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Medieval fragments from Glasgow's archives¹

In 1967, Richard Dell, archivist for the city of Glasgow, published a short description of twelve manuscript fragments recovered from the bindings of a variety of volumes housed in the Glasgow City Archives (GCA) (Items 1–5, 7, 9–10, 12–14, and 18 below).² Some of these had been described by earlier scholars such as Robert Renwick in his transcriptions of the city's governing records (Items 2, 4, and 7), Francis Eeles in his descriptive catalogue for the 1911 Exhibition (Items 1, 6–7, 9, and 11), and David McRoberts, updated by Stephen Mark Holmes, in his catalogue of medieval liturgical books and fragments in Scotland (Items 1, 6–9, 11, and 15–17).³ The present survey, based on first-hand examination of the sources, builds on this earlier work. It additionally provides, in general, a detailed physical description of each fragment together with a brief discussion of their liturgical function and content, and specifically a revised and fuller description of Items 7, 11, 14–17, and 18. One further fragment not previously described was uncovered during the final preparation of this paper and is included as Item 19.

Within this collection of eighteen surviving fragments, there are three chant fragments and fifteen containing only text; a fourth chant fragment is now lost (Item 4). All are copied by different hands, and range across several centuries, except for Items 15–17 which are from the same book. The original intention of this paper was to present a transcription of only the chant fragments. However, there is some value in considering the group as a whole to provide

¹ I am indebted to Dr Irene O'Brien, Dr Greta Mary Hair, and Dr Noel Donnelly for reading previous versions of this paper and offering their advice.

² Richard F. Dell, 'Some fragments of medieval mss. in Glasgow City Archives', *INR* 18 (1967), 112–17, Plates vii–x.

³ *Abstracts of Protocols of the Town Clerks of Glasgow*, vols 5 & 9, ed. Robert Renwick (Glasgow, 1897, 1899); F. C. Eeles, 'Case 15: Liturgical books', in *Scottish Exhibition of National History, Art, & Industry Glasgow (1911) Palace of History Catalogue of Exhibits*, 2 vols (Glasgow, Edinburgh, and London 1911), II, 1050–62; David McRoberts, *Catalogue of Scottish Medieval Liturgical Books and Fragments* (Glasgow, 1953); Stephen Mark Holmes, 'Catalogue of liturgical books and fragments in Scotland before 1560', *INR* 62.2 (2011), 127–212.

a better, although sketchy, outline of the liturgical practice in Glasgow prior to the Reformation.

It is most likely that these fragments came from volumes belonging to the medieval churches of Glasgow, particularly the Cathedral. Dell, Eeles, Renwick, and McRoberts all suggest that the fragments ‘came from local churches in Glasgow’ or were parts of ‘the service books’, or ‘choir books’, ‘of Glasgow Cathedral’.⁴

Looking at the list of volumes from which these fragments were recovered further strengthens the view that they belonged to the pre-Reformation churches within Glasgow:

Minutes of the Cathedral Session, 1583–92, from which four medieval fragments were recovered from a total of twenty nine binding fragments;

Minute Books of the Incorporation of Skinners (1557–1611), the Incorporation of Masons (1600–81), and the Incorporation of Coopers (1588–1647), a Burgess Book (1613–15), and the Protocol Book of Henry Gibsone (1555–69) each contained two fragments;

Minute Book of the Glasgow Cordiner Craft (1550–1612), a legal document belonging to Archibald Hegate (1607), the Deeds of the Records of the Commissariat of Glasgow (1609–13), and an unidentified volume belonging to the Bonnetmakers, each contained one;

⁴ Dell, ‘Fragments’, 112; *Abstracts of Protocols of the Town Clerks of Glasgow*, vol. 9 *Archibald Hegate’s Protocols, 1584–7*, ed. Robert Renwick (Glasgow, 1899), 150, unnumbered footnote; Eeles, ‘Liturgical books’, 1051; McRoberts, *Catalogue*, 5.

Protocol Book of Archibald Hegate (1585–1587) contained the chant fragment that is now lost.

Each fragment is currently assigned the reference number of its ‘parent’ volume in the GCA, Mitchell Library, and two are incorporated into the newer binding (Items 12–13). Two remain *in situ* as covers for the Deeds of the Records of the Commissariat of Glasgow (Item 11) and the Minute Book of the Glasgow Cordiner Craft (Item 19). All of the others are stored in a large portfolio labelled ‘Liturgical Fragments’.

The descriptions of the fragments are ordered below as follows:

Items 1–4, chant fragments

1. GCA, T–TH.8.12, Common of Apostles to Common of One Martyr
2. GCA, B.10.1.4B, Feast of Relics, or Common of Several Martyrs, or Common of Several Confessors
3. GCA, A.1.1.4, Common of One Virgin and Martyr to Common of Several Virgins
4. Lost fragment from B.10.1.8

Items 5–14, text fragments from service books:

5. GCA, T–TH.10.1.2, Monday to Tuesday of the first week of Lent
6. GCA, T–TH.15.3A, Saturday of the second week of Lent to third Sunday of Lent
7. GCA, B.10.1.4A, Holy Thursday to Good Friday
8. GCA, CH2/ 550/ 2a, Easter Sunday to Sunday within the Octave of Easter
9. GCA, T–TH.12.1B, Monday of Easter Week 4 to fifth Sunday after Easter
10. GCA, T–TH.10.1.1, Feast of John the Baptist

11. National Records of Scotland, CC9/ 14/ 3, Feast of St Cecilia to Feast of St Linus, and Common of One Martyr and Pope to Common of Several Martyrs

Items 15–19, text fragments from non-service books:

12.–13. GCA, C.5.1.1, unidentified text and Bible fragment

14. GCA, T–TH.12.1A, Bible concordance

15.–17. GCA, CH2/ 550/ 2a, Lectionary or Book of Homilies, Saturday after Ascension to Tuesday of Easter Week 7

18. GCA, T–TH.8.13, St Anselm, *Orationes*

19. GCA, T–TH.4/ 2/ 1, St Gregory the Great, *Homiliae*

The ‘Physical Description’ for each fragment records all physical aspects that can be determined at this time. Dimensions are presented according to the convention of height x width, with the folio size measured at the widest points. ‘Text height’ records the measurement for the main text size, not that of passages written in smaller lettering. All visible ruling is described with reference to the key features listed by Neil R. Ker in his ‘Elements of medieval English codicology’.⁵

Given the poor condition of many fragments, several probable related sources were consulted to help reconstruct the texts, namely (a) near-contemporary manuscripts, (b) facsimiles of contemporary manuscripts, as well as (c) later printed editions dating from the fifteenth and sixteenth centuries. Those which proved most useful are identified as ‘Comparative sources’ within each description, using the following shortened titles for frequently-used sources:

⁵ N. R. Ker, ‘Elements of medieval English codicology’, republished in *English Manuscript Studies 1100–1700: vol. 14 Regional Manuscripts 1200–1700*, ed. A. S. G. Edwards (London, 2007), 246–50.

- 1489 Missal *Missale ad usum Sarum* (Basel, 1489), Early English Books Online (EEBO) (accessed 14 December 2015).
- Antiphonale* *Antiphonale Sarisburiense, a Reproduction in Facsimile of a Manuscript of the Thirteenth Century with a Dissertation and Analytical Index*, ed. Walter H. Frere, 6 vols (London, 1904–24; reprinted, Farnborough, 1966).
- Aberdeen* *Breviarium Aberdonense*, 2 vols (The Bannatyne Club, vol. 96) (London, 1854).
- Breviary* *Breviarium ad usum insignis ecclesiae Sarum*, ed. Francis Procter and Christopher Wordsworth, 3 vols (Cambridge, 1879–86).
- Legg *The Sarum Missal Edited from Three Early Manuscripts*, ed. J. Wickham Legg (Oxford, 1916).
- Penpont* *National Library of Wales MS 20541 E - The Penpont Antiphonal*, ed. Owain Tudor Edwards, (Publication of Mediaeval Musical Manuscripts No. 22) (Ottawa, 1997).

Shortened titles for secondary literature:

- Dell, ‘Fragments’ Richard F. Dell, ‘Some fragments of medieval mss. in Glasgow

City Archives’, *INR* 18 (1967), 112–17.

Eeles, ‘Liturgical Books’ F. C. Eeles, ‘Case 15: Liturgical books’ in *Scottish Exhibition of National History, Art, & Industry, Glasgow (1911) Palace of History Catalogue of Exhibits*, 2 vols (Glasgow, Edinburgh, and London, 1911), vol. II, 1050–62.

Holmes, ‘Catalogue’ Stephen Mark Holmes, ‘Catalogue of liturgical books and fragments in Scotland before 1560’, *INR* 62.2 (2011), 127–212.

Lumsden, *Skinnners* Harry Lumsden, *History of the Skinnners, Furriers and Glovers of Glasgow: a Study of a Scottish Craft Guild in its Various Relations* (Glasgow, 1937).

McRoberts, *Catalogue* David McRoberts, *Catalogue of Scottish Medieval Liturgical Books and Fragments* (Glasgow, 1953).

Renwick, *Gibsons’s Protocols* *Abstract of Protocols of the Town Clerks of Glasgow*, vol. 5, Henry Gibsons’s *Protocols, 1555–68*, ed. Robert Renwick (Glasgow, 1897).

Editorial method

The transcriptions present the version of the text as found in each fragment, with little editorial intervention, to allow for further scholarly comparison with other known sources.

Light editorial intervention such as starting each new liturgical item as a new line of text will

allow for easier use of the transcriptions. Longer texts retain the paragraph structure, if any, of the source.

Orthography is retained since, according to Albert Derolez ‘regional differences in Latin orthography are an important help in localizing manuscripts or the area where their scribes were trained.’⁶

Italics are used to indicate expanded abbreviations and contraction signs. Text supplied editorially from another source is placed within squared brackets.

Punctuation of the fragment is retained. In reconstructed passages, the punctuation of the comparative source is used.

Major textual variants from comparative sources are noted in the footnotes. Minor variants are not recorded. A fuller record of all variants will be found in the modern editions of the texts.

Line ends are indicated by / , and the end of the recto by // . For texts written in two columns, \ indicates the end of the first column. The end of the first page of a bifolium and end of the verso of a single-folio fragment is indicated by [end of page].

All chant melodies are compared with the Sarum Gradual and Antiphoner and are not reproduced here. Any variants are recorded in the comments.

⁶ Albert Derolez, *The Palaeography of Gothic Manuscript Books From the Twelfth to the Early Sixteenth Century* (Cambridge, 2012), 189.

1. Glasgow City Archive, Liturgical Fragment T–TH.8.12

Noted Breviary, Common of Apostles to Common of One Martyr

PROVENANCE: first Minute Book of the Incorporation of Skinners of Glasgow for 1557–81.

The Minute Book as it exists today, with a folio size of 203 x 150 mm and spine depth c. 20 mm, would be covered easily by this bifolium.

CONDITION: There is some general wearing of the surface of folio 1^r and there are a few holes in the centre of the bifolium that encroach into the written space, and within the second column of fol. 1^r. There is transference of ink between the inner pages presumably due to the pressure imposed on the binding, but the music and text are well preserved and only folio 1^r presents any real difficulties for transcription. A partial facsimile is provided in Dell and Lumsden.⁷

PHYSICAL DESCRIPTION

FOLIO SIZE: parchment bifolium, each folio c. 347 x c. 240 mm.

WRITTEN SPACE: 267 x 153 mm, in 2 columns; 68 mm (col. 1) and 71 mm (col. 2).

STAFF HEIGHT: 10 mm, 4-line staff, ruled in red ink with the notation in brown/ black ink.

NOTATION: square notation. Noteheads placed in spaces do not extend to touch the staff lines; noteheads on lines hardly extend either side of the line.

TEXT HEIGHT: 3 mm, in the same brown/ black ink used to copy the music notation, with the rubrics in red.

ORTHOGRAPHY: 'Evovae' is written using 'v' instead of 'u' which is otherwise commonly used in this fragment.

⁷ Dell, 'Fragments', Plate x; Lumsden, *Skinners*, Plate opposite page 5.

DECORATION: alternate blue and red capitals, written simply without any in-filling filigree work.

RULING: frame ruling around the written area of each column in ink; additional double horizontal and vertical lines in the side and upper margins; the vertical and horizontal lines framing the written area project into the margins; many horizontal lines that guide the text extend across the space between columns; a single line is drawn vertically in the middle of the space between columns; each page has chant at the top of each column, therefore it is not possible to state in Ker's terms if the first line of text is above or below the top ruled line; the text sits above each of the horizontal guiding lines;

PRICKING: holes grouped in 8s (comprising four pairs in vertical formation) in the upper outer corners of both folios at irregular intervals; further holes are visible along the inner edge at 7 mm intervals corresponding to the ruling for text.

DATE: 13th century.

COMPARATIVE SOURCES

1. *Antiphonale*, vol. 6, M–O, 634–6, for the chants and their texts.
2. *Breviary*, vol. 2, cols 364–6, 373–5, for the prayer texts.
3. *The Hereford Breviary, Edited from the Rouen Edition of 1505 with Collation of Manuscripts*, 3 vols, ed. Walter H. Frere and Langton E. G. Brown (London, 1904–15), vol. 1, 35–7, 43, 48–9, for the scriptural readings.
4. Edinburgh, National Library of Scotland, Adv. MS. 18.2.13.A, 'Herdmanston Antiphonal', for prayers lacking in other sources.
5. Edinburgh, National Library of Scotland, Adv. MS 18.2.13.B, 'Sprouston Breviary', for prayers lacking in other sources.
6. *Aberdeen*, vol. 1, fol. 88^v col. 1–fol. 89 col. 1, fol. 93^v col. 2–fol. 94 col. 2, for prayers.

TRANSCRIPTION AND RECONSTRUCTION

[In natali unius Apostoli, sive plurimorum Apostolorum, extra tempus paschale]

[Ad primas vespertas]

[items with chant provided]

[R. Qui sunt isti...] /suas.

V. Candidiores niue nitidio/res lacte rubicundiores ebore an/tiquo. Et quasi. Gloria patri/ et filio et spiritui sancto. Et quasi

[Hymnus] Annue *Christe* seculorum domi/ne, nobis [per] huius tibi [cara me/rita ut que te coram graviter deli/quimus huius solvantur glor]iosis preci[bus.]⁸

[text items]

Salua redemptor plas[ma] tu[um]/ nobile signatum *sancto* uultus tui lu/mine nec lacerari sinas fraude de/monum *propter* quos mortis exsoluis/ti pretium.

Dole captiuos esse tuos/ seruulos absolue reos, compeditos/ [e]rige et quos cruore redemisti pro/[pr]io rex bone tecum fac gaudere/ *perpetim*.

Sit tibi iesu benedictis do/[mine] *gloria* uirtus honor, et [imperium]/ una cum *patre sanctoque* paraclito cum q[ui]bus/ regnas deus ante *secula*. Amen.

[V.] In/ omnem/ ter[ram]/

[items with chant provided]

⁸ *Antiphonale* provides two chant melodies for this hymn. The fragment uses the first of these, *Antiphonale*, M, col. 2.

[A.] B[eati eritis] cum uos oderint\ homines et cum separauerint uos et/ exprobrauerint et eiecerint nomen/ uestrum tanquam mal[um] propter/ filium hominis gaudete *et* exultate/ [ecce enim] merces uestra multa est/ in celo.

[text items]

ps. Magnificat. Evovae.

[Hec] Oratio d[ici]tur de uigilia dicatur sin autem/ [] ista [] Sin [autem dicitur] fuerit uigilia/ [] ora[tio] de die.⁹

C[oncede] q[uesumus] omnipotens [deus]/ uenturam beati N apostoli/ [tui solle]mpn[itatem] congruo pre[uenire]/ [obsequio et] uenientem digna ce/lebrare deuotione. Per¹⁰

[items with chant provided]

[Ad matutinas]

[Invitatorium] Regem apost[olorum] dominum/ Venite adoremus.

[Ps.] Venite./

[text item]

[Hymnus] [Annue] *christe*./

[In primo nocturno]

[items with chant provided]

[A. 1] In omnem terram exiuit sonus eorum/ [et in fines orbis terre verba eorum.]¹¹//

⁹ Partially reconstructed using a similar text in *Hereford Breviary*, 35: ‘Hec oratio dicitur si fuerit uigilia: sin autem dicitur oratio de die.’

¹⁰ Reconstructed from a similar text in *Hereford Breviary*, 35.

Ps. Celi enarrant. Evovae.

A. [2] Clamauerunt/ iusti *et* dominus exaudiuit eos./

Ps. Benedicam. Evovae.

A. [3] Constitues eos/ principes super omnem terram memo/res erunt nominis tui domine./

Ps. Eructavit. Evova[e.]

[text items]

[V.] In omnem ter/ram exiuit so/nus eorum./

lectio prima

Beatos apostolos sermo diuinus/ sub appellatione/ commemo/rat montium *pro* stabilitate
uirtu/tum: ac sublimitate meritorum./ ut intelligamus *quanta* eos uene/ration[e] [exc]olere
debeamus: in/ quibus uidemus/ ecclesia[m] con/sistere.

[items with chant provided]

[R. 1] Ecce ego mitto/ uos sicut oues in medio lupo/rum dicit dominus. Esto/te ergo prudentes
sicut serpen/tes *et* simplices sicut colum\be.

V Dum lucem habetis credite/ in lucem ut filii lucis sitis dicit do/minus. Estote *ergo*.

[text]

lectio secunda

¹¹ Chant is legible for this last line, but not the text.

Ideo ergo magnanimitas inuicta/ nomen sortita est fundamenti: *quia*/ sicut fundamentum in primo edifi/cii loco ponitur. ita *per* eos primitus re/ligio *christiana* initium sumpsit. *per*/ illos enim fides nouella surrexit:/ et quasi *supra*/ monte uasta *firmitate* *consedit*.

[items with chant provided]

[R. 2] Tollite iugum/ meum super uos dicit do/minus et discite quia mi/tis sum et humilis corde. Jugum/ enim meum suaue est *et* onus/ meum leue.

[V.] Et inue/nietis requiem¹² animabus/ uestris. Jugam./

lectio tertia/ [end of page]

[In natali unius martiris]

[Ad vespertas]

[item with chant provided]

A. Hic est uere martir qui pro *christi*/ nomine sanguinem suum fudit qui/ minas iudicum non timuit nec terre/ne dignitatis gloriam quesuiuit sed/ ad celestia regna feliciter *peruenit*.

[text items]

Magnificat. Evovae.

Collecta Presta, *quesumus*, *omnipotens* deus:/ ut qui beati N mar/tiris tui natalicia colimus./ intercessione eius in tui nominis/ amore roboremur. *per*.

¹² Fragment reads ‘inue/nietitis rrequiem’.

Alia./ Letetur ecclesia tua deus beati N/ martiris tui confisa suffragi/is, atque eius precibus gloriosis. et deo/ta permaneat. et secunda consistat. per./

Alia. Uotiuos nos domine quesumus/ beati N martiris tui nata/lis semper excipiat. et qui iocundi/tatem nobis sue glorificationis in/fundat. et tibi nos reddat accep/tos. per.

