomadas. scilicet. Et factum est in tricesimo anno. et tunc incipit hystoria de prophetis. scilicet. Vidi dominum. que cantatur usque ad adventum domini.
Dominica tercia mensis Novembris et per ebdomadam legatur de daniele. scilicet. Anno tercio regni ioachim regis iuda. Et cetera.
Dominica quarta mensis Novembris legatur de Osee. scilicet. Verbum domini quod factum est ad osee filium beeri. in diebus ozie.
Dominica quinta mensis Novembris legatur de Iohele. scilicet. Verbum domini quod factum est ad iohel filium fatuel.

3.10 List of houses for whose deceased brethren Oseney was to pray (ff.120^{v}-121)

Septem servicia trium lectionum in conventu. Qui presbyteri fuerint: septem missas. Ita quod primum servicium et prima missa dicantur singulariter. cetera pluraliter. et recipiuntur in tricennali. Qui non sunt presbyteri: dua psalteria dicant eodem modo. Lantonia prima. Lantonia iuxta Gloucestriam. Kenillewortha. Derbeya. Leicestria. De sancta barbara. Garinges. Sancti iacobi de Norhamton. Sanci thome iuxta staffordiam.

Unum servicium trium lectionum tantum pro canonico non professo et converso:[68] videlicet. De Waltham. De mottesfont. De sancto oswaldo Gloucestrie de Seleborn. Unum servicium trium lectionum pro canonico professo tantum scilicet: De hastinges.

Septem servicia unum psalterium. Tres misse. Ita quod primum servicium et prima missa dicantur singulariter cetera omnia pluraliter: ut supra. Missenden. Wygemor.

Unum servicium trium lectionum. Tres misse unum psalterium. Cirencestre. Bradenstoke. Suwerc. Suwic.

Unum servicium novem lectionum presbyteri unam missam. alii quinquaginta psalmos. Radinges. Abbendonia. Godestowe. Einsham. Dunstaple. Sancta fritheswitha. Faveresham. Treffordia monachorum. Norton iuxta [f.121] cestriam. Stodleia canonicorum. Dorkecestria.

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[68] *conversus* MS.

Item de ambresburia hoc addito quod qui presbyteri non fuerint unum dicent psalterium. tam pro fratre quam sorore. Ambresburia.

Unum servicium trium lectionum primam missam quinquaginta psalmos et recipiantur in annuali servicio et tricennali. Mertona. Cristeschurche. Hagamum. Bridlinton.

Septem servicia trium lectionum tantum pro canonico sancte marie de bosco. id est Noteleya.

3.11 Note on the Purification in Septuagesima (f.120^{v})

Si purificatio sancte marie infra septuagesimam evenerit: nec sequencia nec gloria in excelsis. nec kyrie per versus dicuntur. nec in aliis festis. que usque ad pascha contingerint.

Si autem ipsa septuagesime dominica hoc festum evenerit: non mutatur in crastinum. In duabus etiam sequentibus dominicis non mutatur. facta de dominica memoria ad utrasque vesperas et ad matutinas. cum missa matutinali. Tractus sedendo cantetur. Sciendum quod a septuagesima usque ad cineres. et a quasimodo geniti usque ad vigilia ascensionis: nec feria sexta nec sabbato ante pentecostes: fiet memoria de temporali quando fit servicium de aliquo sancto exceptis dominicis. In omnibus festis que fiunt a capite ieiunii usque ad cenam domini fit memoria de ieiunio etiam in die annunciacionis.

3.12 List of saints with Magnificat antiphons; order for St Augustine's Day (ff.121v–123v)[69]

	Unius martyris	*Ad vesperas*.
D	Sancti saturnini martyris.	A. Hic est vir qui.
F	*Sancti thome episcopi et martyris.*[70]	A. Hic est vere
B	Sancti marcelli {episcopi}[71] et martyris.	A. Beatus vir.
A	*Sancti vincenti martyris.*	A. Hic est vere.
D	Sancti preiecti martyris.	A. Hic vir despiciens. *commemoratio tantum.*
D	Sancti ignacii episcopi et martyris.	A. Beatus vir.
F	Sancti blasii episcopi et martyris.	*Nichil.*
C	Sancti valentini martyris.	A. Hic est vere.
D	Sancti elphegi episcopi et martyris.	A. Filie ierusalem.
A	Sancti Georgii martyris.	A. Filie ierusalem.
F	Sancti vitalis martyris.	A. Filie ierusalem. *commemoratio et missa matutinalis*.
A	Octave sancti Georgii martyris.	A. Filie ierusalem.
E	Sancti urbani {episcopi} et martyris.	A. Hic est vere *vel* Filie ierusalem.
E	*Sancti albani martyris.*	A. Hic est vere martyr.
F	*Translatio sancti thome martyris.*[72]	A. Hic est vere martyr.
B	Sancti kenelmi martyris.	A. Hic est vir qui.
A	Sancti apollinaris martyris.	A. Hic vir despiciens.
F	Sancti pantaleonis martyris.	A. Hic est vere martyr.
D	Sancti stephani {episcopi} et martyris.	A. Beatus vir.
E	*Invencio corporis sancti stephani.*	A. Hic est vere.
G	Sancti oswaldi martyris.	A. Hic est vir qui.
B	Sancti donati episcopi et martyris.	A. Hic vir despiciens.

[69] The first column (the Sunday letters of the feasts) are written in red in the MS, and are variously upper and lower case; they have been regularised here. The abbreviation A. in column three is also in red each time.

[70] Erased in MS.

[71] Here and elsewhere in this section, *episcopi* is written in a later hand over an erasure, presumably of *pape*.

[72] Erased in MS.

F	Sancti tyburcii martyris.	A. Inclitus martyr.
F	Sancti agapiti martyris.	A. Hic vir despiciens. *commemoratio et missa matutinalis.*
A	Sancti rufi martyris.	A. Hic est vere martyr.
B	Sancti hermetis martyris.	*Missa matutinalis tantum.*
C	*Decollatio sancti Iohannis tercia turba prima.*	A. Arguebat.[73]
F	Sancti prisci[74] martyris.	A. Hic est vir qui. *commemoratio tantum.*
G	Sancti gorgonii martyris.	*Nichil.*
F	Sancti nichomedis martyris.	*Commemoratio ad matutinas et missam matutinalem.*
B	Sancti leodegarii martyris.	A. Beatus vir.
G	Sancti {calixti episcopi} et martyris.	A. Hic est vir qui. [f.122]
C	Sancti quintini martyris.	A. Hic est vere martyr.
E	Sancti theodori martyris.	A. Hic vir despiciens.
G	Sancti menne martyris.	A. Hic est vir qui. *commemoratio et missa matutinalis.*
B	*Sancti edmundi martyris.*	A. Hic est vere martyr.
E	*Sancti clementis tercia turba prima.*	A. Dedisti domine.[75]
F	Sancti Grisogoni martyris.	A. Beatus vir.

Plurimorum martyrum		*Ad vesperas.*
F	*Sanctorum fabiani et sebastiani.*	A. Isti sunt.
F	Tiburcii et valeriani.	A. Filie ierusalem.
D	Alexander. evencii et theoduli.[76]	*Missa matutinalis tantum.*
D	Gordiani et epimachi.	A. Filie ierusalem.
F	Nerei achillei atque pancracii.	A. Filie ierusalem.
F	Marcellini et petri.	A. Filie ierusalem *vel* Gaudent in celis.
F	Primi et feliciani.	A. Filie ierusalem *vel* fulgebunt iusti.
B	Basilidis. Cirini et Naboris.	A. Filie ierusalem *vel* Istorum est enim.

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[73] In the margin: *et secunda turba*.

[74] *pisci* MS.

[75] In the margin: *turba prima et secunda*.

[76] *theodori* MS.

E	Viti et modesti.	A. Gaudent in celis.
F	Cirici et iulite.	A. Fulgebunt iusti.
A	Marci et Marcelliani.	A. Istorum est.
B	Gervasii et prothasi.	A. Isti sunt sancti.
A	Processi et Martiniani.	A. Absterget. *commemoratio et missa matutinalis.*
B	Septem fratrum.	A. Sanctum est.
C	Christophori et cucufatii.	A. Gaudent in celis. *commemoratio et missa matutinalis*.
E	Septem dormiencium.	A. Fulgebunt.
G	Felicis simplicii faustini.	A. Istorum est.
A	Abdon et sennes.	A. Absterget.
E	Sanctorum machabeorum.	A. Sanctum est. *commemoratio et missa matutinalis.*
A	Sixti felicissimi et agapiti.	A. Gaudent in celis.
C	Ciriaci et sociorum eius.	A. Fulgebunt.
A	Ypoliti et sociorum eius.	A. Isti sunt sancti. *presbyteria tua*.
C	Timothei et simphoriani.	A. Istorum est. *commemoratio et missa matutinalis.*
D	Felicis et adaucti.	A. Absterget. *commemoratio et missa matutinalis.* [f.122v]
B	Prothi et iacinthi.	A. Sanctum est. *commemoratio et missa matutinalis.*
E	Cornelii et cypriani.	*Commemoratio ad missam matutinalem tantum.*
F	*Maurici sociorumque eius.*	A. Isti sunt sancti.
D	Cosme et damiani.	A. Fulgebunt.
G	Marcelli et apulei.	A. Istorum est. *commemoratio tantum.*
B	*Dionisii rustici et eleutherii.*	A. Isti sunt sancti.
D	Nigasii cum sociis suis.	A. Absterget. *commemoratio et missa matutinalis*.
A	*Reliquiarum Oseneye.*	A. Fulgebunt.
D	Crispini et crispiniani.	A. Sanctum est.
E	Eustachii cum sociis.	*Nichil ad vesperas.*
D	Quatuor coronatorum.	A. Gaudent in celis.

	¶*Unius confessoris et pontificis.*	*Ad vesperas.*
F	Dunstani archiepiscopi.	A. Lux perpetua *vel* Confessor domini.
F	*Sancti augustini episcopi.*	A. Lux perpetua *vel* Confessor domini.
A	Swythuni episcopi.	A. Confessor domini. *commemoratio tantum.*
C	Translatio sancti martini.	A. Simulabo eum. *commemoratio et missa matutinalis.*
B	Germani episcopi.	A. Confessor domini.
E	Audoeni {episcopi}.	A. Confessor domini. *commemoratio et missa matutinalis.*
G	Marci {episcopi}.	A. Confessor domini.
B	Bricii episcopi.	A. Confessor domini.
E	*Sancti edmundi confessoris.*	A. Confessor domini.
F	*Sancti hugonis episcopi.*	A. Confessor domini.
B	Damasi {episcopi}.	A. Confessor domini.
A	Sancti silvestri.	A. Confessor domini.
E	Wlstani episcopi.	A. Confessor domini.
A	*Sancti Gregorii* {episcopi}.	A. Confessor domini.
B	*Sancti cuthberti episcopi.*	A. Confessor domini.
C	*Sancti ambrosii episcopi.*	A. Confessor domini *vel* Lux perpetua.
E	Leonis {episcopi}.	A. Lux perpetua.

	¶*Plurimorum confessorum.*	*Ad vesperas.* [f.123]
[F]	Hilarii et remigii.	A. Fulgebunt.
[B]	Vedasti et amandi.	A. Fulgebunt.
[A]	Germani remigii et vedasti.	A. Fulgebunt.

¶*Unius confessoris non pontificis vel abbatis.*

C	*Translatio sancti benedicti.*	A. Iustum deduxit.
B	Eusebii presbyteri.	A. Simulabo eum.
F	*Sancti egidii abbatis.*	A. Iustum deduxit.
G	*Ieronomi presbyteri.*	A. Iustum deduxit.
D	Francisci.	A. Iustum deduxit.
F	Edwardi regis et confessoris.	A. Iustum deduxit.
F	Rumoldi confessoris.	A. Iustum deduxit.
B	Leonardi abbatis.	A. Iustum deduxit.

G	Felicis presbyteri.	A. Iustum deduxit.
A	Mauri abbatis.	A. {Iustum deduxit deus}
C	*Benedicti abbatis.*	A. Iustum deduxit.

¶*Unius virginis.*		*Ad vesperas.*
F	Etheldride virginis.	A. Ista est virgo.
E	Mildride virginis.	A. Simile erit regnum.
E	*Sancte margarete virginis.*	A. Virgo prudentissima.
F	Praxedis virginis.	A. Ista est virgo.
C	Sabine virginis.	*Commemoratio tantum ad matutinas et ad missam matutinalem.*
G	Eufemie martyris.	A. Accinxit fortitudine.
F	Fidis virginis et martyris.	A. Virgo prudentissima.
E	*Sancte frideswyde virginis.*	A. Ista est virgo.
E	Felicitatis martyris.	A. Simile erit regnum. *commemoratio et missa matutinalis.*
G	*Sancte katerine virginis.*	A. Virgo prudentissima.
	Ad secundas vesperas.	A. Ista est virgo.
G	*Sancte lucie virginis.*	A. In tua pacientia.
D	Prisce virginis.	A. Ista est virgo.
G	*Agnetis virginis.*	A. Beata agnes. [f.123v]
B	Emerentiane virginis et martyris.	A. Simile erit regnum
G	Agnetis secundo.	A. Virgo prudentissima.
F	Scolastice virginis.	A. Simile erit.
A	*Translacio sancte frideswyde.*	A. Ista est virgo.
E	Juliane virginis.	A. Virgo prudentissima.

¶*Plurimarum virginum.*		
[C]	Perpetue et felicitatis.	A. Simile erit regnum.
[G]	Undecim milium virginum.	A. Simile erit regnum.

In commemoratione sancti augustini ad vesperas super psalmos feriales A. Simulabo.[77] Hy. Iste confessor. de tono more octavarum. Ad vesperas et ad matutinas Cap. Ecce sacerdos

[77] *similabo* MS.

magnus qui in diebus suis. A. super Magnificat. Letare mater. Or. Deus qui beatum augustinum. Ad matutinas Inv. Magnus dominus. ympnus sicut more octavarum. A. super novem psalmos unius confessoris. Aperuit augustinus. V. Amavit. Lectio prima R. Invenit se augustinus. secundum R. Misit ergo. tercium R. Wlneraverat caritas. V. ante laudes. Iustum deduxit. In laudibus una antiphona. Post mortem. Capitulum ut prius. Hy. Ihesu redemptor. A. super Benedictus. Euge serve. Ad primam et ad alias horas [A.] Post mortem et cetere. Ad missam Ofc. In medio ecclesie. Kyrie more octavarum. Or. Deus qui beatum augustinum. Ep. Ecce sacerdos magnus qui in diebus suis. Gr. Os iusti. Al. V. Posui adiutorium. Ev. Vos estis sal terre. Off. Veritas. Co. Domine quinque. De sancto augustino tempore paschali ad vesperas super psalmos feriales A. Alleluia. Cap. Qui vicerit faciam. Hy. Iste confessor. A. super Magnificat. Lux perpetua. Or. Deus qui beatum augustinum. Ad matutinas Inv. Exultate. et cetera sicut unius confessoris tempore paschale. Responsoria vero ut in alio tempore et lectiones. Ofc. In medio ecclesie. Ep. Ecce sacerdos. primum Al. V. Disposui. secundum V. Iustus germinabit. Ev. Ego sum vitis vera et pater meus. offertorium et postcommunio ut in alio tempore. ¶Ordinatum est per dompnum abbatem et conventum quod credo dicatur in die sancti Georgii. et in die sancti Iohannis baptiste. et in die sancte marie magdalene. et in die sancti augustini. et in die sancti michaelis.[78]

[78] These may supply a clue as to the spiritualities held in Oxford by Oseney: apart from St Augustine, all these are dedications of churches in Oxford. St George's in the Castle was held by Oseney from 1149 onwards, and St Mary Magdalen is also known to have been among their possessions. Were St John the Baptist (now Merton College chapel) and St Michael at the Northgate also held by Oseney?

3.13 Order of Sundays and Feasts (ff.124–126)[79]

In dominicis adventus.

In dominicis adventus domini ad processionem R.[80] Missus est. Ad introitum usque ad Natale A. Alma redemptoris. Dominica prima



Ki - ry-e.

Sq. Salus eterna. Super missam de Domina. [Sq.] Ave maria. Super Benedictus. [A.] Missus est gabriel.
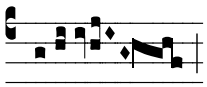
¶Dominica secunda



Ki - ri-e.

Sq. Regnantem.
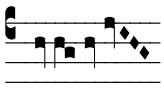
¶Dominica tercia[81]



Kiri-e.

Sq. Qui regis.

¶Dominica quarta



Ki-ri-e.
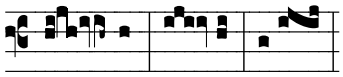
Sq. Regnantem.

In vigilia natalis domini si Dominica fuerit
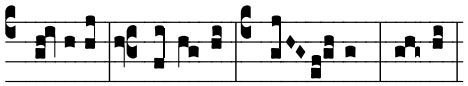


Ki-ri-e.

In nocte sancta Cunctipotens.
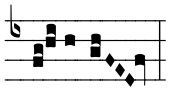


San - ctus. Agnus. I-te.

Ad missam in mane



Ki-ri-e. Glori- a. San - ctus. Agnus.



I- te mis[sa].

In die ad missam Kirie rex genitor.

¶In die sancti Stephani. Conditor.

¶In festo sancti iohannis. pater creator.

¶In festo Innocentium. Kirie rex genitor.

¶In festo sancti Thome lux et origo.
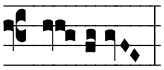
¶Die sexto ad magnam missam.

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[79] This section is written in three columns, heavily abbreviated and very cramped. Variants between the different appearances of the same Kyrie melody are corrected and noted below.

[80] *A.* MS.
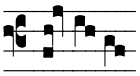
[81] *quarta* MS.



Ki- ri-e.

Sq. Sonent.

¶Die septimo ad magnam missam
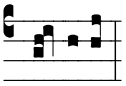


Ki-ri- e.

Sq. Letabundus.

¶Dominica post Natale domini Cunctipotens. Sq. Letabundus.
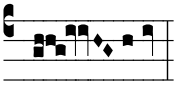
¶Si dies circumcisionis dominica evenerit ad processionem R. Descendit. Ad introitum A. Virgo dei genitrix. usque ad purificacionem. tam infra septuagesimam quam extra. In die ad missam. Conditor kirie.

¶In octavis sancti stephani.



Ki-ri-e.

In octavis sancti Iohannis
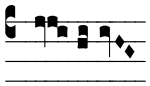


Ki - ri-e.

In octavis sanctorum Innocentium.



Kiri- e.

¶Si vigilia epiphanie dominica evenerit.



Ki- ri- e.

In die epiphanie ad missam. Kirie fons bonitatis.

¶Dominicis post octavas epiphanie usque septuagesimam ad processionem cantentur hec responsoria suo ordine. [R.] Summe trinitati. R. Honor virtus. R. Benedicat nos. R. Benedicamus patrem. R. Gloria patri. Ad introitum usque purificacionem dicatur hec antiphona. Virgo dei. In dominicis vero que post purificacionem evenerint usque septuagesimam ad introitum dicuntur hee antiphone. Descendi. et Anima mea. Or. Via sanctorum. Ad vesperas de domina A. Alma redemptoris. A. Beata.

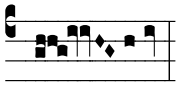
¶Sequencie de domina. Ave maria. Letabundus. Benedicta. Ave mundi. Hodierne.

¶Dominica prima post Epiphaniam R. Summe trinitati ad processionem. Ad missam
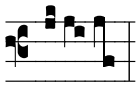


Ki-ri-e.

¶Dominica secunda ad processionem R. Honor.



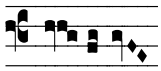
Ki - ri-e.

¶Dominica tercia R. Benedicat nos.



Kiri-e.

¶Dominica quarta R. Benedicamus.
[f.124v] Ad missam



Ki- ri- e.

¶Dominica quinta R. Gloria patri.



Ki-rie.

¶Dominica septuagesime ad processionem.
Ecce karissimi. A. Alma. ad vesperas A.
Ave regina.
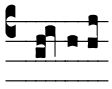


Ki - ri-e.

¶Dominica sexagesime Ecce karissimi
A. Tota pulcra ad vesperas Beata.
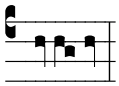


Ki - rie.

¶Dominica quinquagesime. Ecce karissimi.
A. Anima. Ad vesperas. descendi.



Ki-rie.

¶Dominica prima quadragesime R. Cum
venerimus. A. Ave regina.



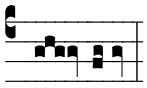
Kiri-e.

¶Dominica secunda Cum venerimus. A.
Alma.



Ki-ri- e.

¶Dominica tercia R. In die [quando]. A.
Beata.



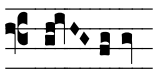
Ki - ri-e.

¶Dominica quarta In die [quando].[82] A.
Tota pulcra.
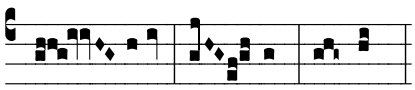


Ki - rie.

¶Dominica prima in passione:
Circumdederunt. A. Descendi.
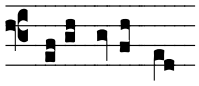


Ki - ri-e.

¶Dominica in ramis palmarum.
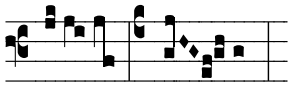


Ki - ri-e. San- ctus. Agnus.

[82] *In die* underlined, MS.



Benedica-mus.[83]

¶Feria quinta in cena domini



Kyri-e. San - ctus. Benedicamus.

¶In vigilia pasche
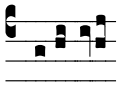


Kyri-e. Gloria. San - ctus.

¶In die conditor Kyrie.

¶Feria secunda Kirie rex genitor.
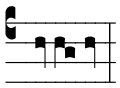
¶Feria tercia Lux et origo.

¶Feria quarta



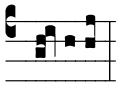
Kiri- e.

Feria quinta
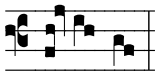


Ki-ri-e.

Feria sexta



Ki-rie.

Sabbato



Ki-ri - e.

¶Dominica prima post pascha usque ad ascensionem domini ad processionem. A.[84] Ego sum alpha. A. Christus resurgens. V. Dicant nunc. Ad introitum Alma.



Ki - ri-e.

¶Dominica secunda Ave regina.
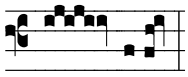


Ki-ri - e.

¶Dominica tercia Beata.



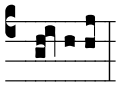
Ki - ri-e.

¶Dominica quarta Descendi.



Ki - ri-e.

¶Dominica quinta Anima.
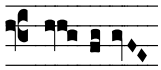


Kiri-e.

[83] Clef  in MS.

[84] *Alpha* MS, presumably a mistaken expansion of the abbreviation *A.*

¶Die[85] ascensionis ad missam Kirie rex genitor.

¶Dominica infra octavas ascensionis ad processionem R. Viri galilei. Ad introitum A. Tota pulcra.

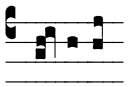


Ki- ri-e.

¶In die pentecostes ad missam. Kirie fons. feria secunda. conditor.
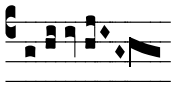
¶Feria tercia Cunctipotens.

Feria quarta.



Ki- ri-e.

Feria quinta.
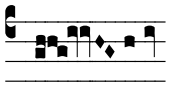


Kiri-e.

Feria sexta.



Kirie.

Sabbato.



Ki - ri-e.

¶Dominica trinitatis Lux et origo.

¶Dominica prima post trinitatem R. Benedicat. A. Alma. A. Tota pulcra. Sq. Ave mundi.

¶Dominica secunda R. Benedictus dominus. A. Ave regina. A. Anima. Sq. Hodierne.

¶Dominica tercia R. Quis deus. A. Beata. A. Descendi. Sq. Hac clara.

¶Dominica quarta R. Magnus dominus. A. Tota. A. Alma. Sq. Ave maria.

¶Dominica quinta R. Gloria patri [f.125] A. Anima. A. Ave regina.[86] Sq. Letabundus.

¶Dominica sexta R. Honor virtus. A. Descendi. A. Beata dei. Sq. Benedicta.

¶Dominica septima R. Tibi laus. A. Alma redemptoris. A. Tota pulcra. Sq. Ave mundi.

¶Dominica octava R. Benedicamus. A. Ave regina. A. Anima mea. Sq. Hodierne.

¶Dominica nona R. Summe trinitati. A. Beata. A. Descendi. Sq. Hac clara.

¶Dominica decima R. Benedicat nos. A. Tota pulcra. A. Alma redemptoris. Sq. Ave maria.

[85] *Dominica* MS; however, the chants for the Sunday after Ascension are given in the following paragraph.

[86] Partly erased in MS.

¶Dominica undecima R. Benedictus. A. Anima mea. A. Ave regina. Sq. Letabundus.

¶Dominica duodecima R. Quis deus. A. Descendi. A. Beata dei. Sq. Benedicta.

¶Dominica tredecima R. Magnus dominus. A. Alma. A. Tota. Sq. Ave mundi.

¶Dominica quarta decima [R.] Gloria patri. A. Ave regina. A. Anima. Sq. Hodierne.

¶Dominica quinta decima [R.] Honor virtus. A. Beata. A. Descendi. Sq. Hac clara.

¶Dominica sexta decima [R.] Tibi laus. A. Tota pulcra. A. Alma redemptoris. Sq. Ave maria.

¶Dominica septima decima [R.] Benedicamus. A. Anima mea. A. Ave regina. Sq. Letabundus.

¶Dominica duodevicesima [R.] Summe trinitati. A. Descendi. A. Beata dei. Sq. Benedicta.

¶Dominica undevicesima [R.] Benedicat. A. Alma redemptoris. A. Tota pulcra. Sq. Ave mundi.

¶Dominica vicesima [R.] Benedictus. A. Ave regina. A. Anima mea. Sq. Hodierne.

¶Dominica vicesima prima [R.] Quis deus. A. Beata dei. A. Descendi. Sq. Hac clara.

¶Dominica vicesima secunda [R.] Magnus dominus. A. Tota pulcra. A. Alma redemptoris. Sq. Ave maria.

¶Dominica vicesima tercia [R.] Gloria patri. A. Anima mea. A. Ave regina. Sq. Letabundus.

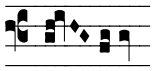
¶Dominica vicesima quarta [R.] Honor virtus. A. Descendi. A. Beata dei. Sq. Benedicta.

In die sancti Andree. Kirie fons. Sq. Sacrosancta.

¶De sancto Nicholao. Kirie rex genitor. Sq. Congaudentes.

¶In die sancti Thome Apostoli. Lux et origo. Sq. Clare sanctorum.
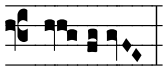
¶De sanctis fabiano et sebastiano. post septuagesimam.



Ki - ri-e.

ante septuagesimam lux et origo. Sq. Ecce pulcra. Tr. Qui seminant.
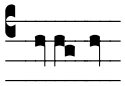
¶De sancta Agnete.



Ki- ri-e.

Tr. Diffusa.
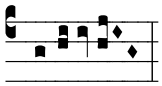
¶De sancto vincentio.



Kiri- e.

vel pater creator. Sq. Organicis. Tr. Desiderium.
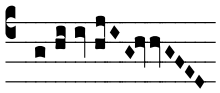
¶In conversione sancti pauli. Kirie rex genitor. vel



Ki-rie.

Sq. Clare sanctorum. vel Tr. Tu es vas.

¶Ipipanti[87] domini. Kirie fons vel



Kiri-e.

Sq. Hac clara die. vel Tr. Diffusa est.

¶Sancte Agathe.



Ki-rie.

Tr. Qui seminant.
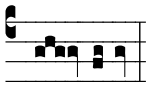
¶In translatione sancte fritheswithe



Ki - ri-e.

Tr. Diffusa. [f.125v]
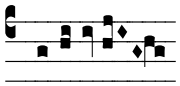
¶In Cathedra sancti petri



Ki - ri-e.

Tr. Tu es.
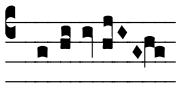
¶Sancti mathie



Kiri-e.

Tr. Desiderium.
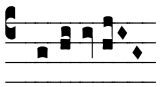
¶Sancti gregorii



Kiri-e.

Tr. Beatus vir.

¶In annunciatione dominica



Kiri-e.

Tr. Ave maria.

¶Sancti ambrosii Tr. Desiderium.

¶Sancti georgii. Lux et origo. Sq. Organicis. et Credo.

¶Sancti marci ewangeliste. Cunctipotens. Sq. Ecce pulcra.

¶Philippi et Iacobi. Kirie rex genitor. Sq. Alleluia nunc decantent.

¶In inventione sancte crucis pater creator. Sq. Laudes crucis.

¶Sancti iohannis ante portam Conditor. Sq. Johannes ihesu.

¶Augustini episcopi anglorum. Lux et origo. Sq. Adest namque.

¶Sancti Barnabe apostoli. Kirie rex genitor. Sq. Clare sanctorum.

¶Die sancti Iohannis Baptiste. Kirie fons. Sq. Sancti Baptiste. et Credo.

---

[87] i.e. the Purification.

¶Die sancti petri. Conditor. Sq. Laude iocunda.

¶In commemoratione sancti pauli. pater creator. Sq. Alleluia nunc decantent.

¶Sancte marie magdalene. Kirie rex genitor. Sq. Mane prima. Credo.

¶Die sancti Jacobi. Cunctipotens. Sq. Clare sanctorum.

¶Ad vincula sancti petri. Conditor kirie. Sq. Nunc luce. Credo.

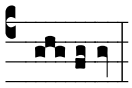
¶Die sancti laurencii. Lux et origo. Sq. Stola iocunditatis.

¶In Assumpcione sancte Marie. Kirie rex genitor. Sq. Aurea virga.

¶Die secundo Kirie Conditor. Sq. Ave maria.

¶Die tercio lux et origo. Sq. hac clara die.

¶Die quarto



Ki- ri-e.

Sq. Benedicta.
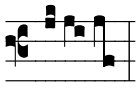
¶Die quinto



Ki - ri-e.

Sq. Letabundus.

¶Die sexto



Kiri-e.

Sq. Ave mundi.

¶Die septimo



Ki-ri - e.

Sq. Congaudentes. Si quatuor ultimis diebus dominica evenerit: Conditor.

¶In octavo die omnia sicut primo preter Kirie Cunctipotens.
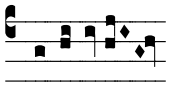
¶Die sancti Bartholomei. pater creator. Sq. Alleluia nunc decantent.

¶Die sancti Augustini. Kirie rex genitor. Sq. Interni festi. Credo.

¶In decollacione sancti Johannis Baptiste. lux et origo. Sq. Ecce pulcra.

¶In Nativitate sancte Marie. Conditor. Sq. Alle celeste. Per istas octavas cotidie dicitur Al. Nativitas.[88] Officium gradale offertorium et communio sicut per octavas Assumptionis.

¶Die secundo



Kiri-e.

Sq. Ave maria.

[88] A ¶ sign appears, apparently in error, before this word.

Die tercio



Kiri-e.

Sq. Hodierne.
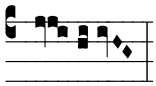
Die quarto



Ki- ri-e.

Sq. Benedicta. [f.126]
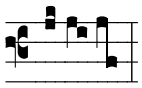
¶Die quinto



Ki- ri-e.

Sq. Letabundus.

¶Die sexto



Kiri-e.

Sq. Ave mundi.

¶Dominica infra octavas. Lux et origo. cetera omnia sicut notantur superius infra qua dominica acciderit.

¶In exaltacione sancte crucis: Kirie rex genitor. Sq. Laudes.

¶In octavis sancte marie. Cunctipotens. Sq. Hac clara. cetera ut in die.

¶In die sancti mathei: pater creator. Sq. Clare sanctorum.

¶In die sancti michaelis. conditor. Sq. Ad celebres.

¶In translacione sancti Augustini: Orbis factor. Sq. Interni.

¶In die sancti Luce ewangeliste. Lux et origo. Sq. Ecce pulcra.

¶In die simonis et Iude. pater creator. Sq. Alleluia nunc decantent.

¶In die omnium sanctorum. Kirie rex genitor. Sq. Christo inclito.

¶In die sancti martini. Lux et origo. Sq. Sacerdotem.

¶In die sancti Edmundi Archiepiscopi: conditor. Sq. Adest namque.

¶In die sancti Edmundi Regis Cunctipotens. Sq. Ecce pulcra.

¶In die sancti clementis: Kirie deus sempiterne. Sq. Organicis.

¶In die sancte katerine. pater creator. Sq. Odas.

¶In festo Reliquiarum. Conditor. Sq. Sit laus.

Text 4: The Tonale

4.1 The main Tonale text (ff.100–115)

Pluribus tonalibus diligenter inspectis: plura in eis que prius nesciebam didici. Sed quia nimis prolixa. et ad discendum difficilia. et plura in eis superflua. et quedam inter se discrepantia erant: ex eis et ex hiis que ab aliis pluribus huius artis peritis didici quedam utiliora et suffiencia exerpere et inde unum tonale breve et utile. et ad intelligendum facile: ad instructionem aliorum facere volo.

Ante tonale vero quedam diversis locis collecta. utilia hiis qui volunt hanc artem discere: cum gamma pono.

Omnes toni greca nomina habent. Sunt autem quatuor numero. habentes singuli apendices suos. Qui simul iuncti: octo efficiuntur. Dicitur autem illorum primus: autentus protus. id est autoritas prima. Protus enim apud grecos: primus apud latinos. unde et beatus stephanus protomartyr dicitur: id est primus martyr. Iunior autem eiusdem: ab illo nomen accepit. Dicitur vero sic. Plaga proti. id est quasi iunior primo. Nam qui dicitur stare ad latus meum minor me est. Dicitur autem illorum autentus secundus: deuterus. id est secundus magister tonus. qui est in ordine tercius. Nam deuterus: secundus interpretatur. Hinc deuteronomium:[1] secunda lex dicitur. Plaga deuteri id est iunior secundi magistri toni. qui est in ordine quartus. Dicitur autem illorum autentus tercius tritus. [qui est in ordine quintus.][2] Plaga triti id est iunior tercii magistri toni. qui in ordine est sextus. Autentus quartus: dicitur tetrardus. id est quartus magister tonus. qui in ordine septimus dicitur. Plaga tetrardi: id est iunior quarti toni magistri. in ordine octavus dicitur. Sic quondam antiqui quatuor tantum utebantur tonis. Quod videntes moderni. qui quantum iuniores. tanto perspicatiores: omnem consituerunt cantum sub octo regulis esse id est sub octo tonis. vel sub octo modis. id est in octo moderationibus. facientes de primo tono antiquorum: [f.100^{v}] nostrum primum et secundum. Et ex secundo tono illorum: nostrum tercium et quartum. Et ex tercio illorum: nostrum quintum et sextum. Et ex quarto illorum: nostrum septimum et octavum. Hec de vocabulis tonorum dicta sufficiant.

Octo igitur sunt toni. quibus psalmi cantantur et mediantur. Et quatuor sunt finales tonorum. Quorum primus et secundus. id est protus et plaga proti naturaliter finiunt in D gravi. Tercius et quartus. id est deuterus et plaga deuteri: in E gravi. Quintus et sextus. id est tritus et plaga triti: in F gravi. Septimus et octavus. id est tetrardus et plaga tetrardi: in G gravi.

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[1] *hunc deuteromium* MS

[2] It seems likely that the omission of this phrase was accidental, since the orderly explanation of the numbering of the modes requires it.

Finales ideo dicuntur: quia omnis cantus post quamlibet ascensionem vel descensionem in aliquo illorum debet habere finem. quamvis quidam cantus aliis in locis raro tamen finire inveniuntur. Quod quidam inventorum imperitia. quidam vero cantorum vicio. quidam autem musicali licentia fieri asserunt.

Sciendum est quod sepe super unam differentiam diverso modo cantus antiphonarum incipiunt. set tamen in fine uno modo terminantur. excepto quarto tono. de quo in suo loco dicemus.

Omnes toni diversas. et plurimas habent differentias excepto sexto tono. de quo in suo loco dicemus.
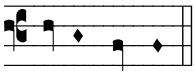
Et licet ecclesia nostra omnes differencias non habeat in usum: tamen differencias cum antiphonis ad easdem pertinentibus secundum proprietatem intimabo.

Cantus autem tonorum differunt inter se. et a seipsis. Quo modo differunt inter se: Inter se differunt: propter diversitatem litterarum. Una queque enim littera: diversa est ab altera. Differentia enim non potest dici: nisi inter diversa. Vel etiam inter se differunt per tonum. et semitonum. sive per ditonum. Et ita differunt per diversa. A se vero differunt per assim et tesim. id est per intensionem et remissionem. [f.101] Quia cum cantus in una et eadem voce incipiant. tamen alia tendit superius. et alia remittit inferius ut hic potest videri in hiis antiphonis.



Lazarus.[3]

¶Ista tendit superius: sequens autem remittit inferius. que est.



Reges tarsis.[3]

¶Et ita cum ista due antiphone in una eademque voce incipiant. una tendit superius. et alia remittit inferius. Sic per assim et tesim inter se differunt.

Aiunt boni concines. in omni cantu qui turmatim vel singillatim canitur: duo esse genera pausationum. Unum videlicet ad recolligendum spiritum. quod breviter. aliud ad decorem tocius cantilene: quod prolixius fieri solet. Breviter: cum quilibet vocalis maiori notarum copia divitius protrahitur. Vel cum ad competentiora pausandi loca. dum divisio parcium vitatur citius perveniri

[3] Space has been left for music here but it has been omitted. It is supplied from the music provided for these antiphons in the body of the tonale, on f.103^{v}. See p.341.

non potest. Id etiam utrobique summo studio debet observari: ne quilibet ubilibet. set omnes simul pausent.

Sex sunt consonantie. quibus omnis cantus ascendendo et descendendo modulatur. Id est. Tonus. Semitonius. Ditonus. Semiditonus. Diathessaron. Diapente. Diapason. Tonus[4] est quod sic dicimus. ut re. *vel.* re mi. Semitonius. mi. fa *vel.* fa. mi. Ditonus. ut. mi. *vel* fa. la. Semiditonus. re. fa. *vel.* mi. sol. Diathessaron. ut. fa. *vel.* re. sol. *vel.* mi. la. Diapente. ut. sol. *vel.* re. la. *Hec postea in secundo folio notando plenius dicemus.*

Quid est tonus. Tonus est maius spatium in monochordo. ut est de c ad d. et de d ad e. et dicitur a tonando. id est a sonando.[5]

Quid semitonius. Semitonius vero: id est non plene tonus. est minus spatium. ut de b ad c. et de e ad f. Quanto enim minus est spacio toni: tanto ipsa vox lenior.

Quid sit ditonus. Ditonus. id est duo toni. ut de c ad e. et de f ad a.

Quid semiditonus. Semiditonus. id est non plene ditonus. ut de a ad c. [f.101^{v}] et de d ad f. et de e ad g. continens tonum et semitonium.

Quid diathessaron. Diathessaron: dicitur de quatuor. totidem habens cordas. ut de c ad f. et de d ad g.

Quid sit diapente. Diapente dicitur de quinque tot continens cordas. ut de c ad g. et de d ad a.

Quid sit diapason. Diapason vero dicitur de omnibus. quia omnes voces et consonantias infra se continet. ut de a ad a. et de c ad c.

Quid sit gamma. Gamma a modernis in monochordo propter fidei[6] toni descensionem est abditum. Gamma apud grecos: g sonat apud latinos. Ideo autem illud non aliud elementum posuerunt: ut octavo a se elemento g scilicet esset consimile. sicuti voces sunt consimiles.[7]

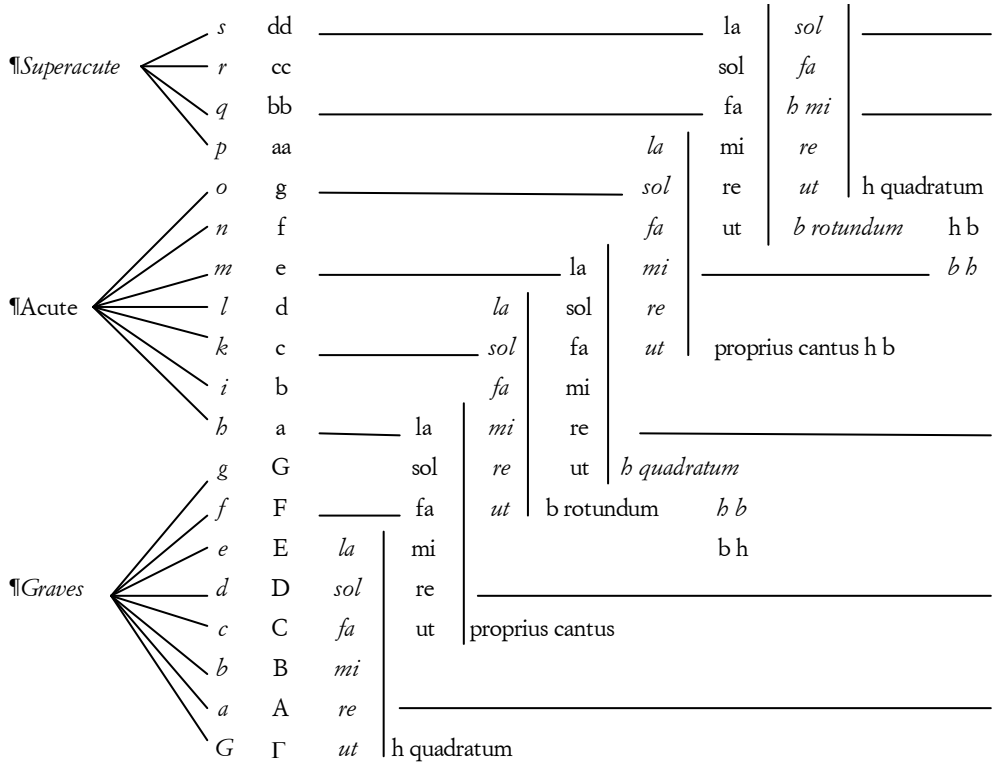
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[4] *Sonus* MS.
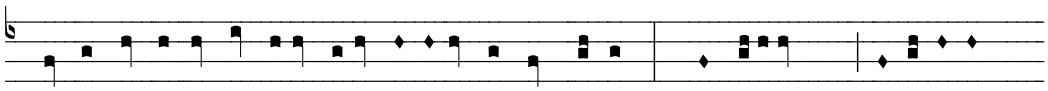
[5] The use of capitals and small letters for the notes of the scale is not consistent here, and has been regularized.

[6] *sidei* MS.
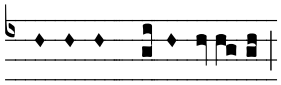
[7] In the Gamma which follows, the limitations of the program used to generate this diagram have meant that 'b' has had to be used to represent *b rotundum,* and 'h' *b quadratum*. The double letters for the *superacute* are written one above the other in the manuscript, to form a special shape. Similar double versions of b and h are used in the solmization example which follows, represented here by ♭♭ and ♮♮. Italics are used to represent red lettering as in other sections of the manuscript.


¶Superacute
¶Acute
¶Graves
s dd
r cc
q bb
p aa
o g
n f
m e
l d
k c
i b
h a
g G
f F
e E
d D
c C
b B
a A
G Γ
la sol fa mi re ut
sol fa mi re ut
la sol fa mi re ut
la sol fa mi re ut
la
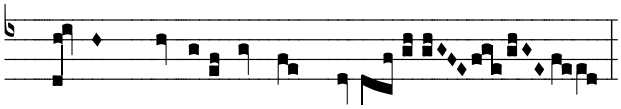
Omnes itaque antiphone primi toni finiunt in D gravi. et seculorum incipit in a acuta. in qua a: psalmi cantantur et mediantur hoc modo. *Psalmus*.



