Hours of the Virgin. Sarum. XVI cent.

M 238

Hours of the Virgin, for Sarum use, preceded by a Kalender.

Manuscript on vellum, written and illuminated in England, early in the 16th century.

Decoration: There are 11 small historiated initials of poor execution, probably copied from Flemish manuscript.

Text: The Kalender contains English and Flemish saints. The Litany contains Thesela of Wales and Gaiatha of Worcester. The Vigils of the Dead are also for Sarum.

123 leaves (4 1/8 x 3 7/8 inches) 19 lines. 32°.

Binding: English, 17th century black morocco, lettered: "Hora B.M.V. In usu: Sa." In black morocco case lettered "English Hours - Bishop Tunstall's Collection - c.1510."

History: Believed to have belonged to Bishop Cuthbert Tunstall (1474-1559).
Early in the 16th century it was in the collection of Cuthbert Constable, (d.1746), son of Francis Tunstall by Cicely Constable. In 1718 he inherited from his uncle Burton Constable, near Hull, Yorkshire, and assumed the name of Constable. The armorial book-plate of his son William is pasted in front cover of this manuscript. Sold in London, 1889. Purchased from Pearson, 1907.

Add. Cards:
MSS. - Illum. - English - XVI cent.

?Other) Use - Sarum:
spellings - Os (y or 1 ?)tha, Saint
& identif. - Thesela of Wales.
Pending. [This location not given in Grot. (or Cath. Elys.)]

Bindings - English - XVII cent.
Provenance - Tunstall, Cuthbert, 1474-1559 [bp. of London]
" - Constable, Cuthbert, d.1746 [nd Tunstall]
" - " William (armoriel book-plate, front cover)
(? verify?)
" - " Burton, d.ca.1718
(See mem.) or " - Burton Constable, near Hull, Library.

MPH:1933
Demography cards:

Mary the Virgin: Annunciation

Invitation

Jesus Christ: Nativity - adoration type

Shepherd's Annunciation

Magi: Adoration

Jesus Christ: Presentation

Innocents: Massacre

Jesus Christ: flight into Egypt

David communicating with God

liturgical scene: Tithing, c. 105

Morgan MS. No. M. 238

For printed text or notices of this MS. see:

DESCRIPTION OF BISHOP TUNSTALL'S
POCKET PRAYER-BOOK.

This tiny pocket volume begins with the Kalendar, which varies slightly from the briefer Kalender, but agrees with the fuller one of 1531 (Chevallon's), so far as it goes. It is less ample than the latter, but is it really an English Church Kalendar? Thus Aldegandis replaces Batildis on Jan. 30 Undastus is omitted on Feb. 6; Wulfstan on the 9th and so on. Romanus on the 28th is given as in the Paris use - mostly omitted in ordinary Sarum Kalendars - Gertrude occurs 17th March but Cuthbert is omitted on the 20th.

Richard omitted 3 April. Mary of Egypt given on 9th, Quirinus replaces Erkenwald on the 30th.

John of Beverley omitted 7th May - others admitted that belong to foreign uses while neither Dunstan nor Aldhelm are given.

Etheldreda omitted June 23. Divisco Apoll is given in place of Transl of St. Swithin on 15 July, and what is really serious is Transl of S. Osmond, though Synodal only is not mentioned: foreign saints are given, Cuthberga omitted. Without going further we may say that if written in Paris or elsewhere, for it is an English hand, for Sarum use the scribe has had the Paris or Roman use before him probably, and mainly copied that. Still it may pass.
Fol. 1. Immediately after the Kalendar follow the Hours of the Virgin Sanctus Sa. according to Pre-Reformation English use. A tiny historiated Q and initial D of a neat but not gaudy Renaissance type introduces the text, representing the Annunciation of Mary in blue gown kneeling before a table covered with a red cloth on which lies a book. Gabriel in white tunic kneels on one knee with lily sceptre in left hand and a pair of red wings raised behind him. A pale green carpet and grey wall behind make a good background.

Fol. 10. The 2nd Service Ad laudes Initial D like last containing the Visitation very neatly painted. This is followed somewhat unusually by the Suffrages of a number of Saints.

Fol. 27. The 3rd Service Ad Primam Initial D as before with Scene of Adoration of the Holy child which sometimes replaces the Nativity with shepherds and cattle. Equid parum.

It may be observed that this use differs considerably from the Officium Paræsum B.M.V., both as to omission of Psalms and the transference of capitula etc. from one Hora to another.

We next come to Ad terciam with its initial D as before here shewing the angel and shepherds. Here the service again is somewhat abridged from the usual ordinary Sarum Hora.

Fol. 35. Ad Sejam with initial D as usual, subject also as usual. The Adoration of the Magi - a very clever little picture. Then by a blank.

Fol. 38. Ad nonam with initial D containing Presentat in Temple treated in the simplest possible fashion.
Fol. 41. "ad vesperas" with initial D and
Murder of Innocents extremely simplified.

Fol. 44. "ad Completorium" with initial C and
Flight into Egypt without necessary incidents but
with traditional treatment. Joseph wearing grey
hood and red gown Mary in blue seated on a grey ass.

Fol. 48 At foot of this page is written in a
15th century hand:

Mastres Ede when ye be alo(ne)
Pray? for your Servantt ffarley John
Another variation in text after "Hora Completorü".

Fol. 49 the erased and restored part should
read after vulnerato

"et pro nobis flagellato spinis puneto."

Four or five Psalms &c. omitted and the
matter previously given before prime but usually
put here.

Fol. 50. Penitential Psalms with initial D
containing David praying.

Fol. 62. v. The Litany of Saints con-
taining Edward, Edmund, Oswald, Dunstan, Columba,
Genovefa, Helena, Sexburga, Milburga, Ossatha, Radegondis.
Shewing links both with Sarum and Paris.

Fol. 73. Vigiliae Mortuorum repres. in
initial D. a suggestion merely of a funeral service.
The writing which has never been very dark coloured
has here become a golden brown almost yellow with
age. Probably it never was very black.

Fol. 88. v. A passage omitted by the
original scribe is correctly added by a later hand.

Fol. 105. Commendationes animarum. Initial B.
with a very neat version of the usual picture or
one of them the bearing of a soul to heaven by two
After the Psalm 'Memor esto'; instead of, or preceding 'Bonitatem fecisti' is inserted 'Portio mea dextra' and in several other places occur variations to the end, from other Sarum books. This may be perhaps accounted for by its being used in another diocese.

...This charming little prayer-book (from its connection with Sarum) probably came into Tunstall's possession whilst he was Dean of Sarum about the year 1521.

This most precious volume was preserved as an heirloom in the Tunstall family from 1521 until 1894. Early in the 18th century it was possessed by Cuthbert Tunstall, who, on succeeding to the Burton Constable estates in the year 1718, took the name of Constable.

It passed from him to his eldest son, William Constable (whose book-plate is in the volume), and was afterwards in the possession of Francis Constable and his son, Sir Thos. Hugh Constable.

The last possessor was Sir Frederick Augustus Talbot Constable, who died in 1894, when the title became extinct.