

# Fragment of an Office Lectionary or Breviary in Special Collections, University of Auckland, Waipapa Taumata Rau

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This transcription leaves the original spelling, capitalisation, and punctuation largely intact. For example, full stops have not been replaced with commas, even where modern conventions of punctuation would suggest this. The scribe sometimes uses a solidus or forward slash (/) to indicate the division of a word between two lines of text, and this has been kept in preference to the more modern hyphen. However, the long and short forms of the letter s are both represented with a short s.

## Key

- *Italics* indicate letters represented by scribal abbreviation
- [ ] enclose supplied text missing from lacunae, at the edges of the fragment, or through fading and staining.
- { } indicate an initial letter
- Rubrics are indicated **in red**
- A footnote reference at the beginning of a word – e.g. <sup>1</sup>Quid – indicates the beginning of a source within another source text. Its end is indicated by the same number at the end of the last word of that source – e.g. <sup>1</sup>Quid autem vocatis me domine... et non facitis quae dico?<sup>1</sup>

## Abbreviations

- CCSL = *Corpus Christianum Series Latina*. Vol. 1— Brepols, 1954—
- PL = *Patrologiae cursus completus. Series latina*. 221 vols. Edited by J. P. Migne. Vives, 1857-1864.

## Transcription

### [Column 1]

- 1 obiurgat dicens. <sup>1</sup>Quid autem uoca
- 2 tis me domine. domine? et non facitis que
- 3 dico?<sup>1</sup> Cum ergo dicitis inquit domine
- 4 iussa faciendo. quid dicatis ostendi
- 5 te. Nonne seruo obedienti ipse
- 6 dicturus est. <sup>2</sup>euge serue bone quia

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<sup>1-1</sup> Luke 6: 46.

7 in paucis fuisti fidelis *supra* mul  
8 ta te constituam. *intra* in gaudium  
9 domini tui?<sup>2</sup> Potest *igitur* esse *et* seruus  
10 *et* amicus. qui seruus est bonus.<sup>3</sup>  
11 {}N *illo tempore*<sup>4</sup> Thomas *Secundum Iohannem*.  
12 unus ex duodecim qui dicitur didimus  
13 [non e]rat cum eis *quando* ue[nit Iesus]<sup>5</sup> *et reliqua*.  
14 {}ste. unus *omelia lectionis eiusdem beati gregorii pape*.  
15 *discipulus* defu\*it.<sup>6</sup> reuers[us] quod  
16 gestum est audiuit. audita cred[ere]  
17 [re]nuit. Venit iterum dominus [et non]  
18 [c]redenti discipulo lat[us palpan]  
19 dum prebuit. manus ost[endit. et]  
20 ostensa suorum cicatrice [uulnerum]  
21 infidelitatis illius uulnus sanau[it.]<sup>7</sup>  
22 {Q}uid fratres karissimi. [quid inter] x  
23 haec animaduer[titis]? Nunquid  
24 casu gestum creditis. u[t elec]tus  
25 ille discipulus tunc deesset. *post autem*  
26 ueniens audiret. audiens dubi/  
27 taret. dubitans palparet. palpans  
28 crederet? Non hoc casu. *sed* diui/  
29 na dispensatione gestum est. Egit

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<sup>2-2</sup> Matthew 25: 21.

<sup>3</sup>Augustine, *Tractatus in Iohannem* 85. 1 (PL 35: 1848; CCSL 36: 539, l. 11-17). Cf. C. Waddell, ed., *The Primitive Cistercian Breviary*, 596, l. 9 where it is the last of a sequence of common lessons for the feast of an apostle. While there is a great deal of variation, even among the consulted Cistercian lectionaries and breviaries from the 12<sup>th</sup> and 13<sup>th</sup> centuries, the lessons for the Feast of Saint Thomas the Apostle nearly always begin with a sequence of 8-9 readings common to the feasts of some or all apostles and then conclude with 3-4 lessons specific to Saint Thomas. The lessons for Saint Thomas come from Gregory the Great's *Homiliae in Evangelia* (see below). For example, in *Lectionarium ad usum Cisterciense* (BNF Latin 3809),

<https://gallica.bnf.fr/ark:/12148/btv1b100741943/f15.item>, Augustine's *Tractatus in Iohannem* 85 is the source of eight lessons common to the feasts of Thomas, Jude and Simon, and is then followed by four extra lessons specific to Saint Thomas.

<sup>4</sup> As was common in lectionaries, the phrase *In illo tempore* ("In that time") signalled the beginning of the *capitulum* or chapter from a gospel, but (as here) these words were not always found in the biblical passage from which the chapter was taken.

<sup>5</sup>John 20: 24.