[Ad matutinas]

In festis *novem lectionum* Inuitatorium/

[items with chant provided]

Iustus florebit in domo domi/ni plantatus Gaudeamus et ex/ultemus in eius sacra sollempni\tate.

Ps. Venite.

In festis *trium lectionum* Inuitatorium/

[items with chant provided]

Regem/ martirum dominum. Uenite adore/mus.

Ps. Uenite.

[text items]

hymnus Martir dei qui./

In primo *nocturno*/

[items with chant provided]

A. [1] In lege domini fuit uoluntas/ eius die ac nocte.

Ps. Beatus uir. Evovae./

A. [2] Predicans preceptum domini/ constitutus est in monte sancto eius./

Ps. *Quare fremuerunt.* Evovae.

A. [3] Uoce mea ad do/minum clamaui et exaudiuit me/ de monte sancto eius.

Ps. *Domine quid.* Evovae.

[text items]

V. *Gloria et honore coronasti.*

Lectio prima

Uneni inquit/ dominus separare hominem/ aduersus patrem suum. *et* filiam ad/uersus matrem suam. *et* nurum/ aduersus socrum suam: *et* inimici/ hominis domestici eius. Totus orbis/ contra se diuisus est. Vnaqueque do/mus et infideles habuit *et* creden/tes. *et* ideo bellum missum est bonum:// ut rumperetur pax mala./

[items with chant provided]

R. [1] Iste sanctus pro lege dei sui/ certauit usque ad mortem et a uer/bis impiorum non ti/muit Fundatus enim e/rat supra firmam petram./

V Munimine regio septus nullate/nus ab aduersariis est superatus. Fundatus.

[text]

lectio secunda

Qui amat patrem/ aut matrem plusquam me/ non est me dignus Qui autem pre/ miserat. n[on] ueni pacem mittere/ sed gladium: et diuidere homines/ aduersus patrem *et* matrem *et* socrum./ nequis pietatem religioni ante/ ferret: adiecit dicens. Qui amat/ patrem aut ma/trem plusquam me:/ non est me dignus.

[items with chant provided]

R. [2] Iustus germi/nabit sicut lilium. Et florebit/ in eternum ante dominum.\

V. Plantatus in domo domini in/ atriis domus dei nostri. Et florebit./

[text]

lectio tertia

Et in canticis canticorum/ legimus. Ordinate in me ca/ritatem. Hic ordo in omni affectu/ ideo necessarius est. Ama post deum/ patrem. ama matrem. ama filios./ Si autem necessitas uenerit: ut/ amor parentum aut filiorum amo/ri dei comparetur.¹³ *et* non possit/ utrumque seruari odium in suos. pi/etas/ est in/ deum./

[items with chant provided]

[R. 3] Iste cognauit iustitiam/ et uidit mirabilia magna et/ exorauit altissimum. Et inuen/tus est in numero sancto/rum.

V. Iste est qui contemp/sit uitam mundi et peruenit/ [ad] celestia regna. Et inuentus./

In [secundo nocturno]

[items with chant provided]

A. [1] Filii hominum scitote quia do/[minus] [end of page]

COMMENTS

This fragment contains material from the Divine Office for two feasts within the Common, namely First Vespers and Matins for the Common of Apostles outside Eastertide (fol. 1), and

¹³ Fragment reads ‘compateretur’.

First Vespers and Matins for the Common of One Martyr (fol. 2). The Office at the start of folio 2^r does not follow on directly from folio 1^v.

Eeles, who was possibly the first scholar to examine this fragment closely, suggests that it was copied in England ‘or under strong English influence’ while recognising that the ‘text differs from that of the printed Sarum breviaries [both] in the selection of the lessons and in the provision of alternative collects.’¹⁴ In spite of identifying these differences, Eeles states that the Use is that of Sarum. His findings were copied verbatim by Lumsden who makes passing reference to this liturgical fragment in his history of the Guild of the Skinners, Furriers, and Glovers of Glasgow, but contributes nothing further to our understanding of it.¹⁵ Later scholars have similarly followed Eeles’s description.

The contents of this fragment do follow Sarum in the general order of items. The chant melodies are identical with Sarum, as are the texts, except for the scriptural readings as noted by Eeles. A comparison of Sarum-based Rites demonstrates that differences in the choice and length of scriptural readings are not uncommon. The two scriptural readings in the Glasgow fragment (fol. 1^v) are found in the Use of Hereford, specifically in the 13th-century noted and 15th-century small-breviaries.¹⁶ Those on fol. 2, for the Common of Martyrs, are also found in Hereford although only in the later printed volume of 1505 where they are used instead for the Common of One Martyr and Bishop.¹⁷ The first and second of these appear as a single, longer first reading in Hereford, while the third constitutes the first half of Hereford’s second reading. These similarities suggest that, while the fragment uses the basic Sarum liturgy, it shares variants that are characteristic of the Use of Hereford.

¹⁴ Eeles, ‘Liturgical Books’, 1051.

¹⁵ Lumsden, *Skinners*, opp. 4.

¹⁶ *Hereford Breviary*, 36, fn. b.

¹⁷ *Hereford Breviary*, 48–9.

Similarly, differences in the number of Collects appear not to be unusual across related English Uses. Of the Collects on fol. 2^r, col. 1, ‘Presta quesumus’ is the only one provided in the *Hereford Breviary* and is the second of two in the *Sarum Breviary* and *Aberdeen Breviary*.¹⁸ ‘Presta quesumus’ and ‘Letetur ecclesie’ are the second and third of three in ‘Herdmanston’ for the Common of a Martyr not Bishop. All three Collects, ‘Presta’, ‘Letetur’, and ‘Votivos nos domine’, are the second to fourth of four in the *Antiphonale* and ‘Sprouston’, the latter for the Common of a Martyr and Bishop.¹⁹

LITERATURE

Dell, ‘Fragments’, 114–15, Item 6 and Plate x; Eeles, ‘Liturgical Books’, 1051, Item 3; Holmes, ‘Catalogue’, 141, Item 26; Lumsden, *Skinners*, opp. 4; McRoberts, *Catalogue*, 5, Item 14.

2. Glasgow City Archive, Liturgical Fragment B.10.1.4B

Noted Breviary, Feast of Relics, or Common of Several Martyrs, or Common of Several Confessors

PROVENANCE: Protocol Book of Henry Gibsone covering the period 1555–68/69.

CONDITION: One of these small strips contains music notation and text on both sides; the other seems to be blank. Both have slices cut out in a manner which suggests that they were used as binding materials in the spine of a book. In the case of the chant fragment these slices are cut out vertically through the staves, resulting in the loss of some notes and text. Otherwise what remains is legible.

¹⁸ *Hereford Breviary*, 43; *Breviary*, col. 373; *Aberdeen*, fol. 93^v col. 2.

¹⁹ ‘Herdmanston’, fol. 321^v, col. 1; *Antiphonale*, 635, col. 1; ‘Sprouston’, fol. 324^v, col. 2.

The chant fragment contains two full staves on both the recto and verso, as well as the upper one or two stave lines of a third at its lower edge. The upper pitches on this third stave can still be read.

PHYSICAL DESCRIPTION

FOLIO SIZE: two small strips of parchment cut horizontally across the original folio, chant fragment 61 x 204 mm; blank fragment 65 x 206 mm.

WRITTEN SPACE: approx. 61 x 190 mm; chant written across the full width of the page.

STAFF HEIGHT: 13–14 mm, 4-line stave, ruled in red with the notation in black ink.

NOTATION: square notation. Noteheads placed in spaces do not extend to touch the staff lines; noteheads on lines hardly extend either side of the line.

TEXT HEIGHT: 7–9 mm, in brown ink.

DECORATION: ‘Absterget Deus’ has an elaborately penned capital in blue ink, surrounded by, and filled in with, simple penwork in red ink, that occupies the full height of its initial stave and descends through the height of the stave below. The full capital for ‘Tanquam aurum’ is missing with only the lower right of the foot of the ‘T’ remaining. From this it seems to have been written in a simple style using the main text ink.

RULING AND PRICKING: none visible.

DATE: 13th–14th century.

COMPARATIVE SOURCES

1. *Antiphonale*, vol. 5, 538; vol. 6, 642–3, 658, for the chants and their texts.
2. *Penpont*, fols 259^v–60, for the chants and their texts.
3. *Breviary*, vol. 2, cols 397–8, 432–3; vol. 3, cols 453–4, for the reconstruction.

TRANSCRIPTION AND RECONSTRUCTION

[In festo reliquiarum]; or [In natali plurimorum martyrum]; or [In natali plurimorum confessorum]

[Ad matutinas, In primo nocturno]

[A. 2] [T]anquam aurum in fornace probavit electos/ [Dominus] et quasi [ho]locausta ac[cepit il]los in eter[n]um. ps. Qu[a/re fremuerunt]//

[R. 1] Absterget deus omnem lacri[mam]/ [ab] oculis sa[nct]orum et iam [no]n erit/ [end of page]

COMMENTS

Renwick refers to this binding fragment from Gibsone's Protocols Book thus: 'A slip of parchment placed along the back of the book contains a fragment of musical notation'.²⁰ The main cover of this Protocol Book was a page of a Missal, now catalogued as GCA, Liturgical Fragment B.10.1.4A (Item 7 below). On comparing the latter with Fragment B.10.1.4B it is immediately obvious that it is copied in a different hand and taken from a different volume.

All the chants are the standard Sarum melodies. The antiphon 'Tanquam aurum' and the responsory 'Absterget Deus' match the texts and chant melodies used in the *Antiphonale* and *Penpont* for the first nocturn of Matins of the Feast of Relics, as well as Matins for the Common of Several Martyrs and for the Common of Several Confessors.²¹ However, it seems that Dell considered only the text when he incorrectly identified 'Absterget Deus' as

²⁰ Renwick, *Gibsone's Protocols*, viii.

²¹ *Antiphonale*, 538, cols 1–2; *Penpont*, fol. 259^v, col. 2.

an antiphon; the text of ‘Absterget Deus’ is indeed used as an antiphon at first vespers for the Feast of Relics, but is sung to a different chant.²²

It is impossible to determine the size of the original codex, but a stave height of 13–14 mm and written-space width of c.190 mm, suggests a folio size similar to that of other chant fragments in this collection, e.g. Liturgical Fragment T–TH.8.12 (Item 1) which has a staff height of 10 mm and a written-space width of 153 mm. The *Antiphonale* facsimile uses a source with a similar stave height. For the Feast of Relics and the Common of Several Martyrs in the *Antiphonale*, ‘Tanquam’ and ‘Absterget’ are separated by only six staves of chant. For the Common of Several Martyrs both chants are copied within the same written column, again separated by six staves. In *Penpont* both chants are copied within the same column, separated by seven staves. In the Glasgow fragment, however, ‘Tanquam’ and ‘Absterget’ appear on recto and verso of the same folio, suggesting that the original Glasgow book contained more writing between the chants, such as the full texts of the scriptural readings, and was perhaps a Noted Breviary rather than an Antiphonal.

LITERATURE

Dell, ‘Fragments’, 114, Item 5; Renwick, *Gibson's Protocols*, viii.

3. Glasgow City Archives, Liturgical Fragment A.1.1.4

Missal, Common of One Virgin and Martyr to Common of Several Virgins

PROVENANCE: legal documents drawn up in 1607 by the town clerk, Archibald Hegate.

CONDITION: There is some evidence that this page was folded in half to create a simple cover.

The recto is clearly legible, but the ink on the verso has faded, although the surface is not

²² Dell, ‘Fragments’, 114; *Antiphonale*, 536, col. 2.

damaged allowing the text and chant notation to be read, albeit with some difficulty.

Numbering in a later hand, 'B4(4)' and '4 of B-4' on the verso, written on top of the original script, does not relate to the current reference number of Hegate's documents.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, 448 x 326 mm.

WRITTEN SPACE: 332 x 230 mm, written in long lines.

STAFF HEIGHT: 19 mm, 4-line staff, ruled in red with the notation in black/brown ink.

NOTATION: square notation. Noteheads placed in spaces do not extend to touch the staff lines; noteheads on lines hardly extend either side of the line. There are some corrections by a second hand.

TEXT HEIGHT: 5 mm, in brown ink with the rubrics in red.

DECORATION: a large blue flourished capital, for the officium 'Vultum' that is slightly taller than the staff, with simple stylised flower pattern in red as in-fill. Other capitals are simply worked in the same ink as the main text.

RULING: frame ruling of the written area in ink is visible on the recto only; vertical lines project into the upper and lower margins; the text sits above the horizontal guiding lines.

PRICKING: cannot be identified with confidence because holes along the edge may be the result of later damage.

DATE: 15th century.

COMPARATIVE SOURCES

1. *Graduale Sarisburiense: a Reproduction of a Manuscript of the Thirteenth century, with a Dissertation and Historical Index Illustrating its Development from the Gregorian*

Antiphonale Missarum, ed. Walter H. Frere (London, 1894), 212–4, 230–1, for the chants and their texts.

2. Legg, 366–7, 381–3, for the texts.

TRANSCRIPTION AND RECONSTRUCTION

[In natali unius virginis et martiris]

[items with chant provided]

[communio Simile est regnum ... compara]/uit eam.

communio Quinque prudentes uirgines acceperunt oleum in/ uasis suis *cum* lampadibus
media autem nocte clamor factus est/ ecce sponsus uenit exite obuam *christo* domino./

Unius uirginis non martiris

[text items]

officium. Dilexisti.

oracio Omnipotens sempiterne.

epistola Qui gloriatur.

epistola/ Sapiencia uincit.

epistola Gaudens gaudebo

GRADALE Dilexisti. Alleluia. V Diffusa est. Alleluia./ V Emulor.

evangelium Simile est regnum celorum decem.

offertorium Offerentur. minor

communio Diffusa est./

In natali plu/rimarum uirgi/num.

[items with chant provided]

Officium Uultum tuum deprecabuntur omnes diuites ple/bis adducentur regi uirgines post eam proxime eius adducentur/ tibi in leticia et exultatione.

Ps. Eructauit cor meum uerbum/ bonum dico ego opera mea regi.

[text items]

oracio Deus qui humanum.

epistola De uirginibus

epistola O quam pulcra.

[items with chant provided]

GRADALE Gloriosus/ deus in sanctis mirabilis in maies/tate faciens prodigia.

V. Dexter// tua domine glorificata est in uirtu/te dextera manus tu/a confregit inimicum./

GRADALE Exultabunt sancti in gloria letabun/tur in cubilibus suis.

V./ Cantate domino canticum no/uum laus eius in/ ecclesia sanctorum.

Alleluya./ V. Adducentur re/gi uirgines post eam proxime eius adducen/[tur] [end of page]

COMMENTS

Some of the music appears to be written in a second hand. There is also evidence that the surface of the recto has been scraped, suggesting that corrections were made to the chants.

The chant melodies are the same as those in the *Graduale*.²³

LITERATURE

²³ *Graduale*, 230–1.

Dell, 'Fragments', 113, Item 3.

4. Antiphonal or Noted Breviary (not located)

This fragment was not located by Dell when he wrote his survey of the liturgical fragments.

However, Renwick did see it when he wrote his description of Archibald Hegate's Protocols:

The cover of the protocol book consists of parchment, containing a passage from the psalter, with musical notation, probably the fragment of an old service book used in Glasgow Cathedral.²⁴

The 'Liturgical Fragments' portfolio in the Glasgow City Archives does not contain any item identified as recovered from a Protocol Book that fits this description. Item 2 above could fit the general description, but it was recovered from a Minute Book of the Incorporation of Skinners.

Hegate's Protocol Book (GCA, B.10.1.8) is labelled: 'Protocol Book of Arch. Hegate from 3 June 1585 to 6 June 1587. 2.', with a circular label with '8' at the top of the spine. In its current binding, this volume includes some full pages and fragments of pages that appear to be binding fragments, presumably recovered from the original binding of this book. These are either fully pasted onto backing paper, or pasted by one edge onto backing paper, or tipped-in. All are written on paper in what appears to be a secretary hand. None of these is written by a scribal hand typical of medieval liturgical books, or is a liturgical fragment, or contains music.

²⁴ Renwick, *Hegate's Protocols*, 150, unnumbered footnote.

LITERATURE

Dell, 'Fragments', 113, Item 3, fn.1; Renwick, *Hegate's Protocols*, 150.

5. Glasgow City Archive, Liturgical Fragment T–TH.10.1.2

Missal, Monday to Tuesday of first week of Lent

PROVENANCE: second Minute Book of the Coopers' Incorporation for 1601–47.

CONDITION: Folding lines are clearly visible, showing where the edges were tucked into the Minute Book. The corners and small sections in the middle of the sheet are cut away to allow a neat cover to be formed. The Minute Book now has a folio size of 185 x 147 mm, which fits well within these folding lines. The folding lines for the area that covered the spine are about 23 mm apart.; currently, the spine of the Minute Book is about 20 mm.

The cutting in the middle of the sheet to produce a neat-fitting cover has removed only unwritten sections from the margins. However, the remainder of the spine section is badly damaged. Two portions of parchment have fallen out, with only a small section remaining in the middle to hold the sheet together, resulting in the loss of much of the text for four lines.

The text that remains in this area is very difficult to read on both the recto and verso.

Although the verso, obviously the outer side of the covering, has suffered the most general damage, much of the ink remains, including the red ink used for rubrics. However, all of it is challenging to transcribe with only the text on the tucked-in edges of the cover remaining clear. The inner side, i.e. recto, has survived in a better state, with only some ink lifted from the surface.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, 386 x 263 mm.

WRITTEN SPACE: 255 x 170 mm, written in 2 columns of 36 lines, 77 mm.

TEXT HEIGHT: 4 mm, in black ink with the rubrics in red.

DECORATION: simple undecorated capitals mostly in red ink, with two in blue. There is no regular alternation between red and blue capitals.

RULING: frame ruling of the written area in ink is visible on the recto only; vertical lines extend into the upper and lower margins; the first line of writing is below the top line; the text sits slightly above the horizontal ruling lines.

PRICKING: visible at the right-hand outer edge of the recto at 8 mm intervals, corresponding to the ruling for the text.

DATE: 13th century.

COMPARATIVE SOURCES

1. Legg, 57–60, for all items except the scriptural readings.
2. 1489 Missal, fols XXXVI col. b–XXXVII col. a, for the scriptural readings.

TRANSCRIPTION AND RECONSTRUCTION

[Feria ii post Invocavit]

[secundum Matheum]

[... Disce]/dite a me maledicti in ignem/ *eternum*: qui *preparatus* est dya/bola²⁵ *et* [a]ngelis eius. Esuriui *enim*/ *et* non [d]edistis michi manduca/re Si[ti]ui : *et* non dedistis michi/ bibere hospes eram: *et* non colle/gistis me Nudus *et* non cooperu/istis me. In carcere *et* infirmus/ *et* non uisitastis me Tunc res/ponde[b]unt ei *et* ipsi dicentes [do]/mine [qu]ando te uidimus esu/riente[m] aut sicientem aut nu/dum aut hospitem aut infir/mum uel in carcere [et] non mi/nistra[v]imus tibi [Tunc] res/ponde[bi]t illis *ihesus* *dicens* amen di/co uob[is]quamdiu

²⁵ Fragment clearly reads ‘dyabola’ but 1489 Missal, fol. XXXVI, col. 2, has ‘diabolo’.

