



SARUM CUSTOMARY ONLINE

2A: THE OLD CUSTOMARY ADDICIONES & APPENDIX

FROM BRITISH LIBRARY, HARLEY MS 1001
[OCR]

LATIN TEXT & ENGLISH TRANSLATION

INTERIM EDITION DECEMBER 2013

PROJECT DIRECTOR & GENERAL EDITOR
SOURCE TRANSCRIPTION & EDITING

TRANSLATION & REVIEW OF LATIN TEXTS

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SARUM CUSTOMARY ONLINE
is an element of a larger research project,
The Experience of Worship in late Medieval Cathedral & Parish Church,
based at Bangor University
within the research programme, *Religion and Society*,
funded jointly by the Arts & Humanities Research Council and
the Economic & Social Research Council.



THE
EXPERIENCE
OF WORSHIP
IN LATE MEDIEVAL
CATHEDRAL AND
PARISH CHURCH



The Old Customary of Salisbury Cathedral (later version)

Addiciones and Appendix

[OCRA]

from British Library, Harley MS 1001
(formerly owned by St Giles' Church, Risby)

Latin text with English translation

This reading of the Old Customary of Salisbury Cathedral is based on the manuscript source in the British Library, Harley MS 1001, copied in the early-fourteenth century. An inscription in the manuscript establishes that it was owned by (though not necessarily copied for) St Giles' Church, Risby, Suffolk.

The contents of the Additions printed below relate to both the Ordinal and the Customary. The opening paragraph of the Additions section is important. It records that the Succentor of Salisbury Cathedral in 1279 examined at least part of the exemplar from which Harley MS 1001 was copied. Further paragraphs were added after those resulting from the Succentor's examination, up to about 1300.

The section here called 'Appendix' was copied on the pages between the Ordinal and the Customary, and appears to be part of the text of the exemplar from which Harley MS 1001 was copied.

Although the main text of this version of the Customary refers principally to the layout of the first cathedral at Old Sarum, the Additions date from after the completion of the new cathedral and its cloisters.

Sarum Customary Online: The Old Customary [OCR]

www.sarumcustomary.org.uk

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Latin text: editorial conventions

Numbering of sections and sub-sections is editorial. The sub-sectional divisions are those adopted by Frere in *The Use of Sarum I*.

Textual formatting is editorial. However, in the Latin only version, blank lines indicate divisions in the text with scribal authority, usually expressed through the use of a large initial letter. *Italic* text has been used to indicate quotation of liturgical texts. **Rubrics** are presented in red.

The grammar of the source has been retained insofar as possible; all abbreviations and contractions have been expanded without comment (some words, such as *octava*, are almost invariably abbreviated with no indication of their ending). Abbreviated numerals are only expanded in the case of common formulæ such as ‘*ad primas vesperas*’.

Spelling follows the source insofar as possible, but with some standardisation especially of contractions and unclear c/t distinctions. U and V are normalised as vowels and consonants respectively.

Punctuation follows medieval practice insofar as possible. The *punctus* has been removed where it was judged to indicate abbreviation but not sentence structure. The *punctus elevatus* is transcribed as a colon. Some standardisation and editorial judgement were necessary in the use of capital letters, especially regarding Proper nouns and liturgical terminology, and in the case of certain abbreviations. In this source, lower-case forms with red colouring often serve as capitals. Such exceptional situations aside, the presence or absence of a capital letter following a *punctum* is an important guide to the scribe’s conception of sentence-structure in the manuscript.

Editorial insertions and emendations are contained within round brackets. Editorial suggestions are offered with a question mark where there is significant doubt in regard to the faultiness of the source or uncertainty in relation to the proposed reading.

[Deletions and erasures] are enclosed in square brackets. <Damaged> or <(lost)> text is enclosed in angle brackets. Editorial readings are proposed insofar as possible; otherwise the approximate number of missing or illegible letters is indicated by dots; an ellipsis is used to indicate a large number of missing letters. \Insertions/ are thus indicated. Footnotes record the date of textual modifications where estimates were judged possible.

Note on the English translation

This is a translation, not a paraphrase. However, {brackets} indicate translator’s insertions for clarification. Frequently used and more obscure terms are explained in the website glossary. *Duplex* and *simplex* are translated as ‘double’ and ‘single’.

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Addiciones.

Quia¹ multi defectus reperiuntur in ordinali Sarum usus quem nos habemus super multis articulis subscriptis. Succentor dicte ecclesie Sarum mediante quodam speciali rogatus per strictam examinacionem certificavit .viiij^o. Iduum Marcii. Anno domini .M^o.CC^o.lxx^o. Octavo.

ADDENDA

That many defects have been found in many of the articles written in our copy of the ordinal of the use of Salisbury, the succentor of the said Cathedral of Salisbury has, having been questioned through the mediation of one of his close colleagues, certified by careful examination, on the 8th March in the year of our Lord 1278 [NS 1279].

1. Quesitum est quando et quociens fit plenum servicium de sancta Maria in conventu. Quia in primo sabbato infra Adventum domini datur regula generalis quando fiet plenum servicium de sancta Maria in conventu. Et tamen in quibusdam temporibus idem certificatum notatur servicium feriale in sabbatis sicut in ceteris feriis sic sabbato responsoria que in .iiij^a. feria et cetera que ad feriale servicium pertinent. et post historiam *Domine ne in ira* inveniuntur propria responsoria in sabbatis. scilicet *Misericordiam et iudicium* et similiter in paschali tempore.

1. It has been asked when and how often there is a full service of St Mary in the community. The general rule is given {in the Ordinal} at the first Saturday in Advent as to when a full service for St Mary takes place in the community. And yet at certain times it is noted with certainty that there is a ferial service on Saturdays, as for other weekdays, as for example: “on the Saturday the responsories and everything else pertaining to a ferial service are {the same as} for the Wednesday”: and proper responses are found for Saturdays after the history *Domine ne in ira*², namely *Misericordiam et iudicium*, and likewise in Eastertide.

Respondit succentor quod regule generali scripte primo sabbato Adventus de sancta Maria. Credendum est (*recte* de sancta Maria credendum est.) in illis sabbatis nichil fiat de feriali servicio in toto tempore ibidem diffinito.

The succentor has replied that the general rule concerning {services for} St Mary, noted at the first Saturday in Advent, is to be given credence; there should be no ferial service on those Saturdays for the whole of the season as defined at that place.

2. ¶ In vigilia Natalis domini ubi agitur de responsorio *Jhesu christe* cum *Alleluya* ibi precedet ista rubrica. cantus iste dicetur hac die et in vigilia epiphanie quando extra dominicam contigerit. et in festis simplicibus .iiij. leccionum. Et sciendum quod hoc responsorium et cetera responsoria ad horas per totum annum ab uno solo clerico dicantur loco nec habitu mutato tam in festis duplicibus quam simplicibus.

¹ This word has a large decorated initial.

² The Sunday after the octave of Epiphany.

2. On the vigil of Christmas Day, regarding the responsory *Jesu christe* with *Alleluya*, the following rubric will precede it: “This chant will be said on this day and on the vigil of Epiphany when it does not fall on a Sunday, and on single feasts of three lessons. And it should be understood that this responsory and the other responsories at the hours throughout the year are sung by one cleric alone, without change of place or vesture, on double as well as single feasts.”

3. ¶ Item ad vespervas in eadem vigilia ubi festa notantur in quibus antiphona super *Magnificat* tota cantanda est ante psalmi intonacionem. Addendum est festum Dedicacionis ecclesie.

3. Also at vespers on the same vigil {of Christmas}, where it is recorded on which feasts the antiphon upon *Magnificat* is to be sung in its entirety before the intonation of the psalm³, the feast of the Dedication of the Church should be added.

4. ¶ Item in eadem vigilia ad completorium ubi specificatur de ymno dicendo *Salvator mundi*. Addendum est in fine rubrice sic dicetur etiam per octavas Dedicacionis ecclesie nisi contigerit Dedicacio in quadragesima vel in paschali tempore.

4. Also on the same vigil {of Christmas} at compline where details are given concerning saying the hymn *Salvator mundi*, the following should be added at the end of the rubric: “It will also be said through the octave of the Dedication of the Church, unless the Dedication fall within Quadragesima or Eastertide.”

5.1. ¶ Item in nocte Natalis domini ubi scribitur prosa tercii responsorii addendum est. Ista prosa non dicetur ad matutinas hac nocte sed ad processionem in die. Similiter prosa .ix. responsorii non dicatur ad istas matutinas sed ad processionem die Circumcisionis quando in dominica contigerit.

5.1. Also on Christmas night where the prose of the third responsory is given, this addition should be included: “This prose will not be said at matins on this night, but at the procession on Christmas Day. Likewise the prose of the ninth responsory should not be said at this matins but at the procession on the day of the Circumcision, when it falls on a Sunday.”

5.2. Addit etiam succentor quod altera re (*recte* quod ad responsoria?) de sanctis in ecclesia Sarum ubi prose nominantur. eedem prose dicuntur ad processionem et ad matutinas in suis locis. videlicet in ebdomada Natalis domini. In die sancti Andree ad vespervas. In festo sancti Nicholai ad vespervas et ad processionem cum .ix.^o. responsorio. In Inventione sancte crucis ad primas vespervas. et in Translacione sancti Thome martyris. et in festo sancte Katerine virginis.

5.2. The succentor also adds that at another point concerning the saints at Salisbury Cathedral where the proses are appointed, the same proses are said at the procession and at matins in their places, viz. in Christmas week; on St Andrew’s Day at vespers; on the feast of St Nicholas at vespers and at the

³ i.e. *Magnificat*

procession with the ninth responsory; on the Invention of the Holy Cross at first vespers; and on the Translation of St Thomas the martyr; and on the feast of St Katherine, virgin.

6. ¶ In die Natalis domini ubi agitur de responsorio *Jhesu christe* addatur. hic cantus solempnis dicatur a vigilia Natalis domini usque ad octavas Epiphanie. et in ipsis octavis nisi in vigilia Epiphanie quando extra dominicam evenerit. et in dominicis paschalis temporis et per octavas Ascensionis et Pentecostes. et in omni festo cum regimine chori ab octavis Pasche usque ad *Deus omnium* dicatur etiam die Dedicacionis et per octavas et in Exaltacione sancte crucis. et in utroque festo sancti Michaelis.

6. On Christmas Day, as regards the responsory *Jesu christe*, there should be added: “This solemn chant should be sung from the vigil of Christmas Day until the octave of Epiphany, and on the octave itself, except for the vigil of Epiphany, when it does not fall on a Sunday, and on Sundays in Eastertide and through the octaves of Ascension and Pentecost, and on every feast where the choir is ruled from the octave of Easter until *Deus omnium*⁴; it should also be said on the day of the Dedication and through the octave {of the same} and on the Exaltation of the Holy Cross and on both feasts of St Michael.”

7. ¶ In octava Innocencium ad secundas vespervas fiat memoria de sancto Thoma. antiphona *Pastor cesus*. versiculus *Ora pro nobis*. Memoria de sancto Edwardo rege et confessore. antiphona *Justum deduxit*. versiculus *Amavit eum dominus*. oracio *Deus qui unigenitum filium tuum dominum nostrum ihesum christum glorioso regi Edwardo in forma visibili demonstrasti. tribue quesumus: ut eius meritis et precibus ad eternam ipsius domini nostri ihesu christi visionem pertingere mereamur. Qui tecum*. Memoria de sancta Maria. ad matutinas Memoria de sancto Thoma. antiphona *Opem nobis*. De sancto Eadwardo antiphona *Euge serve*. Memoria de omnibus sanctis.

7. On the octave of the Innocents at second vespers there should be a memorial of St Thomas: Ant. *Pastor cesus*. V. *Ora pro nobis*. A memorial of St Edward, king and confessor: Ant. *Justum deduxit*. V. *Amavit eum dominus*. Or. *Deus qui unigenitum filium tuum dominum nostrum ihesum christum glorioso regi edwardo in forma visibili demonstrasti. tribue quesumus: ut eius meritis et precibus ad eternam ipsius domini nostri iesu christi visionem pertingere mereamur. Qui tecum*. A memorial of St Mary. At matins, a memorial of St Thomas: Ant. *Opem nobis*. And of St Edward: Ant. *Euge serve*. A memorial of All Saints.

8. ¶ Si vigilia in dominica evenerit: memoria de sancto Thoma et de sancto Edwardo et de sancta Maria.

