

The Journey of Liturgical Fragments from England, France, Germany, and Italy to Coimbra: A Contribution to Book History in Portugal

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Introduction

‘AS A SOURCE MATERIAL, the collection of fragments is fascinating and versatile – we just have to try to put the puzzle together to get to the bottom of it.’¹

Coimbra’s libraries and archives hold a number of medieval parchment fragments from the period from around the eleventh to the sixteenth century; most of them were used as binding material of books printed in the sixteenth century. At this time, Coimbra served as a central pivot for the Portuguese intellectual elite, owing to its renowned university and prestigious religious institutions. The study of fragments from these bindings thus captures a portion of the history of modern collections in this city while contributing to the study of medieval plainchant. The University was founded in Lisbon in 1290 as a *studium generale*. In 1308, the university was housed at the Monastery of Santa Cruz in Coimbra.² The university was transferred several times between the two cities before being established definitively in 1537 in Coimbra. Having attracted intellectuals from the Iberian Peninsula and elsewhere, one can imagine how these influences are reflected in the corpus of Coimbra’s chant fragments. These are located in various institutions, such as the Biblioteca Geral da Universidade de Coimbra and municipal archives and libraries. The fragments, little studied until now, form a genuine kaleidoscope. They have a historical relevance, as a collection to be further defined, which helps shed light on the history of Coimbra and its religious institutions.

Scholarly interest in fragments as part of written and intellectual culture is relatively recent. Sweden was one of the first countries in which scholars became interested in fragments of liturgical manuscripts: Toni Schmid started to catalogue liturgical fragments in the 1930s and was later joined by Oloph Odenius.³ Gunilla Björkvall continued this work while

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- 1 • Citation by Åslaug Ommundsen from <<https://www.uib.no/en/hf/164265/book-fragments-middle-ages-reveal-their-secrets>> [accessed 24 May 2024]. This chapter was written as part of the project ‘Texts and voices lost and found. Recovering, reconstituting, and recreating musical fragments (c. 1100–c. 1600)’ directed by João Pedro d’Alvarenga and funded by the FCT (PTDC/ART-PER/0902/2020). We would like to thank João Pedro d’Alvarenga and Manuel Pedro Ferreira for their input during the period of study and description of the fragments.
 - 2 • See the rich documentation in the vast project of Sá, Artur Moreira de, *Chartularium Universitatis Portugalis* (1288–1537), 16 vols. (Lisbon: Instituto de Alta Cultura, 1966–2004). See also Correia, António de Arruda Ferrer, and Rui de Alarcão, eds., *História da universidade em Portugal*, 1: (1290–1356) (Coimbra: Universidade de Coimbra, 1997).
 - 3 • See the card catalogue *Catalogus Codicum Mutilorum* (CCM, ‘Catalogue of mutilated manuscripts’); see also more recently Brunius, Jan, ‘Medeltida böcker i fragment: en översikt över pergamentsomslag i Rik-

focusing primarily on sequences.⁴ More recently, Åslaug Ommundsen directed between 2012 and 2017 the research project *From Manuscript Fragments to Book History: Norway and the European Manuscript Culture 1100–1300*. During this project, the researchers investigated a selection of around 6500 fragments from medieval manuscripts – 90 per cent of which were from liturgical manuscripts – in Norwegian public collections and partially reconstructed some manuscripts virtually out of single folios.⁵ The Finnish researcher Jaakko Tahkokallio concentrates on the reconstruction of books from parish churches with the help of collections of fragments from the National Library of Finland and the Riksarkivet in Stockholm.⁶ Other countries in Europe with large collections of liturgical manuscripts – not yet wholly digitised or studied – have started to put together digital collections with either the aim of finding corresponding pieces or to learn more about the material culture and transmission of books.⁷ In recent years, researchers in Portugal have become increasingly interested in the many fragments of liturgical manuscripts preserved in the country's libraries and archives.⁸ One of the first studies was conducted by Elsa De Luca who investigated a large corpus of fragments kept in Braga and Guimarães, followed by the projects *Lost and Found* – which led to this book – and *Echoes from the Past*, which studies Braga's liturgy with particular emphasis on fragments.⁹

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- sarkivet', *Nordisk tidskrift för bok- och biblioteksväsen*, 80 (1993), 3–33 and Brunius, Jan, *From Manuscripts to Wrappers: Medieval Book Fragments in the Swedish National Archives* (Stockholm: Riksarkivet, 2013).
- 4 + Björkvall, Gunilla, *Liturgical Sequences in Medieval Manuscript Fragments in the Swedish National Archives: Repertorial Investigation, Inventory and Reconstruction of the Sources* (Stockholm: Kungl, 2015).
 - 5 + Very few medieval manuscripts from Norway and Finland survived the Reformation; only a small number of these are kept in national libraries; see Ommundsen, Åslaug, 'From Books to Bindings – and Back: Medieval Manuscript Fragments in Norway', *Gazette du livre médiéval*, 52.53 (printemps-automne 2008), 34–44. See also the project website: <<https://fragment.uib.no/?k=4643>> [accessed 24 May 2024].
 - 6 + This project is ongoing (2021–2025).
 - 7 + It is impossible to cite all collections of fragments, but here are some examples: the *Fragmentarium* database <<https://fragmentarium.ms/>> [accessed 24 May 2024] and affiliated projects by Laura Albiero for the Bibliothèque nationale de France (<https://fragmentarium.ms/sub-projects/BnF_Albiero> [accessed 24 May 2024]), and smaller projects like *Digital Explorations: Opening the Medieval Manuscript Fragments from the Ripon Cathedral Library* at the University of Leeds, led by N. Kivilcim Yavuz (<<https://ahc.leeds.ac.uk/history/dir-record/research-projects/1784/digital-explorations-opening-the-medieval-manuscript-fragments-from-the-ripon-cathedral-library>> [accessed 24 May 2024]).
 - 8 + Ferreira, Manuel Pedro, 'Medieval Music in Portugal Within its Interdisciplinary Context (1940–2010)', in *The Historiography of Medieval Portugal (c. 1950–2010)*, ed. by José Mattoso (Lisbon: Instituto de Estudos Medievais, 2011), pp. 111–29.
 - 9 + Fragments from both projects are digitised and indexed in the *Portuguese Early Music database* (<<https://pemdatabase.eu/>> [accessed 24 May 2024]). See De Luca, Elsa, 'Aquitania Notation in Iberia: Plainchant Fragments in Braga and Guimarães (11th – 15th century)', *Revue de Musicologie*, 106.2 (2020), 329–72, and the two projects *Lost and Found* directed by João Pedro d'Alvarenga and Manuel Pedro Ferreira (PTDC/ART-PER/0902/2020) and *Echoes from the Past: Unveiling a Lost Soundscape with Digital Analysis* directed by Elsa De Luca and Manuel Pedro Ferreira (2022.01957. PTDC). Other studies were undertaken about smaller corpora of fragments. See: Ferreira, Manuel Pedro, 'Three Fragments from Lamego', *Revista de Musicología*, 16.1 (1993), 457–76; Ferreira, Manuel Pedro, 'Cluny at Fynystere: One Use, Three Fragments', in *Studies in Medieval Chant and Liturgy in*

