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*Prayers, Planners, and Psalms:
Illuminated Latin Manuscript Fragments from Late Medieval Europe*

Shelfmark

California State University, Fullerton (CSUF).
University Archives and Special Collections (UA&SC).
SC-RF-0-13, Box 1, Folders 37–38b.
Medieval Manuscript Leaves.
Undated (fifteenth century).
Three leaves/folios (numbered 01–03 below).

Introduction

The three fifteenth-century/late medieval European illuminated manuscript leaves edited below found their way into CSUF's University Archives and Special Collections (UA&SC) via different paths, but in each case the last step of provenance is recorded in pencil in a modern hand on the respective leaf itself. All three are in relatively good condition and are dated to the fifteenth century/late medieval period on the basis of their script, decoration, and contents. Originally, they were probably bound in three different books intended for personal prayer and devotion, for example in "Books of Hours." At some point, the original codices were disassembled, presumably to sell their individual leaves/folios. The carefully executed leaf/folio 01 (Folder 37), which contains the "Angelus Domini" and the "St. John the Evangelist" prayers, was gifted in May 1973 by Dr. Fairfax Proudfit Walkup, a faculty member in CSUF's Department of Theatre; it is a single 17 x 13 cm leaf of vellum with 12 lines of text (verso only). The comparatively simple leaf/folio 02 (Folder 38a), which contains the liturgical calendars for the months of August and September, was acquired in October 1976 by the Patrons of CSUF's Pollak Library as part of the "Nash Collection;" it is a single 23 x 16 cm leaf of vellum with 32 (recto) and 31 (verso) lines of text, respectively. The (on recto) highly ornate leaf/folio 03 (Folder 38b), which contains the first of the seven penitential Psalms (specifically Psalm 6:1–9a) was gifted by Eva Slater in 1971; it is a single 16 x 11.5 cm leaf of vellum with 14 lines of text (recto and verso). The specific features of all three are described in detail in the edition below.

The texts on leaf/folio 01 are "prayers," namely, firstly, the final words of the "Angelus Domini"/"The Angel of the Lord," a prayer that was usually recited three times a day to the ringing of bells and that takes its name from the Archangel Gabriel's appearance to the Virgin Mary to announce the future birth of Jesus (Luke 1:26–38); and secondly, the so-called "St. John the Evangelist" prayer, asking God to "enlighten" the Church "through the teachings of the Blessed John." The texts on leaf/folio 02 are ecclesiastical "planners" (or, rather, calendars for the months of August and September) that indicate which Christian feasts were

supposed to be celebrated on the respective days of these months. According to correspondence (dated November 15, 2023) from an expert on medieval liturgical calendars, Dr. Anette Löffler (Julius-Maximilians-Universität Würzburg, Germany), the calendars appear to be based on a thirteenth-century template from a Franciscan context that was, in the fifteenth century, copied and augmented to include later as well as specific regional saints, pointing to Lorraine or the south of France as this particular manuscript's area of origin. The text on leaf/folio 03 belongs to the Old Testament Book of "Psalms," featuring, in this case, Psalm 6:1-9a, the first of the so-called seven penitential psalms that are all ascribed to King David, were put together as a group by St. Augustine of Hippo (354-430 CE), and became a standard feature in medieval "Books of Hours." A modern pencil notation, written in German, claims that this particular manuscript is an "Arbeit aus Ferrara um 1480" (i.e., a "Work from Ferrara, circa 1480").

All three manuscript fragments—now five centuries and thousands of miles removed from their respective places of origin—are exciting pieces for those interested in the Middle Ages, in Christianity, in art, and even in environmental history. The texts themselves are testaments to medieval piety; the decorations (especially with regard to the third example) reflect the period's aesthetics and its fascination with flora, fauna, and biblical imagery; and the materials used (vellum, ink, colors, and gold) reflect medieval economies. The transcriptions below preserve the lines, spelling, and capitalization of the original manuscripts. Any additions are enclosed by square brackets.

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The primary-source edition published below originated in the "History and Editing" course offered by CSUF's Department of History.

Edition 01: "Angelus Domini" and "St. John the Evangelist" Prayers.
Manuscript Leaf/Folio 01 (Fifteenth-Century Europe).

