Transcription of M.R. James’s unpublished description
Cambridge, University Library, MS Dd.4.17

Title
Horae Beatae Mariae Virginis

Secundo folio

Language
Latin

Material
Vellum

Measurements
8 ½ x 6 ½ ins.; much cropped by the binder

Collation
\( a^2 - f^2 | 1^8 [1^6] | 2^{12} - 6^{12} 7^{10} 8^{12} (+2 \text{ after } 6) 9^{10} (1 \text{ replaced}) 10^{10} 11^8 12^8 \)
(wants 6-8)

Number of leaves
135

Columns
Single

Lines to a page
16

Date
XIV early

Handwriting
Fine; two hands

Binding
Rough sheep, rebacked; gilt edges [since rebound]

Provenance not known.

Contents

This is a very remarkable early Book of Hours. The pictures prefixed are by the same hand as those in Corpus Christi College Cambridge 53 (a Peterborough book) which was reproduced in full for the Roxburghe Club by the Earl of Plymouth in 1921, with an introduction by me. The artist is also seemingly identical with the one who drew some of the pictures in Queen Mary’s Psalter (2. B. vii). It is not necessary to suppose that he was a Peterborough man; he will have been employed by some important atelier in a large city. But we shall see reason to believe that he had at least connections with East Anglia.

See E. G. Miller, English Illum. MSS XIV and XV Cents. [898.a.194] p. 12, and plates 27-29. On 1st is the end of a hymn in French:

Me gardez cors e alme. de mal e dencumber.
Fetes moy tre duz sire. bon fin aver.
e par vostre grace de enfern eschaper
e venir a la ioye ke sanz fin deit durer. amen

A slip, probably one of the lost leaves, in the same hand as these lines has been used to mend the top of the first pair of leaves [now pasted inside front cover]. It seems to have contained a prose prayer.

Beginnings of lines are: Mes de v / Escrivez / les plai / ke pusse / e del am / Duz si(re) / etc.

The book begins with six pairs of leaves on the inner side of which are paintings. Frames, at first alternately red and blue, then with the two colours combined in various ways. Throughout, a wavy pattern with small flowers (?) in the curves in white. Squares of gold at the angles; triplets of daisy buds outside each angle.

Grounds: 1. red with lattice; 2. burnished gold with incised lozenges containing rosettes; 3 as 2; 4 as 1; 5. 6 burnished gold as 2; 7. 8 the same; 9. 10 the same (10 has blue latticed ground in central lozenge); 11. blue latticed ground; 12. burnished gold as 2.

Subjects:

1. St Thomas of Canterbury, gold nimbus, mitre, green amice, blue chasuble, white pall with 7 crosses, red dalmatic, albe with green apparel; slightly bearded, he holds long cross staff (white) with gold cross
pattee. To him kneels on R a lady with joined hands, in linen headdress, darkish red robe with engrailed cross or (arms which recur on f. 19). Mr Cockerell reminds me that the shield also occurs in the margin of an early Horae, Fitzwilliam 242, known as the Clifford-Grey Horae. See below. Facsimile in Arch. Aeliana series 3, vol. iv, 313.

2. L St Katherine, red nimbus, green crown, white kerchief, dark blue mantle over vermilion robe. Holding toothed wheel in L hand and sword in R.
   R St Margaret, blue nimbus, bare head, red mantle lined with green over dark blue robe. A book in L hand, in R long cross staff, at the end in the mouth of a greenish dragon, two-legged, on whose back she stands.

3. St George in mail with close mail cap (nimbus a white line), green ailettes, spiked plates on elbows, rosetted plates on knees, white surcoat with red cross, blue sword-belt with yellow hues, blue scabbard, white shield with red cross, spear in R hand. A fine figure.

4. St Christopher, feet in green water; two fishes [and an eel], he has gold nimbus, dark blue mantle lined with vermilion, purplish and brown underrobes, bare legs. In R hand a plain green staff; with L he supports the child who has gold cross-nimbus, holds the divided orb and blesses, his robe light purple. In the lower margin a collect erased and revived with galls: Deus qui beato xpoforo seruo tuo. In CCCC 53 (pl. 19) the Child is exactly similar, the saint’s attitude varied.