There are different approaches to fragment studies: some try to reassemble lost books by looking for fragments from the same original manuscript, sometimes scattered over libraries and archives in several places, like those mentioned earlier. Others study the ‘use of manuscript texts that produced fragments’ in relation to the production and circulation of manuscripts.¹⁰ Heather Bamford defines, therefore, fragments as ‘pieces of material text separated from their whole texts as a result of an intentional act.’¹¹ This act can be seen as destructive in the course of major reforms, or violent efforts to destroy written culture in the course of wars, or as a result of the expulsion of certain minorities.¹² However, it can also be a more gradual and constructive process when traditions, repertoires, or even musical notations undergo changes and innovations and liturgical manuscripts get dismantled.¹³ In both cases, these fragments can end up as a – quite precious – material (waste parchment) to envelop or bind together other, later texts as books or archival documents. What was condemned once or became obsolete can be of great interest to researchers of plainchant today. In the best case, fragments can be the unique source for a forgotten or vanished chant. They can also provide us with valuable variants of a melody or a text, or otherwise shed light on musical notation and geographical circulations.

In this chapter, we examine some of the Coimbra fragments written outside of Portugal or even beyond the Iberian Peninsula, identifiable by their musical notation and possibly non-standard repertoire. Even if it remains difficult to determine the fragments’ precise origin, we have inventoried and interpreted as many elements as possible to better understand

Honour of David Hiley, ed. by Terence Bailey, and László Dobszay (Ottawa: The Institute of Mediaeval Music / Hungarian Academy of Sciences, 2007), pp. 179–228; Ferreira, Manuel Pedro, ‘Dating a Fragment: A Cistercian Litany and its Historical Context’, in *‘Quod ore cantas corde credas’: Studi in onore di Giacomo Baroffio Dahnk*, ed. by Leandra Scappaticci (Roma: Libreria Editrice Vaticana, 2013), pp. 293–313; Ferreira, Manuel Pedro, ‘The Lisbon Office for the Translation of St. Vincent’, in *A Musical Gift: Libro Homenaje for Jane Morlet Hardie*, ed. by Kathleen Nelson, and Maricarmen Gómez (Lions Bay, BC, Canada: The Institute of Mediaeval Music, 2013), pp. 57–86; Chaves, Zuelma, and Manuel Pedro Ferreira, ‘Fragmentos sonoros em Loulé: Vestígios de vivências religiosas medievais’, in *Atas do II Encontro de História de Loulé*, ed. by Nelson Vaquinhas (Loulé: Câmara Municipal de Loulé - Arquivo Municipal, 2019), pp. 223–41.

10 + Bamford, Heather, *Cultures of the Fragment: Uses of the Iberian Manuscript 1100-1600* (Toronto: University of Toronto Press, 2018), p. 4.

11 + Bamford, *Cultures of the Fragment*, p. 4.

12 + For example, the numerous expulsions of the Jewish population in the fourteenth century led to the abandonment of some of their manuscripts and their later recuperation as binding material. See the study on Colmar by Kogel, Judith, *Sur les traces de la bibliothèque médiévale des Juifs de Colmar: Reconstitution à partir des fragments conservés dans les reliures d’incunables* (Leiden: Brill, 2019), pp. 70–74.

13 + See for instance Szendrei, Janka, ‘Perspektiven der musikalischen Paläographie in der Choralforschung’, *Studia Musicologica Academiae Scientiarum Hungaricae* 39.2/4 (1998), 267–82; Grier, James, ‘A New Voice in the Monastery: Tropes and Versus from Eleventh- and Twelfth-Century Aquitaine’, *Speculum*, 69 (1994), 1023–69; Haug, Andreas, ‘Gewinn und Verlust in der Musikgeschichte’, in *Vom Preis des Fortschritts*, ed. by Andreas Haug and Andreas Dorschel (Wien: Universal, 2008), pp. 11–31 and, more recently, Hoefener, Kristin, ‘Medieval Sacred Song: Creative Impulses and Innovation in Repertoire, Musical Notation and Transmission’, in *Innovation and Medieval Communities (1200-1500)*, ed. by Nils Bock, and Elodie Lecuppre-Desjardin (Turnhout: Brepols, in print).

the material book culture and the non-Iberian origins of some of the fragments.¹⁴ Therefore, we define, if possible, the period and context in which the manuscripts ceased to exist in their original form and assumed a new form and function, and identify ways of re-using and dismembering manuscripts as well as the reasons for re-use in modern books.¹⁵ We have searched for connections between the fragments and their possible location or region of production.

Musical Notation in the Iberian Peninsula

In the Iberian Peninsula, musical notation underwent an enormous transformation starting at the end of the eleventh century. Until then, the standard practice was Hispanic notation, an adiastematic notation used for the Hispanic rite. At the end of the eleventh century, the Franco-Roman rite was introduced in the Iberian Peninsula, along with the Aquitanian type of notation, which was then in use in what is now southwestern France. Aquitanian notation started to be used in the Iberian Peninsula at the end of the eleventh century, except in Catalunya, where Catalan-Narbonnese notation was in use.

The arrival of the monastic orders in the Peninsula modified the notational landscape since they introduced the French square notation used in northern France. The Cistercians, who arrived in the Castilian kingdom in 1142 (at Sobrado) and subsequently in Portugal in 1143, adopted the French square notation that was used at Cîteaux or Clairvaux. The same was true of the Dominicans and Franciscans, who brought the square notation to Portugal when they arrived in 1217.

The *Lost and Found* project corpus is characterised by different notations, mainly French square notation, and Aquitanian notation. One of the first steps was to identify fragments in this vast corpus that might have non-Iberian characteristics. The presence of a notation other than French or Aquitanian made it easy to determine the non-Iberian origin of a fragment. The identification was more difficult in the case of fragments with French notation, used undoubtedly north of the Pyrenees but also within the Iberian Peninsula by specific monastic orders. The selected corpus comprises twenty-four fragments combined into fourteen codicological units, of which the main characteristics are listed in **Table 7.1**. The selected fragments were copied using French square notation, Lotharingian, Gothic, and Beneventan notation. For fragments in French notation, we have kept only those written prior to and during the thirteenth century, in particular those from a likely non-Iberian repertoire or with extra-Iberian features. The **Appendix** at the end of this chapter gives detailed descriptions of every fragment.

14 • Most of these fragments are indexed in the *Portuguese Early Music Database* (PEM) <<https://pemdatabase.eu/>> [accessed 24 May 2024].

15 • See for instance the introduction and chapter 2 ('Re-using Parchment in Books') in Ryley, Hannah, *Re-using Manuscripts in Late Medieval England: Repairing, Recycling, Sharing* (York: York Medieval Press, 2022), pp. 7, 61–103.

Table 7.1 Corpus of the study.

