

THE
MEDIEVAL
MANUSCRIPTS OF
KEBLE COLLEGE
OXFORD

a descriptive catalogue
with summary descriptions of the
Greek and Oriental manuscripts

compiled by
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FELLOW OF THE COLLEGE

SCOLAR PRESS

*First published in 1979 by Scolar Press,
39 Great Russell Street,
London WC1B 3PH*

Scolar Press is an imprint of Bemrose UK Limited

*Typeset in 'Monotype' Plantin by
Eta Services (Typesetters) Ltd.,
Beccles, Suffolk
Printed in Great Britain by
The Scolar Press,
Ilkley, West Yorkshire LS29 8JP*

Designed by Brian Dunce

ISBN 0 85967 504 1

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*This book has been published with the
assistance of the British Academy,
the British Library Board and
the Marc Fitch Fund.*

LECTIONARIUM ORDINIS
FRATRUM PRAEDICATORUM
(FOR CONVENT OF
DOMINICAN NUNS ZUM
HEILIGEN KREUZ,
REGENSBURG)

Germany c. 1267–76

1

(fols 1–6^v) Kalendar.

Feasts graded as *totum duplex* include Peter of Verona (Apr. 29); translation of Dominic (May 24); vigil (Aug. 4) and nativity (Aug. 5) of Dominic with octave; Augustine (Aug. 28) with octave. Crown of Thorns (May 4), Wulfgang bp of Regensburg (Oct. 31) both graded as *simplex*. Commemorations of Emmeram (Sept. 22), and Elisabeth (Nov. 19). ‘Anniuersarium patrum et matrum’ (Feb. 4); ‘Anniuersarium familiarum et benefactorum’ (Sept. 5); ‘Anniversarium omnium fratrum ordinis nostri’ (Oct. 10): cf. H. Denifle, ‘Die Constitutionen des Predigerordens in der Redaktion Raimunds von Peñafort’, *AfLKGm*, v (1889), 537.

2

(Fol. 7 contains illustration, see below; fol. 7^v blank.)

(fols 8–275^v) Legends, sermons and homilies for lessons at matins on feasts of saints from vigil of Andrew (Nov. 29) to Katherine (Nov. 25).

Vigil (fol. 8) and feast (fol. 8^v) of Andrew. Nicholas (fol. 11). Lucy (fol. 13). Thomas ap. (fol. 15). Stephen (fol. 17^v). John ev. (fol. 19^v). Innocents (fol. 22). Thomas of Canterbury (fol. 24). Silvester (fol. 26). Octave of Stephen (si non fuerit dominica, fol. 28; si fuerit dominica, fol. 29). Octave of John (si non fuerit dominica, fol. 31^v; si fuerit dominica, fol. 32^v). Octave of Innocents (si non fuerit dominica, fol. 34^v; si fuerit dominica, fol. 35^v). Felix on the Pincio (fol. 37^v). Marcellus (fol. 38). Antony (fol. 39). Prisca (fol. 40). Fabian & Sebastian (fol. 40^v). Agnes (fol. 43). Vincent (fol. 45^v). Conversion of Paul (fol. 47^v). Agnes secundo (fol. 49^v). Purification (fol. 50^v). Blaise (fol. 53). Agatha (fol. 54). Valentine (fol. 56). Chair of Peter (fol. 57). Mathias (fol. 58^v). Gregory (fol. 61). Benedict (fol. 63). Annunciation (fol. 64^v). Ambrose (si celebratur in Pasca, fol. 67; in tempore paschali, fol. 69). Tiburtius, Valerian & Maximus (fol. 70). George (fol. 71). Mark ev. (fol. 72). Vitalis (fol. 73). Philip & James (fol. 73^v). Finding of Cross (fol. 74^v). John before the Latin gate (fol. 75^v). Gordian & Epimachus (fol. 77). Nereus, Achilleus & Pancras (fol. 77^v). Translation of Dominic (lessons from *Legenda* of Petrus Ferrandus (see below) and from accounts of miracles which occurred after the *Legenda* had been completed, fol. 78^v). Urban (fol. 81^v). Marcellinus & Peter (fol. 82^v). Primus & Felician (fol. 83^v). Barnabas (fol. 84^v; pascale tempore, fol. 86^v). Basilides, Cyrinus, Nabor & Nazarius (fol. 87^v). Mark & Marcellian (fol. 88^v). Gervase & Protasius (fol. 89^v).