8. If the vigil {of Epiphany} should fall on a Sunday, there should be a memorial of St Thomas and of St Edward and of St Mary.

9. ¶ Quartodecimo kalendas Februarii festum sancti W(u)lstani episcopi et confessoris .ix. leccionum fiant. cetera omnia de communi unius confessoris et pontificis. oracio *Spiritum nobis domine tue caritatis infunde ut intercedente beato W(u)lstano*

⁴ The first Sunday after Trinity.

confessore tuo atque pontifice. tua mereamur dulcedine in eterna felicitate gustare. per eundem.

9. On the 19th January the feast of St Wulstan, bishop and confessor, should be a feast of nine lessons.

Everything else is from the common of a single confessor and bishop. Or. *Spiritum nobis domine tue caritatis infunde ut intercedente beato W(u)lstando confessore tuo atque pontifice. tua mereamur dulcedine in eterna felicitate gustare. per eundem.*

10. ¶ Quando canitur historia *Domine ne in ira* versiculus medii nocturni sic dicitur. *Media nocte surgebam ad confitendum tibi.* R^o. *Super iudicia iusticie* (recte *iustificacionis?*) *tue.* (Ad laudes.) versiculus *Dominus regnavit.* R^o. *Decorem induit me alleluya* (recte *induit alleluya*). (a Septuagesima usque ad Quadragesimam.) versiculus. *Domine refugium factus es nobis.* R^o. *A generacione et progenie.*

10. When the history *Domine ne in ira* is sung, the versicle of the middle nocturn is said thus: *Media nocte surgebam ad confitendum tibi.* R. *Super iudicia iustificationis*⁵ *tue.* At lauds. V. *Dominus regnavit.* R. *Decorem induit alleluya.* From Septuagesima to Quadragesima. V. *Domine refugium factus es nobis.* R. *A generacione et progenie.*

11. ¶ Feria .ij^a. quadragesime ubi habetur de antiphona *Requiem eternam.* psalmus *Beati immaculati* usque ad (Ad) *Dominum cum tribularer* pro omnibus dei defunctis addatur. sic finitis psalmis dicatur antiphona *Requiem eternam. Pater noster.* psalmus *Domine probasti.* oracio *Absolve quesumus domine.* sequitur missa.

11. On the Monday after Quadragesima where it describes Ant. *Requiem eternam*, Ps. *Beati immaculate* as far as *Ad dominum cum tribularer* for all God's departed, there should be added: "When the psalms have ended, there should be said Ant. *Requiem eternam. Pater noster.* Ps. *Domine probasti.* Or. *Absolve quesumus domine.* Mass follows."

12. ¶ In passione domini ad completorium antiphona *O rex gloriose* V. *Rex benedicte* V. *Atque colant* V. (recte R.) *Inter sanctos.*

12. On the Passion of our Lord at compline, Ant. *O rex gloriose.* R. *Rex benedicte.* R. *Atque colant.* V. *Inter sanctos.*

13. ¶ Ad completorium in die Pasche et per totam ebdomadam usque ad sabbatum dicitur gradale *Hec dies* sine versu. sicut in ceteris horis.

13. At compline on Easter Day and through the whole week up till the Saturday, Gr. *Hec dies* is said without a verse, as at the other hours.

⁵ The MS reads 'iusticie', which is the reading of the Roman psalter; however, other sources agree on 'iustificacionis'.

14. ¶ In die Pentecostes post primam notatam: addendum est processio eat ante terciam. Ad terciam dicto *Deus in adiutorium* .vij. seniores cum thuribulis ante altare incipiant ymnum *Veni creator spiritus*. postea incensent altare. et sic ad unumquemque versum hac die tantum. et dicatur hic ymnus tribus diebus sequentibus ad terciam et dicatur in stallo.

14. At Pentecost after prime has been noted, there should be added: “The procession should set off before terce. At terce, once *Deus in adiutorium* has been said, seven seniors, with a thurible before the altar, should begin V. *Veni creator spiritus*: afterwards the altar should be censed and the same should happen at each verse, on this day only. And this hymn should be said on the three following days at terce: and it should be said in the stalls.”

15. ¶ In rubrica ubi agitur post *Deus omnium* de servicio sancte Marie in sabbatis. et de impedimentis eiusdem. ubi dicitur et nisi vigilie sanctorum impedierint: et addatur. et nisi in festo sanctorum .iij. leccionum que habent aliquam proprietatem ad missam. ut in festo sanctorum .vij. fratrum quod habet proprium officium. quia omnia huiusmodi festa dicuntur cum regimine chori.

15. In the rubric which deals with the service for St Mary on Saturdays after *Deus omnium* and the exceptions thereto, where it says “and unless vigils of saints’ days should prevent it”, there should also be added: “and except on a feast of saints of three lessons which have anything proper⁶ at mass, as on the feast of the Seven Holy Brothers which has a proper introit, in that all feasts of this sort are said with the choir being ruled.”

16. ¶ In die dedicacionis ecclesie ad secundas vespervas responsorium *Domus mea*.

16. On the feast day of the Dedication of the Church at second vespers: R. *Domus mea*.

17. ¶ Item in rubrica ubi dicitur quod per octavas dedicacionis fiet plenum servicium de dedicacione et in dominica nisi festum .ix. leccionum intercurrat: Addatur ista rubrica. et quia chorus regitur per octavas nulla fiat memoria nisi festum .iij. leccionum vel octava evenerit. In octava omnia fiant sicut in die preter sequenciam et *Credo in unum* et responsorium ad secundas vespervas. oracio *Deus qui ex vivis electis que (recte electisque) lapidibus eternum maiestati tue condis habitaculum auxiliare populo supplicanti. ut quod ecclesie tue corporalibus proficit spaciis: spi(ri)t(u)alibus amplificetur augmentis. per dominum.*

17. Also, in the rubric where it says that through the octave of the Dedication there will be a full service for the Dedication, even on the Sunday, unless a feast of nine lessons should occur, the following rubric should be added: “And since the choir is ruled throughout the octave, there should be no memorial, except if there should happen to be a feast of three lessons or an octave {during that period}. On the octave everything should be done as on the feast day, except for the sequence and *Credo in unum* and the responsory at second vespers. Or. *Deus qui ex vivis electisque lapidibus eternum maiestati tue condis habitaculum auxiliare*

⁶ that is, any chants which are particular to the feast rather than deriving from the common.

populo supplicanti. ut quod ecclesie tue corporalibus proficit spaciis: spiritualibus amplificetur augmentis. per dominum.”

18. ¶ In die sancti Andree ad secundas vespervas responsorium *Vir perfecte pietatis* V. *Imitator Jhesu* et prosa *O morum doctor. Gloria.*

18. On St Andrew’s Day at second vespers: R. *Vir perfecte pietatis*. V. *Imitator iesu*: and the prose *O morum doctor. Gloria.*

19. ¶ In festo sancti Nicholai ad vespervas responsorium *Beatus Nicholaus* V. *Ut apud christum* prosa *Oportet devota mente*. Dictis memoriis de sancto Andrea. de Adventu et de sancta Maria. tunc eat processio ad altare sancti Nicholai cum responsorio *Ex eius tumba*. Rectores dicant versum. et sic fiet in omni festo sanctorum quorum altaria sunt in ecclesia. nec debet servitium celebrari ad eorum altaria in ecclesia Sarum nec maior solemnitas fiet. Omnes simul prosam. in redeundo de sancta Maria.

19. On the feast of St Nicholas at vespers: R. *Beatus Nicholaus*. V. *Ut apud christum*. Prose *Oportet devota mente*. Once the memorials of St Andrew, of Advent and of St Mary have been said, the procession should at that point set out to the altar of St Nicholas with R. *Ex eius tumba*. The rulers should say the verse: and the same thing should happen on the feast of any saints whose altars are in the Cathedral; nor should the service be celebrated at their altars in Salisbury Cathedral, nor should there be any greater solemnity. All sing the prose together. When returning {a chant is sung} for St Mary.

20. ¶ In Inventione sancte Crucis ad vespervas responsorium *O crux viride* V. *Custodi domine* prosa *Crux fidelis terra celis*.

20. On the Invention of the Holy Cross at vespers: R. *O crux viride*. V. *Custodi domine*. Prose *Crux fidelis terra celis*.

21. ¶ In festo sancti Albani martyris ad utrasque vespervas super psalmum *Magnificat*. antiphona *Ave prothomartyr Anglorum miles regis [angelorum] celorum*.

21. On the feast of St Alban the martyr, at both vespers the antiphon upon the psalm *Magnificat* is *Ave prothomartyr Anglorum miles regis [angelorum] celorum*.

22. ¶ In translacione sancti Edmundi archiepiscopi .ix. lecciones fiant. oracio *Deus qui largiflue*. memoria de martyribus. oracio *Fac nos*.

22. On the Translation of St Edmund, archbishop, there should be nine lessons. Or. *Deus qui largiflue*. The memorial of martyrs: Or. *Fac nos*.

23. ¶ In translacione sancti Edwardi regis et martyris oracio *Deus eterni* (recte *eterne*).

23. On the Translation of St Edward, king and martyr: Or. *Deus eterne*.

24. ¶ In translacione sancti Thome martyris antiphona super psalmos feriales *Iste sanctus*. capitulum *Omnis pontifex*. responsorium *Jacet granum* V. *Cadit custos* prosa *Clangat pastor*. antiphona super *Magnificat*. *Pastor cesus*. oracio *Deus qui nobis*.

Memoria de apostolis. antiphona *In regeneratione*. versiculus *Annunciaverunt*. oracio *Deus cuius dextera*. Invitorium. antiphone. psalmi. versiculi. versus. et responsoria sicut in alio festo.

24. On the Translation of St Thomas the martyr, the antiphon upon the ferial psalms is *Iste sanctus*. Chapter: *Omnis pontifex*. R. *Jacet granum*. V. *Cadit custos*. Prose: *Clangat pastor*. Antiphon upon *Magnificat*: *Pastor cesus*. Or. *Deus qui nobis*. Memorial of apostles: Ant. *In regeneratione*. V. *Annunciaverunt*. Or. *Deus cuius dextera*.

25. ¶ In Inventione sancti Stephani. oracio *Deus qui es*. psalmi plurimorum martyrum.

25. On the Invention of St Stephen: Or. *Deus qui es sanctorum tuorum*.

26. ¶ Tercia die Assumpcionis scilicet infra octavas ad vespas super psalmum *Magnificat* antiphona *Descendi in ortum*.

26. On the third day after the Assumption⁷, that is within the octave, at vespers the antiphon upon *Magnificat* is *Descendi in ortum*.

27. ¶ Pridie kalendas Septembris Natalis sancte Cuthburge virginis. non martyris. iij. lecciones. cetera de communi unius virginis non martyris. oracio *Deus qui eximie castitatis privilegio famulam tuam Cuthburgam multipliciter decorasti. da nobis famulis tuis eius promerente intercessione utriusque vite prosperitatem. ut sicut eius festivitas nobiscum agitur in terris. ita per eius interventum nostri memoria apud te habeatur in celis. per*.

27. On August 31, the Nativity of St Cuthburga, virgin and not martyr: three lessons; the rest from the common of a single virgin, not a martyr. Or. *Deus qui eximie castitatis privilegio famulam tuam cuthburgam multipliciter decorasti. da nobis famulis tuis eius promerente intercessione utriusque vite prosperitatem. ut sicut eius festivitas nobiscum agitur in terris. ita per eius interventum nostri memoria apud te habeatur in celis. per*.

28. ¶ Dominica infra octavas Nativitatis beate Marie ad primas vespas nullum dicetur responsorium sed omnes antiphone dicantur in laudibus. quia in octava die nihil de festo agitur propter festum reliquiarum.

28. On the Sunday within the octave of the Nativity of the Blessed Mary at first vespers no responsory will be said, but all the antiphons should be said at lauds, because there is no service for this feast on the octave day, on account of it being the feast of Relics.

29. ¶ In translacione sancti Edwardi regis et confessoris .iij.^o. Idus Octobris ad vespas super psalmos feriales antiphona *Amavit*. capitulum *Justum deduxit*. responsorium *Miles christi* ymnus *Iste confessor*. versiculus *Amavit eum dominus*. antiphona *Similabo*. psalmus *Magnificat*. oracio *Deus qui unigenitum tuum dominum*

⁷ i.e. August 17.

nostrum ihesum christum ut supra ad matutinas. et ad horas omnia fiant sicut de uno confessore et abbate. et est duplex festum in ecclesia Sarum.