Shelfmark	Typology of the book	Date	Origin	Content
FRENCH SQUARE NOTATION				
BGUC, MM 1063 (27-11)	Antiphoner	13th c.	Unknown	O antiphons, Vig. Nat. Domini and Hebd. de Passione
BGUC, MM 1063 (17-16)	Breviary with hymns	c. 1250-1275	England	Repertory for Easter
BGUC, MM 1063 (20)	Gradual with prosas	Early 13th c.	England or North of France	Repertory for a variety of occasions
BGUC, MM 1063 (26-30)	Plenary missal	13th-14th c.	England	Ordinary Time after Pentecost?
BGUC, MM 1063 (31)	Breviary	14th c.	England?	Nativitas Domini
BGUC, MM 1063 (38-41)	Antiphoner or separate office	13th-14th c.	England or North of France	Office for St Gregory
BGUC, MM 1063 (39-40-44)	Secular breviary (Sarum Use) with notated hymns	13th c.	England	3rd and 4th Sundays of Lent, Dom. de Passione, Fer. 5 in Cena Domini
BGUC, MM 1063 (46)	Missal	13th-14th c.	Unknown	Monday and Tuesday of Holy Week
BGUC, MM 1063 (48)	<i>Kyriale</i>	Early 15th c.	England	3 Glorias
LOTHARINGIAN NOTATION				
BGUC, MM 1063 (25-24-36-43-35)	Missal	12th-13th c.	Wider area of Lotharingia	From Nat. Domini to Dom. post Epiphania
BGUC, MM 1063 (29)	Antiphoner	13th c.	Wider area of Lotharingia	St Andrew and St Nicholas
GOthic NOTATION				
AUC, III-1 ^a D-3-5-65	Breviary	15th c.	Region of today's Southern Germany, Switzerland or Austria	Ordinary Time
AUC, III-1 ^a D-8-3-37	Antiphoner	14th c.	Region of today's Southern Germany, Switzerland or Austria	St Joseph
BENEVENTAN NOTATION				
BGUC, MM 1063 (63)	Missal	13th c.	Southern Italy	Oct. Epiph.

BGUC = Coimbra, Biblioteca Geral da Universidade

AUC = Coimbra, Arquivo da Universidade

Fragments with an English Origin

In-depth analysis of certain fragments in French square notation and their comparison with more complete sources has revealed their English origin. Among these fragments, we find two fragments from an English breviary copied around 1250–1275 (Coimbra, BGUC, MM 1063 (17) and (16)).¹⁶ The art historian Patricia Stirnemann was able to determine the origin and date of these fragments based on their decoration.¹⁷ Indeed, although the decoration is in the style of Parisian decoration of the years 1235–1245, it has English influences that can be seen in the ‘scrolled projections’ (‘projections enroulées’), to use Stirnemann’s vocabulary (**Figure 7.1**). Instead of elongated antennae, these light feather strokes are curled over themselves. The repertoire represented in these fragments matches the chants for Easter time including two hymns with music notation: *Aurora lucis rutilat caelum laudibus intonate...* (AH 51, no. 84; StM 3.7) and *Jesu salvator saeculi verbum patris...* (AH 51, no. 45; StM 8.3).¹⁸



Figure 7.1 Coimbra, BGUC, MM 1063 (16), detail: English breviary, 1250–1275. Reproduced with permission.

The fragment Coimbra, BGUC, MM 1068 (48), a *Kyriale folio* from the early-fifteenth century according to Manuel Pedro Ferreira, contains three monodic Glorias. Like the previous fragments, it also includes scrolled projections, although these are not as spectacular as those of the previous fragments (**Figure 7.2**). Another element that links this fragment to England is the diamond shape of the *punctum*. Unlike the square *punctum* usually found in French square notation manuscripts, the *punctum* here has a rhomboid shape. This rhomboid figure is found in some English plainchant manuscripts and is also used in English polyphony to represent a *brevis*.¹⁹ We also find this form of *punctum* in a thirteenth-century English *Kyriale* and Missal kept in Manchester (Manchester, University of Manchester, The John Rylands Research Institute and Library, Latin MS 24) (**Figure 7.3**).

16 + These two fragments can be consulted in the PEM database <<https://pemdatabase.eu/source/119562>> [accessed 24 May 2024].

17 + We thank Patricia Stirnemann (IRHT-CNRS, Paris) for her expertise.

18 + We use the abbreviations ‘AH’ for Dreves, Guido Maria, Clemens Blume, and Henry Marriott Bannister, eds., *Analecta hymnica medii aevi*, 56 vols (Leipzig: Reisland; Bern and München: A. Francke, 1886–1956) and ‘StM’ for the catalogue by Stäblein, Bruno, *Die mittelalterlichen Hymnenmelodien des Abendlandes*, Monumenta monodica medii aevi, 1 (Kassel: Bärenreiter, 1956).

19 + We would like to thank Karen Desmond (Maynooth University) for identifying some fragments with English notation and confirming our attribution of fragment 48.



Figure 7.2 Coimbra, BGUC, MM 1068 (48): English Kyrieale, beginning of the fifteenth century. Reproduced with permission.

Fragments MM 1063 (26) and (30) from the Biblioteca Geral da Universidade de Coimbra are also of English origin. They are two binding reinforcements taken from a plenary missal in French square notation typical of the thirteenth and fourteenth centuries. The chants are widely distributed and provide no clues as to the origin of the fragments. However, the *secreta* (prayer) *Deus qui nos ad imaginem...* (CO 1839)²⁰ is more rarely used since, according to the Usuarium database,²¹ it is only found in three books from the diocese of Avranches and in England.²² Table 7.2 compares fragment 26 with these three books, which have very similar content for the passage in question. Without being identical, the Coimbra fragment and the Norman and English books have several points in common since, in addition to the secret *Deus qui nos ad imaginem...*, they all include the offertory *Intende voci...* and the communion *Narrabo omnia...* Moreover, the content of fragment 30 is also found in the English books for the sixth Sunday after Pentecost and the Wednesday of the seventh week after Pentecost respectively.²³ The English origin of the fragment therefore seems the most plausible.



Figure 7.3 Manchester, University of Manchester, The John Rylands Research Institute and Library, Latin MS 24 (fol. 12v): English Kyrieale-Missal, mid-thirteenth century. Reproduced with permission.

20 + The abbreviation 'CO' corresponds to the catalogue of Moeller, Edmond Eugène, Jean-Marie Clément, and Bertrand Coppeters' Wallant, *Corpus orationum*, Corpus christianorum series latina 160A-160M, 15 vols (Turnhout: Brepols, 1992–2020).

21 + *Usuarium. A Digital Library and Database for the Study of Latin Liturgical History in the Middle Ages and Early Modern Period* <<https://usuarium.elte.hu/>> [accessed 24 May 2024].

22 + *Missale ad usum ecclesiae Abrincensis...* (Rouen: Michel & Gérard Angier & Jacques Berthelot, 1534); Londres, British Library, Add. MS 25588 (Missal from Norwich, c. 1400); *Missale ad usum insignis ac preclare ecclesie Sarum...* ([Paris]: Jean Kerbriant, Jean Adam, Jean Petit and Jean Bienayse, 1516).