Vigil (fol. 91) and feast (fol. 92) of John Baptist. Octave of John Baptist (two feriae and Sunday within octave, fol. 94^v; on octave, fol. 98). John & Paul (fol. 99^v). Vigil (fol. 101) and feast (fol. 102) of Peter & Paul. Paul (fol. 104). Octave of apostles (three feriae and Sunday within octave, fol. 106; on octave, fol. 110). Seven brothers (fol. 112). Margaret (fol. 112^v). Praxedes (fol. 115). Mary Magdalen (fol. 115^v). Apollinaris (fol. 117^v). James ap. (fol. 118^v). Nazarius & Celsus with lesson for Pantaleon (fol. 121). Felix, Simplicius & Beatrice (fol. 122). Abdon & Sennen (fol. 122^v). Germanus (fol. 123). Peter ad vincula (fol. 124^v). Stephen p. (fol. 126^v). Finding of relics of Stephen (fol. 127^v). Dominic (fol. 129^v; with lessons from *Legenda* of Petrus Ferrandus (see below) and Homily of Augustine on Gospel; with lessons for all feriae and Sunday within octave, and on octave). Feast (fol. 140) and octave (fol. 142) of Laurence. Hippolytus (fol. 144). Vigil (si fuerit dominica, fol. 146) and feast (fol. 148^v) of Assumption. Lessons within octave (fol. 151^v) and on octave (fol. 159^v) of Assumption. Bernard (fol. 162). Bartholomew (fol. 164^v). Augustine (fol. 167^v; lessons within octave, fol. 170; on octave, fol. 178^v). Beheading of John Baptist (fol. 181). Nativity BVM (fol. 183^v; lessons within octave, fol. 186^v; on octave, fol. 197^v). Exaltation of Cross (fol. 201). Euphemia (fol. 203^v). Vigil (fol. 204^v) and feast (fol. 206) of Matthew. Maurice & companions (fol. 209). Cosmas & Damian (fol. 212). Dedication of St Michael’s (fol. 214^v). Jerome (fol. 217). Remigius (fol. 221). Francis (fol. 222). Mark p. (fol. 225). Dionysius, Rusticus & Eleutherius (fol. 225^v). Luke ev. (fol. 229). Simon & Jude (fol. 232). All Saints (fol. 235). Commemoration of All Souls (fol. 239). Four crowned ones (fol. 243). Theodore (fol. 244). Martin (fol. 245; lessons within octave, fol. 249; on octave, fol. 263^v). Elisabeth (fol. 265^v). Cecilia (fol. 268). Clement (fol. 271). Katherine (fol. 273^v).

The lessons are preceded by the signs and have the headings found in the manuscript of the Paris Archetype (now Rome, Santa Sabina, MS XIV L. 1, fols 189 et seq.), which are explained in the compilers’ prologue to the lectionary found in the Archetype (pr. L. E. Boyle, ‘Dominican Lectionaries and Leo of Ostia’s *Translatio S. Clementis*’, *AFP*, xxviii (1958), 362–94, esp. 371–3). Those lessons in which the texts have been abbreviated by the compilers but which nevertheless retain the words of the original sources are designated by the sign † placed at the beginning; those lessons in which the texts have been abbreviated by introducing words which are not in the originals are designated by the sign ¶ placed at the beginning; where the full text of the original source is given the lesson is unmarked. The occurrence of the signs in the Keble manuscript does not correspond exactly with that in the Master Generals’ portable copy of the Paris Archetype (London, Brit. Lib., Additional MS 23935, fols 197 et seq.). The headings consist of attributions of the lessons to various authors discovered by the compilers in ancient books of diverse churches, but where the authorship of lives of the saints could not be ascertained the words ‘ex gestis’ are placed at the beginnings of such texts. Some of the headings have been printed by Boyle (from the

Archetype); by L. V. Delisle, *Notices des douze manuscrits royaux* (Paris, 1902), p. 84; and Leroquais, *Bréviaires*, iii, 200 et seq. (from Paris, Bibl. Nat., MS lat. 10483). The attributions of authorship (particularly those of the homilies and sermons) frequently anticipate the findings of modern scholars such as Morin, Wilmart, Lambot, de Gaiffier and Grégoire. Some headings reveal a sensitivity to literary style: for example that to the legend of St Barnabas (fol. 84^v):

Nota quod ille qui compilauit legendam hanc extraxit de actibus usque ad locum istum sed ab isto loco dixit se transtulisse ex greco in latinum ex dictis huius iohannis. Videtur auctor iste habere stilum eum quem habet qui composuit legendam Mathie qui dicitur fuisse Bede.

Other headings reveal historical interests: for example a note incorporated into the homily for the octave of John Baptist (fol. 98)

Ex hoc videtur quod non dum adhuc sollempnizabatur natiuitas beate virginis quando Augustinus fecit istum sermonem.

The contents differ from those of the Paris Archetype (listed by Boyle, *AFP*, xxviii, 390–4) and the Master Generals' copy. The lessons for the feasts of Maurus, Peter of Verona, and Crown of Thorns are here omitted (but see below, item *4). The lessons for the translation and nativity of Dominic and its octave are here extracted from the *Legenda* of Petrus Ferrandus (pr. *MOPH*, xvi (1935), 209–60; see B. Albaner, *Der hl. Dominikus Untersuchungen und Texte* (Breslau, 1932); and H. C. Scheeben, *AFP*, ii (1932), 329) whereas those of the Paris Archetype are extracted from the *Legenda* of Humbert of Romans (Kaeppli, *SOPMA*, 2017). The last lesson for the Sunday within the octave of Assumption is here from a sermon of Guerric de Tournai, Abbot of Igny, (Schneyer, *Repertorium*, no. 48) and not that of the Archetype. The texts of the Dominican legendary are not from those recorded in *BHL*. The marking of ferial and Sunday lessons within the octaves of Augustine, Nativity BVM, and Martin is here by later (s.xiv ?) hands.

3

(fols 276–301) Lessons for the Saturday office of BVM.

Preceded by the compilers' note (pr. Boyle, *AFP*, xxviii, 372, n.27). Lessons with signs and headings as in item 2.