[non] fecistis uni/ de minoribus hiis nec michi/ fecisti[s Et ibunt hi in] s[up]pli/[cium eternum:
iusti autem: in vitam eternam.]

[offertorium] Leuabo oculos/ [meos et considerabo mirabilia tu]a/ domine et doceas me
iustici[am t]uam da/ mihi intellectum ut discam mandata tua./

V. Legem pone michi et uiam iustifi/cationum tuarum exquiram et in pre/ceptis eius me
exercebo.

secretum/ Accepta tibi sit quesumus domine/ nostre deuotionis oblacio/ que et ieunium
nostrum te operante/ sancti[fic]et et indulgenciam/ nobis tue consolacionis opti/neat Per.

communio Uoce mea ad dominum cla/maui et exaudiuit me de monte sancto/ suo non timebo
milia populi circum/dantis me.

Postcommunio\ Prosint nobis domine frequen/tata misteria que nos/ a cupiditatibus terrenis
expedi/ant et instruant amare celes/tia Per.

super populum/ [A]bsolue quesumus domine nostrorum/ uincula peccatorum et quic/quid pro
eis meremur propiciatus/ auerte. Per.

Feria iij

officium/ Domine refugium factus es nobis/ a generatione et progenie a seculo/ et in seculum
tu es.

Ps. Priusquam mon/tes fierent aut formaretur terra et/ orbis a seculo et in seculum tu es deus

*oratio/ Respice domine familiam tu/am et presta. ut apud te/ mens nostra tuo desiderio
fulge/at que se carnis maceracione/ castigat. Per.*

lectio ysaie prophete/

*I[n diebus illis: Locu]tus est [es/aia]s propheta: [dicens Querite dominum dum inveniri potest:
in]/uocate eum dum prop[e est] De/relinquat impius uiam su/am et uir iniquus cogitaciones/
suas: et reuertatur ad dominum et mi/serebitur eius et ad deum nostrum/ quoniam multus est
ad ignoscendum/ Non enim cogitaciones mee co/gitationes uestre: neque uie uestre/ uie mee
dicit dominis Quia sicut/ exaltantur celi a terra: sic ex/altate sunt uie mee a uiis uestris/ et
cogitaciones mee a cogitationi/bus uestris Et quomodo descen/dit ymber et nix de celo et
illuc// [u]l[tr]a non [revertitur. sed inebriat]/ terram et [in]fun[dit eam et/ ger]minare [eam]
facit [et dat se]men/ serent[i et] panem comedenti:/ [sic erit] uerbum meum quod/
[e]gred[ietur] de ore me[o] [Non re]/uertetu[r a]d me uacuum. Se[d/ faciet] quecumque uolui
et prospera/bit[ur] in hiis ad que misi illud/ [Dic]it dominus omnipotens.*

gradale Diri/gatur oratio mea sicut ince[nsum in] con/spe[ctu] tuo domine.

V. Ele[va]tio [ma]nuum/ mearum sacrif[icium] uespertinum.

Matheum/

*I[n] illo [tempore:] Cum intrasset/ ihesus hierosolimam: commo/[ta] est uniuersa ciuitas
dicens./ [Quis] est [hic] Populi autem /[dice]bant: Hic est ihesus p[ro]pheta:/ a nazareth
gallilee. Et intravit iesus in templum dei: et eijciebat omnes vendentes et ementes in templo et
mensas nummulariorum] et [cathedras] uenden/[tium] columbas euertit [Et di]cit [eis]/
Scriptum est: [quia domus/ me]a domus oracionis uocabitur/ Uos autem fecistis illam
s[pe]luncam] latronum. Et acces/[ser]unt ad eum ce[ci et cla]udi in tem/plo: et sanauit eos*

Uidentes/ [autem] princi[pes] sacerdotum *et* sc[ribe]/ mirabilia *que* fecit [et] pue/[ros]
 clamantes in templo [et] dicen/[tes] osanna filio dauid: indig[na]ti sunt *et* di[xerunt] ei
 Au[dis] quid isti/ [dicunt: Jesus] *autem* dixit eis\ Utique Numquam leg[istis:] quia ex/ ore
 infantium *et* l[acten]cium/ perf[ecisti] laudem Et relictis il/[lis] abiit foras extra civi]tatem/ [in
 bethaniam: ibi] *que* mansit/ Et docebat eos: de [regno] dei.

offertorium/ [In] te spe[ra]ui domine dix[i tu es deus] meus/ [in] manibus tuis te[m]pora] mea.

secretum/ Presta quesumus domine [ut dic]ato/ [mune]r[i congruen]tem nostre de[u]ocionis tibi
 offer[amu]s affec/tum Per.

communio C[um invocarem te] exau/[d]isti me deus [iu]sti[cie mee] in tribu/lacione [dila]tasti
 [me] mi[serere] michi domine *et*/ [exaudi oraci]one[m meam.]

post communio/ Quesumus omnipotens deus [ut] illius/ salutaris cap[ia]mus/ [effectum:
 cu]ius *per* hec [mis]teria/ [pignus accep]imu[s. Per.]

Super populum/ [Ascendant ad te domine preces nostre. et ab ecclesia tua cunctam repelle
 nequiciam. Per.]

[Sciendum quod]/ *quadregesima in omni iiij feria et ui usque ad/ cenam domini nisi festum ix*
 [leccionum] impedi/at fiat *processio post nonam* ad un[um] altare hoc/

modo In procedendo

R. [Af]flucti

V./ Domine deus

R. Emendemus

V. Pecca/[vimus]

R. Paradysi portas

V. Ecce *nunc*/

R. Scindite

V. Re[vertimini]

R. Abscon/dite

V. Date e[lem] os[inam]

[k]yrieleison/ *Christeleison* Kyrieleison

Et sic *prosternant*/ se clerici sacerdos *et* ministri eius *ante*/ altare *Pater noster*. sacerdos

[Et] ne nos./

Ostende nobis.

Pecc[avimus].

Domine/ non *secundum*.

Ne [memine]ris

Adiuua/ nos

[Exau]di *domine* [vocem]

[M]iserere/ [end of page]

COMMENTS

The texts are close to those found in Sarum, with some minor variants.

LITERATURE

Dell, 'Fragments', 113, Item 2.

6. Glasgow City Archive, Liturgical Fragment T–TH.15/ 3A, ‘Bonnetmakers’ Fragment’

Missal, Saturday of second week of Lent to third Sunday in Lent

PROVENANCE: unknown. This item is generally referred to as the ‘Bonnetmakers’ Fragment’ suggesting that it was recovered from among the records of the Guild of Bonnetmakers. The exact provenance is not recorded either by previous scholars or in the records of GCA.

CONDITION: The corners are cut off diagonally to make a neat-fitting covering for a volume such as a Minute Book; it is possible to discern the impression of the volume it covered, particularly where it met the spine. The recto is reasonably well preserved, but the verso has suffered significant damage with much of the surface blackened and the ink has lifted off. The best-preserved areas of the verso are those where part of the written area was tucked inside the book, although this is generally only the last word or syllable in the second column.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, 380 x 283 mm.

WRITTEN SPACE: 285 x 193 mm, written in 2 columns of 35 lines, 88 mm.

TEXT HEIGHT: 4 mm, in black ink with the rubrics in red.

DECORATION: the most striking capital is the gold ‘O’ for the officium ‘Oculi mei’ at the start of the verso, equivalent in height to just over three lines of text and sitting on a green-blue square with traces of penwork in the centre. Other capitals are blue surrounded by, and filled in with, simple penwork in red ink that extends along the left of each column. Smaller in-text capitals are highlighted in red.

RULING AND PRICKING: none visible.

DATE: first half 15th century.

COMPARATIVE SOURCES

1. Legg, 72–3, for all items except the scriptural readings.
2. 1489 Missal, fols XLVI^v col. b–XLVII^v col. a, for the scriptural readings.

TRANSCRIPTION AND RECONSTRUCTION

[Sabbato post reminiscere]

[secundum lucam]

[...]/ est eum: Dixit*que* ei filius. Pater;/ peccaui in celum *et* coram te iam non/ sum dignus
uocari filius tuus.;/ Dixit aute[m] pater a[d] seruos suos, Cito/ *proferte stolam primam et*
induite illum/ *et* date anulum in manu eius. *et* cal/ciamenta in pedes eius *et* adducite/ uitulum
saginat*um et* occidite *et* man/ducemus *et* epulemur; quia hic fi/lius meus mortuus f*ia*t. *et*
revixit/ *perierat et* inuentus est. Et ceperunt/ epulari Erat autem filius eius seni/or in agro. Et
cum ueniret *et* appropin/quaret domui audiuit symphonia[m]/ *et* chorum. Et uocauit unum de
seruis/ *et* interrogauit que hec essent. Isque dixit/ illi. Frater tuus uenit *et* occidit pater/ tuus
uitulum s[agina]tum: [quia] saluum/ illum [re]cepit. In[di]gnatus est autem/ *et* nolebat introire
Pater ergo illius e/gressus: cepit rogare eum. At ille/ *respondens*: dixit patri suo. Ecce tot
an/nis seruo tibi; *et* nunquam mandatum/ tuum preteriui *et* numquam dedisti mihi hedum/ ut
cum amicis meis epularer. Sed/ *postquam* filius tuus hic qui deuora/uit substantiam suam cum
meretricibus/ uenit: occidisti illi uitulum sagina/tum Et ipse dixit illi filli: tu semper/ *mecum*
es. et omnia mea tua sunt Epu/lari autem *et* gaudere oportebat quia frater/ tuus hic mortuus
erat *et* reuuxit./ *Perierat; et* est inuentus.

offertorium Illumi/na oculos meos nequando obdormiam in mor/te nequando dicat inimicus
meus preuului ad\uersus eum.

V. Usquequo domine obliuisceris/ me in finem quamdiu ponam consilia in anima/ mea.

Secretum Hiis sacrificiis domine/ concede placatus ut qui *propriis*/ oramus absolui delictis,
non graue/mur externis. *Per.*

communio Oportet te fili gau/dere quia frater tuus mortuus fuerat *et re/uixit perierat et*
inuentus est.

Post communio/ Sacramenti tui domine diuina/ libacio penetralia nostri cordis/ infundat ut sui
participes potenter effi/ciat. *Per.*

Super populum oracio/ Familiam tuam *quesumus domine*/ continua pietate custodi. ut que in
sola spe gracie celestis in/nititur. celesti in protectione muniatur./ *Per.*

Dominica tertia [in] quadragesima

ad processionem antiphona/

In die quando [venerit] dominus ad iudi/cium in maiest[ate] iudicare *seculum* [as]/tabunt ante
illum omnia agmina uirtutum/ *celestium sanctorum* chori patriarcharum atque propheta/rum
gloria apostolorum numerus martyrum confes/sorum atque uirginum i[bi] assistant omnes
populi/ ante tantam maiestatem domini nimium perterri/[ti] dies illa dies ire. dies tribulationis/
dies miserie *et* uindicte. dies tube *et* clan/goris. dies nubis et caliginis. dies illa/ nimium erit
impiis amara. O quam feli/ces erunt illi qui uocem domini meruerunt au/dire uenite benedicti
patris mei perci[pite]/ regnum quod uobis preparatum est ab origine [m]un/di.

In introitu chori

R. Loquens/ ioseph.

[V.] Scuto circumdabit te.

Oracio/ *Quesumus omnipotens deus uota/ humilium.*

Ad missam.

*officium// Oculi mei semper ad dominum quia/ ipse [euellet de laqueo pedes me]/os respice
in me et miserere m[ei]/ quoniam unicus et pauper sum ego.*

Ps. Ad te domine le/[vavi] a[nimam meam] deus meus in te [confido] non.

Oracio/ *Quesumus omnipotens deus uota humili/[um] respice atque ad defen/sionem
[nostram/ dexteram tue ma]iest[at]is extende. Per]*

Ad ephesios/

*Fratres Estote imitat/ores dei sicut filii karissimi: et/ ambulate in dilectione sicut et christus/
dilexit nos et tradidit seme[tipsum] pro/ nobis oblationem et hostiam deo in/ odor[e]m
suau[ita]tis Fornicatio autem/ et omnis immundicia aut auaricia/ nec nominetur in uobis sicut
deceat sanctos/ [aut turpitud. aut stulciloquium/ aut scurrilitas que ad rem non perti]/net sed
mag[is gra]ciarum accio. Hoc autem/ scitote intelligentes: quod omnis for/nicator aut
immundus aut auarus/ quod est ydolorum seruitus non habet/ hereditatem in regno christi et
[dei Ne]/mo uos seducat inanibus u[er]bis/ Propter hec enim uenit ira dei i[n filios]/
diffidencie. Nolite ergo eff[ici] part[icipes]/ eorum. E[ra]tis enim aliquando tene[bre]/ nunc
autem lux in domino. Ut fil[ii] lucis/ [am]bul[ate] Fructus enim lucis est/ [in omni] bonitate et
iusticia [et veri]tate./*

Gradale Exurge domine non preualeat homo/ iudicentur gentes in conspectu [tuo.]

V. In/ conuertendo [inimicum] meum [retrorsum/ infirmabun]tur et perient a fac[ie tu]a.

Tractus\ Ad te leuau i oculos meos qui hab[i]/tas in celis V. Ecce si[cut ocul]i seruorum/ in manibus dominorum suorum. V. Et si[cut] oculi an/cille [in] manibus domine sue. V. Ita oculi nostri ad/ d[ominum deum] nostrum donec [misere]atur nostri. V. Miser/ere nobis domine miserere nobis.

Secundum lucam xi°./

In illo t[empore] Erat iesus eii[ciens de]moni/um: et illu[d] erat [mutum Et cum eie]cisset/ demonium: locutus [est mutus] et ad/mirate [sunt turbe.] Q[uidam autem] ex eis/ dixerunt. In [beelzebub principe] demo/niorum eiicit de[monia]. Et alii te]mp/tantes: signum [de celo querebant] ab/ eo. Ipse autem ut uidit co[gitationes e]orum./ dixit eis. O[mne] regnum in [seips]um di/uisum desolabitur et do[mus s]uper/ domum cadet. Si autem et sathan[as in] seipsum/ [diuisus est: quomodo stabit] reg/[num ipsius. quia dicitis in beelzebub]/ eiicere me [dem]onia: Si [autem ego] in be/elzebub principe demon[iorum ei]icio/ demonia: filii uestri in quo [eijci]unt/ Ideo [et] ipsi iudices uestri [erunt Po]rro/ si in d[igito] dei eiicio demonia pr]ofec/to peruen[it in vos re]gnum [dei] Cum/ for[tis armatus custodit atrium] suum/ [in pace] omnia [sunt que possidet] Si/ [autem fortior i]llo superue[niens vic]eret:/ [ill]um uni[versa] arma [eius auf]eret/ in quibus [con]fide[bat et spolia eiu]s:/ distr[ibu]et Qui [non est mecum a]d/uersum me est. Et [qui non colli]git/ mecum: dispergit. Cum im[mundus spiri]tus/ exierit ab homine: a[mbulat per l]o/ca inaquosa queren[s requiem et non inueniens dicit.]/ [end of page]

COMMENTS

GCA holds a letter from Elizabeth Yeo, Assistant Keeper at the National Library of Scotland, relating to this fragment.²⁶ From Yeo's description it is obvious that she was working from a facsimile of only one side, which may have been of poor quality. Her conclusion was that the Use was not that of Sarum, but she hoped that more information could be gained from examining the verso, ending her letter 'Does the verso give any further clues?'

Eeles, McRoberts, and Holmes state that this fragment is from a Missal according to the Use of Sarum, and indeed a comparison with Legg's edition and the 1489 printed Missal confirms that this is the case, although there are some minor variants.²⁷ Eeles provides the most detailed identification of the fragmentary Mass as 'part of the *Temporale* from the gospel of Saturday after the 2nd Sunday in Lent to the gospel of the 3rd Sunday in Lent, including the procession for that Sunday'.²⁸

LITERATURE

Eeles, 'Liturgical Books', 1052–3 Item 7; Holmes, 'Catalogue', 157, Item 68; McRoberts, *Catalogue*, 8, Item 36.

7. Glasgow City Archive, Liturgical Fragment B.10.1.4A

Missal, Holy Thursday to Good Friday

PROVENANCE: Protocol Book of Henry Gibsone for the years 1555–69. The Protocol Book itself currently measures 210 x 150 mm, which fits within the folds visible on the fragment; the spine is about 22 mm, although the image of the spine on the fragment is closer to 46 mm.

CONDITION: The verso is quite well preserved and is mostly legible. The recto has suffered significant damage and most of the ink is lifted from the surface. However, where the text has

²⁶ GCA, AGN vol. 87, letter ref. 1489, dated 10 December 1981.

²⁷ Eeles, 'Liturgical Books', 1052; McRoberts, *Catalogue*, 8; Holmes, 'Catalogue', 157.

²⁸ Eeles, 'Liturgical Books', 1052–3.

been lost, shadows of the ink remain, allowing some portions of text to be transcribed. This, together with the few legible words, can be used to produce a reading of the text, which, although it cannot claim to be accurate, does compare well with the 1489 printed edition of the Sarum Missal. As a result, it is not possible to indicate all the line ends in the transcription of the recto.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, described as ‘two pages’ in Eeles, McRoberts, and Holmes, 387 x 262 mm.²⁹

WRITTEN SPACE: 298 x 172 mm, written in 2 columns of 38 lines, 74 mm.

TEXT HEIGHT: 4 mm, in black ink with the rubrics in red.

DECORATION: the capitals are written in a simple form using blue ink surrounded by, and filled in with, simple penwork in red ink that extends along the left of the column.

RULING: frame ruling in ink clearly visible on the verso for both columns of the written area, with these lines extending into the margins; additional double lines in the left-hand margin and lower margin; the two uppermost and two lowermost horizontal lines for guiding the text extend into the space between columns and into the side margins; no other lines project into the space between columns; the first line of text is below the top line; the text sits slightly above the horizontal ruling lines.

PRICKING: 39 pricking holes are visible at the outer edge at 8 mm intervals and aligned with the 38 horizontal ruled lines for the text.

DATE: late-14th – first half 15th century.

COMPARATIVE SOURCES

²⁹ Eeles, ‘Liturgical Books’, 1052; McRoberts, *Catalogue*, 8; Holmes, ‘Catalogue’, 157.

1. Legg, 108–9, for all items except the scriptural readings.
2. 1489 Missal, fols LXXVIII col. b–LXXIX col. b, for the scriptural readings.