29. On the Translation of St Edward, king and confessor on October 13: at vespers the antiphon upon the ferial psalms is *Amavit*. Chapter: *Justum deduxit*. R. *Miles christi*. V. *Iste confessor*. V. *Amavit eum dominus*. Ant. *Similabo*. Ps. *Magnificat*. Or. *Deus qui unigenitum tuum*, etc. as above for matins: and at the hours everything should be as for a single confessor and abbot: and it is a double feast at Salisbury Cathedral.

30. ¶ In die Omnium Sanctorum post *Placebo* finito psalmo *Magnificat* cum antiphona sequatur *Pater noster* et cetera. pro corpora presenti. oracio *Deus cui proprium est misereri*. In anniversario. oracio *Deus indulgentiarum*. Pro trigintali complendo vel in commemoracione .j^{us}. defuncti. oracio *Deus cui proprium est*. Pro episcopis defunctis. *Deus qui inter apostolicos sacerdotes*. Pro fratribus et sororibus. oracio *Deus venie fidelibus*. post laudes in anniversario. oracio *Deus cui proprium*. Pro trigintali. *Omnipotens sempiterne deus cui nunquam*. Pro episcopo(.) oracio *Deus cuius misericordie*. Pro fratribus et sororibus. oracio *Inclina domine*. Deinde dicantur oraciones pro defunctis familiaribus in silencio ad placitum. quibus expletis sequitur oracio generalis *Animabus quesumus domine*. Et sciendum quod quando laudes non seq(u)untur continue servetur ordo oracionum earundem. que dicuntur ad *Placebo* dicto prius psalmo *Voce mea*. Quocienscunque servitium mortuorum fit cum .ix. psalmis et .iij. leccionibus dicatur una antiphona super omnes psalmos ad vespers. scilicet *Placebo*. et ad laudes una. scilicet *Exultabunt*. tunc etiam semper dicitur versiculus ante laudes. scilicet *Complaceat tibi domine*. R^o. *Domine ad adiuvandum me respice*. Isti duo versus ad .ix. responsorium cantentur tantum in die commemoracionis animarum. scilicet *Ardentes anime* et *Creator omnium rerum*.

30. On All Saints' Day after Placebo, once the psalm *Magnificat* with its antiphon is finished, there follows *Pater noster* and so on for a {dead} body that is present: Or. *Deus cui proprium est misereri*. On an anniversary Or. *Deus indulencie*. For completing a trental or in commemoration of a single dead person: Or. *Deus cui proprium est*. For dead bishops *Deus qui inter apostolicos sacerdotes*. For borthers and sisters: Or. *Deus venie fidelibus*. After lauds on an anniversary: Or. *Deus cui proprium*. For a trental: *Omnipotens sempiterne deus cui nunquam*. For a bishop: Or. *Deus cuius misericordie*. For brothers and sisters: Or. *Inclina domine*. Then are said the prayers for deceased friends in silence at will; when they are finished there follows the general prayer *Animabus quesumus domine*. And it should be understood that when lauds does not follow on without a break, the same order of prayers is maintained as are said at *Placebo*, after first saying the psalm *Voce mea*. Whenever there is a service for the dead with nine psalms and three lessons, one antiphon should be said for all the psalms, to wit *Placebo*, and one at lauds, namely *Exultabunt* etc. And a versicle is always said at lauds, namely *Complaceat tibi domine*, R. *Domine ad adiuvandum me respice*. These two verses should be sung at the ninth responsory only on the day of commemoration of All Souls, viz. *Ardentes anime* and *Creator omnium rerum*.

31. ¶ In festo sancti Edmundi archiepiscopi. oracio *Deus qui largiflue*. ix. lecciones fiant. cetera de .j^o. confessore et pontifice.

31. On the feast of St Edmund, archbishop: Or. *Deus qui largiflue*. There should be nine lessons: the rest {follows the common} of a single confessor and bishop.

32. ¶ In festo sancti Eadmundi Regis et martyris. ad utrasque vespervas antiphona *Ave rex gentis Anglorum*. psalmus *Magnificat*. cetera ut alibi habentur.

32. On the feast of St Edmund, king and martyr, at both vespers: Ant. *Ave rex gentis Anglorum*. Ps. *Magnificat*. The rest as is given elsewhere.

33. ¶ Quocienscumque fit servicium de .j^o. confessore et pontifice vel abbate seu doctore. dicitur ymnus iste *Iste confessor* totus et integer cum omnibus suis versibus. Iste ymnus *Jhesu redemptor* nulla litera mutata.

33. Whenever there is a service for a single confessor and bishop or abbot or doctor this hymn, *Iste confessor*, is said complete and whole with all its verses. This hymn: *Jesu redemptor*, with no change of words.

34. ¶ Ista rubrica ponenda est in prima die lune Adventus domini post responsoria nocturnalina. Si in secunda vel .iiij^a. feria festum .ix. leccionum vel .iiij. contigerit. vel hinc hac forte. tertia vel .iiij^a. feria feriale servicium sit agendum. semper responsoria primi nocturni primo loco cantentur nisi specialiter distinguantur. quod etiam fiet per totum annum. Ista rubrica continetur in quibus ordinali. feria quinta ebdomade prime Adventus domini sed non ita intelligibiliter.

34. This rubric is to be placed in the first Monday of Advent after the responsories for the nocturns: “If a feast of nine or three lessons falls on a Monday or a Tuesday, but it should happen that on the Tuesday or Wednesday following there is to be a ferial service, the responsories of the first nocturn should be sung in the first place, unless there are any specifically appointed: and this should happen throughout the whole year.” This rubric is included in those in the ordinal⁸ for the Thursday of the first week in Advent but does not make so much sense there.

35. ¶ Si infra octavas ascensionis festum cum regimine chori evenerit: secundum *Alleluya* erit *Dominus in Syon* (recte *Syna*). Si in dominica vel feria .vj^a. sequente. Secundum *Alleluya* erit unum de communi servicio.

35. If a feast where the choir is ruled should fall within the octave of Ascension Day, the second *Alleluya* will be *Dominus in Syna*.⁹ If {it falls} on the Sunday or Friday following, the second *Alleluya* will be one from the common service.

36. ¶ Quesitum est utrum sequencia debet dici in octava die Epiphanie. Ascensionis et Dedicacionis propter .ix. lecciones cum regimine chori. Respondendum est quod non ista rubrica ponam immediate dominica prima Adventus domini post versum gradalis.

36. The question has been raised whether a sequence ought to be said on the octave day of Epiphany, Ascension Day and the Dedication, as for a feast of nine

⁸ Frere marks textual corruption. The syntax is a little imperfect.

⁹ The manuscript mistakenly reads *Syon*.

lessons where the choir is ruled: the answer should be no: this rubric is to be placed forthwith in the first Sunday in Advent after the verse of the gradual.

37. ¶ Sciendum quod gradale repetatur per totum annum nisi in festis duplicibus et in quatuor temporibus et quando sequitur tractus. quia nunquam repetitur quando tractus habetur. Si vero in dominica qua cantatur *Domine in tua misericordia* ubi agitur de resurrectione (*recte* responsorio?) ad processionem dicendam (*recte* dicendo?). priusquam tangat de antiphona in redeundo. Scribatur de addicione. In statione dicitur antiphona de cruce *Salvator mundi* vel antiphona *Adoremus crucis*. et scribuntur in Exaltacione sancte Crucis. versiculus *Hoc signum crucis*. oracio *Adesto* vel oracio *Deus qui unigenitum*. In festis tamen duplicibus que in dominicis contingunt non dicitur.

37. It should be understood that the gradual is repeated year round except on double feasts and in the Ember days and when a tract follows; since it is never repeated when there is a tract. And on the Sunday when *Domine in tua misericordia* is sung¹⁰, where {the text} refers to the {responsory}¹¹ to be said at the procession, before it treats of the antiphon for returning, there should be written in addition: “An antiphon of the cross {namely} *Salvator mundi* or Ant. *Adoremus crucis* is sung at the station: and {these} are prescribed for the Exaltation of the Holy Cross: V. *Hoc signum crucis*. Or. *Adesto* or Or. *Deus qui unigenitum*. But on double feasts which fall on a Sunday it will not be said.”

38. ¶ Ista rubrica notetur die sancti Andree apostoli post sequenciam.

¶ Nota quod in omni festo .ix. leccionum extra Septuagesimam et Quadragesimam dicatur sequencia nisi in festis sanctorum plurimorum confessorum.

38. This rubric should be noted on the day of St Andrew the apostle, after the sequence:

“Note that on every feast of nine lessons outside Septuagesima and Quadragesima, a sequence should be said, except on feasts of more than one confessor.”

39. ¶ In die Purificacionis beate Virginis post sequenciam notetur ista rubrica. Si festum Purificacionis beate Virginis infra septuagesimam vel quadragesimam evererit. semper dicenda est sequencia in choro. Sacerdos vero et ministri eius dicant tractum. in ceteris vero festis .ix. leccionum dicatur tractus post gradale.

39. On the day of the Purification of the Blessed Virgin, this rubric should be noted after the sequence: “If the feast of the Purification of the Blessed Virgin should fall within Septuagesima or Quadragesima, a sequence should always be said in the choir. The priest and his ministers should say the tract: and on other feasts of nine lessons the tract should be said after the gradual.”

¹⁰ 7th after Trinity.

¹¹ The text is corrupt; this is Frere’s suggested reading.

40. ¶ In commemoracione beate Virginis infra septuagesimam semper dicatur sequencia. Nunquam enim dicitur tractus in ecclesia Sarum in festo .iij. leccionum vel in commemoracione.

40. At a commemoration of the Blessed Virgin within Septuagesima a sequence should always be said. For a tract is never said at Salisbury Cathedral on a feast of three lessons or a commemoration.

41. ¶ In Inuencione sancti Stephani oracio *Deus qui es sanctorum*. In pluribus ordinalibus continetur ad missam sic. memoria fiat de ceteris sanctis. cum (oracione) de (commune) plurimorum confessorum. quod omnino falsum est.

41. On the Invention of St Stephen: Or. *Deus qui es sanctorum*. In some ordinals there is contained the following, at mass: “There should be a memorial of the other saints with a {prayer}¹² of more than one confessor,” but this is altogether incorrect.

42. ¶ Omni die per annum post oracionem preter quam in duplicibus festis et quando itur in albis cum genuflexione dicatur psalmus *Ad te levavi* cum *Gloria patri*. *Kyrieleyson*. *Christeleyson*. *Kyrieleyson*. *Pater noster*. *Et ne nos*. *Exurge domine*. *Domine deus virtutum*. *Domine exaudi*. *Dominus vobiscum*. *Oremus*. *Ecclesie tue quesumus*. et addatur in fine *Et pacem tuam nostris concede temporibus*. per christum.

42. On every day of the year after the collect except on double feasts and when albs are worn, there should be said, with a genuflexion, the Ps. *Ad te tenant* with *Gloria patri*. *Kyrieleyson*. *Christeleyson*. *Kyrieleyson*. *Pater noster*. *Et ne nos*. *Exurge domine*. *Domine deus virtutum*. *Domine exaudi*. *Dominus vobiscum*. *Oremus*. *Ecclesie tue quesumus*. And at the end should be added *Et pacem tuam nostris concede temporibus per christum*.

43. ¶ Primum responsorium in nocte Natalis domini incipiatur a duobus clericis de .ij.^a forma ad gradum chori ubi (versus) cantetur in eminenti loco. quia *Gloria in excelsis* a quinque pueris in superpelliceis velatis capitibus amictibus habentes (*recte* habentibus) cereos ardentis in manibus.

43. The first responsory on Christmas night should be begun by two clerics from the second form at the choir step, when the verse, because {it is} *Gloria in excelsis*, should be sung from on high by five boys in surplices, their heads covered with amices, holding¹³ lighted candles in their hands.

44. ¶ In die sancti Stephani ad secundas vespervas quidam diaconus solus in capa serica ad gradum chori incipiat responsorium *Impetum fecerunt*. omnes diaconi in superpelliceis versum in eodem loco.

¶ In die sancti Johannis ad secundas vespervas quidam sacerdos solus ad gradum chori incipiat responsorium *Iste est Johannes*. omnes sacerdotes cantent versum in eodem loco.

¹² The text is corrupt; again, this is Frere’s conjecture.

¹³ Frere marks textual corruption (the Latin is ungrammatical) but the sense seems clear.