*4

(fols 301–7^v) Lessons for further feasts.

Peter of Verona (fol. 301). Crown of Thorns (fol. 304). Erhard (fol. 305).

*5

Lessons for feast of Martha added by later (s.xiii) hand on fol. 307^v.

(Fol. 308^v blank.)

The illustration comprises two full-page miniatures, sixteen smaller miniatures, forty-four historiated initials and illustrations in the margins.

Legends (item 2):

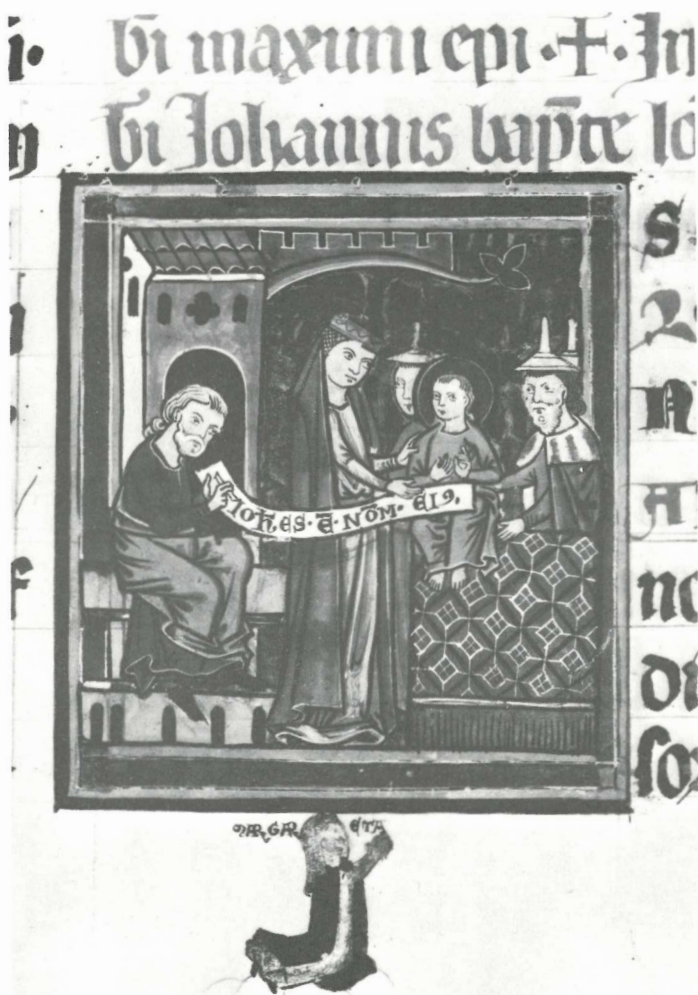
- X Christ crucified by the virtues (fol. 7), full-page miniature: figures of kneeling laywoman and layman 'Sophia' and 'Gebehard Comes' (of Hirzperch) in lower margin (pl. X).
- Crucifixion of St Andrew (fol. 8^v), 7-line P incorporating figures of kneeling nuns 'Otilia' and 'Iuta'.
- St Nicholas gives bag of gold to the first of the three daughters (fol. 11), 8-line N incorporating figure of kneeling nun.
- Martyrdom of St Thomas apostle (fol. 15), 8-line T: kneeling figure 'Hainricus' in margin.
- 124 Martyrdom of St Stephen (fol. 17^v), 8-line H: kneeling figure 'Pertholdus' in margin (pl. 124).
- John the Baptist holding cup preaches before Herod (fol. 19^v), 8-line H: figure of kneeling nun 'Maria' in bottom margin.
- Herod and the slaughter of the Innocents (fol. 22), 5-line D.
- Martyrdom of St Thomas Becket (fol. 24), 5-line miniature.
- St Prisca, standing (fol. 40), 6-line B.
- Martyrdom of St Sebastian (fol. 40^v), 7-line B with archer outside the initial: figure of kneeling nun 'Dimut' between the columns of text.
- Coronation of St Agnes (fol. 43), 8-line T: kneeling tonsured figure, wearing blue cloak with white maltese cross on right shoulder over grey habit, in bottom margin.
- Burial of St Vincent, whose soul is received into heaven (fol. 45^v), 6-line V.
- Conversion of St Paul (fol. 47^v), 8-line L: kneeling figure of 'Margareta' ('Vngarie' added) in margin.
- Presentation in the Temple (fol. 50^v), 10-line H incorporating figure of kneeling nun.
- Martyrdom of St Agatha (fol. 54), 7-line miniature: figure of kneeling nun 'Elisabet' in margin.
- Martyrdom of St Mathias (below) his soul received into heaven (above) (fol. 59), 9-line B: figure of kneeling monk in grey habit 'Otto' in margin.
- St Gregory, inspired by dove of Holy Spirit, sits writing at his desk (fol. 61), 7-line G: figure of kneeling nun 'Hailwigis' in margin.
- St Benedict standing with book and crozier, and a kneeling nun 'Bonafe[mia ?]' (fol. 63), 6-line F.
- Annunciation (fol. 64^v), 7-line U: figure of kneeling nun 'Tuta' between columns of text.
- Martyrdom of St George (fol. 71), 5-line miniature: figure of kneeling nun 'Dimut' between columns of text.
- Evangelist, Mark (fol. 72), 7-line H.