<sup>6</sup> Here "\*" indicates what appears to be a scribal lemniscus signalling that a letter has been erased to correct the original spelling of "defuit."

<sup>7</sup> Gregory the Great, *Homiliae in evangelia* 2, hom 26, part 7 (PL 76: 1201B; CCSL 141: 224, l. 155-157).

## [Column 2]

1 namque miro modo superna clementia. ut  
2 discipulus dubitans dum in magistro  
3 suo uulnera palparet carnis. in  
4 nobis uulnera sanaret infidelitatis.<sup>8</sup>  
5 p<sup>9</sup> {P}lus nobis thome xi  
6 infidelitas ad fidem. quum fi  
7 des credentium discipulorum profuit.  
8 quia dum ille ad fidem palpando  
9 reducitur. nostra mens. omni dubitation/  
10 ne postposita in fide solidatur. Sic  
11 quippe dominus discipulum post resurrec  
12 tionem suam dubitare permisit. nec  
13 tamen in [du]bitatione deserui[t. si  
14 cut an[te] natiuitatem suam h[abere]  
15 mariam sponsum uoluit. qui t[amen]  
16 ad eius nuptias non peruenit.<sup>10</sup> xii<sup>11</sup>  
17 [{N}am ita]<sup>12</sup> fa[c]tus est discipulus dubitans [et  
18 [palpans] testis uere resurr[ectionis]  
19 [sicut] sponsus matris fuer[at]<sup>13</sup> in  
20 teger]rr[i]mae uirginitatis. Palpa[ui]t  
21 [autem et] ex[cl]amauit. Dominus meus. et Deus  
22 meus. Dicit ei ihesus. Quia uidi[sti]  
23 me cr[edidi]sti. Cum paulus [apostolus dicat  
24 <sup>14</sup>est] enim fides sperand[arum  
25 substantia rerum. argumentum non  
26 apparentium<sup>14</sup> profecto liquet quia fi  
27 des illarum rerum argumentum est que  
28 apparere non possunt. Que etenim  
29 apparent iam fidem non habent

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<sup>8</sup> Gregory the Great, *Homiliae in euangelia* 2, hom 26, part 7 (PL 76: 1201C; CCSL 141: 224, l. 160-164).

<sup>9</sup> A marginal guide letter indicating where the rubricator is to paint the capital for this lesson.

<sup>10</sup> Gregory the Great, *Homiliae in euangelia* 2, hom 26, part 7 (PL 76: 1201CD; CCSL 141: 224, l. 167-170).

<sup>11</sup> Indicates the beginning of the twelfth lesson on the line below.

<sup>12</sup> A red descender emerging from beneath the lacuna seems to indicate that lesson 12 began with a rubricated capital N.

<sup>13</sup> Although the ms. is damaged here, the scribe seems to have omitted the word "custos" which appears at this point in Gregory the Great's homily and is required to make sense of the sentence.

<sup>14</sup> Hebrews 11: 1.

### [Column 3]

1 sed agnitionem.<sup>15</sup> *Secundum Iohannem.*  
2 {I}N illo tempore<sup>16</sup> Thomas unus de duode  
3 cim qui dicitur didimus. non erat cum eis quando  
4 uenit ihesus. Dixerunt ergo ei alij discipuli.  
5 Vidimus dominum. Ille autem dixit eis. Nisi  
6 uidero in manibus eius fixuram clauorum et  $\chi$ <sup>et mittam</sup>  
7 digitum meum in locum clauorum mittam manum meam in latus eius. non credam.  
8 Et post dies octo. iterum erant discipuli  
9 eius intus et thomas cum eis. Venit ihesus  
10 ianuis clausis. et stetit in medio et  
11 dixit. Pax vobis. Deinde dicit tho/  
12 me. Infer digitum tuum huc. et uide ma  
13 nus meas. et affer manum tuam. et mitte  
14 in latus meum. et noli e[sse in]credulus sed fi  
15 delis. Respondit th[om]as. et dixit ei.  
16 Dominus meus. et deus meus. Dicit ei ihesus.  
17 Quia uidisti me credidisti. beati qui non  
18 Uiderint. et crediderint.<sup>17</sup> Amen. *collecta*  
19 {Q}uaesumus omnipotens d[eus] u[t] beatus thomas  
20 apostolus tuum pro nobis imploret  
21 auxilium. ut a nostris reatibus absoluti. a  
22 cunctis etiam periculis exuamur. Per.<sup>18</sup> *Stepha[ni]*  
23 *protho[martyris]. In natale.* Xpistum natum qui beatum hodie  
24 coronauit stephanum u[enite] adoremus<sup>19</sup>  
25 Venite in i. nocturno antiphona<sup>20</sup> Beatus uir<sup>21</sup> ~~et cetera~~<sup>cxxiiij</sup><sup>22</sup>  
26 *Sermo beati fulgentij episcopi*  
27 {H}eri celebrauimus tempora/  
28 lem sempiterni regis nostri  
29 natalem. hodie celebra

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<sup>15</sup> Gregory the Great, *Homiliae in euangelia* 2, hom 26, parts 7—8 (PL 76: 1201D-1202A; CCSL 141: 224, l. 173-180).