23 + See London, BL, Add. MS 25588, fol. 143v and *Missale ad usum insignis ac preclare ecclesie Sarum...*, fol. 117r.

Table 7.2 Comparison of the fragment Coimbra, BGUC, MM 1063 (26) with a print from the diocese of Avranches, a manuscript from Norwich, and a print of the Use of Sarum.

	Coimbra, BGUC, MM 1063 (26)	Books for Avranches, Norwich and Sarum Use
Epistle	<i>Nolite mirari fratres...</i>	<i>Deus caritas est...</i>
Gradual	<i>Ad dominum cum tribularer... V/ Domine libera animam...</i>	<i>Ego dixi domine... V/ Beatus qui intelligit...</i>
Alleluia	<i>lac.</i>	<i>Verba mea auribus percipe...</i>
Gospel	<i>Habeo enim quinque...</i>	<i>Homo quidam erat dives ...</i>
Offertory	<i>Intende voci orationis...</i>	<i>Intende voci orationis...</i>
Secret	<i>Deus qui nos ad imaginem...</i>	<i>Deus qui nos ad imaginem...</i>
Communion	<i>Narrabo omnia*</i>	<i>Narrabo omnia...</i>

The sources for Avranches, Norwich and the Sarum Use are respectively: *Missale ad usum ecclesiae Abrincensis...* (Rouen: Michel & Gérard Angier & Jacques Berthelot, 1534), fol. 100^v; London, British Library, Add. MS 25588 (Missal from Norwich, c. 1400, fol. 140^r); *Missale ad usum insignis ac preclare ecclesie Sarum...* ([Paris]: Jean Kerbriant, Jean Adam, Jean Petit and Jean Bienayse, 1516), fol. 113^v.

Texts in bold are those common to all sources.

The fragment Coimbra, BGUC, MM 1063 (31) could also be of English origin. It is a binding reinforcement from a breviary for the period of the Nativity. The recto shows the likely end of Vespers with the *capitulum*, a prolix responsory and a hymn; the verso shows the beginning of Matins with the hymn and the first two antiphons (see **Appendix**). All the stanzas of the hymns are copied, the first with musical notation. The hypothesis that this fragment belonged to an English book is suggested, this time, by the rubric following the short doxology of the Matins hymn. In fact, it is very similar to that found on the same occasion in the Sarum Use hymnal published in 1850, a very likely indication of an older tradition.²⁴

Table 7.3 Comparison of the rubric following the Matins hymn in fragment Coimbra, BGUC, MM 1063 (31) with the same rubric of the *Hymnale secundum usum insignis ac præclaræ Ecclesiæ Sarisburiensis* (Littlemore: Alex. A. Masson, 1850, p. x).

Coimbra, BGUC, MM 1063 (31)	Sarum Hymnal (p. x)
<i>iam versus dicitur in fine omnium in crastinum Purificationis Epiphanie (?) et per octavas eiusdem</i>	<i>Hic etiam versus dicitur in fine omnium. Hymnorum ejusdem metri usque ad crastinum Purificationis, præterquam in festo Epiphaniæ et per Octavas et nisi in Hymno 'Deus Creator'.</i>
<i>dicitur in festis et (///) beate per totum annum et in com</i>	<i>Necnon in Festis et in Commemorationibus B. M. V. per Totum Annum, et in Festo S. Corporis Christi et per Oct.</i>
<i>nisi in hymno Verbum supernum (?).</i>	<i>et in Oct. Nisi in Hymno 'Verbum supernum'.</i>

The three fragments Coimbra, BGUC, MM 1063 (39), (40) and (44), belong to the same codicological entity, and are likely of English origin. These three bifolios are taken from a breviary in French square notation in two columns with notated hymns (see **Appendix**). They were probably used as flyleaves in the printed book from which they were removed. Two

24 • *Hymnale secundum usum insignis ac præclaræ Ecclesiæ Sarisburiensis* (Littlemore: Alex. A. Masson, 1850).

antiphons are representative of the Sarum Use, the first of which is indicated only by its first word, with no notation: 'Preceptum' (fragment 39^v, left folio, left column). According to the *Cantus Index* database, three antiphons begin with this word: *Preceptum domini Gaugericus predicans...* (CI 203910), *Preceptum domini predicans sermone...* (CI 203912) and *Preceptum domini lucidum...* (CI 203911).²⁵ The first two are found on local sanctoral feasts, while the latter is relatively more widespread, since it is found, again according to the *Cantus Index*, in two antiphoners of the Sarum Use²⁶ and an antiphoner from Utrecht.²⁷ The antiphon *Iesus cum eiecisset daemonium...* (CI 202746?) is the second lesser-known chant of this codicological entity (fragment 40^v, left folio, left column). According to the *Cantus Index*, it is found in only three Polish manuscripts and in the antiphonary of the Sarum Use already mentioned (Cambridge, University Library, Mm.ii.9).

The comparison of the chants contained in these three fragments with those found in two antiphoners of the Sarum Use preserved in Cambridge and Aberystwyth shows extremely similar contents and confirms the English origin of the fragments (**Table 7.4**). These comparisons also make it possible to determine the feasts for which the chants were copied and the place occupied by the bifolios in the dismantled manuscript. The condition of the fragments makes them very difficult to read, particularly the rubrics. Fragments 39 and 40 correspond to the two bifolia placed inside a quire (**Figure 7.4**). They begin with Matins for the third Sunday in Lent and end with Matins for the fourth Sunday in Lent. The third fragment, now numbered 44, belonged to a later quire and was not centrally located in this quire. Several folios are therefore missing between fragment 39, which ends with the chants for the fourth Sunday in Lent, and fragment 44. The latter includes the Matins for Passion Sunday, the chants for the following week and, on the other folio, the beginning of the *Tenebrae* for Maundy Thursday. Although difficult to read, the rubrics do reveal a few particularities, namely the presence of two categories of clerics: *clerici* and *seniores*, who are indicated for the *Tenebrae*. The ringing of the bells is mentioned twice and likely occurred during the repetition of the ninth responsory of Passion Sunday Matins in its entirety, after the verse, as well as at the conclusion of Maundy Thursday Matins, with a softer tone (*de minoribus sonis*).

25 • *Cantus Index: Online catalogue for mass and office chants*, dir. Debra Lacoste and Jennifer Bain [accessed 29 May 2024]. The abbreviation 'CI' is used for the number assigned to each chant in the database.

26 • Cambridge, University Library, Mm.ii.9 and Aberystwyth, Llyfrgell Genedlaethol Cymru (National Library of Wales), 20541 E).

27 • Utrecht, Universiteitsbibliotheek, MS 406 (shelfmark 3 J 7).

Table 7.4 The chants from the fragments Coimbra, Biblioteca Geral da Universidade, MM 1063 (39) + (40) + (44) compared with two Sarum Use sources: Cambridge, University Library, Mm.ii.9 (secular antiphoner, thirteenth century) and Aberystwyth, Llyfrgell Genedlaethol Cymru (National Library of Wales), 20541 E (secular antiphoner, fourteenth century).