124 MS 49, fol. 17^v
 Martyrdom of St Stephen.



125 MS 49, fol. 74^v
St Helen discovers the Cross.



126 MS 49, fol. 92

The naming of John the Baptist and the presentation of the child in the Temple.

Martyrdom of St Philip & St James (fol. 73^v), 8-line I.
125 St Helen discovers the Cross (fol. 74^v), 8-line H: figure of kneeling nun 'Alheimis' between columns of text (pl. 125).

Transfer of the relics of St Dominic (fol. 78^v), 6-line P.
126 The naming of John the Baptist and presentation of the child in the Temple (fol. 92), 7-line miniature: figure of kneeling 'Margareta' added in margin (pl. 126).

St John Baptist holding medallion with lamb and flag (fol. 96), 3-line H.


St John & St Paul (fol. 99^v), 5-line T: kneeling figure 'Margareta EVngarie [sic]' added in margin.

Crucifixion of St Peter (fol. 102), 9-line miniature: figure of kneeling laywoman 'Mahthilt' in margin.

Beheading of St Paul whose soul is received into heaven (fol. 104), 9-line P: figure of kneeling nun in margin.

Martyrdom of St Margaret (below) dove descends with heavenly crown (above) (fol. 112^v), 10-line initial B: kneeling figure 'Margareta' ('Vngarie' added) added between columns of text.

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 monii uita. et parentū

127 MS 49, fol. 115^v
 'Noli me tangere'.



128 MS 49, fol. 130
Ascension of St Dominic.

127 Noli me tangere (fol. 115^v), 8-line F incorporating figure of kneeling nun 'Otilia' (pl. 127).

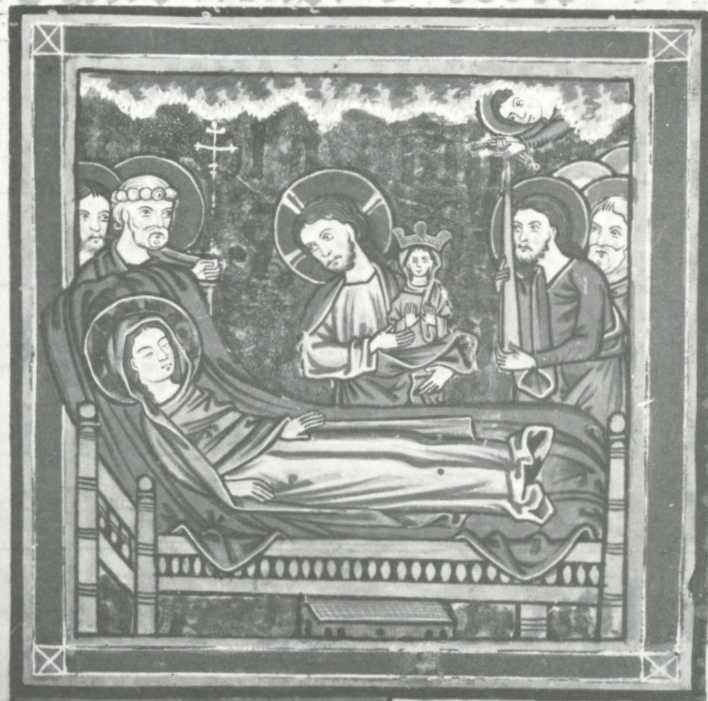
Martyrdom of St James whose soul is received into heaven (fol. 119), 8-line N: figure of kneeling nun 'Hiltigardis' in margin.

Martyrdom of St Pantaleon whose soul is received into heaven (fol. 121^v), 7-line miniature: kneeling figure 'Margareta' added in margin.

128 The soul of St Dominic begins the journey to heaven (fol. 130), 9-line B (pl. 128).

Martyrdom of St Laurence whose soul is received into heaven (fol. 140), 7-line miniature: figure of kneeling monk in grey habit 'Prüder Franch' in margin.

7c. Indie assumptois
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129 MS 49, fol. 148^v
Death and assumption of BVM.

129 Death and assumption of BVM (fol. 148^v), 8-line miniature (pl. 129).

St Bernard, standing, with book and crozier (fol. 162), 8-line B: figure of kneeling nun 'Mathildis' in margin.

130 St Bartholomew, standing, holds model of a church (fol. 164^v), 9-line I incorporating kneeling female figure (in same habit as Margaret of Hungary elsewhere in the volume) holding scroll '[BON]AFEMIA (pl. 130).

XI St Augustine, enthroned as bishop, gives the rule to a kneeling figure in Dominican habit accompanied by monks in other habits (fol. 167^v), 8-line B: figure of kneeling nun 'Hailwigis' in margin (pl. XI).