Dixit dominus domino meo: sede a dextris meis. Magnificat. Benedictus
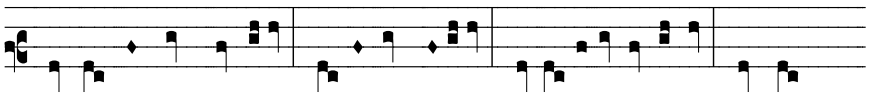


dominus deus isra-el:
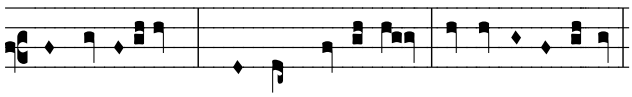


¶*neuma* Primum querite regnum de-i.
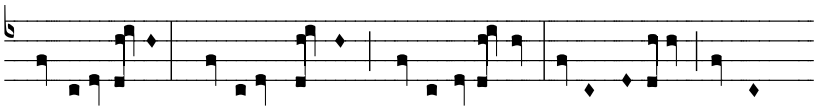
Quamcumque antiphonam autem proti ad similitudinem harum que secuntur videris incipere: semper sine dubio subsequentem habebit differenciam.
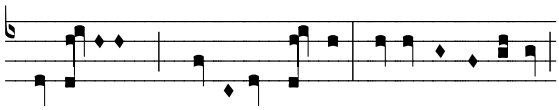


¶*Prima differencia* Ecce nomen domini. Dominus veniet. Dabit e-i dominus. Tu es
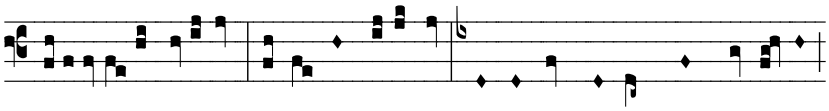


pastor ovium. Tradent enim vos. e u o u a e [f.102v]
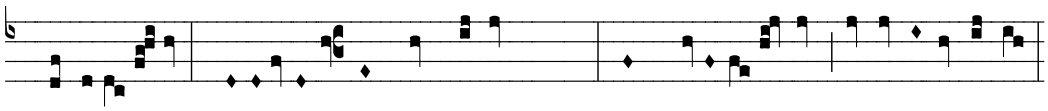


¶*Secunda differencia* Canite tuba. Querite primum. Reditte ergo. Ave mari-a. Tecum
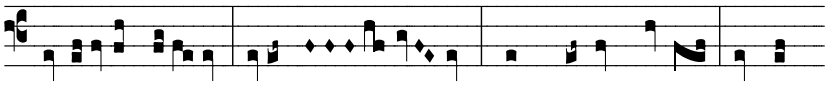


principium. Traditor autem. e u o u a e



¶*Tercia differencia.* Gloria ti-bi trinitas. O pastor eterne. Iohannes autem cum vidis-set.
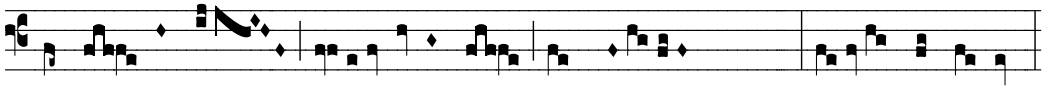


Simi- le e-rit. Nobilissi - mus [vir] si[quidem]. Stans bea-ta agnes. e u o u a e
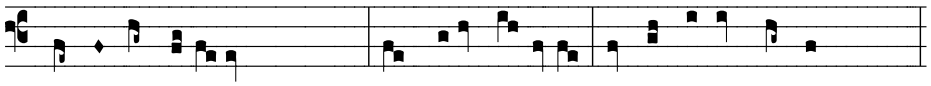


¶*Quarta differencia*. Pro fide-i meritis. Iter faciente ihe-su. Stans autem ihesus. Nonne
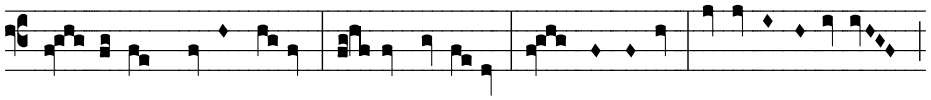


cor nostrum. Tua sunt hec christe. *vel sic* Cum sublevasset. Sede a dextris meis.
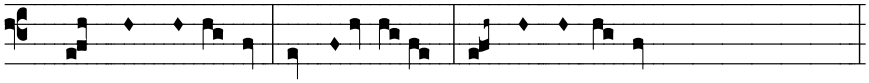


Montes gelbo-e.[8] Doleo super te. Non auferetur. [f.103] Beatus stephanus.
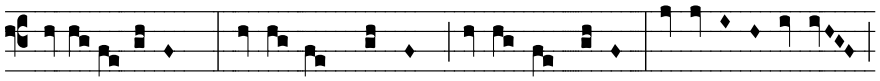


Confessor domini ¶*vel sic* Loquere domine. Cognoverunt omnes ¶*vel sic*.



Si offers munus tuum. Se-nex puerum. Eu - ge serve. e u o u a e



¶*Quinta differencia*. O quantus luctus. Amavit eum. Sint lumbi vestri. *vel sic*

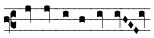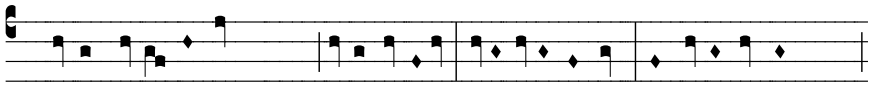


Biduo[9] vivens. Credimus christum. Unus est enim. e u o u a e.[10]
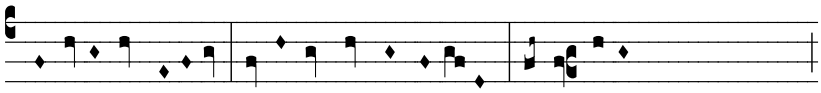
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[8] This unusual compound neume appears a few times in the tonale and is quite clear.

[9] *Viduo* MS.
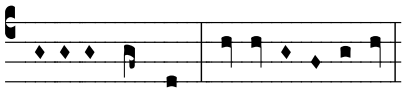
[10] This may not be correct as it is the same as the *quarta differencia* and Sarum gives  for this type of antiphon (quoting *Unus est* as an example). See Frere, *Use of Sarum* ii, Appendix p.viii.
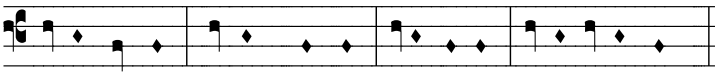


¶*Sexta differencia*. Cesar dixit ad ie[sum]. I-te dicite. Exi cito inpla. Estote fortes.
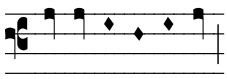


Diffusa est gracia. Apertis thesauris suis. Lau - date d[ominum]. ¶*vel sic*
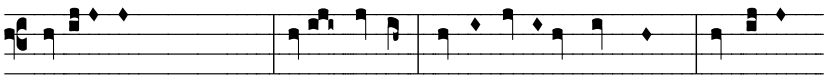


Beati mundo. e u o u a e.



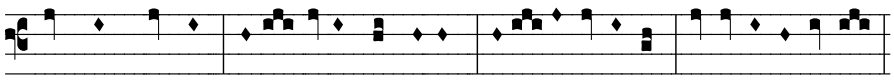
¶*Septima differencia*. [f.103^{v}] Reges tharsis. Circumdantes. Volo pater. Benedictus es.



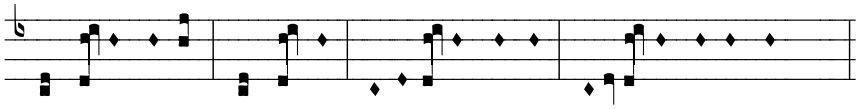
e u o u a e.
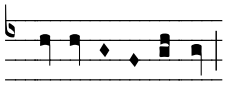


¶*Octava differencia*. Dicite pu[sillanimis]. Venit lumen. Adiutorium nostrum. Domine
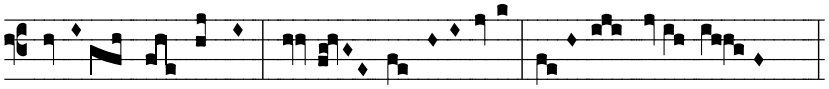


non sum dignus. Incli-navit dominus. Lazarus anticus. e u o u a e.
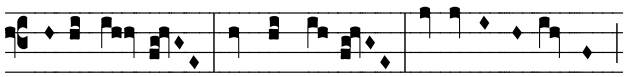


¶*Nona differencia*. Intravit ihesus. Preceptor. Posue-runt super. Mulie-res sedentes.
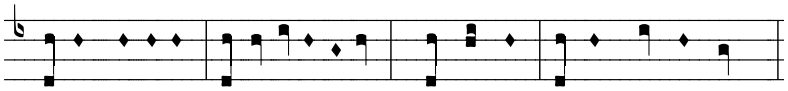


e u o u a e.
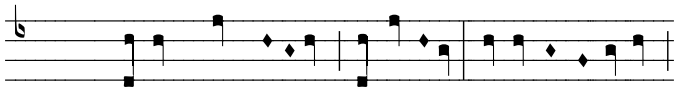


¶*Decima differencia*. Specio - sus forma. Pa-ter manifestavi. Adesto deus vi - vus.



Ipsi so - li. Christus e- nim. e u o u a e.
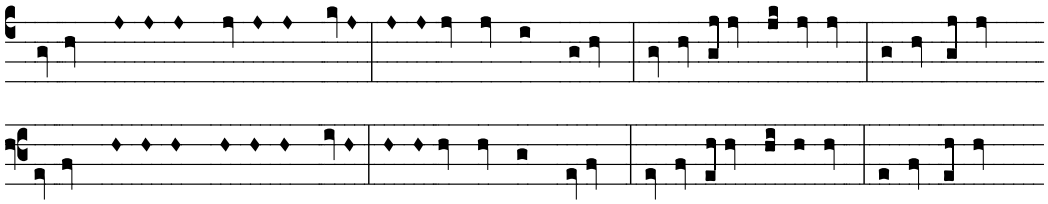


¶*Undecima differencia*. Primus vocati. Leva ierusalem. Hic est vir. Vadam ad patrem.

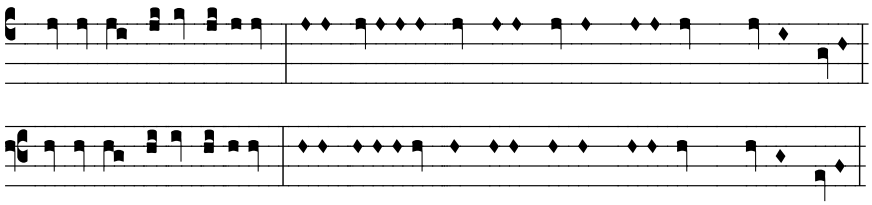


[f.104] Mittens hec mulier. Vos antici. e u o u a e.

¶*De secundo tono.* Omnes antiphone que finiunt in D gravi. et seculorum incipit in F gravi: sunt de secundo tono. et psalmi hoc modo cantantur. et mediantur.
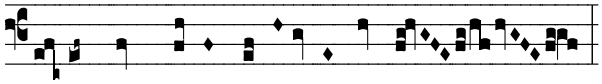


Dixit dominus domino meo: sede a dextris meis. Magnificat a-nima. Benedictus



dominus deus israel: quia visitavit et fecit redemptionem[11] plebis sue.
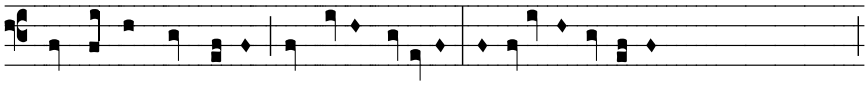
Sciendum est quod quedam antiphone secundi toni aliquando finiunt in a acuta. et seculorum incipit [f.104^{v}] in c acuta. et psalmi cantantur et mediantur in c acuta sicut in F gravi. sicut supernius notatum est.

Neupma antiphonarum secundi toni.
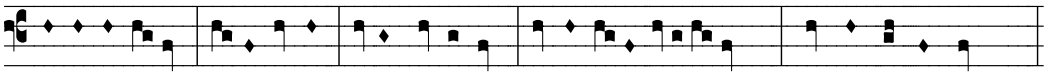


Secundum autem simile est hu-ic.
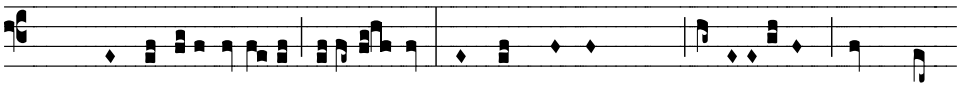
[11] ⁻ missing from second line of music in MS.



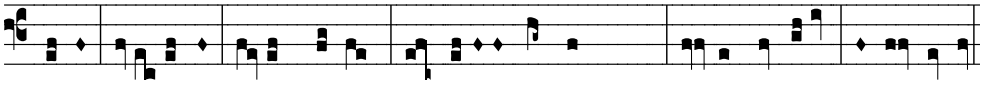
Prima differencia. Consurge consurge. De syon exibo. In universa terra. *vel sic*



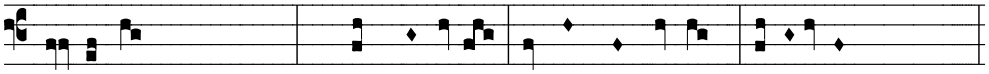
Domine deus. Scuto bone. Sana domine. A timore inimicorum. Omnipotens ser.
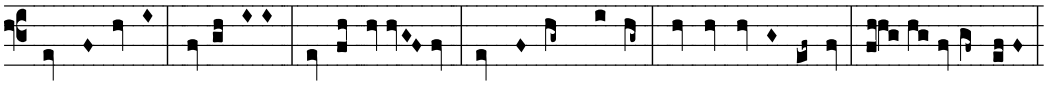


vel sic Constitutus a deo. Ait petrus. Usque modo. *vel sic* Insinuavit. Postquam



domi. Erit ipse. Huius martir. Eccle-sie sancte. *vel sic* Iuste et pie. Supra pectus



Secus p[ortavit]. *vel sic* Quem indutus. Assumpsit ihesus. Genuit p[uerpera].[12] [f.105]
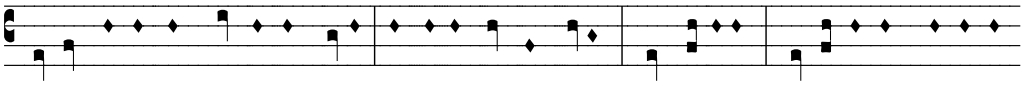


Innocentes. Abimatu. Sicut li-li- um. Abraham pater. e u o u a e. O sapi-enci-a.
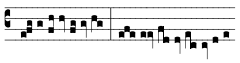


O rex glori-e. Domine ihe-su christe. e u o u a e.

De tercio tono. Omnes antiphone que finiunt in E gravi. et seculorum incipit in c acuta: sunt de tercio tono. et psalmi ita mediantur et cantantur.
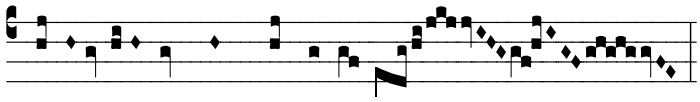


Dixit dominus domino meo: sede a dextris meis. Magnificat. Benedictus dominus
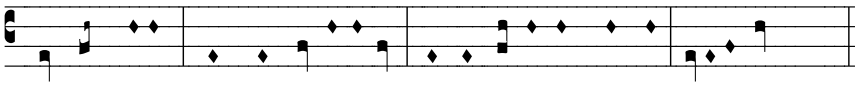
[12] At the foot of f.104[v] in the lower margin is added, in a later hand: 



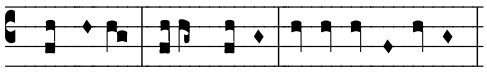
deus isra-el: quia visitavit et fecit redemptionem plebis sue.
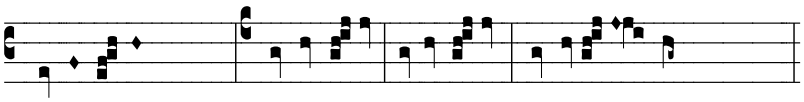


Neupma tercii toni. Tercia dies est quo hec facta sunt.
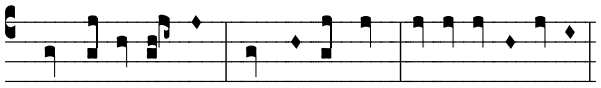


Prima differencia. Tu bethleem. Hic est discipulus. Ecce dominus noster. Elizabeth.
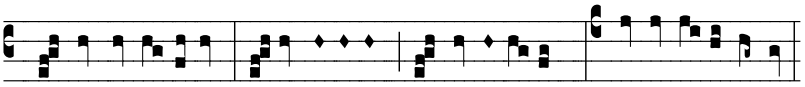


Tu puer. Inter natos. e u o u a e.
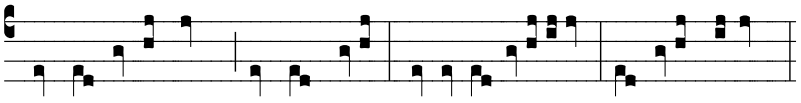


[*Secunda differencia.*] Quasi unus. [f.105^{v}] Arridebit. Vivo ego. Pulcrio-res sunt.



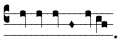
Qui sequitur me. Fac benigne. e u o u a e.[13]
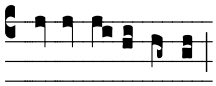


¶*Tercia differencia*. Petrus apostolus. Vado parare. Surge et me[tire]. e u o u a e.
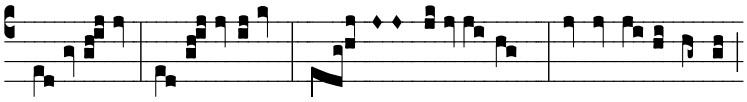


¶*Quarta*[14] *differencia*. Qui de terra est. Quando natus. In tribu-latione. Pudore bono.

[13] Thus MS, although it is the same as the *Prima differencia*. In the Sarum text this type of antiphon forms the *quinta differencia* (second form) quoting *Pulcriores* and *Fac benigne* as the typical openings, with the ending . This seems to be a misreading by the copyist. See Frere, *Use of Sarum* ii, Appendix p.xx.
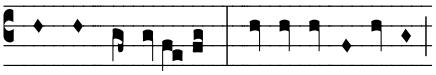
[14] MS has *iiia* (for *tercia*) here instead of *iiiia* for *quarta*.
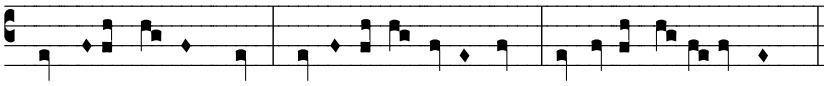


e u o u a e.
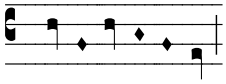


¶*Quinta differencia*. Copio-se. At il-le ins. Ho- die glori-o-sus. e u o u a e.



¶*Sexta differencia*. Omnis intere-a. e u o u a e.
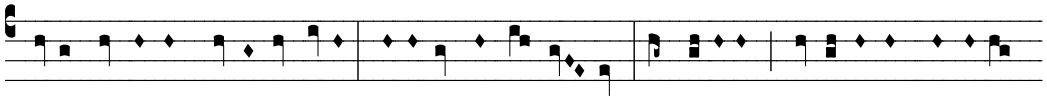


¶*Septima differencia*. Omnia quecumque. Domine probasti me. Quoniam in e-ternum.

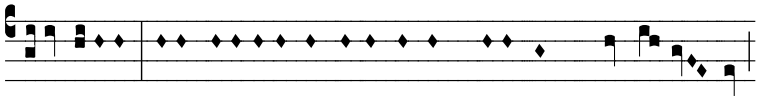


e u o u a e.
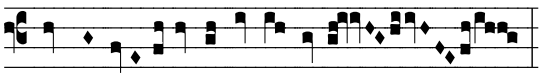
¶*De quarto tono*. Omnes antiphone que finiunt in f gravi. et seculorum incipit in a acuta: sunt de quarto tono. et psalmi ita cantantur et mediantur. [f.106]



Dixit dominus domino meo: sede a dextris me- is. Magnificat. Benedictus dominus
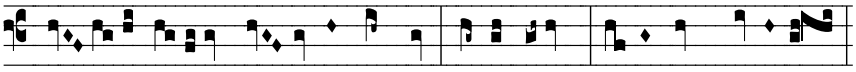


deus israel: quia visitavit et fecit redemptionem[15] plebis su - e.
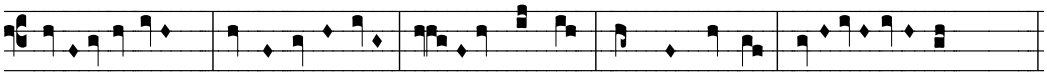


¶*Neupma quarti toni*. Quarta vigi-li-a venit ad e-os.
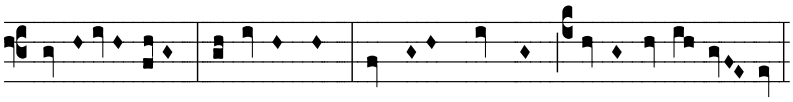
[15] missing in MS.
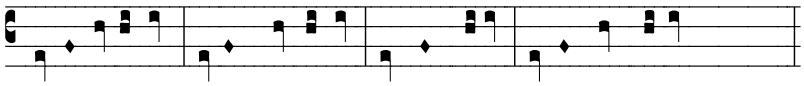


¶*Prima differencia*. Na-ture genitor. Sci- amus omnes. Infra v'et'.[16] Tri-a sunt munera.
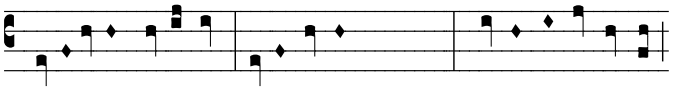


Mari-a et anm'. Domine audivi. Iuste et sancte. Omnes gentes. Vigilate animo.
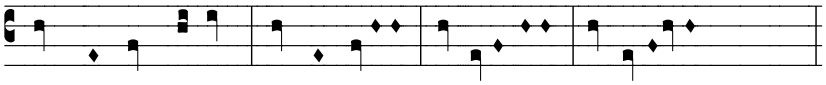


Iubilate deo. Benigne fac. Surrexit christus. e u o u a e.
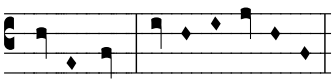


¶*Secunda differencia*. Benedicta tu. Tuam domine. Si quis sitit. Ecce rex venit.
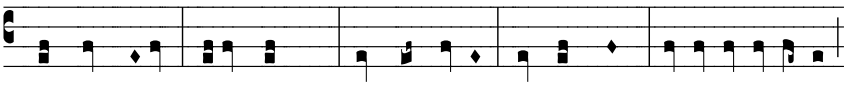


Posui-sti domine. Potestatem. [f.106^{v}] e u o u a e.[17]



¶*Tercia differencia*. Post partum virgo. Gaude maria. Rorate celi. Egredietur.
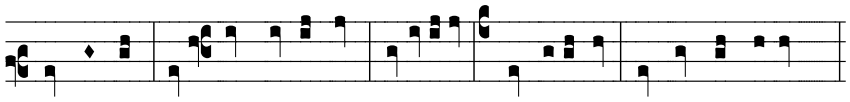


Letentur. e u o u a e.
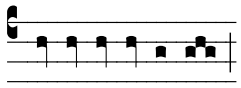


¶*Quarta differencia*. O mors ero. Sion nol[ite]. In mandatis. Factus sum. e u o u a e.

[16] Perhaps *Infra vectibus*: see Exodus 40:18.
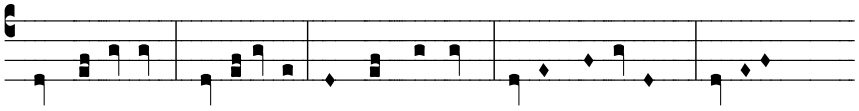
[17] This ending and that of the *tercia differencia* assume a reciting note of D. See the paragraph at the end of this section, which deals with mode IV transposed.



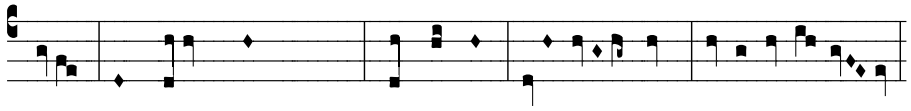
¶*Quinta differencia*. Ante me. Ex quo facta est. Fideli-a. Ex egipto. Ad te domine.
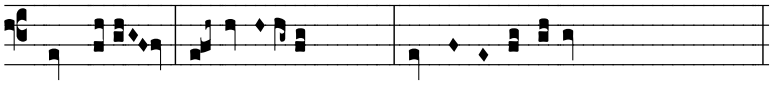


e u o u a e.
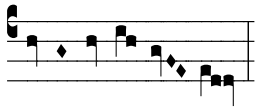


¶*Sexta differencia.* Ambulabunt. Innuebat. Appenderunt. Secus decursus. Medi-a
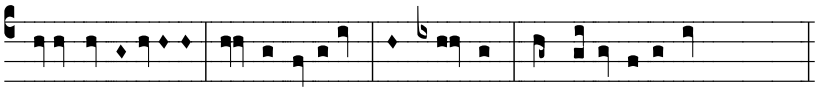


vita. Sub tuum pre[sidium]. Sancti qui. Nisi diligenter. e u o u a e.



¶*Septima differencia*. Bethleem. Solve iub[ente]. Ne reminiscaris. [f.107]



e u o u a e.
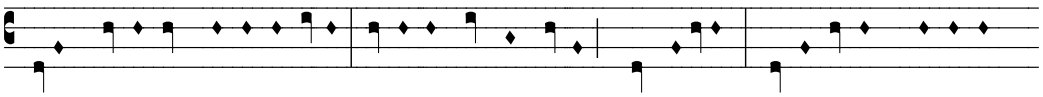


[*Octava differencia*] Quia mirabili-a. Speret israel. Et omnis. Lauda ierusalem.



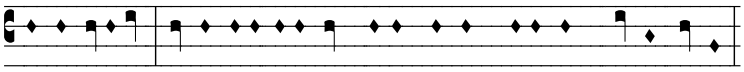
e u o u a e.

Quedam antiphone huius quarti toni finiunt in a acuta necessitate. quia inter f et G non possunt fungi semitonio. ut *A*. Rorate celi. *A*. Benedicta tu. *A*. O mors ero. *A*. Syon nolite. seculorum istarum antiphonarum incipit in D acuta in qua D psalmi cantantur et mediantur sicut supra notantur in a acuta. Item quedam antiphone finiunt in a acuta et seculorum incipit in eadem a ut *A*. Quia mirabilia. *A*. Speret israel. *A*. Et omnis mansuetudinis. Et psalmi cantantur et mediantur in eadem a ut supra notantur.

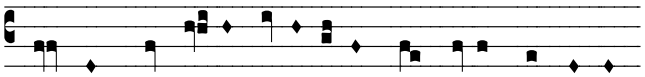
De quinto tono. Omnes antiphone que finiunt in f gravi et seculorum incipit in c acuta: sunt de quinto tono. et psalmi ita cantantur et mediantur.
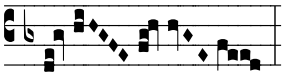


Dixit dominus domino meo: sede a dextris meis. Magnificat. Benedictus dominus



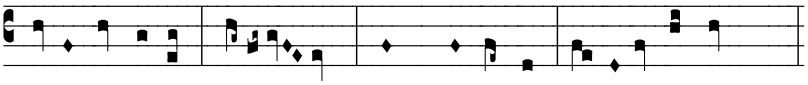
deus israel: quia visitavit et fecit redemptionem plebis sue.



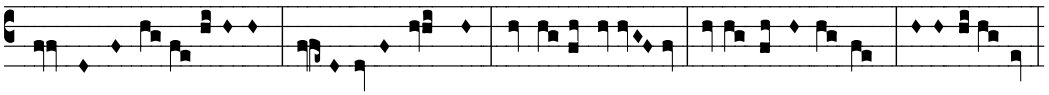
Neupma quinti toni. Quinque prudentes intraverunt cum e-o[18] ad nupti -
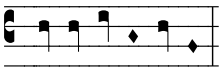


- as. [f.107v]



¶*Prima differencia*. Ecce dominus. Fons orto-rum. Vox[19] clamantis. Pectora nostra.
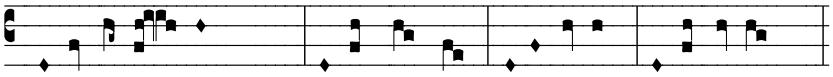


Propter insuperabilem. Inde ubi tempus. In sole posu- it. Celi aperti sunt. Elevamini.
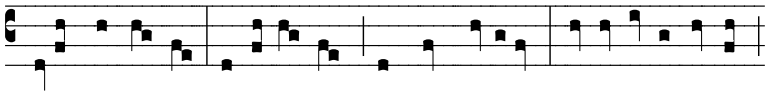


e u o u a e.

[18] The MS has  but is one note short; it seems likely that *nuptias* should be the only word on the F, and this is confirmed by the similar text in Lbl MS Lansdowne 763, f.77. Sarum has a very different form of this antiphon (see Frere, *Use of Sarum* ii Appendix p. xxxv).

[19] *Vos* MS.
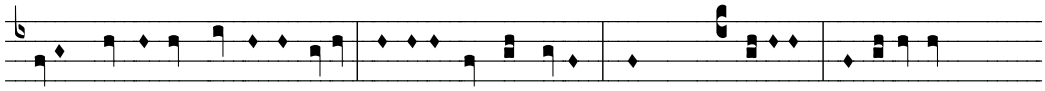


¶*Secunda differencia*. Innocenter pu[erilia]. Actu quinque. Paganorum. Nisi granum.
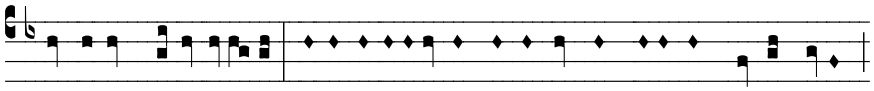


Sicut no-vit me. Ego crucis. Laudem dicite. e u o u a e.
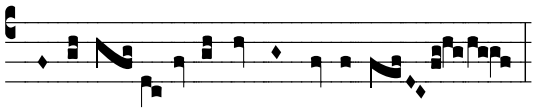
¶*De sexto tono*. Sciendum est quod sextus tonus uni seculorum aptatur. in antiphonis et officiis. et ideo pauper appellatur. Omnes igitur antiphone que finiunt in f gravi. et seculorum incipit in a acuta: sunt de sexto tono. et psalmi ita cantantur et mediantur.



Dixit dominus domino meo: sede a dextris meis. Mag[f.108]nificat. Benedictus



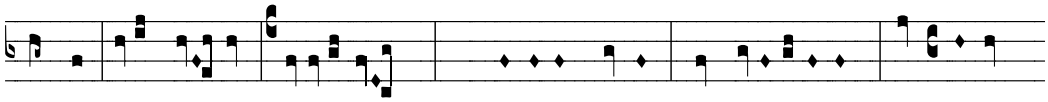
dominus deus israel: quia visitavit et fecit redemptionem plebis sue.
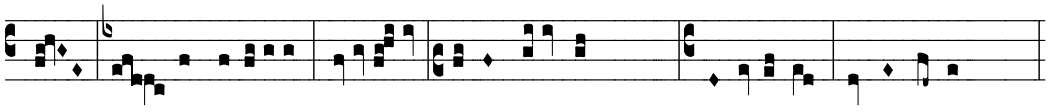


Neupma antiphonarum sexti toni. Sexta ho-ra sedit super pute-um.
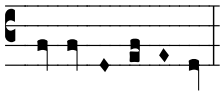


Tu populum. O quam di-gnus. O christi pi - e-tas. Li-bera nos. Gloriam



mundi. Mitis quidem. Venite fili. *vel sic* Nesciens mater. Nec sati-abatur. Be - nedi-
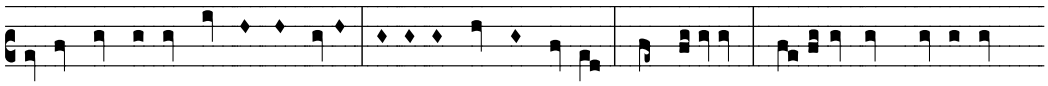


-cta. O admirabile. Glorio-si. Venit dilectus. *vel sic* Benedictus. In excelsis.
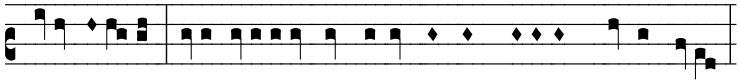


e u o u a e.

Quedam antiphone sexti toni finiunt in c acuta. et seculorum incipit in e acuta. in qua e psalmi cantantur et mediantur. sicut superius notatur [f.108v] in a acuta.
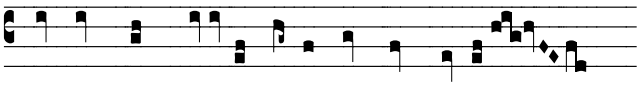
¶*De septimo tono*. Omnes antiphone que finiunt in G gravi. et seculorum incipit in D acuta: sunt de septimo tono. et psalmi sic cantantur et mediantur.



Dixit dominus domino meo: sede a dextris meis. Magnificat. Benedictus dominus
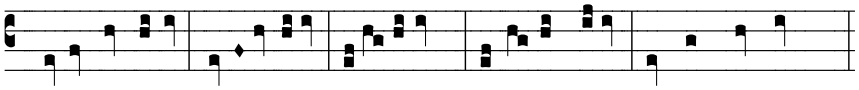


deus israel: quia visitavit et fecit redemptionem plebis sue.
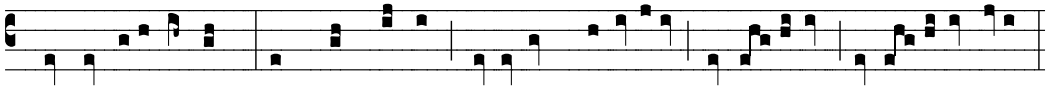


Neupma antiphonarum septimi toni. Septem sunt spiritus ante thronum de-i.
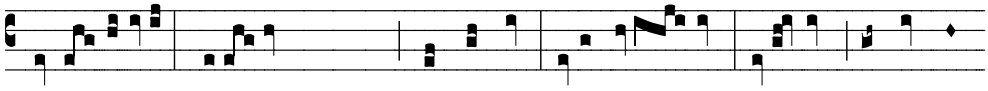




Prima differencia. Veni domine. Sapiencia. Ierusalem. Suscepit deus. Assumpta est.
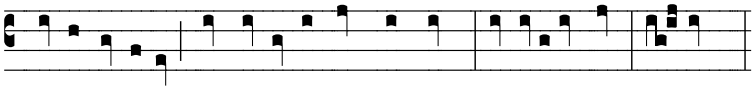


Pre timore autem. Non sum missus. Dixerunt discipuli. Ponti- fices. In domino deo



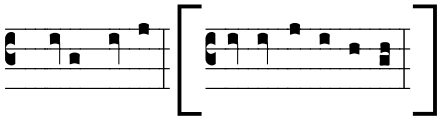
Glori- ficati. Quoni-am. [f.109] Sponsus ut. Dixit roma- nus. Salutem. Ingressus
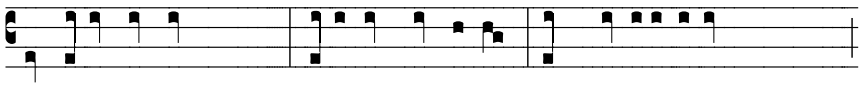


paulus. e u o u a e.



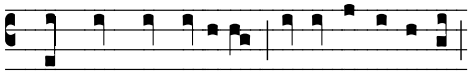
[*Secunda differencia*][20] Surge aquilo. Ecce sacerdos magnus. Nativitas est. Flebat.
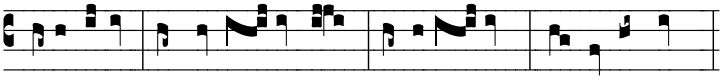


Vidit supra. [e u o u a e]



Tercia differencia. Angelus ad p[astores]. Veterem hominem. Urbs fortitudinis.
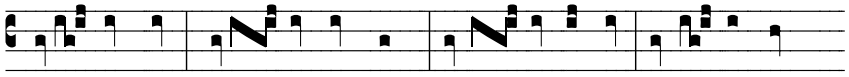


Magnum misteri-um. e u o u a e.
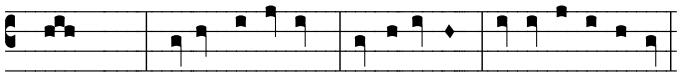


Quarta differencia. Sella ista. Conforta - tus est. Clamave-runt. Loquebantur.



e u o u a e.
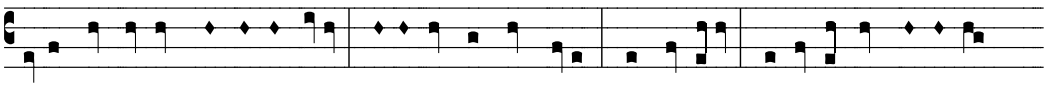


Quinta differencia. Exortum est. Hele - na constans. Oran- te sancto. Argentum et
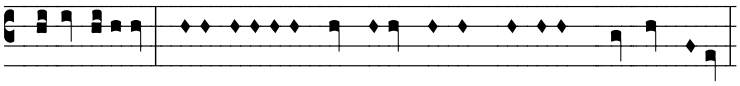


a[urum]. Misit dominus. Confitebor. e u o u a e.

[20] The heading *Secunda differencia* is missing in the MS, but a space has been left here, and this group forms a separate *differencia* in most sources with this ending, which does not appear elsewhere in the MS. It is given here as in the Sarum text: see Frere, *Use of Sarum* ii Appendix p.xlviii.
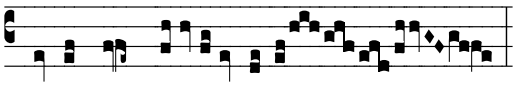
De octavo tono. [f.109v] Omnes antiphone que finiunt in G gravi. et seculorum incipit in c acuta: sunt de octavo tono. et psalmi sic cantantur et mediantur. *Psalmus*.
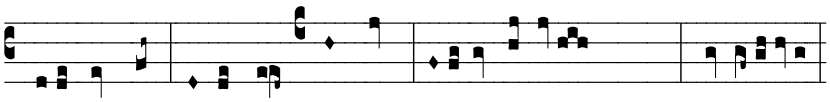


Dixit dominus domino meo: sede a dextris meis. Magnificat. Benedictus dominus



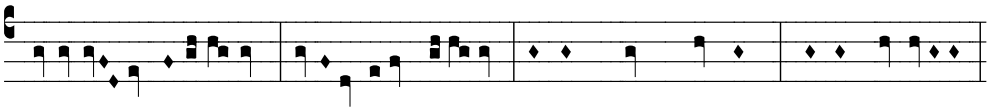
deus israel: quia visitavit et fecit redemptionem plebis sue.



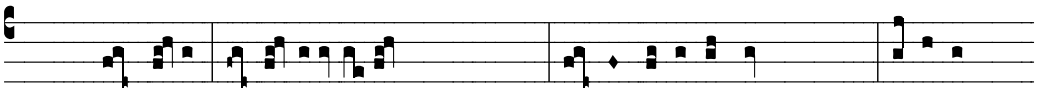
¶*neupma* Octo sunt beatitudines.
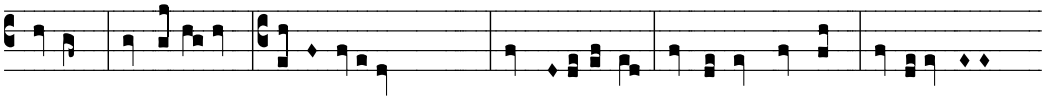


¶*Prima differencia*. Hora est iam. Ecce nunc tempus. Elegit dominus. ¶*vel sic* In illa die
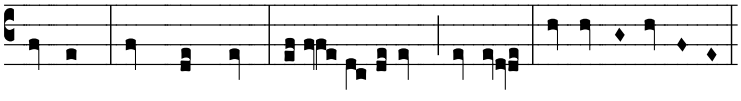


Iudea et ierusalem. A-lias oves habuit. Ihesum quem querunt. Trium puerorum
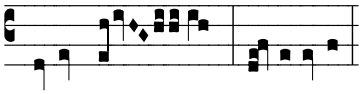


vel sic Dum ortus. In medio eccle[sie]. [f.110] Paulus et iohannes. ¶*vel sic* Angelus
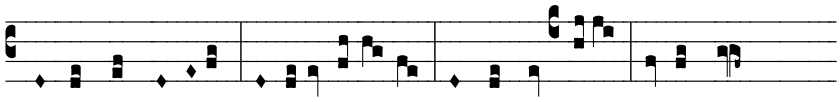


autem. Ne timeas. Voces igitur. ¶*vel sic* Ab ori-ente. Magister scimus. Scitote quia
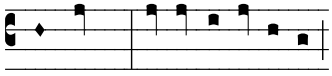


prope. Quodcumque. Una i- gitur. O crux. e u o u a e.
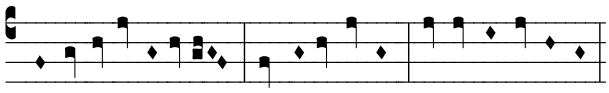


Secunda differencia. Iocunda - re. Glori-a in.



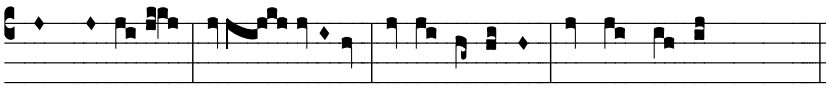
Tercia differencia. Missus est gabriel. Hodi-e cele- sti. Stephanus celos. Ecce nunc



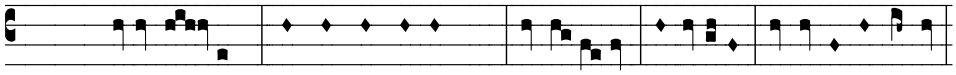
tempus.[21] e u o u a e.
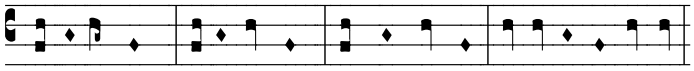


Quarta differencia. Anime impiorum. Impi-i super. e u o u a e.
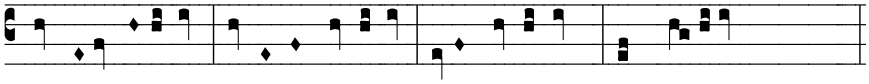


Quinta differencia. Dum venerit. Pater dilecte. Ecce ancil-la. Hec est princeps.



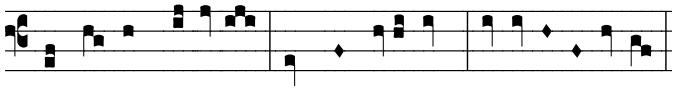
[f.110v] Erat au-tem. Factus est repe[nte]. In is-rael. Intellige. e u o u a e.



In eternum. Deo nostro. De profundis. e u o u a e.[22]
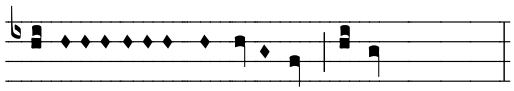


Sexta differencia. Angeli domini. Martires domini. Dixit dominus. Cum venerit.
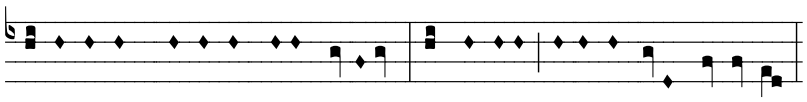


Da pacem domine. Nos qui vivimus. e u o u a e.

[21] This antiphon also appears under the *prima differencia* with the same ending.

[22] This represents a distinct *differencia* in the Sarum text (the *tercia differencia*), and these three antiphons are given as the examples. See Frere, *Use of Sarum* ii Appendix p.lxiii. The fact that the ending finishes on the same note as that which precedes it may have caused the two *differencie* to be conflated.
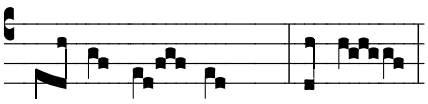


Huius differencie psalmi cantantur et mediantur. In exitu israel de egypto: domus.
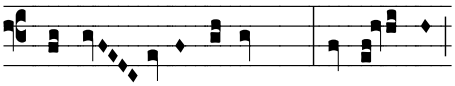


Benedictus dominus deus israel. Magnificat. anima mea dominum.
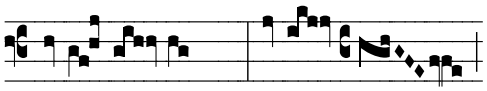
Incipit de responsoriis et versibus omnium tonorum. Hiis quatuor versibus facile dinoscitur cuius toni quodlibet responsorium fuerit. [f.111]
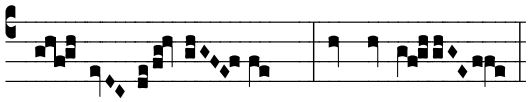


℟. Ec- ce pro - thus. ℣. Pri-mus.
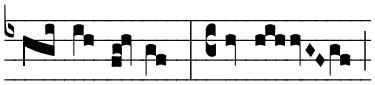


¶*Secundus tonus*. ℟. Sic no - scitur atque. ℣. Se-cundus.
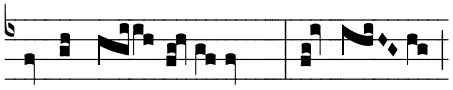


¶*Tercius tonus*. ℟. Acci- pi - tur. ℣. Tritus sic.
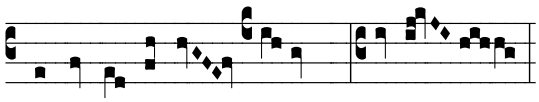


¶*Quartus tonus.* ℟. Quartus et is - te. ℣. Probatur.
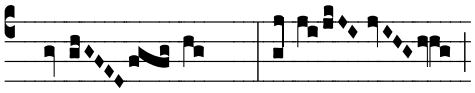


¶*Quintus tonus*. ℟. Quintus adest. ℣. I - ste.