5. The Annunciation. Gabriel on L with scroll AVE - GRACIA. Lily-pot in C, the Virgin on R. Gabriel’s nimbus pink with white circles, the Virgin’s blue with white circles. His robes dark blue lined with scarlet over darker red; hers darkish red lined with scarlet over brown. Millar, pl. 27.
   The Annunciattion in CCCC 53 pl. 2 and Queen Mary pl. 147 are very similar.

6. The Nativity. The frame here has, within, a curtain of white with green spandrels etc., trefoiled at the corner and in C.
   The Virgin lies across the front, head to L laid on her arm; red pillow, white bed, dark blue mantle lined with scarlet covers her. No nimbus. Behind in C the brownish manger with two quatrefoils in pink and the swaddled child in it. Ass and ox on L looking into it. Joseph in scarlet cap, head on hand, green staff in L hand, red mantle over brown, sits on R.
   Close resemblance to CCCC 53 pl. 2 and Queen Mary pl. 147 are very similar.

7. The Resurrection. Under trefoiled arch with spandrels in white, green and black, Christ, blessing, steps out of the tomb holding banded cross-staff (red), the nimbus pink with cross in white lines, mantle dark blue lined with scarlet. The tomb green motled with black. Three soldiers in mail sleep in front; L has ailettes and red surcoat, shield arg a bend cotised sable between two dragons of the 2nd. C broad metal hat, knee plates, pinkish surcoat. R reddish surcoat, shield with cotised bars arg and sa.
   Compare CCCC 53 pl. 6, Queen Mary pl. 274. Millar pl. 28.

8. The Ascension. At top a white cloud, the skirt and feet of Christ ascending. The feet are wounded. Below, the Virgin in C, 3 apostles on L and 4 on R. Some hold books. The nimbusse are in reds and blues.
   Closely resembles CCCC 53 pl. 7, Queen Mary pl. 291. Millar pl. 28.

9. The Coronation. The Virgin sits with joined hands, head inclining to R. The Son holding the divided orb on his knee positions the white crown on her head. The throne is green.
   Compare CCCC pl. 10, Queen Mary pl. 292. Millar pl. 29.

10. The Majesty. Christ blessing and holding up the divided orb sits full face on green and white throne in a central lozenge (blue latticed ground, red frame). In the angles are the Evangelistic emblems. L top angel out of cloud MATHEUS. R top white eagle IOHANNES. L bottom white lion MARCUS. R bottom pink ox LUCAS.
    Compare CCCC 53 pl. 22, Queen Mary pl. 293. Millar pl. 29.

11. The Virgin and Child. She has gold nimbus and green crown and white flowing kerchief, darkish red mantle and vermilion robe. In her R hand she supports the child (gold nimbus and purplish robe), who stretches his R hand towards the flowers. A very beautiful picture.
12. The Crucifixion with Mary and John. The cross is slender and green. The Virgin’s hands slightly outspread, St John raises one hand and holds a book in L. The knees of Christ are slightly bent. There are three nails, and no crown of thorns.

On the verso of 12 is a very bad childlike drawing in ink of John the Baptist in hairy robe, holding up a disc with the lamb and flag and pointing to it.

Kalendar; on the outer border of each page is a piece of architecture in two stages, the occupations of the month in the upper half and the Zodiacal signs in the lower, both on gold ground. Each stage has a trefoil arch flanked by two plain pinnacles, and a gable with a finial.


May Sits full face holding up two flowering sprays; in blue and red. Gemini nude hold before them a yellowish shield, a chevron between three roses, white.

June In hat, habited in red, mows. Cancer.

July In hat, in white, reaps. Leo. [Fac. in Arch. Aelian. l.c. pl. 318]


Sept. One in vat in blue, another in red, with holte of grapes on back. Libra held by maid in red.

Oct. In hat, in red, sows from basket hung to neck. Scorpius

Nov. In red, beats oak for two pigs. Sagittarius, with red horse-body, shoots backward to R.