Folio and column	Possible feast	Liturgical occasion	Genre
A ^r = 39 ^r right (left col.)	Dom. 3 Quadr.	Matins (1st noct.)	R
A ^r = 39 ^r right (left col.)	Dom. 3 Quadr.	Matins (1st noct.)	RV
A ^r = 39 ^r right (left col.)	Dom. 3 Quadr.	Matins (1st noct.)	R
LACUNA			
A ^r = 39 ^r right (right col.)	Dom. 3 Quadr.	Matins (2nd noct.)	R
A ^r = 39 ^r right (right col.)	Dom. 3 Quadr.	Matins (2nd noct.)	RV
A ^r = 39 ^r right (right col.)	Dom. 3 Quadr.	Matins (2nd noct.)	R
LACUNA			
A ^v = 39 ^v left (left col.)	Dom. 3 Quadr.	Matins (2nd noct.)	R
A ^v = 39 ^v left (left col.)	Dom. 3 Quadr.	Matins (2nd noct.)	RV
A ^v = 39 ^v left (left col.)	Dom. 3 Quadr.	Matins (3rd noct.)	A
A ^v = 39 ^v left (left col.)	Dom. 3 Quadr.	Matins (3rd noct.)	W
A ^v = 39 ^v left (left col.)	Dom. 3 Quadr.	Matins (3rd noct.)	R
LACUNA			
A ^v = 39 ^v left (right col.)	Dom. 3 Quadr.	Matins (3rd noct.)	R
A ^v = 39 ^v left (right col.)	Dom. 3 Quadr.	Matins (3rd noct.)	RV
A ^v = 39 ^v left (right col.)	Dom. 3 Quadr.	Matins (3rd noct.)	R
A ^v = 39 ^v left (right col.)	Dom. 3 Quadr.	Matins (3rd noct.)	RV
LACUNA			
C ^r = 40 ^r right (left col.)	Hebd. 3 Quad.	Matins	R
C ^r = 40 ^r right (left col.)	Hebd. 3 Quad.	Matins	RV
LACUNA			
C ^r = 40 ^r right (right col.)	Dom. 3 Quadr.	Lauds	A
C ^r = 40 ^r right (right col.)	Dom. 3 Quadr.	Lauds	A
C ^r = 40 ^r right (right col.)	Dom. 3 Quadr.	Lauds	A
LACUNA			
C ^v = 40 ^v left (left col.)	Dom. 3 Quadr.	Lauds	H
			W
C ^v = 40 ^v left (left col.)	Dom. 3 Quadr.	Lauds	A Ben.
C ^v = 40 ^v left (left col.)	Dom. 3 Quadr.	Prime	H
C ^v = 40 ^v left (left col.)	Dom. 3 Quadr.	Prime	A
LACUNA			
C ^v = 40 ^v left (right col.)	Dom. 3 Quadr.	Terce	RV
C ^v = 40 ^v left (right col.)	Dom. 3 Quadr.	Sext	A

Text incipit	Reference	Cu Mm.ii.9	AB 20541 E
<i>Dixit Judas fratribus suis...</i>	CAO 6477	×	×
<i>Cumque abisset Ruben ad puteum...</i>	CAO 6477a	×	×
<i>Videns Jacob vestimenta Joseph...</i>	CAO 7858	×	×
		...	...
<i>Ioseph dum intraret in terram...</i>	CAO 7037	×	×
<i>Divertit ab oneribus...</i>	CAO 7037a	×	×
<i>Memento mei dum bene...</i>	CAO 7144	×	×
		...	...
<i>Dixit Ruben fratribus suis...</i>	CAO 6479	×	×
<i>Merito hec patimur quia...</i>	CAO 6479a	×	×
<i>Preceptum*</i>	?	abs.	×
<i>Scapulis suis*</i>	CAO 8191	abs.	×
<i>Merito hec patimur quia...</i>	CAO 7146	×	×
		...	...
<i>Tollite hinc vobiscum munera...</i>	CAO 7769	×	×
<i>Sumite de optimis terre...</i>	CAO 7769b	×	×
<i>Loquens Joseph fratribus suis...</i>	CAO 7102	×	×
<i>Elevavitque vocem cum fletu...</i>	CAO 7102a	×	×
		...	...
<i>Dixit Ioseph undecim fratribus...</i>	CAO 6476	×	LACUNA
<i>Biennium est quod coepit...</i>	CAO 6476a	×	
		...	
<i>Fac benigne in bona voluntate...</i>	CAO 2829	×	
<i>Dominus mihi adiutor est...</i>	CAO 2417	×	
<i>Deus misereatur et benedicat...</i>	CAO 2177	×	
		...	
<i>Iesu quadragenarie dicator...</i>	AH 51, n° 58	×	
		Scuto circumdabit*	
<i>Iesus cum eiecisset demonium...</i>	CI 202746 ?	×	
<i>Iam lucis orto sidere*</i>	AH 51, n° 41	abs.	
<i>Si in digito dei eicio...</i>	CAO 4898	×	
		...	
<i>Manus tue fecerunt me</i>	CAO 6257a	×	
<i>Qui non colligit mecum...</i>	CAO 4486	×	

Folio and column	Possible feast	Liturgical occasion	Genre
C ^v = 40 ^v left (right col.)	Dom. 3 Quadr.	Sext	R
C ^v = 40 ^v left (right col.)	Dom. 3 Quadr.	Sext	RV
LACUNA			
D ^r = 40 ^v right (left col.)	Dom. 3 Quadr.	None	R
D ^r = 40 ^v right (left col.)	Dom. 3 Quadr.	None	RV
D ^r = 40 ^v right (left col.)	Dom. 3 Quadr.	None	W
D ^r = 40 ^v right (left col.)	Dom. 3 Quadr.	2nd Vespers	A
D ^r = 40 ^v right (left col.)	Dom. 3 Quadr.	2nd Vespers	R
D ^r = 40 ^v right (left col.)	Dom. 3 Quadr.	2nd Vespers	RV
LACUNA			
D ^r = 40 ^v right (right col.)	Dom. 3 Quadr.	2nd Vespers	A Ma.
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	Inv
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	H
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	A
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	W
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	R
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	R
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	R
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Matins	W
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Lauds	A
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Lauds	H
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Lauds	W
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Lauds	A Ben.
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Ad Suffragium	W
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Prime	A
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Terce	A
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Terce	R
D ^r = 40 ^v right (right col.)	Fer. 2 Hebd. 3 Q.	Terce	W
LACUNA			
D ^v = 40 ^r left (left col.)	Fer. 3 Hebd. 3 Q.	Laudes	A Ben.
D ^v = 40 ^r left (left col.)	Fer. 3 Hebd. 3 Q.	Vespers	W
D ^v = 40 ^r left (left col.)	Fer. 3 Hebd. 3 Q.	Vespers	A Ma.
LACUNA			
D ^v = 40 ^r left (right col.)	Fer. 5 Hebd. 3 Q.	Lauds	A Ben.
D ^v = 40 ^r left (right col.)	Fer. 5 Hebd. 3 Q.	Vespers	W
D ^v = 40 ^r left (right col.)	Fer. 5 Hebd. 3 Q.	Vespers	A Ma.
LACUNA			
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	2nd Vespers	A