¶ In die Innocencium ad secundas vespervas quidam puer solus in capa serica ante gradum chori incipiat responsorium *Centum quadraginta*. omnes pueri cantent versum in eodem loco. cum prosa.

44. On St Stephen's day at second vespers one of the deacons, in a silk cope at the choir step, should, by himself, start R. *Impetum fecerunt*: all the deacons sing the verse in surplices in the same place.

On St John's day at second vespers one priest alone should begin the responsory *Iste est iohannes*; all the priests should sing the verse in the same place.

On the Innocents' day at second vespers one boy alone, in a silk cope before the choir step, should begin the responsory *Centum quadraginta*; all the boys should sing the verse in the same place, along with the prose.

45. ¶ In die Purificacionis beate Marie .ix. responsorium sic cantetur. et ad secundas vespervas similiter. responsorium *Gaude Maria*.

45. On the day of the Purification of the Blessed Mary the ninth responsory should be sung as follows: R. *Gaude maria*; and likewise at second vespers.

46. ¶ et memorandum quod in octava die Ascensionis leguntur lecciones ad matutinas sicut in die Ascensionis de expositione Evangelii et non de actibus apostolorum.

46. And it should be recorded that on the octave day of the Ascension the lessons at matins are read as on Ascension Day, from the exposition of the gospel and not from the Acts of the Apostles.

47. ¶ Ista oratio de cruce *Deus qui unigenitum* vel oratio *Deus qui unigeniti* que dicitur in die Exaltacionis nunquam dicitur ad memoriam. sed ad processionem in sabbatis ad vespervas et ante missam in dominica. et oratio *Concede nos* nunquam dicitur ad memoriam beate Virginis. versiculus ad vespervas *Sancta dei genitrix*. versiculus ad matutinas *Post partum virgo*. Ad memoriam in vesperis beate Marie oratio *Deus a quo sancta*. Ad matutinas *Deus auctor pacis*.

47. This prayer of the cross: *Deus qui unigenitum* or this one: Or. *Deus qui unigeniti*, which is said on the day of the Exaltation, is never said at a memorial but at the procession on Saturdays at vespers and before mass on Sunday. And Or. *Concede nos* is never said at a memorial of the Blessed Virgin. The versicle at vespers: *Sancta dei genitrix*; the versicle at matins *Post partum virgo*. At a memorial at vespers of the Blessed Mary, Or. *Deus a quo sancta*: at matins *Deus auctor pacis*.

48. ¶ In vigilia beate Marie Magdalene ad vespervas ymnus *Virginis proles*. post memoriam ad processionem ante altare suum responsorium *Regnum mundi*. cantor dicat versiculus *Dimissa sunt ei peccata multa*. R^o. *Quoniam dilexit multum*. oratio *Largire nobis*. In redeundo antiphona de sancta Maria cum versiculo et oracione.

48. On the vigil of the Blessed Mary Magdalene at vespers V. *Virginis proles*: after the commemoration at the procession before her altar, R. *Regnum mundi*:

the precentor should say V. *Dimissa sunt ei peccata multa. R. Quoniam dilexit multum. Or. Largire nobis.* For the return, an antiphon of St Mary with versicle and prayer.

49. ¶ In die Omnium Sanctorum .viij^a. leccio a puero legatur. versus responsorii ante gradum chori a quinque pueris in superpelliceis cantetur.

49. On All Saints' Day the eighth lesson is to be read by a boy: the verse of the responsory should be sung before the choir step by five boys in surplices.

50. ¶ In octava die dedicacionis ad missam et ad matutinas sicut in die preter responsorium ad secundas vespervas. et ad missam sequencia et *Credo*. et ad omnes horas dicatur oracio *Deus qui de vivis*.

50. On the octave day of the Dedication at mass and at matins it is as on the day {of the Dedication itself}, apart from the responsory at second vespers, and at mass the sequence and *Credo*. And at all the hours Or. *Deus qui de vivis* should be said.

51. ¶ In ecclesia Sarum per Adventum domini quando fit plenum servicium de sancta Maria. ad vespervas super psalmos antiphona *Rorate celi*. et fiat servicium cum regimine chori. nulla memoria de cruce nec de omnibus sanctis. In tempore Natali et per totam estatem ad vespervas super psalmos feriales antiphona *Post partum*. cum regimine chori per totum annum quando matutine beate Marie dicuntur. oracio ad horas sic concluditur. *Per christum dominum nostrum*.

51. At Salisbury Cathedral throughout Advent, when there is a full service for St Mary, at vespers the antiphon upon the psalms is *Rorate celi*: and the service should be done with the choir ruled: there is no memorial of the cross, nor of all saints. At Christmastide and throughout the summer at vespers {the antiphon} upon the ferial psalms is Ant. *Post partum*, with the choir being ruled throughout the year when matins of St Mary is said. The prayer at the hours ends like this: *Per christum dominum nostrum*.

52. ¶ Ad secundas vespervas in die sancti Thome martyris in utroque festo responsorium *Jhesu bone*. Post vespervas Innocencium ubi notatur antiphona ad memoriam. antiphona *Laverunt*. antiphona *Ambulabunt*. antiphona *Cantabunt sancti*. Addendum est (antiphona) *Innocentes pro christo*. antiphona *O quam gloriosum est regnum*.

52. At second vespers on the day of St Thomas the martyr, on both his feasts: R. *Jesu bone*. After vespers on the day of the Innocents, where the antiphon is noted for the memorial thus: Ant. *Laverunt*. Ant. *Ambulabunt*. Ant. *Cantabunt sancti*, there should be added Ant. *Innocentes pro christo*. Ant. *O quam gloriosum est regnum*.

53. ¶ Dominica infra octavas Epiphanie omnes antiphone in laudibus dicuntur quia in octava die proprie laudes habentur.

53. On the Sunday in the octave of Epiphany all the antiphons are said at lauds, since on the octave day itself there are lauds proper to the day.

54. ¶ Nota quod nulla prosa per annum dicitur. nisi ad vespervas et ad processionem. excepto die sancti Stephani cuius servitium committitur voluntati diaconi. et excepto die sancti Johannis cuius servitium committitur voluntati sacerdotum. et excepto die sanctorum Innocencium quorum servitium committitur voluntati puerorum. et excepto die sancti Nicholai. tunc enim prosa dicitur ad matutinas scilicet *Sospitati*.

54. Note that no prose is said throughout the year except at vespers and at a procession, except on St Stephen's Day, whose service is entrusted to the discretion of a deacon, and except on St John the Evangelist's Day, whose service is entrusted to the discretion of a priest, and except on the Holy Innocents' Day, whose service is entrusted to the discretion of the boys: and except on St Nicholas' Day, for on that occasion a prose is said at matins, to wit *Sospitati*.

55. ¶ In die Natalis domini. Epiphanie. Purificacionis. Trinitatis. Assumpcionis. Nativitatis beate Marie. Reliquiarum. Festum loci. et Dedicacio. vij. viij. et ix. lecciones.

¶ Item primo die Pasche. Ascensionis. et Pentecostes.

¶ Item in festo Omnium Sanctorum .iij. prime lecciones. in capa serica legantur.

55. On Christmas Day, Epiphany, the Purification, Trinity Sunday, the Assumption and Nativity of the Blessed Mary, the feast of the Relics, the feast of the Place and the feast of the Dedication, and also on the first day¹⁴ of Easter, Ascension Day and Pentecost, the seventh, eighth and ninth lessons – and also the first three lessons on the feast of All Saints¹⁵ – are to be read in a silk cope.

56. (¶) Die Pasche ad vespervas ad processionem rectores incipiant antiphonam *Alleluya* et chorus prosequatur totam antiphonam. pars chori ex qua executor est officium (*recte officii*) resumat psalmus *Laudate* et terminetur cum primo *Alleluya*. et sic alternatim dicant ut supra notatum est. Eodem modo in redeundo dicatur antiphona super *In exitu*.

56. On Easter Day at the procession at vespers the rulers should begin Ant. *Alleluya* and the choir follow on to sing the whole antiphon: the side of the choir from which the performer of the office comes should take up the Ps. *Laudate*, and finish with the first *Alleluya*: and thus it should be said in alternation as mentioned above. While they are coming back, the antiphon upon *In exitu* should be said in the same way.

57. ¶ Die Veneris in ebdomada Pasche amoveatur sepulcrum.

57. The sepulchre should be removed on Friday of Easter week.

¹⁴ i.e. the feast days themselves.

¹⁵ On All Saints' Day the readings took place in reverse order of seniority, so the first three lessons were accorded the same honour as the final three on the other feasts.

58. ¶ Nota quod isti duo versiculi. *Resurrexit dominus* et versiculus *Surrexit dominus vere* dicantur cotidie alternis diebus ante Nocturnum usque ad Ascensionem domini quando de feriis agitur.

58. Note that these two versicles V. *Resurrexit dominus* and V. *Surrexit dominus vere* should be said on alternating days until Ascension Day, when there is a ferial service.

59. ¶ Feria .vj^a. in crastino Ascensionis amoveatur candelabrum cum cereo paschali.

59. On the Friday immediately after Ascension Day the candlestick with the paschal candle should be removed.

60. ¶ Si festum alicuius sancti .iij. leccionum die Dedicacionis contigerit: fiat memoria de eo sub silencio.

60. If any saints feast of three lessons should fall on the day of the Dedication, the commemoration of it should take place in silence.

70. ¶ Item si dies dominicus in octava Dedicacionis contigerit: totum servicium fiat de Dedicacione sicut in prima die. preter responsorium ad vespervas et preter antiphonam super psalmum. vna tantum antiphona super laudes. chorus regitur. per totam septimanam dicitur ymnus *Salvator*.

70. Also if the octave of the Dedication should fall on a Sunday the whole service should be for the Dedication as on the first day¹⁶, apart from the responsory at vespers and apart from the antiphon upon the psalm. There is only one antiphon at lauds: the choir is ruled: throughout the week the hymn *Salvator* is said.

71. ¶ In octava Dedicacionis omnia fiant sicut in die. preter responsorium ad secundas vespervas. Evangelium *Facta sunt encennia*. Quere in .iiij^a. feria ante dominicam in ramis palmarum.

71. On the octave of the Dedication everything should be done as on the {feast} day {itself} apart from the responsory at second vespers. Gospel: *Facta sunt encennia*, found at the Wednesday before Palm Sunday.

72. ¶ Die sancti Andree apostoli ad secundas vespervas responsorium *Vir perfecte pietatis* cum prosa *O morum doctor*. chorus respondeat cum pneuma ad quemlibet versum ita dicendo E.

72. On St Andrew the apostle's Day at second vespers: R. *Vir perfecte pietatis* with the prose *O morum doctor*. The choir should respond with a neume¹⁷ {at the end of} each verse, on the vowel "E".

¹⁶ i.e. the feast day itself.

¹⁷ or melisma. The text of this ran: *O morum doctor egregi-E*, / *Qui triumphas egeam hodi-E*, / *Felici gaudens in requi-E* / *Inter cives superne patri-E*, / *Assis propicius huic famili-E*, / *Que tue recolit diem victori-E*; / *Spemque donans misericordi-E* / *Nos divine commenda grati-E*.

73. ¶ Et nota quod quandocumque dicitur prosa quotquot voluerin[i]t accedant preter ad processionem ad missam. tunc tantum dicant tres prosam. choro respondente cum nota super ultimam literam cuiuslibet versum omnes qui prose interfuerint. similiter dicant *Gloria*.

73. And note that whenever a prose is said, as many as wish to should join in, except at the procession at mass: on that occasion only, three should say the prose, with the choir responding with a chant on the last letter of each verse: all who participated in the prose should likewise say *Gloria*.

74. ¶ Die sancte Agnetis capitulum *Qui gloriatur*.

74. On St Agnes' day: Chapter. *Qui gloriatur*.

75. ¶ Ubi vero fit mencio de reliquiis in Octava die Nativitatis beate Marie: tunc dominica infra octavas fiat ita servitium. Sabbato ad vespervas antiphona *Nativitas est*. psalmus *Dixit dominus*. Capitulum *Ego quasi vitis*. nullum responsorium. ymnus *Ave maris stella*. versiculum *Sancta dei genitrix*. oratio *Supplicacionem*. Memoria de dominica et de Trinitate. si necesse fit. et quando non dicuntur iste memorie: nulla fiat processio ad crucem. Evangelium *Loquente Jhesu*. Responsoria ut infra octavas.