¶*Sextus tonus.* ℟. Sextus sic cernitur. ℣. Es-se.

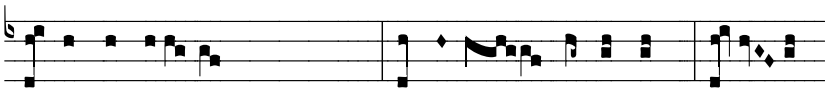


¶*Septimus tonus.* ℟. Septimus armo tuam. ℣. Tenet hanc.
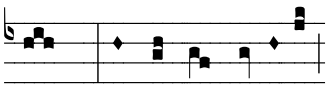


¶*Octavus tonus.* ℟. Octa - vus. ℣. Et i - stam.

Responsoria primi toni finiunt in D gravi. et versus eorum incipiunt in ipsa D gravi ascendendo in a acuta. vel etiam in ipsa a acuta.
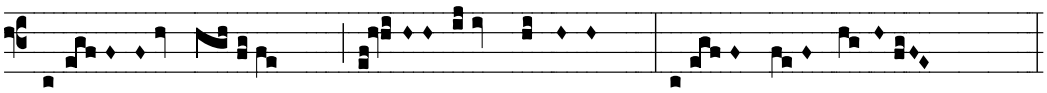


Ut hec responsoria. Iustus germina-bit. [f.111v] ℣. Plantatus in domo. ℟. In-ve- nit
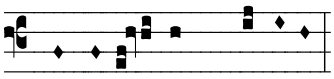


se. ℣. Nec tu me mutabis.

¶*De secundo tono.* Quando responsorium finitur in D gravi. et versus incipit in c gravi vel in D gravi: tunc est secundi toni.
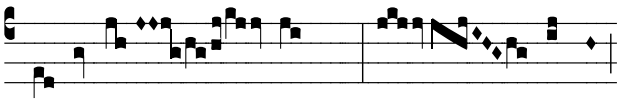


℟. Amavit eum dominus.[23] ℣. In-duit eum dominus. ℟. Fue-runt sine querela.



℣. Tradide - *runt*[24] corpora.

¶*De tercio tono*. Quando responsorium finitur in f gravi. et versus incipit in c acuta: tunc est tercii toni.
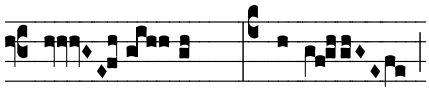


ut hoc responsorium. Super salu - tem. ℣. Val- de te nos.

¶*De quarto tono*. Quando responsorium finitur in E gravi et versus incipit in a acuta: tunc est quarti toni.
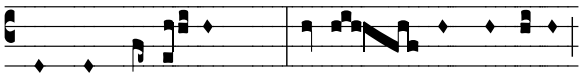
[23] The original clef for *Amavit eum dominus* is F4, which cannot be reproduced here. F3 begins at *Induit*.

[24] *-runt* is interlined here in red: it, and its note F, seem to have been omitted by mistake.
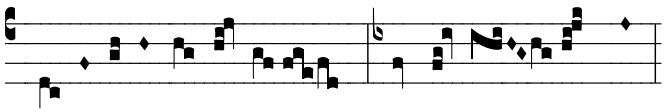


℟. Rex no-ster. [℣.] ecce.[25]

¶*De quinto tono*. Quando responsorium finitur in f gravi et versus incipit in c acuta: tunc est quinti toni.
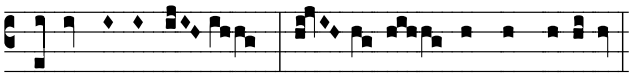


de quinto tono ℟. Qui cum audissent. ℣. Clara quippe voce.

¶*De sexto tono*. Quando responsorium finitur in f vel in c acuta. et versus incipit in eadem f vel c acuta: tunc est de sexto tono. [f.112]
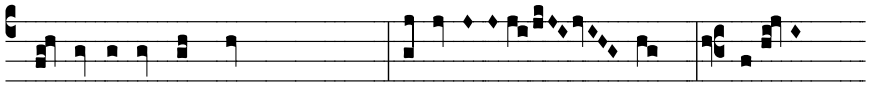


℟. O veneranda marty-rum. ℣. Despecta namque.

¶*De septimo tono*. Quando responsorium finitur in G gravi. et versus incipit in D acuta[26] tunc est septimi toni.
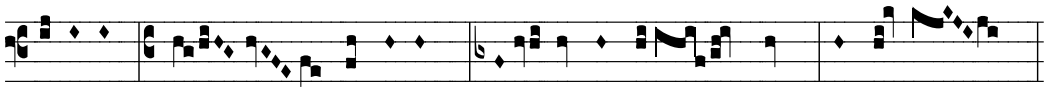


ut hoc responsorium. Euge serve bo-ne. ℣. Do - mi-ne quinque talenta.

¶*De octavo tono*. Quando responsorium finitur in G gravi. et versus incipit in eadem G ascendendo c acuta. vel in ipsa c: tunc est octavi toni.



ut hec responsoria. Ecce sacerdos m[agnus]. [℣.] Benedicti-o - - - nem. ℟. Iuravit



dominus. ℣. Di - - xit dominus. ℟. Be-a-tus nichola - - us. ℣. Ut a - pud.

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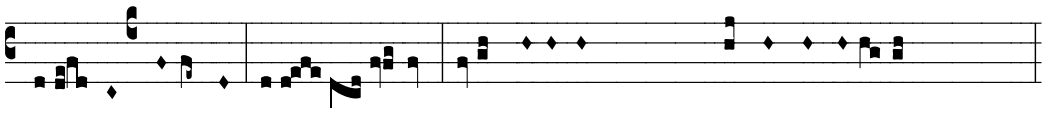
[25] This example and the following paragraph *De quinto tono* were omitted by mistake. The example for Mode V was copied instead, and at the foot of the page, the paragraph *De quinto tono* and the example for Mode IV were added, with a mark to show their correct position.

[26] *acutam* MS.
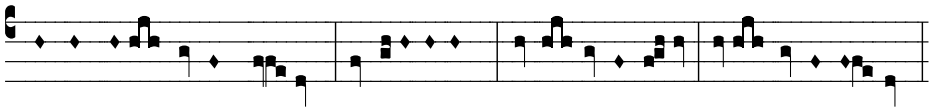
¶*Explicit de responsoriis*.

De officiis missarum et psalmorum tonorum super officia.
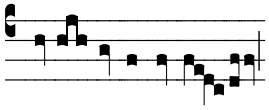
Quando officium finitur in D gravi. et seculorum incipit in a acuta: tunc est de primo tono. *ut hic*.



Primus ut exurge. Exur- ge quare. Deus auribus [f.112v] nostris audivimus:
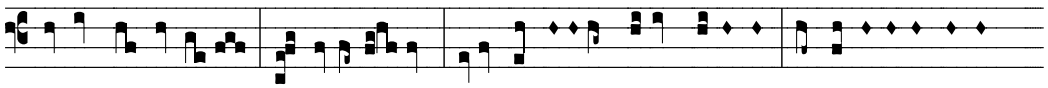


annuncia - verunt nobis. Gloria patri. e u o u a e. e u o u a e.
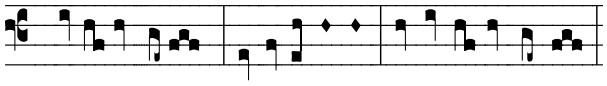


e u o u a e.

De secundo tono. Quando officium finitur in D gravi. et seculorum incipit[27] in f gravi. tunc est de secundo tono.
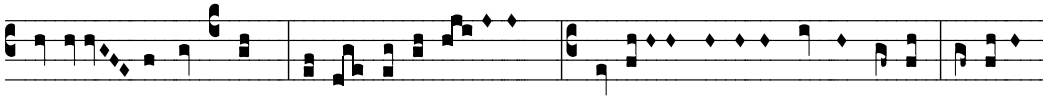


Secundus ut ecce. Ecce advenit. Deus iudicium tuum regi da. et iusticiam tuam[28]



fi-li- o regis. Glori-a patri. e u o u a e.
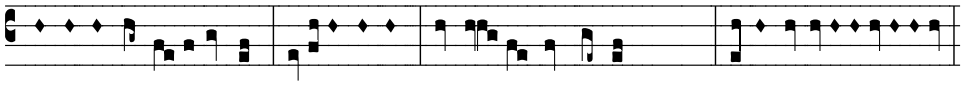
De tercio tono. Quando officium finitur in E gravi. et seculorum incipit in c acuta: tunc est tercii toni.
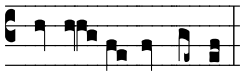


Tercius ut vo - cem. Vocem iocundi- tatis. *Ps.* Iubilate domino omnis terra: servite

[27] *incipit* repeated in MS without correction.

[28] One ⁘ too many in MS.
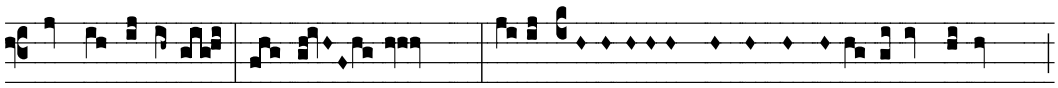


domino in leti- ci- a. Gloria patri. e u o u a e. [f.113] Tibi dixit [cor meum].

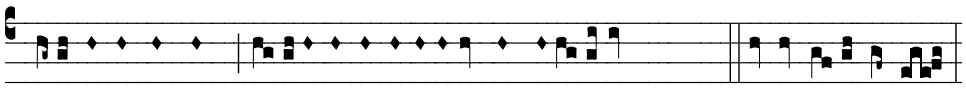


e u o u a e.

De quarto tono. Quando officium finitur in E gravi. et seculorum incipit in a acuta: tunc est quarti toni.



Quartus ut et nos. Nos au - tem. *Ps.* Deus misereatur nostri et benedicat nobis



illuminet vultum. Gloria patri et fi-li-o et spiri-tu-i s[ancto]. e u o u a e.
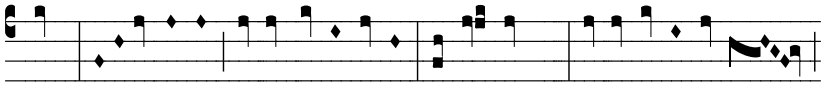


Exaudi de - us vocem. Gloria patri et filio et spiri-tu-i[29] sancto. e u o u a e.

De quinto tono. Quando officium finitur in F gravi. et seculorum incipit in c acuta: tunc est quinti toni.



Quintus ut ecce deus. Ecce de - us ad-iu-vat me.[30] *Ps.* Deus in nomine tuo salvum me



fac. Gloria patri. e u o u a e. Loquebar.[31] e u o u a e. [f.113v]
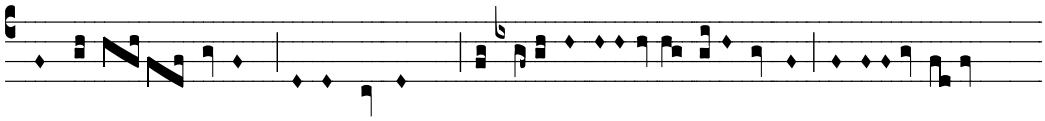
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[29]  missing in MS.
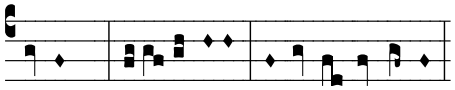
[30] Thus in the MS, and also on f.90v, although other uses have *Ecce enim deus adiuvat*. This would appear to be an Oseney peculiarity. See p.302.

[31] *Loqubar* MS.

¶*De sexto tono.* Quando officium finitur in F gravi. et seculorum incipit in eadem F. tunc est sexti toni. Iste tonus aliquando finitur in c acuta: et seculorum incipit in eadem c. *ut hic.*
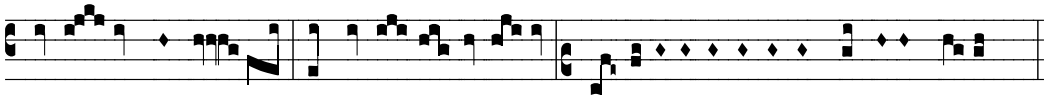


Sextus ut et quasi. Quasi modo. *Ps.* Ex-ultate deo adiutori nostro: iubilate de-o



iacob. Glori-a patri. e u o u a e.
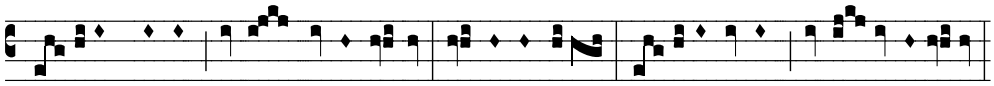
¶*De septimo tono.* Quando officium finitur in G gravi. et seculorum incipit in D acuta: tunc est septimi toni.



Septi- mus ut a - qua. Aqua sa- pi - enci - e. Confitemini domino quoniam bonus.
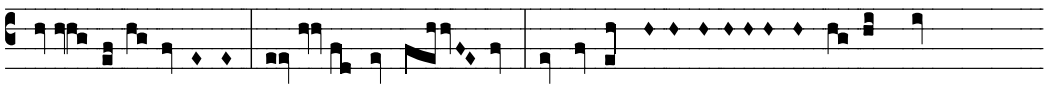


quoniam in se[cula]. Gloria patri. e u o u a e. De - us in adiutorium.
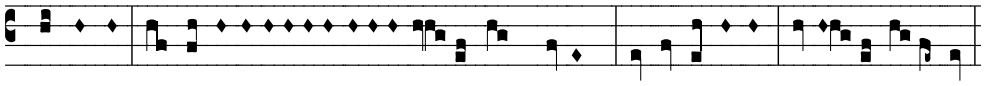


Glo-ria[32] patri. e u o u a e. Populus syon. Glori-a patri. e u o u a e.

¶*De octavo tono.* [f.114] Quando officium finitur in G gravi: et seculorum incipit in c acuta: tunc est octavi toni.
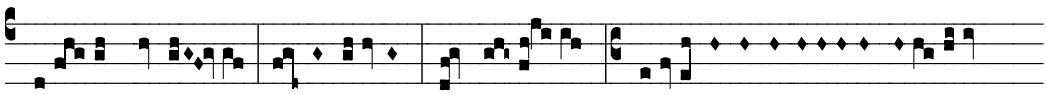


Le-ta-bitur ultimus. Le-ta-bi-tur iu - stus. Exaudi deus orationem meam cum

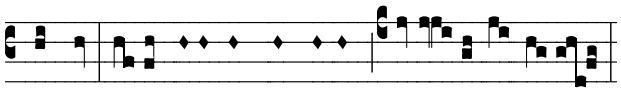
[32] The clef is omitted here, but supplied at the beginning of the next line, which starts at the following *e u o u a e.*



deprecor: a timore inimici eripe a- nimam meam. Glori-a patri. e u o u a e.
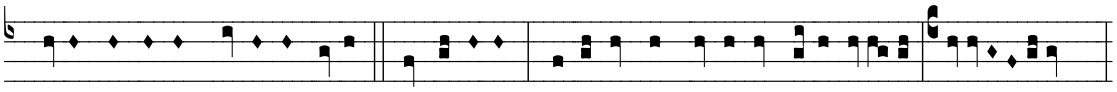


Spiri- tus domi - ni. Ad te levavi. Lux fulge- bit. Gloria patri et filio et spiritui



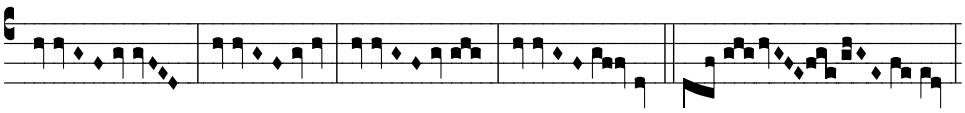
sancto: sicut erat in principio. e u o u a e.

4.2 The table of psalm-tones (ff.127v–128)[33]

1.
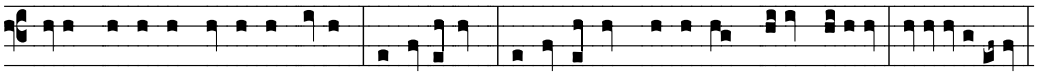


Dixit dominus domino meo. Magnificat. Benedictus dominus deus israel. s a e[34]

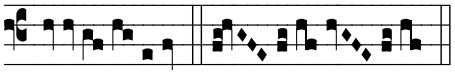


s a e s a e s a e s a e

2.



Dixit dominus domino meo. Magnificat. Benedictus dominus deus israel. s a e
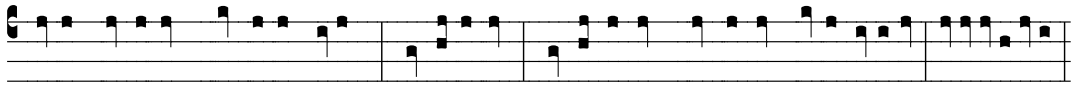


s a e [35]
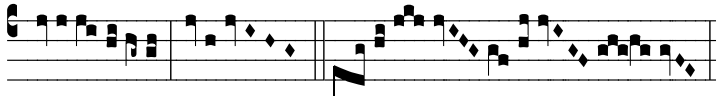
[33] This section of the MS is written across a single double-page spread. Each mode occupies a line to itself, except for modes I and IV where the neuma is continued on the end of the following line. The numbering in the left-hand column is editorial.

[34] These pages use *s a e* (for *Seculorum AmEn*) throughout instead of the more usual *e u o u a e*.
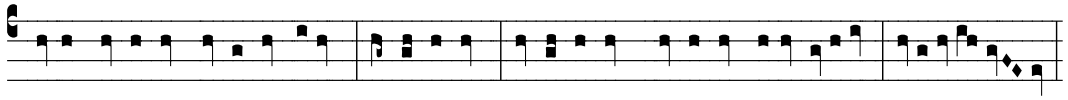
[35] This is different from the form given in the main tonale: see p.342 above.

3. 
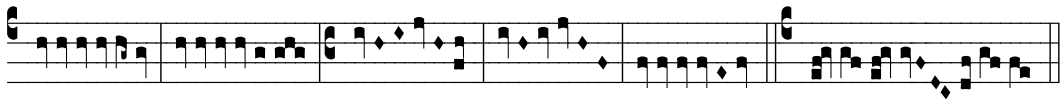
Dixit dominus domino meo.[36] Magnificat. Benedictus dominus deus israel. s a e
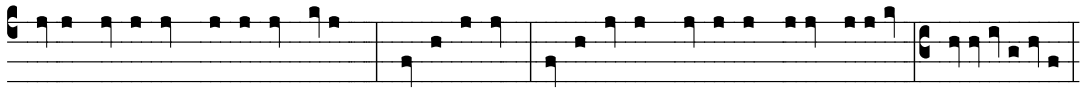


s a e s a e [37]

4. 
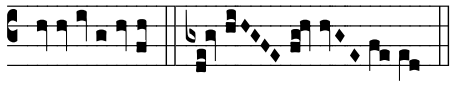
Dixit dominus domino meo. Magnificat. Benedictus dominus deus israel. s a e
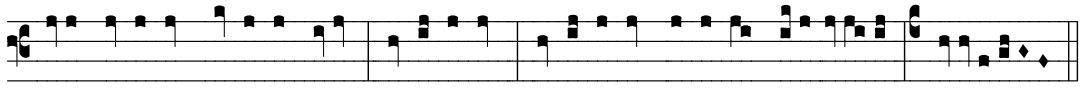


s a e s a e s a e s a e s a e

5. 

Dixit dominus domino meo.[38] Magnificat. Benedictus dominus deus israel. s a e



s a e

6. 

Dixit dominus domino meo. Magnificat. Benedictus dominus deus israel.[39] s a e
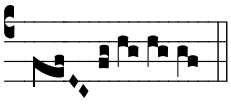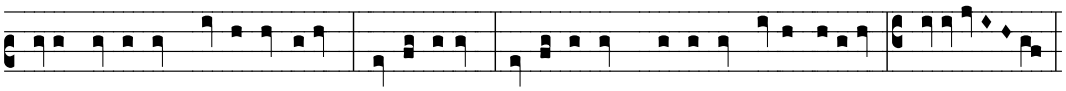
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[36] The chant for *Dixit…meo* is written a third too low in the MS.

[37] This is different from the form given in the main tonale: see p.344 above.
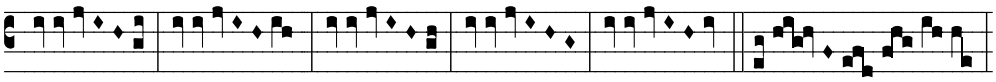
[38] The chant for *Dixit…meo* is written a fifth too low in the MS, or the clef should be

[39] The MS has the clef  from *Dixit* to *israel*. This is a possible pitch for mode VI but in the light of the endings given it seems to be a mistake for  as given here.
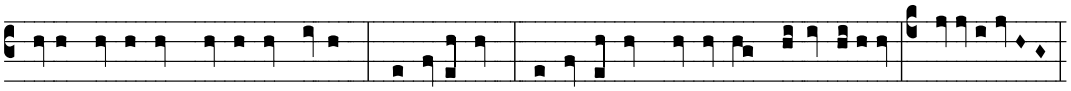


7. 
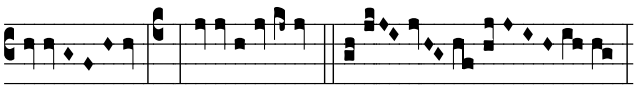
Dixit dominus domino meo. Magnificat. Benedictus dominus deus israel. s a e



s a e s a e s a e s a e s a e

8. 

Dixit dominus domino meo. Magnificat. Benedictus dominus deus israel. s a e
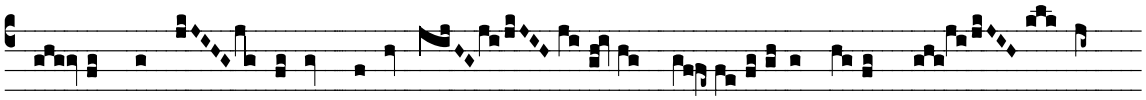


s a e[40] s a e s a e
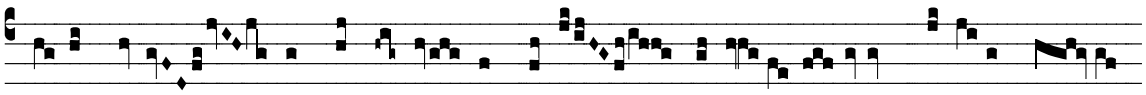
[40] The clef is missing in the MS.

Text 5: The Processional (ff.167–222)

In dominicis adventus domini.
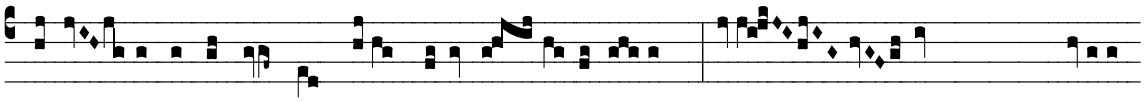


Mis-sus est an - gelus gabri-el a de-o in civitatem naza - ret ad vir-
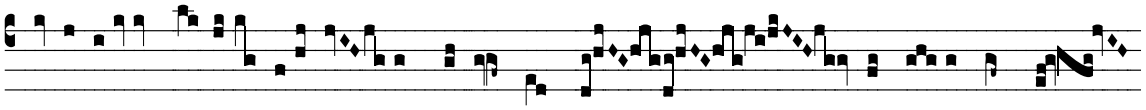


ginem mari - am desponsa - tam ioseph et di - xit ad eam. spiritus sanctus
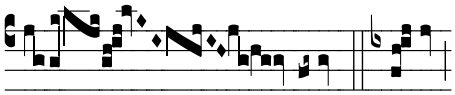


superveni-et in te et vir- tus altissimi obumbra - bit ti- bi ide - o - que et quod



nasce - tur ex te sanctum voca - bitur fi - li- us de- i. ℣. Dixit au - tem [f.167^{v}] maria
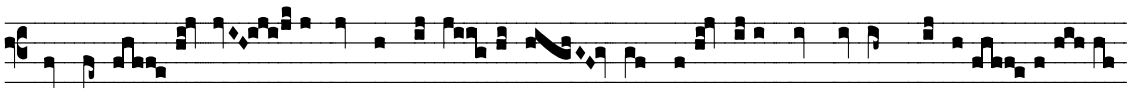


ecce ancilla domini fi-at mi - chi secundum ver - - - - - bum tuum al - le - -
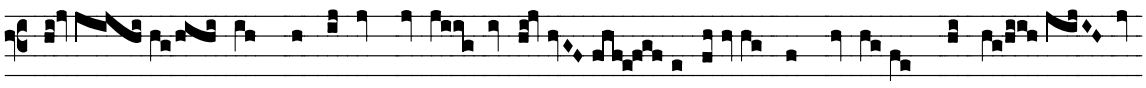


- - - - - - - - luya. Alma.[1]

In natale domini.



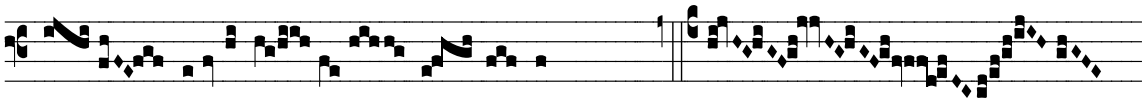
Descendit de ce - lis missus ab ar- ce pa - tris intro-ivit per aurem virginis in re-gi-
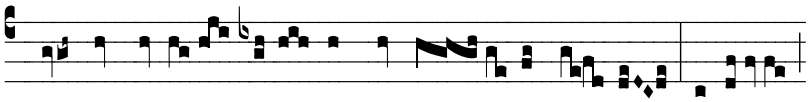


o- nem no - stram indutus stola purpure - a et exi-vit per aure-am portam lux et

---

[1] This is the incipit for the antiphon *ad introitum chori*, *Alma redemptoris mater.*
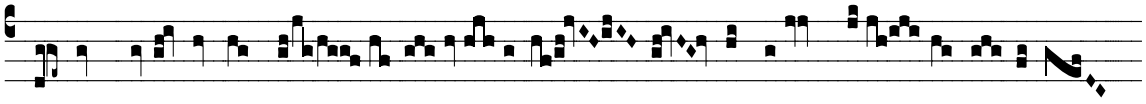


de - cus universe fa-bri - ce mundi. ℣. [f.168] Tan - - - - - - quam
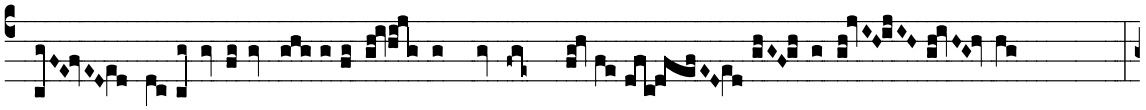


sponsus dominus procedens de tha - la-mo su - o. Et exi-vit.
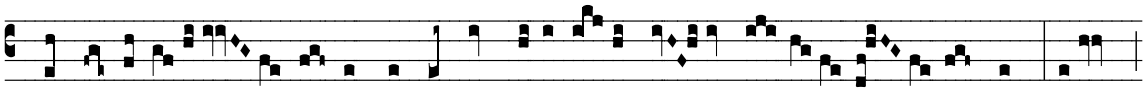
In statione.



Verbum caro factum est et habi-tavit in no - bis cuius glori - am vi- di-mus
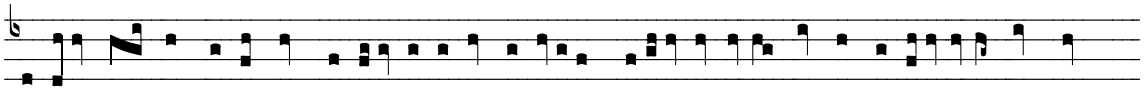


quasi unige-ni- ti a pa - tre plenum graci- e et veri - ta - tis.
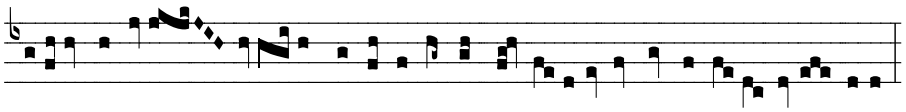


℣. In principi- o e - rat verbum et verbum erat a-pud de- um et deus e - rat verbum. Cuius.

[f.168v]

Ad introitum ecclesie.
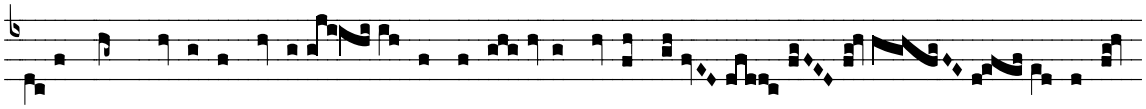


Hodi-e christus natus est hodi-e salvator apparuit hodie in terra canunt angeli letantur arch-
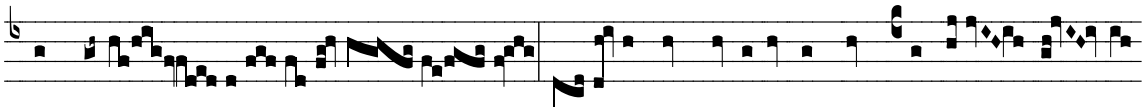


angeli hodie exultant iusti dicentes glo-ri-a in excelsis de-o al-le- luya.
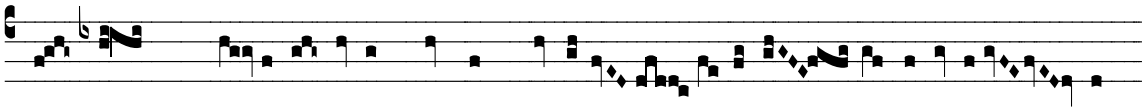
In statione.
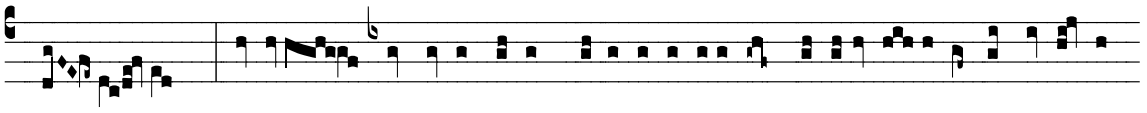


Tri-a sunt munera preci-o - sa que obtulerunt magi domino in di-e i - sta et ha-
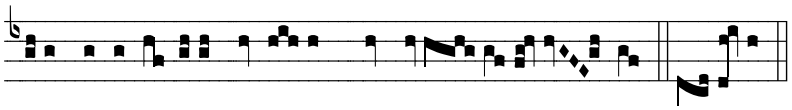


bent in se divi-na miste - ri - a In auro nunc ostendatur re - gis poten - ci - a



in thu-[f.169]re sacerdotem magnum conside - ra et in mir - ra dominicam se-

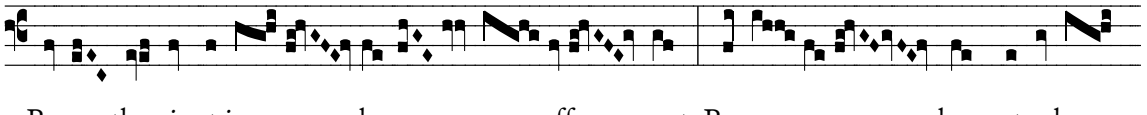


pul - tu- ram. ℣. Salutis nostre auctorem magi venerati sunt incunabu-lis et de thesauris

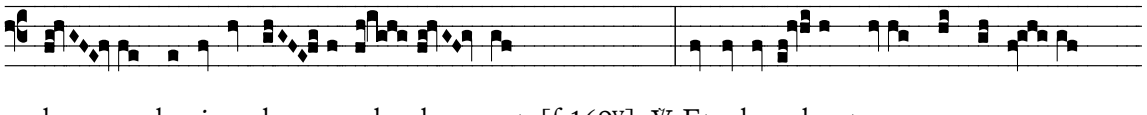


suis misticas e-i munerum species obtule - runt. In au-ro.
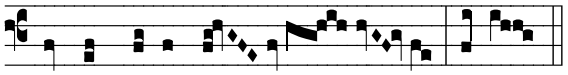
In epiphania.



Reges tharsis et in - su - le mu-ne-ra offe - rent. Reges a - ra - bum et saba
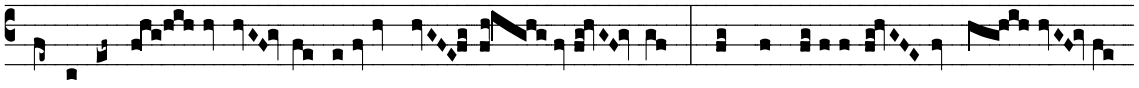


do - na domino de - o ad - du - cent. [f.169v] ℣. Et adora- bunt eum omnes re - ges
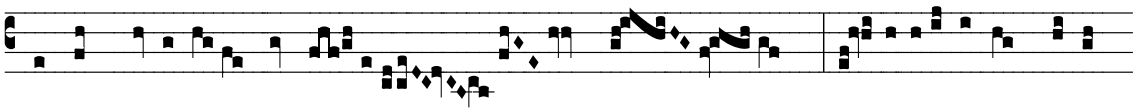


omnes gentes ser - vi-ent e - i. Reges.

Alia antiphona.
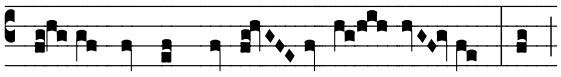


In columbe speci - e spiritus san - ctus visus est.[2] Hic est filius me - us di - le - ctus

[2] *es* MS.
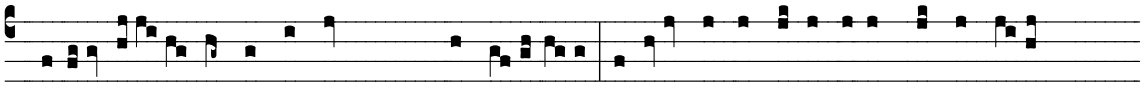


in quo michi bene compla-cu-i i - psum au - di - te. ℣. Ce - li aperti sunt super
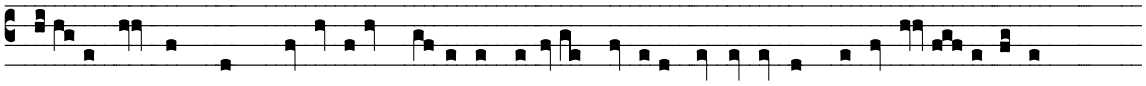


e - um et vox patris audi - ta est. Hic.
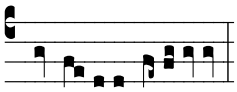
Ad introitum ecclesie.



Hodie celesti sponso iuncta [f.170] est ecclesi-a quoniam in iordane lavit christus eius
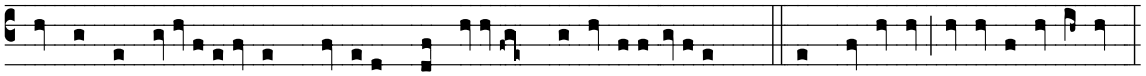


crimina currunt cum muneribus magi ad regales nuptias et ex aqua facto vino letantur
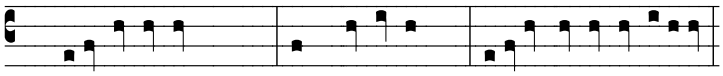


convivi-e alleluya.

In purificatione sancte marie.
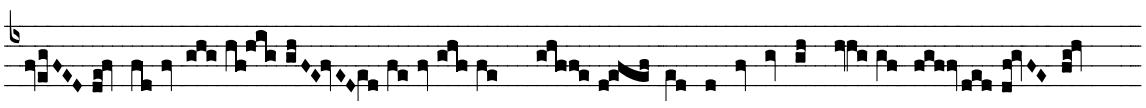


Lumen ad revelationem gentium et gloriam plebis tue israel. ℣. Nunc dimittis. e u o u a e
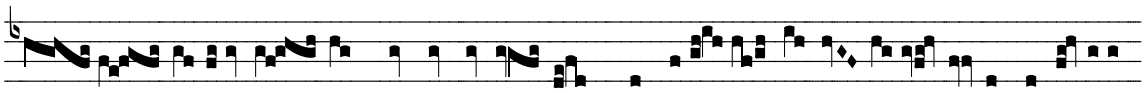


℣. Quia viderunt. ℣. Quod parasti. ℣. Gloria patri et fili-o.[3]

Ad processionem antiphona. [f.170v]
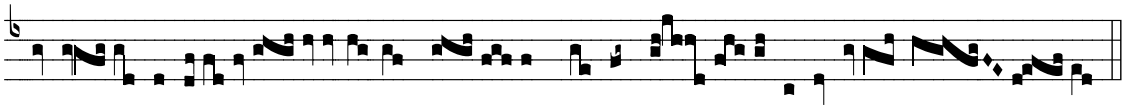


A - ve graci-a ple - na de-i ge-ne - trix vir - go ex te enim or-tus est sol iu-

[3] After each verse is added, in a later hand, *lumen*, and after the *Gloria* is added *lumen. Sicut erat. lumen.*
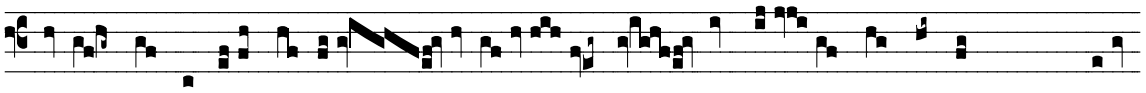


sti - ci - e illu-mi - nans que in tene - bris sunt leta- re tu se - ni-or iuste suscipiens
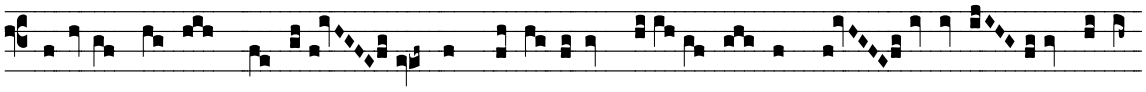


in ul - nas liberatorem animarum nostrarum donantem nobis et resurre-cti - o - nem.

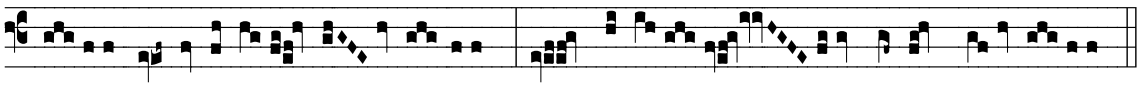
Alia antiphona secunda antiphona.
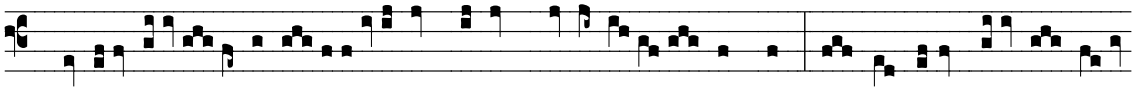


Responsum accepit symeon a spiritu san- cto non visu-rum se mortem [f.171] nisi



videret christum domini et cum inducerent puerum in templum accepit eum in ul-



nas suas et benedixit de - um et dixit. Nunc dimittis do - mine servum tuum in pace.



℣. Hodi-e beata virgo maria puerum iesum presentavit in templo et symeon repletus spiri-
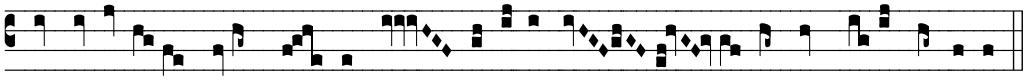


tu sancto acce - pit e - um in ulnas suas et benedixit de - um et dixit. Nunc di[mittis].

Ad introitum ecclesie. [f.171v]
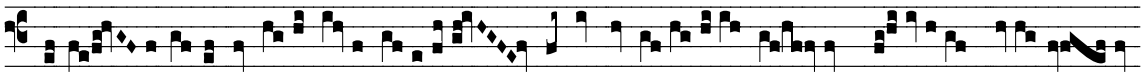


Cum inducerent puerum iesum paren-tes e - ius accepit e - um syme - on in ulnas[4] su - as

[4] For *symeon in ulnas* the MS has the clef C1, which for technical reasons cannot be reproduced here.
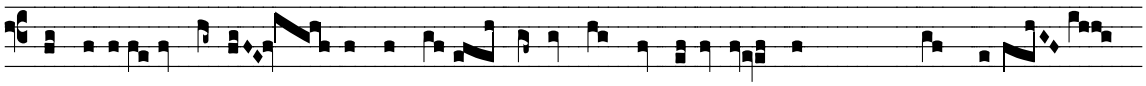


et benedi - xit deum di - cens nunc dimittis do - mi - ne servum tuum in pace.
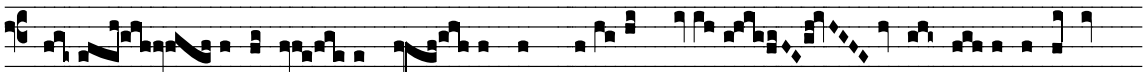
In septuagesima. Sexagesima. et quinquagesima. antiphona.[5]



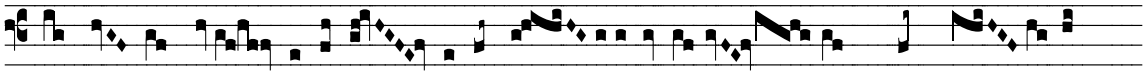
Ecce karissimi di-es il- la iudici-i magna et terribilis in - stat pretereunt dies nos - tri
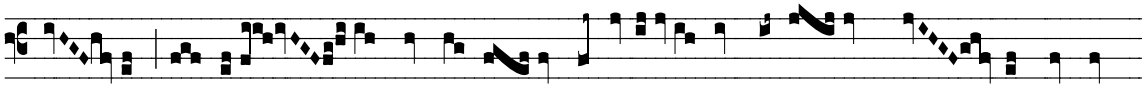


et veloci-ter adve - nit preclarus adventus domini iam cre-[f.172]bro sono nos
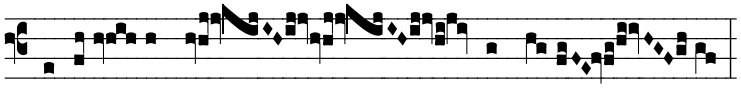


horta - tur et di - cit pri - usquam ostium paradi - si claudatur unusquis-



que vestrum cito properet ut intro - ieris in e- ter - num cum do - mino



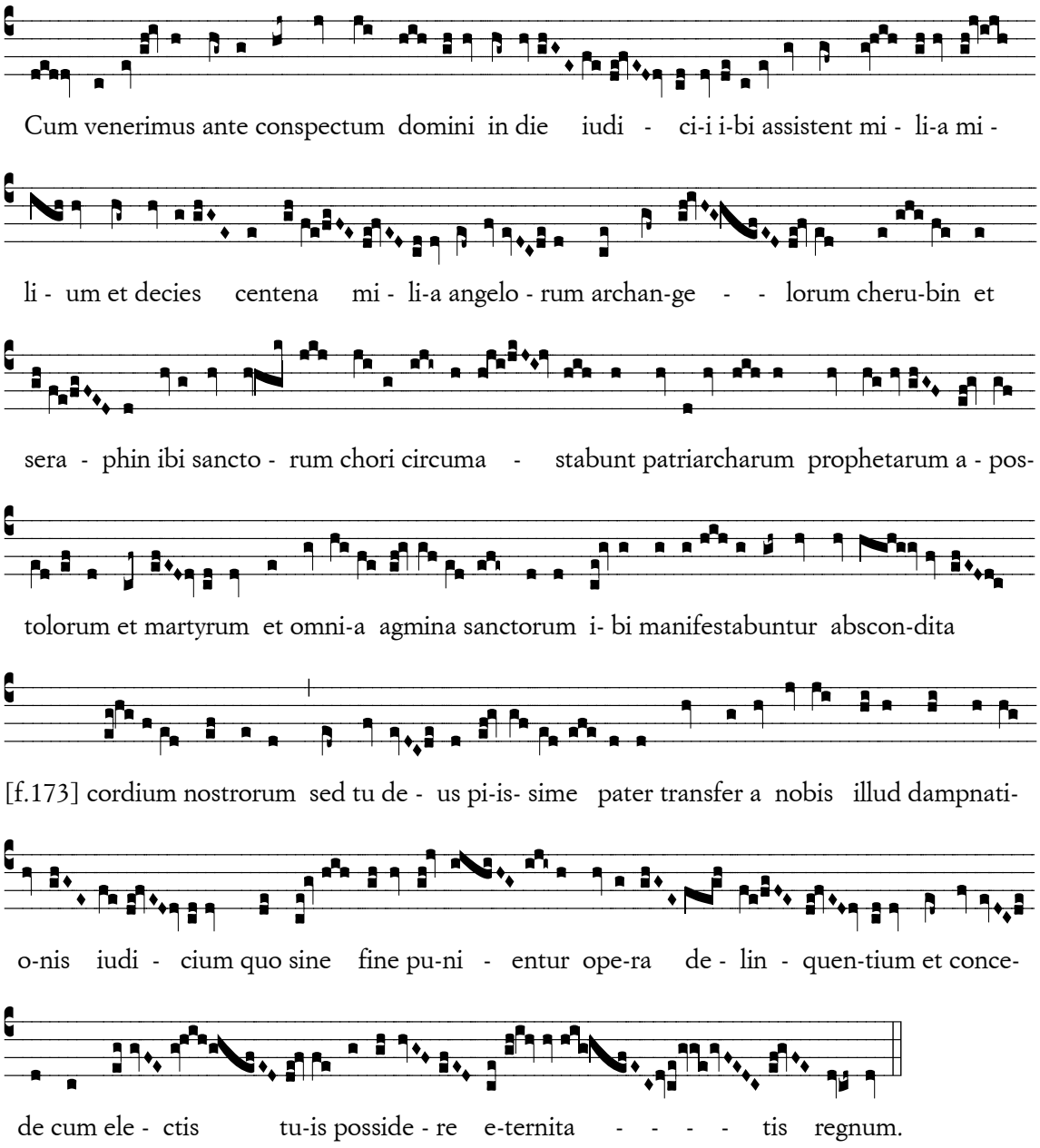
reg - net prepara - te vosmetip - sos ut videatis immorta - lem spon - sum et pos-



side-a - tis re - - - - - - gna celo - - rum.