TRANSCRIPTION AND RECONSTRUCTION

[Feria quinta in Cena Domini]

[secundum iohannem]

[...]/ et [vidi]stis eum. di[cit ei Philip]pus/ [Domine osten]de nobis [patrem: et sufficit]/
 nob[is. Di]cit ei ih[esus. Tanto tempore/ vobiscum sum:] et non cognouistis [me:/ Philip]pe
 qui uidet me: uidet et pa/[trem] meum. Quomodo tu dicis ostende no/bis patrem non credis
 quia ego in patre/ et pater in [me es]t. U[erba quae] ego/ loquor uobis: a meipso [non loqu]or/
 Pater [autem in] me manens ip[se facit]/ opera. Non creditis quia [ego in patre] et/ [pater] in
 me est alioquin [propter] ipsa [opera credite. Amen amen dico] uobis: [qui] credit/ [in me]
 oper[a que] ego facio [et] ipse/ [faciet.] E[t maio]ra horum faciet quia/ [ego ad patre]m [vad]o
 Et quodcun/[que petieritis patrem] in nomine [me]o: hoc faciam:/ [ut] glorificetur pater in
 filio. Si quid/ [petieritis me in nomine meo: hoc faciam]/ Si diligitis me mandata mea
 ser/[vat]e Et ego rogabo patrem et ali/[um par]acleti[tum da]bit uobis: ut mane[at [vobiscum in
 eternum Spiritu]m [veri]tatis/ [quem mundus non potest capere/ quia non vid]et eum. nec scit
 eum [Vos aut]em cogno/[scetis eum quia apud vo]s [ma]nebit et/ [in vo]b[is erit. Non
 relin]quam uos or/[phan]os: ue[nia] ad uos. Modi/[cum: et mun]dus me iam non uidet: uos/
 [autem v]idebitis me quia [ego] uiuo [et] uos/ [vivetis] In illo die uos cognos/cetis quia ego in
 patre meo: et uos in/ me et ego in uobis Qui habet ma[n/data] mea et seruat ea ille est/ Qui
 diligit me Q[ui autem] diligit [me/ diligitur] a patre meo et ego di[liga]m/ [eum et]
 manifestabo ei meipsum. D[i/ci]t ei iudas non ille scarioch[is]\ [Domine quid factum est quia
 manifestaturus/ es nobis teipsum et non mundo: Respondit/ iesus et dixit ei.] si quis dili/[git
 me: ser]monem meum s[ervabit]/ E[t pater meus] diliget eum [et] ad [eum/ veniemus et

man]s[io]nem ap[ud] eum/ [faciemus. Qui non di]lligit [me] serm/[ones] meos non s[erva]t. Et
s[ermonem]/ quem auditis] non est meus: sed eius/ [qui mi]sit [me patris] H[e]c loc[u]tus/ sum
[vobis apud vos man]ens paracli/[tus] autem [spiritus sanc]tus quem mi[tet pater] in/
[nomine] meo ille [vos do]cebit omnia/ [et sugger]et uobis omnia quecunque dix[ero/ vobis]
p[acem] relinquo uobis [pacem]/ meam do [vobis] Non quomodo mundus/ dat: ego [do vobis]
Non turbe]tur [cor/ vestrum: neque form]idet Audistis/ [quia ego dixi vobis: vado et venio]/
ad uos Si dil[i]geretis me] gau]deretis uti[que quia vado] ad patrem/ quia pater maior [me est]
Et nunc dixi/ [vobis] priusquam fiat: ut cum f[act]um fue[rit/ credatis. Iam non multa/
l]oqu[ar vobiscum. Venit enim princeps mundi] hu[ius [et in me non habet] qui[cquam.] s[ed]
ut cog]/noscat [mundus] quia diligo patrem/ et sicut mandatum dedit [mihi pater sic] fa[ci]/o.
Surgite eamus hinc.

Et ita rece/dant./

Feria ui in die paras/ceues

dicta [h]ora nona acce/dat sacerdos ad altare indutus uestibus/ sacerdotalibus et casula rubea
cum di/acono et subdiacono et ceteris minis/tris altaris qui omnes sint in albis/ cum amictibus
indutis et statim procedat/ acolitus albis indutus ad legendum hanc/ leccionem ad gradus chori
hoc modo incipiens// sine titulo

In tribulatione sua/ mane consurgent ad me. Uenite/ et reuertamur ad dominum quia ipse
cepit et/ sanabit nos: et percuciet et curabit/ nos uiuificabit nos post duos/ dies et in die tertia
suscitabit nos/ et uiuemus in conspectu eius Sciemus/ sequemurque: ut cognoscamus
dominum Qua/si diluculum preparatus egressus eius/ et ueniet quasi ymber: nobis³⁰

³⁰ Fragment reads 'nubis'.

tempora/neus et syrotinus terre. Quid faciam/ tibi effraym quid faciam tibi iuda. Misericordia/ uestra quasi nubes matutina et quasi ros/ mane pertransiens. Propter hoc do/ lui in prophetis: et occidi eos in uerbis o/ris mei. Et iudicia tua quasi lux/ egredientur: quia misericordiam uolui et non/ sacrificium. Et scienciam dei plusquam/ holoca[ustum.]

chorus dicat tractus/

Tractus/ Domine audiui [audit]um tuum et/ ti[mui] consi[der]aui opera tua et ex/pau V. In medio d[uum anima]lium innotes/ceris dum [appropinquauerunt anni/ congnosceris dum aduenerit tempus ostend]eris. V. [In] eo/ [dum] contur[bata] fuerit anima mea in [ira misericordie]/ memor eris V. Deus a libano [ven]iet et/ sanctus de monte umbroso et condenso V. O/peruit celos maiestas eius et laudis eius/ plena est terra.

Sequatur oratio sine Dominus/ uobiscum et cum Oremus et cum Flectamus/ genua oratio Deus a quo et iudas require/ ut supra in v feria precedente.

Sub/diaconus legat hanc leccionem ad gradus/ chori sine titulo.

lectio secunda

Dixit dominus ad moysen et aron/ in terra egypti. Mensis iste/ uobis principium mensium: primus/ erit in mensibus anni. Loquimini\ ad uniuersum cetum filiorum isra[el] et dicit[e]/ eis. Decima die mensis huius/ tollat unusquisque agnum per famili/as et domos suas. Si autem minor/ est numerus ut sufficere possit ad/ uescendum agnum assumat uicinum/ suum qui iunctus est domui eius iuxta/ numerum animarum que sufficere possit/ ad esum agni. Erit autem agnus absque/ macula: masculus agniculus. / Iuxta quem ritum tolletis edum: et ser/uabitis eum usque ad quartamdecimam/ diem mensis huius ymmolabitque: e/um uniuersa multitudo filiorum Israel/ ad uesperum: ac sument de sangui/ne eius ac ponent super

utrumque postem/ et in superlimi[na]ribus domorum in quibus/ commedent [i]ll[um] Et
 [edent car]nes/ nocte [illa assas igni et azimos pan]es/ [cum lactucis] agrestibus. non/
 [com]ede[ttis] ex [eo cru]dum quid nec coc/t[um aqua:] s[ed assum] tantum igni Caput/ [cum
 pe]dibus ei[us et intestin]is uorabitis/ [et os eius non confringeris:] nec/ [remanebit ex eo
 quicquam usque mane. Si quid]/ residuum fuerit igne [comburetis. Sic]/ autem comedetis
 illum renes uestros ac/cingetis calciamenta habebitis in pe/dibus tenentes baculos in manibus/
 et comedetis festinantes. Est enim/ pasche: id est transitus domini.

Chorus/ alternando dicat tractus.

Tractus Eripe me domine ab homine malo [a vi]/ro iniquo libera me V. Qui cogi/tauerunt
 malicias in corde tota die consti/tuebant prelia V. Accuerunt linguas suas/ sicut serpentes
 uenenum aspidum sub labi/is eorum V. Custodi me domine de manu pec/[catoris] [end of
 page]

COMMENTS

Renwick was first to provide a description of this fragment as:

a leaf taken from the Liturgy of the Church of Sarum, a form of service adopted at
 Glasgow in early times. There is double-column writing on both sides of the
 parchment, the directions to the officiating priest being in red ink, and some of the
 initial letters ornamented in red and blue. The writing on the exterior has been much
 injured through exposure, but that on the inner side, embracing the passage from
 Exodus xii.1–11 in the Good Friday celebration of the Mass, is quite legible.³¹

³¹ Renwick, *Gibson's Protocols*, viii.

Dell adds to the description of the contents: ‘first part of the Mass of Good Friday, containing the two Lessons and Tracts which precede the reading of the Passion.’³² These earlier scholars are correct in identifying part of the content as being from the celebration for Good Friday, although this does not take the form of a Mass. Other scholars, namely, Eeles, McRoberts, and Holmes, also identify the texts of this fragment as belonging to the Good Friday liturgy.³³ However, this description can be based on their reading of only the more legible verso. A closer examination of the recto reveals that the page starts with the texts for the celebration of Holy Thursday, that is, the day before Good Friday.

LITERATURE

Dell, ‘Fragments’, 114, Item 4; Eeles, ‘Liturgical Books’, 1052, Item 6a; Holmes, ‘Catalogue’, 157, Item 67; McRoberts, *Catalogue*, 8, Item 35; Renwick, *Gibson’s Protocols*, viii.

8. Glasgow City Archive, Liturgical Fragments CH2/ 550/ 2a – Fragment 1

Missal, Easter Sunday to Sunday within the Octave of Easter

PROVENANCE: Minutes of Glasgow Cathedral, where a later hand has written, ‘Glasgow Presbytery/ from 1580 to 1590’, on folio 1^r, over the original text.

CONDITION: The outer sides are badly worn and are now almost completely blackened making it difficult to produce an accurate transcription. The upper exterior corner, equivalent to seven lines of text, and the lower portion, equivalent to two lines of text, of the first page have been lost. The second folio is almost complete, although a few small pieces of parchment have dropped out of the written area.

³² Dell, ‘Fragments’, 114.

³³ Eeles, ‘Liturgical Books’, 1052; McRoberts, *Catalogue*, 8; Holmes, ‘Catalogue’, 157.

Folio 1^v now contains nineteen partial lines of text in the first column, and twenty-seven in the second. A large capital 'R' equivalent in height to seven lines of text, can be seen through the accumulated dirt at the start of folio 1^r, suggesting that this folio marks the beginning of a major division of the Missal, namely that for the Easter season. Folio 2^r is the best preserved and is easily legible. The surface of folio 2^v is almost completely blackened and only the red and blue capitals and rubrication shine through the grime. Although there are some shadows of the words on this page, these are not clear enough to produce an accurate transcription or a reliable comparison with related sources.

PHYSICAL DESCRIPTION

FOLIO SIZE: parchment bifolium, 296 x 216 mm (fol. 1); 357 x 279 mm (fol. 2).

WRITTEN SPACE: cannot be determined for folio 1; 258 x 194 mm for folio 2, written in 2 columns of 27 lines, approx. 80 mm (fol. 1^v, col. 1), 90 mm (fol. 2^r, col. 2).

TEXT HEIGHT: 5 mm, in brown-black ink with the rubrics in red.

DECORATION: large elaborate capital R (fol. 1^r). Although the illumination is almost completely destroyed, it is obvious that this page was once vibrant with coloured inks; remnants of red, blue, and yellow are visible. Shadows of an intricate 20 mm-wide foliage-style design can be seen along the left-hand side of the written space, extending into the upper margin area where the delicacy of the stylised foliage design is evident. The capital itself seems to be worked in blue ink and sits on a field of red with delicate blue tracery. Lesser plain capitals are alternately red and blue. Smaller in-text capitals are highlighted in red.

RULING: frame ruling in ink is visible on fol. 2^r for the written area of both columns; the top and bottom horizontal lines extend through the space between columns; the first line of text is written below the top line; the text is centred between the horizontal ruled guide lines.

PRICKING: visible on the outer edges of fol. 2 at 10 mm intervals corresponding to the horizontal ruling for the text.

DATE: first half 15th century.

COMPARATIVE SOURCES

1. Legg, 136–8, 145, 213, for all items except the scriptural readings.
2. 1489 Missal, fols CXII col. a–CXII^v col. b, fol. CXVIII cols a–b, for the scriptural readings.

TRANSCRIPTION AND RECONSTRUCTION

[In die Pasche Ad missam]

[officium] R[esurrexi ...]/ [] *alleluia*/ [...] *alleluia*/ [...]

Ps. [Domine probasti ...]

Collecta/ [Deus qui] hodie[rna ...]

Ad corinthios, [Fratres: Expurgate vetus fermentum ...]//

[...]/

[*Secretum* Suscipe domine quesumus preces populi tui cum oblacionibus hostiarum: ut paschalib]us ini/[ciate misteriiis ad eter]nitatis no/[bis medelam te o]perante pro/[ficient.]

prefatio Te qu[idem/ omni] tempore sed in hac pot[is/si]mum die.

Communican/[te]s *et* diem *sacratissimum*.

Hanc igi/[tu]r oblationem

Communio Pascha/ [no]strum immolatus est *christus alleluia* ita/[que epu]lemur in azimis
sinceritatis et/ [verita]tis *alleluia alleluia alleluia*

post *communio*/ [S]piritum nobis domine tue/ caritatis infunde ut quos/ [sacra]mentis
paschalibus sacia[sti/ tu]a facia[s] pietate concordet./ [Per.]

[In unitate] eius[dem].

Feria secunda/

[Officium. Introduxit vos] dominus in terram/ [fluentem lac et mel/ alleluia et] ut lex dom/[ini
semper sit in ore vestro alleluia alleluia.]

[Ps. Confitemini domino quoniam bonus\ quonia]m in seculum *miser cordia* eius

col/lecta/ [De]us qui sollempni/[tat]e paschali mundo re/[media] contulisti *populum tuum*
quesumus/ domine celesti dono *prosequere*/ ut et *perfectam libertatem* conse/[qui mereatur et
ad uitam] profi/cia[t] sempiternam. *Per.*

lectio actuum/ apostolorum

In diebus illis/ Stans petrus in medio/ plebis dixit: Uiri *fratres* uos sci/tis quod factum est
uerbum per/ uniuersam iudeam incipiens/ enim a galylea post baptis/mum quod predicauit
iohannes/ *ihesum* a nazareth quomodo un/xit eum dominus et uirtute/³⁴ Qui pertransiuit/
benefaciendo et sanando omnes/ oppressos a dyabolo: *quoniam deus*/ erat cum illo Et nos
testes sum[us]/ omnium que fecit in regione/ iudeorum et *iherusalem* quem occide/[runt]

³⁴ Fragment repeats 'et uirtute'.

suspendentes in lingo./ Hunc deus suscitavi[t] tertia die/ [et] dedit illi manifestum fieri non/
[omni populo. sed te]stibus perordina/[tis] [end of page]

[Dominica in octavis pasche]

[...]/ Alleluia. V. Pascha nostrum Alleluia. V./ Christus resurgens. Alleluia. V. Surgens
ihesus./ Allelulia. Gauisi sunt discipuli.

Secundum/ Johannem/

In illo tempore. Cum esset/ sero die illo una sabbatorum et/ fores essent clause ubi erant
dis/cipuli congregati propter metum/ iudeorum uenit ihesus et stetit in/ medio et dixit eis. Pax
uobis/ et cum hoc dixisset ostendit eis/ manus et latus. Gauisi sunt/ ergo discipuli uiso
domino./ Dixit ergo eis iterum. Pax uo/bis Sicut misit me pater: et e/[go m]itto uos. hoc cum
dixisset./ insufflauit et dicit eis. Accipite/ spiritum sanctum quorum re/[miseritis] peccata
remittuntur eis/ et quorum retinueritis retenta sunt/ T[homas] autem unus ex du/odeci[m] qui
dicitur didimus non/ erat cum eis quando uenit ihesus/ D[i]xe[ru]n[t] ergo ei al[ii disci]puli/
[Vidi]mus dominum Ille autem/ [dixit eis] Nisi uide[ro i]n [ma]nibus/ eius [fi]xu[ra]m
cl[avorum et mit]/tam digitum meum in lo[cum]\ clauurum et mittam manum meam/ in latus
eius non credam Et/ post dies octo iterum erant disci/puli eius intus et thomas cum eis/ Uenit
ihesus ianuis clausis et ste/tit in medio et dixit. Pax uobis/ Deinde dicit thome. Infer digitum/
tuum huc et uide manus meas/ et affer mani et mitte in latus me/um et noli esse incredulus
sed fi/delis. Respondit thomas et dix/it ei. Dominus meus et deus me/us.³⁵ Dicit ei ihesus/
Quia uidisti me credidisti: b[eat]i/ qui non uiderunt et crediderunt/ Multa quidem et alia signa
fecit/ ihesus in conspectu discipulorum/ suorum que non sunt scripta in/ libro hoc. hec autem

³⁵ Fragment repeats 'et deus meus'.

scripta sunt/ ut credatis quia ihesus est *christus*/ filius dei. Et ut credentes uitam/ habeatis in nomine eius.

offertorium/ Angelus domini descendit de celo/ et dixit mulieribus quem queritis sur/rexit sicut dixit alleluya

Secreta/ Suscipe munera *quesumus* domine ex/ultantis ecclesie et cui [ca]usam// t[an]ti [gaudii con]tulisti *per*[pet]/uum fructum concede leti[cie]/ per dominum nostrum.

Communio/ Mitte manum tu[am et cognosce loc]a/ cl[avoru]m all[eluia et noli esse incredulous]/ s[ed] fidelis *alleluia* al[leluia]

post *communio*/ Q[...]

[...] feria/ quarta ad hebreos/ F[ratres ...]/ [end of page]

COMMENTS

The Alleluia verses at the start of folio 2 are not used in the Sarum Missal for the Sunday in the octave of Easter, and at no point are these texts found together in any Sarum celebration. ‘Pascha nostrum’ is the Alleluia verse for Easter Sunday in the Sarum Rite, but the texts ‘Christus resurgens’ and Surgens ihesus’ are not used as Alleluia verses. According to Frere, in his introduction to the *Graduale*, the verse ‘Gavisi sunt discipuli’ does not belong to the Sarum Rite.³⁶

³⁶ *Graduale*, ed. Frere, Introduction, lxxiv.

LITERATURE

Holmes, 'Catalogue', 155, Item 61.

9. Glasgow City Archives, Liturgical Fragment T–TH.12.1.B

Breviary, Monday of Easter Week 4 to fifth Sunday after Easter

PROVENANCE: first Minute Book of the Incorporation of Masons in Glasgow for 1600–81, along with a second fragment from a biblical concordance, T–TH.12.1.A (Item 17 below).

The Minute Book now measures 191 x 146 mm, with the spine measuring *c.*12 mm, which corresponds to the folding lines at the top and bottom of the fragment.

CONDITION: Both sides of the page have suffered significant damage, the verso more so with some passages of text being completely lost under heavy blackening of the surface. In those places where the ink has simply lifted off the surface, the shadow of some of the text remains allowing a few phrases to be read. The recto is more legible although there is significant damage to the lower half of the second column. Transcribing is further complicated by bleed-through of ink, which may have presented a problem in the original book, as well as some transfer of ink due to pressure imposed on the binding materials.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, 210 x 120 mm.