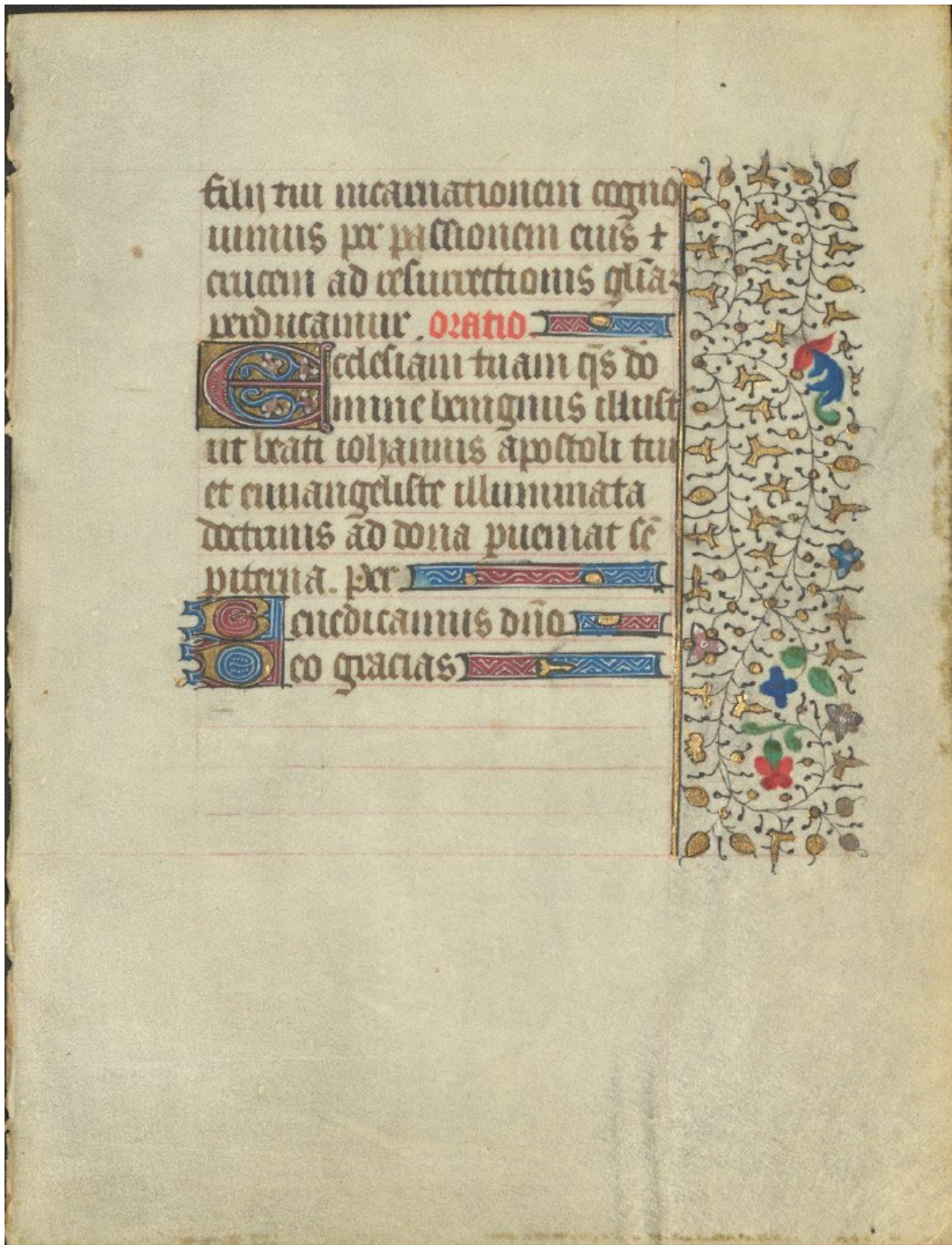


Figure 1: "Angelus Domini" and "St. John the Evangelist" prayers, fifteenth-century illuminated manuscript leaf, UA&SC, CSUF.

Leaf/folio 01, recto, features 12 black-ink lines of text, ruled with red pigment. Red ink is used for the word “oratio” at the end of line 4. Lines 4, 10, 11, and 12 are embellished with a red, blue, and metallic gold box accentuated with white linework inside, which acts as a means of filling the respective remainder of the line. At the beginning of both lines 5 and 6, a large capital letter “E” is drawn in red and white and decorated with a floral motif in blue and white. The entire letter is inside a rectangle outlined in black ink, and gold fills the background of the rectangle. At the beginning of line 11, a capital letter “B” is drawn, and at the beginning of line 12, a capital letter “D” is drawn; both are illuminated in gold and surrounded with an ornate border and background of black, blue, red, and white. The folio’s right-hand margin includes a black-and-gold linework border with gold leaves. Some leaves and flowers are decorated in green, blue, red, and white.