et continua egitudine la-
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 et fratri suo corpus suum
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 quidem portauit. quam
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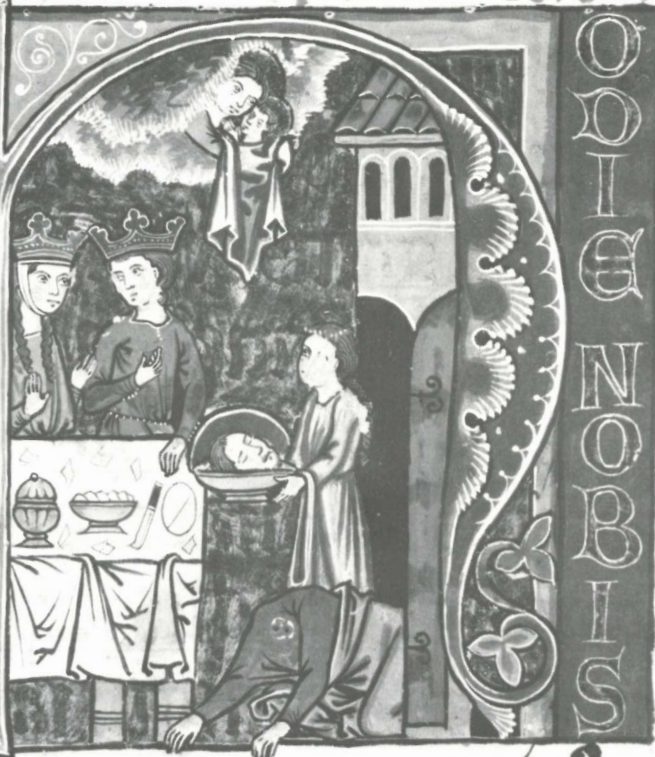
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 hannis baptiste lectō. i.



km̄i iohannis uirt' he
 rodis ferocitas cū rest^a



131 MS 49, fol. 181 (scale 33:42)

Head of John the Baptist is brought to Salome and Herod.



132 MS 49, fol. 222
St Francis receives the stigmata.

131 The head of John the Baptist (whose soul is received into heaven) brought to Salome and Herod at table (fol. 181), 8-line H: figure of 'Margareta' kneeling (pl. 131).

Birth of the Virgin (fol. 183^v), 7-line miniature: figure of kneeling 'Margareta' in margin.

(Exaltation of Cross) Crucifixion (fol. 201), 8-line T: figure of kneeling nun 'Agnes' in margin.

St Eufemia, standing (fol. 203^v), 6-line A: figure of kneeling nun 'Maria' in margin.

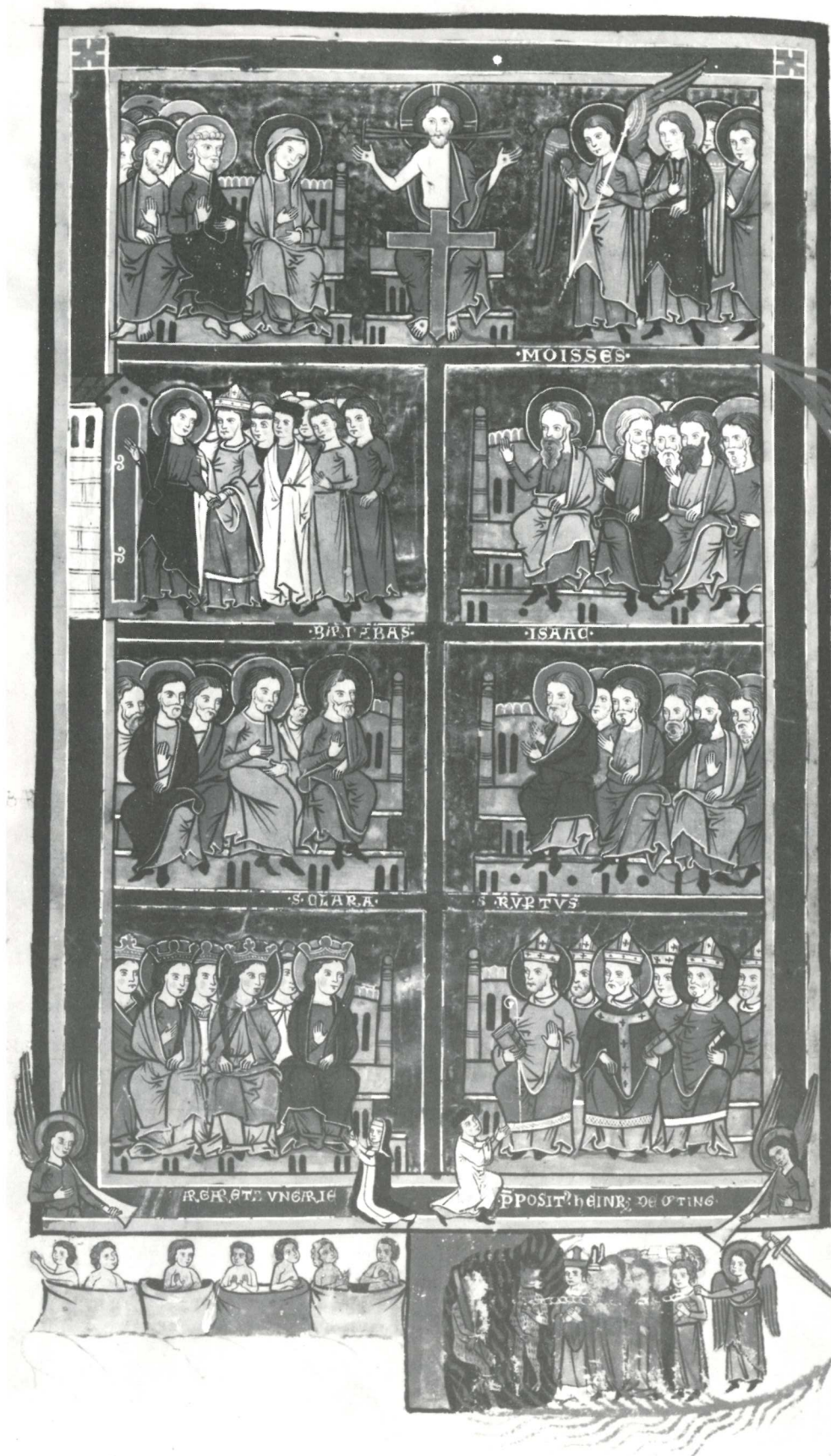
Martyrdom of St Matthew (fol. 206), 8-line miniature: figure of kneeling layman 'Ulrich' in margin.