WRITTEN SPACE: 192 x 151 mm, written in 2 columns of 37 lines, 44 mm.

TEXT HEIGHT: 3 mm, in what appears to be black ink for the main text with the rubrics in red.

DECORATION: alternate blue and red capitals, worked simply, with continuous blue and red lines drawn the full height of the written space on the left-hand side of each column and running through the coloured capitals. Blue capitals are filled with simple red circular lines; red capitals are left unfilled.

RULING: almost no ruling visible except for a few horizontal lines within the written area of the recto; the top horizontal line is not visible; the text is centred between the horizontal guide lines.

PRICKING: none visible.

DATE: c. mid-15th century.

COMPARATIVE SOURCES

1. *Breviary*, vol. 1, cols dcccxcii–dccciii, cols dccccxxviii–dccccxxxiv, for all texts.
2. *Antiphonale*, vol. 3, 262–4, for items lacking in the *Breviary*.
3. *Penpont*, fol. 113 col. a, for the rubric prior to Feria 3.
4. *Aberdeen*, vol. 2 fol. cxxxi col. 1–fol. cxxxii col. 1, for all texts.

TRANSCRIPTION AND RECONSTRUCTION³⁷

[feria ii, ebdomade quarte post octavas pasche]

[lectio iii]

[... itine]/*ribus suis* [mar]cesset.³⁸

R.[3] [In ecclesiis]/ *benedicite deo Alleluia Domino de fo[ntibus]/ israel alleluia alleluia*

V. Cantate d[omino can]/ticum nouum cantate domino omnis terra. Domino/ Gloria. alleluia.

Hac die et in sequen/tibum ferialibum diebum per hanc/ ebdomadam ad matutinas et ad

omnes alios/ horum capitulum et uersus et collecta: et de/ dominica [secunda]

³⁷ Footnotes identify how the Readings in this fragment compare with those in the Aberdeen Breviary (*Aberdeen*) and the Sarum Breviary (*Breviary*).

³⁸ End of *Aberdeen*, Reading 2, Day 3, 4th Week after Easter (fol. cxxxi, col. 1); end of *Breviary*, Reading 1, Day 2, 4th Week after Easter (col. dccccxxviii).

[f]eria .iij. ebdomade quarte

In/uitatorium Alleluia. Ps. Uenite. Hy. [Au]rrora/ lucis A: Alleluia.

Ps. Magnus dominus Ps. [Au]/dite hec. Ps. Deus deorum.

V. Surrexit/ dominus vere.

Lectio prima/

Beatus uir qui suffert temp/tacionem quoniam cum probatus fu/erit accipiet coronam uite
quam/ repromisit deus diligentibus/ se : Nemo cum temptatur dicat/ quoniam a deo temptatur
deus/ intemptator malorum est ipse/ enim neminem temptat³⁹

Responsorio [1]/ Ympnum cantate nobis [alleluia Quo]/modo cantabimus [canticum]/ domini
in terra aliena alleluia alleluia

V. [Illic in]/terrogauerunt nos qui captiuos [duxerunt]/ nos uerba cantionum. Quomodo

lectio ii/

Unusquisque uero te[mptatur]/ a concupiscentia sua [ab]/stractus et illectus. Deinde
[con]/cupiscentia cum conceperit [parit]/ peccatum. Peccatum uero cum consumm[atun]/
fuerit generat mortem.⁴⁰

R.[2] Deus [canticum]/ nouum cantabo tibi alleluia [In psal]/terio decem [chor]darum
psa[llam] tibi [Alleluia, Alleluia]/

V. Qui das salutem regibus [qui rede]/misti dauid seruum tuum de gladio/ maligno eripe me.

In psalterio

³⁹ Same length of text in *Aberdeen*, Reading 3, Day 3 (fol. cxxxi, col. 1); first part of *Breviary*, Reading 2, Day 2 (col. dccccxxix).

⁴⁰ Same length of text in *Aberdeen*, Reading 1, Day 4 (fol. cxxxi, col. 2); second part of *Breviary*, Reading 2, Day 2 (col. dccccxxix).

lectio iii\

Nolite itaque errare fratres/ mei dilectissimi. Omne/ datum optimum et omne donum/
perfectum de sursum est descendens/ a patre luminum apud quem non est/
transmutatio nec uicissitudinis/ obumbratio⁴¹ voluntarie enim/ genuit nos uerbo ueritatis ut/
simus inicium aliquod creatu/re eius.⁴²

R.[3] Alleluia audiui[mus] eam/ in effrata inueni[mus] eam in campis sil/ue. Introibimus in
[taber]naculum eius/ adorab[imus in loco ubi] steterunt/ pedes eius alleluia alleluia.

V. Surge do/mine in requiem tuam [tu et archa] sanc/ti[ficationis tue. Introibimus]/

fe/ria .iiij.

Inuitatorium [Allelui]a Ps. [Veni]te Hy./ Aurora lucis A. Alleluia.

Ps. [Exaudi deus]/ orati[onem meus] Ps. Te decet. Ps. [Jubila]/te

V. [Resurrexit Dominus]

Lectio prima./

S[citis fratres] me[i] dilectissimi/ [sit autem] omnis h[om]o uelox/ [ad audiendum tar]dus/
autem [ad loquendum et tardus ad iram].⁴³ Ira enim viri iusticiam]/ dei [non operatur propter
quod]/ abiici[en]tes omnem [imm]/undiciam [et ab]undanti[am malicie in] mansuetudine
suscip[ite insitum]/ uerbum quod potest sal[vare a]/nimas uestras.⁴⁴

⁴¹ End of shortened text in *Aberdeen*, Reading 2, Day 4 (fol. cxxxi, col. 2).

⁴² Start of *Aberdeen*, Reading 3, Day 4 (fol. cxxxi, col. 2); first part of *Breviary*, Reading 3, Day 2 (col. dccccxxix), 'Nolite ... eius'.

⁴³ End of *Aberdeen*, Reading 3, Day 4 (fol. cxxxi, col. 2–fol. cxxxi^v, col. 1).

⁴⁴ Second part of *Breviary*, Reading 3, Day 2, continuing into Reading 1, Day 3 (cols dccccxxix–dccccxxx), 'Scitis ... vestras'.

R.[1]/ Deduc me *in* semi[tam manda]/torum tuorum alleluia *quoniam* [ipsam] uolui/ alleluia

Inclina c[or meum in] test[imonia]/ tua alleluia alleluia alleluia

V. [Aver]te o[culos me]/os ne uideant uani[ta]tem in [via tua]/ uiuifica me. Inclina.

Lectio secunda//

E[stote autem fact]ores ue[rbi et non] au[ditores t[antum] fallentes [vos]/meti[psos] Quia [si]

quis [au]di/[tor est] uerbi et [non] fac[tor] hic [com]/parabitur [viro cons]ider[an]t[i]

uu[1]/tum natiuitatis [sue in specul]o/⁴⁵ [Consideravit] enim se *et* [abiit et statim] oblitus est

qualis fue[rit.]⁴⁶

R.[2] [Can]/tate deo alleluia Psalmum dici[te] ei alleluia

V. Date gloriam laudi eius/ [Psalmum dic]ite

Lectio [tertia]

Qui autem [perspexerit in lege perfecte/ li]bertatis *et* [permanserit in ea]/ non auditor

obli[viosus factus sed factor ope]ris [hic] b[ea]tus [in facto suo erit]/⁴⁷ S[i quis autem putat se

religiosum esse non/ refr]enans [li]ngu[am suam sed seducens co]r suum hui[us vana est

religio.]⁴⁸

[R.3 Bonum est con]fit[eri Domino, Alleluya. Et psallere. Alleluya.

V. Ad annunciandum mane misericordiam tuam: et veritatem tuam per noctem.

Et psal]lere.

⁴⁵ End of shortened text in *Aberdeen*, Lauds, 5th Sunday of Easter (fol. cxxxii, col. 1).

⁴⁶ Middle section of *Breviary*, Reading 1, Day 3 (col. dccccxxx), 'Estote ... fuerit'.

⁴⁷ End of shortened text in *Aberdeen*, Sext, 5th Sunday of Easter (fol. cxxxii, col. 1).

⁴⁸ Ending of *Breviary*, Reading 1, Day 3, continuing into Reading 2 (col. dccccxxx), 'Qui ... religio'.

feria .v. eb/*domade* quarte

Invitatorium [Alleluia] Ps. [Venite] Hy. [Aurora lucis]/ A: [Alleluia]

Ps. [Voce mea]/ Ps [Deus venerunt] Ps. [Qui regis]

V. [Surrexit/ *dominus* vere]

Lectio j/

R[e]lig[i]o munda et immaculata apud Deum et Patrem hec est: visitare pupillos et viduas in tribul[atione eorum, et immaculatum se cus]to[dire ab hoc se]cu[lo].⁴⁹ No]lite [in personarum acceptione habere] fi/dem *domini* nostri ihesu [christi glorie.]⁵⁰

[Responsoria]/ que in/ *secunda* feria

Lectio [ij]/

[Eternim si introierit in conventum vestrum vir aureum anulum habens in veste] candida [introierit\ autem et pauper in sordido habitu et/ intendatis in eum qui indu]tus est/ u[este] preclara [et] dixeritis ei tu se/de hic bene pauperi *autem* dicatis/ tu sta illic [aut] [s]ede sub scabello/ pedum me[orum nonne] iudicatis/ *apud* uo[smetipsos et] *facti* estis iu/dices co[gitationum] *iniquarum*.⁵¹

Lectio/ iij

A[udite fratres] mei di[lec]/t[issimi Nonne Deus] ele/git pa[uperes in hoc mundo divites]/ *autem* in [fide et heredes regni quod re]/promis[it diligentibus se Vos]/ *autem* ex[honora]stis

⁴⁹ End of shortened text in *Aberdeen*, Nones, 5th Sunday of Easter (fol. cxxxii, col. 1).

⁵⁰ Second part of *Breviary*, Reading 2, Day 3, continuing into Reading 3 (col. dccccxxx–dccccxxxi), ‘Religio ...glorie’.

⁵¹ Middle section of *Breviary*, Reading 3, Day 3 (col. dccccxxxi).

pauperem [Non]/ne diu[ites] per potentiam [oppri]/munt [vos] et ipsi [trah]unt uos ad/
[iu]dicia Nonne ipsi [blasphe]mant/ bonum nomen quod inu[ocatum est super vos]/⁵²

[f]eria .vi. ebdomade *quarte*

Inuitatorium/ Alleluia Ps. [Venite] Hy. Aurora lucis A: Alleluia/

Ps. B[onum con]fite[mini] Ps. [Deus u]lt[ionum]/ Ps. [Cantate]

V. [Resurrexit]/

[Responsoria] que in *tertia* feria

[S]a/bato ebdomade [quartus]

Inuitatorium [Al]leluia Ps. [Ve]nit[e] Hy. [Auror]a l[ucis] A. [Alleliua]/

Ps./ [Confitimini] Ps. [Paratum] Ps. [Deus/ laudem]

V. [Surrexit dominus vere]

Responsoria [que] in *quarta* feria [...]

D[o]m[i]nica *quinta* post pasch[a ...]/ [end of page]

COMMENTS

Eeles describes the liturgy in this fragment as ‘according to the use of Sarum, containing the services of the *Temporale* from Monday in the fourth week after Easter to the 5th Sunday after Easter’, using ‘abridged lessons’.⁵³ Dell refines this to ‘Matins for Monday in the fourth

⁵² Last part of *Breviary*, Reading 3, Day 3 (col. dccccxxxi).

⁵³ Eeles, ‘Liturgical Books’, 1053.

week after Easter.’⁵⁴ McRoberts simply states that this fragment is ‘One leaf of a manuscript Sarum breviary, containing part of the *Proprium de Tempore* for the Easter Season’.⁵⁵ A comparison with contemporary English Rites confirms that it generally does follow Sarum. It is also close to the liturgies in the Aberdeen Breviary for this season. However, there is significant variance in the length of the Readings and their assignment to the day of the week, as noted in the footnotes. The antiphons, responsories, and versicles are assigned to the same days as the *Sarum Breviary* and *Aberdeen Breviary*, and appear in the same order.

LITERATURE

Dell, ‘Fragments’, 115–16, Item 9; Eeles, ‘Liturgical Books’, 1053, Item 8; Holmes, ‘Catalogue’, 157, Item 69; McRoberts, *Catalogue*, 8, Item 37.

10. Glasgow City Archive, Liturgical Fragment T-TH10.1.1

Missal, Feast of John the Baptist (24th June)

PROVENANCE: first Minute Book of the Coopers’ Incorporation of Glasgow for 1588–1607.

The Minute Book has a folio size of 308 x 180 mm, with a spine measurement of about 10 mm. These measurements suggest that the fragment would fit easily around the volume as its cover.

CONDITION: Column 2 of the recto is badly worn, but the remainder of the fragment is clearly legible. Some of the holes within the written space must have been there before copying began because there are places where the parchment is sewn together without any loss of text. Other holes have not been repaired, and the text is written around the gap, again without any loss. There is a partial facsimile of this fragment in Dell, ‘Fragments’, Plates vii and viii.

⁵⁴ Dell, ‘Fragments’, 116.

⁵⁵ McRoberts, *Catalogue*, 8.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, described as a ‘bifolium’ by Dell, 320 x 207 mm.⁵⁶

WRITTEN SPACE: 264 x 161 mm, written in 2 columns of 33 lines, 71 mm (col. 1), and 74 mm (col. 2).

TEXT HEIGHT: 4 mm, in black ink with the rubrics in red.

DECORATION: six large flourished capitals, four in red ink and two in blue, surrounded by, and filled in with, careful penwork in red for the blue capitals and in blue for the red capitals.

RULING: not clearly visible; horizontal ruling lines are visible in the space between columns; a single vertical line in the space between columns is partially visible; a single vertical line at right-hand edge of the written space of each column; the top horizontal line not visible; the text sits on the ruling lines.

PRICKING: some holes are visible along the very edge of the lower quarter, at 9 mm intervals corresponding to the positioning of the lines of text.

DATE: c. 1180.

COMPARATIVE SOURCES

1. Legg, 280–1, 355, for all items except the scriptural readings and the ‘primam missam’.
2. 1489 Missal, fols CLXXVIII^v col. b–CLXXIX^v col. A, for the scriptural readings.
3. *Missale ad usum insignis ecclesiae Eboracensis*, ed. W. G. Henderson, (Surtees Society vols 59 & 60) (Durham, 1874), for the ‘primam missam’.

TRANSCRIPTION AND RECONSTRUCTION

[In vigilia sancti iohannis baptiste]

[Inicium sancti evangelii secundum Lucam.]

⁵⁶ Dell, ‘Fragments’, 112.

[...]/ *et* ambo *processissent* in *diebus*/ suis. Factum est autem cum/ sacerdotio fungeretur zacharia/ rias in ordine uicis sue ante/ deum: *secundum* consuetudinem/ sacerdotii. sorte exiit ut in/censum poneret ingressus/ in templum *domini*. Et omnis/ multitudo erat populi orans/ foris hora incensi. Apparuit/ autem illi *angelus domini*: stans/ a dextris altaris incensi. Et/ zacharias turbatus est uidens:/ *et* timor irruit super eum. Ait/ autem ad illum angelus./ Ne timeas zacharia: *quoniam* ex/audita est deprecatio tua. Et/ uxor tua elisabeth pariet tibi/ filium *et* uocabis nomen eius/ *iohannem*. Et erit tibi gaudium/ *et* exultatio: *et* multi in na/tiuitate eius gaudebunt. E/rit enim magnus coram domino:/ *et* uinum *et* siceram non bibet./ Et spiritu sancto replebitur adhuc/ ex utero matris sue: *et* mul/tos filiorum israel conuertet ad/ dominum deum ipsorum. Et ipse prece/det ante illum in spiritu *et* uir/tute helye: ut conuertat corda/ patrum in filios *et* in/credulos ad prudentiam ius/torum Parare domino: plebem\ perfectam.

offertorium Gloria *et* hon[ore] corona/sti eum domine *et* constituisti eu[m] super/ opera manuum tuarum domine.

secretum/ Munera domine oblata [sanc]tif[ica]:/ *et* intercedente beato iohanne/ baptista nos per hec a peccatorum/ nostrorum maculis emunda. Per./

communio Magna est gloria eius.

postcommunio/ Beati iohannis baptiste/ nos domine, preclara comi/tetur oratio: *et* quem uenturum/ [e]s[se] predixit poscat nobis fore/ placatum dominum nostrum ihesum/ christum.

I[n] die ad primam./ missam.

[Iustus] ut palma florebit/

Concede *quesumus* omnipotens deus/ ut qui beati iohannis/ [b]aptiste sollempnia colim[u]s/
ei[us] apud te [in]ter[cessionibus]/ [muni]amur.

secretum/ M[un]era domine oblata.

Postcommunio/ Presta *quesumus* omnipotens deus qui/ celestia alimenta percepi/[mu]s
intercedente beato iohanne/ baptista per hec contra omnia/ aduersa muniamur. Per.

Ad/ Maiorem missam./

De uentre matris/ mee uocauit me dominus nomine/ meo et posuit os/ meum ut gla[dium]
acutum sub tegumento manus [sue]/ p[rotexi]t me posuit me/ quasi sagittam electam

Ps. Bo[num]/ est confiteri domino et psallere//

Oratio Deus qui *presentem*/ diem honorabilem/ nobis in beati Iohannis/ natiuitate fecisti. da
populis/ tuis spiritualium⁵⁷ gratiam gau/diorum: et omnium fidelium/ mentes dirige in uiam
salu/tis eterne. Per.

lectio ysaie prophete/

Hec dicit dominus deus: Audite/ insule: et attendite po/puli delonge. Dominus ab utero
uo/cauit me: de uentre matris/ mee recordatus est nominis/ mei. Et posuit os meum quasi/
gladium acutum: in umbra/ manus sue protexit me et po/suit me sicut sagittam elec/tam. In
pharetra sua abscon/dit me: et dixit michi. Seruus/ meus es tu israel: quia in te gl[ori]/abor. Et
nunc hec dicit dominus:/ formans me ex utero seruum/ sibi. Dedi te in lucem genti/um: ut sis

⁵⁷ Fragment reads 'spiritualium'.

salus mea usque ad/ extremum terre. Reges uidebunt/ et consurgent principes: et ad/orabunt
propter dominum deum tuum/ et sanctum israel: qui elegit te.

Gradale/ [P]riusquam te formarem in utero/ noui te et antequam exires de uentre/ sanctificaui
te.