Dec. In red, about to club a pig. Capricorn issues from red shell.

The Kalendar is in blue, red and black, not full. Verses on dies Egyptiaci in red: Jan. Prima dies mensis et septima truncat utensis.

Feb. 1 Brigide v.

11 Radegundis v.

17 added hac die natus est Joh. Stranle

later a Regis Ric. secundi iij

Mar. 1 Albini ep.

2 Cedde ep.

3 added early Winewaloci [i.e. Winewaloei]

Ap. 3 Ricardi ep.

9 added early Hac die nata est matildis tranple

19 Alpheg. archiep.

May 9 Trans. s. Andree

19 Dunstani ep.


June 22 Albani prothomartiris

23 Etheldrede v.

July 5 added early Obitus Alicie de Reidon’ a d m ccc x(cut off)

13 Mildride v.

Aug. 5 Oswaldi r. et m.

Sept. 4 Trans. s. Cutberti

5 Bertini abb.

20 Amandi ep.

25 Firmini ep.

Oct. 4 Francisci c.

6 Translacio s. Hugonis red

13 Edwardi r. red

15 Wulframi ep.

19 Frideswide v.

23 Romani ep. et c.

Nov. 16 Edmundi archiep. kantuar’ red

17 Hugonis ep. red

20 Edmundi r. et m.
Dec. 29 Thomas in blue not erased though papa is erased elsewhere.

Hours of the Virgin (Sarum) 19
Matins 19 Lauds 25 Prime 37b Tierce 41 Sext. 43b None 45b Vespers 48
Compline 52 (Collect after Nunc dimittis: Concede quesimus misericors deus, followed by Salve regina. Omnip. sompt. deus qui gloriose Eructauit. Deus noster refugium. Fundamenta eius. Cantate. Dominus regnauit. Cantate and antiphon) (C)i comencont les matines de nostre dame par tut le advente. e cumence a vespris 61
Lessons at Matins. Egredietur. Non secundum visionem. Locutus est dominus (Ps. usquequo) La secunde estoyt quant le laroun etc.
La terce est soit Longis le feri etc. Followed by verse in two columns:
(B)iaus sire deu fiz le pere
Ki commandas ta duce mere
A seins Johan leuvangeliste
— Et puis malmie a vous liverer.
Prayer: (S)ire deus ostryez moy qe cele verroye cruyz
(B)iaus sire deu si verayement cum wous preistes char et sanc
Cestes cinc anguisses sunt excepez del evangelie pur les serfs nostre dame. 76b
1. quant seint ioseph vostre espuse vous trova enceynte
2. quant seint symon nous dist ke tut le pople contredureit vostre fiz, etc.
3. qe vous suffristes set anz en egypte, etc.
4. quant vous veistes soen sanc rayer, etc.
5. le grant desir que vous aviez de venir a vostre treschez fiz
Prayer. (D)uce dame gloriouse virgine

The second hand of a charter-type writes:
Ki est en tribulacion de cest siecle de plag' de tere de anguise de guer. 78
Direction for masses, candles and alms for each day of the week. An equivalent in Latin is in MS. 8 at Christ’s College. 78b blank.
Seven Penitential Psalms and Litany 79
The Litany has Martyrs: Edmunde, Albane, Fabiane, Sebastiane ... Georgi, Ignati, Edmunde, Thoma, Alphege, Oswalde, Kenelme, Ethelberte ... Confessors: ... Audoene, Remigi, Elegi, Odo, Felix, Johannes (Beverley), Cuthberte, Gregori, Swithune, Machute, Aniane, Aldelme, Dunstan, Juliane, Romane, Edmunde, Thoma (Hereford), Augustine c. soc., Edwarde, Benedicte, Maure, Egidi, Jeronime, Berte, Francisse, Antoni, Dominice, Neote, Cedda, Aydane, Botulphe, Yvo, Brandane, Wlstane (end) VV: Lucia, Tecla, Margareta, Christina, Anastasia, Juliana, Patentia, Sabina, Etheldreda, Withburga, Sexburga, Editha, Lucia (again), Eufemia, Prisca, Helena, Fredeswida, Radegundys, Fides, Spes, Karitas, Castitas (twice, by mistake), Ostitha, Clara, Elisabeth, Brigida, Beatrix (end)
There is a good deal of similarity with Christ's Coll. MS. 8. The latter half of 94b (after Pater noster) has been rewritten (in cent. xv?) and after it two leaves have been put in in a very ugly late hand (xv-xvi) with Collects. The original hand continues with Collects (7) at f. 97. Commendationes animarum (no rubric) 98b
Beginning of the Gradual Psalms. Dilexi f. 101. f. 103 is a late xivb cent. substitute for the original. Quires 11, 12 (ff. 123 sqq.) are very evidently by another hand.
The Office of the Dead continues to the end of the book.