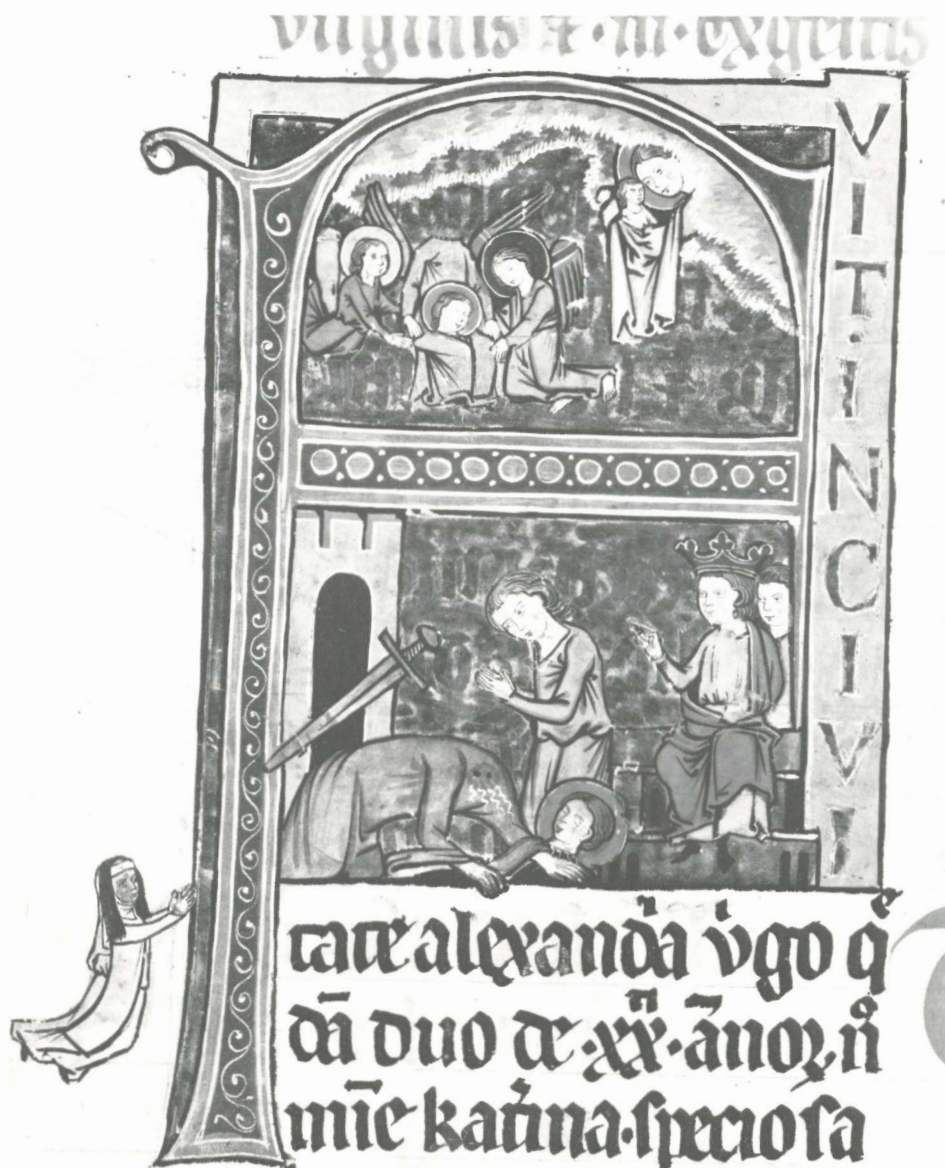
Martyrdom of St Maurice & companions, and with kneeling 'Margareta' ('Vngarie' added) (fol. 209^v), 11-line D.

St Michael triumphs over the dragon (fol. 214^v), 8-line N: figure of kneeling monk 'Otto' in grey habit in margin.

132 St Francis receives the stigmata (fol. 222), 8-line miniature: figure of kneeling nun 'Hailwigis' in margin (pl. 132).

St Dionysius holding his severed head (left), martyrdom of Dionysius (right) (fol. 226), 7-line miniature: figure of kneeling nun added in margin.





134 MS 49, fol. 273^v
Martyrdom of St Katherine.

Evangelist, Luke, inspired by dove of Holy Spirit, writes 'Missus est' (left), BVM seated (right) (fol. 229), 7-line L: figure of kneeling nun 'Gedrudis' in margin.

Martyrdom of St Simon & St Jude whose souls are received into heaven (fol. 232), 7-line miniature: figure of kneeling nun 'Hailwigis' in margin.