Text incipit	Reference	Cu Mm.ii.9	AB 20541 E
<i>Servus tuus ego sum...</i>	CAO 7645	×	
<i>Ut discam mandata tua</i>	CAO 7645a	×	
		...	
<i>Septies in die laudem dixi...</i>	CAO 7639	×	
<i>Erravi sicut ovis...</i>	CAO 7639a	×	
<i>Scapulis suis ob*</i>	CAO 8191	abs.	
<i>Sede a dextris*</i>	CAO 4853	abs.	
<i>Educ de carcere animam...</i>	CAO 6622	×	
<i>Periit fuga a me...</i>	CAO 6622a	×	
		...	
<i>Extollens quaedam mulier...</i>	CAO 2827	×	
<i>Venite*</i>	?	abs.	
<i>Clarum decus*</i>	AH 51, n° 57	abs.	
<i>Dominus defensor*</i>	CAO 2404	abs.	
<i>Dicet domino*</i>	CAO 8012	abs.	
<i>Videns Ioseph a longe*</i>	CAO 7863	abs.	
<i>Dixit Iudas*</i>	CAO 6477	abs.	
<i>Videns Iacob vestimenta*</i>	CAO 7858	abs.	
<i>In manibus portabunt*</i>	CAO 8094	abs.	
<i>Miserere*</i>	?	abs.	
<i>Ihesu quadragenarie*</i>	AH 51, n° 58	abs.	
(illisible)	-	abs.	
<i>Amen dico vobis...</i>	CAO 1380	×	
<i>Domine non secundum*</i>	CI 800113	abs.	
<i>Vivo ego*</i>	CAO 5481	abs.	
<i>Per arma iustitie*</i>	CAO 4261	abs.	
<i>Bonum mihi domine*</i>	CAO 6257	abs.	
<i>Dicet domino*</i>	CAO 8012	abs.	
		...	
<i>Si duo ex vobis consenserint...</i>	CAO 4888	×	
<i>Angelis suis deus mandavit*</i>	CAO 7945	abs.	
<i>Ubi duo vel tres congregati...</i>	CAO 5258	×	
		...	
<i>Operamini non cibum qui...</i>	CAO 4161	×	
<i>Angelis suis*</i>	CAO 7945	abs.	
<i>Panis enim dei est...</i>	CAO 4209	×	
<i>Veri adoratores adorabunt patrem...</i>	CAO 5367	abs.	

Folio and column	Possible feast	Liturgical occasion	Genre
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	2nd Vespers	A
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	2nd Vespers	A
LACUNA			
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	Matins	Inv
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	Matins	H
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	Matins (1st noct.)	A
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	Matins (1st noct.)	W
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	Matins (1st noct.)	R
B ^r = 39 ^v right (left col.)	Dom. 4 Quadr.	Matins (1st noct.)	RV
LACUNA			
B ^v = 39 ^r left (left col.)	Dom. 4 Quadr.	Matins (1st noct.)	R
B ^v = 39 ^r left (left col.)	Dom. 4 Quadr.	Matins (1st noct.)	RV
ILLEGIBLE PASSAGE			
B ^v = 39 ^r left (left col.)	Dom. 4 Quadr.	Matins (2nd noct.)	R
B ^v = 39 ^r left (left col.)	Dom. 4 Quadr.	Matins (2nd noct.)	RV
LACUNA		Matins (2nd noct.)	R
B ^v = 39 ^r left (right col.)	Dom. 4 Quadr.	Matins (2nd noct.)	RV
B ^v = 39 ^r left (right col.)	Dom. 4 Quadr.	Matins (2nd noct.)	R
B ^v = 39 ^r left (right col.)	Dom. 4 Quadr.	Matins (3rd noct.)	RV
B ^v = 39 ^r left (right col.)	Dom. 4 Quadr.	Matins (3rd noct.)	A
B ^v = 39 ^r left (right col.)	Dom. 4 Quadr.	Matins (3rd noct.)	R
LACUNA			
E ^r = 44 ^r right (left col.)	Dom. de Passione	Matins (1st noct.)	R
E ^r = 44 ^r right (left col.)	Dom. de Passione	Matins (1st noct.)	RV
E ^r = 44 ^r right (left col.)	Dom. de Passione	Matins (2nd noct.)	A
ILLEGIBLE PASSAGE			
E ^r = 44 ^r right (left col.)	Dom. de Passione	Matins (2nd noct.)	R
E ^r = 44 ^r right (both col.)	Dom. de Passione	Matins (2nd noct.)	RV
E ^r = 44 ^r right (right col.)	Dom. de Passione	Matins (2nd noct.)	R
E ^r = 44 ^r right (right col.)	Dom. de Passione	Matins (2nd noct.)	RV
ILLEGIBLE PASSAGE			
E ^r = 44 ^r right (right col.)	Dom. de Passione	Matins (3rd noct.)	A
E ^r = 44 ^r right (right col.)	Dom. de Passione	Matins (3rd noct.)	W
E ^r = 44 ^r right (right col.)	Dom. de Passione	Matins (3rd noct.)	R
E ^r = 44 ^r right (right col.)	Dom. de Passione	Matins (3rd noct.)	RV
E ^r -E ^v = 44 ^{r-v}	Dom. de Passione	Matins (3rd noct.)	R
E ^v = 44 ^v left (left col.)	Dom. de Passione	Matins (3rd noct.)	RV

Text incipit	Reference	Cu Mm.ii.9	AB 20541 E
<i>Inclinavit se Jesus scribebat...</i>	CAO 3320	abs.	
<i>Nemo te condemnavit mulier...</i>	CAO 3873	abs.	
		...	
<i>Populus domini et oves...</i>	CAO 1113	×	
<i>Clarum decus ieiunii*</i>	AH 51, n° 57	abs.	
<i>Clarum decus ieiunii*</i>	CAO 4875	abs.	
<i>Dicet domino*</i>	CAO 8012	abs.	
<i>Locutus est dominus ad Moysen...</i>	CAO 7098	×	
<i>Videns vidi afflictionem populi...</i>	CAO 7098a	×	
		...	
<i>In mari via tua</i>	CAO 6911	×	
<i>Transtulisti illos per mare</i>	CAO 6911b	×	
<i>Qui persequabantur populum tuum...</i>	CAO 7481	×	
<i>Exclamaverunt filii Israel...</i>	CAO 7481a	×	
<i>Cantemus domino gloriose enim</i>	CAO 6270	×	
<i>Currus pharaonis et exercitum ejus</i>	CAO 6270a	×	
<i>Moses famulus domini ieiunavit...</i>	CAO 7183	×	
<i>Ascendit Moyses in montem...</i>	CAO 7183a	×	
<i>Abiit Ihesu trans* (?)</i>	CAO 1208?	abs.	
<i>Splendida facta est facies...</i>	CAO 7695	×	
		...	
<i>Qui custodiebant animam meam...</i>	CAO 7475	×	
<i>Omnes inimici mei...</i>	CAO 7475a	×	
ill.		Sicut exaltatus est...	
		...	
<i>Tota die contristatus ingrediebar...</i>	CAO 7771	×	
<i>Et qui inquirebant...</i>	CAO 7771a	×	
<i>Deus meus eripe me...</i>	CAO 6427	×	
<i>Eripe me de inimicis...</i>	CAO 6427a	×	
<i>Recordare mei domine et...</i>	CAO 4577	×	
ill.	-	Ne perdas cum...	
<i>Adiutor et susceptor...</i>	CAO 6036	×	
<i>Iniquos odio habui...</i>	CAO 6036a	×	
<i>In te iactatus sum...</i>	CAO 6941	×	
<i>Salva me ex ore leonis...</i>	CAO 6941b	×	