V. Misit do/minus manum suam et tetigit os me/um et dixit michi.

Alleluia. V. Inter natos\ mulierum non surrexit maior io/hanne baptista.

secundum. Lucam./

In illo tempore. Elisabeth imple/tum est tempus pariendi: et peperit filium. Et audierunt/
uicini et cognati eius quia mag/nificauit dominus misericordiam suam/ cum illa: et
congratulabantur/ ei. Et factum est in die octa/uo uenerunt circumcidere/ puerum: et uocabant
eum/ nomine patris sui zachariam . Et respondens mater eius: di/xit . Nequaquam: sed
uocabitur/ iohannes. Et dixerunt ad illam. Quia nemo est in cognatione/ tua: qui uocetur hoc
nomine./ Innuebant autem patri eius: quem uellet uocari eum. Et/ postulans pugillarem:
scrip/sit dicens Iohannes est nomen eius. Et mirati sunt uniuersi Aper/tum est autem illico os
eius/ et lingua eius: et loquebatur/ benedicens deum. Et factus est/ timor super omnes uicinos
eorum:/ et super omnia montana iudee/ diuulgabantur omnia uerba/ hec. Et posuerunt omnes
qui/ audierant in corde suo dicen/tes. Quid putas puer/ iste erit: Et enim manus domini:/ erat
cum illo. Et zacharias/ [end of page]

COMMENTS

Dell suggests that this fragment is taken from a book of Continental origin since the liturgy
did not seem to him to be that of Sarum.⁵⁸ There are indeed some minor deviations from what

⁵⁸ Dell, 'Fragments', 112.

is generally considered to be the standard Sarum text as presented by Legg. However, where the Glasgow fragment departs from this version of the text, it agrees with the manuscript Sarum Missal now Paris, Bibliothèque de l'Arsenal MS 135, which is dated to about 1300. For example, the secretum prayer 'Munera *domine* oblata' for the vigil Mass, Legg notes, is found only in this particular manuscript.⁵⁹ Similarly, this manuscript and the fragment share the same version of the postcommunion antiphon for the vigil, 'Beati iohannis baptiste'.⁶⁰ The exception to this similarity is in the provision of a first Mass of the day, which is a significant variant from the standard Sarum liturgy, and for which a comparative text is found in the York Missal where it is provided as a Mass within the octave of the Feast of John the Baptist. The only other significant variant is the lack of a sequence in the fragment.

LITERATURE

Dell, 'Fragments', 112–3, Item 1.

11. National Records of Scotland, CC 9/ 14/ 3

Missal, Feast of St Cecilia (22nd November) to Feast of St Linus (23rd November) and
Common of One Martyr and Pope to Common of Several Martyrs

PROVENANCE: Records of the Commissariat of Glasgow, volume iii, Deeds 1609–13, *in situ*.

Seventeenth-century hand has written 'Bonds 1609 to 1612' on folio 1^r.

CONDITION: The outer pages are badly worn and virtually illegible, especially folio 1^r, column 1 and all of folio 2^v. This affects mainly the black ink whereas the red ink of all the rubrics and capitals is still visible, if not fully legible. These traces of red ink can be used as a guide in reconstructing the texts. Line-end indications may not be accurate for fol. 1^r and 2^v.

⁵⁹ Legg, 280, fn. 4.

⁶⁰ Legg, 281, fn. 1.

PHYSICAL DESCRIPTION

FOLIO SIZE: paper bifolium, 310 x 205 mm.

WRITTEN SPACE: printed in 2 columns, 70 mm, with 10 mm between columns.

TEXT HEIGHT: 3 mm, in black ink with red for the capitals and rubrics.

FOLIATION: printed folio numbers in lower-case roman numerals in upper right-hand corner.

DECORATION: red capitals (10 mm) and black woodblock stamped capitals (17 x 18 mm); the two examples of the latter are equivalent in height to three lines of text.

RULING: printed area is ruled in red.

DATE: *c.* 1508.

COMPARATIVE SOURCES

1. *Sarum Missal* (Rouen, 1508), EEBO, fols clxxxii–clxxxii^v, fols clxxxvii–clxxxvii^v, for all texts. (accessed 14 December 2015).
2. Legg, 350–2, 362–5, 485, for all texts.

TRANSCRIPTION AND RECONSTRUCTION

[fol. clxxxii]

[Sancte Cecilie virginis et martyris]

[Secretum] [...] / [largitatem piis] eius *precibus* assequa/[mur. Per *domine.*]

[*Communio.*] Confundantur s[uperbi qui]a/ [iniuste iniquitatem] fecerunt in me: ego [a]u/[tem in mandatis tuis] exercebor in t[uis] iu/[stificationibus vt] *non* confundar.

P[ost]c[ommunio]/ [Sacram]entorum tuorum domine par/[ticipes] effec[ti im]ploramus
 cle/[mentiam tuam: vt bea]te [ceci]lie virg[inis] et [mar/tyris inter]uent[u pecca]torum
 nostrorum ven[iam]/ [consequi m]ereamur. *Per.*

[Sancti/ clementis pape et mar]tyris./

Officium / [Dicit] dominus sermo[nes mei/ quos dedi in os tuum non/ de]ficient [in ore] tuo:

[adest] en[im/ nomen] tu[um et] munera [t]ua accep[t]a e/[runt super altare] meum.

[Ps.] Domine exaudi orationem/ [meam et cl]amor [meus] ad te v[eniat.]

[Oratio]/ [Deus qui no]s annua beati [clemen/tis martyris tui atque pontificis/ solemni]tate
 letifica[s: concede propicius./ ut cuius natali]cia coli[mus: virtutem quo/que passionis
 imitemur. *Per domine.*]

[Memo/ria de sancta feli]cit[ate vir]g[ine.]

[Oratio]/ [Presta quesumus omnipoten]s deus: ut b[ea/te felicitatis m]artyris tue sol/[emnia
 recensentes: meri]tis ipsius pro/tegatur et precibus. *Per dominum/*

[Epistola Ad philippenses .iiij. capitulo/]

[Fratres:] Rogo vos carissi/[mi et desider]atissimi gaudi/[um meum et coro]na mea sic state
 in/ [domino carissimi.] Rogo euchodiam et/ [synthicen deprecor:] idipsum sapere in/ [domino.
 Etiam rogo te] germane compar/ [adiuua] eos/ [qui mecum lab]orauerunt in/ [evangelio cum
 clemen]t[e] et ceteris adiu/[toribus meis. Quorum n]omina sunt: in libro/vite.

[Gradale/ Iuravit.]

Alleluia V. Iste sanctus/ [digne in memo/riam vertitur] hominum qui ad gaudium/ [transiit angelorum.]

[Sequentia de communi.]

[Evangelium] Ho/[mo quidam nobilis.]

[Offertorium] Inueni.

S[ecretum/ Pro passione beati c]lementis mar/[tyris tui atque pontificis gr]atan/[ter tibi domine munus offerimus: quia si]\cut eum sentim[us in] te viuere g[loriosum: sic]/ pro nobis interuenire c[onfi]dimus Per./

[Alia secrectum] Munera [ti]bi domine pro sancte feli/citatis gloriosa solemnitatem defe/[rim]us obsecrantes: vt que nobis huius ce/l[ebri]tatis effect[um et con]fe[ssio]ne dedica/uit et sanguine mise[r]ationis tue continu/[um im]ploret [au]xil[ium.]

[Communio Beatus] seruus

[post communio]/ Purificent nos domine quesumus/ et di[vini] perceptio [sa]cramenti:/ [et glorio]sa dep[recati]o beati cl[ementis mar]/ty[ris] tui atque [pont]ific[is]. Per.]

[Alia]/ p[ost communio] H[ec] domine [s]a[cra]menta [s]umentes/ quesumus: vt intercedente beata felicitate [ma]rtyre tua vite et[ern]e in nobis nu/[triant] alimenta. Per.

Sancti [griso]goni/ [martyris]

Officium Gloria et honore.

Oratio/ [A]desto d[omine] supplicationib[us]/ nostris: vt [qui e]x iniqui[ta]te nostra re/[os
nos] esse cog[no]scim[us: beati] griso/[goni] martyris [tu]i in[tercessione]/ lib/[erem]ur Per
domine.

[Epistola] Beatus [homo qui] /[inveni]t [R]equi[re] in vig[ilia vnius apostoli]/

[Gradale] Posuisti

Alleluya V. Beatus vir [qui]/ suffert.

[Evangelium] Qui [vos audit]/

O[ffertorium] G[loria et honore.]

[Secretum]/ Munera nost[ra quesumus domine] sere/no intuitu susci[pe: vt inter]ce/dente
[beato] grisogo[no martyr]e t[uo]/ [crimin]um nostrorum contagia cuncta expur/[gent Per.]

C[ommunio] Posui[sti] domine.

P[ost communi]o/ Annue quesumus domine vt misterijs/ tuis [re]creat[i: sancti q]uoque
gri/sogoni mar[ty]ris t[ui] mu[ni]am[ur] sem/per [au]xilijs Per.

Sancte [katherine/ virginis et martyris] Ad m[issam]

O[fficiu]m/ Me expectauerunt pec[catores]/ vt perderent me tes[timonia]/ tua domine
int[ellexi: omnis con]/summationis [vidi fi]nem latum m[an]/datum tuum nimis.

Ps. Beati imma[culati in]/ via: qui ambulant in lege d[omini].

[Oratio]/ *Omnipotens semp[iterne deus qui cor]/pus gloriose virginis [tue ka]//therine in montem synai ab angelis de/ferri iussisti: concede quesumus. eius obtentu/ nos ad arcem virtutum prouehi: vbi vi/sionis tue claritatem mereamur intue/ri Per.*

Epistola Confitebor tibi domine rex./

Gradale Specie tua. Alleluia. V Loquebat.

Sequencia/

Odas hac in die letas: christo ca/nit omnis etas corde voce fide/libus.

Omnem spectat ad etatem kathe/rine dignitatem cumulare laudibus./

Hec est illa costi nata: cuius ortu de/corata gloriatur⁶¹ grecia

Hec est que mnam/ sibi datam: christo reddit deculpatam oris/ eloquentia.

Scolis vacans artes di/scens altiora concupiscens studet euan/gelio.

Duo legens testamenta: vite/ videt alimenta christum in presepio.

Cibo/ dulci refouetur: quo plus gustat plus/ augetur sanctum desiderium.

Cibo confor/matur isti se configens cruci christi currit/ ad martyrium.

Rex hinc terret hinc/ blanditur: hec non timet nec lenitur premen/tis constantia.

Hinc terrores vt fauille:/ hinc res serui vel ancille spernuntur vt/ vilia.

Sapientes superantur: credunt/ christo flammis dantur sed non perit fimbria./

Carceratur virgo cesa visitatur fit illesa/ superum presentia.

Quam regina dum solatur/ ad certamen inuitatur fauet ouans coro/natur certet die tercia.

A columba dum/ cibatur virgo rota fabricatur orat nexus/ dissipatur sternitur plebs impia

Tot trium/phans in tormentis ad superna cum ducen/tis premittit porphirium

Impetrato/ quicquid orat ferit lictor lac irrorat fe/rientis gladium

⁶¹ Fragment reads 'decoratur'.

Corpus celitus sublatum/ est et in syna tumulatum tumba manat/ oleum.

Syna signis illustratur: celum si/bi gloriatur: addi sydus aureum.

Virgo/ sydus honestatis dux et decus probitatis/ christi reos maiestatis christo reconsilia./

Das virtutum via morum: flos odoris/ odor florum: nos tuere nos celorum/ transfer ad palatia.

Euangelium Simile\ est regum celorum thesauro abscondi/to.

Offertorium Filie regnum in honore.

Secretum/ Suscipe quesumus domine propicius obla/tiones tuorum fidelium quos ti/bi in

honore beate katherine virgi/nis tue et martyris hodierna solemni/tate letanter offerimus:

sicque nobis/ ipsa intercedente per hoc sacrificium/ [placatus adesto ut nos et a periculis] ⁶²/

huius vite clementer eripias: et a pec/catis omnibus miseratus absolvas. Per/ dominum.

Communio Simile est regnum celorum/ homini negociatori querenti bonas marga/ritas inuenta

vna preciosa margarita/ dedit omnia sua et comparauit eam.

Post communio/ Da quesumus domine per hec sancta que sum/psimus populo tuo salutem/

mentis et corporis: et intercedente beata/ katherina virgine tua et martyre in/ cuius honore

letamur: perpetuis con/solationibus tuorum reple corda fide/lium: vt diuina protectione

reuelati:/ et pia tibi deuotione complacent: et/ tua semper beneficia consequantur./ Per

dominum.

Sancti lini pape et mar/tyris.

Officium Sacerdotes tui.

⁶² Fragment lacks this line probably due to printing error.

Oratio/ de communi unius martyris et pontificis./

Epystola. Omnis pontifex.

Gradale/ Inveni david. Alleluya. V. Elegit te./

Euangelium Homo quidam nobilis.

Offertorium/ Inveni dauid.

Communio Beatus seruus.

Jesus christus/⁶³ [end of page]

fo. clxxxvii - unius martyris pontificis⁶⁴

[unius martyris]

[secretum] / [...]/ cordibus dilectionem infundant: per/ quam sanctus .N. martyr tuus omnia corporis tormenta deuicit. Per/ dominum. In vnitate euisdem.

Communio Qui/ vult venire post me abneget semetipsum/ et tollat crucem suam et sequatur me.

Communio/ Qui michi ministrat me sequatur et vbi/ ego sum illic et minister meus erit.

Communio Po/suisti domine in capite eius coronam de lapide/ precioso.

In tempore paschali alleluia alleluia.

Communio Le/tabitur iustus in domino et sperabit in eo et lauda/buntur omnes recti corde.

In tempore paschali alleluia.

⁶³ 'Jesus christus' in manuscript.

⁶⁴ Header centred and printed in red ink refers to the Mass that starts further down this page.

*Communio/ Ego sum vitis vera et vos palmites: qui/ manet in me et ego in eo hic fert fructum
mul/tum alleluia alleluia.*

*Communio Magna est gloria eius in/ salutari tuo gloriam et magnum decorem/ impones super
eum domine.*

*Post communio/ Quos refecisti domine celesti mi/sterio: ab omnibus quesumus propiciatus/
absolve delictis: et intercedente beato/ N martyre tuo diuino munere pu/rificatis mentibus
perfruamur. Per./*

In natali unius martyris et pontificis

*oratio/ Deus qui sanctam nobis hu/ius diei leticiam pro comme/moratione beati martyris tui
.N. at/que pontificis fecisti: adesto familie/ tue precibus et da: vt cuius hodie fe/sta
celebramus: eius meritis et inter/cessionibus adiuuemur. Per dominum/ nostrum.*

Ad hebreos .v. capitulo/

*Fratres Omnis pontifex ex/ hominibus assumptus pro homini/bus constituitur in his que sunt
ad/ deum: vt offerat dona et sacrificia pro/ peccatis. Qui condolere possit his qui/ ignorant et
errant: quoniam et ipse cir/cumdatus est infirmitate Et propter/ eam debet quemadmodum et
pro po/pulo: ita etiam et pro semetipso offerre/ pro peccatis Nec quisquam sumit sibi/
honorem: sed qui vocatur a deo tanquam/ aaron quemadmodum scriptum est. Tu/ es sacerdos
in eternum: secundum ordinem\ melchisedech.*

Ad hebreos .xiii. capitulo/

Fratres Doctrinis variis/ *et peregrinis*: nolite abduci. O/ptimum est enim *gratia* stabilire cor: non in/ *escis que* non profuerunt ambulan/tibus in eis. Habemus altare: de quo/ edere non habent *potestatem*: qui taber/naculo deseruiunt. Quorum enim animalium infertur sanguis pro peccato in sancta per/ pontificem: horum corpora cremantur/ extra castra. Propter quod et iesus/ vt sanctificaret per suum sanguinem popu/lum: extra portam passus est Exeamus/ igitur ad eum extra castra: *improperium*/ eius portantes. Non enim habemus/ hic manentem ciuitatem: sed futuram in/quirimus. Per ipsum ergo offeramus/ hostiam laudis semper deo: id est fructum/ labiorum nostrorum confitentium nomini eius./ Beneficientie autem et communionis: no/lite obliuisci. Talibus enim hostiis pro/meretur deus.

Secundum matheum .ix./

In illo tempore: Circuibat iesus ci/uitates omnes et castella: docens/ in synagogis eorum et predicans euan/gelium regni et curans omnem languo/rem et omnem infirmitatem. Videns au/tem turbas misertus est eis: quia/ erant vexati et iacentes sicut oues/ non habentes pastorem. Tunc di/xit discipulis suis. Messis quidem/ multa: operarij autem pauci. Roga/te ergo dominum messis: vt mittat/ operarios in messem suam Euntes/ autem predicate dicentes: quia appro/pinquabit regnum celorum. Infir/mos curate mortuos suscite: le/prosos mundate: demones eijcite./ Gratis accepistis: gratis date Ecce/ ego mitto vos: sicut oues in medio/ luporum. Estote ergo prudentes sicut/ serpentes: et simplices sicut columbe./

hoc sequens euangelium dicitur in festo cuiuslibet pontificis/ exulantis siue martyris siue confessoris

S. lucam .xix.//

In [illo] *tempore*: Dixit *iesus* discipu/lis [suis para]bolam han[c] ho/mo *quidam* nobilis [ab]ijt [in] *regionem* lon/ginquam accipere sibi *regnum et reuer/ti*. Vocatis autem *decem* seruus suis de/dit illis *decem* minas. Et [ait] ad illos/ *Negociamini dum venio* Ciues autem/ *eius* oderant illum: *et miserunt* legationem/ post illum dicentes. *Nolumus* hunc re/gnare super nos. Et factum est ut redi/ret accepto regno: *et iussit vocari/ seruos quibus dede[rat] pecuniam* vt sci/ret *quantum quisque* negociatus esset. Venit/ autem *primus* dicens *Domine* mina tua de/cem minas *acquisiuit*. Et ait illi. Euge /serue bone quia in mo[dico] fidelis fui/sti eris potestatem hab[ens su]per *decem* ciuita/tes. Et alter venit dicens. *Domine* mina/ [t]ua fecit *quinque* minas. Et huic ait. Et/ tu esto: *supra quinque* civitates Et alter/ [ven]it: dicens. *Domine* ecce mina tua quam/ habui repositam in sudario Timui enim te/ *quia* homo austerus es tollis *quod non po/suisti et metis quod non seminasti*. Et di/xit ei De ore tuo te iudico: serue ne/quam Sciebas *quod* ego homo austerus sum/ tollens *quod non posui et metens quod non/ [se]minaui*. E[t] quare non dedisti pe/cuniam meam ad mensam *et ego veni[ens]/ cum vsuris vtique exegissem/ illam* Et astan/tibus dixit. Auferte ab illo minam et da/te illi qui *decem* minas habet. Et dixerunt/ ei *Domine* habet *decem* minas. Dico autem/ v[obis quia] omni habenti dabitur *et abunda/bit*. [ab] eo autem qui non habet: *et quod ha/bet [auferetur] ab eo*. V[er]umtamen inimi/cos meos illos qui noluerunt me re/gnare su[per] se [a]dducite huc *et interfic/ite ante [me]*. Et/ his dictis prece/debat [as]cendens hierosolim[am.]