Leaf/folio 01, verso, is left blank. In pencil, written in a modern hand, it features the numerical sequence “30500 00814 6097” at the top of the folio and the phrase “5-73 gift - Walkup coll.” in the right margin.

Transcription

[folio 01 recto] [...Christi] filii tui incarnationem cogno[-]
 vimus per passionem eius &
 crucem ad resurrectionis gl[or]ia[m]
 perducamur. **oratio.**
 Ecclesiam tuam q[uaesumu]s do[-]
 mine benignus illust[ra]
 ut beati iohannis apostoli tui
 et evangeliste illuminata
 doctrinis ad dona p[er]veniat se[m][-]
 piterna. Per [christum dominum nostrum. Amen.]
Benedicamus d[omi]no[.]
Deo gracias[.]

Translation

[fol. 01 recto] [...] we¹ have learned about the incarnation [of Christ,] Your son, [so that] we—through His passion and Cross—may be led to the glory of the resurrection. **Prayer.** We² ask, kind Lord, enlighten Your Church, so that—illuminated through the teachings of the Blessed John, Your apostle and evangelist—it may attain the everlasting gifts. Through [Jesus Christ, our Lord. Amen.] Let us bless the Lord. To God be thanks.

¹ From the “Angelus Domini”/“The Angel of the Lord” prayer (origins: 13th c., Franciscan).

² From the “St. John the Evangelist” prayer (origins: late antiquity/early Middle Ages).

Edition 02: August and September Liturgical Calendars.
Manuscript Leaf/Folio 02 (Fifteenth-Century Europe).