75. On the Sunday within the octave of the Nativity of the Blessed Mary the service should happen as described where the relics are mentioned on the octave day. On the Saturday at vespers the antiphon is *Nativitas est*. Ps. *Dixit dominus*. Chapter. *Ego quasi vitis*. There is no responsory. The hymn is *Ave maris stella*. V. *Sancta dei genitrix*. Or. *Supplicacionem*. A Sunday memorial and one of the Trinity, if it should be necessary, and when these memorials are not said. There should be no procession to the cross. Gospel *Loquente iesu*. The responsories as for within the octave.

76. ¶ Ubi vero [fiat] festum Reliquiarum octava die a Nativitate beate Marie celebratur. dominica infra octavas sic fiat servitium. Sabbato sola hec antiphona *Dei genitrix* super psalmos. cetera sicut in die ad primas vespervas. Invitatorium triplex. omnes antiphone super laudes dicantur. quia non habet hoc festum Octavam diem. Ad missam dicatur cantus de *Kyrie. Omnipotens pater. Spiritus et alme* dicatur ad gradum chori a tribus pueris (*recte clericis*) de superiore gradu in superpelliceis. Sequencia *Ave preclara* et *Sanctus* cum hac addicione. *Benedictus Marie filius*. Iste modus et ordo servatur in ecclesia Sarum [in ecclesia Sarum]. sed alibi ubi non fit mencio de reliquiis in Octava die sancte Marie. iste ordo servatur in octava die et non in dominica.

76. Where the feast of Relics is celebrated on the octave day of the Nativity of the Blessed Mary, on the Sunday within the octave the service should be done in this way. On the Saturday this antiphon alone upon the psalms: *Dei Genitrix*. The rest is as on the {feast} day at first vespers. The invitatory is triple. All the antiphons upon {the psalms of} lauds are said, because this feast does not have an octave day. At mass the chant for *Kyrie, Omnipotens pater* should be said. *Spiritus et alme* should be said at the choir step by three clerics from the upper step in surplices. The sequence *Ave preclara* and *Sanctus* with this addition: *Benedictus marie filius*. This manner and order should be observed at Salisbury

Cathedral, but elsewhere, where there is no commemoration of the Relics on the octave day of St Mary, this order should be observed on the octave day and not on the Sunday {within the octave}.

77. ¶ Die Omnium Sanctorum unus puerulus legat octavam leccionem. Veniant quinque pueri ad gradum chori nudis pedibus. velatis capitibus. tenentes singuli cereos ardentis conversi ad altare incipiant responsorium et cantent versum. dicto versu: redeant a choro sicut venerunt.

77. On All Saints' Day one small boy should read the eighth lesson. Five boys should come to the choir step, barefoot and with heads covered, each holding a burning candle: turned to face the altar, they should begin the responsory and sing the verse: once the verse has been said they should return from the choir in the same way they came .

78. ¶ Memorandum quod ab incepzione *Domine ne in ira* usque ad capud Jeiunii in ferialibus diebus dicantur ad missam quinque oraciones sequentes. j^a. de die. .ij^a. de beata Virgine. .iij^a. de Omnibus Sanctis. .iiij^a. pro universali ecclesia. v^a. generalis.

78. It should be recorded that from the start of *Domine ne in ira* until Ash Wednesday, even on weekdays the following five collects should be said at mass: first, {the prayer} of the day, second, of the Blessed Virgin, third, of all saints, fourth, for the universal church, fifth, a general prayer.

79. ¶ Item a capite Jeiunii usque ad .iiij^{a(m)}. feriam ante Pascha vij. dicantur oraciones quando de Jeunio dicitur missa. prima de Jeunio. secunda pro penitentibus. *Exaudi*. tertia de beata Maria. quarta pro omni gradu ecclesie. oratio *Ecclesie tue*. v^a. de Omnibus Sanctis. vj^a. pro pace. *Deus a quo*. vij^a. generalis oracio. *Pietate* vel aliqua alia.

79. And from Ash Wednesday until Maundy Thursday seven collects are said, when there is a mass for the fast: first, the collect for the fast, second, for penitents, third, of the Blessed Virgin, fourth, for every rank of the church (Or. *Ecclesie tue*), fifth, of all saints, sixth, for peace (*Deus a quo*), seventh, the general prayer *Pietate* or some other one.

80. ¶ In paschali tempore .iij. dicantur oraciones. prima de die. ij^a. de resurrectione. .iij^a. de Omnibus Sanctis. nisi in dominicis diebus quando de dominica agitur. quia tunc dicitur missa de resurrectione et nulla fiat memoria nisi festum alicuius sancti e venerit.

80. In Eastertide three collects are said: first, {the collect} of the day, second, of the resurrection, third of all saints: except on Sundays when there is a Sunday service: since then the mass of the resurrection is said, and there should be no memorial unless it should coincide with the feast of one of the saints.

81. ¶ Dominica in ramis palmarum et aliis duobus diebus sequentibus in inicio passionis dicatur *Dominus vobiscum*. In die Parasceves non dicitur sed incipiatur sic. *Egressus*. attamen omnibus illis diebus quatuor festive legantur.

81. On Palm Sunday and the two other days following, at the beginning of the passion *Dominus vobiscum* should be said. On Good Friday it is not said but {the passion} should start thus: *Egressus*¹⁸. However on all these days the four {passions} should be read in festal manner.

82. ¶ Feria .ij^a. in rogacionibus si nullum festum evenerit: missa antequam exeant cum processione de dominica dicitur cum sua oracione. ij^a. de resurrectione. .iij^a. de omnibus sanctis. ubi stacio fit. psalmus *Miserere* et preces dicantur. Et postea missa de ieiunio. officium *Exaudi* cum sua oracione. .ij^a. oracio de sancto de quo est ecclesia. vel de pace. iij^a. de omnibus sanctis. In redeundo dicatur letania et sic dicatur istis duobus diebus.

82. On the Monday in Rogationtide, if it does not coincide with any feast, the mass before they leave with the procession¹⁹ is said as for a Sunday with its own collect, second, a collect of the resurrection, and third, of all saints: where a station is made, Ps. *Miserere* and prayers should be said. And afterwards the mass for the fast. The office is *Exaudi* with its prayer: the second collect is of the saint whose church it is, or for peace, the third of all saints. For the return the litany should be said: and it should be said in this way on those two days.

83. ¶ Feria .iij^a. rogacionum si a festo vacaverit: totum servicium fiat de sancta Maria cum missa in choro antequam exeant cum processione. cum oracione. .ij^a. oracio de resurrectione. iij^a. de omnibus sanctis. Ubi fit stacio. officium *Salus populi*. oratio *Deus qui caritatis*. alie oraciones ut supra.

83. On the Tuesday in Rogationtide, if there is no feast, the whole service should be of St Mary, with mass in the choir before they leave with the procession, with {its} collect: the second collect is of the Resurrection, the third of All Saints. Where a station is made, the office is *Salus populi*, Or. *Deus qui caritatis*: the other collects as above.

84. ¶ Feria .iiij^a. antequam exeant cum processione. officium de die cum sua oracione. ij^a. oracio de sancta Maria. iij^a. de omnibus sanctis. Ubi stacio fit. officium et oracio ut in prima die.

84. On the Wednesday before they leave with the procession, the office is for the day with its collect: the second collect {is} of St Mary, the third of all saints. Where a station is made, the office and collect are as on the first day {of Rogationtide}.

85. ¶ Et memorandum quod prima missa dicatur post .vj^{a(m)}. et post illam missam dicatur nona. et tunc exeant(.) in reditu suo. post (*recte suo post*) letaniam dicatur psalmus *De profundis*.

85. And it should be recorded that the first mass should be said after sext, and after that mass none is said: and then they leave: and on its return after the litany Ps. *De profundis* should be said.

¹⁸ 'Jesus went forth...', John 18:1

¹⁹ The processions in Rogationtide went all round the city to celebrate mass in another church.

86. ¶ Dominica infra octavas Ascensionis missa de dominica. memoria de Ascensione et de omnibus sanctis. nulla sequencia cantatur. *Kyrie. Orbis factor.*

86. On the Sunday in the octave of the Ascension, the mass is a Sunday mass, there is a memorial of the Ascension and of all saints; no sequence is sung; *Kyrie, Orbis factor.*

87. ¶ Die sancti Marci evangeliste ordinetur processio ut in .ij^a. feria rogacionum. et fiat missa de sancto Marco antequam exeant cum tribus oracionibus. j^a. de sancto. ij^a. de rogacionibus. tercia de omnibus sanctis. Ubi stacio fit. dicantur. ut in .ij^a. secunda feria rogacionum notatur. et eodem modo exeant et redeant.

87. On St Mark the evangelist's day the procession should be organised as on the Monday in Rogationtide: and there should be a mass of St Mark before they leave {with the procession} with three collects: the first, of St {Mark}, the second, of rogations, the third, of all saints. Where a station is made, {the things} to be said are noted {above} for the Monday in Rogationtide: and they go out and come back in the same way.

88. ¶ Ultimo die ante Adventum et ante Septuagesimam quando plenum servicium fit de sancta Maria: dicatur ad missam cantus de *Kyrie (recte Gloria). Spiritus et alme.* et dicatur a toto choro. et tunc *Sanctus* cum hac addicione. *Benedictus Marie filius.*

88. On the last day before Advent and before Septuagesima when there is a full service for St Mary, the chant for *Gloria, Spiritus et alme* should be said at mass: and it should be said by the whole choir, and then *Sanctus* with this addition, *Benedictus Marie filius.*

89. ¶ In paschali tempore primum *Alleluya. Per te dei genitrix.* Secundum *Alleluya erit Mane nobiscum.* vel unum de sequentibus. vel unum de ebdomada Pasche.

89. In Eastertide the first *Alleluya* will be *Per te dei genitrix*, the second *Alleluya* will be *Mane nobiscum* or one of the following or one from Easter week.

90. ¶ Nota infra octavas Assumpcionis beate Marie fiat missa sicut in die. preter *Credo.* et Epistola. ij^a. .iiij^a. et .vj^a. die. *Egredimini.* .iiij^a. v^a. et .vij^a. die. *In omnibus.* et sic infra octavas omnia fiant sicut in die Assumpcionis. preter sequenciam. que erit de feria suo ordine.

90. Note that within the octave of the Assumption of the Blessed Mary mass should be as on the feast day itself, apart from *Credo*: and the epistle on the Monday, Wednesday and Friday is *Egredimini*, and on the Tuesday, Thursday and Saturday *In omnibus*: and so within the octave everything should be as on the day of the Assumption except for the sequence which will be that of the weekday in question.

91. ¶ Eodem modo fiat infra octavas beate Marie(.) In Nativitate .ij^a. .iiij^a. et .vj^a. die Epistola *O quam pulcra.* .iiij^a. v^a. et .vij^a. die. *Ego quasi vitis.*

91. In the same way on the Monday, Wednesday and Friday in the octave of the Nativity of the Blessed Mary²⁰ the epistle should be *O quam pulchra*: on the Tuesday, Thursday and Saturday *Ego quasi vitis*.

92. ¶ De numero oracionum ante Epistolam(.) una vel tres vel quinque vel septem dici debent. Una: sicut una epistola vel unum Evangelium. vel propter unitatem. tres(:) propter trinitatem. quia numero impari deus gaudet. vel quia deus ter oravit in passione. quinque: propter quinque partitam passionem. .vij: propter septem petitiones oracionis dominice. vel propter .vij. dona spiritus sancti. que enumerantur in historia. Septenarium numerum excedere non debent. Capitulum dicatur yma voce. ut vix audiatur a choro. Succentor incipiat ymnum. in utroque versiculo fit ter pausacio. sic. *Custodi nos domine*. et neupma nunquam respondetur ad versiculum ad vespervas nec ad matutinas sed statim incipiatur antiphona.

92. Concerning the number of prayers before the epistle, there should be one or three or five or seven said. One, for one epistle or one gospel or to represent unity: three to represent the Trinity, since God rejoices in an uneven number, or because God prayed thrice in His passion: five to represent the fivefold passion: seven to represent the seven petitions of the Lord's Prayer or to represent the seven gifts of the Holy Spirit which are listed in the scriptures. They ought not to exceed seven in number. The chapter should be spoken in a low voice and barely be heard by the choir. The succentor should begin the hymn: in each versicle there is a pause made three times, thus: *Custodi nos domine*: and there is no neume in reply to the versicle at vespers or at matins, but the antiphon should be started immediately.

93. ¶ Nota quod in dominica palmarum benedicetur aqua extra chorum et sic in quolibet duplici festo quod conti(n)git in dominica.