<sup>16</sup> Again, this phrase signals the beginning of the Gospel lesson but is not found in the text of John 20: 24-29.

<sup>17</sup> John 20: 24-29.

<sup>18</sup> Collect used interchangeably for the feast of an apostle both at Matins and in the proper of the Mass. See *Corpus orationum* (CCSL 160F, no. 4872).

<sup>19</sup> Invitatory. See <https://cantusindex.uwaterloo.ca/id/001048>

<sup>20</sup> i.e. the antiphon of the first nocturn of Matins.

<sup>21</sup> i.e. Psalm 1 (*Beatus vir*).

<sup>22</sup> The rubric here is possibly a page number directing the reader to common antiphons for the feast of a single martyr, not a priest. See e.g. the antiphons for the feast of St. Vincent in Chrysogonus Waddell, ed., *The Primitive Cistercian Breviary* (Staatsbibliothek Zu Berlin, Preussischer Kulturbesitz, Ms. Lat. Oct. 402) with Variants from the "Bernardine" Cistercian Breviary (Spicilegium Friburgense, 44) (Aschendorff, 2007), 432. If so, this would suggest that our bifolium comes from a full breviary rather than a simple lectionary.

#### [Column 4]

1 mus triumphalem militis passion[em.]  
2 Heri enim rex noster trabea carnis indut[us]  
3 de aula uteri uirginalis egrediens. ui  
4 sitare dignatus est mundum. hodie  
5 miles de tabernaculo corporis exiens tri  
6 umphator migravit ad celum. Ille  
7 sempiternae deitatis m[a]iestate serua  
8 ta. seruire [c]in[c]torium [ca]rnis assume[ns]  
9 in huius seculi campo pugnaturus intra  
10 uit. iste depositis corruptilibus cor  
11 poris indumentis. ad celi palatium perhe  
12 niter regnaturus ascendit.<sup>23</sup> *Responsio.* Hester  
13 [na] die dominus natus est in terris ut [stephanus nasceretur]  
14 in celis ingressus est dominus mundum vt  
15 stephanus ingrederetur celum.<sup>24</sup> *Versus.* Heri [enim]  
16 [rex] noster trabea carnis indutus de aul[a uteri]  
17 Uirginalis egrediens uisitare dignatus [est]<sup>25</sup>  
18 {X}pc descendit. .ii. χ<sup>26</sup>mundum  
19 carne uelatus. stephanus asc[endit]  
20 sanguine laureatus. Ascendit iste  
21 [lapi]dantibus iudeis. quia ille desce[dit]  
22 [let]antibus angelis. Gloria in excelsi[s deo]  
23 heri exultantes sancti angeli canta  
24 [ueru]nt. Hodie letantes stephan[um in suum]  
25 consortium susceperunt. Heri [dominus]  
26 exiuit de utero uirginis. hodie [miles e]  
27 gressus est de ergastulo carnis. H[e]  
28 ri xpc pro nobis pannis est inuolu[tus]  
29 hodie stephanus stola est ab eo imm[ortalitatis]<sup>27</sup>

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<sup>23</sup> Fulgentius of Ruspe, *Sermo III "De Sancto Stephano protomartyre, et Conversione Sancti Pauli"* (PL 65: 729CD; CCSL 91A: 905, l. 1-6).

<sup>24</sup> See <https://cantusindex.uwaterloo.ca/id/003037>.

<sup>25</sup> See <https://cantusindex.org/id/006810b> from Fulgentius of Ruspe, *Sermo III "De Sancto Stephano protomartyre et Conversione Sancti Pauli"* (PL 65: 729C; CCSL 91A: 905, l. 3).

<sup>26</sup> The scribe uses a large rubricated insertion mark here to indicate that "mundum" follows "uisitare dignatus" as the last word of the previous verse. The rubric "ii." which precedes it, indicates the beginning of the second lesson: "Christus descendit carne uelatus..."

<sup>27</sup> Fulgentius of Ruspe, *Sermo III "De Sancto Stephano protomartyre et Conversione Sancti Pauli"* (PL 65: 729D-730A; CCSL 91A: 905, l. 10-15).

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