133 Christ in majesty with all saints &c (fol. 235^v), full-page miniature (pl. 133).

(Commem. of All Souls) Abraham's bosom (fol. 239), 7-line miniature.

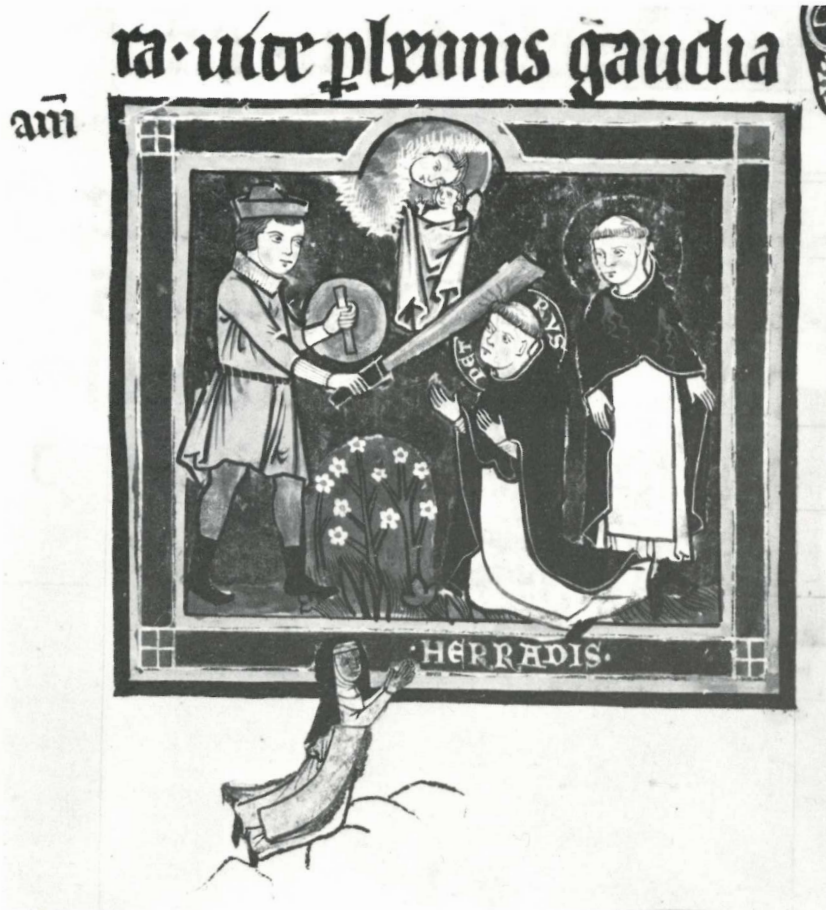
St Martin divides his cloak with the beggar (fol. 246), 8-line I: figure of kneeling nun in margin (damaged).

Death of St Elizabeth whose soul is received into heaven (fol. 266), 8-line E incorporating kneeling figure of 'Margareta Ungarie'.

Angel presents heavenly crowns to St Cecilia and St Valerian (fol. 268), 7-line C: figure of kneeling nun 'Iuta' in margin.

St Clement is cast into the sea (fol. 271), 6-line T: figure of kneeling nun 'Elisabet' in margin.

134 Martyrdom of St Katherine whose soul is received into heaven (fol. 273^v), 9-line F: figure of kneeling nun in margin (pl. 134).



135 MS 49, fol. 301
Martyrdom of St Peter of Verona.

Lessons for office of BVM (item 3):

Virgin and child (fol. 276), 8-line A incorporating figure of kneeling nun 'Perht'.

Additions (item *4):

135 Martyrdom of St Peter of Verona whose soul is received into heaven (fol. 301), 7-line miniature incorporating figure of kneeling nun 'Herradis' (pl. 135).

St Erhard, standing, holds crozier and book, with kneeling nun 'Dimut' (fol. 304^v), 8-line miniature.

This list completes and corrects that published by H. Swarzenski, *Die deutsche Buchmalerei des XIII. Jahrhunderts*, no. 27. For discussion of the identity of the workshop see G. Schmidt, *Die Malerschule von St Florian*, p. 104.

Each lesson begins with a 2- or 3-line initial in red or blue. Some initials (particularly, but not exclusively, those at the beginning of a series of lessons for ferial days within an octave) are flourished in blue or red.