The decoration of the part following the Kalendar has not been described.
The first leaf of Matins of the Virgin (f. 19) has been very fine but has been severely cropped. Two shields on the R have been cut off. The initial with burnished gold ground incised with lozenges and
quatrefoil flowers has the Virgin (red nimbus and gold crown; robes in delicately shaded pink over blue) on a many-coloured throne with two sprays of conventional foliage rising from it. She supports on her knee the robed Child (blue nimbus with gold cross; shaded blue robe), who touches her brooch and holds a small gold object. On R kneels a lady, with white kerchief and fillet of blue, red and gold, in blue robe. This is excellent work, not by the artist of the prefixed pictures. The border is mainly in bands of patterned blue, patterned pink and gold. In an initial is a shield gu, a cross engrailed or which has some appearance of being badged, but is not so treated in the first picture. Three other shields are hung to the border, and there were more. The survivors are 1: gu 3 leopards or; 2 erased; 3: bars of 8 arg and az, the azure bars bearing individual bends dexter and sinister gu. Facs. I. c. p. 318.

Other small initials contain pretty heads: fols. 20, 26b, 31a, (33a a nimbed dove), 35b, 36b, 41a, 42a.
The Hours have large and handsome decorative initials spreading into partial borders. Line-fillings in the earlier leaves are alternately in red and blue, with figures left in white. Later on there are many plainer in red and blue, but also many of the former sort.
f. 79 Seven Psalms. Large initial and border. Gold ground: Christ seated full face with book, blessing; the letter is in red and blue with latticed pattern. There are birds perched on the border, animals cut off at top.
The indications of Kalendar and Litany are not helpful to me. Whereas St Hugh of Lincoln is honoured in the Kalendar, he does not occur in the Litany. Ethelbert and Thomas, both of Hereford, occur in the latter, not the former. The occurrence of Francis and Clare may say something about the owner, but not the district. Ethelbert, by the way, is added in the Kalendar; of the 15 dedications of churches to him in England, 11 are in Norfolk, Suffolk and Essex.

An article by F. Raimes in Archaeol. Aeliana 1908, 3rd ser., vol. iv, 313, with the three facsimiles (in colour) referred to above, deals with the question of the arms in this book.
The lady in the first picture Sir W. St John Hope believed to be Alice de Reydon whose obit is in the Kalendar. The bearing (gules a cross engrailed or) is however not the Reydon coat, and so, says Mr Raimes, it is probable that it is that of the lady’s father, Robert de Reymes, rector of Gosbeck. Alice, his daughter and heiress, married Robert de Reydon (Suffolk), who is certified as deceased in 1323, and owned the manors of Reydon and Wherstead. The Northumberland branch of the Raimes family of Bolam bore the same arms with different tinctures — sable and argent.
Our book is thus brought into connection with East Anglia, and another link is forged between the Peterborough Psalter (CCCC 53), Queen Mary’s Psalter, and that part of England. The rather colourless Kalendar and Litany lead one to guess that the book was not begun to a special order, though the owners’ picture was added when a purchaser was found.

No light has yet been thrown on the Stranle entries in the Kalendar.

[Cf. Three Roydon Families by E. B. Royden. Edinburgh, 1924 (Syn. 3. 92. 10)]