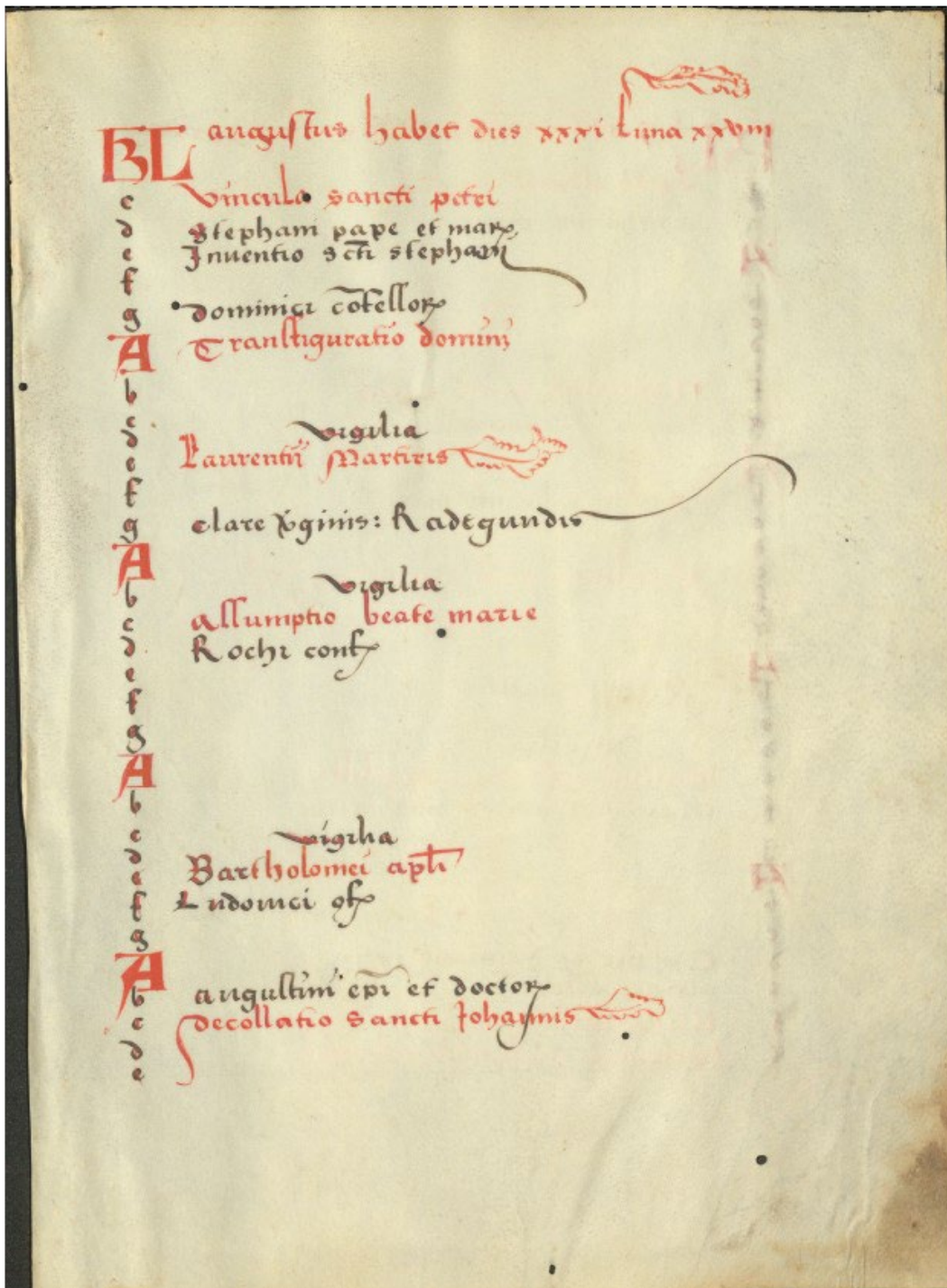


Figure 2: "August" liturgical calendar,"
fifteenth-century illuminated manuscript leaf, UA&SC, CSUF.