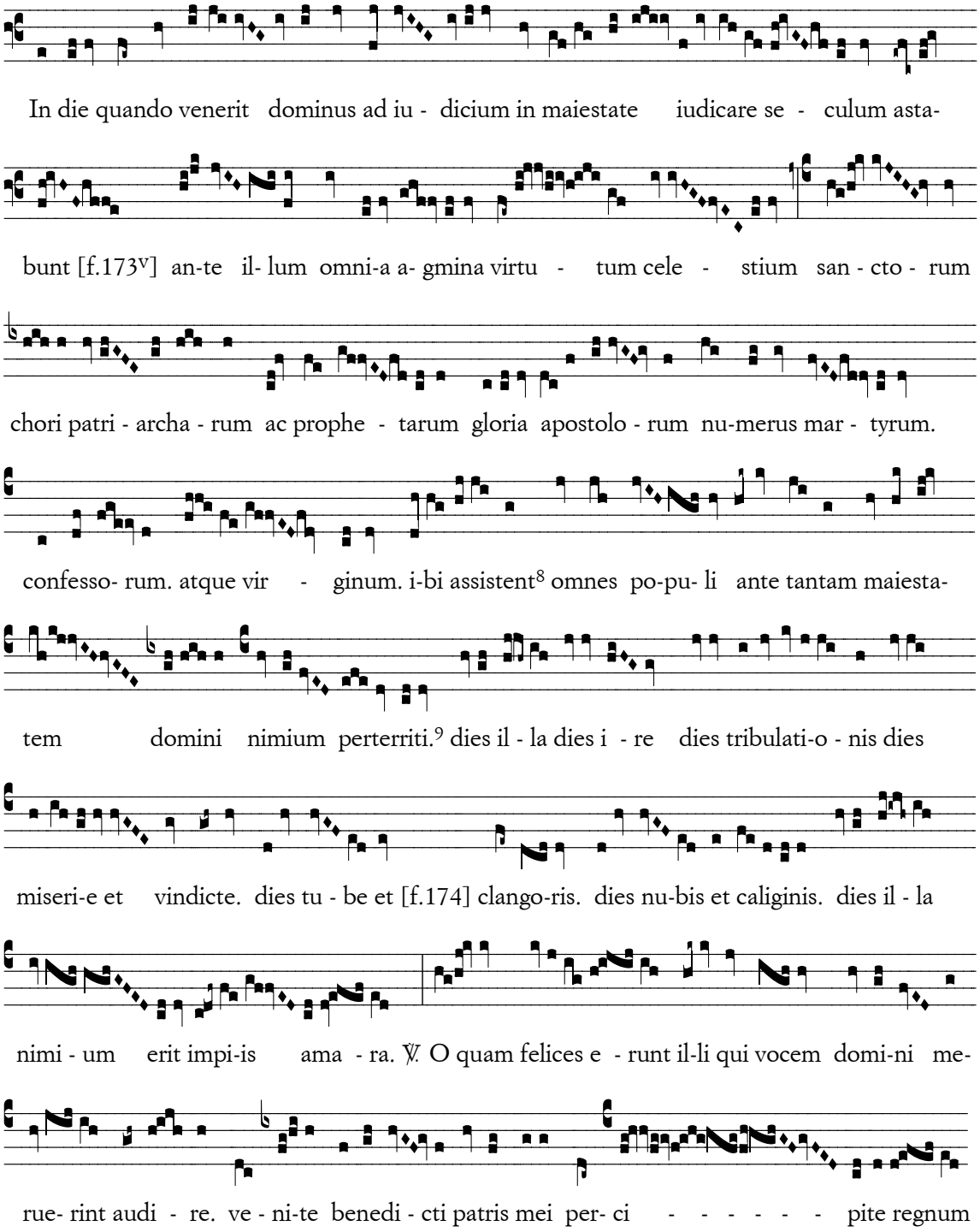
[5] Written over the names of these Sundays are the incipits of the three antiphons of the BVM to be sung on these days: *alma [redemptoris]. Tota [pulcra]. Anima mea.*

Dominica prima et secunda quadragesime. [f.172v][6]



[6] In the margin are written the incipits of the antiphons of the BVM for these Sundays: *Ave regina. Alma redemptoris.*
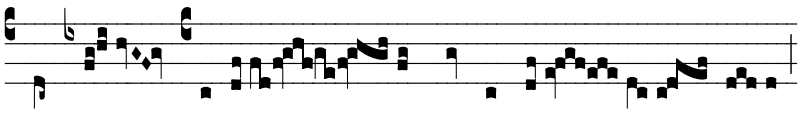
Dominica tercia et quarta quadragesime.[7]



[7] In the margin are written the incipits of the antiphons of the BVM for these Sundays: *A. Beata dei. Tota pulcra.*

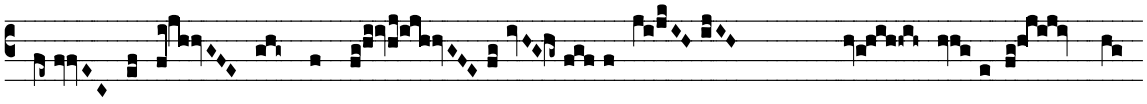
[8] *asistent* MS.

[9] *perteriti* MS.
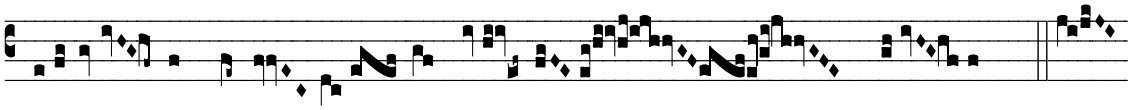


quod vobis prepara - - tum est ab o-ri - gi-ne mundi.
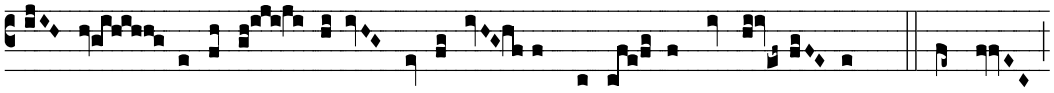
In passione domini.



Circum- dede - runt me vi - - ri mendaces si - ne [f.174v] cau - sa flagel - lis
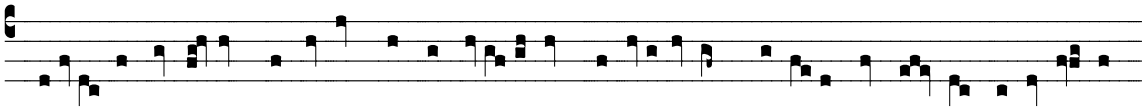


cicideruntme. Sed tu domi - ne defen-sor vin - - - - - - - dica me. ℣. Quo -
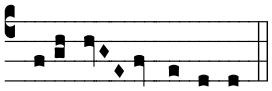


ni - am tribu-la - ci-o proxima est et non est qui ad- iu- vet.[10] Sed tu.[11]

Dominica in ramis palmarum dum distribuntur cantantur antiphone.
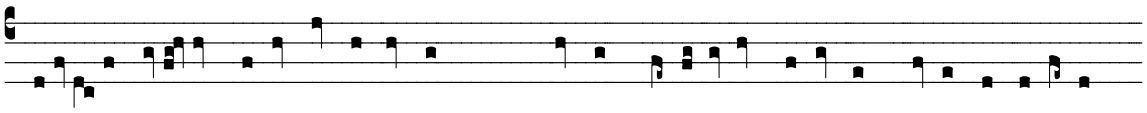


Pueri hebre-o-rum tollentes ra-mos oli-varum obviaverunt domino claman-tes et dicentes



osanna in excelsis.
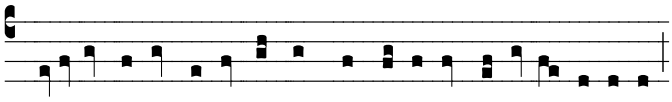
Alia antiphona.



Pueri hebreorum vestimenta proster-[f.175]nebant in vi-a et clamabant dicentes osanna
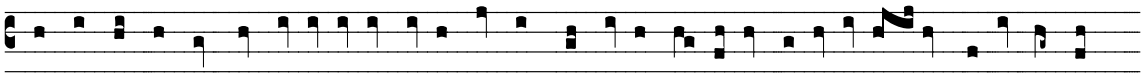
[10] In the margin are the opening words of the antiphon of the BVM for this Sunday, *descendi in [h]ortum [meum]*.

[11] MS has the clef  in error here.
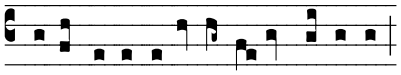


fil-i-o david bene-dictus qui venit in nomine domini.

Alia antiphona.
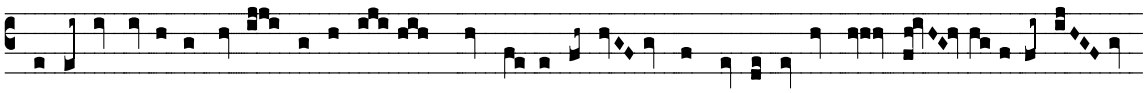


Turba multa que convenerat ad diem festum clamabat domino benedictus qui venit in no-



mine domini osanna in excelsis.

Alia antiphona.
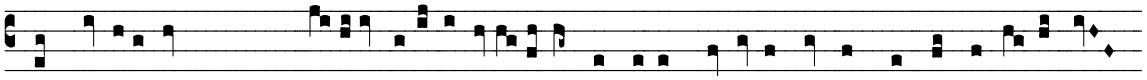


Osanna fi-li- o david benedi - ctus qui venit in no-mi-ne domini rex is - ra - el osanna in
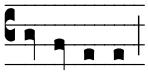


excelsis.

Alia antiphona.
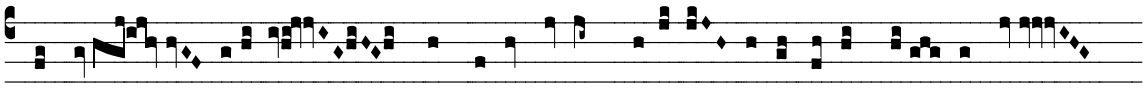


Cum angelis et [f.175^{v}] pueris fideles inveni-antur triumphatori mortis clamantes osanna
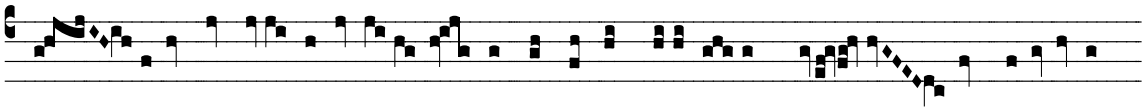


in excelsis.
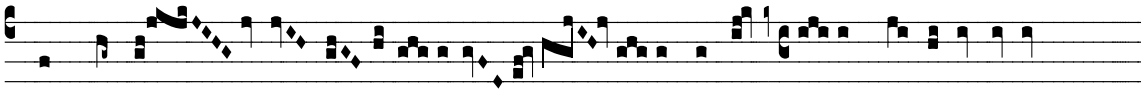
Ad processionem.
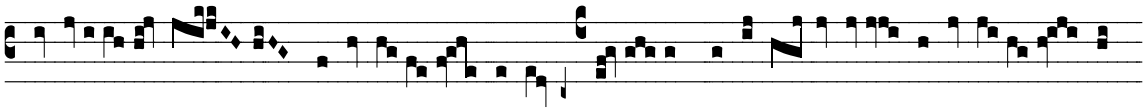


Prima au - tem azimo - - rum accesserunt discipu - li ad iesum dicentes. ubi
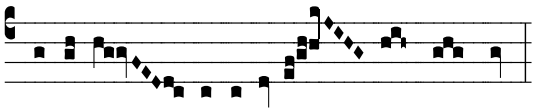


vis paremus tibi comede-re pa-scha at ihesus dixit e - is i - te in civitatem



ad quendam et di - ci - te e - i magister di-cit tempus meum prope est apud [f.176]
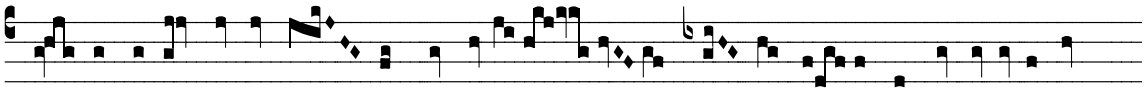


te facio pascha cum discipu-lis me - is. et fecerunt discipu - li sicut preceperat e - is
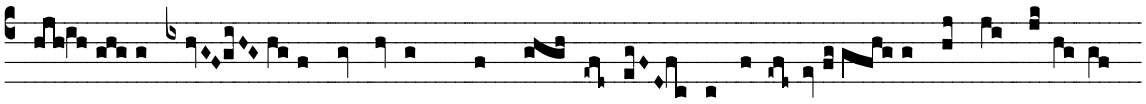


dominus et parave - runt pascha.
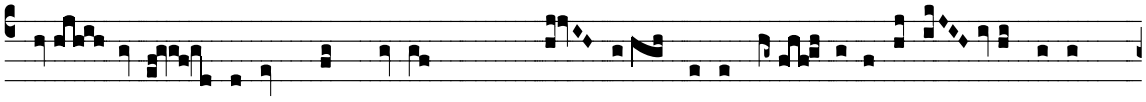
alia
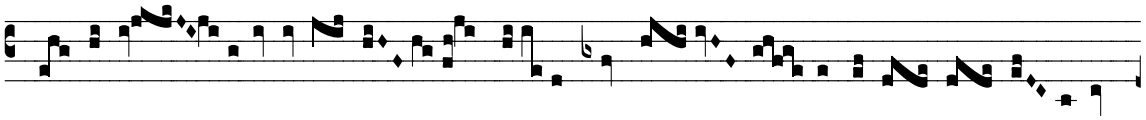


Cum appropinquaret do - mi- nus ieroso - limam mi - sit du - os ex discipulis su-
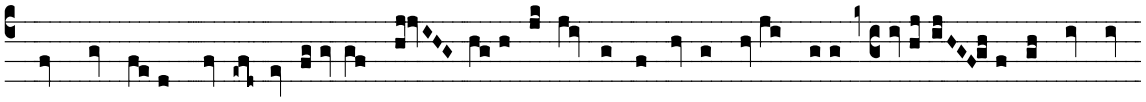


is dicens i - te in castellum quod est contra vos et invenie - tis pullum a- si-ne
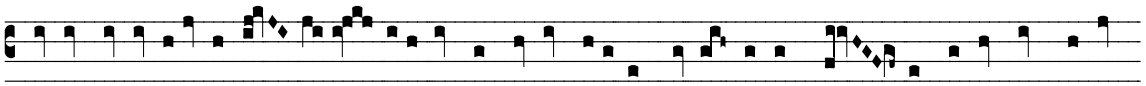


alli - gatum super quem nullus [f.176^{v}] ho- minum sedit solvi - te et addu - cite michi.
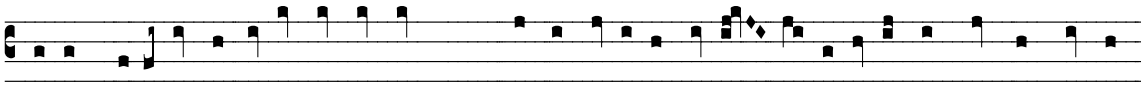


si quis vos interroga - ve - rit di - cite o - pus do - mi - ni est solven- tes ad-duxe-
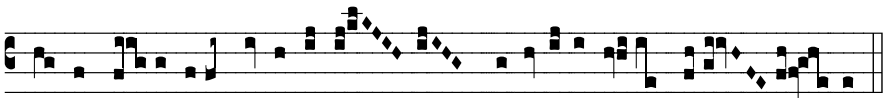


runt ad iesum et imposuerunt il - li vestimenta et sedit super eum a-li-i expandebant



vestimenta sua in vi - a a - li-i ramos de arboribus externebant et qui sequebantur cla-
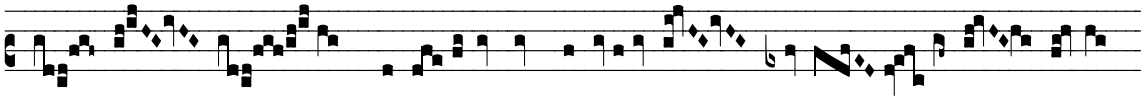


mabant osanna benedictus qui ve-[f.177] nit in nomine domi - ni benedictum regnum patris



nostri da-vid osanna in excel - sis miserere nobis fi-li da - vid.
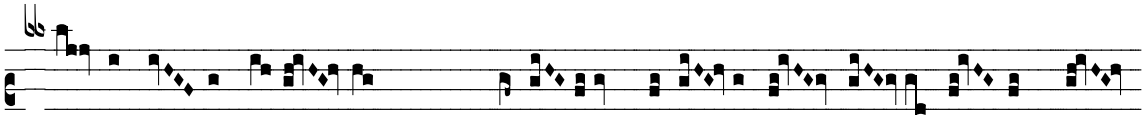
Ante ianuas ecclesie cantatur antiphona.



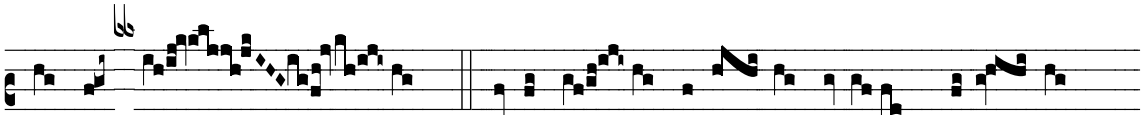
Col - le - ge - runt ponti- fices et pharise-i con - ci-li - um et di - cebant
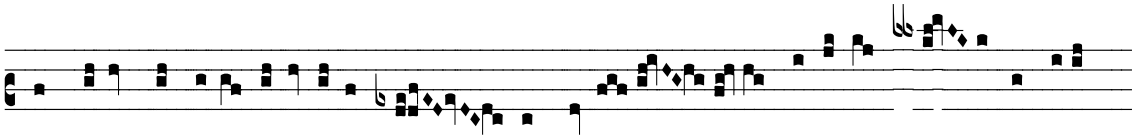


quid fa - ci - mus quia hic homo[12] multa signa fa-cit si dimittimus e - um sic om -



nes credent in e - um [f.177v] et ve-nient roma - ni et tol - lent nostrum lo -



cum et gen - - - - tem. ℣. Unus au - tem ex i - psis ca-i-phas nomi - ne
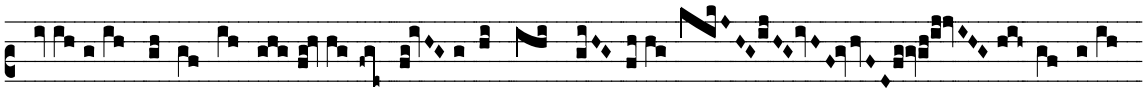


cum esset pon-tifex anni il- li - us pro-pheta-vit dicens expedit vo - bis ut unus[13]

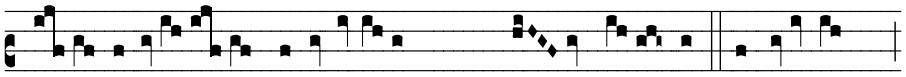
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[12] From *[di]-cebant* to *homo*, and later from *eum* to *tol-[lent]* and *locum et gentem* the MS has the clef C1 which for technical reasons cannot be reproduced here. The top B flat is marked with the sign ♭ to indicate ♭, acutum; this is represented here as 𝅝♭.

[13] From *expedit* to *u-[nus]* and from *tota* to the third neume of *ab* the MS has the clef C1 which cannot be reproduced here.
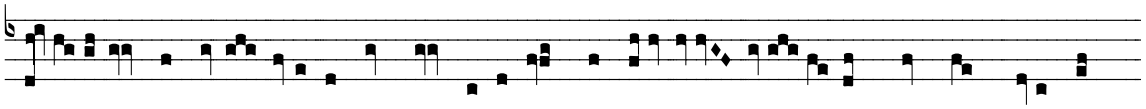


mori-atur homo pro populo et non tota gens per-e-at ab il - lo er-go
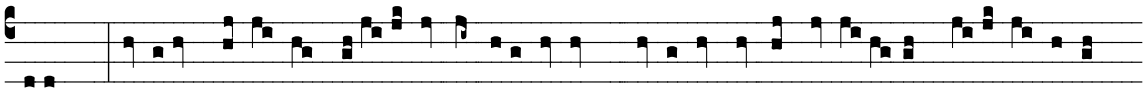


di - e cogita-ve-runt interficere [f.178] e - um dicentes. Si dimittimus.[14]
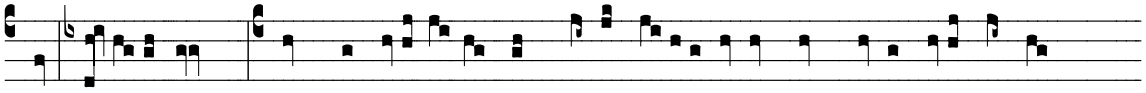
Post evangelium dicitur.
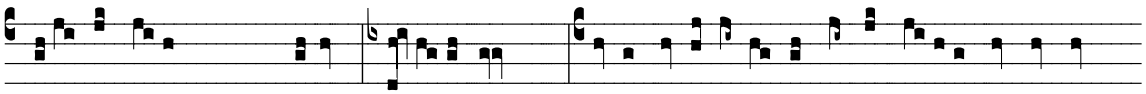


Glori-a laus et honor tibi sit rex christe redemptor cui pue - rile decus prompsit osanna



pium. ℣. Israel[15] es tu rex davidis et inclita proles. nomine qui in domini rex benedicte ve-



nis. Glori-a laus. ℣. Plebs hebrea ti- bi cum palmis obvia venit. cum prece voto ympnis



assumus ecce [f.178ᵛ] tibi. Glori-a laus. ℣. Cetus in excelsis te laudat celitus omnis et
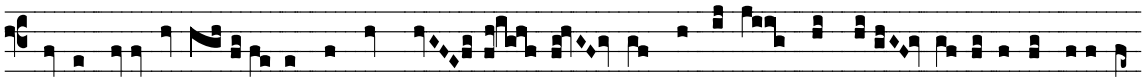


morta-lis homo et cuncta creata simul. Glori-a laus.

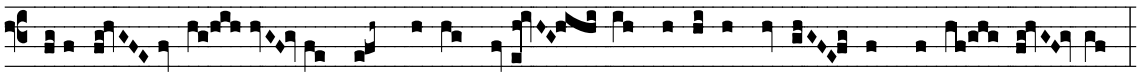
[14] *dimittis* MS.

[15] *Isrel* MS, but there are enough notes for three syllables.

Ad introitum ecclesie responsorium.



Ingrediente domino in sanctam ci - vi - ta - tem hebreo - rum pue - ri resurrectionem

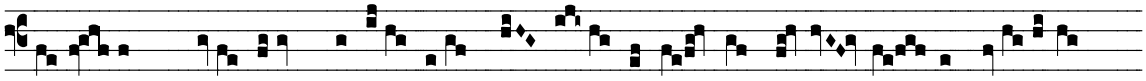


vite pro-nunci - an - tes cum ramis palma - rum osanna clama - bant in ex - cel - sis.
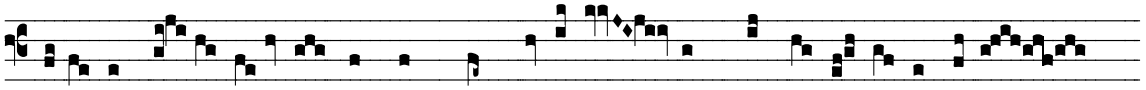
Ante crucem.[16]
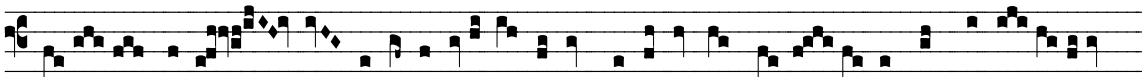


A - ve. rex no- ster. iii. fili [f.179][17] david re - demptor mun-di quem prophete pre -



di-xe-runt[18] salvatorem domui isra - el es-se ventu - rum te e - nim ad salutarem



victimam pa-ter misit in mundum quem exspecta - bant[19] omnes sancti ab o -ri - - -



gi-ne mundi et nunc osanna fi-li-o david benedictus qui ve - nit in no- mine domini
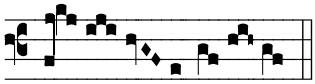
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[16] The opening of this is, according to the Ordinal (f.50: see Text 2, p.244) sung as follows: the Abbot sings *Ave* and the choir responds *Rex noster*, and this is repeated three times: then the choir continues *fili david* &c.

[17] At the top of f.179 is written, in a mid-16th-century hand, *Dominus dedit. Dominus abstulit. sicut domino placuit factum est.*
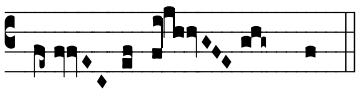
[18] *predierunt* MS.

[19] *expectabant* MS.
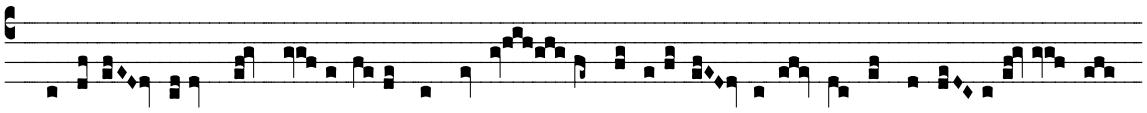


o - san-na in excelsis. [f.179v]

Ad introitum chori abbas.

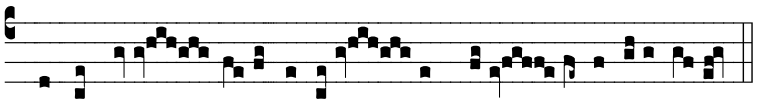


Circumdede - runt me.[20]

Feria sexta duo presbyteri albis induti dicant versum.
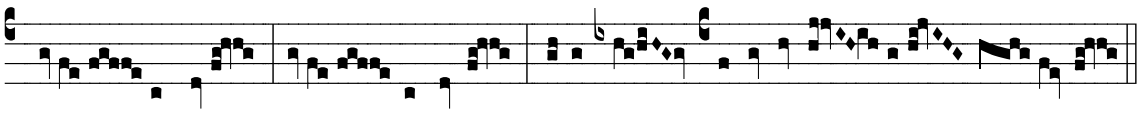


Populeus quid fe- ci ti-bi aut in quo contristavi te responde michi qui -a e-du - xi



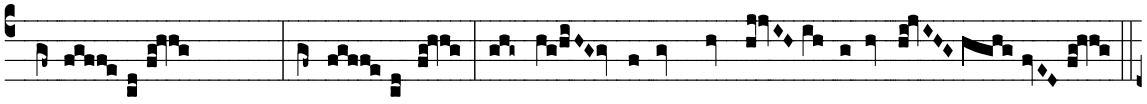
te de terra e-gipti para - sti crucem salvatori tu - o.

Duo alii ante gradus.
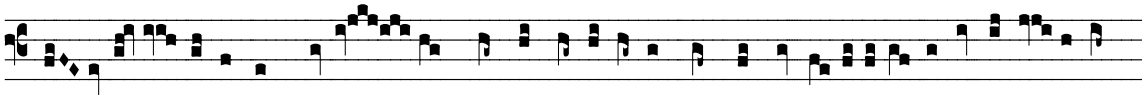


Agy-os o theos. Agy-os yschiros. Agy - os[21] a-thanatos eley - son y - mas.

Chorus genu flexo.



Sanctus deus. [f.180] Sanctus fortis. Sanctus[22] et immorta - lis mise-re - re no- bis.

Sacerdotes paululum progredientes dicant.



Qui- a e-du- xi te per deser - tum quadra-ginta annis et man-na cibavi te et introdu-xi in

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[20] See p.289; according to the Ordinal (f.50v: see Text 2, p.244) this is sung without the verse.

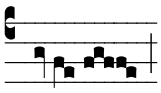
[21] Original clef , hence the B is presumably flattened; however, see note 22 below.

[22] Thus MS, though the B should probably be flattened.



terram sa-tis optimam para - sti crucem sal- vatori tu-o
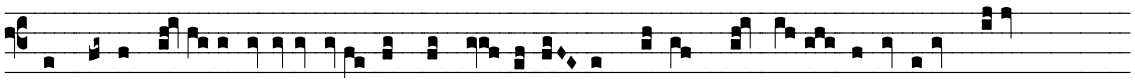
Duo alii. *Chorus.*
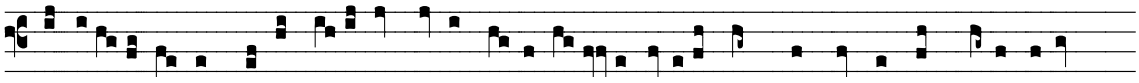




Agy-os. Sanctus.

Sacerdotes.



Quid ultra debu-i facere ti-bi et non fe - ci e - go quidem planta-vi te vineam meam [f.180^{v}]



speci-o-sissimam et tu facta es michi nimis ama-ra aceto nam-que mixto cum felle sitim



meam po-tasti et lancea perfo-ra-sti latus salvato-ri tu-o.
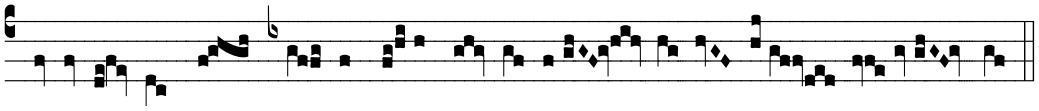
Duo alii. *Chorus.*





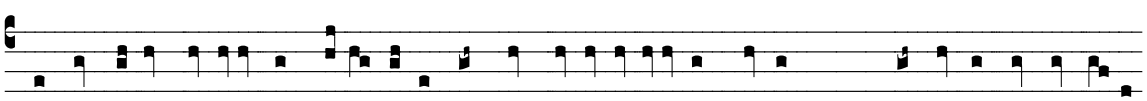
Agy-os. Sanctus.

Quando crux discooperitur duo sacerdotes cantent antiphonam.
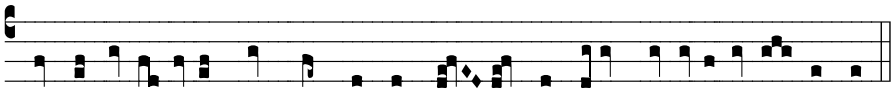


Ecce lingnum cru - cis quo salus mundi pepen - dit ve - nite ad- o-re - mus.

Cantor incipiat antiphonam.
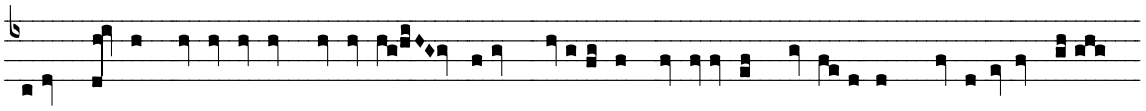


Crucem tuam adoramus domine et sanctam resurrectionem tuam [f.181] laudamus et glori-fi-
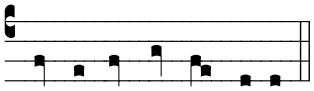


camus ecce enim pro-pter crucem ve - nit gaudi-um in universo mundo.

Item cantor.

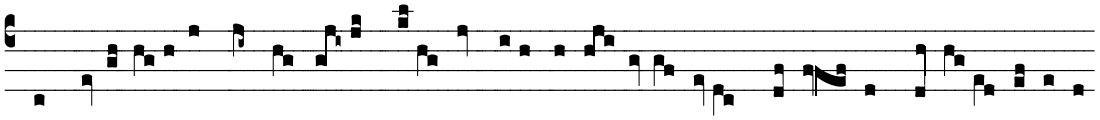


Tuam crucem adoramus domine tuam gloriosam recolimus passi-onem mise-rere nobis
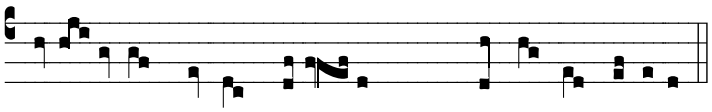


qui passus es pro nobis.

Duo presbyteri in albis.
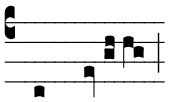


Crux fidelis inter omnes ar-bor una no-bilis nulla silva talem profert fronde flore germine



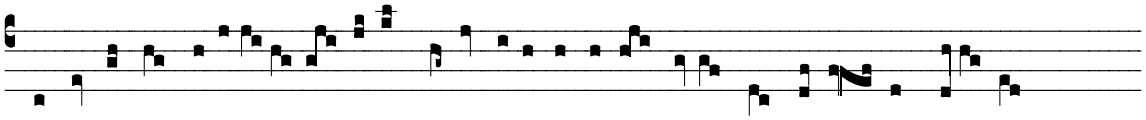
dulce lignum dulces clavos dul-[f.181]ce pondus sustinet.

Post unumquemquam versum: repetitur.
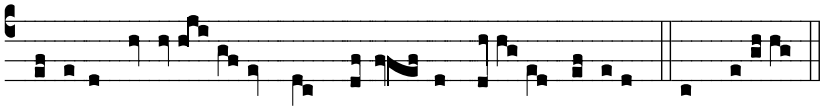


Crux fidelis.
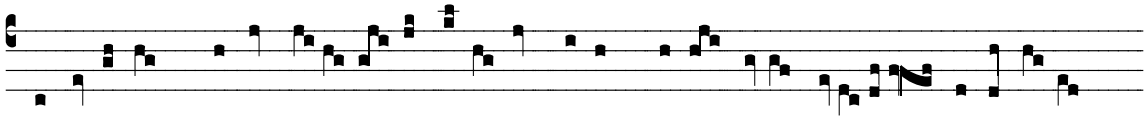
Conventus.
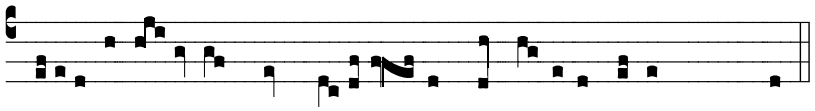


Pange lingua glorio - si pre-li-um certaminis et super crucis tropheum dic triumpho



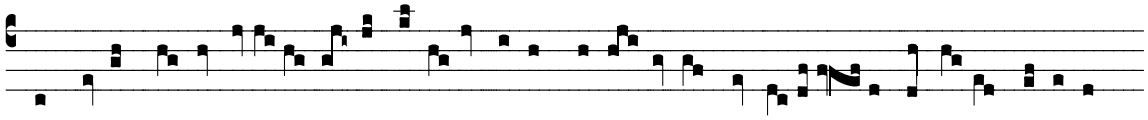
nobi-li qualiter redemptor orbis immolatus vicerit. Crux fidelis.
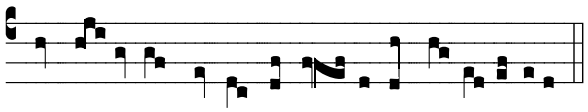


De parentis[23] prothoplasti fraude facta condolens quando pomi noxi-a-lis morte morsu
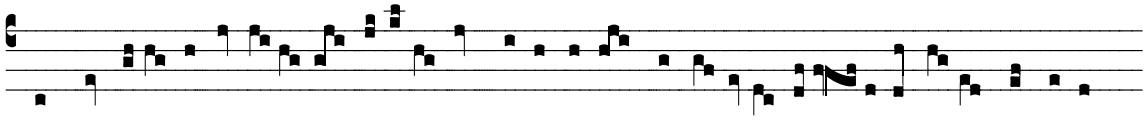


corruit ipse lignum tunc notavit dampna ligni ut solve- [f.182]ret.



Hoc opus nostre salu-tis or-do depoposcerat multi-formis proditoris ars ut artem falleret
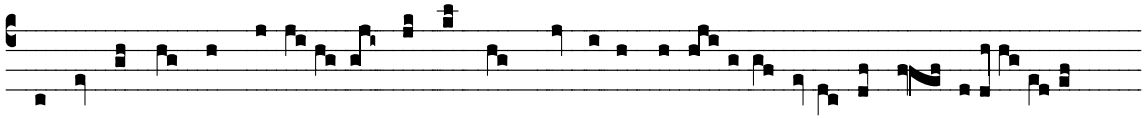


et medelam ferret inde hostis unde leserat.
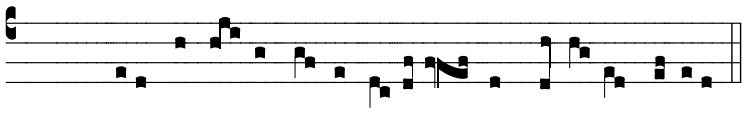


Quando venit ergo sacri ple-nitudo temporis mis-sus est ab arce patris natus orbis condi-tor
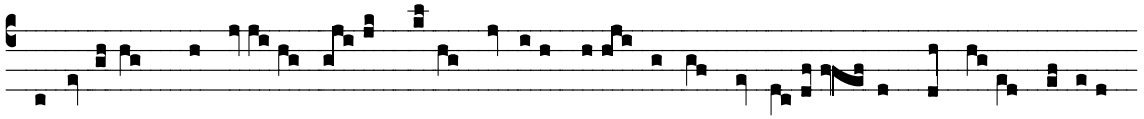


atque ventre virgina-li caro factus prodiit.



Lustra sex qui iam peracta tempus implens corporis se volente natus ad hoc passioni de-



[f.182v]ditus agnus in cru-ce levatur immolandus stipite.



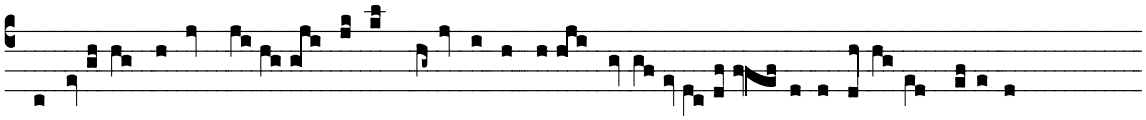
Hic acetum. fel. arundo. sputa. clavis. lancea. mite corpus perforatur sanguis unda profluit.
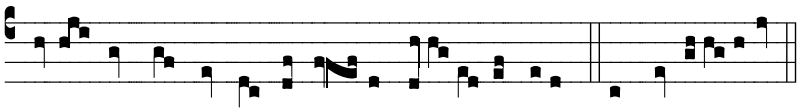
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[23] *Deparentes* MS.



terra. pontus. astra. mundus. quo lavantur flumine.
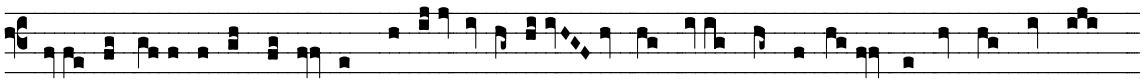


Glori-a et honor de-o usque-quo altissimo una patri fi-li-oque et inclito pa - raclito[24]
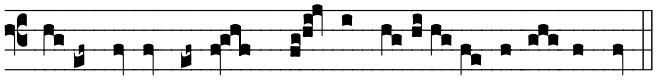


cui laus est et potestas per eterna secula. Crux fidelis inter.

Quando crux ponitur super altare. [f.183]
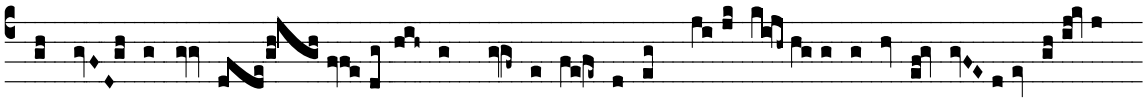


Super omni-a ligna cedrorum tu sola excelsi-or in qua vita mundi pependit in qua christus



triumphavit et mors mortem supera-vit in e- ternum.
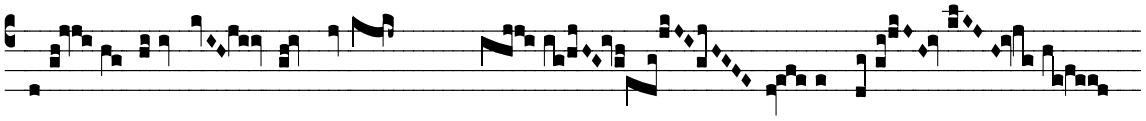
In die pasche ad processionem.



Rex no - ster in cru - ce debellans mortis principem tu-lit forti- or armato spo-li-a dilucu-
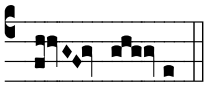


lo resur-gens in glo - ri- a processit in mundum reliquit suda-ri-um[25] in se - pulchro ad



patris solium vi - ctor revex-[f.183v]it tro - - - - pheum al-le - - - - -
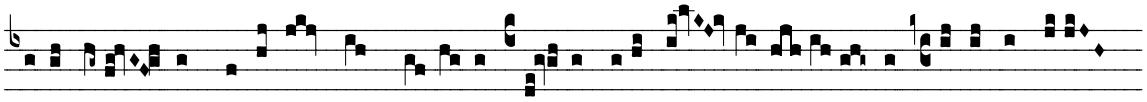
[24] *parato* MS.