93. Note that on Palm Sunday the water should be blessed outside the choir: and likewise on any double feast that falls on a Sunday.

94. ¶ Nota quod feria .iiij^a. in rogacionibus fiet servicium de sancta Maria. nisi aliquod festum cum regimine chori impedierit.

94. Note that on the Tuesday in Rogationtide there should be a service of St Mary unless any feast where the choir is ruled should supervene.

95. ¶ Nota quod ab octavis Pasche usque ad festum sancte trinitatis quando fit plenum servicium de sancta Maria. psalmi ante lecciones *Domine dominus noster. Celi enarrant. Domini est terra*. et leccio *Stabant iuxta crucem*.

95. Note that from the octave of Easter until the feast of the Holy Trinity, when there is a full service of St Mary, the psalms before the lessons are *Domine dominus noster, Celi enarrant, Domini est terra* and the lesson *Stabat iuxta crucem*.

²⁰ Lit. 'in the octave of the Blessed Mary, in her nativity,'

96. ¶ Regula generalis in vigilia mortuorum. ix. responsorium *Libera me domine de morte eterna*. primus versus *Dies illa*. ij^{us}. versus *Quid ergo*. tercius verus *Nunc christe te petimus*.

96. The general rule for vigils of the dead: the ninth responsory is *Libera me domine de morte eterna*: the first versicle is *Dies illa*: the second verse is *Quid ergo*: the third verse *Nunc christe te petimus*.

97. ¶ Item commemoracio animarum. ix. responsorium *Libera me domine de mor(te)*: primus versus *Dies illa*. ij^{us}. versus *Ardentes anime*. qui nunquam dicitur nisi in commemoracione animarum. iij^{us}. versus *Creator omnium rerum*. qui nunquam dicitur nisi in commemoracione animarum.

97. Also {at the} Commemoration of Souls: the ninth{responsory is *Libera me domine*: the first verse is *Dies illa*: the second verse, *Ardentes anime*, which is never said except at the Commemoration of Souls: the third verse *Creator omnium rerum*, which is never said except at the Commemoration of Souls.

98. ¶ Dominica prima post Pascha. secundum *Alleluya. Angelus domini*. et semper erit secundum per totam ebdomadam sequentem. nisi in festo cum regimine chori. versus vero *Respondens* dicatur alternis diebus. ita quod una die *Angelus* altera die *Respondens* pro secundo *Alleluya* dicantur.

98. On the first Sunday after Easter, the second *Alleluya* is *Angelus domini*: and it will always be the second throughout the following week except on a feast where the choir is ruled: and the verse *Respondens* should be said on alternate days, in this way: that on one day *Angelus* should be said, on the next day *Respondens*, as the second *Alleluya*.

99. ¶ In secunda ebdomada illud *Alleluya. Surrexit pastor* erit secundum *Alleluya*. de quocumque dicitur missa. nisi in festo cum regimine chori. et in ista dominica quando de dominica agitur.

99. In the second week that *Alleluya, Surrexit pastor*, will be the second *Alleluya*, whatever mass is said, except on a feast where the choir is ruled and on the Sunday when there is a Sunday service.

100. ¶ In tercia ebdomada istud *Alleluya* scilicet *Modicum* dicatur alternis vicibus. cum versus *Surrexit christus*. quando de feria agitur. Sed istud *Alleluya* (versus) *Iterum autem* sic (i.e. sit) secundum in hac dominica et in hac ebdomada de quocumque dicitur missa. nisi in festo cum regimine chori.

100. In the third week this *Alleluya*, viz. *Modicum* should be said alternately with the verse *Surrexit christus* when there is a ferial service. But this *Alleluya, Iterum autem*, should be the second {*Alleluya*} on this Sunday and for this week, whatever mass is said, except on a feast where the choir is ruled.

101. ¶ In quarta ebdomada secundum *Alleluya* erit *Surrexit dominus vere* et similiter per ebdomadam nisi in festo cum regimine chori.

101. In the fourth week the second *Alleluya* will be *Surrexit dominus vere*, and likewise throughout the week except on a feast where the choir is ruled.

102. ¶ In quinta dominica quando dicitur missa de resurrectione. secundum *Alleluya* erit *Surrexit christus iam*. et per ebdomadam erit primum.

102. In the fifth week when a mass of the resurrection is said the second *Alleluya* will be *Surrexit christus iam*, and throughout the week it will be the first.

103. ¶ Die sancti Johannis ad matutinas. Memoria. antiphona *Hodie intacta*. antiphona *Sepelierunt*. Eodem die ad vespervas antiphona *Gaudeamus*. antiphona *Tu principatum*.

103. On St John's day at matins. Memorial. Ant. *Hodie intacta*. Ant. *Sepelierunt*. On the same day at vespers Ant. *Gaudeamus*, Ant. *Tu principatum*.

104. ¶ Die sanctorum Innocencium ad matutinas antiphona *Nesciens mater*. antiphona *Lapidaveru(n)t*. antiphona. *Valde honorandus*. Eodem die ad vespervas antiphona *Virgo verbo*. antiphona *Lapides torrentes*. antiphona *Hic est discipulus*.

104. ¶ On Holy Innocents' day at matins, Ant. *Nesciens mater*, Ant. *Lapidaveru(n)t*, Ant. *Valde honorandus*. On the same day at vespers Ant. *Virgo verbo*, Ant. *Lapides torrents*, Ant. *Hic est discipulus*.

105. Die sancti Thome ad matutinas antiphona *Beatus venter*. antiphona *Adhesit anima*. antiphona *Hic est discipulus*. antiphona *Innocentes*. Eodem die ad vespervas antiphona *Virgo dei genitrix*. antiphona *Stephanus vidit*. antiphona *Ecce puer*. antiphona *Laverunt stolas*.

105. On St Thomas' day at Matins, Ant. *Beatus venter*, Ant. *Adhesit aima*, Ant. *Hic est discipulus*, Ant. *Innocentes*. On the same day at vespers, Ant., *Virgo dei genitrix*, Ant. *Stephanus vidit* Ant. *Ecce puer*, Ant. *Laverunt stolas*.

106. ¶ Sexta die Natalis domini ad matutinas [antiphona *Pastor(es)*.] antiphona *Ecce video*. antiphona *Sunt hic de (recte de hic) stantibus*. antiphona *Ambulabunt*. antiphona *Pastor cesus*. Eodem die ad vespervas antiphona *Virgo hodie*. antiphona *Beatus Stephanus*. antiphona *Sic eum volo*. antiphona *Cantabunt (recte Cantabant)*. antiphona *Granum cadit*.

106. On the fifth²¹ day of Christmas at matins, Ant. *Pastores*, Ant. *Ecce video*, Ant. *Sunt de hic stantibus*, Ant. *Ambulabant*, Ant. *Pastor cesus*. On the same day at vespers, Ant. *Virgo hodie*, Ant. *Beatus stephanus*, Ant. *Sic eum volo*, Ant. *Cantabant*, Ant. *Granum cadit*.

107. ¶ Die sancti Silvestri ad matutinas antiphona *Hodie intacta*. antiphona *Constitutus*. antiphona *Johannes apostolus*. antiphona *Herodes iratus*. antiphona *Totus orbis*.

²¹ Lit. 'sixth'

107. On St Silvester's day at matins, Ant. *Hodie intacta*, Ant. *Constitus*, Ant. *Johannes apostolus*, Ant. *Herodes iratus*, Ant. *Totus orbis*.

108. ¶ In octava sancti Stephani ad matutinas antiphona *Supra pectus*. antiphona *A bimatu*. antiphona *Aqua Thome*. Memoria de beata Maria. antiphona *Ecce Maria*. Eodem die ad vespervas antiphona *Valde honorandus est*. antiphona *Vox in Rama*. antiphona *Ad Thome memoriam*. De sancta Maria. antiphona *Quando natus est*.

108. On the octave of St Stephen at matins, Ant. *Supra pectus*, Ant., *A bimatu*, Ant., *Aqua Thome*. Memorial of the Blessed Mary. Ant. *Ecce maria*. On the same day at vespers, Ant. *Valde honoratus est*, Ant. *Vox in rama*, Ant. *Ad thome memoriam*. {Memorial} of St Mary, Ant. *Quando natus est*.

109. ¶ In octava sancti Johannis ad matutinas antiphona *Sub throno*. antiphona *Tu per Thome*. de beata Maria ut supra. Eodem die ad vespervas antiphona *Innocentes*. antiphona *Summa sacerdocio*. de beata Maria ut supra.

109. On the octave of St John at matins, Ant., *Sub throno*, Ant. *Tu per thome*. {Memorial} of the Blessed Mary as above. On the same day at vespers, Ant. *Innocentes*, Ant. *Summa sacerdocio*. {Memorial} of the Blessed Mary as above.

110. ¶ In octava sanctorum Innocencium ad matutinas antiphona *Monachus sub clerico*. de beata Maria ut supra.

110. On the octave of the Holy Innocents at matins, Ant. *Monachus sub clerico*. {Memorial} of the Blessed Mary as above.

111. ¶ Secunda (*recte* Eodem) die ad vespervas antiphona *Pastor cesus*. antiphona *Confessor domini Edwardi*. versiculus *Amavit eum*. oratio *Deus qui unigeniti* (*recte unigenitum*). de beata Maria ut supra.

111. On the same day at vespers, Ant. *Pastor cesus*, Ant. *Confessor domini edwarde*, versicle *Amavit eum*, Or. *Deus qui unigenitum*. {Memorial} of the Blessed Mary as above.

112. ¶ In vigilia Epiphanie ad matutinas antiphona *Opem nobis*. antiphona *Euge serve*. Memoria de omnibus sanctis. antiphona *Exultabunt*. oratio *Omnium sanctorum*. si vigilia extra dominicam evenerit.

112. On the vigil of Epiphany at matins, Ant. *Opem nobis*, Ant. *Euge serve*. Memorial of All Saints. Ant. *Exultabunt*. Or. *Omnium Sanctorum*, if the vigil does not fall on a Sunday.

113.1. ¶ In ecclesia Sarum: sunt hec festa. et nomina talia sorciuntur. dicuntur quedam festa principalia. quedam maiora duplicia. quedam minora duplicia. quedam festa simplicia .ix. leccionum. quedam festa .iij. leccionum cum regimine chori. quedam .iij. leccionum sine regimine chori. et feriis (*recte ferie*). In hiis .vij^{tem}. dividitur annus. prima festa sunt huiusmodi. Primus dies Pasche. que (*recte qui*) alios dies precellit. Primus dies Natalis domini. Dies Pentecostes. Dies Assumpcionis beate Marie. et

dicuntur principalia. quia ceteris preeminet solempnibus. Dicitur etiam festum in cuius honore fundata est ecclesia principale in sua ecclesia. et dedicacio similiter.

113.1. At Salisbury Cathedral these are the feasts and they are divided by name thus: some feasts are called principal feasts; some are called major double feasts; some, lesser double feasts; some, single feasts of nine lessons; some, feasts of three lessons where the choir is ruled; some, feasts of three lessons where the choir is not ruled: and {then there are} ferial days.²² The year is divided into these seven {categories}. The principal feasts are of this kind. The first day of Easter, which surpasses all other days. The first day of Christmas. The day of Pentecost. The day of the Assumption of the Blessed Mary. And they are called “principal” because they outshine the other feasts. Also, the feast in whose honour a church was founded is accounted a principal feast in that church; and likewise the Dedication {feast}.

113.2 ¶/ Maiora duplicia sunt hec precedentia et hec similiter. Dies Ascensionis. Dies Epiphanie. Dies Trinitatis. Nativitas sancte Marie. et Purificacio eiusdem. Dies omnium sanctorum. Dies Reliquiarum. Dies Dedicacionis ecclesie. et Dies sancti in cuius honore fundata est ecclesia. et octava cum regimine chori.

113.2 The major double feasts are these foregoing and these like them. Ascension Day. The day of Epiphany. Trinity Sunday. The Nativity of St Mary and the Purification of the same. All Saints’ Day. The day of the Relics. The day of the Dedication of the Church and the day of the saint in whose honour the church was founded, and the octave {of the same} when the choir is ruled.