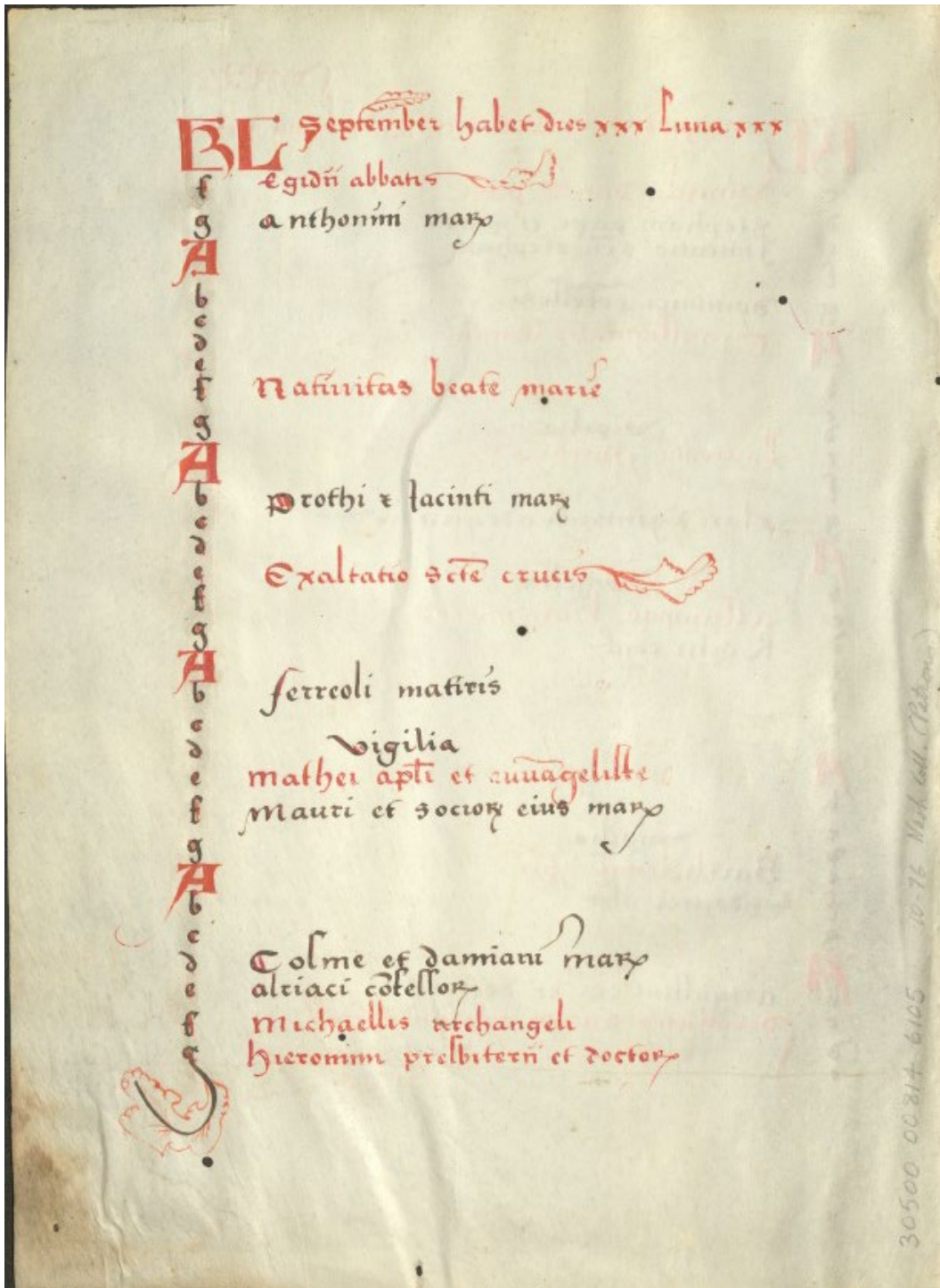


Figure 3: "September" liturgical calendar,"
fifteenth-century illuminated manuscript leaf, UA&SC, CSUF.

Leaf/folio 02, recto (August), features 32 lines of text. Line 1, written in red ink, indicates the month and its number of days and moons. The days appear “numbered” (starting with “c” and following an “Abcdefg” pattern) in the left margin, descending vertically, with the letter “A” in red ink and the letters “bcdefg” in black ink. The script includes stylistic leaf flourishes (“palmetto fleuronée”). Events are written in either black or red ink to the right of the specific day of the week on which they took place.

Leaf/folio 02, verso (September), features 31 lines of text. Otherwise, its execution is analogous to Leaf 01, recto, and since it continues the calendar, the day “numbering” on this folio starts with the letter “f.” In pencil, written in a modern hand, it features the numerical sequence “30500 00814 6105” and the phrase “10-76 Nash. Coll. (Patrons)” in the right margin.

Transcription

[folio 02 recto] **K[A]L[ENDAE] augustus habet dies xxxi luna xxviii**

c	Vincula sancti petri	[August 01]
d	Stephani pape et mar[tiris]	[August 02]
e	Inventio s[an]cti stephani	[August 03]
f		[August 04]
g	dominici co[n]fessor[is]	[August 05]
A	Transfiguratio domini	[August 06]
b		[August 07]
c		[August 08]
d	vigilia	[August 09]
e	Laurentii Martiris	[August 10]
f		[August 11]
g	clare v[ir]ginis: Radegundis	[August 12]
A		[August 13]
b	vigilia	[August 14]
c	assumptio beate marie	[August 15]
d	Rochi conf[essoris]	[August 16]
e		[August 17]
f		[August 18]
g		[August 19]
A		[August 20]
b		[August 21]
c		[August 22]
d	vigilia	[August 23]
e	Bartholomei ap[osto]li	[August 24]
f	Ludovici [c]o[n]f[essoris]	[August 25]
g		[August 26]
A		[August 27]
b	augustini ep[iscop]i et doctor[is]	[August 28]
c	decollatio sancti Iohannis	[August 29]
d		[August 30]
e		[August 31]

[folio 02 verso] K[A]L[ENDAE] September habet dies xxx luna xxx		
f	egidii abbatis	[September 01]
g	anthonini mar[tiris]	[September 02]
A		[September 03]
b		[September 04]
c		[September 05]
d		[September 06]
e		[September 07]
f	Nativitas beate marie	[September 08]
g		[September 09]
A		[September 10]
b	Prothi & Iacinti mar[tirum]	[September 11]
c		[September 12]
d		[September 13]
e	Exaltatio s[an]cte crucis	[September 14]
f		[September 15]
g		[September 16]
A		[September 17]
b	Ferreoli ma[r]tiris	[September 18]
c		[September 19]
d	vigilia	[September 20]
e	Mathei ap[osto]li et evva[n]geliste	[September 21]
f	Mauri et socior[um] eius mar[tirum]	[September 22]
g		[September 23]
A		[September 24]
b		[September 25]
c		[September 26]
d	Cosme et damiani mar[tirum]	[September 27]
e	Altiaci co[n]fessor[is]	[September 28]
f	Michaellis archangeli	[September 29]
g	Hieronimi presbiterii et doctor[is]	[September 30]

Translation

[folio 02 recto] **THE MONTH** [of] August has 31 days [and] 28 moons.