[25] *reliquid sudario* MS.
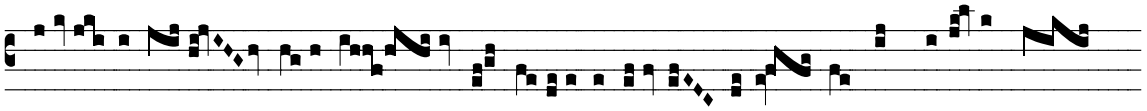


- - lu - ya.
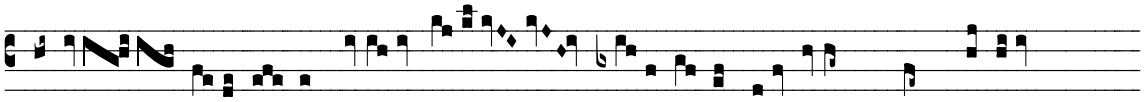
Ad introitum antiphona.
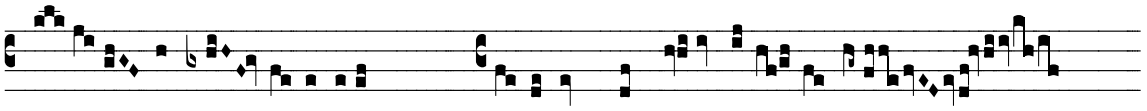


Sedit ange - lus ad sepulchrum domini sto- la clari - ta - tis co- o-pertus videntes eum
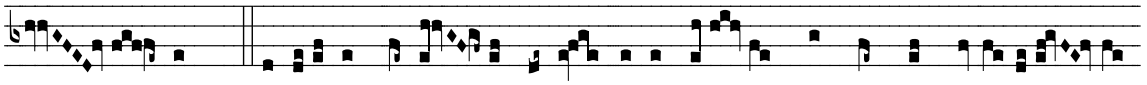


mulie - res ni-mi - o terro - re perterrite a-stiterunt a lon - ge tunc locutus est
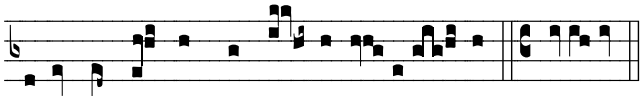


angelus et dixit e - is. Noli-te metue - re dico vobis quia illum quem queritis



mortuum iam vi - vit et vita [f.184] hominum cum e - o surre - xit alle - - - - - -
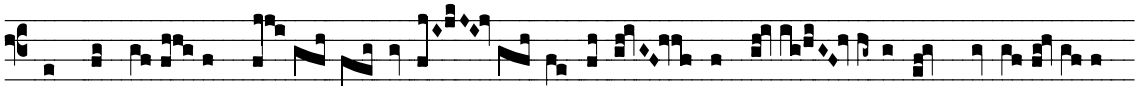


- - lu - ya. ℣. Crucifixum in car - ne lauda - te et sepultum propter vos glori-fi-ca - te
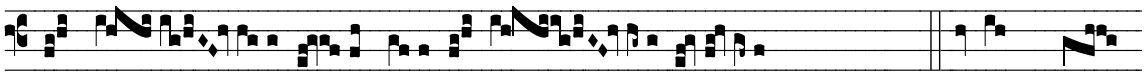


resurgentemque de mor-te ad-o-ra - te. Noli-te.[26]

Ad introitum chori.

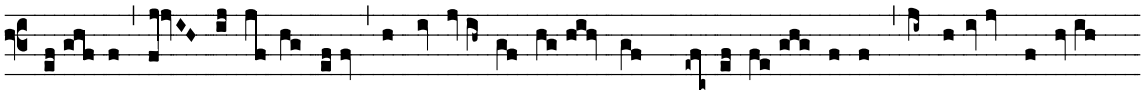


Christus resurgens ex mor- tu - is iam non moritur mors il-li ultra non dominabitur
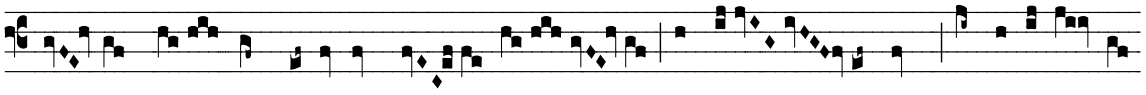
[26] *Nilite* MS.



quod e - nim vivit vi - vit de-o al - le - - luya al-leluya. [f.184v] ℣. Dicant[27] nunc



iude - i quomodo mi-lites custodientes sepulchrum perdiderunt regem ad lapidis positi-
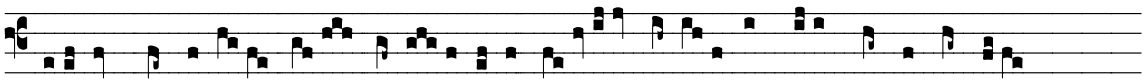


o - nem quare non servabant pe-tram iusti- ci - e aut sepultum reddant aut resurgentem



ado- rent nobiscum dicen-tes. Quod e[nim].
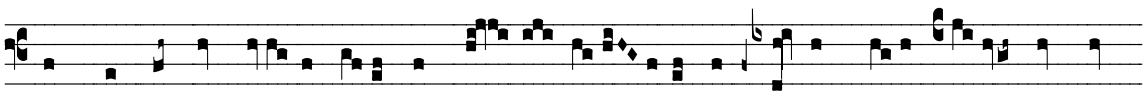
In dominicis post pascha ad processionem.



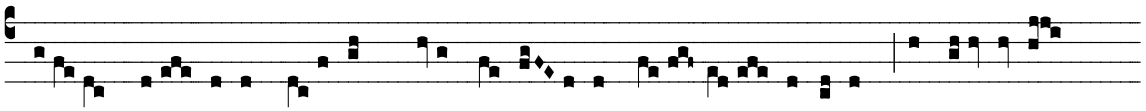
Ego sum alpha et .ω. primus et novissimus in-icium et finis qui ante mundi principi-[f.185]



um et in seculum seculi vi - vo in e-ternum manus me-e que vos fecerunt clavis confixe



sunt. propter vos flagellis cesus sum. spi - nis coro-natus sum. aquam peti - i pendens et
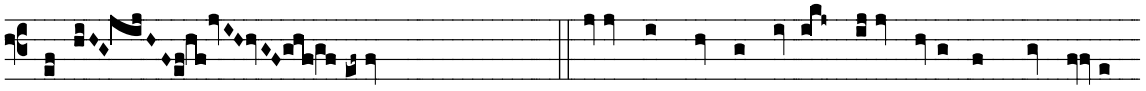


acetum porrexe-runt. in escam meam fel dederunt. et in la-tus lanceam. mortuus et se-



pultus resurrexi vo- biscum sum. Videte quia ego ipse sum et non est deus preter me

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[27] *Dicat* MS.
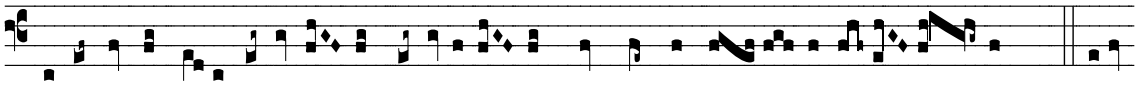


al-le - - - - - luya.[28] [f.185v] ℣. Ego sum vestra redemptio. ego sum rex vester.
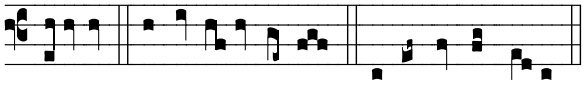


ego vos resuscitabo in di-e novissimo. Videte.[29]
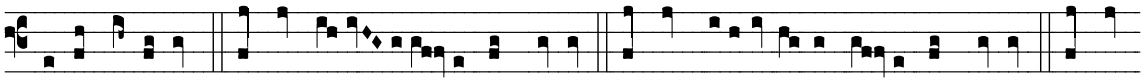
In rogationibus.
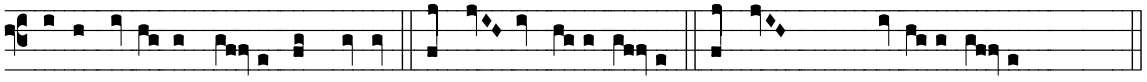


Exurge domine adiuva nos et libera nos propter nomen tu-um al- le - lu - ya. *Ps.* Deus



auribus. E u o u a e. Exurge domine.[30]



Christe audi nos. Sancta mari - a o - ra pro nobis. Sancta dei genitrix o- ra pro nobis. Sancta



virgo virginum o- ra pro nobis. Sancte michael o- ra. Sancte [f.186] gabri-el o- ra.



Sancte raphael o - ra. Omnis chorus angelorum et archangelo - rum o- ret pro no-bis. San -

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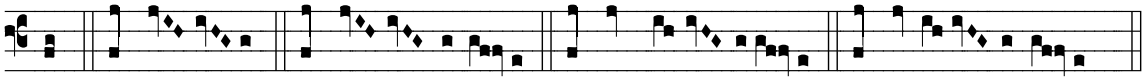
[28] In the margin of the above are the items to be repeated on this day: *ad introitum ecclesie* Christus resurgens *ad introitum chori* Alma redemptoris *dominica secunda* Ave regina *dominica tercia* Beata dei genetrix *dominica quarta* Descendi in [h]ortum *dominica quinta* Anima mea.

[29]  MS.

[30] In the lower margin is written, in a later (s.xv?) hand and without music: *Deus auribus nostris audivimus patres nostri annunciaverunt nobis.*
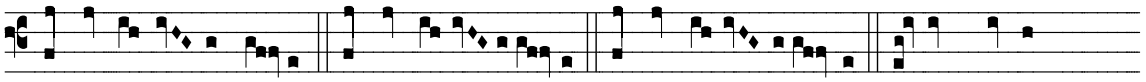


cte iohannes bapti-sta o - ra pro nobis. Omnis chorus patriarcharum et propheta- rum o- ret
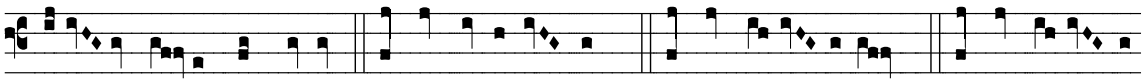


pro. Sancte pe-tre. Sancte pau-le o - ra. Sancte andre- a o- ra. Sancte Johannes o- ra.



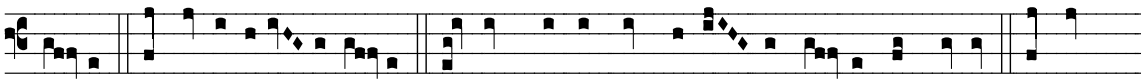
Omnis chorus apostolorum et evange-li-sta- rum o- ret pro nobis.[31] Sancte stephane o- ra.
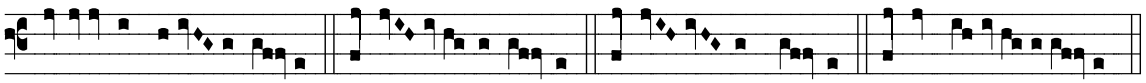


Sancte ge- or- gi[32] ora. Sancte lauren-ti o - ra. Sancte vincen-ti o - ra. Omnis chorus [f.186]
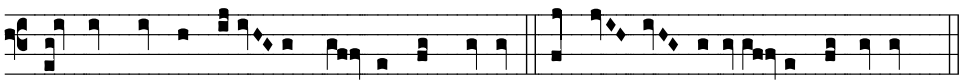


martyrum o- ret pro nobis. Sancte augu-sti - ne. ii. Sancte grego- ri o - ra. Sancte marti- ne



o - ra. Sancte nichola- e o- ra. Omnis chorus confesso - rum o- ret pro nobis. Sancta



maria magdale- ne o- ra. Sancta agatha o - ra. Sancta a- gnes o - ra. Sancta ceci-li-a o - ra.
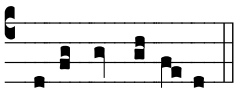


Omnis chorus virginum o - ret pro nobis. Omnes sancti ora- te pro nobis. ii.

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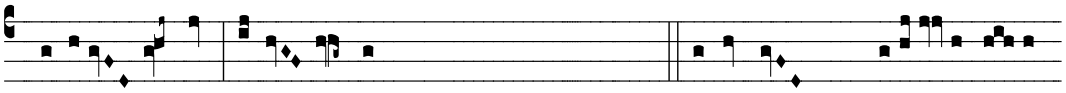
[31] One G is missing from the recitation of this petition.

[32] *georı* MS.
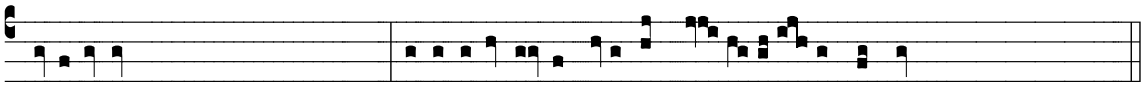
Die secundo.
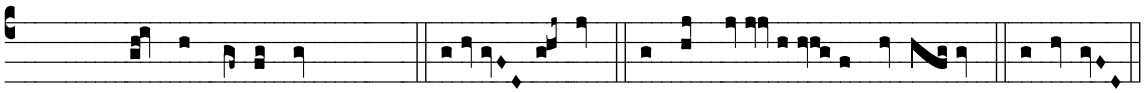


Exurge domine.[33]
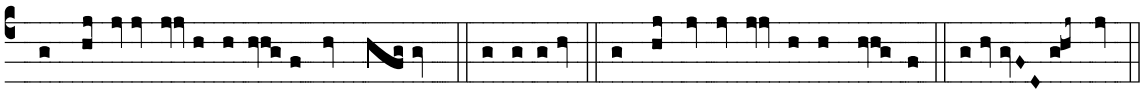


Cantor. Kyrie - leyson. Christe-leyson. *Chorus idem.*[34] *Cantor.* Domine [f.187] miserere christe



miserere. *Chorus idem. Cantor.* Miserere nobis pie rex domine ie- su christe. *Chorus idem.*



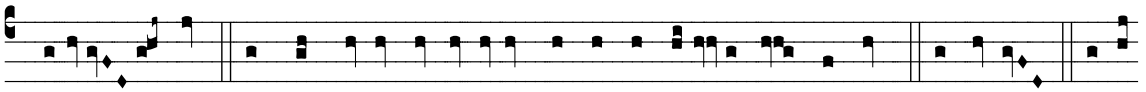
Cantor. Christe audi nos. *Chorus.* Kyrie - leyson. Sancta mari-a o- ra pro nobis. Domine.



Sancta dei genitrix o- ra pro no-bis. Miserere. Sancta virgo virginum o - ra. Kyrie - leyson.



Sancte michael ora. Domine. Sancte gabriel o- ra. Miserere. Sancte raphael o- ra.
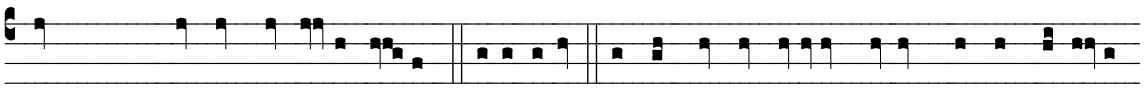


Kyrie - leyson. Omnis chorus angelorum et archangelorum o - ret pro. Domine. Sancte
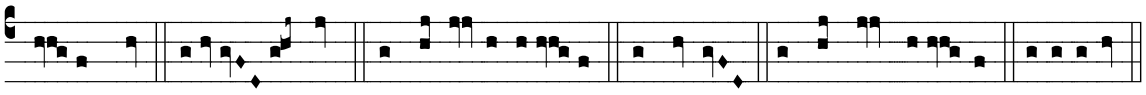
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[33] This represents a transposition of the usual form, given above on p.384, and should properly have a B flat. The transposition may be intended to show the pitch relationship between this and the litany which follows.
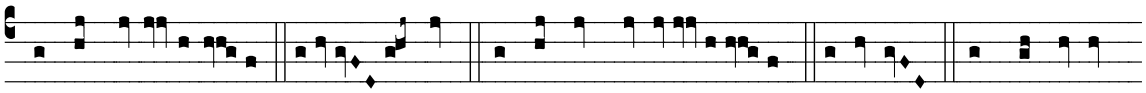
[34] In the MS *Chorus idem* appears after *Kyrieleyson*, but it is clear from the Ordinal (see Text 2, p.266) that the cantors should sing *Kyrieleyson Christeleyson* and both should then be repeated by the choir. Thereafter, when *Kyrieleyson* is indicated as the choir's response, both are to be sung.
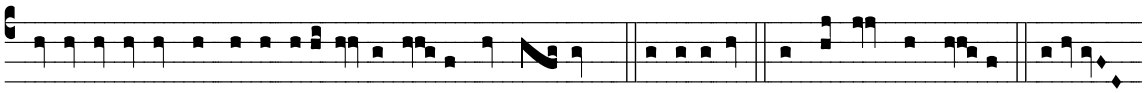


io-[f.187v]hannes baptista o- ra. Miserere. Omnis chorus patriarcharum et prophetarum
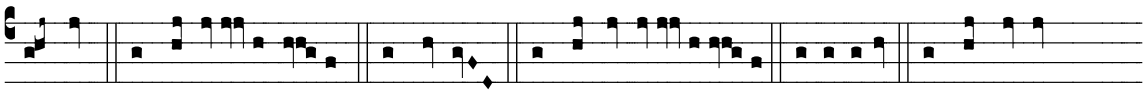


o-ret pro. Kyrie - leyson. Sancte iacobe o- ra. Domine. Sancte thoma o - ra. Miserere.
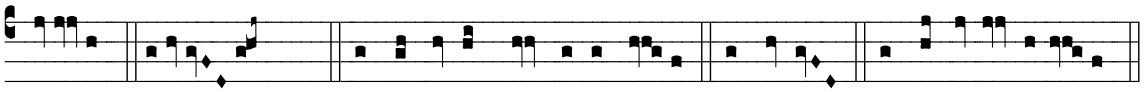


Sancte philippe o- ra. Kyrie - leyson. Sancte bartholomee o- ra. Domine. Omnis chorus



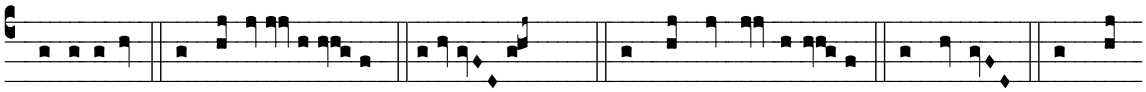
apostolorum et evangelistarum o-ret pro no- bis. Miserere. Sancte clemens o- ra. Kyrie -
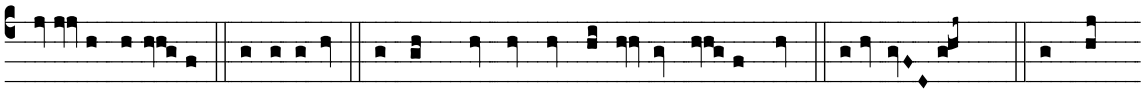


leyson. Sancte corneli o- ra. Domine. Sancte cipriane o- ra. Miserere. Sancte sebas-[f.188]



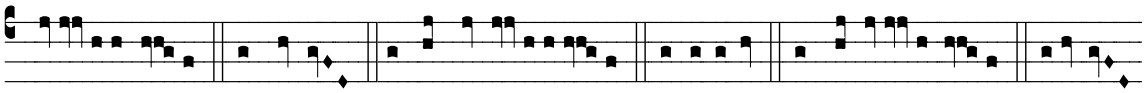
ti-a- ne. Kyrie - leyson. Omnis chorus martirum o-ret. Domine. Sancte silvester o- ra.
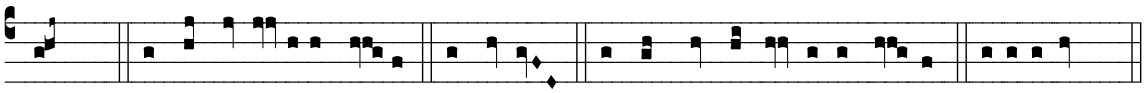


Miserere. Sancte hila-ri o- ra. Kyrie - leyson. Sancte ambrosi o- ra. Domine. Sancte



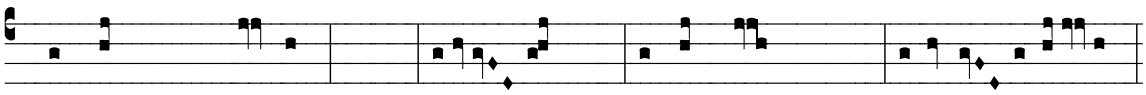
ieronime o- ra. Miserere. Omnis chorus confessorum o-ret pro. Kyrie - leyson. Sancta



feli-citas o-ra. Domine. Sancta perpetua o- ra. Miserere. Sancta luci-a. o- ra. Kyrie -

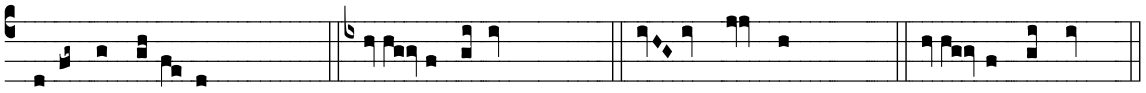


leyson. Sancta scolastica. o- ra. Domine. Omnis chorus virginum o- ret. Miserere.

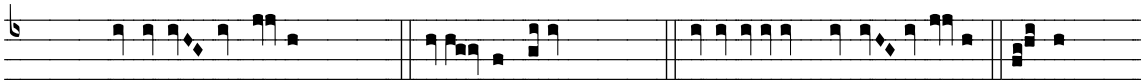


Omnes [f.188v] sancti.[35] orate. Kyrie - leyson. Omnes sancti orate. Domine misere-re.

[*Die tercio*].[36]
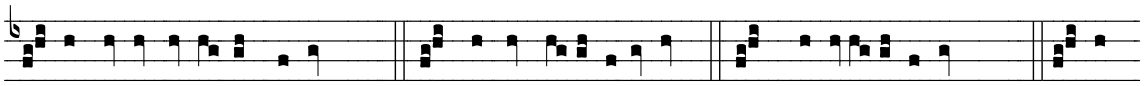


Exurge domine.[37] *Cantor.* Exaudi deus. *Chorus.* Vo-ces nostras. *Cantor.* Exaudi christe.
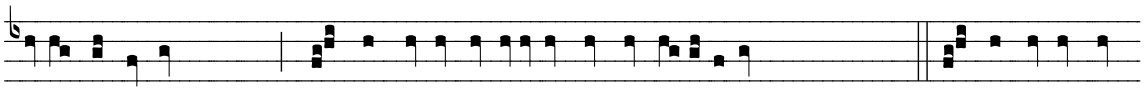


Chorus. Misere - re nobis. *Cantor.* Exaudi deus. *Chorus.* Orationem po-pu- li tu-i. Sancte



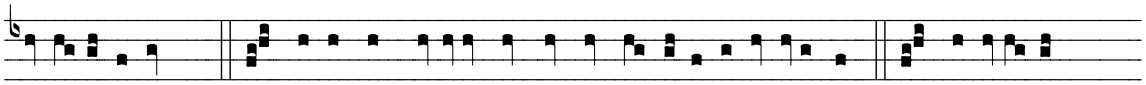
sanctorum de-us miserere nobis. Sancta mari-a intercede pro. Sancta dei genitrix intercede.



Sancta virgo virginum intercede. Sancte michael intercede. Sancte gabriel intercede. {Sancte



rapha-el [intercede].}[38] Omnes sancti angeli et archangeli intercedite.[f.189] Sancte iohannes



baptista intercede. Omnes sancti patriarche et prophete intercedite pro. Sancte iacobe
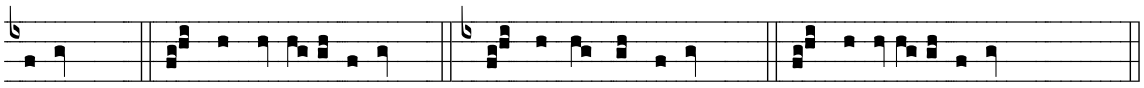
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[35] From here to the end has been written over in a later hand and the last petition added.
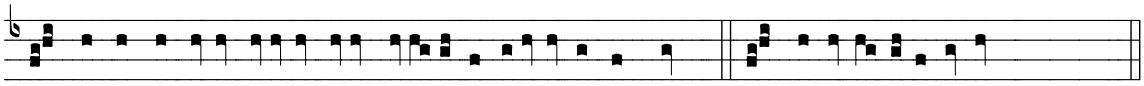
[36] This heading is missing and has been supplied by analogy with the other days; a space has been left for it in the MS.

[37] See above, note 33.

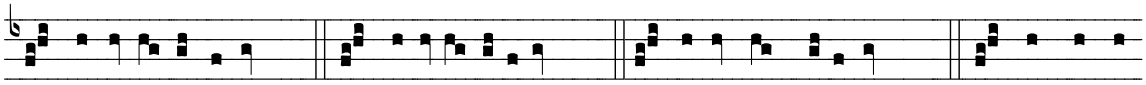
[38] *Sancte raphael* is omitted in the MS, and has been added in the lower margin. The last two notes are given as G A, but this is probably an error.
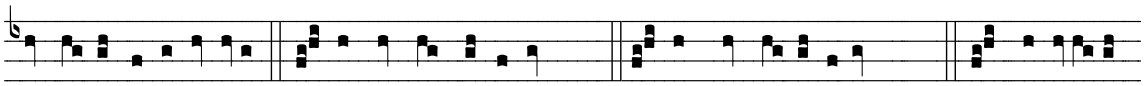


intercede. Sancte mathee intercede. Sancte symon intercede. Sancte tade-e intercede.
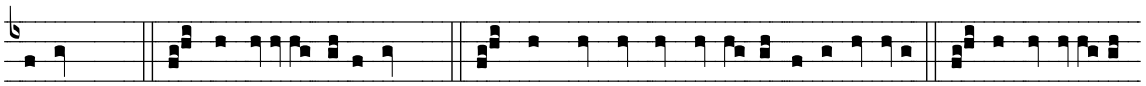


Omnes sancti apostoli et evangeliste intercedite pro nobis. Sancte gervasi intercede.



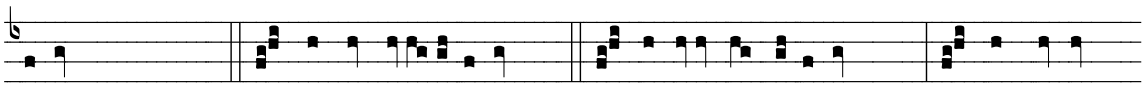
Sancte prothasi intercede. Sancte albane intercede. Sancte edmunde intercede. Omnes sancti
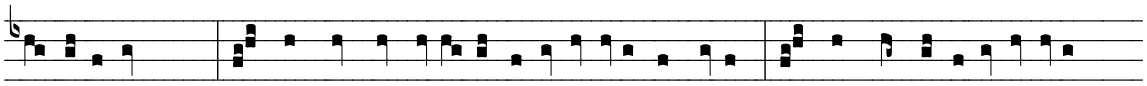


martyres intercedite. Sancte cuthberte intercede. Sancte dunstane intercede. Sancte egi-di
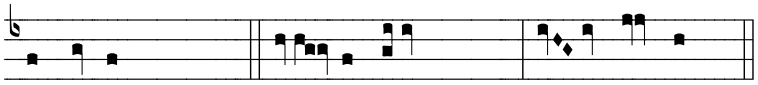


intercede. Sancte leonardi intercede. Omnes sancti confessores intercedite. Sancta katerina



intercede. [f.189v] Sancta margareta intercede. Sancta edeldritha intercede. Sancta frides-
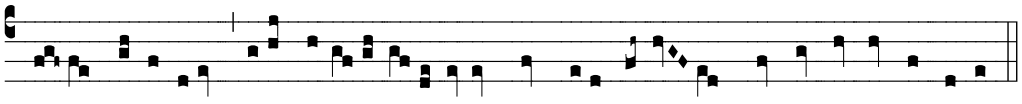


witha intercede. Omnes sancte virgines intercedite pro nobis. Omnes sancti intercedite
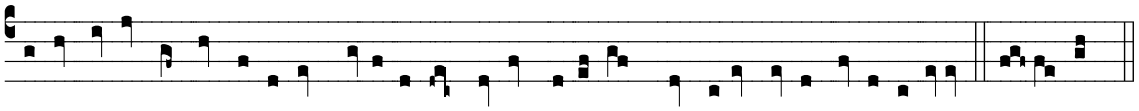


pro nobis. ii. *Cantor.* Exaudi deus. *Chorus.* Voces nostras.
et cetera ut supra.

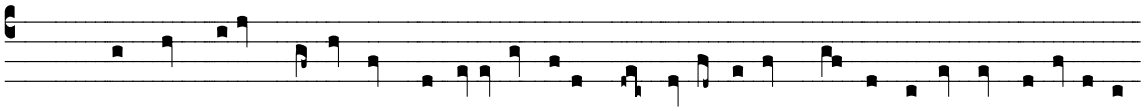
In die ascensionis ad processionem.
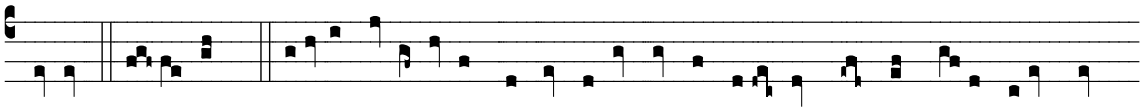


Salve festa dies toto venera-bilis evo. qua deus in celum scandit et a-stra tenet.



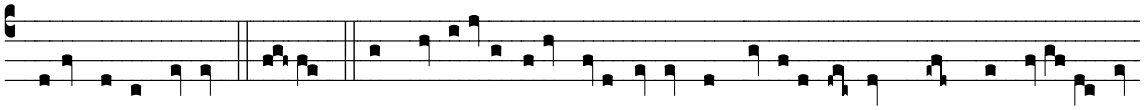
Ecce renascen-tis testatur graci-a mundi omni-a cum domino dona redisse suo. Salve festa.
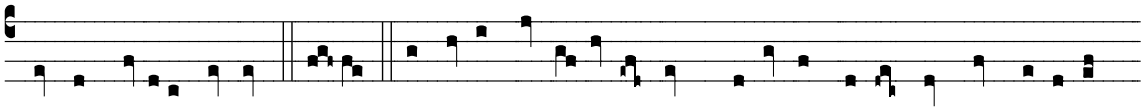


[f.190] Iamque triumphanti post tristi-a tar-tara christo undique fronde nemus gramina flore
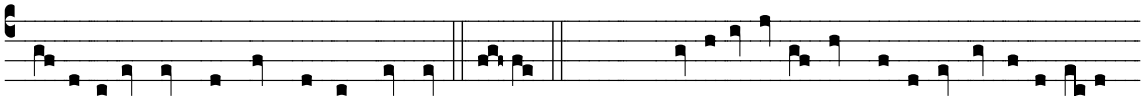


favent. Salve festa. Legibus inferni oppressis super astra meantem laudant ri-te deum lux
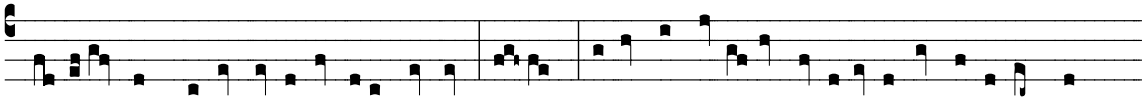


polus arva fretum. Salve. Qui crucifixus erat deus ecce per omnia regnat. dantque crea-to-ri
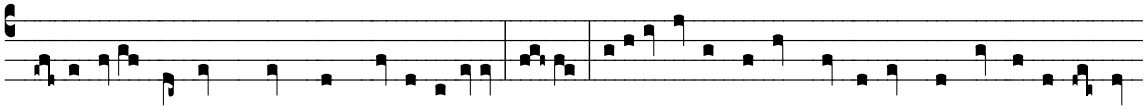


cuncta creata precem. Salve. Qui genus humani cernens mersisse profundum. ut hominem
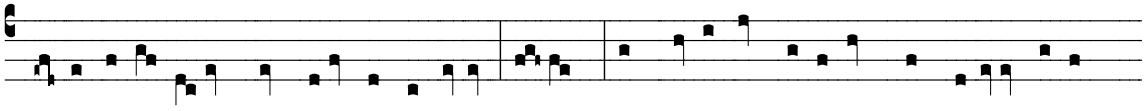


e- riperes es quoque factus homo. Salve. [f.190v] Tristi-a cesserunt inferne vincula legis.
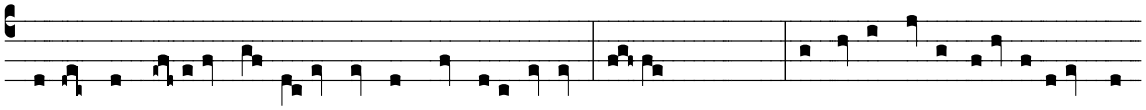


expavitque chaos luminis ore premi. Salve. Solve cathenatos inferni et carceris umbras.
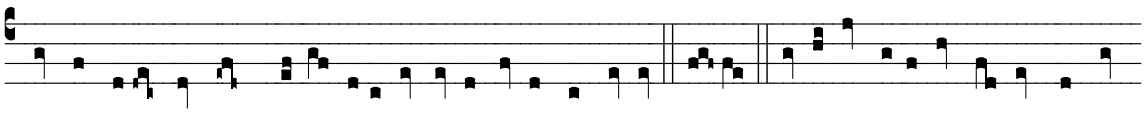


et revoca sursum quidquid ad ima ruit. Salve. Eripis innumerum populum de carcere mortis
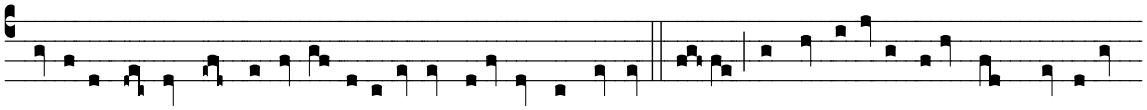


et sequitur li-ber quo suus auctor abit. Salve. Hinc tumulum repetens post tristia carne
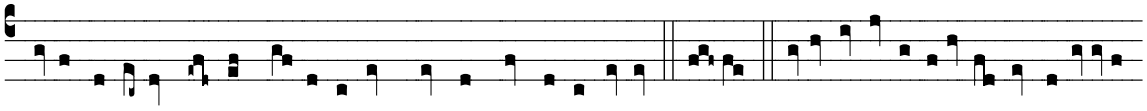


resumpta belliger ad celos ampla trophea refers. Salve. [f.191] Rex sacer ecce tu-i radiat pars
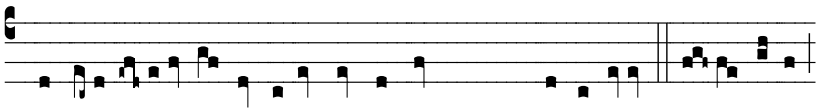


magna triumphi cum putas animas sacra lavachra beant. Salve. Fulgentes animas vestis quoque



candida signat. et grege de nive-o gaudi-a pastor habes. Salve. Immaculata tuis plebs hec vege-
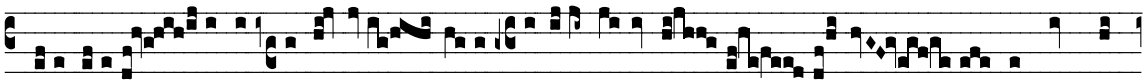


tetur in ulnis atque de-o purum pignus ad astra feras. Salve. Una corona tibi de te tribuatur
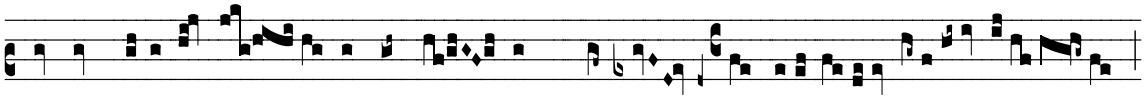


ab alto altera de populo vernet ad-[f.191v]epta suo. Salve festa.
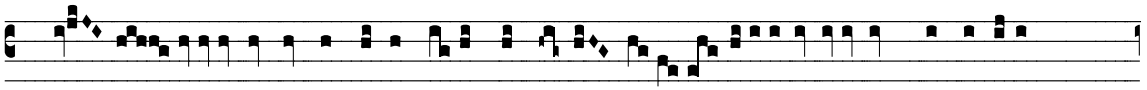
¶*Ad introitum ecclesie responsorium.*



Viri galile - i quid admirami - ni a - spicientes in ce - lum al- le - - lu- ya quemad-



modum vidistis[39] e - um a-scenden - tem[40] in ce - lum ita veniet alleluya allelu - ya.



℣. Cum- que intuerentur in celum e-untem il- lum ecce du-o viri astiterunt iuxta illos
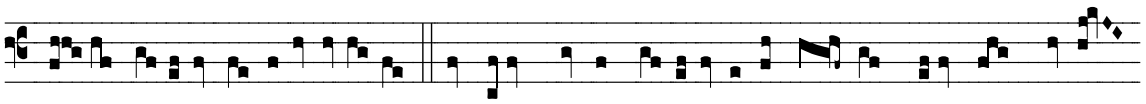


in vestibus al - bis qui et di - xe - runt. Quemadmodum. [f.192]
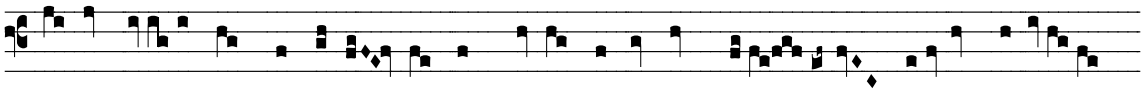
[39] *vidisti* MS.

[40] *ascendetem* MS.

Ad introitum chori.[41]



O rex glori-e domine virtutum qui triumphator hodi-e super o - mnes celos a - scendi-
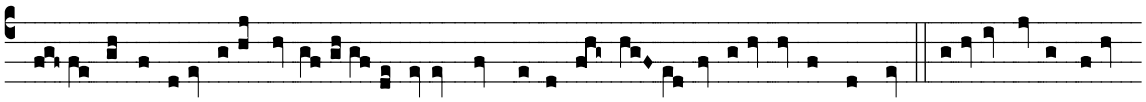


sti ne derelinquas nos orpha - nos set mitte promissum patris in nos spiritum verita-tis
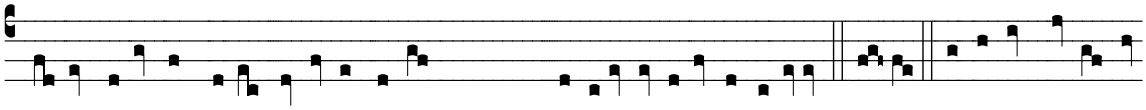


alle- luya.
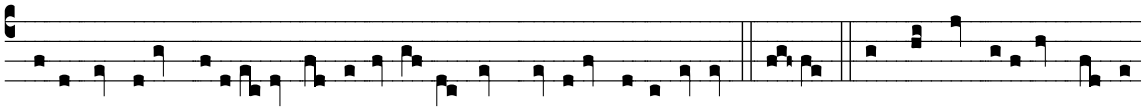
In die pentecosten.



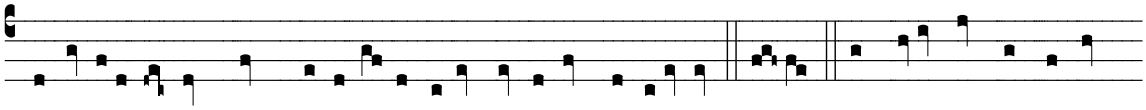
Salve festa dies toto venerabi-lis evo qua nova de ce- lo grati-a fluxit humo. Spiritus ecce deus
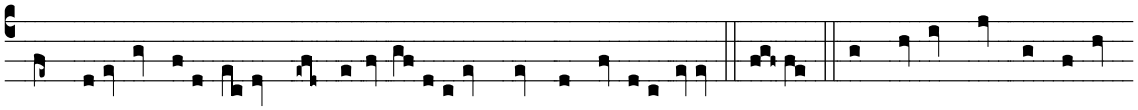


pa-tri natoque coe- vus ignis adest [f.192v] speci-e discipulis hodie. Salve. Sensibus humanis



infundit opes deita-tis. a patre procedens mistica dona ferens. Salve. Non cessat vari-is. christi
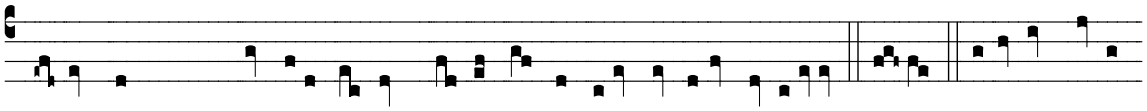


magnali-a linguis plebs benedi-cta loqui gentibus omnigenis. Salve. Laus tibi neuma sacrum
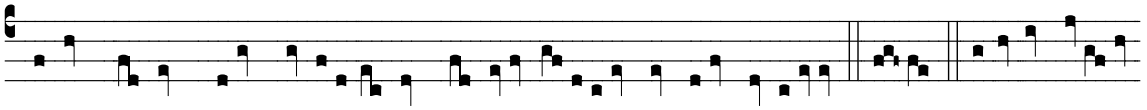


fons vite lux animarum omni-a vivificans semper et irradians. Salve. Pax. decus. omne bonum.
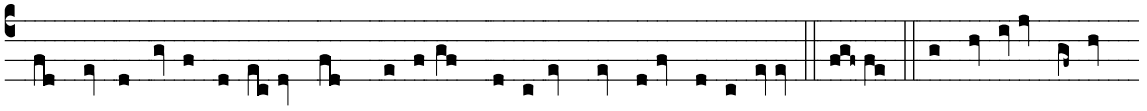
[41] In the margin is written: *dominica infra octavas ascensionis ad processionem Viri galilei introitum Tota pulcra.*
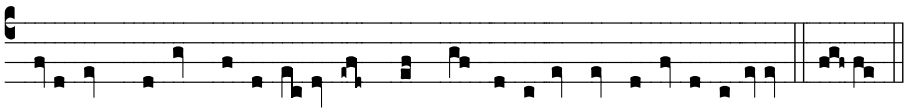


dulcis con-[f.193]cordi-a morum. reple corda tuo munere mellifluo. Salve. Poscimus omni-



potens terram. mare. sidera reples. nos tibi purifica. protege. salvifica. Salve. Intima divine
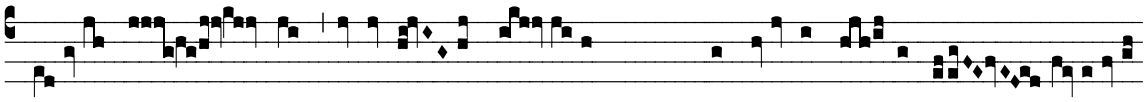


da pregustare sophi-e quam redolet cherubin preditus ordo dei. Salve. Nostra pie tangat
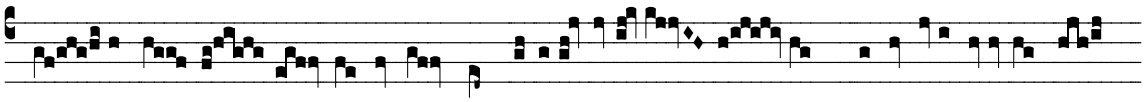


seraphin carbunculus o-ra. et mens perpetu-o flagret amore tuo. Salve.
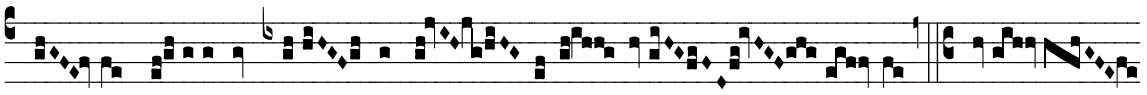
Responsorium.



Spiri-tus san - - ctus procedens a throno a-[f.193v]postolorum pe-cto-ra invisibi-
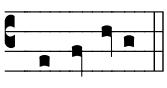


li - ter pe - ne - tra - vit novum sanctifica- ti-o-nis si - gnum ut in ore e-orum o -



mni - um genera nasceren - tur lin - guarum alle - - - lu - ya. ℣. Adve-nit



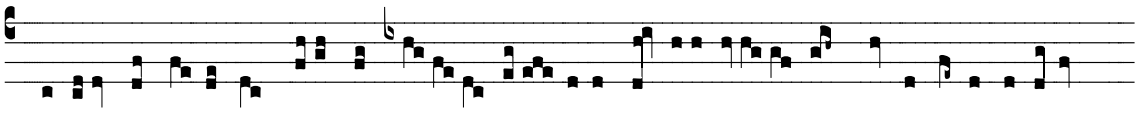
ignis divinus[42] non comburens sed illumin-ans et tribuit e-is kari - smatum do - na.



Ut in ore.

[42] *divinis* MS.
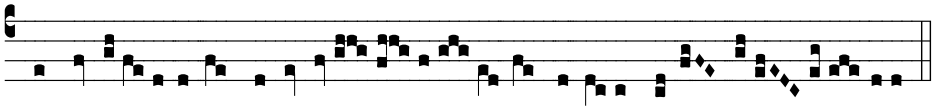
Ad introitum chori.



Hodi-e completi sunt dies pen-tecostes alle - luya. ho-die spiri-tus sanctus in igne discipu-
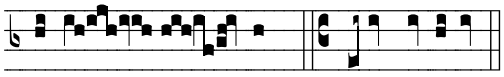


[f.194]lis apparu-it et tribuens e-is karismatum dona misit e-os in uni - verso mundo predicare
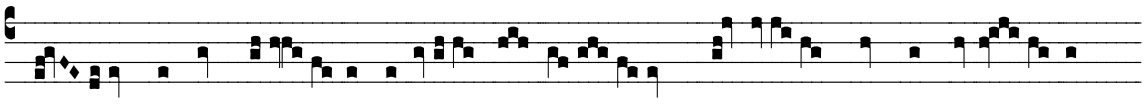


et testi-fi-cari qui crediderit et baptiza-tus fu-e-rit salvus erit alle - luya.

In festo sancte trinitatis ad processionem. Responsorium.