113.3. ¶ Minora festa duplicia sunt hec. secundus. tercius. et quartus dies Pasche. secundus. tercius. quartus et quintus dies Natalis domini. Dies Circumcisionis. Dies Annunciacionis beate Marie. Octava Pasche. Dies Inventionis sancte crucis. secundus. tercius. et quartus dies Pentecostes. Dies Nativitatis beati Johannis. Dies apostolorum Petri et Pauli. Dies sancti Michaelis. Dies sancte Katerine virginis. Dies sancti Andree. et festa sanctorum quorum altaria sunt in ecclesia. quando scilicet in eorum festivitatibus extra chorum ad eorundem altaria servicium celebratur. hoc autem non fit in ecclesia Sarum nisi ad primas vespervas tantum. fit processio ad altare illius sancti. cum responsorio. versiculo et oracione. et totum servicium fit in choro. nec fit maior solempnitas propter altare.

113.3 The lesser double feasts are these: Monday, Tuesday and Wednesday of Easter week: the second, third, fourth and fifth days of Christmas. The day of the Circumcision. The day of the Annunciation of the Blessed Mary. The octave of Easter. The day of the Invention of the Holy Cross: the Monday, Tuesday and Wednesday of the week of Pentecost. The day of the Nativity of the Blessed John {the Baptist}. The day of the apostles Peter and Paul. St Michael’s Day. St Katherine the virgin’s Day. St Andrew’s Day and the feasts of the saints whose altars are in the church, that is when a service is celebrated on their feast days outside the choir, at their own altars. However, this does not happen at Salisbury Cathedral except only {that} at first vespers there is a procession to the altar of

²² Frere marks corrupt text as the Latin is ungrammatical.

that saint with responsory, versicle and prayer: and the whole service takes place in the choir: nor is there any greater celebration on account of the altar.

114. ¶ In sexto decretalium volumus. statuimus et precipimus quod festa sanctorum. Gregorii. Ambrosii. Augustini. et Jeronimi singulis annis perpetuis futuris que (*i.e.* futurisque) temporibus pro duplicibus festis solempnizentur. Hec sunt festa .iij. leccionum cum regimine chori. festum sancti Georgii. Sanctorum Johannis et Pauli. Sancti Ypoliti. Undecim millia virginum. Sancti Bricii.

114. In volume VI of the *Decretalia* we constitute and decree that the feasts of St Gregory, Ambrose, Augustine and Jerome should each year in perpetuity be celebrated as double feasts. These are the feasts of three lessons where the choir is ruled: the feast of St George, SS John and Paul, St Hippolytus, The Eleven Thousand Virgins, St Brice.

115. ¶ Debet etiam chorus regi a primis vesperis Natalis domini usque ad octavas Epiphanie. quando extra dominicam evenerit. et per octavas Pasche. et Pentecostes. et per octavas Assumptionis beate Marie. et Ascensionis domini. et per octavas Dedicacionis ecclesie. et Nativitatis beate Marie. Octavas apostolorum Petri et Pauli. et in quibus festis .iij. leccionum in Paschali tempore. que si in alio tempore contingerent: .ix. lecciones haberent. In hiis scilicet Sancti Ambrosii. sancti Marci. sanctorum Philippi et Jacobi. sancti Johannis ante portam Latinam. sancti Dunstani. sancti Aldelmi. sancti Augustini. sancti Barnabe apostoli. et in commemoratione beate Marie per totum annum. Cetera omnia festa .iij. leccionum sunt sine regimine chori preter illa festa que sunt infra octavas principalium festivitatum.

115. The choir should also be ruled from first vespers of Christmas until the octave of Epiphany when it does not fall on a Sunday, and through the octaves of Easter and of Pentecost and through the octaves of the Assumption of the Blessed Mary and of the Ascension of our Lord and through the octaves of the Dedication of the Church and of the Nativity of the Blessed Mary the octaves of Peter and Paul, and on certain feasts of three lessons in Eastertide which, if they had fallen in another season, would have had nine lessons, to wit these: St Ambrose, St Mark, SS Philip and James, St John before the Latin gate, St Dunstan, St Aldhelm, St Augustine, St Barnabas the apostle; and at commemorations of the Blessed Mary throughout the year. On all other feasts of three lessons the choir is not ruled, apart from those feasts which are within the octaves of the principal feasts.

116. Ferie sunt omnes dies in quibus non celebratur festum alicuius sancti. vel octava vel memoria.

116. Ferial days are all those on which no feast of any saint is celebrated, or any octave or commemoration.

[later addition]

117. \Nota de *Kyrieleyson* per annum.

Ad primam missam Natalis domini dicitur. K. *Cunctipotens*. Ad secundam missam. K. *Rex virginum*(.) Ad magnam missam. *Conditor kyrie*. In die sancti Stephani K. *Pater creator*. In die sancti Johannis. K. *Lux et origo*. In die Innocencium. K. *Kyrie rex genitor*. In die sancti Thome martyris. et omnium martyrum et confessorum K. *Orbis factor*. In die Circumcisionis domini. K. *Rex virginum*. In die Epiphanie. K. *Kyrie fons bonitatis*. In die Purificationis beate Marie et omnibus festis eiusdem ac etiam in festis omnium virginum. \K. *Rex virginum*(.) In die Pasche ad primam missam. K. *Lux et origo*. Ad magnam missam. K. *Conditor*. In secunda die. K. *Cunctipotens*(.) In die tertia. K. *Lux et origo*. In die quarta. K. *Orbis factor*. In die Ascensionis. K. *Conditor kyrie*. In die Pentecos(tes.) K. *Kyrie fons bonitatis*. Secunda die. K. *Pater creator*. In die tertia. K. *Lux et origo*. In quarta die. K. *Kyrie rex genitor*. In die sancte Trinitatis. K(.) *Conditor*(.) In die sancti Johannis baptiste. K. *Lux et origo*. In die apostolorum Petri et Pauli. et omnium apostolorum et evangelistarum. et in utroque \festo/ sancte crucis dicitur. K. *Lux et origo*. In die sancte Marie magdalene. K. *Cunctipotens*(.) In die omnium sanctorum. K. *Pater creator*. In dupplicibus omnibus festis per annum. K. *Conditor kyrieleison* (recte *kyrie*)(.) In utroque festo sancti Michaelis et in die sancti Dunstani dicitur K. *Kyrie rex splendens*./²³

117. A note on *Kyrieleisons* throughout the year.²⁴

At the first mass of Christmas is said K. *Cunctipotens*.

At the second mass K. *Rex virginum*.

At high mass K. *Conditor kyrie*. On St Stephen's Day K. *Pater creator*. On St John's Day K. *Lux et origo*. On the day of the Innocents K. *Kyrie Rex genitor*. On St Thomas the martyr, and the feast of all martyrs and confessors K. *Orbis factor*. On the day of the Circumcision of our Lord K. *Rex virginum*. At Epiphany K. *Kyrie fons bonitatis*. On the day of the Purification of the Blessed Mary and all feasts of the same, and also on the feasts of all virgins K. *Rex virginum*. On Easter Day at first mass K. *Lux et origo*. At high mass K. *Conditor*. On Easter Monday K. *Cunctipotens*. On Easter Tuesday K. *Lux et origo*. On Easter Wednesday K. *Orbis factor*. On Ascension Day K. *Conditor kyrie*. At Pentecost K. *Kyrie fons bonitatis*. On the Monday of Pentecost K. *Pater creator*. On the Tuesday K. *Lux et origo*. On the Wednesday K. *Kyrie rex genitor*. On Trinity Sunday K. *Conditor*. On St John the Baptist's Day K. *Lux et origo*. On St Peter and Paul, and the feast of all apostles and evangelists, and on both feasts of the Holy Cross is said K. *Lux et origo*. On St Mary Magdalene's Day K. *Cunctipotens*. On All Saints' Day K. *Pater creator*. On all double feasts throughout the year K. *Conditor kyrie*. On both feasts of St Michael and on St Dunstan's Day is said K. *Kyrie rex splendens*.

²³ This passage was entered in space remaining blank at the end of the document by a later hand, s. xiv/xv.

²⁴ Written in a later hand.

[Appendix]

[Passages which pertain to the Customary, copied after the end of the Ordinal and before the Customary (MS Harley 1001, fols. 115^r–116^v)]

1. Solet²⁵ autem chorus regi in ecclesia Sarum omni die dominica(.) in omni duplici festo. et in omni festo .ix. leccionum per totum annum. et a vigilia Natalis domini usque ad octavas epiphanie et in ipsis octavis. nisi in vigilia epiphanie cum extra dominicam evenerit. et per ebdomadam pasche et pentechostes. et in quibusdam festis que contingunt in paschali tempore. In hiis videlicet(:

In festo

sancti Ambrosii.

sancti Georgii.

Sancti Marci evangeliste.

Sancti Johannis ante portam latinam.

Sancti Dunstani.

Sancti Aldelmi.

Sancti Augustini.

Sancti Barnabe.

Et per octavas Ascensionis.

In die octava apostolorum Petri et Pauli.

Per octavas Assumpcionis

et Nativitatis beate Marie.

1. The custom at Salisbury Cathedral is that the choir is ruled every Sunday and on every double feast and on every feast of nine lessons throughout the whole year; and from the vigil of Christmas up to the octave of Epiphany, and on the octave itself, except on the vigil of Epiphany when it does not fall on a Sunday; and throughout Easter week and the week of Pentecost, and on certain single feasts which fall in Eastertide. Namely on these feasts:

on the feasts of St Ambrose,

St George

St Mark the evangelist,

St John before the Latin gate,

St Dunstan,

St Aldhelm,

St Augustine

St Barnabas:

and through the octave of the Ascension,

on the octave of the apostles Peter and Paul,

through the octaves of the Assumption

and of the Nativity of the Blessed Mary.

2. In²⁶ vigilia unius apostoli sive plurimorum apostolorum si propria oratio habeatur de vigilia. dicatur ad primas vespas. sin autem dicatur oratio de die.

²⁵ This word has a decorated initial.

²⁶ This word has a decorated initial.

2. On the vigil of a single apostle or of more than one apostles, if there is a proper prayer of the vigil, it should be said at first vespers; but if not, the prayer of the day should be said.

3.1. In²⁷ omni festo simplici apostolorum vel evangelistarum servicium fiat hoc modo. Duo chororum regant. videlicet rectores ebdomadarii. antiphona super psalmos ad vespervas in superiore gradu incipiatur. Responsorium duo de superiore gradu cantentur. Versiculum duo pueri in superpelliceis. antiphona super psalmum *Magnificat* in superiore gradu incipiatur. *Benedicamus domino* duo de .ij^a. forma cantent. in superpelliceis. Secundum *Benedicamus* unus puer dicat loco nec habitu mutato. Cetera omnia ad vespervas et ad completorium ut in dominicis diebus.

3.1. On all single feasts of apostles or evangelists the service should be done in this way: the choir should be ruled by two, viz. the weekly rulers; the antiphon upon the psalms at vespers should be started on the upper step. Two from the upper step should sing the responsory. Two boys in surplices should sing the versicle. The antiphon upon the psalm *Magnificat* should be begun from the upper step. Two from the second form should say *Benedicamus domino*, in surplices: one boy should say the second *Benedicamus*, without his changing either place or vestment. All the rest for vespers and compline should be as on Sundays.

3.2. ¶ Ad matutinas Invitatorium a tribus cantatur in capis sericis. scilicet a rectoribus chori. et a tercio de superiore gradu. qui eis associatur. Lecciones legantur habitu non mutato. prima leccio ab uno puero. secunda leccio ab alio puero. tertia a subdiacono de .ij^a. forma. Quarta et omnes alie a clericis de superiore gradu. Primum responsorium ab uno puero cantetur loco nec habitu mutato. Secundum ab alio puero. Tercium a duobus de .ij^a. forma in superpelliceis ad gradum chori. quartum a diacono de eadem forma. Ad quintum responsorium et deinceps scribantur clerici de superiore gradu. Ita tamen quod .vj. responsorium et .ix. cantentur a duobus ad gradum chori in superpelliceis. Versiculi a duobus pueris cantentur. Cetera autem omnia ut ad primas vespervas.

3.2. At matins the invitatory is sung by three, in silk copes, that is, by the rulers of the choir and by a third who joins them from the upper step. The lessons should be read without change of vestment, the first lesson by a single boy, the second by another boy, the third by a subdeacon from the second form; the fourth and all the others by clerics from the upper step. The first responsory should be sung by a single boy, without change of place or vestment, the second by another boy, the thirds by two from the second form in surplices at the choir step, the fourth by a deacon from the same form. For the fifth responsory and onwards, clerics from the upper step should be entered, with this proviso, that the sixth and ninth responsories should be sung by two, at the choir step, in surplices. The versicles should be sung by two boys. But all the rest is as for first vespers.