[In] *tempore paschali* [Evangelium] Ego sum vi/tis vera. require in fo. [clxxxiii.]

[Secretum]/ Intende propicius quesumus domine obla/ta tibi hec munera: *et depreca\zione* [beati] .N. martyris tui [atque pon]/tificis in cuius ea commem[oratio]/ne deferimus nosipsos [eademque san]/ctifica. Per dominum.

Post [*communio*]/ Sumpsimus domine in [sancti mar]/tyris tui atque [pontificis .N.
so]/lemnitate celestia [sacramenta cu]/ius suffragijs *quesumus* [largiaris vt quod]/ temporaliter
geri[mus: eternis gau]/dijs *consequamur*. Per.

In [nata/li pluri]mo[rum martyrum.]

[Officium]/ In[tret in conspectu tuo]/ domine ge[mitus compeditorum]/ redde [vicinis nostris
septu]/plum in sinu eorum vi[ndica san]/guinem sanctorum [tuorum qui effu]/sus est.

In *tempore* [paschali. alleluya/ allelu]ya.

Ps. [Deus venerunt] gentes/ in hereditatem [tuam: polluerunt tem]/plum sanc[tum t]uum:
po[suerunt hierusa]/lem in po[morum custodiam.]

[Officium]/ T[imet]e dominum [omnes sancti eius]/ quoniam [nichil deest timentibus]/ eum
di[vites] eguer[unt et esurierunt]/ inquirentes au[tem dominum non defici]/ent omni [bono.

Ps. Benedicam dominum in]/ omni tempore semper laus [eius in ore meo]./

[Officium] I[u]sti epu[lentur et exultent in conspe]/ctu dei et del[ectentur in leticia]/

Ps. E[xur]gat deus et di[ssipentus inimici eius: et]/ fug[iant qui o]der[runt eum a facie eius.]

[Officium]/ Sap[ientiam sanctorum narrant po]/puli et laudem [eorum nunciat ecc]/lesia
nomina a[utem eorum viuent in seculum se/culi.] In t[empore paschali. alleluya alleluya.]

[Ps. Exaltate]/ iusti in domino rec[itos decet collaudatio.]/

[Officium] Salus autem [iustorum a domino et pro]/tect[or eorum in tempore tribulationis.]/

Ps. Noli em[ulari in malignantibus: neque]/ zelaue[ris facientes iniquitatem.]/

[Officium] S[ancti tui domine benedicent te gloriam regni tui dicent alleluia.]/

[Ps.] Ex[alta]bo te [deus meus rex/] [end of page]

COMMENTS

Photographs of this fragment were included in the 1911 Glasgow Exhibition, not the fragment itself. In writing his description for the exhibition catalogue, Eeles appears not to have had the opportunity to examine the fragment and it is therefore understandable that his catalogue description reads: ‘a fragment of a manuscript Sarum missal of the middle of the 15th century.’⁶⁵ McRoberts includes this fragment in his *Catalogue*, repeating Eeles’ assessment that it is in manuscript and dates from the fifteenth century.⁶⁶ But it is immediately obvious when looking at the fragment itself that it is from a printed book of a later date.

A search through all available copies of the *Sarum Missal* in the database Early English Books Online has not resulted in identifying the exact imprint of this fragment. However, it is very close in its page layout to the 1508 Rouen print.⁶⁷ Both the fragment and this 1508 Rouen print have several features in common not found in other copies included EEBO, namely:

- Page headers are centred and printed in red ink;
- Foliation is placed in the upper right-hand corner in lower-case roman numerals in the format ‘fo. clxxxii’;

⁶⁵ Eeles, ‘Liturgical Books’, 1052.

⁶⁶ McRoberts, *Catalogue*, 8.

⁶⁷ EEBO, STC (2nd ed.)/ 16183, reel position STC/ 91:08 (accessed 14 December 2015).

- The size of the capitals, i.e. equivalent to the height of two lines of text, and their design;
- The same woodblock stamps are used for the higher status capitals.

In addition, the first and last word on each page is the same, and although there are some differences in the words at line endings, mostly these also correspond. It is possible that both sources are close in date, with one being a revised and corrected version of the other; the fragment contains some errors that are corrected in the 1508 print.

LITERATURE

Eeles, 'Liturgical Books', 1052 Item 6; Holmes, 'Catalogue', 157, Item 66; McRoberts, *Catalogue*, 8, Item 34.

12.–13. Glasgow City Archives, Liturgical Fragment C.5.1.1

Unidentified text and Bible fragment

PROVENANCE: Burgess Book spanning the years 1613–15, now stored in a box containing its original wooden boards that are covered with a blank sheet of parchment complete with iron lock. The two liturgical fragments are incorporated into the new binding.

CONDITION: Both are very small, but clearly legible. The first is pasted onto the flyleaf of the new binding of the Burgess Book, so only one side is now visible. Although it is very narrow, cut out vertically from the page, there is an obvious wide margin space at the upper edge suggesting that this was taken from the upper portion of the folio. The height is equivalent to 15 text lines, but the width allows for only two to four letters on each line. Lines 5 and 11 are underlined with red ink; line 12 has a rubric in red, possibly with the abbreviation 'pro'.

PHYSICAL DESCRIPTION

FRAGMENT SIZE: narrow strip of parchment, 165 x 14 mm.

WRITTEN SPACE: 135 x 14 mm.

TEXT HEIGHT: 4 mm, in black ink.

DATE: not possible to determine.

CONDITION: The second fragment is cut across the full width of page from a Bible, containing only two lines of text. It is tipped into the same flyleaf as the first fragment, allowing both sides to be read. A wide margin space below the text suggests that it was cut from the bottom a page.

PHYSICAL DESCRIPTION

FOLIO SIZE: 47 x 270 mm.

WRITTEN SPACE: 13 x 172 mm, written in 2 columns, 75 mm (col. 1) and 85 mm (col. 2).

TEXT HEIGHT: 5 mm, in black ink.

DECORATION: none on this fragment, except for one highlighted capital on the verso for 'Ego' that is filled in with red ink.

RULING AND PRICKING: none visible.

DATE: first half 13th century.

TRANSCRIPTION AND RECONSTRUCTION

[...]/ *absque ullo pauore et gignat/ uobis humus fructus suos quibus*

[emp]/tor quod emerat *usque* ad annum/ iubileum. In ipso enim om[ni]s uen//[ditio]

[...]/ *et frugum super habundanciam/ non ex[i]ges. Ego dominus deus uester, qui*

[...]/ *fratribus suis redimet eum. et patruus/ et patruelis et consanguineus et/ [end of page]*

COMMENTS

Dell provides a full transcription of this fragment, identifying the text as four extracts from Leviticus, 25: 18–19, 28, 37–8, and 48–9.

LITERATURE

Dell, 'Fragments', 116, Item 10.

14. Glasgow City Archive, Liturgical Fragment T–TH.12.1.A

Bible concordance

PROVENANCE: first Minute Book of the Incorporation of Masons, for 1600–81. The pages of the Mason's Minute Book now measure 191 x 146 mm, with a spine depth of about 12 mm. Folding lines are clearly visible on the fragment and indicate a good fit as a covering for this volume.

CONDITION: The surface of the verso is blackened suggesting that this was the outer cover; the recto is relatively undamaged. The page has been trimmed at the top with the loss of some lines of text. A second fragment from this Minute Book, T–TH.12.1.B (Item 9 above), is smaller and more likely to have been used as an inner part of the binding possibly to reinforce one of the boards.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, 360 x 240 mm.

WRITTEN SPACE: 270 x 184 mm, written in 3 columns of 58 lines, 60 mm (col. 1), 56 mm (col. 2) and 59 mm (col. 3).

TEXT HEIGHT: 2 mm, in black ink with the headwords underlined in red.

RULING: some ruling is visible on the recto, possibly in pencil; horizontal lines extend through the space between columns; at least two of the vertical lines extend into the lower margin space; the text sits slightly above the ruled lines.

PRICKING: visible along the bottom of the page and arranged in pairs although these paired holes are not equidistant, and each pair is not equidistant from its neighbour; some of these pairs correspond to the width of gaps between columns.

DATE: late 13th or first half 14th century.

COMPARATIVE SOURCE

In the absence of a complete contemporary source, the most recent edition of the Latin concordance was consulted: *Novae Concordantiae Bibliorum Sacrorum iuxta vulgatam versionem critice editam*, ed. Boniface Fisher (Tübingen, 1977), vol. II, cols 2186–2204.

TRANSCRIPTION

Only the headwords are given below. These are centred within each column, written in the same ink as the main text, and underlined in red. The headwords are not written in strict alphabetical order.

furiosus	g[]	gabaonita
furibundus	gaba[on]	gabelus
fu[]	[end of column]	gabriel
[f]a		gabatha

fuscus		gad
fustis		galaad
futurus		galaadites
[end of column]		galatia
		galathe//
		[end of column]

galea	[ga]llio	gaudens
galilea	gallus	gausius
g[alila]eus	gallinaceus	[end of page]
[end of column]	gamaliel	
	gannire	
	garulos	
	gaudere	
	[end of column]	

COMMENTS

In his description of the historical records of the Incorporation of Masons, Hill provides a passing and brief reference to this fragment noting that ‘the volume of Minutes under notice is a small book with a parchment covering, 6 by 7 inches broad, and two-thirds of an inch thick’, but he does not include a description of the contents of the fragment itself.⁶⁸ Dell

⁶⁸ Hill, William H., ‘Early records of the Incorporation’, in *Sketch of the Incorporation of Masons; and the Lodge of Glasgow St John: with much curious and useful information regarding the Trades’ House, and Glasgow Past and Present*, comp. J. Cruikshank (Glasgow, 1897), 54.

suggests that it is ‘Probably a section of the biblical concordance compiled from the Vulgate by Hugo of St Clere in 1230.’⁶⁹

LITERATURE

Dell, ‘Fragments’, 115, Item, 8; Hill, *Masons*, 54.

15.–17. Glasgow City Archive, Liturgical Fragments CH2/ 550/ 2a, Fragments 2–4

Lectionary or Book of Homilies, Saturday after Ascension to Tuesday of Easter Week 7

PROVENANCE: Minutes of Glasgow Cathedral, 1583–93, along with Item 8

CONDITION: One side of each fragment is badly damaged and difficult to transcribe. The modern pencil numbering is retained in the description which follows.

Fragments 2 and 3 each contain seventeen lines of text, but Fragment 4 has only three and a half. The same hand has written each using few contraction signs, and the texts can be shown to come from the same book. A close examination of Fragments 2 and 3 demonstrates that these started as a single sheet that has torn in two across its width, probably along the worn edge covering the spine of the Minute Book. The fragment now numbered as 3 is the upper half of the page, and Fragment 2 the lower half. Therefore, these two fragments are considered here as a single sheet and assigned the identification ‘Frag. 3 + 2’. Separate physical descriptions are provided.

Fragment 4 is taken from the lower part of a page, and an examination of the text demonstrates that it followed the folio numbered here as ‘Fragment 3 + 2’. Four small

⁶⁹ Dell, ‘Fragments’, 115.

rectangles are cut out of the blank lower margin suggesting that it was used as binding material within the spine.

PHYSICAL DESCRIPTION

FOLIO SIZE: Fragment 2, half of a parchment folio, 227 x 340 mm, Fragment 3, half of a parchment folio, 208 x 312 mm, and Fragment 4, part of a parchment folio, 59 x 294 mm.

WRITTEN SPACE: 175 x 239/40 mm (Frag. 3 + 2), 40 x 242 mm (Frag. 4), all written in 2 columns, approx. 105 mm.

TEXT HEIGHT: 6 mm (Frag. 3 + 2), 5 mm (Frag. 4), in brown/ black ink with the rubrics in red.

DECORATION: alternate flourished blue capitals with red decoration and red capitals with blue. The penwork extends along the left edge of the column. Smaller in-text capitals highlighted in red.

RULING: frame ruling in ink for each column of the written area is visible on the verso. Some ink ruling is also visible on the recto; vertical lines project into the upper and lower margins; the first line of text is written below the first ruled horizontal line; the text is centred between the horizontal guide lines.

PRICKING: not visible.

DATE: late 14th – early 15th century.

COMPARATIVE SOURCES

1. Haymo of Halberstadt, *Opera Omnia*, vol. 3, ed. J.-P. Migne, (Patrologiae cursus completus, Series Latinae, vol. 118) (Paris, 1880), cols 541–2, 549–51, 554, 556.

2. *Sancti Leonis Magni: Romani Pontificis Tractatus Septem et Nonaginta*, ed. by Anthony Chavasse (Corpus Christianorum: Series Latina, 138A) (Turnholt, 1973), 450.

TRANSCRIPTION AND RECONSTRUCTION

[Frag. 3 + 2]

[Haymo, Homiliae de Tempore, Homilia XCV: In die sancto Ascensionis Domini]

Ac si di[ceret.] Non enim put[are deb]etis/ uenien[te in] uos [Spiritu] *sancto* statim/ hu[ius]
mundi] fieri [consu]mma[tio]/nem [sed v]obis tantu[m vir]tutem/ [de] me [testi]ficandi
prebere. Et cum/ he[c] dix[isse]t: uidentibus illis ele/uatus est et nubes suscepit eum/ ab oculis
eo[rum]. Ubique enim cre/atu[ra Creatori suo prestat] obs[e]/quium. Astra in[dicant]
na[scentem]/ [patientem] obnubunt [recipiunt]/ nubes as[cenden]tem [redeuntem]/ ad
iudici[um comi]ta[buntur.]

Dominica infra [o]ct[avas A]scensio[nis]

[Haymo, Homiliae de Tempore, Homilia XCVIII: Dominica post Ascensionem Domini]

lectio/ Secundum Iohannes/

I[n illo] tempore /[dixit ihesus discipulis] suis [Cum venerit]/ [Paracletus quem ego mittam]
uobis [a Pat]re *spiritum*/ [ve]ritatis qui a patre procedit:/ [ille te]stimonium [per]hibebit de/
[me. In multis locis Evangelii legimus, quod ea que minus] *apostoli*/ de perfectione
[habeban]t *per* [Spi/ritus sancti adventum Dominus] se d[atu]rum *pro*/miserit manifestius
ta[men]/ in exordio huius lectionis. non/ solum eu[md]em *spiritum* [repr]omit/tit. sed etiam
quod ipsius d[on]o/ ad predicandum euangel[ium]/ [ido]nei reddendi es[se]nt: decl[ar]at/
[cum] dicit. Cum uenerit quem ego/ [mitta]m uobis a patre *spiritum*/ ueritatis qui a [Pa]tre
[proc]edit\ ille *testimonium* perhibebit de me./

lectio ij/

Manifestum e[st] autem/ nec laboriosa expositione/ indig[e]t: quare eundem *spiritum*/ paraclytum nominet para/clytus enim grece: latine con/solator siue [advocatus] dicitur./ Bene autem consolator: *quia*/ non s[olu]m corda [apostolo]rum me/[rentia d]e *domini* absentia. uel [ad]/ sufferendas trib[u]lationes et/ [pa]ssi[ones] consolatus [est] sed/ et[iam quo]tidie pro pe[cc]ati perpe/[tratione] lugentibus dum sp[em]/ [ve]n[ie] repromi]ttit [magnam] con]so/[lacionem impe]ndit A quo [se consolari precabatur propheta cum dicebat consolationes]/ tue *domine*: letific[averunt] animam/ me[am] Et item M[emo]r fui iu/[diciorum tuorum domine a seculo et con]/solatus sum.

lectio i[i]

Bene [autem] a[dv]ocatus/ [dici]tur *quia cum* sit equa/[li]s p[at]ri et filio. pro *nostris* deli/[ctis] pa[tre]m [quotidie] interpella[re]/ no[n ce]ssat. [qui]a [ut] ait *apostolos*/ quid oremus sicut oportet nes/cimus. Et cetera. Bene autem/ ipsum *spiritum* a se mitti et a/ patre procedere perhibet: no[n]/ qui⁷⁰ aliter procedat a patri et/ aliter a filio uel aliter mit[tatur]/ [a] filio. et aliter a patre sed// *quia ipsa missio processio est* : et/ ipsa processio missio. Neque enim diuer/sitas est procedentis uel mittentis:/ quibus una est essentia atque deitas./ Non enim minor est ille qui *proce*/dit illo a quo procedit: neque mi/nor est qui mittitur illo a quo/ mittitur. *quia quod* est pater hoc/ est filius. hoc est et *spiritus sanctus*.

[Haymo, Homiliae de Tempore, Homilia XCV [cont.]: In die sancto Ascensionis Domini]

Feria/ .ii. lectio .i./

Cumque intuerentur/ in celum euntem illum: ecce/ duo uiri astiterunt iuxta illos/ in uestibus albis. qui et dixerunt./ Viri galylei quid statis aspicien/tes in celum: Hic *ihesus* qui assump/tus

⁷⁰ Fragment has the abbreviation 'qd'.

est a uobis in celum sic ue/niet quema[d]modum uidisti eum euntem [in ce]lum. id est in ea forma/ carnis [at]que substantia ueniet/ iudicaturus: in qua uenit iu/dicandus.

lectio secunda/

Nos ergo dignis moribus/ ascensum in celum nobis/ preparemus. et peregrinari in/ hoc mundo nos cognoscamus./ In quo etiam si quedam commo/da blandiuntur. non aplecten/da sunt nequiter: sed despicien/da fortiter. Ideo dilectissimi *fratres*. si ascendere uolumus in celum:/ hoc in spe *nostra* interim roboremus:/ in hoc uotis *omnibus* estuemus./ Hoc meditemur in terris. quod/ computemur in celis. Tunc ex\utu[ri] carnis mortalitatem: nunc/ exuamus animi uetustatem. Faci/le enim corpus leuabitur in alta/ celorum: si non premat *spiritum* sarci/na peccatorum. Quapropter dilectis/simi erigamur ad eum: qui pulue/rem *nostre* abiectionis corpus fecit/ glorie sue.

lectio .iiij./

Et ut ascensionis eius me/reamur esse consortes: hu/militati et patientie ipsius per/ omnia congruamus. Magni no/minis militiam: magne profes/sionis suscepimus disciplinam./ Sectatores *christi* disce[d]ere a regia/ non licet uia nec dignum est tem/porali[bus occupari ad eterna tenden]/tes. Et quia precioso sangui[ne]/ *christi* redempti sumus: glorificem[us]/ et portemus *deum* in corpore *nostro*/ ut ad ea que fidelibus sunt premi/a preparata peruenire mereamur./

[St Leo the Great, Tractatus LXXIII : Incipit de Ascensione]

Feria .iii. lectio i

Post beatam/ et gloriosam resurrectionem/ *domini nostri ihesu christi* qua uerum dei tem/plum iudaica impietate resolu/tum diuina in triduo potentia/ suscitauit: quadragenarius

ho/die dilectissimi *sanctorum*/ *dierum* ex/pletus est numerus. sacratissi/ma ordinatione
 dispositus: et/ ad utilitatem *nostre* eruditionis *in*/pensus. ut *dum* a *domino* in hoc spa/cio mora
presentie corporalis/ [extenditur] [end of page]

[Frag. 4]

[Haymo, Homiliae de Tempore, Homilia XCVII: Dominica post Ascensionem Domini]

[...]/ sed *secundum quod spiritus* [sanctus dictavit eo]/modo *spiritualiter* ea intelligere/
 studeat. et *operibus* adimplere.