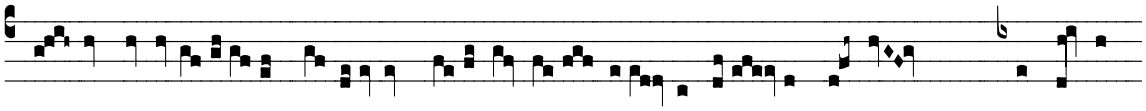


Honor vir - tus. ℟. Summe trini-tati.[43]

Ad introitum.



Te deum patrem. inge-nitum te fi-lium u - ni-ge-nitum[44] te spiritum sanctum para- clitum



sanctam et individuam trinitatem toto corde et ore confite- mur lauda-[f.194v]mus atque
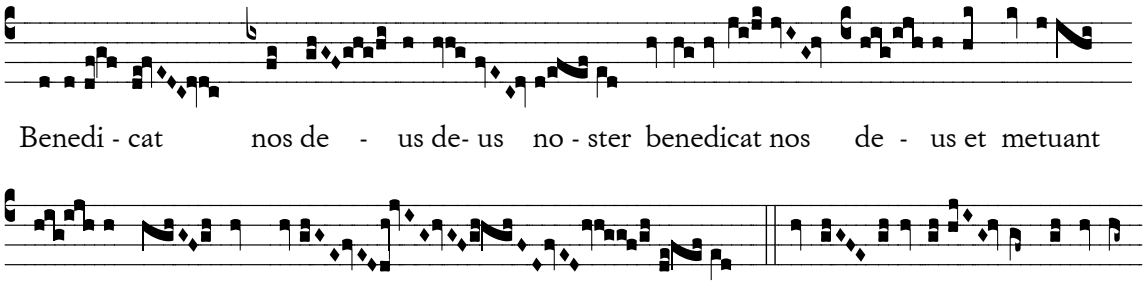


benedici- mus ti-bi glori - a in secula. e u o u a e.

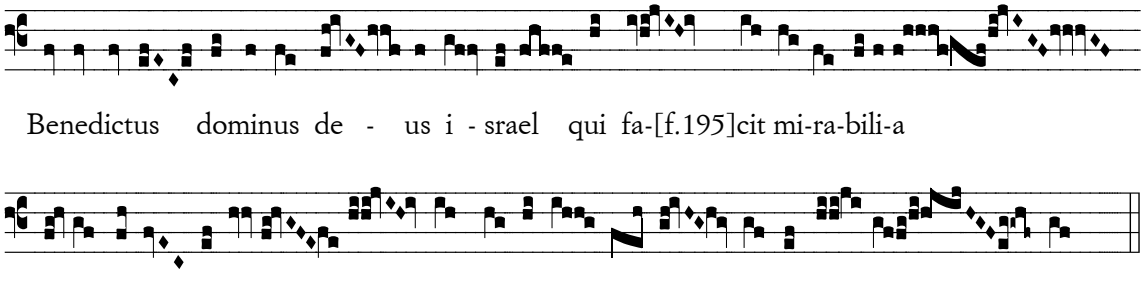
[43] See pp.397–9.

[44] *ingenitum te filium unigenitum* with its music is written over an erasure in a later hand.
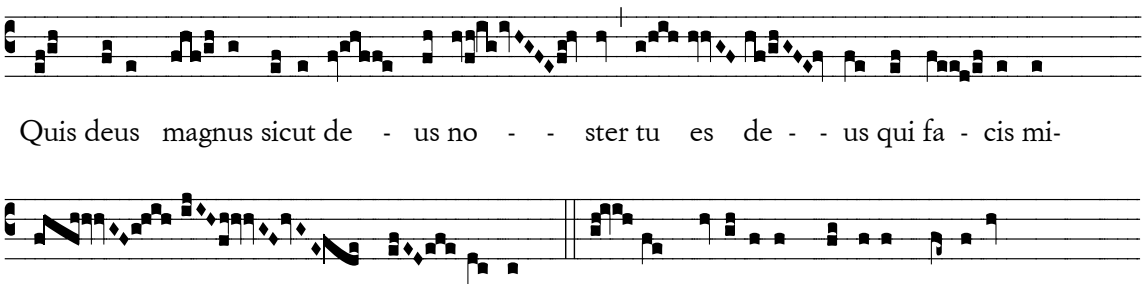
Post pentecosten in dominicis diebus.



Responsorium secundum.
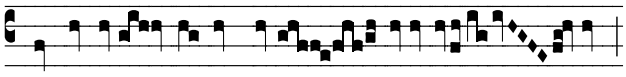


Responsorium tercium.
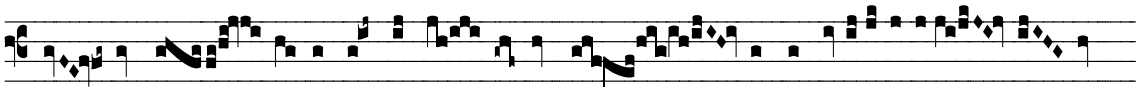




tu - am redemisti in brachio tuo po - - pulum tu - - um. Tu es. Glo-ri-a pa-
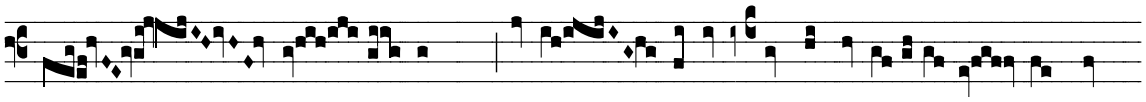


tri et fi-li - o et spiri - - tui san - - cto.

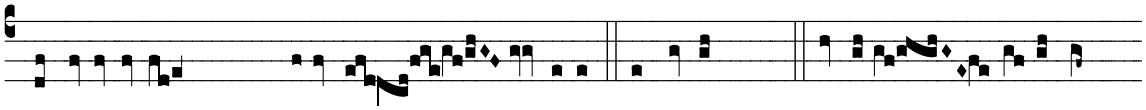
Responsorium quartum.



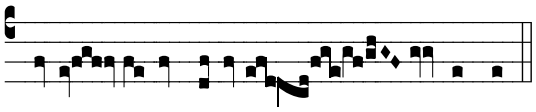
Ma- gnus do - - minus et magna virtus e - - - ius et sapienti-e e - ius non[45]



est nu - me-rus. ℣. Magnus domi - nus et laudabilis ni - mis et
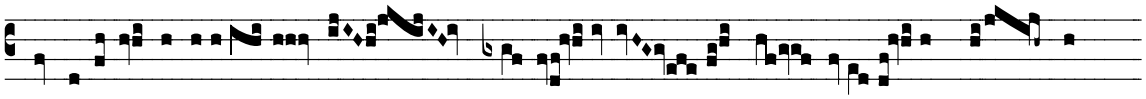


magnitudinis [f.196] eius non est finis. Et sapi[entie]. Glori-a patri et
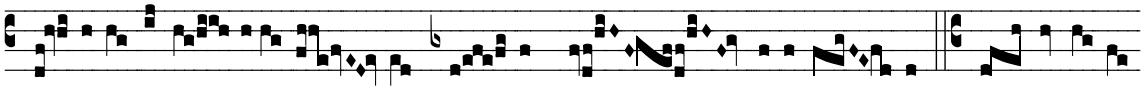


fi-li - o et spiri-tu - - - i sancto.

Responsorium quintum.



Glori-a patri genite - que pro - - - li et ti-bi compar utrius-que sem - per
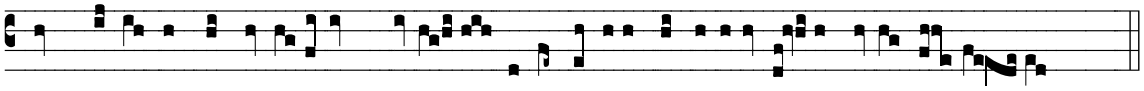


spi- ritus al-me deus u - - nus O - mni tem - - - pore se - cli. ℣. Da gaudi- o-
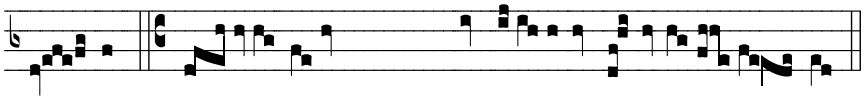
[45] The intended underlay is unclear and may be:



e-ius non
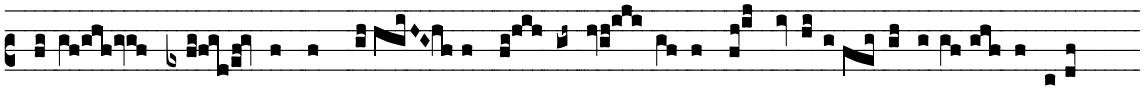


rum premi- a da graci-arum mune- ra dissolve litis vincula astringe pacis fe - de - ra.
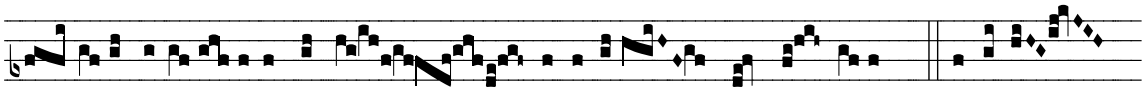


O - mni.[46] Glo- ri-a patri [f.196v] et fi-li-o et spi-ri-tu-i san - cto.
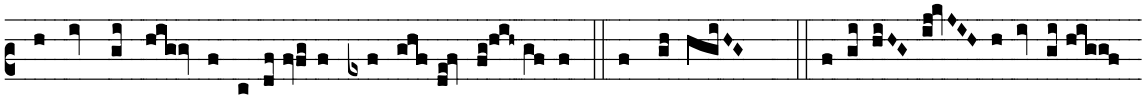
Responsorium sextum.
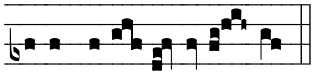


Honor vir - tus et pote - stas et impe - rium sit trinitati in u-ni-ta- te uni-



ta - ti in trini-ta-te In perhen - - - ni seculo - - rum tem-pore. ℣. Trini-ta - - -
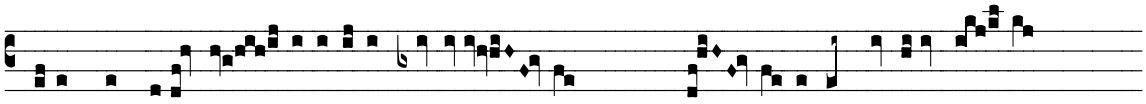


ti lux per-hen-nis unita- ti sit decus perpetim. In perhenni.[47] Glori-a pa - tri et fi-li -
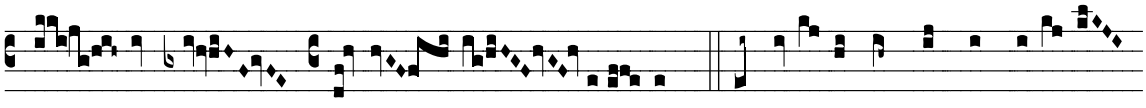


o et spiri - tu- i sancto.

Responsorium septimum.
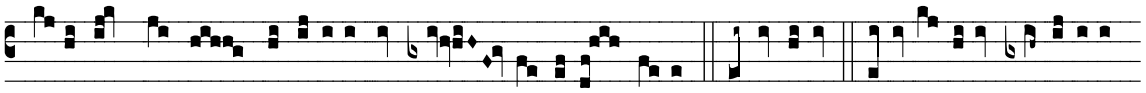


Tibi laus tibi glo - ri-a tibi gracia - rum [f.197] a - cti-o In secula sem-pi-
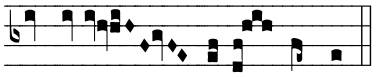


ter - na o be- a - ta trini- tas. ℣. Et benedictum no-men glori-e

[46] The flat is omitted here in the MS, presumably an oversight.

[47] Thus MS, though compare the previous line.
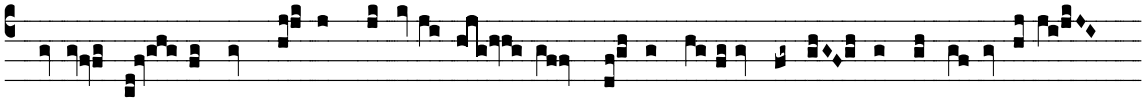


tu-e sanctum et laudabile et su - perexal - tatum. In secula. Glori-a patri et fi-li-o
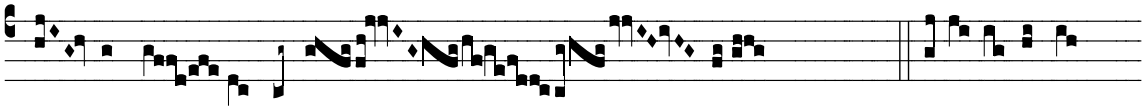


et spiri - - tu-i sancto.
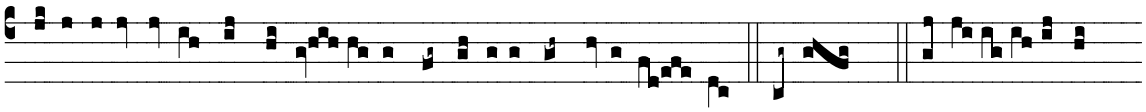
Responsorium octavum.
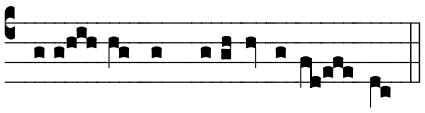


Bene- di - camus patrem et fi-li- um cum sancto spiritu laude - mus et superexal -



te - mus e - um In se - - - - - - - - - - cula. [f.197v] ℣. Benedictus es
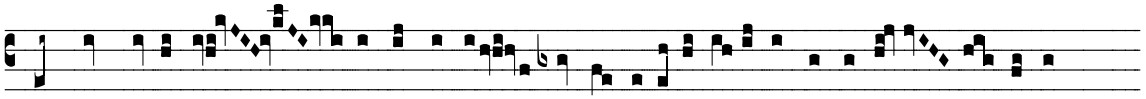


domine in firmamento ce - li et laudabilis et glori- o - sus. In secula. Glori-a patri et



fi-li - o et spiri-tu-i san - cto.
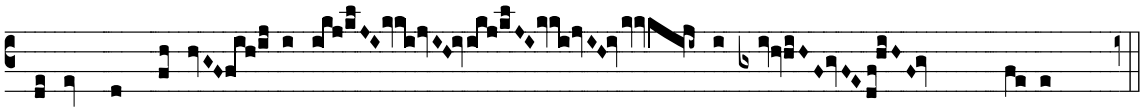
Responsorium nonum.



Summe trini- ta - - - ti simpli-ci de- o una di-vi-ni-tas equalis glo- ri- a
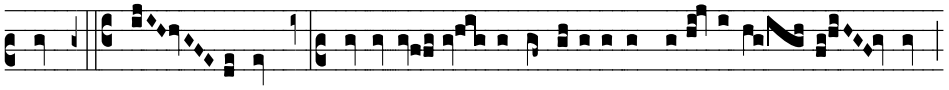


co- e- ter - na ma - ie - stas pa - tri proli - que sanctoque fla - mini qui



totum subdit su - is or - - - - - - - - - bem le - - - [f.198]gibus.

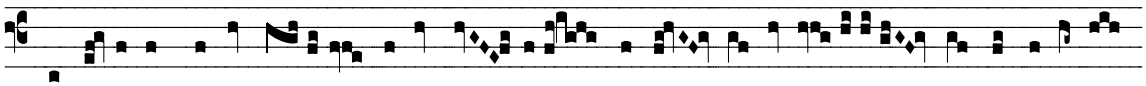


℣. Prestet no-bis graci-am de-i-tas bea - ta pa - tris et nati pari- ter-que spiri-tus al -
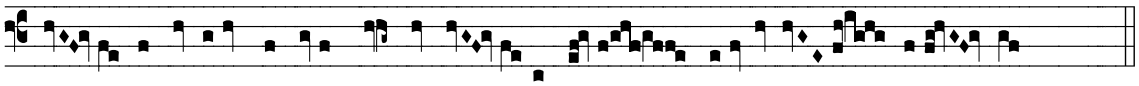


mi. Qui totum. Glori-a pa - tri et fi-li-o et spiri-tu-i san - cto.
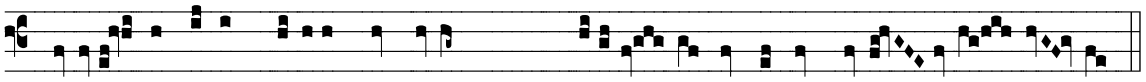
In dedicatione ecclesie responsorium.[48]
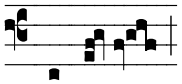


Fundata est domus domini super ver - ticem monci - um et ex-altata est super omnes



col - les et venient ad eum omnes gentes et di-cent glori-a ti - bi domi - ne.

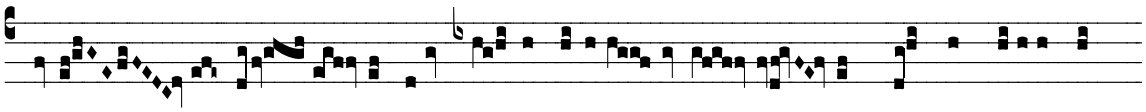


℣. Venien- tes autem venient cum exul-[f.198v]tati-o - ne portantes mani - pulos su - os.
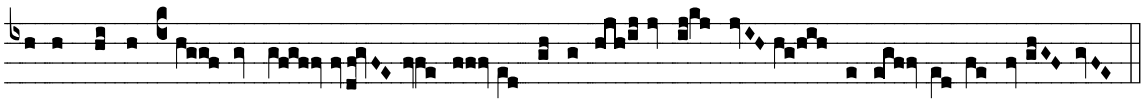


Et dicent.

Responsorium.
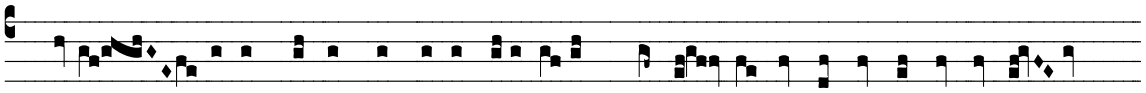


Mane surgens ia - cob e-ri - ge- bat lapidem in ti - tu - lum fundens oleum de-
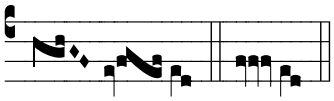


super votum vo - vit do - mi - no ve- re locus i - ste sanctus est et e - go ne-scie - bam.

[48] In the margin is written *ad primas vesperas Terribilis. ad secundas vesperas Mane surgens. secundo die Fundata. tercio die Terribilis.*

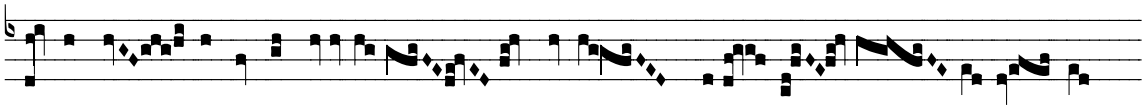


℣. Vidit iacob scalam summitas eius celos[49] tan-ge - bat et descendentes an-ge - los
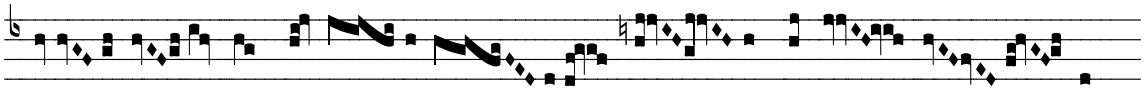


et di - xit. Ve-re.

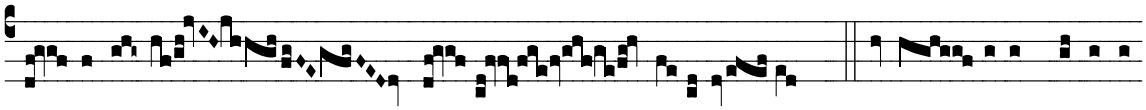
[*Responsorium.*][50]



Domus me - a domus ora-ti- o - - nis voca-[f.199]-bitur di - cit do-mi - nus



in e - a o - mnis qui pe - tit ac - - ci-pit et[51] qui que-rit in - - ve-



nit et pulsan - - - - - ti a - - - peri- e - tur. ℣. Domum tuam domine



decet sanctitu- do in longitudi - nem di- e - rum. In e - a.

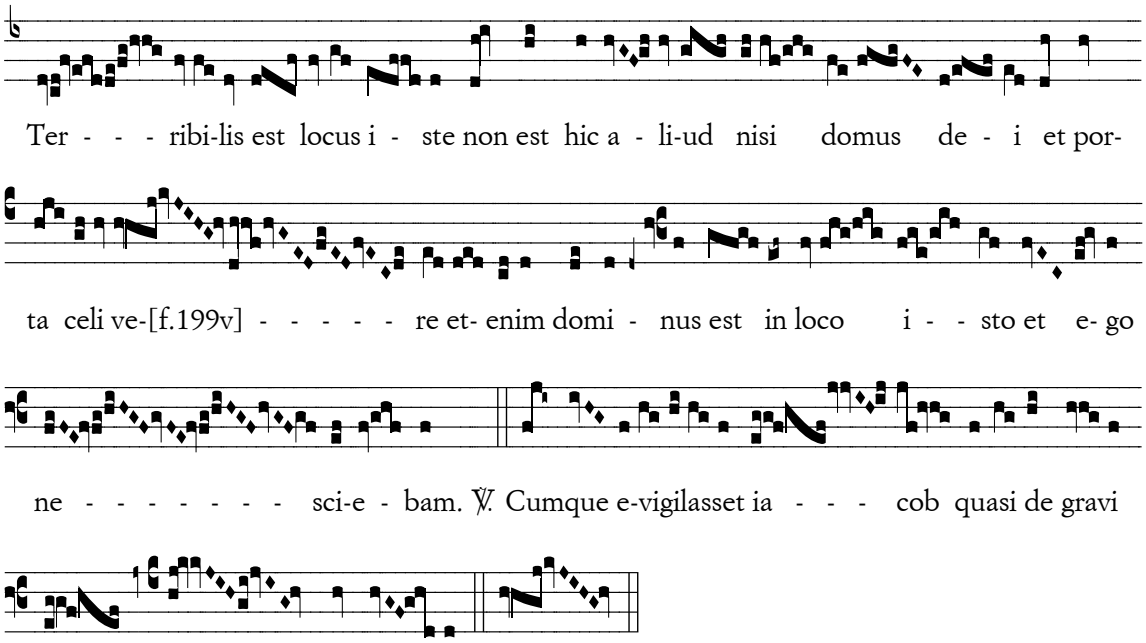
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[49] *colos* MS.

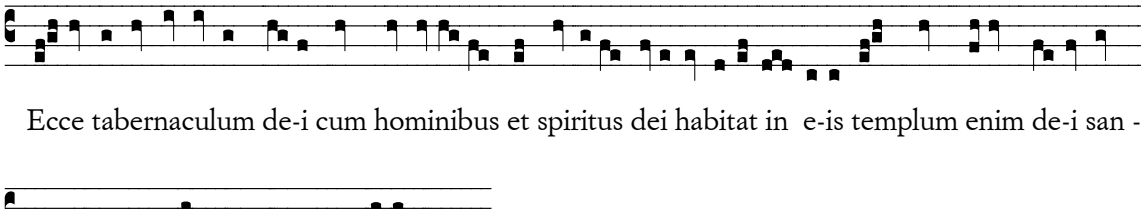
[50] The opening of this responsory, up to *voca-* inclusive, is erased in the MS, though it is not clear whether something else was intended to be inserted in its place. The section of the order of processions which deals with this feast does not include this chant (see f.78[v]: Text 3.1, p.291). Since there is an insertion later in the MS containing music for the dedication (see p.417), the copyist may originally have intended to erase this piece in order to write the new chants in its place, and later abandoned this plan in favour of inserting a new section. The text and music of the missing portion are supplied here from Ob MS Lyell 9, f.59, which agrees almost entirely with the text of the rest of the responsory and with what can be made out beneath the erasure. See also note 52 below.

[51] The ♮ over this word has been added later, but since it seems to correct a scribal error (the clef should have been inserted here) it has been left in this transcription.

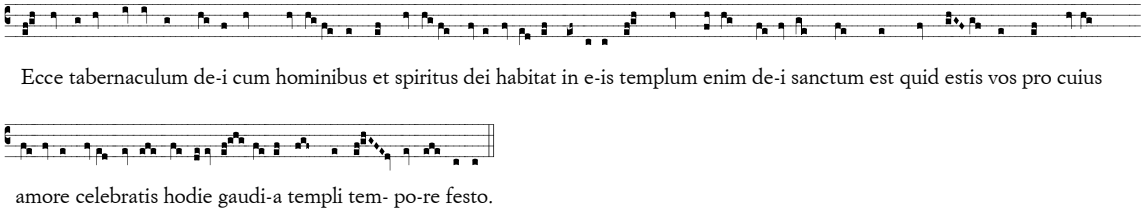
In statione ecclesie responsorium.
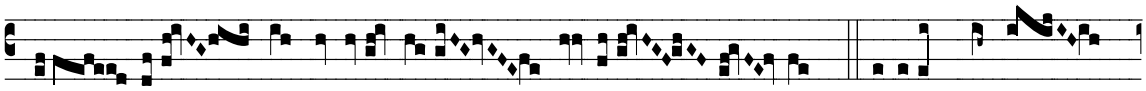


Ad introitum chori.
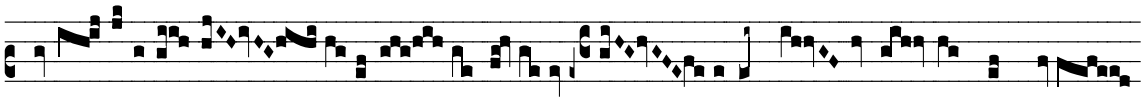


[52] The rest of this chant is erased in the MS. This antiphon is given in the Salisbury and Hereford antiphoners for the Magnificat at second vespers of the Dedication (Frere, *Antiphonale Sariburiense* p.γ; H MS P.9.vii). However, there are sufficient variations between the Oseney version of the opening and the Salisbury and Hereford renderings to suggest they represent three different traditions. The Salisbury version is as follows:
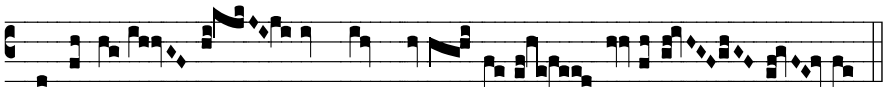


[53] Some rubrics may have been lost at the top of f.200, although no space is left for them. These are the chants for the Common of the BVM.



Ave mari - - a gracia plena dominus te - cum. Spiritus sanctus
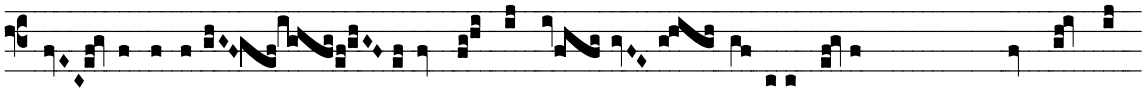


su-perveni-et in te et vir - tus al-tissi - mi obumbra - bit ti - bi quod enim
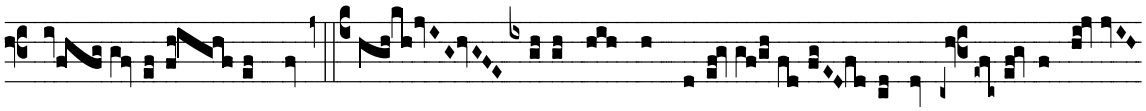


ex te nasce - tur sanctum voca - bi-tur fi- li-us de - i.
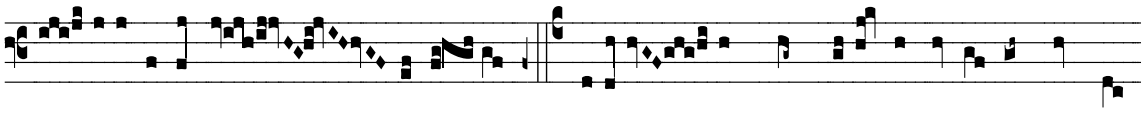
In stacione responsorium.
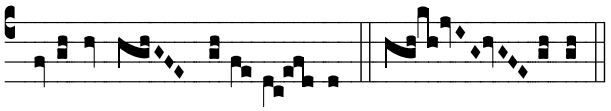


Quo- modo fi-et istud respondit ma- ri[54] - a quia virum [f.200v] non cogno-



sco angelus ad hec. Spi - - - - ritus sanctus superve-ni-et in te et virtus altis-
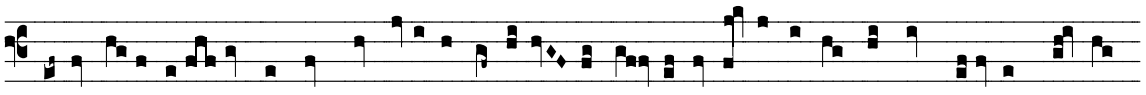


- simi obumbra - - - - bit ti - bi. ℣. Ide-o - que quod nascetur ex te sanctum vo-
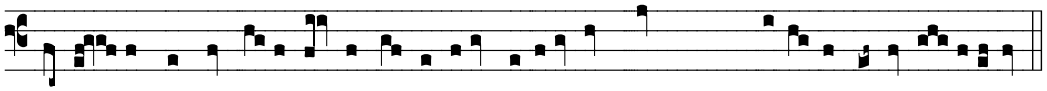


cabitur fi - - li-us de - i. Spi - - - ritus.

Ad introitum.
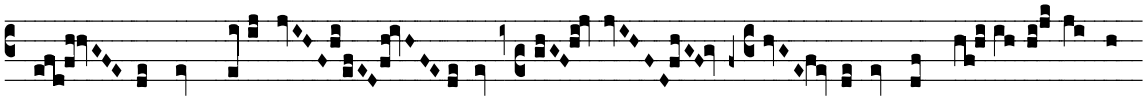


Virgo de-i genetrix ex qua lux o-ri-ri dignata est e - terna intende supplicum tuorum preces

[54] There is an extra G 'top' to this *porrectus*, and it seems that  was written and then corrected to 
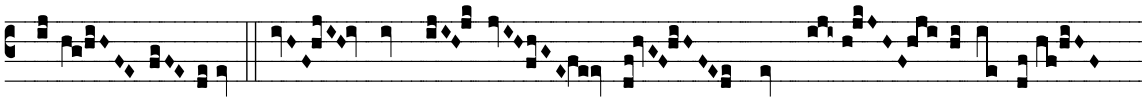


servo-rum ut per tu-a sancta suffragi-a mereamur pos-[f.201]side-re regna celesti-a.
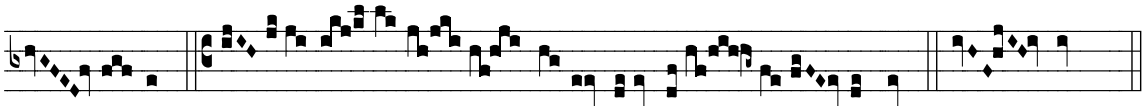
¶*De apostolis tempore paschali responsorium.*
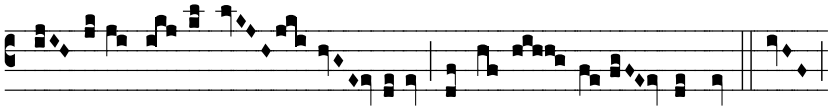


E - - go sum vitis ve - - - - - ra[55] et vos pal - mites qui manet in me et



e-go in e-o. Hic fert fru - ctum mul - - tum al-le - - lu-ya alle - -
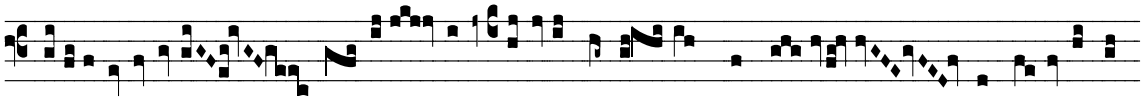


- - - lu- ya. ℣. Manete in di-le - cti - - o- ne mea sicut di-le - xi vos. Hic fert.

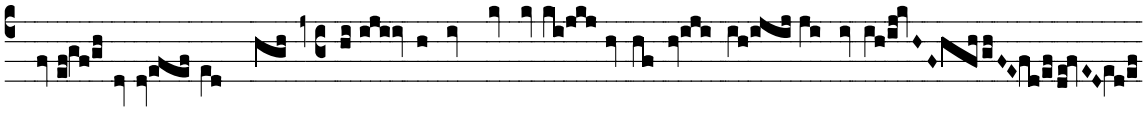


Glo-ri-a pa-tri et fi - li-o et spi-ri - tu-i sancto. Hic.

¶*De martyribus tempore paschali responsorium.* [f.201v]
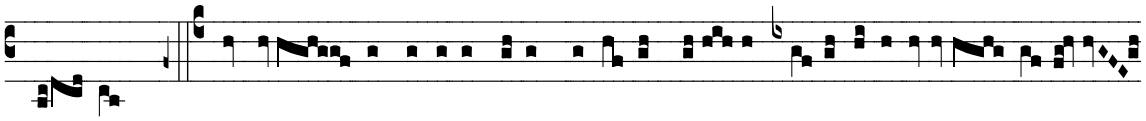


Fili-e ierusalem ve- ni-te et videte marty - rem cum co-ro- na qua coronavit[56]
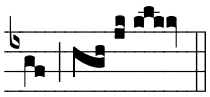


eum domi - nus. In di-e solempnitatis et le- ti - ci - e al-le - - - - - - - -

[55] Notes 5 to 10 of this melisma (CDGAGF) were originally written as a compound neume consisting of a *punctum* (C), a *porrectus* (DGA), and two *rhombi* (GF). The limitations of the chant fonts used in this transcription do not permit a *porrectus* covering an interval greater than a fourth, and this neume has thus had to be split.

[56] *corovit* MS.
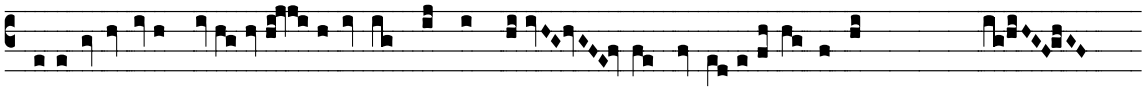


lu - ya. ℣. Quoniam confortavit seras portarum tuarum benedixit fi-li-is tu- is in



te. In di-e.

De confessoribus tempore paschali.
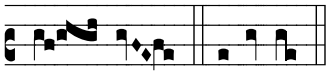


Vidi civitatem ierusalem ornatam et composi - - tam de o-rati-o-nibus [f.202] san - -



cto - rum. Et i-bi cantant omnes san -[57]- cti can-ticum novum al - le - - lu - ya.
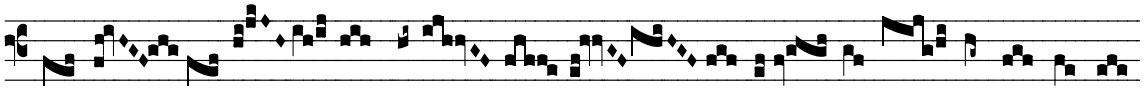


℣. Magnus dominus et laudabilis ni - mis in civitate de-i nostri in monte san-cto

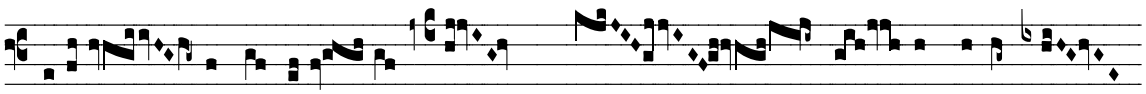


e - - ius. Et i- bi.

¶*In inventione sancte crucis*[58] *responsorium.*



Per tu - - am cru - cem salva nos cri - - ste redemptor qui mortem nostram
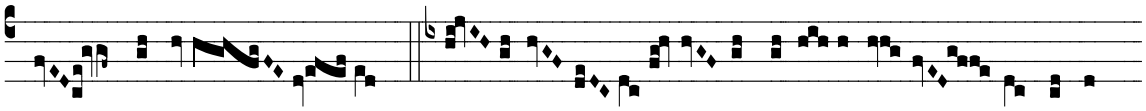


mori-en - - do destruxi - sti. Et [f.202v] vi - tam resur - gen-
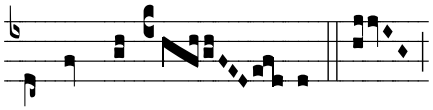
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[57] This neume is unclear and could be intended as .

[58] *frucis* MS. The same chants are used for the Exaltation of the Holy Cross: see the Order of Processions on f.78[v] (Text 3.1, p.292).

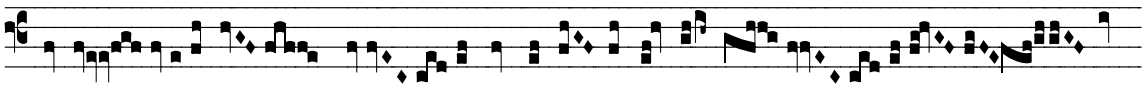


- - - do repa - - ra - sti. ℣. Mi - se-re - re nobis ie - su benigne qui pas - sus es cle-
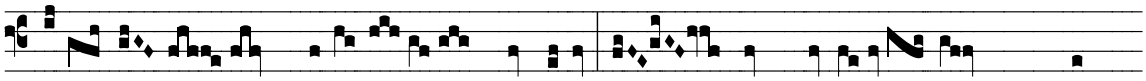


menter pro no - - bis. Et.

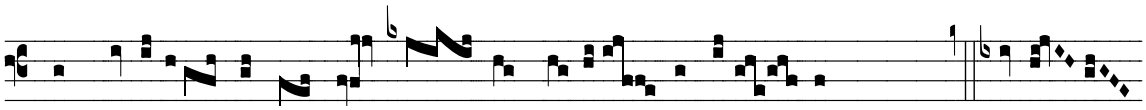
In stacione responsorium.



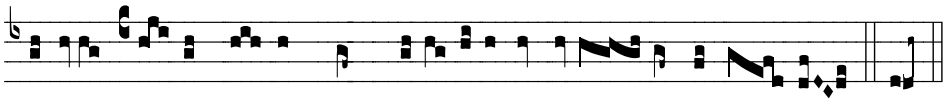
O crux viride li - gnum quia super te pe-pendit redem-ptor rex is- rael o quam



dulces cla - vos quam dulci- a fe-rens pondera o quam preci-osum lig-[f.203]num
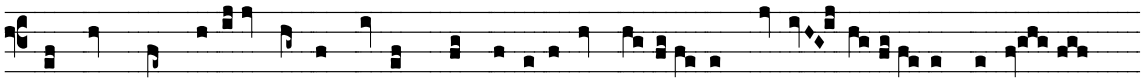


quam preci-osa gemma que cris - tum meruit sus-tine - re. *A tribus* ℣. Cu-sto- di



domine gregem tu- um quem redemisti per lignum sancte cru - cis. Que.
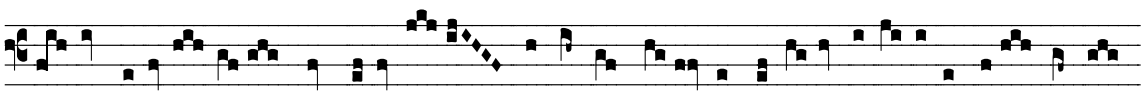
[*Antiphona.*]
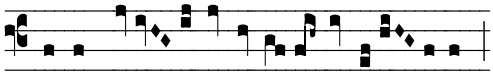


O crux splendidior cunctis astris mundo celebris hominibus multum amabi-lis. sancti - or



u- ni-versis. que so-la fu-i-sti digna porta-re talentum mundi dulce lignum dulces [f.203^{v}]



clavos dulci-a ferens pondera salva presentem catervam in tu-is hodi- e laudibus congre-
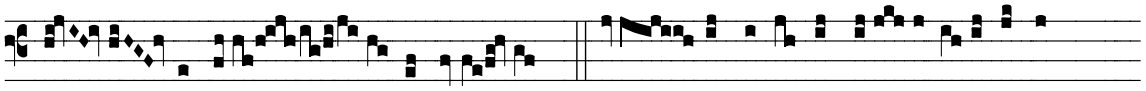


gatam alle - luya al-le-lu-ya alle- luya.

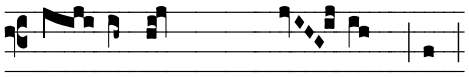
De sancto Iohanne baptista responsorium.



Inter natos muli-e - rum non surrexit ma-ior Iohan - ne bap - tis - ta. Qui viam do -
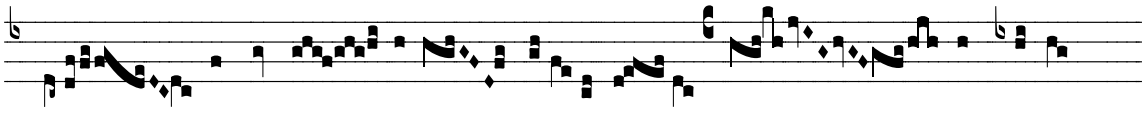


mi - no prepara - - vit in here - mo. ℣. Fuit homo missus a de-o cu-i nomen
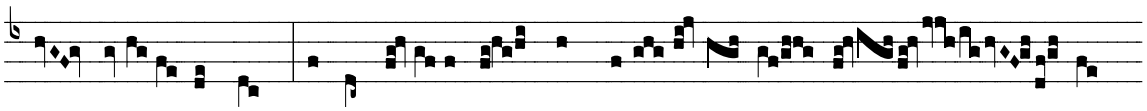


io - hannes [f.204] e - rat. Qui.
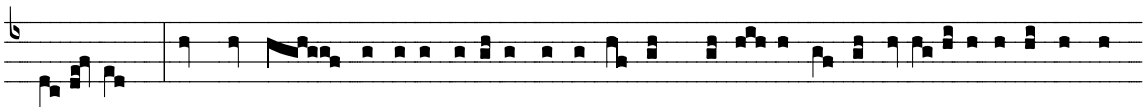
In conversione sancti pauli et commemoratione eiusdem responsorium.
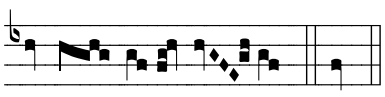


Magnus sanctus pau - lus vas electi- o - nis ve - - - - - re di-gne



est glori-fi-can-dus. Qui et meru-it thro- num du-o- de-ci - mum pos - - - - - - si -
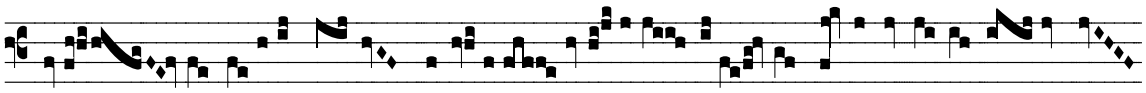


de - re. ℣. A christo de celo vocatus et in terram prostratus ex persecutore effectus est
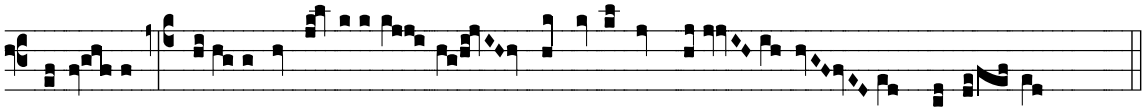


vas e - lecti - o - nis. Qui.

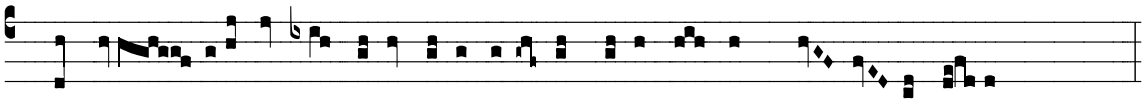
De sancta maria magdalene responsorium. [f.204v]
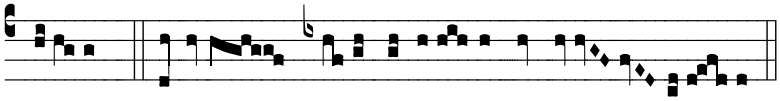


Eter - - nis actuum la - ta[59] muneri-bus mari- a magdale - ne posce ut in hiis nostris so -



lempni-is. Divina perpetue pa - cis gaudi-a pro meri - tis cri - stus conce - dat.
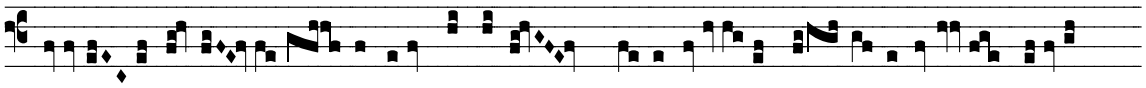


℣. Subdite tibi ple- bis fletus solve benignis precan-ti - bus[60] quandoque tecum.[61]



Divina. Glori-a patri et fi-li - o et spiri - tu - i sancto.