I Parchment 442 × 305 mm. **II** 308 leaves now foliated 1–308. **III** Collation: i⁶, ii–xix¹⁰, xx¹⁰ wants 9 (after fol. 194), xxi–xxvi¹⁰, xxvii–xxviii⁸, xxix⁴ (fols 272–5), xxx–xxxii¹⁰, xxxiii² + one (fol. 306) before 1. No catchwords. Quires ii–xxxiii are signed i–xxxii. Quire signatures in roman (cardinal) numerals in centre of bottom margin of first recto of each quire, sometimes cropped. The quire signatures are not all by the same hand, and some appear to be later than others. **IV** Written space 275 × 190 and 270 × 185 mm. Quires i–vii, x–xiv, xxix–xxxiii: 2 cols of 25 lines fully ruled in crayon or dark brown ink. Quires viii–ix, xv–xxviii: 2 cols of 23 lines. The main scribe occasionally left the last lines blank. **V (a)** Written by two scribes: Hand 1 (the main scribe), fols 8–115^v, 117–137^v, 139–307^v, in *textura prescissa* dropping into *textura semi-quadrata*; Hand 2, fols 1–6 (item 1), and fols 116^{rv} and 138^{rv}, in elegant *textura semi-quadrata*. Fols 116 and 138 are leaves of replacement bifolia (quire xii, 1 + 10; quire xv, 2 + 9) of which the conjugate leaves are in Hand 1. Discarded sheets replaced by these bifolia have been used as pastedowns. **(b)** Corrections over erasure, and in the margins with red *signes de renvoi* mostly in the hand of scribe 1. Item *5 has been added by another thirteenth-century hand in *textura semi-quadrata*. Lessons have been redistributed by means of marginal annotations and rubrics in a *littera hybrida* of fourteenth-century type. Cursive hand of sixteenth century adds rubric in German on fol. 189^v. **VI (a)** Minor medial pauses indicated by *punctus flexus*, major medial pauses by *punctus elevatus*, final pauses other than *interrogatio* by *punctus*. The *punctus flexus* has two forms (both apparently used by scribe 1): vertical semi-circle above point, and ‘7’-and-point. **(b)** Punctuation much corrected over erasure and by alteration. The majority of the corrections convert *punctus flexus* to *punctus elevatus*, or vice versa. **VII** Binding resewn. Present sewing onto five bands and head and tail band. German, sixteenth-century pigskin over wooden boards. Two rolls. Brass centre-pieces with bosses, presblech design and inscription ‘O maria hilf maria in dem himmel’. Brass corner-pieces presblech design with bosses. Clasps front to back renewed.

Written and produced for the convent of Dominican Nuns zum heiligen Kreuz, Regensburg, between 1267 and 1276, perhaps at the expense of ‘Gebehard Comes’ von Hirzperch and Sophia (married 1258) who are represented alongside the main illustration on fol. 7 (see above). Most of the names applied to the kneeling figures in the decoration of the manuscript occur in documents and registers relating to the convent: see *Urkunden und Regesten zur Geschichte des Nonnenklosters zum heiligen Kreuz*, ed. G. Heinrich & W. Schratz, Verhandlung des historischen Vereins von Oberpfalz und Regensburg, xli (1887). Evidence for provenance and date is discussed by Swarzenski, *Deutsche Buchmalerei* who seems to base his date of ‘nach 1271’ on the representations of Margaret of Hungary. Some of the figures identified as Margaret are later additions (e.g. pl. 126), and the identifications of some of the earlier representations of Margaret are not demonstrably contemporary with the illustrations (e.g. pl. 131).

The relationship of this manuscript and its exemplar to the Paris MS Archetype of the Dominican Lectionary (Rome, Santa Sabina, MS XIV L. 1.) is complex. The revision of the liturgy represented by the Archetype was completed by 1256, but was finally established by the Bull ‘Consurgit in nobis’ of Clement IV in 1267 (for details, see W. R. Bonniwell, *A History of the Dominican Liturgy* (New York, 1945)). Our manuscript is one of the few surviving copies to contain the rubrics and signs derived from the Archetype, although some of the texts are different (see item 2). Since the lessons for the feasts of Peter of Verona and Crown of Thorns (incorporated into the Archetype) are here written as additions, it would seem that our manuscript must have been copied from an exemplar representing an earlier stage of revision, but which had been brought up to date, and the rubrics inserted, from a derivative of the Archetype. The feast of Martha (item *5) was enjoined on the order in 1276 (see *Acta capitulorum generalium O.P.*, i, *MOPH*, iii, 183) and the lessons were added to this manuscript by a different hand.

The kalendar (item 1) is in the hand of a second scribe (see V (a) above) who also copied replacement leaves in collaboration with the main scribe. There are discrepancies between kalendar and sanctoral (item 2): the kalendar contains Maurus, Peter of Verona, and Crown of Thorns, and also includes Regensburg feasts as well as the usual Dominican ones; it omits both Erhard and Martha.

The manuscript was still in the convent in the 1860s where it was reported by J. Sighart, ‘Die

- 49 Kreuzigung Christi. Ein Miniaturblatt im Kloster zum hlg. Kreuz in Regensburg', *Mitteilungen der K.-K. Zentralkommission* (1865). By 1892 it was in the possession of Sir Thomas Brooke. There is no record of any intermediate owners. Bequeathed to the College by Canon Brooke in 1911.

(The following bibliography is selective.)

J. Sighart, 'Die Kreuzigung Christi: Ein Miniaturblatt im Kloster zum hlg. Kreuz in Regensburg', *Mitteilungen der Kaiserliche-Königliche Zentralkommission zur Erforschung und Enthaltung der Baudenkmale*, x (Vienna, 1865), LXXXIII.

Brooke Catalogue, p. 302.

H. Swarzenski, 'Eine Handschrift von Gregors Moralia in Job', *Wallraf-Richartz Jahrbuch*, NF, i (1930), 9, n.

—, *Die deutsche Buchmalerei des XIII. Jahrhunderts*, Deutsche Verein für Kunstwissenschaft (Berlin, 1936), no. 27.

G. Schmidt, *Die Malerschule von S. Florian*, Forschungen zur Geschichte Oberösterreichs, vii (Graz, 1962), 104.