c	The Chains of St. Peter ³	[August 01]
d	Of Stephen, the pope and martyr ⁴	[August 02]
e	The Discovery of St. Stephen ⁵	[August 03]
f		[August 04]
g	Of Dominic, the confessor ⁶	[August 05]
A	The Transfiguration of the Lord ⁷	[August 06]
b		[August 07]
c		[August 08]
d	Vigil ⁸	[August 09]
e	Of Lawrence, the martyr ⁹	[August 10]
f		[August 11]
g	Of Claire, the virgin; of Radegund ¹⁰	[August 12]
A		[August 13]
b	Vigil	[August 14]
c	The Assumption of the Blessed Mary ¹¹	[August 15]
d	Of Roch, the confessor ¹²	[August 16]
e		[August 17]
f		[August 18]
g		[August 19]
A		[August 20]
b		[August 21]
c		[August 22]
d	Vigil	[August 23]
e	Of Bartholomew, the apostle ¹³	[August 24]
f	Of Louis, the confessor ¹⁴	[August 25]
g		[August 26]
A		[August 27]
b	Of Augustine, the bishop and doctor ¹⁵	[August 28]
c	The Beheading of St. John ¹⁶	[August 29]
d		[August 30]
e		[August 31]

³ The miraculous liberation of St. Peter from prison: Acts 12:3–19.

⁴ St. Stephen, pope 254–257 CE. His martyrdom is based on legends.

⁵ The discovery of the body of St. Stephen, the protomartyr, in the early 5th c. CE.

⁶ St. Dominic de Guzman (1170–1221), founder of the Dominican Order.

⁷ The appearing of Jesus in radiant glory: Matthew 17:1–8 etc.

⁸ Term denoting a liturgically observed night-watch before a feast day.

⁹ St. Lawrence (d. 258), Roman deacon, martyred under Valerian.

¹⁰ St. Clare (1194–1253), follower of St. Francis; St. Radegund (c. 520–587), Frankish queen.

¹¹ The assumption of the body and soul of St. Mary (the mother of Jesus) into heaven.

¹² St. Roch of Montpellier, 14th-c. pilgrim, canonized in the 16th c.

¹³ St. Bartholomew, one of the original twelve apostles: Mark 3:14–19 etc.

¹⁴ St. Louis (IX) (1214–1270), king of France, canonized 1297.

¹⁵ St. Augustine of Hippo (354–430 CE).

¹⁶ The beheading of St. John the Baptist: Mark 6:17–29 etc.

[folio 02 verso] **THE MONTH** [of] September has 30 days [and] 30 moons.

f	Of Giles, the abbot ¹⁷	[September 01]
g	Of Antoninus, the martyr ¹⁸	[September 02]
A		[September 03]
b		[September 04]
c		[September 05]
d		[September 06]
e		[September 07]
f	The Nativity of the Blessed Mary ¹⁹	[September 08]
g		[September 09]
A		[September 10]
b	Of Protus and Hyacinthus, the martyrs ²⁰	[September 11]
c		[September 12]
d		[September 13]
e	The Exaltation of the Holy Cross ²¹	[September 14]
f		[September 15]
g		[September 16]
A		[September 17]
b	Of Ferreolus, the martyr ²²	[September 18]
c		[September 19]
d	Vigil	[September 20]
e	Of Matthew, the apostle and evangelist ²³	[September 21]
f	Of Maurus and his companions, the martyrs ²⁴	[September 22]
g		[September 23]
A		[September 24]
b		[September 25]
c		[September 26]
d	Of Cosmas and Damian, the martyrs ²⁵	[September 27]
e	Of Altiacus, the confessor ²⁶	[September 28]
f	Of Michael, the archangel ²⁷	[September 29]
g	Of Jerome, the priest and doctor ²⁸	[September 30]

¹⁷ St. Giles (c. 650–720), abbot of Saint-Gilles.

¹⁸ St. Antoninus of Apamea/Pamiers (d. early 4th c.), martyred under Constantius.

¹⁹ The birthday of St. Mary (the mother of Jesus).

²⁰ St. Protus and St. Hyacinth (d. 253/260), brothers, martyred under Valerian.

²¹ The exaltation of the Cross, commemorating the discovery of the True Cross by Helena.

²² St. Ferreolus of Vienne (d. third or 4th c.), martyred under Decius or Diocletian.

²³ St. Matthew, one of the original twelve apostles: Mark 3:14–19 etc.

²⁴ St. Maurice (d. 286), leader of the Theban Legion, martyred alongside his soldiers.

²⁵ St. Cosmas and St. Damian (d. third or 4th c.), brothers, doctors, martyred.