²⁷ This word has a decorated initial.

3.3. ¶ Ad primam et ad alias horas dicantur responsoria ab uno puero et cetera omnia ut in dominicis fiant.

3.3. At prime and at the other hours the responsories should be said by a single boy, and all the rest should be done as on a Sunday.

3.4. ¶ Ad .ij^{as}. vespere vero vespere fiat idem ordo ut ad primas vespere. nisi quod responsorium non dicatur.

3.4. But at second vespere the order should be the same as at first vespere, except that no responsory is said.

3.5. ¶ Hic prescriptus ordo ad vespere et ad matutinas et ad omnes horas fiat in omni festo .ix. lectionum quando Invitatorium a tribus cantatur.

3.5. This should be the prescribed order at vespere and at matins and at all the hours on every feast of nine lessons when the invitatory is sung by three.

3.6. ¶ Cantetur Invitatorium a tribus(:)
in omni simplici festo apostolorum et evangelistarum.
In octavis Epiphanie.
In octavis Ascensionis domini.
In octavis apostolorum Petri et Pauli.
In festo sancte Marie magdalene.
In festo sancti Laurentii.
In octavis Assumptionis beate Marie.
In Exaltatione sancte Crucis.
In festo sancti Michaelis in monte tumba.
In festo sancti Martini.
et in festo sancti Nicholai.
In festo tamen apostolorum Philippi et Jacobi omnia responsoria a duobus cantantur.
In dominicis autem diebus infra octavis servetur modus et ordo qui in aliis dominicis.
exceptis iis qui in tabula dominicarum illarum excipiuntur.

3.6. The invitatory should be sung by three on any single feast of any of the apostles and evangelists, and on the octave of Epiphany, of the Ascension, in the octave of the apostles Peter and Paul, on the feast of St Mary Magdalene, on the feast of St Lawrence, on the octave of the Assumption of the Blessed Mary, on the Exaltation of the Holy Cross, on the feast of St Michael in Monte Tumba, on the feast of St Martin and on the feast of St Nicholas. But on the feast of the apostles Philip and James all the responsories are sung by two. And on Sundays within octaves the same manner and order should be observed as on other Sundays, except for those things which are made exceptions in the roster of those Sundays.

3.7. ¶ In festis quibusdam .iij. leccionum sine regimine chori et in omni commemoracione beate Marie. Invitatorium a duobus cantatur. In hiis scilicet mense Januarii.

Sancti Juliani episcopi et confessoris.
Sancte Agnetis secundo.

3.7. On certain feasts of three lessons where the choir is not ruled and at every commemoration of the blessed Mary, the invitatory is sung by three. Namely, on these:

In the month of January:

**St Julian, bishop and confessor
the second {feast} of St Agnes²⁸**

¶ Mense Februarii.

Sancti Blasii episcopi et martyris.
Sancte Juliane virginis.

Et sciendum quod si festa predicta infra septuagesimam evenerint: non habent Invitatorium duplex. Pretera omnia festa sine regimine chori ab octavis pasche usque ad pentecostes Invitatorium habent duplex.

In the month of February:

**St Blaise, bishop and martyr
St Juliana, virgin**

And it should be understood that if the aforesaid feasts should fall within Septuagesima, they do not have a double invitatory. Moreover all feasts where the choir is not ruled from the octave of Easter until Pentecost have a double invitatory.

¶ Mense Junii²⁹

Sanctorum Marcellini et Petri.
Sancti Bonifacii sociorumque eius.
Sanctorum Primi et Feliciani.
Sanctorum Basilidis et Cirini.
Sanctorum Viti et Modesti.
Sanctorum Gervasii et Prothasii.
Sanctorum Marcii (*recte* Marci) et Marcelliani.
Translatio sancti Edwardi regis et martyris.
Sanctorum Johannis et Pauli.

In the month of June:

**SS Marcellinus and Peter
St Boniface and his companions
SS Primus and Felicianus
SS Basilides and Cyrinus
SS Vitus and Modestus
SS Gervasius and Prothasius**

²⁸ This refers to the commemoration of St Agnes on the octave day of her feast day (i.e. the 28th, also the day after St Julian of Le Mans), which is associated with the legend that eight days after her death she appeared to her parents with the Lamb and a multitude of virgins.

²⁹ This deletion and insertion were made by a different hand soon after the text was originally copied.

**SS Marcus³⁰ and Marcellianus
the Translation of St Edward, king and martyr
SS John and Paul**

¶ Mense Julio (*recte* Julii).

Octave sancti Johannis baptiste.
Sanctorum Processi et Martiniani.
Sanctorum .vij. fratrum.
Translatio sancti Benedicti.
Sancti Kenelmi.
Sanctorum .vij. dormiencium.
Sancti Sampsonis episcopi.
Sanctorum Felicis. (et) Simplicii.
Sanctorum Abdon et Sennes.

**In the month of July:
the octave of St John the Baptist
SS Processus and Martinian
the Seven Holy Brothers
the Translation of St Benedict
St Kenelm
the Seven Sleepers
St Sampson, bishop
SS Felix and Simplicius
SS Abdon and Sennen**

¶ Mense Augusti(.

Sancti Stephani pape.
Sancti Oswaldi regis.
Sanctorum Sixti. Felicissimi. et Agapiti.
Sancti Ciriaci sociorumque eius.
Sancti Tyburtii.
Sancti Ypoliti.
Sancti Rufi.
Sanctorum Felicis et Adaucti.

**In the month of August:
St Stephen, pope
St Oswald, king
SS Sixtus, Felicissimus and Agapitus
SS Cyriacus and his companions
St Tiburtius
St Hippolytus
St Rufus
SS Felix and Adauctus**

¶ Mense septembris.

Translatio sancti Cuthberti.

³⁰ The MS reads Marcus in error

Sanctorum Cipriani et Justine.³¹
Sanctorum Cosme et Damiani.

**In the month of September:
the Translation of St Cuthbert
SS Cyprian and Justina
SS Cosmo and Damian**

¶ Mense octobris.
Sanctorum Marcelli et Marcelliani (*recte* Marci).
Sancti Nigasii cum sociis suis.
Sancti Kalixti pape.
Sanctarum .xj. milia virgini.
Sanctorum Crispini et Crispiniani.

**In the month of October:
SS Marcus and Marcellus {and Apuleius}³²
St Nigasius and his companions
St Calixtus, pope
the Eleven Thousand Virgins
SS Crispin and Crispinian**

¶ Mense Novembris.
Sanctorum quatuor coronatorum.
Sancti Bricii episcopi.
Sancti Aniani.
Octave sancti Martini.

**In the month of November:
the Four Crowned {Martyrs}
St Brice, bishop
St Anianus
the octave of St Martin**

¶ Mense decembris.
Octave sancti Andree.

**In the month of December:
the octave of St Andrew.**

3.8. ¶ In festis duplicibus omnia responsoria a duobus cantentur.

3.8. On double feasts all the responsories should be sung by two.

3.9. ¶ In festo sancti Michaelis et sancti Andree .ix. responsorium tantum a tribus cantatur.

³¹ The scribe may first have written *Justini* and then corrected himself.

³² The MS reads ‘Marcellus and Marcellianus’

3.9. On the feast of St Michael and of St Andrew the ninth responsory only is sung by three.

3.10. ¶ In festo vero Omnium Sanctorum .viiij. responsorium a quatuor cantatur.

3.10. But on the feast of All Saints the eighth responsory is sung by four.

3.11 ¶ In omni festo per annum quando chorus regitur antiphona super psalmum *Quicumque vult* ab aliquo in superiore gradu incipiatur. et responsorium *Jhesu christe* dicatur a quodam puero pro voluntate rectoris loco nec habitu mutato.

3.11. On every feast throughout the year when the choir is ruled the antiphon upon the psalm *Quicumque vult* should be begun by someone on the upper step, and the responsory *Jesu christe* should be said by one of the boys as chosen by the ruler, without change of place or vestment.

3.12. ¶ In festis vero duplicibus idem responsorium dicatur a quovis de .ij^a. forma. et ab eodem dicatur versus et versiculus. Deinde in choro omnia dicantur. et semper responsorium *Jhesu christe* ab uno ore dicatur et omnia responsoria super horas similiter.

3.12. But on double feasts the same responsory should be said by someone from the second form; and the verse and versicle should be said by the same person. Then everything should be said in the choir; and the responsory *Jesu* should be said by one mouth and all responsories at the hours likewise.

4.1. De³³ prostratione in choro faciendum in ferialibus diebus quando ad horas preces dicuntur. In prostratione chorus se habeat ad omnes horas dum preces dicuntur ex quo inchoatur *Kyrieleyson* quousque dicitur *Per dominum* post orationem. Solus vero sacerdos a prostratione se erigat dum dicitur *Exurge domine*.

4.1. Concerning the prostration to be done in the choir on weekdays when the preces are said at the hours. The choir should stay prostrate at all the hours while the preces are said from the start of *Kyrieleyson* until *Per dominum* is said after the prayer; but the priest alone should raise himself from the prostrate position while *Exurge domine* is said.

4.2. ¶ Ad matutinas dum dicitur oracio dominica ante lecciones quousque dicatur *Et ne nos*. In laudibus sicut ad vespas.

4.2. At matins while the Lord's Prayer is said before the lessons {the choir should keep prostrate} until *Et ne nos* is said. At lauds it is as at vespas.

4.3. ¶ Ad missam quamlibet que de feria agitur responsoria extra (*recte* agitur extra) paschale tempus. post *Sanctus* usque ad *Per omnia secula seculorum* ante *Agnus dei*.

³³ This word has a decorated initial.

4.3. At any ferial mass that is performed outside Eastertide, {there should be a prostration} after *Sanctus* until *Per omnia secula* before *Agnus dei*.

4.4. ¶ Preterea in quadragesima. In inceptioe cuiuslibet hore fit genuflexio. Prostratus etiam debet esse chorus in omni feria quando de feria agitur extra paschale tempus.

4.4. Moreover during Quadragesima: there should be a genuflexion at the beginning of every hour. The choir should also be prostrate on every weekday when there is a ferial service outside Eastertide.

4.5. ¶ In vigilia mortuorum ad *Placebo* ex quo dicitur *Kyrieleyson* donec ultima oracio dicatur. Ad *Dirige* dum dicitur oracio dominica ante lecciones. et post psalmus *Benedictus* eodem modo quo post *Magnificat* ad *Placebo*.

4.5. At vigils of the dead at Placebo, {the choir should stay prostrate} from when *Kyrieleyson* is said until the last prayer is spoken. At *Dirige* while the Lord's Prayer is said before the lessons, and after the psalm *Benedictus*, in the same manner as after *Magnificat* at *Placebo*.

5. Hec³⁴ sunt festa .ix. leccionum in quibus non habetur expositio Evangelii ad matutinas.

Festum sancti Nicholai.

Sancte Lucie virginis.

Sancti Thome apostoli.

Sanctorum Fabiani et Sebastiani.

Sancte Agnetis virginis.

Sancti Vincencii martyris.

Sancte Agathe.

Sancti Gregorii.

Sancti Cuthberti.

Sancti Benedicti.

Sancti Aldelmi.

Sancti Barnabe apostoli.

Sancti Albani.

Translacio Sancti Thome martyris.

Sancte Margarete.

Invencio sancti Stephani.

Sancti Bartholomei.

Sancti Egidii.

Exaltacio sancte Crucis.

Sancte Edithe.

Sancti Mauricii sociorumque eius.

Sancti Dionisii.

Dedicacio sancti Michaelis.

Sancti Martini.

Sancti Machuti.

³⁴ This word has a decorated initial.

Sancte Cecilie.
Sancte Katerine.

5. These are the feasts of nine lessons at which there is no exposition of the gospel at matins.

**The feast of St Nicholas
of St Lucy, virgin
of St Thomas the apostle
of SS Fabian and Sebastian
of St Agnes, virgin
of St Vincentius, martyr
of St Agatha
of St Gregory
of St Cuthbert
of St Benedict
of St Aldhelm
of St Barnabas the apostle
of St Alban
The Translation of St Thomas, martyr
{the feast} of St Margaret
The Invention of St Stephen
{the feast} of St Bartholomew
of St Giles
The exaltation of the Holy Cross
{the feast} of St Edith
of St Maurice and his companions
of St Dionysius
The Dedication of St Michael
{the feast} of St Martin
of St Machutus
of St Cecilia
of St Katherine.**