[lectio] iii/

Si quis ministrat: *tanquam*\

[Haymo, Homiliae de Tempore, Homilia XCIX: In vigiliis Pentecostes]

[...]/ [possunt nisi] *per spiritum sanctum*. quid ali/ud nisi ut qui *per spiritum sanctum* dili/git
deum meretur diligendo ut/ plus habeat. et plus habendo//

[...]/ M[undus ergo cum accipere non potest, id est mundiales ho]/mines quia *non* habent
inuisibi/les caritatis oculos: quibus solum/modo *spiritus sanctus* uideri potest et sciri\

[Haymo, Homiliae de Tempore, Homilia C: In die Sancto Pentecostes]

[...]/ [manifestat cum dicit] Si quis di/ligit me sermones meos seruabit./ In quibus *uerbis*
 ostendit. quia *pro*/batio uere dilectionis exhibitio/ [end of page]

COMMENTS

The texts are extracts of Homilies, probably for use within the Divine Office, for the liturgical period between Ascension and Pentecost. The copying is somewhat jumbled with Haymo's Homily XCVIII interrupting the flow of Homily XCV; Homily XCV picks up from the point at which it was interrupted on the verso of Frag 3 + 2. Both texts are divided into three shorter Readings, and the fragmentary texts on Frag. 4 seem to have been similarly divided. Otherwise, the flow of text is continuous.

Further research is needed to ascertain if these fragments, and arrangement of texts, belong to a particular Rite.

LITERATURE

Holmes, 'Catalogue', 170, Item 118.

18. Glasgow City Archives, Liturgical Fragment T–TH.8.13

St Anselm, *Orationes*

PROVENANCE: second Minute Book belonging to the Skinners of Glasgow for 1587–1611.

CONDITION: The surface of folios 1^v and 2^r are badly worn and difficult to read. There is a hole in the centre of the bifolium resulting in the loss of several lines of text, which are included in the reconstruction. Lumsden includes a partial facsimile of part of folio 2^v in his history of the Skinners' guild where it is described as 'Being [a] leaf of a Church Service Book containing part of a long prayer. Probably Glasgow Cathedral.'⁷¹

PHYSICAL DESCRIPTION

FOLIO SIZE: parchment bifolium, 300 x 201 mm.

⁷¹ Lumsden, *Skinners*, opp. 238.

WRITTEN SPACE: 204 x 121 mm, written in 16 long lines.

TEXT HEIGHT: 8 mm, in black ink.

RULING: only one lightly-ruled line is now visible, namely, the vertical line delineating the space at right-hand side of the written area of fol. 2^r; the top horizontal line is not visible.

PRICKING: none visible.

DATE: c. mid-14th century.

COMPARATIVE SOURCE

St Anselm, *Opera Omnia*, vol. 1, ed. G. Gerberon, (Patrologiae cursus completus, Series Latinae, vol. 158) (Paris, 1863), cols 867, 912–13.

TRANSCRIPTION

[Oratio III: Ad Deum]

[quem]/in hoc agendo non amare con/uincitur. Qui enim proximum/ suum non amat. nec eum inquan/tum [va]let ut in bono proficere/ possit adi[u]uat. nec deus illum/ amat. nec ad eius opera respicit. eci/am si coram hominibus uideantur/ esse [bon]a. Quid uero quid mise/[rius] potes]t esse homine qui se de/ b[ono opere exto]llit qui se dum pu/tat ex[tollere de su]pernis ad ima ru/i[t superbia en]im semper natu/[raliter] in profundum inferni ia/[cet] humilitas/ autem semper in ce/lis habitat et in celo manet et/ quem inanis gloria de summis// deicti. superbia mater eius in br[a]/chiis eterne perdicionis excipit si/cut econtrario cuius humilis conuersacio est in t[erris deus]/ qui humilia respic[it] et alia a lon/ge cognoscit. eum de ima conuer/sacione elevat in celos [Fateor] mi/tissime deus [fa]teor me [his] tri/[bus] malis [imo his tribus furiis in]/fernalibus gra[viter esse prostratum]/ et fere usque ad [interitum in an]ima/ uulneratum [et nisi indulgen]tis/sima mi[sericordia t]ua [cit]o subuen[iat gra]uius

[esse damn]andum [Heu] [mi]/ser heu miser semper et ubique heu/ miser quanta captiuitas est
[mi/seri] [end of page]

[Oratio XXV: Ad Christum]

[presu]/mentem Non enim poss[um de]/ tua misericordia desperare non/ possum nec michi
expedit serui/cium tui altaris dimittere tuum/ corpus et sanguinem non su[me]/re. quod pro
redemptione/ mea mortem suscepit [et qui] pro [re]/missione pecc[atorum de tuo la]/tere
lans[ea militis aperto cum aqua]/ ex[ivit]. Si indignus sum sicuti]/ sum et ego f[ateor verbera
me emen]/da et corripe [et tan]diu castig[a]/ tuum sacer[dot]em im[o tuum]/ pecca[torem
donec o]mnis [rubi]/go peccati recedat a me que per tam/ long[um tempus ex] magna
in//curia indurata est. in lateribus a/nime mee. Fateor. fateor. peccator/ sum. inmundus sum.
indignus/ sum. et tamen non recedo a te/ dulcissime ihesu christe. uelis quid/ uelis. non
dimitto te. et si infir/ma manu tenebo te. nec recedes/ a me donec ab omni contagio/ne peccati
absoluas me. et si car/nem tuam quotidie manducan/tem. et sanguinem tuum biben/tem.
tueque uoluntati iugiter in/herentem tua precepta assidue/ facientem. me post mortem car/nis
perducas ad ueram salutem./ scilicet ad te uerum sacerdotem/ [end of page]

COMMENTS: Dell describes the text as ‘part of an unidentified homily’.⁷² Modern searchable
databases help to identify these texts as extracts from St Anselm’s *Orationes*.

LITERATURE

Dell, ‘Fragments’, 115, Item 7; Lumsden, *Skinners*, opp. 238.

19. Glasgow City Archives, Liturgical Fragment T–TH 4/ 2/ 1

⁷² Dell, ‘Fragments’, 115.

St Gregory the Great, *Homiliae*

PROVENANCE: Minute Book of the Glasgow Cordiner Craft, for 1550–1612.

CONDITION: The recto is the inner side of this cover and is therefore well preserved. Although the verso is the outer side, it has suffered limited damage. There are two or three lines tucked within the simple sewing at the spine which can be read with care.

PHYSICAL DESCRIPTION

FOLIO SIZE: single parchment folio, *in situ*, c. 290 x 194 mm.

WRITTEN SPACE: 198 x 128 mm, written in 2 columns of 40 lines, 57/ 60 mm.

TEXT HEIGHT: 3 mm, in brown ink.

DECORATION: There is no obvious decoration. However, the void within some capital letters appear to have a simple ink in-fill, but this is difficult to differentiate from latter accretions on the surface. The capitals are written in the same ink as the main text and all fit within the ruling lines. The centred page heading of roman numerals on the recto, ‘a/ XXXVI’, indicating the chapter, is in blue ink.

RULING: blind ruling height for text 5 mm; lines extend into the gap between columns for all horizontal lines, most clearly visible in the lower second column of the recto; double lines extend into the side margins on the top two and bottom two lines; the first line of text sits below the top ruled line; the blind ruling is mostly difficult to see to determine the position of the text in relationship to the lines.

PRICKING: none visible.

DATE: c. first half 14th century.

COMPARATIVE SOURCE

Gregory the Great, *Homiliae in Evangelia*, ed. Raymond Étaix (Corpus Christianorum, series Latina, vol. CXLI) (Turnhout, 1999), 334–8.

TRANSCRIPTION⁷³

[despici]tis in mente tamen uestra uocantis/ domini reuerentiam seruate. conuiue/ fieri summi patrisfamilias libenter/ obedite. Corda uestra discutite:/ atque ex eis mortale fastidium repel/lite. Ad repellendum namque fastidium/ uestrum: iam parata sunt omnia. Sed si ad/huc carnales estis: fortasse epulas/ carnales inquiritis. Ecce ipse carna/les epule in spiritale nobis alimentum con/uerse sunt. Ad abstergendum namque mentis/ uestre fastidium in cena dei ille nobis sin/gularis agnus occisus est.

Sed quid agimus/ qui hoc quod subiungitur ad huc fieri a/ multis uidemus. Et ceperunt simul/ omnes excusare. Offert deus: quod rogari/ debuit. Non rogatus dare uult quod/ uix sperari poterat quia dignaretur largi/ri postulatus et tamen contempnitur. Paratas/ eterne refectionis delicias denuntiat:/ et tamen simul omnes excusant. Ponamus/ ante oculos mentis minima: ut possimus/ digne pensare maiora. Si quispiam potens ad inuitandum quemlibet pauperem/ mitteret quid fratres rogo quid pauper ille fe/cisset nisi de eadem sua inuitatione gauderet/ responsum humile redderet uestem muta/ret ire quamtocius festinaret ne prior se/ ad potentis conuiuium alter occurreret: Homo ergo diues inuitat et pauper/ occurrere festinat. ad dei inuitamur/ conuiuium et excusamus: Sed ecce inter hec/ estimare possumus: quid sibi corda nostra/ respondeant. Occultis enim fortasse sibi/ cogitationibus dicunt. Excusare nolu/mus: ad illud enim superne refectionis/ conuiuium et uocari et peruenire gratula/mur.

⁷³ Refer to footnotes in Gregory the Great, *Homiliae* for comments on textual variants. This fragment shares some variants with other known sources, and presents others that may be unique to this source. Paragraphs are editorial; the text is copied without any indication of division into paragraphs.

Loquentes nobis talia mentes uestre/ uerum dicunt si non plus terrena quam celesti/a diligunt:
 si non amplius rebus corporalibus\ quam spiritualibus occupantur. unde hic quoque/ ipsa
 excusantium causa subiungitur cum/ protinus subinfertur. Primus dixit. uillam/ emi: et
 necesse habeo exire et uidere illam/. Rogo te: habe me excusatum. Quid per/ uillam nisi
 terrena substantia designatur: Exit ergo uidere uillam: qui sola exteriora cogitat./

Alter dixit. Iuga boum emi quinque et eo/ probare illa. Rogo te habe me excusa/tum. Quid in
 quinque iugis boum nisi quinque/ corporis sensus accipimus: Qui recte quoque/ iuga uocati
 sunt: quia in utroque sex/u geminantur. Qui uidelicet corporales sen/sus quia interna
 comprehendere nesciunt: sed so/la exteriora cognoscunt et deserentes in/tima ea que extra sunt
 tangunt: recte per/ eos curiositas designatur quae dum alie/nam quaerit uitam discutere:
 semper sua inti/ma nesciens. studet exteriora cogitare. Graue namque curiositas est uitium
 quae/ dum cuiuslibet mentem ad inuestigandam/ uita proximi exterius ducit semper ei sua
 in/tima abscondit: ut aliena sciens/ se nesciat et curiosi animus quanto peritus/ [fuerit alieni]
 meriti: tanto fiat igna/rus [sui.] propter hoc namque et de eisdem quinque/ iugis boum dicitur
 eo probare illa rogo te/ habe me excusatum. Ipsa enim excusan/tis uerba a uitii sui
 significatione/ non discrepant: dum dicit eo probare⁷⁴ quia uidelicet aliquando pertinere
 probatio ad/ curiositatem solet. Sed notandum quod/ et is qui propter probanda iuga boum a
 ce/na sui inuitatoris excusat: humili/tatis uerba permiscet dicens. Rogo te/ habe me
 excusatum. Dum enim dicit ro/go. et tamen uenire contempnit: humilitas// sonat in uoce
 superbia in actione. Et/ ecce hoc diiudicat prauus quisque cum/ audit: nec tamen ea qui
 diiudicat agere/ desistit. Nam dum cuilibet peruerse agen/te dicimus conuertere deum sequere
 mun/dum rel[i]nque ubi hunc nisi ad dominicam/ cenam uocamus: Sed cum respondet ora/
 pro me quia peccator sum: hoc facere non pos/sum quid aliud agit nisi et rogat/ et excusat:

⁷⁴ Fragment repeats 'illa: rogo te habe me excusatum. Ipsa enim excusantis uerba a uitii sui significatione non discrepant: dum dicit eo probare'.

Dicens namque peccator sum:/ humilitatem in sinuat. Subiungens/ autem conuerti non possum: superbiam de/monstrat. Rogando igitur excusat: qui et humilitatem super ducit in uoce: et/ superbiam exceret inactione.

Alius autem/ dixit uxorem duxi: et ideo non possum/ uenire: Quid per uxorem nisi uoluptas/ carnis accipitur: Nam quamuis/ bonum sit coniugium atque ad propagandam/ sobolem prouidentia diuina consti/tutum non nulli tamen non per hoc fecundita/tem prolis sed desideria expetunt uolup/tatis et idcirco per rem iustam sig/nificari ut non incongrue res iniusta./ Ad cenam ergo uos eterni conuiuii sum/mus [pater]familias inuitat [sed] dum/ [alius au]aritie alius curiositati/ alius uoluptati carnis est deditus:/ nimirum reprobis omnis simul excusant./ Dumque hunc terrena cura occupat/ illum alieni [ac]tus sagax cogitatio/ deuastat alterius etiam/ mentem uolup/tas carnalis inquinat: fastidiosus/ quisque ad eter[ne] uite epulas non festi/nat.

Sequitur Reuersus seruus nuntia/uit hec domino suo⁷⁵ Exi cito inplateas/ et uicos ciuitatis et pauperes et de/biles cecos et claudos introduc/ huc. Ecce qui terrene substante plus/ iusto incubat: uenire ad dominicam\ cenam recusat. Qui labori curiosi/tatis insudat preparata uite alimen/ta fastidit. Qui carnalibus desideriis/ inseruit: spiritualis conuiuii epulas/ respuit. Quia ergo uenire superbi re/nuunt: pauperes eliguntur. Cur hoc/ Quia iuxta pauli uocem infirma mundi elegit deus: ut confundat fortia./ Sed notandum nobis est: quomodo describantur/ qui ad cenam uocantur et ueniunt/ pauperes et debiles. Debiles dicuntur/ qui in iudicio suo apud semetipsos/ infirmi sunt. Nam pauperes et quasi/ fortes sunt: qui et positi in paupertate/ superbiunt. Ceci uero sunt: qui nullum/ ingenii lumen habent. Claudique quoque sunt:/ qui recto gressus in operatione non habent/ Sed dum morum uitia in membrorum debili/tate signantur:

⁷⁵ Fragment omits 'Tunc iratus paterfamilias dixit seruo suo'.

profecto liquet quia sicut illi/ peccatores fuerunt qui uocati uenire no/luerunt: ita hii quoque peccatores sunt: qui/ inuitantur *et* ueniunt. *Sed* peccatores super/bi respuuntur ut peccatores humiles eliga/ntur.

Hos itaque elegit *deus* quos despicit/ *mundus* quia plerumque ipsa despectio ho/minum reuocat ad semetipsum. Is/ enim qui patrem reliquit *et* partem substantie quam/ perceperat prodige expendit: postquam esu/rire cepit in se reuersus dixit. Quanti/ mercenarii in domo patris mei habun/dant panibus: longe quippe a se desces/serat quando peccabat. Et si non esurisset:/ in semetipsum minime redisset. Quia/ postquam terrenis rebus indiguit: tunc cogi/tate cepit quid de spiritalibus ami/sit. Pauperes ergo *et* debiles ceci *et* clau/di uocantur *et* ueniunt: quia infirmi/ quique atque in hoc mundo despecti plerumque/ tanto celerius uocem dei audiunt:/ quanto *et* in hoc mundo despecti uocem⁷⁶/ [end of page]

COMMENTS

On the whole, the text presented in this fragment tends to agree with the Corpus Christianorum edition, although it contains some variants that are not listed in the editor's footnotes. There are two significant copying errors. First, the repetition of about two lines of text where the scribe may have been distracted by 'eo probare' two lines above. Second, the omission of about one line of text, again possibly explained by the appearance of a similar phrase. The other variants require the eye of a specialist to determine if these are legitimate differences, or more scribal errors.

⁷⁶ 'despecti uocem' seems to be a copying error.

Conclusions

These fragments potentially offer a tantalizing glimpse of liturgies that were used in Glasgow prior to the Reformation. Six of the service-book fragments (Items 2, 3, 5, 6, 7, and 11) seem to be copied with only minor variants from the Sarum Rite, which is recorded as being the rite used at Glasgow Cathedral and other secular churches in Glasgow, such as the Collegiate Church of St Mary and St Ann.⁷⁷ The other four fragments from services books (Items 1, 8, 9, and 10) bear some similarities to Sarum, but display significant variants that may help to identify them as belonging to a specific, as yet unidentified, rite, possibly that of a religious order.

It is these four fragments that require further investigation. The cluster of Alleluia verses for the Sunday within the octave of Easter in Item 8, Missal fragment, may hold the key to its identification. It is intriguing that one of these is ‘Gavisi sunt discipuli’ that does not seem to belong to any of the better-known English secular rites. The noted Breviary, Item 1, and Missal, Item 10, demonstrate leanings towards Hereford and York, respectively, raising questions regarding their usefulness to a church in Glasgow. Perhaps these were left intentionally, or otherwise, by visitors. The most complex variants are found in another Breviary fragment, Item 9, which contains office readings that are partially aligned with the Aberdeen Breviary (1509–10), and at the same time abbreviated versions of those in Sarum. Could these variants indicate a Rite for one of the religious orders? An estimated copying date of mid-fifteenth century accords with the presence of the Dominicans since around 1246,

⁷⁷ David McRoberts, ‘The medieval Scottish liturgy illustrated by surviving documents’, *Transactions of the Scottish Ecclesiastical Society* 15 (1957), 24–40, at 27. The foundation of the Collegiate Church of St Mary and St Ann in 1525 post-dates the copying of all the fragments, *Medieval Religious Houses, Scotland*, ed. Ian B. Cowan and David E. Easson (London, 1957), 180.

and the arrival of the Franciscans in the 1470s to Glasgow.⁷⁸ A more detailed comparison with a wider range of liturgies is needed to establish its precise liturgical home.

The remaining manuscript fragments are from books typically found in Scottish ecclesiastical libraries, namely a Bible, a Bible concordance, and books of homilies.⁷⁹

⁷⁸ *Medieval Religious Houses*, ed. Cowan and Easson, 99, 111.

⁷⁹ *Scottish Libraries* (Corpus of British Medieval Library Catalogues 12), ed. John Higgit (London, 2006).