²⁶ Probably St. Alchas of Toul (5th c.); possibly St. Allodius of Auxerre (5th c.).

²⁷ Michael, the archangel: Jude 1:9, Revelation 12:7.

²⁸ St. Jerome of Stridon (c. 347–420).

Edition 03: The First of the Seven Penitential Psalms.
Manuscript Leaf/Folio 03 (Fifteenth-Century Europe).



Figure 4: "Psalm 6" (opening),
fifteenth-century illuminated manuscript leaf, UA&SC, CSUF.

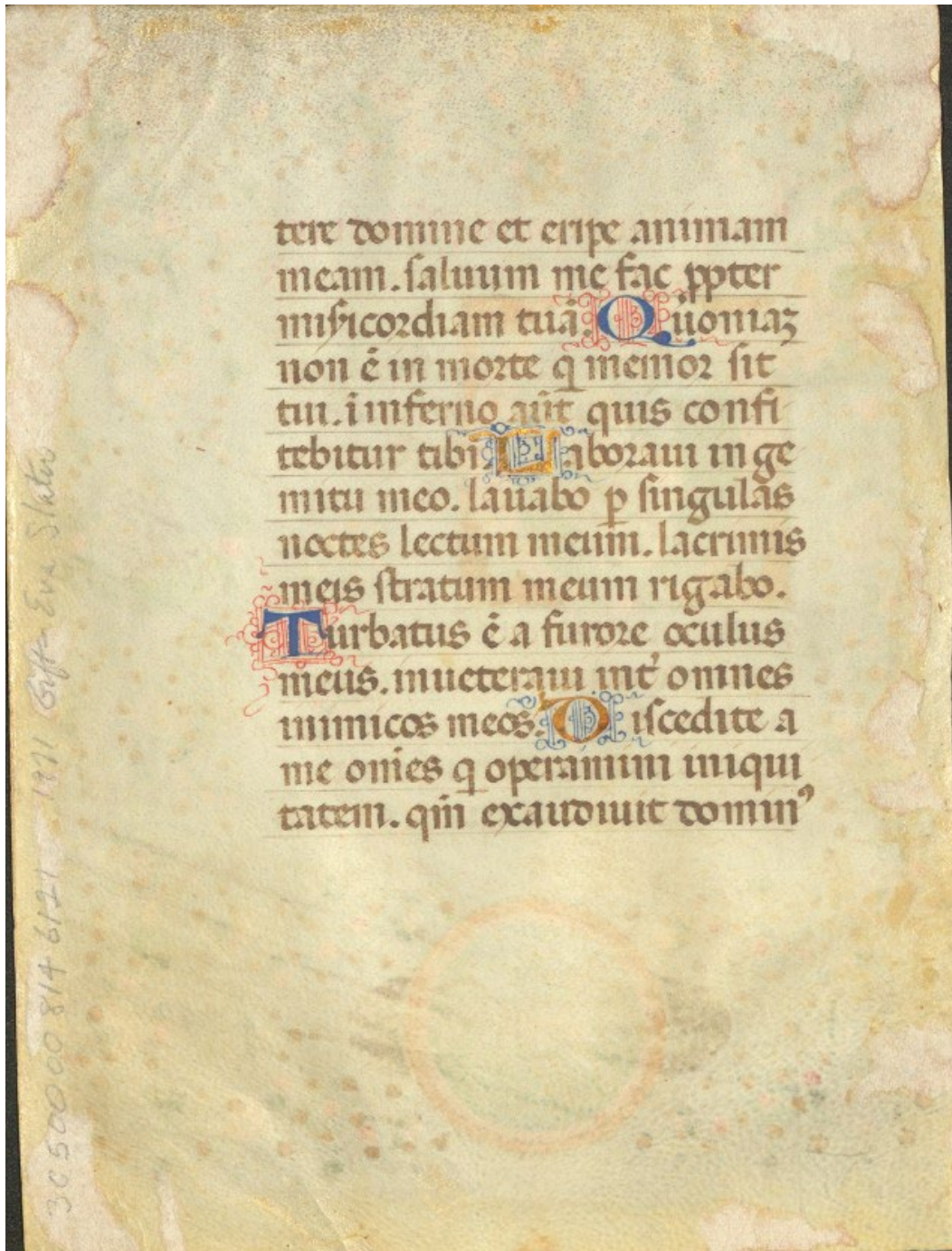


Figure 5: "Psalm 6" (continuation),
 fifteenth-century illuminated manuscript leaf, UA&SC, CSUF.