Folio and column	Possible feast	Liturgical occasion	Genre
E ^v = 44 ^v left (left col.)	Dom. de Passione	Matins (3rd noct.)	R
E ^v = 44 ^v left (left col.)	Dom. de Passione	Matins (3rd noct.)	RV
E ^v = 44 ^v left (left col.)	Dom. de Passione	Matins	W
E ^v = 44 ^v left (left col.)	Hebd. de Passione	Matins	R
E ^v = 44 ^v left (left col.)	Hebd. de Passione	Matins	RV
E ^v = 44 ^v left (both col.)	Hebd. de Passione	Matins	R
E ^v = 44 ^v left (right col.)	Hebd. de Passione	Matins	RV
E ^v = 44 ^v left (right col.)	Dom. de Passione	Matins	W
E ^v = 44 ^v left (right col.)	Dom. de Passione	Lauds	A
E ^v = 44 ^v left (right col.)	Dom. de Passione	Lauds	A
E ^v = 44 ^v left (right col.)	Dom. de Passione	Lauds	A
E ^v = 44 ^v left (right col.)	Dom. de Passione	Lauds	A
E ^v = 44 ^v left (right col.)	Dom. de Passione	Lauds	A
LACUNA			
F ^r = 44 ^v right (left col.)	Fer. 5 in Cena Dom.	Matins (3rd noct.)	R
F ^r = 44 ^v right (left col.)	Fer. 5 in Cena Dom.	Matins (3rd noct.)	RV
F ^r = 44 ^v right (left col.)	Fer. 5 in Cena Dom.	Matins (3rd noct.)	R
F ^r = 44 ^v right (left col.)	Fer. 5 in Cena Dom.	Matins (3rd noct.)	RV
F ^r = 44 ^v right (both col.)	Fer. 5 in Cena Dom.	Matins (3rd noct.)	R
F ^r = 44 ^v right (right col.)	Fer. 5 in Cena Dom.	Matins (3rd noct.)	RV
F ^r = 44 ^v right (right col.)	Fer. 5 in Cena Dom.	Lauds	A
F ^r = 44 ^v right (right col.)	Fer. 5 in Cena Dom.	Lauds	A
F ^r = 44 ^v right (right col.)	Fer. 5 in Cena Dom.	Lauds	A
F ^r = 44 ^v right (right col.)	Fer. 5 in Cena Dom.	Lauds	A
F ^r = 44 ^v right (right col.)	Fer. 5 in Cena Dom.	Lauds	A
F ^v = 44 ^r left (left col.)	Fer. 5 in Cena Dom.	Lauds	A Ben.
ILLEGIBLE PASSAGE			
F ^v = 44 ^r left (left col.)	Fer. 5 in Cena Dom.		
F ^v = 44 ^r left (right col.)	Fer. 5 in Cena Dom.		
F ^v = 44 ^r left (right col.)	Fer. 5 in Cena Dom.		
F ^v = 44 ^r left (right col.)	Fer. 5 in Cena Dom.		

Text incipit	Reference	Cu Mm.ii.9	AB 20541 E
<i>In proximo est tribulatio...</i>	CAO 6931	×	
<i>Erue a framea deus...</i>	CAO 6931b	×	
<i>Intende anime mee*</i>	CAO 8103	abs.	
<i>Ne perdas cum impiis...</i>	CAO 7207	×	
<i>Eripe me domine ab homine...</i>	CAO 7207a	×	
<i>Ne avertas faciem tuam a puero...</i>	CAO 7203	×	
<i>Intende anime mee...</i>	CAO 7203b	×	
<i>Intende anime mee*</i>	CAO 8103	×	
<i>Vide domine afflictionem meam...</i>	CAO 5378	×	
<i>In tribulatione invocavi dominum...</i>	CAO 3297	×	
<i>Iudicasti domine causam...</i>	CAO 3518	×	
<i>Popule meus quid feci...</i>	CAO 4312	×	
<i>Numquid redditur pro bono...</i>	CAO 3972	×	
<i>Seniores populi consilium...</i>	CAO 7636	×	×
<i>Cogitaverunt iniquitatem sibi...</i>	CAO 7636a	×	×
<i>O Iuda qui dereliquisti...</i>	CAO 7272	×	×
<i>Os tuum abundavit malitia...</i>	CAO 7272c	×	×
<i>Revelabunt celi iniquitatem Iudae...</i>	CAO 7543	×	×
<i>In die perditionis...</i>	CAO 7543b	×	×
<i>Iustificeris domine in sermonibus...</i>	CAO 3537	×	×
<i>Dominus tamquam ovis...</i>	CAO 2422	×	×
<i>Contritum est cor meum...</i>	CAO 1912	×	×
<i>Exhortatus es in virtute tua...</i>	CAO 2784	×	×
<i>Oblatus est quia ipse...</i>	CAO 4097	×	×
<i>Traditor autem dedit eis...</i>	CAO 5169	×	×
		...	...
<i>Qui prophetice prompsisti ero mors...</i>		×	×
<i>Domine miserere Christus dominus</i>			
<i>Kyrieleyson, kyrieleyson, kyrieleyson</i>			
<i>Domine miserere ///</i>			

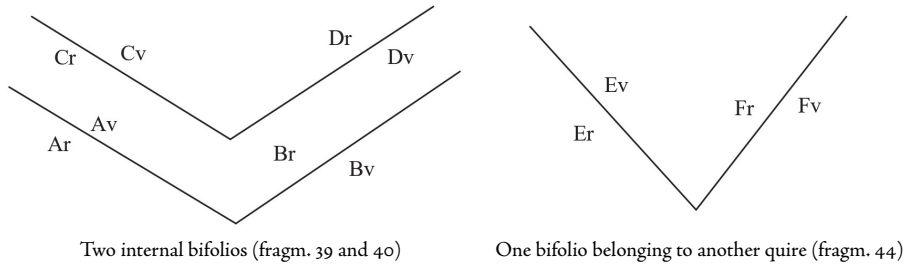


Figure 7.4 The codicological organisation of the three fragments Coimbra, Biblioteca Geral da Universidade, MM 1063 (39), (40) and (44).
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Fragments with an English or Northern French Origin