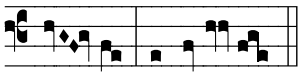
¶*De sancto laurentio responsorium.*[62]



Bea-tus laurenti - us di - xit ego me obtu-[f.205]li sacrifici-um de - o. In odorem suavi-



ta - - - - - - - - - - - tis. ℣. Gaude- o pla- ne quia hosti-a christi effi - ci me-



ru - i. In odorem.
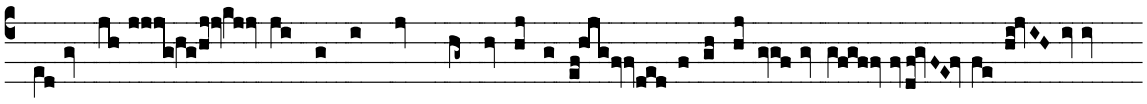
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[59] The Salisbury antiphoner gives *accumulata* but the MS is quite clear.

[60] *precatibus* MS.
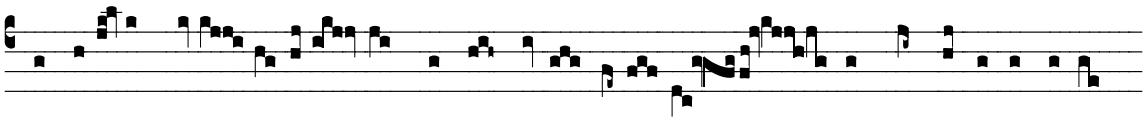
[61] Over *tecum* the copyist had originally written  (probably trying to write from memory) and then erased part of this and wrote over it to leave ; this has been corrected to the normal form.

[62] In the margin, rather badly cut in rebinding, is written what appears to be: *Quod responsorium de sancta anna … versus …… ad vesperas per totum annum.*
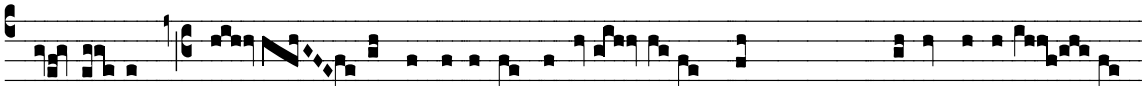
In assumptione sancte marie. ad processionem. responsorium.
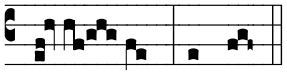


Super salu - - - tem et omnem pulcritudinem dilecta es a do - mi - no et regi-



na celorum voca - ri digna es. Gaudent chori ange- lo - - - - rum consortes et conci-
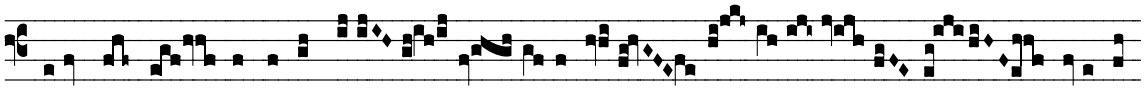


ves nostri. ℣. Val-de te nos oportet venera - ri que tam [f.205v] sancta et inta - cta
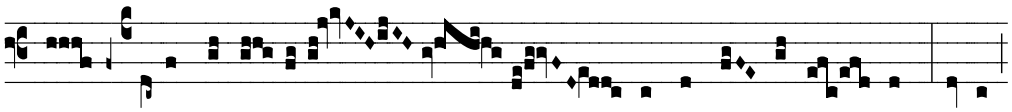


es vir - go. Gaudent.

Aliud responsorium.
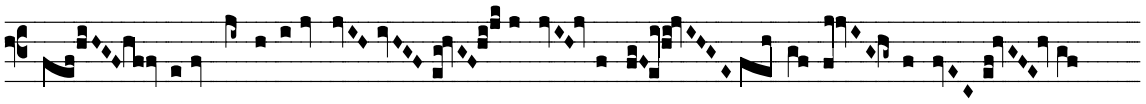


Felix namque es sacra virgo ma - ri - a et omni lau-de dignis- si - ma Quia ex
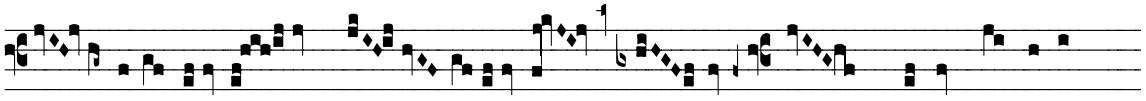


te ortus est sol iusti - - ci - - e christus de- us no - ster. Quia.
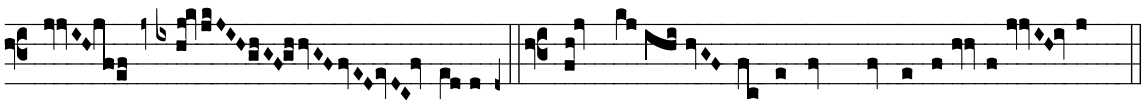
In stacione responsorium.
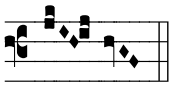


Can - - dida virginitas pa- ra - di - si ca - ra co - - lo - nis or - tus conclu - sus



flo- renti cespite ver-nans. Cu - i merito mun - - - dus ce-[f.206]lebrat preconi -
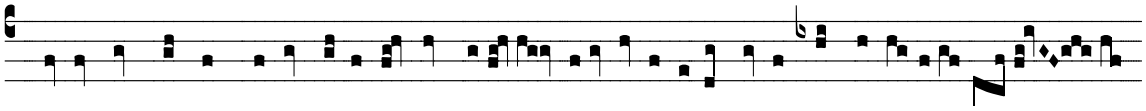


a totus. ℣. Que meru- it dominum progenera-re su - um.

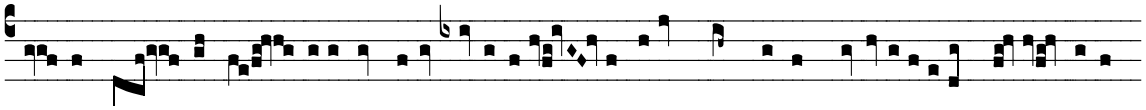


Cu - i.

Ad introitum antiphona.
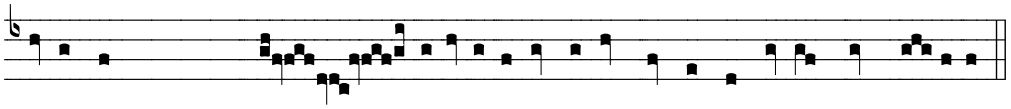


Ascendit christus super celos et prepara-vit sue castissime matri immorta-lita- tis lo - -



- cum et hec est illa preclara festivitas omnium sanctorum festivitatibus incompara -
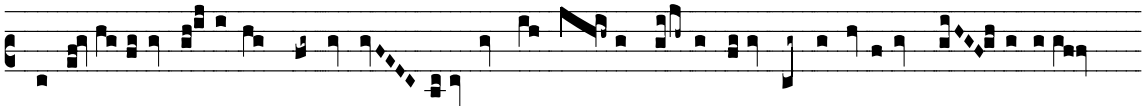


bilis in qua glori - o-sa et fe- lix miran-tibus celestis curie ordinibus ad ethereum pervenit
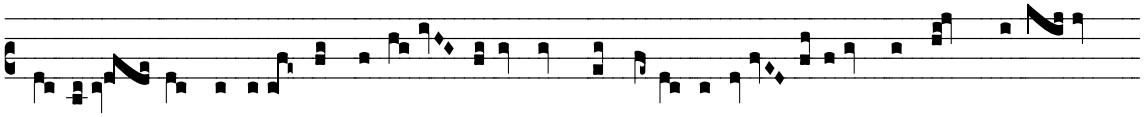


thalamum [f.206v] quo pi-a su-i memorum inmemor nequaquam ex-istat.
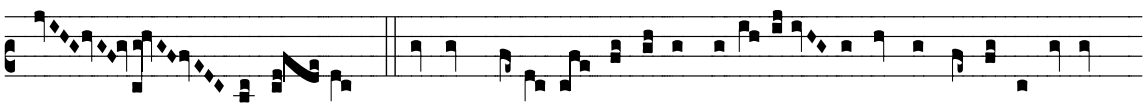
In festo sancti augustini magni doctoris.
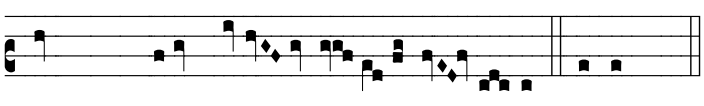


Vulneraverat ca-ri-tas christi cor eius et ge- sta- bat verba eius in visceribus qua - si sagit-



tas acu - tas. Et exempla servorum de-i quos de mortu-is vivos fecerat tanquam carbones
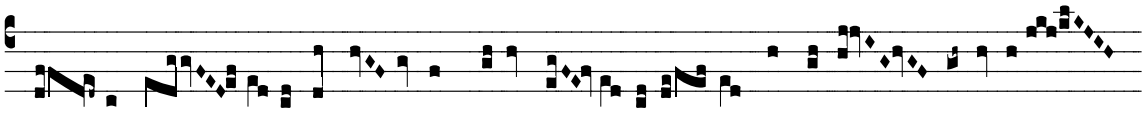


va - - - - - sta-to - res. ℣. Ascendenti a convalle plora-ti-o - nis et cantanti canticum
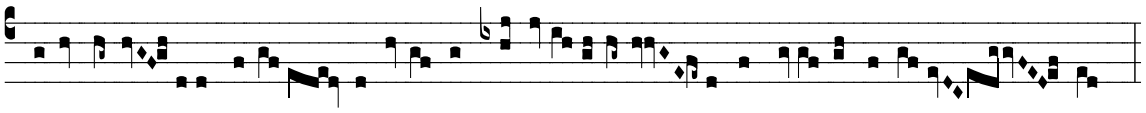


gra-[f.207]duum dede-rat sa-gittas a - cu-tas. Et ex[empla].
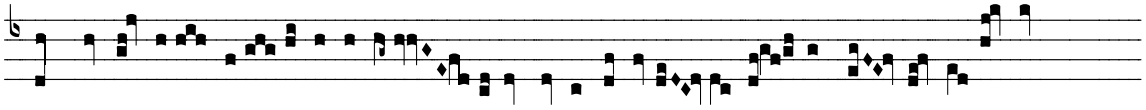
In stacione.
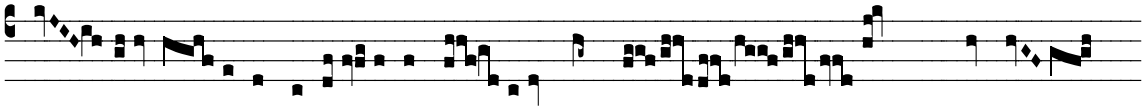


Ver - bum de - - i usque ad ipsam suam e - gretudi - nem in preter misse a-la - -
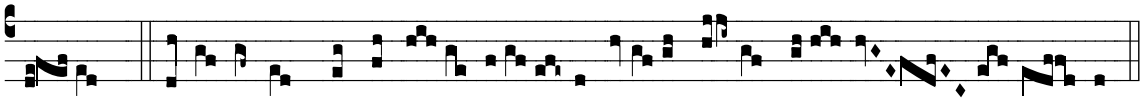


criter et for- titer sana men-te sanoque consi-li-o et san - cta ecclesi- a predi-ca - - - vit.
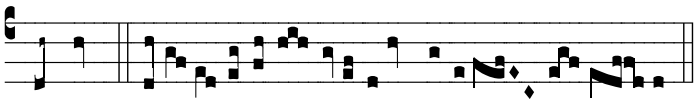


Menbris omnibus su-i corporis inco - lumis integro aspe- ctu at - que au - di- tu coram



po - sitis fra - tribus et orantibus dor- mivit cum pa - - - - - - [f.207v]tri- bus
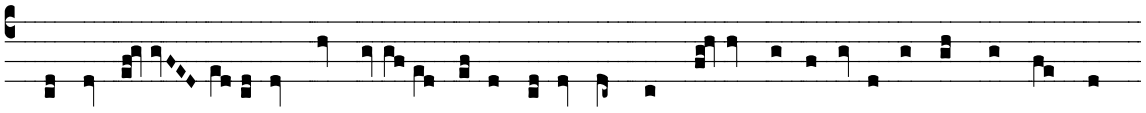


su - is. ℣. Testamentum nullum fe-cit quia unde faceret pauper cristi non ha- bu - it.
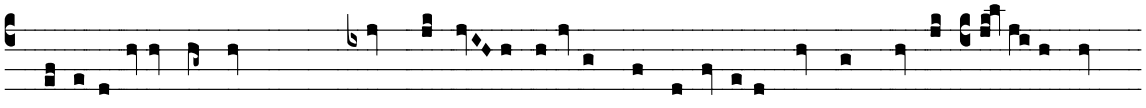


Menbris. Glori- a patri et fi-li-o et spiritu - i san- cto.
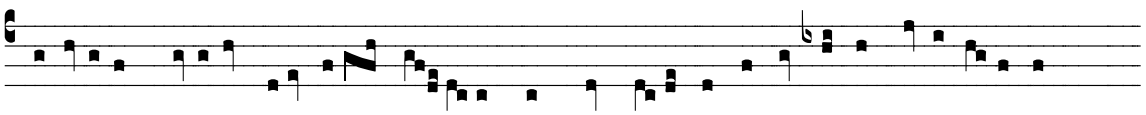
Ad introitum chori.



Adest di-es celebris quo solutus nexu carnis sanctus presul augustinus assumptus est cum



angelis ubi gaudet [f.208] cum prophetis letatur cum apostolis quorum plenus spi-ri-tu que



predixerunt mistica fecit nobis per-vi- a post quos fecunda dispensandi verba de-i pri -
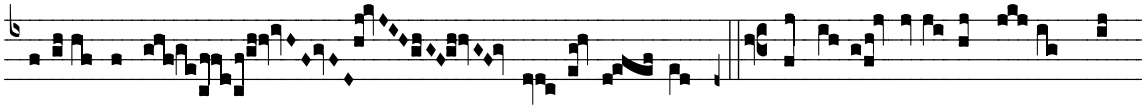


mus refulsit graci-a.

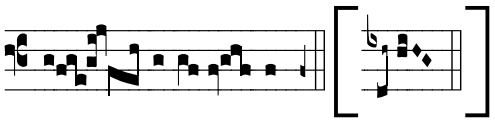
¶*In nativitate beate marie virginis responsorium.*
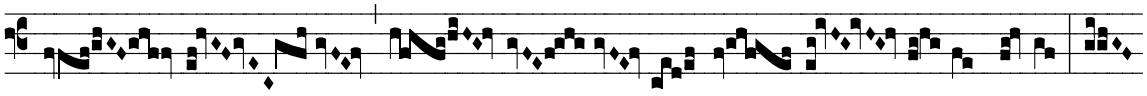


So - lem iu-sti - ci-e regem pari-tu - ra su-pre-mum Stella Mari - a ma - ris
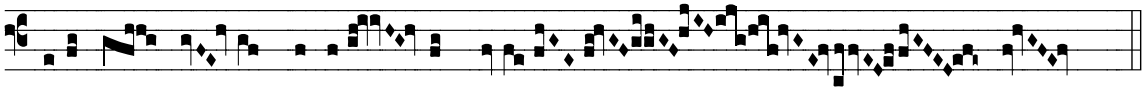


hodi-e proces - - - - - - - - - - - sit ad or - tum. ℣. Cerne-re divinum lumen gau-
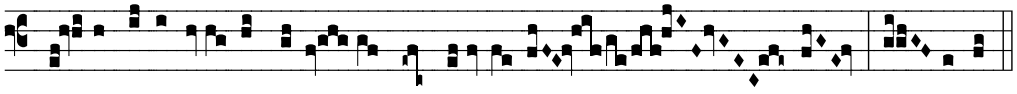


de - - te fi-de - les. [Stella][63] [f.208v]



Stirps ies - - se vir - - gam pro- du - xit vir - - ga-que florem. Et
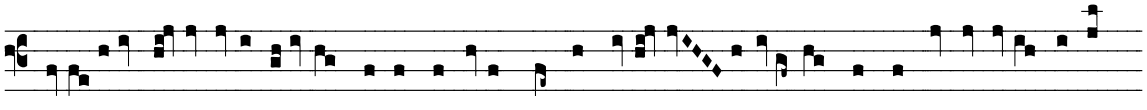


super hunc flo- rem requie - scit spiri-tus al - - - - - - - - - - - - - mus.
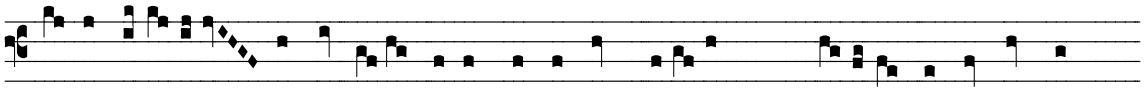


℣. Vir-ga de-i genitrix virgo est flos fi-li-us e - - - - - - - ius. Et super.

Ad introitum antiphona.



Nati-vitas tu-a de-i genitrix virgo gaudium annunci-a- vit universo mundo ex te enim ortus

[63] The repeat of this respond is implied by the capitalization of the word *Stella* in the text—in other cases this uniformly indicates the place from which the respond is to be reprised.
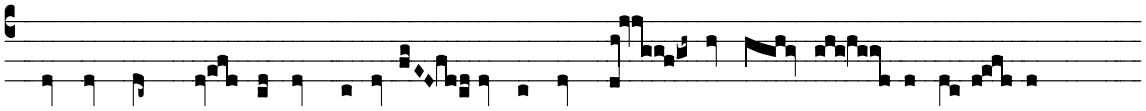


est sol iusti-ci-e christus deus noster qui solvens maledic-[f.209]ti-onem et confundens
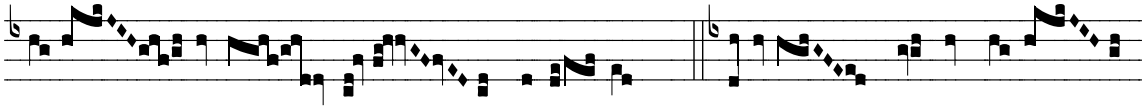


mortem do-navit no-bis vitam sempiternam.
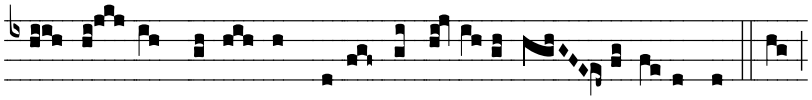
De sancto Michele archangelo. responsorium.



Te sanctum do minum in excel - sis laudant o - mnes an - ge - li di-cen-tes.
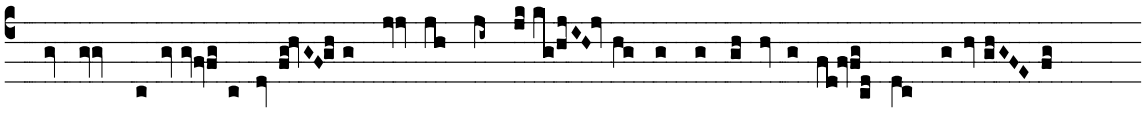


Te de - - cet laus et ho - - nor domi - ne. ℣. Cherubin quoque ac se - ra -



phin sanctus proclamant et omnis ce-licus or - do dicentes. Te. [f.209v]

¶*De omnibus sanctis.*
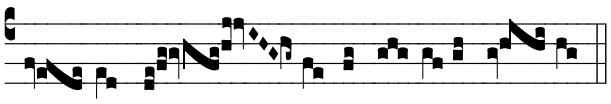


Laudem dici-te de-o no-stro omnes sancti e - ius et qui timetis de[64]- um pusilli et



ma - gni quoniam regna-vit dominus deus no - ster omni[65]-potens gaude-amus et exul-
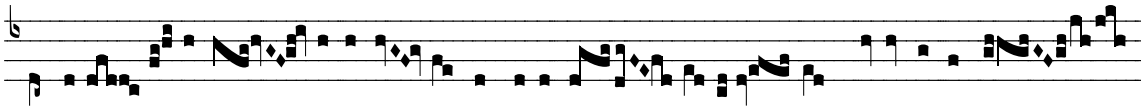
[64] Notes 4–7 of this melisma (FGCD) were originally written as a compound neume consisting of a punctum and a *porrectus*. Owing to the limitations of the fonts used for this transcription this neume has had to be split.

[65] The first five notes (BCDGA) of this neume are written as a compound neume made from two *puncta* and a *porrectus*. Again, this has had to be split in the transcription.

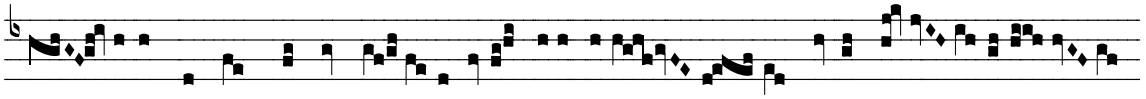


te - mus et demus glo-ri-am e - i.
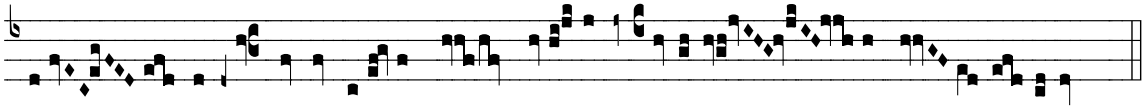
In statione ecclesie.



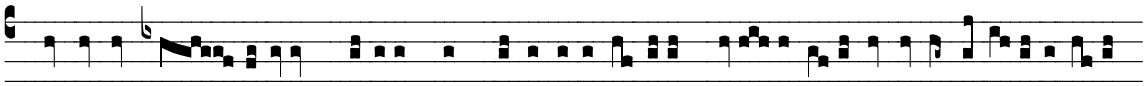
Concede nobis do - mine que-sumus veni-am delicto - rum et interce-den - [f.210]
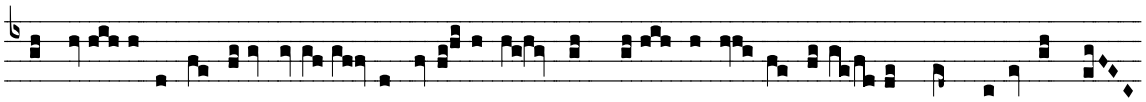


- - tibus sanctis quorum ho-di- e solempnia cele - bra- mus talem nobis tribue de- vo-
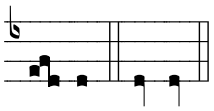


ci-o - - - nem ut ad e-orum per - veni-re mere-a - - - mur so - ci- e - tatem.



℣. Adiuvent nos e-orum merita quos propria impediunt scele-ra excuset intercessi-o accusat

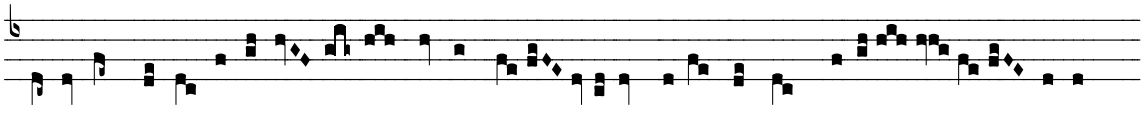


quos acti- o et qui e-is tribui - sti celestis pal-mam triumphi no-bis veni - am non deneges pec-
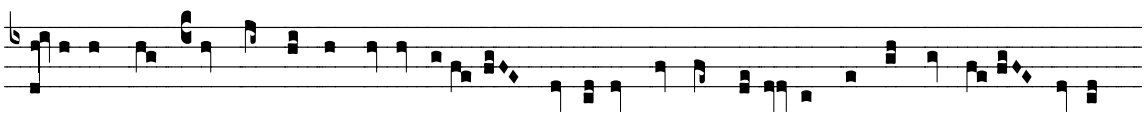


ca- ti. Ut ad. [f.210v]

¶*Ad introitum chori antiphona.*
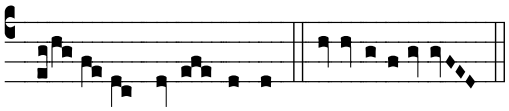


Salvator mundi salva nos omnes sancta de-i genitrix virgo semper mari-a o - ra pro nobis



precibus quo- que sanctorum apostolo-rum martyrum et confessorum atque sanctarum virgi-
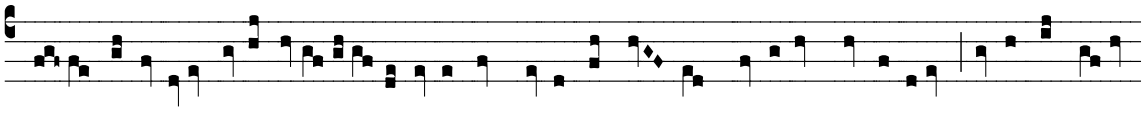


num suppliciter petimus ut a malis omnibus er-u-a-mur bonisque omnibus nunc et semper



per-fru-i mere - amur. e u o u a e. [f.211]
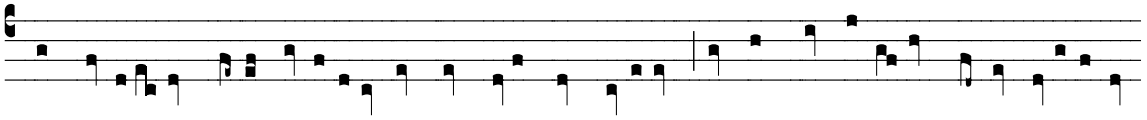
[*In festo corporis christi*][66]
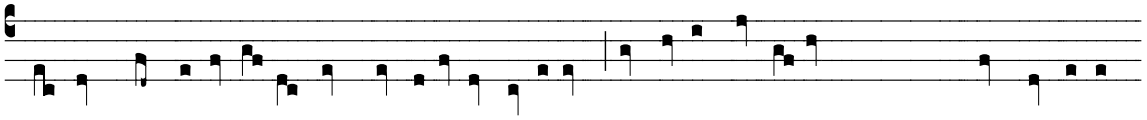


Salve festa dies toto venerabi-lis evo qua nova dat christus munera christicolis. Cena paschali
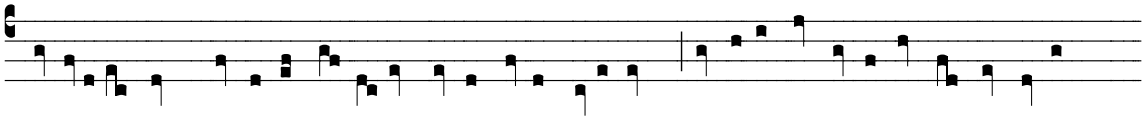


ri- tu tipico celebrato: agnum se verum dans removet tipicum.[67] Pro nostro natus scelere tan-



dem moritu-rus certa remedi-a dat iam quia non moritur. Corpus dando cibum verbi virtute sa-



cratum: sanguinis et gustum contulit in precium. Sed sacer hic panis[68] [f.211v] non corporis



est alimentum mentibus ast sanis dulce ferens epulum. Frangitur et te- ri-tur sed si partim
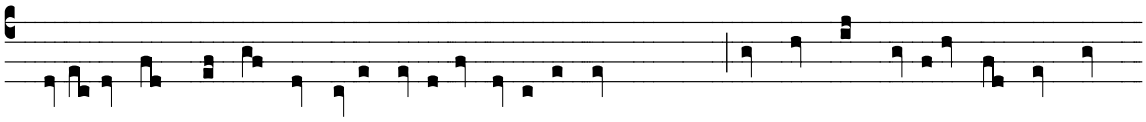
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[66] The material from here to the end of *Salve festa dies … qua Christi mater* (p.422) is written on leaves inserted in the fifteenth century. See Chapter 3 for details of the physical structure of the manuscript. There are no headings; in order to make the text more easily intelligible they have been added here.

[67] As in the older chants for Ascension and Pentecost, the refrain *Salve festa dies* is presumably intended to follow at the end of each verse, although it is not indicated in the manuscript.
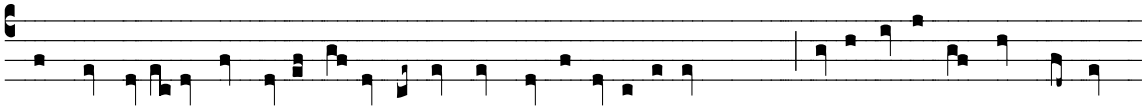
[68] The manuscript has G for this note, but comparison with the other verses suggests that this is a mistake.



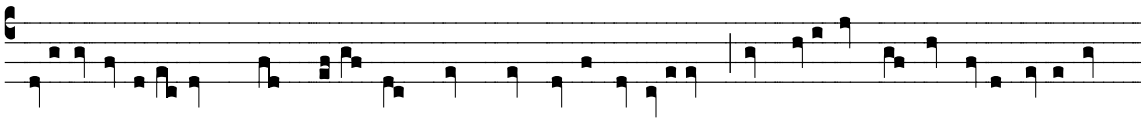
minua- tur hoc sit in hac forma cernere quem poteris. Sed qui si-gnatur et in hoc contentus
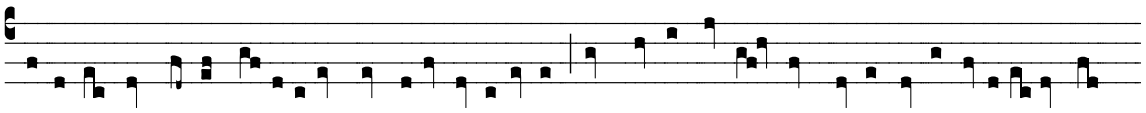


habetur sub quiscunque velis partibus integer est. [f.212] Nec qui plus ceperit plus de chri-
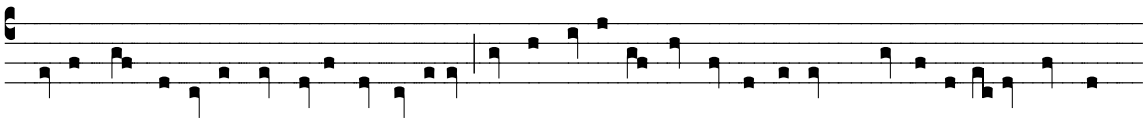


sto quit habere nec habet il- le minus qui minus acceperit. [f.212] Ergo sacramentum digne
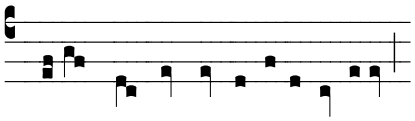


soci-i veneremur: quod digne sumptum nos fovet et reficit. Laus tibi sit christe cuius pi-a gra -



ci-a prestat digne participes corporis esse tu-i. Tum nobis occur in morte ferox ini-micus sis
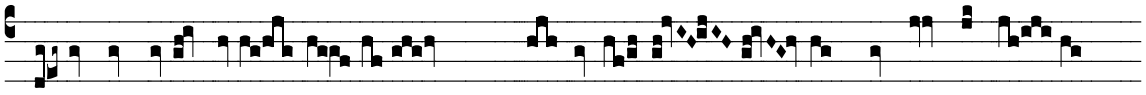


nobis christe cibus sis tutor et clipeus. Inque tu-o christe bene[dicto][69] corpore siste nosque
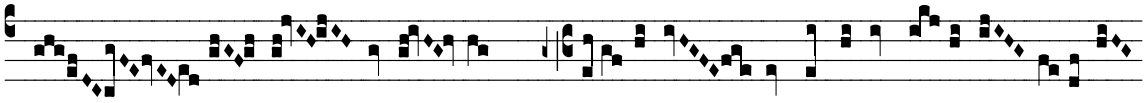


loces cum te perpetu-a requie.

[*Responsorium*]
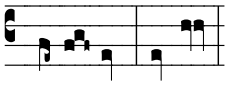


Mi-sit me pater vivens et e- go [f.212v] vi- vo propter pa - trem. Et qui mandu - cat
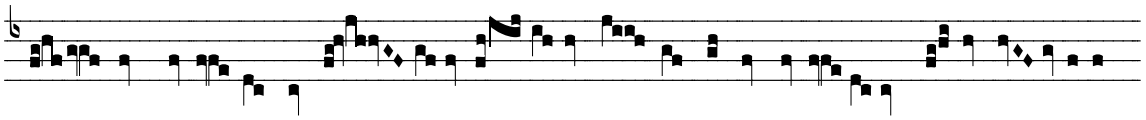


me[70] vi - vet propter me. [℣.] Cibavit e - um dominus pane vi - te et in-

[69] The latter half of this word is missing.
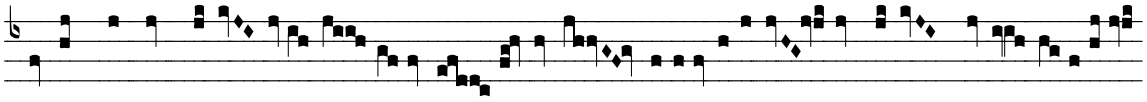


tellectus. Et qui.
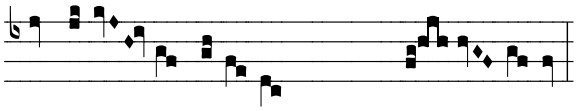
[*Antiphona*]



O quam su-a - vis est do - mine spi - ri-tus tu - us qui ut dulce-dinem tu-am in fi-li-os
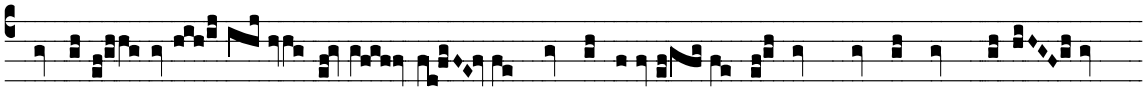


demonstrares pane sua- vis - simo de ce-lo pre - stito esuri-en - tes replens bonis fastidio-
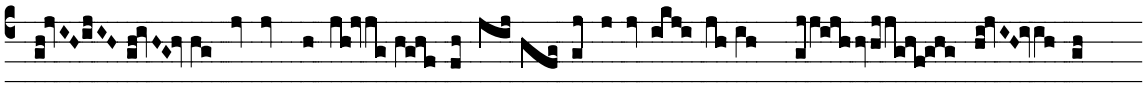


sos di-vi - tes dimittens [f.213] in - - a-nes.
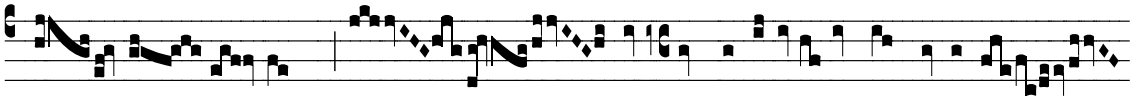
[*Responsorium*]



Respexit he-ly - as ad ca-put[71] su - um subscinerici - um panem qui surgens come - dit



et bi - bit Et ambula - vit in for-ti - tudine il - li- us[72] us - - - - que ad
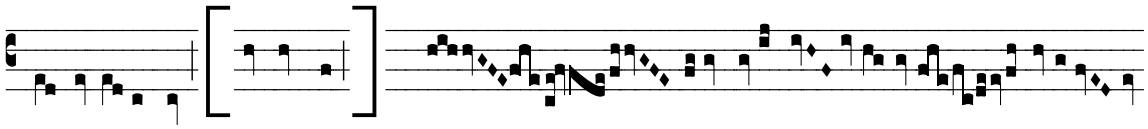


mon - tem de - i. [℣.] Si quis manducaverit ex hoc pane vi - - - -

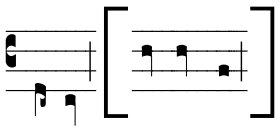
[70] From this point to the end of the respond at *propter me* the underlay is unclear: this seems the most likely solution.

[71] *capus* MS.

[72] The MS has  which does not fit the syllables of the text.
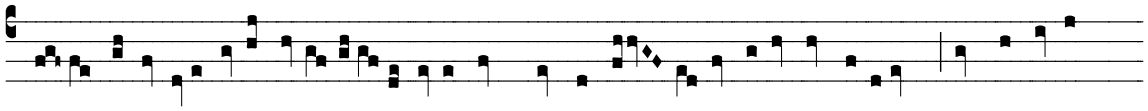


vet in eternum. [Et ambulavit.] Glo - - - - - - - ri-a patri et fi-li- o et spiri-tu - i
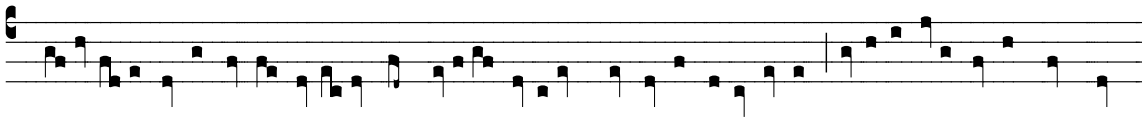


sancto. [Et ambulavit][73] [f.214]
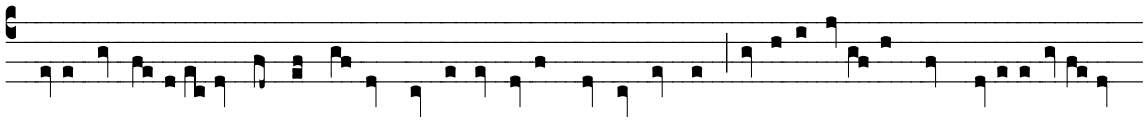
[*In dedicatione ecclesie*]
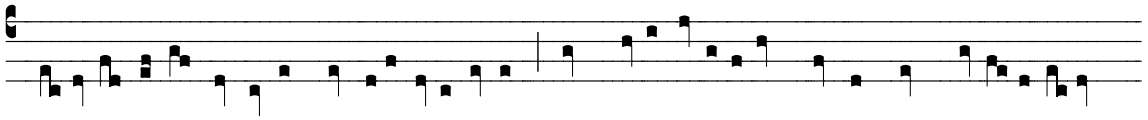


Salve festa dies toto venerabi-lis evo qua sponso spon-sa iungitur ecclesi-a.[74] Hec est aula
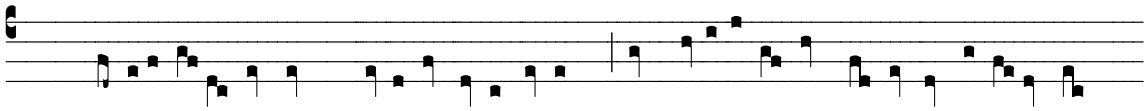


de-i pacis locus et requi-e- i hunc inient inopes ad salomonis opes. Fi-li-us ille david qui nos
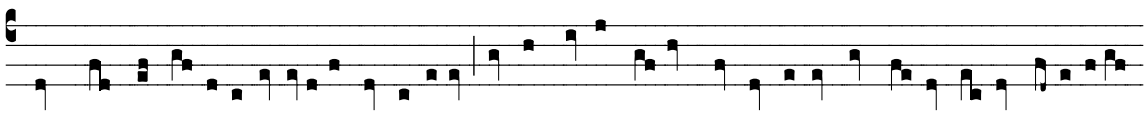


sibi consoci-a-vit hac in matre domo et deus est et homo. Copula celestis nos spiritu-a-li-ter



e-stis si servando fidem tenditis esse idem. Urbs nova ierusalem descendens spi-ri-tu-a- le



[f.214] attulit ornamentum[75] lucis ab arce datum. Hunc fide-i fructum sacro baptismate du-
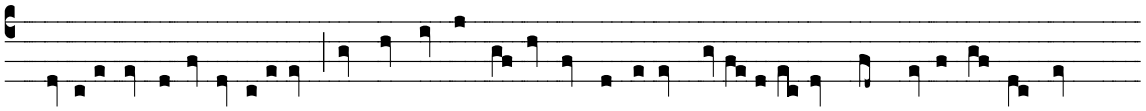


ctum dat rex iustici- e celitus ecclesi-e. Firma david turris huc si pede pro petre curris invenies
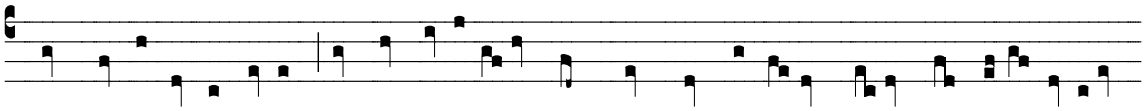
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[73] Although the repeat incipit *Et ambulavit* is missing in the MS, the place from which it should occur is indicated by the capital at this point in the respond.

[74] As noted above (note 67), this refrain is presumably to be sung after every verse.
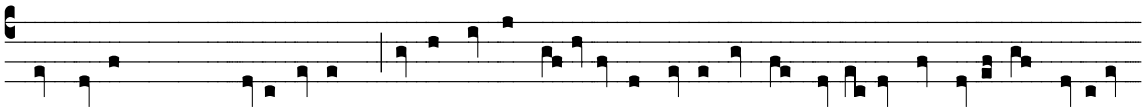
[75] There is one  too few here in the MS.
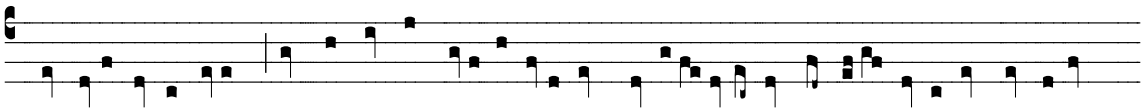


in e-a pignora sidere-a. Hec est archa no-e credentibus auxi-li-a-trix que vehit ad portum
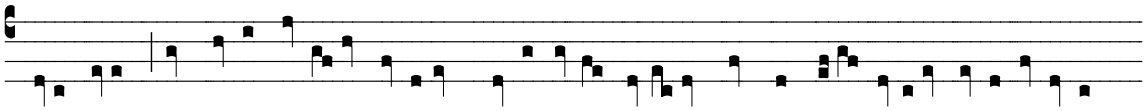


quos premit unda maris. Hec est scala iacob per quam conscendere[76] solum credenti populo
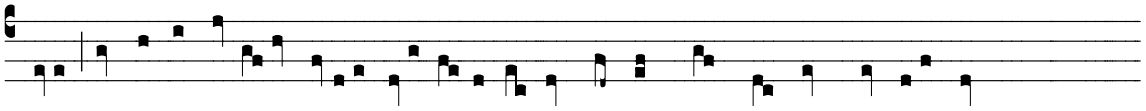


dat bona [f.214v] vita polum. Nupta rachel vere iacob valet ampla vide-re que ly-a non valuit
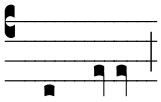


cur quia lippa fuit. Spreta thamar bivi-o residens vestita teristro ex vida geminos concipit



una duos. Hic mare transitur rubeum phara-oque voratur lausque deo canitur hosti-a vera
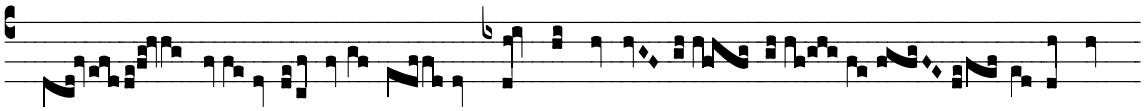


datur. Fundamenta fides paries dilecti- o duplex tectum spes templum pectoris am-[f.215]



pla quies.[77]

[*Responsorium*]
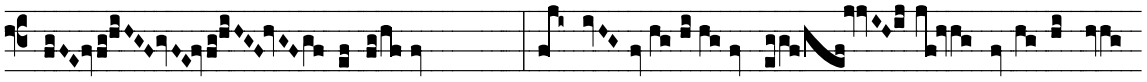


Ter - - - ribi-lis est locus i - ste non est hic a - liud nisi domus de - i et por-

[76] *coscendere* MS.
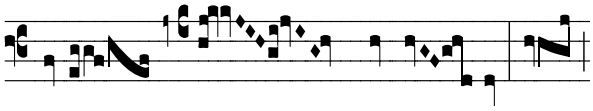
[77] The last three notes of this verse are  in the MS.



ta celi Ve - - - - - - - - - re et- enim dominus est in lo-co i - sto et e- go
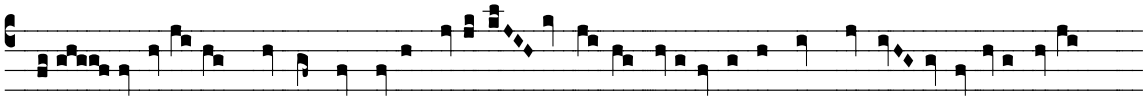


ne - - - - - - - - sci-e- bam. [℣.] Cumque evi-gilasset ia - - - cob quasi de gra-

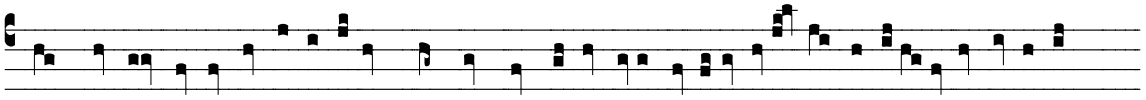


vi som - - - - - - - - pno a - it. Vere. [f.215v]
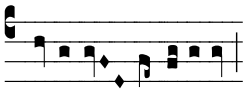
[*Antiphona*]



Zache - e festinans descende quia hodi-e in domo tua oportet me ma-ne- re at ille festi-
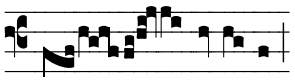


nans descendit et suscepit illum gaudens in domo sua hodi-e huic domu-i salus a domino
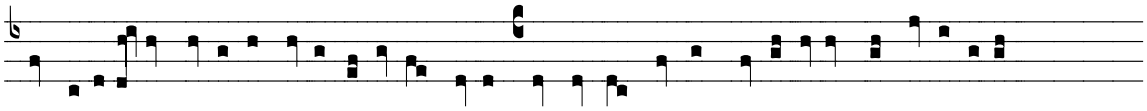


facta est. Alleluya.