Leaf/folio 03, recto, features 14 lines of text, ruled with black pigment, written mostly in black ink. Red ink is used for the phrase “Incipiunt septem psalmi penitentiales.” and the abbreviated terms “a[ntiphona].” and “p[salmu]s.” in lines 1 and 2. The capital letters “M” (line 8) and “C” (line 14) appear in gold ink with ornate blue linework surrounding them; the capital letter “E” (line 12) appears in blue ink with ornate red linework surrounding it. The illuminated border features flora, fauna, linework, and small orbs in various colors. The colors used throughout are black, blue, green, purple, red, and gold. In the center of the upper border appears a brown hedgehog in a round medallion with green and gold background, outlined in black linework. In the center of the right border appears a brown butterfly (or moth) with blue and green background in a round medallion, outlined in black linework. In the center of the lower border appears a lion surrounded by a mountainous landscape in a round medallion, framed by red, gold, and black circles, with two lion heads on either side. Inside the left border, to the left of lines 2–9, appears a large red decorated initial in a gold square, with additional decorative work in blue, red, and green, namely, the capital letter “D,” featuring King David surrounded by a mountainous landscape, wearing a crown and praying. At the very bottom of the folio, in pencil, written in a modern hand, appears the German phrase “Arbeit aus Ferrara um 1480” (i.e., “Work from Ferrara, circa 1480”).

Leaf/folio 03, verso, features 14 lines of text, ruled with black pigment, written in black ink. The capital letters “L” (line 6) and “D” (line 12) appear in gold ink with ornate blue linework surrounding them; the capital letters “Q” (line 3) and “T” (line 10) appear in blue ink with ornate red linework surrounding it. At the left margin of the folio, in pencil, written in a modern hand, appears the numerical sequence “30500 00814 6125” and the phrase “1971 Gift Eva Slater.”

Transcription

[folio 03 recto] Incipiunt septem psalmi penitentiales. a[ntiphona]. Ne reminiscaris. p[salmu]s.

DOMine ne
i[n] furore tuo
arguas me.
neq[ue] in ira
tua corripias
me. M[isericordi]a
re me do[minus]
mine quoniam infirmus sum.
sana me domine quoniam co[n]turbata
sunt ossa mea. Et
anima mea turbata e[st] valde [sed]
tu domine usq[ue] quo Conv[er]s[us]

[folio 03 verso] tere domine et eripe animam
meam. salvum me fac p[ro]pter
m[isericordi]am tua[m]. Quoniam
non e[st] in morte q[ui] memor sit
tui. i[n] inferno aut[em] quis confi-

tebitur tibi. Laboravi in ge-
 mitu meo. lavabo p[er] singulas
 noctes lectum meum. lacrimis
 meis stratum meum rigabo.
 Turbatus e[st] a furore oculus
 meus. inveteravi int[er] omnes
 inimicos meos. **Discedite a**
 me om[n]es qui operamini iniqui-
 tatem. q[uonia]m exaudivit domin[us] [vocem fletus mei]

Translation

[folio 03 recto] The seven penitential psalms²⁹ begin [here]. **Antiphon.**³⁰ May You not remember.³¹ **Psalm.**³² O Lord, do not rebuke me in Your fury, nor chastise me in Your anger. Have mercy on me, O Lord, for I am frail. Heal me, O Lord, for my bones are troubled. And my soul is greatly troubled. But You, O Lord, how long? **Turn, [folio 03 verso]** O Lord, and rescue my soul. Make me well because of Your mercy. For there is no one in death who is mindful of You. Also, in hell, who will confess to You? I have labored in my sorrow. Every night, I will soak my bed; I will water my pillow with my tears. Troubled from the [i.e., Your] fury is my eye. I have grown old among all my enemies. Depart from me, all you who work iniquity. For the Lord has heard [the voice of my cry].

²⁹ The seven penitential Psalms are, according to the numbering of the *Biblia Vulgata*, Psalms 6, 31, 37, 50, 101, 129, and 142 (i.e., according to the *TaNaKh*, Psalms 6, 32, 38, 51, 102, 130, and 143).

³⁰ In liturgy, an “antiphon” is a short chant that is sung as a refrain.

³¹ “May You not remember, [Lord, our or our parents’ transgressions. Also, may You not take vengeance concerning our sins].” Based on Tobit 3:3–4.

³² Psalm 6:1–9a.