[*Dominica infra octavas dedicationis*][78]



Ter - - - ri-bi-lis.



Sanctifi-cavit dominus tabernaculum suum et hec est domus domini in qua invocetur [f.216]

[78] There is a space for a rubric here: this seems the most likely candidate given the presence of *Terribilis*.
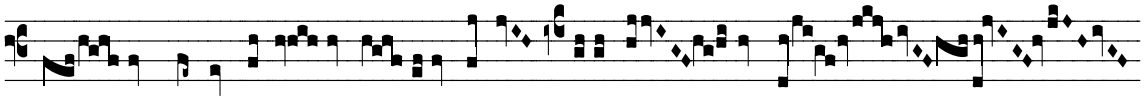


nomen eius de qua scriptum est erit nomen meum ibi dicit dominus.
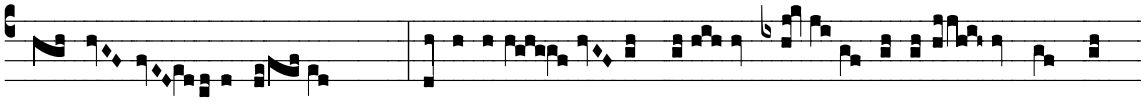
[*In die Sancti Nicolai*][79]
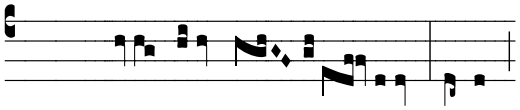


Ex eius tumba marmore-a sacrum resu-dat o- le - um quo li-ni - ti sa - nan - tur



ce - ci Surdis audi - tus redditur et de - bilis quis - que so - - - - - - - - - - -
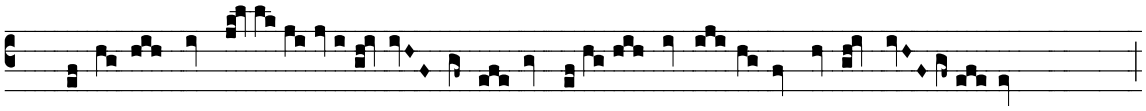


- - spes re - gredi - tur. [℣.] Catervatim ru- unt popu-li cerne-re cupi-en - tes que per



[f.216v] eum fiunt mi - rabi - li-a. Surdis.

[*Ad processionem in dominicis*]



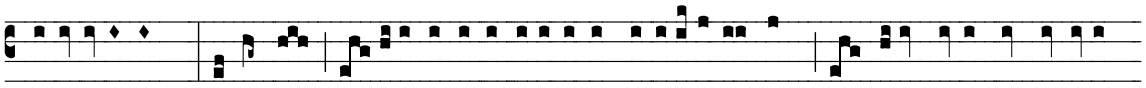
[*A.*] Asperges me domine ysopo et mundabor lava-bis me et super nivem de- alba-bor.
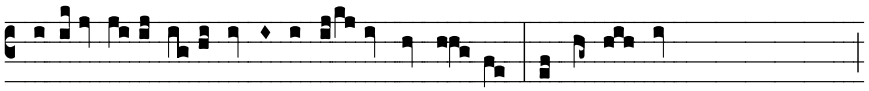


[*Ps.*] Miserere mei deus secundum magnam miseri-cordi-am tu-am. Asperges [me]. Et secundum

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[79] There is no space for a rubric here, and it is possible that this formed part of the procession for the Sunday after the Dedication, if the Chapel of St Nicolas was to be visited. The following two items could also be part of this procession; however they have been given their usual headings here since *Asperges* also contains the verses for use during Lent, which would not have been necessary at the Dedication. See note 82 below.
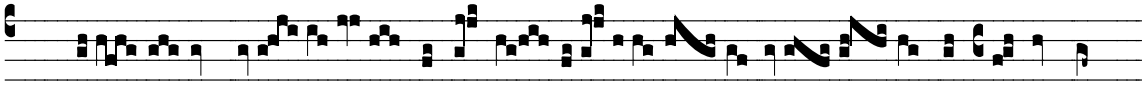


multitudinem.[80] Asperges. Glori-a patri et fi-li-o et spiritu-i sancto.[81] Amplius lava me ab ini-
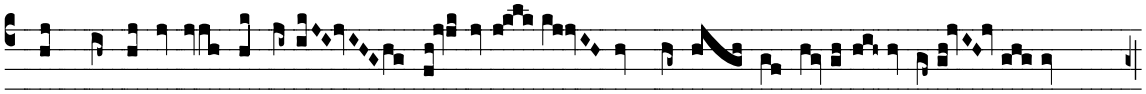


quitate mea. et a peccato me-o munda me. Asperges me domine ysopo.[82] [f.217]
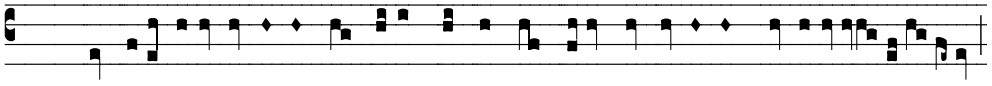
[*Ad processionem in dominicis tempore paschali*]



[*A.*] Vidi aquam egre- di-entem de templo a la-tere dex- tro Alle - lu - ya. Et omnes ad
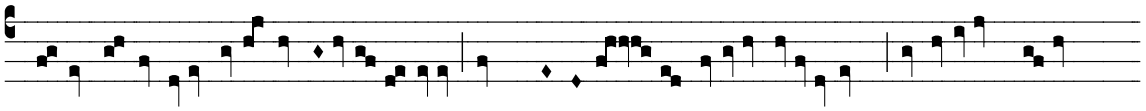


quos pervenit a - qua ista sal- vi fa - cti sunt et di - cunt Allelu-ya Alle - lu- ya.



[*Ps.*] Confitemini domino quoniam bonus quoniam in seculum misericor-di-a eius. [f.217v]

[*In visitatione*][83]



Salve festa dies toto venerabi-lis evo qua christi ma - ter visitat elizabeth. Sidereum virgo
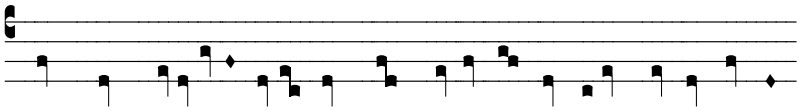
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[80] On the use of *rhombi* for single notes in psalm-verses, see Chapter 6, section 6.6 (p.82) and the notes on editorial procedure (p.vi).

[81] The music of the repeat of *Asperges* and the *Gloria patri* are written over an erasure, though it is not clear why this was necessary. They are written with notes in the shape of a 7, in a sixteenth-century hand.
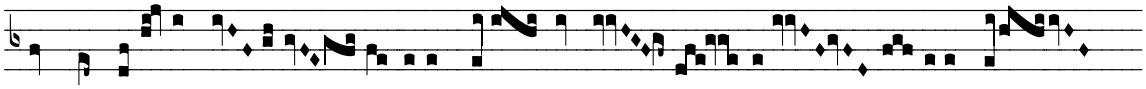
[82] The order of the verses here (*Miserere*, *Gloria*, and then the other verses) is explained by a note in the Ordinal, on f.48 (see Text 2, pp240–1): *Miserere* and *Gloria* are sung outside Lent, and during Lent *Miserere* without *Gloria*, but with extra verses *si necesse fuerit*. Evidently two verses were considered enough to illustrate the principle.

[83] This (incomplete) item is added in a much later hand, from the early sixteenth century.
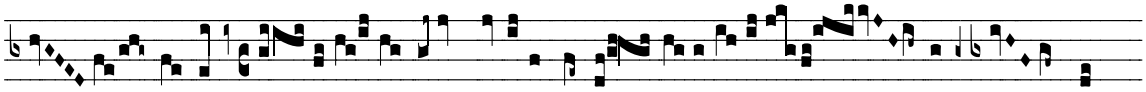


postquam paritura parentem sumpserat in gremium ventre tumen… [f.218]
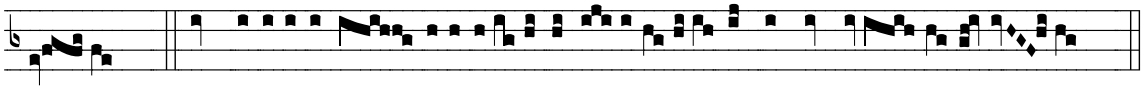
Responsoria de commune cum necesse fuerit de evangelistis responsorium.
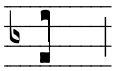


Cum ambularent a - nima - li - a ambula - bant et ro - te iux - ta e-a quo - - - -



- - cum-que i - bat spiri - tus illuc pariter et ro - te e-levaban - - - tur sequentes



e - um. ℣. Cum elevarentur animali- a de terra e-levabantur et rote iuxta e - a.
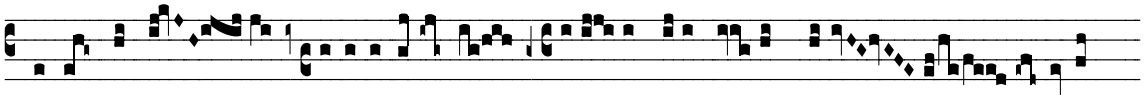


Quo[cumque].
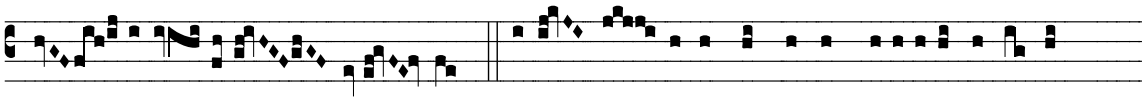
¶*De apostolis responsorium.*
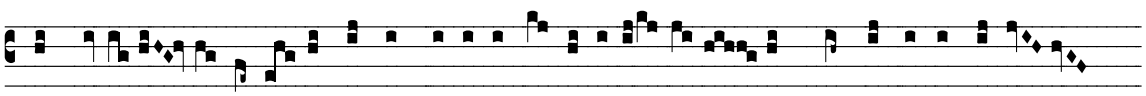


Ci - ves apostolo - - rum et dome- stici de - i advene-runt ho-[f.218v]di - e



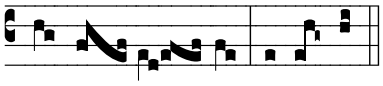
Portantes pa - cem et illuminantes patri-am dare pacem genti - bus et libe-



ra - re po- pulum domi - ni. ℣. Audi - te preces supplicum vite eterne poscen-

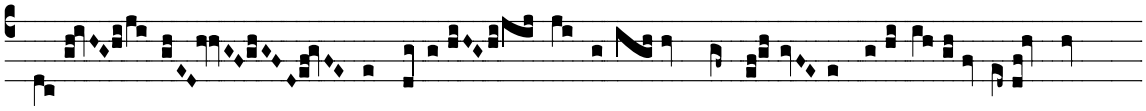


tes premi-a qui fertis in dextris manipu-los iusti-ci - e qui- que gaudentes adveni -
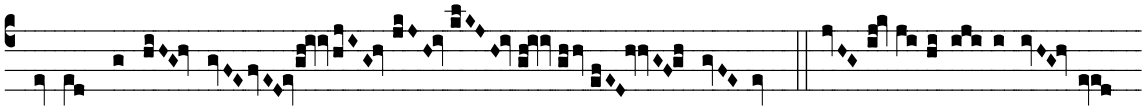


stis ho - di - e. Portantes.

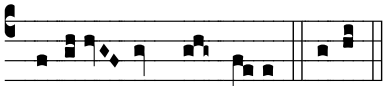
¶*De martyribus responsorium.*



Miles cri - - - - - sti glorio-[f.219]se vincenti[84] sanctissi- me tuo pi-o interventu
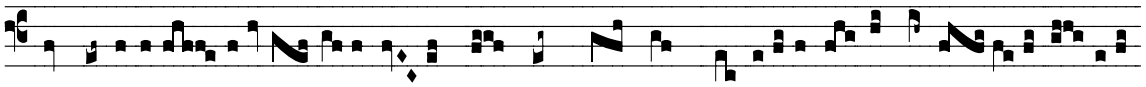


culpas nostras ab - - - - - - - - - [85] - - - - - - sol-ve. ℣. Ut celestis regni se - dem
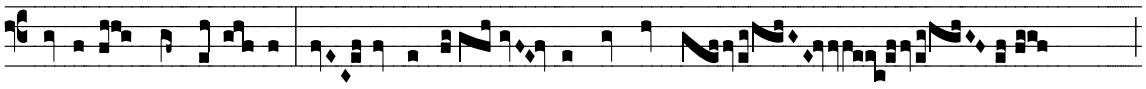


vale-a- mus scandere. Tuo.

¶*Plurimorum martyrum responsorium.*
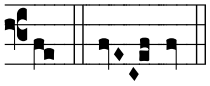


In circu-i-tu tuo do- mine lu-men est quod numquam de-fici-et u - bi consti - tu-is-ti luci-



dissimas mansi-o- nes I - bi requies-cunt sanctorum a - - - - - - - - - nime.



℣. Magnus do-[f.219v]minus et laudabilis ni- mis in civitate dei nostri in monte sancto e -
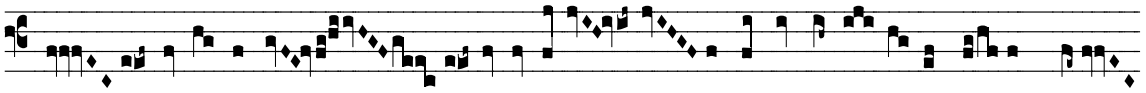


ius. I - bi.

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[84] *Vincenti* is presumably intended as an example here, since the responsory is part of the Common. This chant is usually given as *Miles christi gloriose N.*

[85] Two B's were written here and the second then erased.
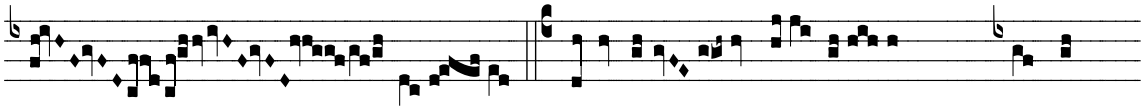
De confessoribus responsorium.
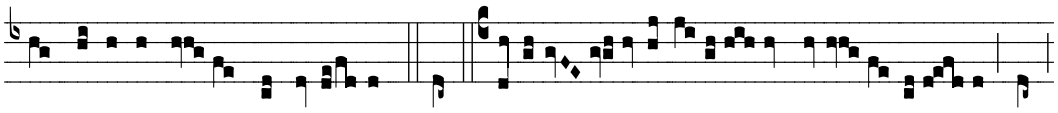


Sint lumbi vestri pre - - - - cincti et lu-cer - ne ardentes in ma-nibus ve-stris. Et nos



similes homini- bus expectan-ti - bus do - - - minum su-um quan - do reverta- tur



ad nupti - as. ℣. Vi-gi-late er-go quia nescitis [f.220] qua ho -
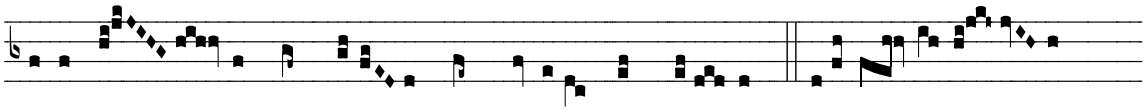


ra dominus vester venturus sit. Et. Glori-a patri et fi-li-o et spiri - tu- i sancto. Et.
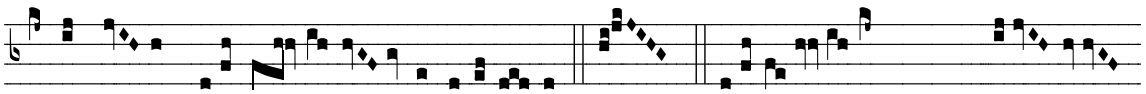
De virginibus responsorium.



Regnum mundi et omnem ornatum se - cu-li contempsi propter amorem domini me-i ihesu



christi. Quem vi - di quem ama- vi quem credidi quem dile - xi. ℣. Eructa - vit cor me-um



verbum bonum dico e - go o - pera mea re- gi. Quem. Glori-a patri et [f.220v] fi-li - o et



spiritu-i sancto. Quem.

Kyrieleyson.
Christeleyson.
Christe audi nos
Pater de celis deus miserere nobis.
Fili redemptor mundi deus miserere nobis.
Spiritus sancte deus miserere nobis.
Sancta trinitas unus deus miserere nobis.
Sancta maria ora pro nobis.

Sancta dei genitrix. ora pro nobis.
Sancta virgo virginum. ora pro nobis.
Sancte michael. ora pro nobis.
Sancte Gabriel. ora pro nobis.
Sancte Raphael. ora pro nobis.
Omnes sancti angeli et archangeli. orate pro nobis.
Omnes sancti beatorum spirituum ordines orate pro nobis.
Sancte Iohannes baptista. ora pro nobis.
Omnes sancti patriarche et prophete orate pro nobis.
Sancte petre. ora pro nobis.
Sancte paule. ora pro nobis.
Sancte andrea. ora pro nobis.
Sancte Iohannes. ora pro nobis.
Omnes sancti apostoli et evangeliste orate pro nobis.
Omnes sancti discipuli domini orate pro nobis.
Omnes sancti innocentes. orate pro nobis.
Sancte stephane. ora pro nobis.
Sancte Georgii. ora pro nobis.
Sancte laurenti. ora pro nobis.
Sancte vincenti. ora pro nobis. [f.221]
Omnes sancti martyres orate pro nobis.
Sancte augustine. ii. ora pro nobis.
Sancte Gregori. ora pro nobis.
Sancte Martine. ora pro nobis.
Sancte Nicholae. ora pro nobis.
Omnes sancti confessores orate pro nobis.
Sancta Anna.[86] [ora pro nobis.]
Sancta maria magdalene: ora pro nobis.
Sancta agatha. ora pro nobis.
Sancta agnes. ora pro nobis.
Sancta cecilia. ora pro nobis.
Omnes sancte virgines orate pro nobis.
Omnes sancti. ii. orate pro nobis.

Kyrieleyson.
Christeleyson.
Christe audi nos.
Pater de celis deus. miserere nobis.
Fili redemptor mundi deus: miserere nobis.
Spiritus sancte deus: miserere nobis.
Sancta trinitas unus deus: miserere nobis.
Sancta maria. ora pro nobis.
Sancta dei genitrix. ora pro nobis.
Sancta virgo virginum. ora pro nobis.
Sancte michael. ora pro nobis.
Sancte Gabriel. ora pro nobis.
Sancte Raphael. ora pro nobis.
Omnes sancti angeli et archangeli. orate pro nobis.
Omnes sancti beatorum spirituum ordines: orate pro nobis.
Sancte Iohannes baptista. ora pro nobis.
Omnes sancti patriarche et prophete: orate pro nobis.
Sancte petre. ora pro nobis.
Sancte paule ora pro nobis.
Sancte andrea. ora pro nobis.
Sancte Iacobe. ora pro nobis.
Sancte Iohannes. ora pro nobis.
Sancte thoma. ora pro nobis.
Sancte Iacobe. ora pro nobis.
Sancte philippe. ora pro nobis. [f.221v]
Sancte bartholomee. ora pro nobis.
Sancte mathee. ora pro nobis.
Sancte symon. ora pro nobis.
Sancte taddee. ora pro nobis.
Sancte mathia. ora pro nobis.
Sancte barnaba. ora pro nobis.

[86] This is written in the margin.

Sancte marce. ora pro nobis.
Sancte luca. ora pro nobis.
Omnes sancti apostoli et evangeliste: orate pro nobis.
Omnes sancti discipuli domini orate pro nobis.
Omnes sancti innocentes. orate pro nobis.
Sancte stephane. ora pro nobis.
Sancte line. ora pro nobis.
Sancte clete. ora pro nobis.
Sancte clemens. ora pro nobis.
Sancte sixte. ora pro nobis.
Sancte corneli. ora pro nobis.
Sancte cipriane. ora pro nobis.
Sancte laurenti. ora pro nobis.
Sancte vincenti.[87] ora pro nobis.
Sancte Georgi. ora pro nobis.
Sancte thoma.[88] ora pro nobis.
Sancte fabiane. ora pro nobis.
Sancte sebastiane. ora pro nobis.
Sancte Gervasi. ora pro nobis.
Sancte prothasi. ora pro nobis.
Sancte dionisi cum sociis tuis. ora pro nobis.
Sancte maurici cum sociis tuis. ora pro nobis.
Sancte cyriace cum sociis tuis. ora pro nobis.
Sancte ypolite cum sociis tuis. ora pro nobis.
Sancte cesari. ora pro nobis.
Sancte albane. ora pro nobis.
Sancte oswalde. ora pro nobis.
Sancte edmunde. ora pro nobis.
Omnes sancti martyres. orate pro nobis.
Sancte silvester. ora pro nobis.
Sancte leo. ora pro nobis.
Sancte Gregori. ora pro nobis.
Sancte marcialis. ora pro nobis.
Sancte hylari. ora pro nobis.
Sancte martine. ora pro nobis.
Sancte ambrosi. ora pro nobis.
Sancte augustine. ii. ora pro nobis.
Sancte Ieronime. ora pro nobis.
Sancte nicholae. ora pro nobis.
Sancte augustine cum sociis tuis. ora pro nobis. [f.222]
Sancte dunstane. ora pro nobis.
Sancte edmunde. ora pro nobis.
Sancte hugo. ora pro nobis.
Sancte cuthberte. ora pro nobis.
Sancte benedicte. ora pro nobis.
Sancte maure. ora pro nobis.
Sancte egidi. ora pro nobis.
Sancte leonarde. ora pro nobis.
Omnes sancti confessores. orate pro nobis.
Sancta maria magdalene: ora pro nobis.
Sancta maria egypcia. ora pro nobis.[89]
Sancta felicitas. ora pro nobis.
Sancta perpetua. ora pro nobis.
Sancta petronilla. ora pro nobis.
Sancta agatha. ora pro nobis.
Sancta agnes. ora pro nobis.
Sancta cecilia. ora pro nobis.
Sancta lucia. ora pro nobis.
Sancta scolastica. ora pro nobis.
Sancta katerina. ora pro nobis.

[87] *vicenti* MS.

[88] Erased in MS.

[89] This is split over two lines, and *Sancta* has been written and then erased on the second: evidently *Sancta* was written on each line before the names were filled in.

Sancta margareta. ora pro nobis.
Sancta balbina. ora pro nobis.
Sancta frideswitha. ora pro nobis.
Omnes sancte virgines. orate pro nobis.
Omnes sancti orate pro nobis. ii.

Text 6: Extracts from the Rubrics in the Haughmond Gradual

6.1 Days five to seven of the Christmas Octave [f.12; f.12v][1]

Die quinto et sexto natalis domini fiat missa matutinalis de sancta maria. *Salve sancta parens*. et[2] cetera. cum *Gloria in excelsis*. Si die quinto sexto vel septimo dominica evenerit: maior missa fiat de dominica quia de natali erit propria cum sequencia de natali. Si dies[3] circumcisionis dominica evenerit. missa matutinalis de dominica fiet. Ofc. *Dum medium. et cetera*. cum *Gloria in excelsis*. Si extra dominica fuerit. missa matutinalis de sancta maria. *Vultum tuum*.[4]

…

Die quinto sexto et septimo natalis domini. ad magnam missam Ofc. *Puer natus est.* cum tribus sequenciis que bis tribus diebus alternentur. videlicet *Nato canunt*. *Sonent regi. Christi hodierna.* In die circumcisionis. ad missam matutinalem de sancta maria[5] *Vultum tuum*. *Gloria in excelsis*. Gr. *Diffusa est gracia.* V. *Propter. Al*. V. *Post partum virgo.* require in communi. Off. *Offerentur regi.* Co. *Simile est regnum.* Ad magnam missam *Puer natus est. Kirie deus sempiterne*. Gr. *Viderunt omnes.* Al. *Multipharia …*

6.2 Octaves of Stephen, John, Holy Innocents; Vigil of Epiphany [f.13]

In octavo sancti Stephani omnia sicut in die preter kirie per versus. et sequentia.[6] In octavo sancti Iohannis evangeliste. Kyrie. *Conditor*. et cetera sicut in die cum Sq. *Iohannes ihesu Christo.* In octavis innocentium omnia sicut in die preter kirie per versus. et sequencia. In vigilia epiphanie Ofc. *Lux fulgebit.* Gr. *Benedictus. Al.* V. *Dominus regnavit.* Off. *Deus enim*

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[1] Throughout Text 6, the main text in the manuscript is in red, indicated here by roman type, and italic type indicates the use of black. Liturgical items presented in full with music have been abbreviated by the use of the ellipsis (…) and the music omitted.

[2] *et* mistakenly written in black in MS.

[3] *die* MS.

[4] In the margin: *hac die ad processionem Verbum caro Kyrie de dominica Sq. Nato canunt*; and again, *non est in usu.*

[5] *de sancta maria* interlined, *manu prima.*

[6] In the margin: *Kirie et Gloria more octavarum*.

firmavit. Co. *Tolle portas.* ex altera parte. Require omnia preter communionem[7] in die natalis ad secundam missam.[8]

6.3 Octave of Epiphany [f.14v]

In octavo die epiphanie Ofc. *Ecce advenit* et cetera. sicut in die preter Kirie per versus. et sequencia.

6.4 Ash Wednesday [ff.19–19v]

Feria quarta in capite ieiunii primo benedicantur cineres. Deinde dictis septem psalmis. sine letania. fiat absolutio. Dum imponuntur cineres: cantantur he antiphone. cantore incipiente. A. *Immutemur …* A. *Exaudi nos domine …* Ps. *Salvum me fac …* A. *Iuxta vestibulum…* Finitis antiphonis sequitur V. *Ostende nobis* et collecta *Concede*. Sequitur letania a duobus. *Kyrieleison*. que quarta et sexta feria usque in dominica ramis palmarum dicetur. Sicque fiat officium *Misereris omnium …*

6.5 Ember Days in Lent, Saturday [f.28]

Lectio quinta *Angelus domini* tota legatur. quem secuntur hi tres versus a duobus fratribus ante gradum. *Benedictus es in firmamento …* primus versus repetatur a choro. Deinde predicti fratres aliam versum subiungant *Benedicite omnia …* chorus regressus *Himnum dicite …* V. *Benedicite aque* Chorus ad singulos versus regressum repetat. *Himnum*. Finitis versis: a duobus reinicipiatur et a choro finiatur. *Benedictus.*

6.6 Palm Sunday [ff.47–50]

Dominica in ramis palmarum ante terciam aqua privatim benedicatur. et post terciam more solito aspergatur. choro interim cantante A. *Asperges me.* sine Gloria patri. Quibus finitis: sacerdos subiungat V. *Ostende nobis domine* et Or. *Exaudi nos domine.* Finita oratione: diaconus accepta benedictione. ab abbate legat Ev. *Turba multa* usque mundus totus. post astantibus ceroferariis cum turiferario. Lecto evangelio: ABBAS cappa et stola indutus. palmas benedicat. et aspergat. Dum distribuuntur: cantantur antiphone que hic subscribuntur. A. *Pueri hebreorum tollentes …* A. *Pueri hebreorum vestimenta …* A. *Cum angelis et pueris …* A. *Turba multa …* Ordinata processione: incipiat cantor A. *Cum appropinquaret dominus …* A.

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[7] *ex altera parte* and *omnia preter communionem* interlined, *manu prima.*

[8] In the margin, later hand: *cum quinque collectis que dici solent in ferialibus diebus*; and again, *ferialiter kirie … et sine pros…*; and again, *Eodem die missa matutinalis de sancto Thoma cum quatuor collectis que dici solent in vigilia omnium sanctorum ad missam matutinalem.*

Ante sex dies solemnitatis … A. *Prima autem azimorum …* Finitis antiphonis quot necesse fuerint: ante ianuas ecclesie ordinetur processio. et a cantore incipiatur A. *Collegerunt pontifices …* Versus a duobus *Unus autem …* Finito regressu: ante ianuam ecclesie legitur Ev. *Cum appropinquasset*. lecto evangelio: hi quibus in capitulo in tabula denuntiati fuerint intra ecclesiam incipiant et finiant A. *Gloria laus …* Corus reincipiat A. *Gloria laus* et finiat. Tunc predicti fratres hos versus subiungant. coro ad singulos versus repetente *Gloria laus.* V. *Israel …* V. *Cetus …* V. *Plebs …* His dictis: ecclesiam intrent cantore incipiente R. *Ingrediente domino …* Facta statione ante crucifixum: ABBAS incipiat ter cum genuflexione A. *Ave.* Chorus cum genuflexione *Rex noster*. Ad ultimam inceptionem antiphonam finiant. *Ave rex noster …* Ad introitum chori R. *Circumdederunt me …* Sacerdos V. *Dederunt in escam*. et Or. *Omnipotens sempiterne.*

6.7 Maundy Thursday [f.54^{v}; f.55]

Fratribus communicatis. et communione finita: cantor incipiat A. *Calicem.* Cetere autem antiphone ab ultimis incipiantur.

…

Cantor incipiat A. *Cenantibus …* Finita antiphona: ABBAS ad altare. postcommunionem finiat. Sicque pariter hac die missa et vespere finiantur.

6.8 Good Friday [ff.57^{v}–61^{v}]

In parasceve. hora. sexta ita temperetur ut statim preparent se post sextam ministri altaris. ABBAS scilicet diaconus et subdiaconus. Duo quoque sacerdotes sint in albis. ad populе meus. Finita nona: procedant ad inchoandum servicium. ABBAS in casula. ceteri sicut in privatis diebus. Sine confiteor sedentibus iam omnibus unus de revestitis lectionem *In tribulatione* sine titulo legat: quem sequitur Tr. *Domine audivi.* Finito tractu: ABBAS ad altare orationem dicat. *Deus a quo et iudas.* vel[9] *Deus qui peccati veteris.* Subdiaconus vero in modum lectionis aliam lectionem sine titulo subiungat. quem sequitur Tr. *Eripe me.* Deinde passio domini legatur. Finita passione: ABBAS solennes orationes dicat.[10]

…

Finitis orationibus duo predicti sacerdotes accedentes ad crucem et accipientes eam hos versus decantent sicut hic scribuntur. *Populе meus …* Duo prenotati in tabula ad gradum

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[9] *vel* mistakenly written in black in MS.

[10] In the margin: *Si abbas dicat missam: incipiatur tractus ex parte sua et sedendo*, in a fourteenth-century hand.

respondeant. *Agios o theos … ymas.* Corus cum genuflexione sanctus cantent. *Sanctus deus … nobis.* Iterum sacerdotes paululum progressi dicant: *Quia eduxi …* Quibus: predicti duo dicant *Agios* et chorus ut supra. *Sanctus.* Tunc sacerdotes aliquantulum progressi: tercium versum canant. *Quid ultra …* Predicti duo respondeat *Agios* Corus cum genuflexione. *Sanctus.* His finitis: sacerdotes progressi loco quo crux adoranda est consistant. crucem subito discooperientes incipiant antiphonam et finiant. *Ecce lignum …* Videntes autem crucem discoopertam. omnes in terram prostrati. lacrimabili corde ad orientem. finita antiphona a sacerdote. cantor incipiat A. *Crucem* et chorus eam et ceteras que secuntur decantet. ad adoramus: flectendo genua.

A. *Crucem tuam …* A. *Tuam crucem …* Ps. *Domine refugium …* A. *Dum fabricator …* A. *Aperto ergo …* A. *O admirabile precium …* A. *Adoramus crucis signaculum …*

Interim crux adoretur prius abbate et indutis. deinde a ceteris fratribus. finitis antiphonis ab his qui populo meus cantaverunt. Hy. Crux fidelis cantentur. et a choro repetatur. Deinde Hy. Pange lingua ex ordine

Crux fidelis … Pange lingua …

predicti duo decantent. Choro ad singulos versus repetente V. Crux fidelis. Dum crux adoratur a fratribus alia de-

Crux fidelis

-feretur a secretario extra corum ut adoretur a populo. Denique adorata cruce: predicti sacerdotes inchoent A. Super omnia. et super altare ponant.

6.9 Holy Saturday [ff.61^{v}–63^{v}]

Sabbato pasche cum abbas revestitus fuerit benedicat novum ignem incensum quoque et thurimyana.[11] post vel infra nonam. finita nona procedant ad inchoandum servicium. Diaconus accepta benedictione incipiat exultet[12] iam usque per omnia secula seculorum: cetera in modum prefationis prosequatur. Cereo benedicto: sedentibus iam omnibus unus maiorum incipit sine titulo lectionem *In principio* Or. *Deus qui mirabiliter*. lectio secunda *Factum est in vigilia.* Tr. *Cantemus domino …* Or. *Deus cuius antiqua*. lectio tercia *Apprehendent septem*. Tr. *Vinea facta est …* Or. *Deus qui nos ad celebrandum.* lectio quarta *Hec est hereditas.* Or. *Deus qui ecclesiam.* Tr. *Sicut cervus …* Or. *Concede nos.* Qua finita: duo ad gradum incipiant letaniam. *Christe audi nos.* Circa finem letanie procedat abbas cum ministris ad altare. Quo cum

[11] *thurimyama* MS.

[12] *exultet* interlined, *manu prima.*

pervenerint confessionem faciant. Finita letania: cantor ex parte abbatis festive kirieleison. Finito kirie. abbas Gloria in excelsis. post epistolam cantores alleluia subiungant. *Kyrie. Gloria. Alleluia. Confitemini …*[13] Tractus hinc et inde in choro. Tr. *Laudate dominum …*

Lecto evangelio et dicto post Dominus vobiscum ( )[14] signa pulsentur ad vesperas: usque pater noster ( ) …erit. et cum spiritu tuo. Agnus dei non dicitur n… ( ) pulsentur. Communicatis fratribus <et communione finita: cantor incipiat> A. *Alleluia* ( ) Ps. *Laudate dominum …* Finita <antiphona… > …ve et conven… < > ABBAS ad al<tare postcommunionem … finia>t. Sicque missa ( ) est a diacono. A. *Vespere autem …* Ps. *Magnificat …*

6.10 Easter Day [f.63v]

In die pasche post terciam sacerdos aquam benedicat. ad quam spargendam cantetur A. *Vidi aquam.* Interim ordinetur procession. Finita oratione. *Christe audi nos*. cantor incipiat A. *Rex noster*. In statione A. *Sedit angelus.* Duo ante crucifixum cantent V. *Crucifixum.* Finito regressu sacerdos dicat V. *Dicite in nationibus.* et Or. *Deus qui pro nobis.* tunc incipiet abbas A. *Christus resurgens*. et cantores V. *Dicant nunc.* et sacerdos V. *In resurrectione.*

A. *Vidi aquam …*

et Or. *Deus qui nos resurrectionis dominice*. Deinde pulsato classico missa festive celebretur.

6.11 Saturday after Easter [f.68]

Sabbato in albis ad omnes horas diei cantetur *Al. Hec dies.* Similiter et ad missam hii qui per ebdomadam gradale cantaverunt. et alleluia. idem cantabunt. in superpelliciis.

6.12 Low Sunday [f.68v]

Dominica prima post pascha ad processionem A. *Ego sum alpha.* et intermissa Or. *Domine ihesu christe* incipiat cantor A. *Christus resurgens.* et facta statione ante crucifixum antiphonam finiant. Finita antiphona sacerdos subiungant V. *Dicite in nationibus*. et Or. *Deus qui pro nobis.* Qua finita: ABBAS responsorium de sancto loci et sacerdos V. *Exultabunt* et Or. *Via sanctorum*.

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[13] In the margin, later hand: *repetatur alleluia a cantoribus.*

[14] Part of this page has been cut away to remove an initial letter on the reverse. Lacunæ are shown thus: ( ). Some passages have been restored by comparison with the rubrics for Maundy Thursday (see section 6.7 above): these are placed in parentheses.

6.13 Third Sunday after Easter [f.70]

Hii tres kirie alternentur ad maiorem missam de dominica per totum annum. Primum Alleluia dicatur quem alio tempore solebant dicere.

6.14 The Rogations [ff.72v–73]

Primo die *Christe audi nos. Secundo die* Kyrieleison. Domine miserere. *Tercio die.* Sancte sanctorum deus.

¶In tribus diebus rogationum post sextam ordinetur procession et interim cantetur A. *Exurge*. et si per claustrum vadit incipiatur letania et terminetur sicut in quadragesima. Si longius: antiphone et litanie sicut in ordinali habentur. In reditu vero Ofc. *Exaudivit de templo …* Ps. *Diligam te …* All. *Confitemini …* Off. *Confitebor domino …* Co. *Petite et accipietis …* Ad introitum ecclesie incipiatur a cantore A. *Salvator mundi.* Qua finita: sacerdos subiungat V. *Exultabunt sancti* et Or. *Infirmitatem nostram.*

6.15 Ascension Day [f.74]

In die ascensionis ad processionem duo cantores incipiant *Salve festa.* In statione R. *Viri galilei*. versus a duobus. Si *Salve festa* non dicitur: R. *Viri galilei* ad processionem dicetur. In statione R. *Non relinquam.* versus a duobus. Ad introitum chori A. *O rex* et sacerdos V. *Elevata est* et Or. *Deus cuius filius*. Deinde missa festive…

6.16 Octave of the Ascension [f.74v]

Per octavas ascensionis duo alleluia videlicet *Alleluia* V. *Ascendit Deus et alleluia* V. *Dominus in sina*. In octavo die sicut in primo die *Alleluia* V. *Ascendens.* Dominica que infra octavas ascensionis ad processionem R. *Viri galilei* et intermissa Or. *Domine ihesu christe* sine aliqua statione incipiatur ab abbate vel si defuerit a cantore responsorio de sancto loci. Quo finito sacerdos subiungat ad gradum chori V. *Exulatbunt sancti*. et Or. *Via sanctorum*. In dominica hac et in dominica infra natale domini. et dominica infra octavas epiphanie et omnibus festis duplicibus que dominica die evenerint. et non propter se set propter dominicam habent processionem. teneatur iste ordo. Primum quidem cantetur de festo. et intermissa Or. *Domine ihesu christe*. sine aliqua statione. incipiatur de sancto loci. et Or. *Via sanctorum omnium* sicut predictum est. In maioribus vero duplicibus festis quocunque in die vel in dominica vel in feria evenerint proprietatem sue processionis habent. Ad missam Ofc. *Audi domine …*

6.17 Pentecost Vigil [f.75v]

Sabbato pentecostes finita nona: unus maiorum in superpellicio sine titulo legat primam lectionem *Temptavit deus.* Quam non sequatur tractus set Or. *Deus qui in abrahe.* Lectio

secunda *Scripsit moyses*. Tr. *Attende celum.* Similiter et alias lectiones <ab his qui>[15] prenotati fuerint in tabula sine titulo in superpelliciis legantur. et tractus a choro cantentur.

6.18 Pentecost [f.77]

In die pentecostes ad processionem R. *Repleti sunt omnes.* In statione in medio ecclesie R. *Spiritus sanctus*. V. *Advenit* a duobus dicitur. Finito regressu. ABBAS vel cantor si ABBAS defuerit incipiat A. *Hodie completi* et sacerdos V. *Spiritus domini* et Or. *Deus qui sacramento.* Deinde missa festive.

6.19 Monday in Pentecost Octave [f.78]

Duo prenotati in tabula per totam ebdomadam cantent id est Alleluia emitte spiritum. aliam alleluia cantent ebdomodarii cantores in cappis per totam ebdomadam.

6.20 Summer Processions [f.80^{v}]

Dominica prima post pentecosten responsorium ad processionem R. *Summe trinitati.* Dominica secunda R. *Gloria patri.* Dominica tercia *Benedicamus patrem.* Hec tria responsoria sic alternentur in dominicis post pentecosten usque ad adventum domini. et in dominicis ab octavis epiphanie usque ad septuagesimam. ita ut finita responsorio in statione ante portas ecclesie sacerdos subiungat V. *Fundamenta* et Or. *Domine ihesu christe*. Ad introitum responsorium de sancto loci et Or. *Via sanctorum* que nunquam intermittentur nisi in festis que propriam processionem habent.

6.21 Saturday in Ember Days (Pentecost) [f.93]

Hac die et in omnibus quatuor temporum sabbatis prenotantur in tabula qui lectiones legere debent. Singuli orationes preter illam ante epistolam sine dominus vobiscum et lectiones cum titulo legantur. et post singlas lectiones gradale vel alleluia cantetur. sicut in ordinali invenietis. Hic post primam lectionem Gr. *Dirigatur …*

6.22 Rubric concerning the last Sundays after Pentecost [f.101]

Ab octavis pentecostes usque ad adventum domini. si viginti tres tantum fuerint dominice. in ultima dominica cum Ofc. *Dicit dominus.* dicatur Or. *Excita quesumus domine corda fidelium*. Ep. *Ecce dies venient*. et Ev. *Cum sublevasset.* Si viginti quatuor fuerint dominice: in vicesima tercia dominica dicatur Ofc. *Dicit dominus* et Or. *Deus refugium.* Ep. *Imitatores.* et Ev. *Abeuntes.* In vicesima quarta autem dominica idem Ofc. *Dicit dominus* cum predicta Or. *Excita* et Ep. *Ecce dies* et Ev. *Cum sublevasset.* Si vero plures fuerint dominice ubi oportunius visum

[15] There is a gap here, large enough for these words which seem to be implied.

fuerit differantur videlicet in octavis sanctorum. Si autem differre necesse non fuerit in dominicis in quibus fit de octavis officium dominice ad missam matutinalem. dicatur vel infra ebdomadam suam dominica propter aliam missam dici nequierit. In omnibus autem sanctorum octavis diem dominicam cum suo nocturnali et diurnali officio celebramus. preter octavas de sancto loci. assumptionis sancte marie. et dedicationis ecclesie. in quibus nocte et die. excepto cantu ad processionem: de ipsis agimus octavis.

6.23 Rubrics added in the margins of the gradual

(a) Christmas Eve [f.7]

aliquis premonitus[16] a cantore in superpellicio vel in alba legat lectionem ante epistolam.

Si vigilia natalis domini in dominica evenerit: maior missa erit de vigilia cum alleluia crastina sq. Regnantem et Credo. missa matutinalis de dominica.

(b) Friday before Pentecost [f.75^{v}]

Feria sexta post octavas ascensionis omnia fiant sicut in dominica infra octavas ipsius preter credo prefatio et communicantes.

[16] *premunitus* MS.

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[2] Spellings of English forms of names are, where possible, as given in Donald Attwater and Catherine Rachel John, *The Penguin Dictionary of Saints*, 2nd edn. (London, 1983).

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3. Liturgical texts

Key:

123	mentioned in the texts from the Oseney manuscript transcribed in volume ii, or tabulated in Appendix 3
123	included in the texts from the Oseney manuscript transcribed in volume ii in full with musical notation
123*	included in the texts from the Oseney manuscript transcribed in volume ii with musical notation, incipit only
123	mentioned in the commentary or appendices in volume i or in the text from Haughmond transcribed in volume ii

A list of the abbreviations used will be found in volume i, p.v. U and V have been treated as interchangeable in constructing the alphabetical order. No attempt has been made to index items of the ordinary of the mass, or the canticles of the office. The use of the psalm *Dixit dominus* as illustrative of the psalm-tones in the tonale has not been indexed.

Some responsories are listed in certain sources as antiphons since they lack their verses. They are listed here as 'R. [*or* A.]'. These should not be confused with instances where two different chants, an antiphon and a responsory, have the same text but different music.

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