Some other fragments of the corpus might come from England or from the north of France. In this case, it is not possible to further refine the origin. The first fragment, Coimbra, BGUC, MM 1063 (20), probably from the beginning of the thirteenth century, includes a passage from the prosa *Alleluia nunc decantet universalis ecclesia* (AH 54, no. 86; CthS 74) (**Figure 7.5**).²⁸ According to the *Analecta hymnica*, this prosa for the apostles is of English origin.²⁹ In the thirteenth century, it can be found only in manuscripts from England or France's north and northwest: the famous Limoges, Bibliothèque municipale, ms 2 (17) copied in Paris around 1250-1260;³⁰ a gradual from Rouen (Paris, BnF, F-Pnaa, lat. 904); and in four manuscripts from England.³¹ However, the textual and melodic comparisons that we carried out between the version of the Coimbra fragment and the manuscripts we had access to were not conclusive (**Example 7.1**). The manuscript from Rouen (Paris lat. 904) has the text variant 'illorum' instead of 'hac' and the manuscript from Paris kept in Limoges has 'celebremus' instead of 'celebrantur' as in the other manuscripts. From a musical point of view, comparing the melodies does not take us further. The general outline is found in all four manuscripts, even if the melody is transposed a fourth higher in the manuscripts from Limoges and Manchester. However, the ornamental details of the melody are different in each manuscript, the fragment from Coimbra having the simplest melody.

28 • 'CthS' corresponds to the catalogue Meyer, Christian, *Les sources manuscrites des séquences et proses notées : IX^e-XVI^e siècles*, Répertoire international des sources musicales, B 18 1 (München: G. Henle Verlag, 2022).

29 • AH 54, p. 125.

30 • Meyer, Christian, *Collections d'Auvergne – Rhône-Alpes, de Nouvelle Aquitaine, d'Occitanie et de Provence – Alpes – Côte d'Azur*, Catalogue des manuscrits noté du Moyen Âge conservés dans les Bibliothèques publiques de France, 6 (Turnhout: Brepols, 2019), p. 197.

31 • These four English manuscripts are: Paris, Bibliothèque de l'Arsenal, Ms. 135; Oxford, University College Library, MS 148; Manchester, John Rylands Library, Latin MS 24; London, British Library, Add. MS 12194.



Figure 7.5 Coimbra, BGUC, MM 1063 (20), recto. Reproduced with permission.

Example 7.1 Comparison of the variants of the prosa *Alleluia nunc decantet universalis ecclesia*, AH 54, no. 86; CthS 74.

[Paris]	-si- ta. O quan- ta quam pre- cla- ra quam io- cun- da ce- le- bran- tur il- lo- rum
[Manchester]	-si- ta. O quan- ta quam pre- cla- ra quam io- cun- da ce- le- bran- tur hac
[Limoges]	-si- ta. O quan- ta quam pre- cla- ra* quam io- cun- da ce- le- bre- mus hac
[Coimbra]	-si- ta. O quan- ta quam pre- cla- ra quam io- cun- da ce- le- bran- tur hac

* Only one note for “clara”

Two other fragments from a single manuscript also originate in England or northern France: Coimbra, BGUC, MM 1063 (38) and (41). We find in them the nearly complete versified office in honour of Saint Gregory. This office is a variant of the one in the twelfth-century antiphonary from St Amand in France (Valenciennes, Bibliothèque municipale, ms. 114, fols 123^v–25^v) and the well-known antiphonary from Worcester Cathedral, dated around 1230 (Worcester Cathedral, Music Library, F. 160, fols 209^v–12^r). This office includes widely used responsories, which belong to the older repertoire, while the antiphons are newly composed (Table 7.5). The text of the Worcester office can be found in the *Late Medieval Liturgical Offices* database under the number ‘GR34’.³² The office from Valenciennes contains the same chants but in a slightly different order. As can be seen in the table, the six antiphons of the first nocturn are the same but the responsories differ. For instance, the second responsory of

32 + *Cantus database* <http://hlab.dyndns.org/projekten/webplek/CANTUS/HTML/CANTUS_index.htm> [accessed 30 May 2024].

the first nocturn *Hic in annis* of Valenciennes in the eighth mode is notated in Worcester in the last nocturn. The Worcester office is modally ordered, and the Valenciennes office is not, so the latter could be a more recent version.

Unlike the offices from the Worcester and Valenciennes manuscripts, the office of St Gregory in the Coimbra fragment has a secular form that is very similar to the GR34 office from the Worcester and Valenciennes manuscripts. Indeed, it contains the same chants, with very widespread responsories and rarer antiphons. The Coimbra fragment provides only a

Table 7.5 The Office for St Gregory copied in the fragments Coimbra, BGUC, MM 1063 (38) and (41), and in two other sources.

Genre	MM 1063 (38 et 41) Secular office	AH 5, no. 64, p. 184 (= LMLO GR31) Secular office
A Mag.	[lac.]	Gloriosa sanctissimi
Inv	[lac.]	Ad dominum vigiles cuncti... (CAO 1001)
A1	[lac.]	Gregorius ortus Rome e senatorum...
A2	[lac.]	Lineam sui generis...
A3	[lac.]	Adherebat moralibus seniorum...
A4	–	–
A5	–	–
A6	–	–
R1	[lac.]	Fulgebat in venerando duplex... V. Beatus vir qui metuit dominum... (CAO 6752/a) Mode 1
R2	[lac.] V. [Nec fecit proxi]mo suo malum... (CAO 7439a) Mode 2?	Videns ergo vir beatus anglorum casu... V. Quoniam domini est regnum et ipse... (CAO 7862/a) rimé
R3	Videns ergo vir beatus anglorum casu... V. Quoniam domini est regnum et ipse... (CAO 7862/a) Mode 3, rimé	Dum oraret in obscuro servus... V. Quia misericordiam et veritatem...
R4	–	–
A1	[Exaudivit ergo deus orantem Gregori] um... (CI 201699) Mode 4	Gregorius ut creditur divinitus...
A2	Ecce gens quae prius monstra colebat... (CI 201461) Mode 5	Studiis liberalibus nulli secundus habitus...
A3	Nunc ergo nomen domini laudemus mira- bili... (CI 203344) Mode 6T	Hic ab adolescencia divina fretus gracia...
A4	–	–
A5	–	–
A6	–	–

part of Matins: it begins with the verse of the second responsory and stops at the end of the second nocturn. Compared to the Worcester and Valenciennes offices, the chant order is different, but, as in the Worcester office, there is a concern with ordering the chants modally. For example, the second responsory is in the second mode and the third responsory is in the third mode. The antiphons of the second nocturn are in the fourth, fifth, and sixth modes. The responsories of the other nocturns again follow a modal order. This office for St Gregory seems to be a unique instance of a secular version of the GR34 office close to the Worcester office.

Worcester F. 160, fols 209v–12r (= LMLO GR 34) Regular office	Valenciennes 114 (fols 123v–25r) Regular office (similar to GR 34 but slightly different)
Egregio beatitudinis tuae... (CAO 2615) Mode 8	
Adoremus Christum regem... (CAO 1006)	Ad dominum vigiles cuncti... (CAO 1001)
Gloriosa magnifici voluntas... (CI 201981) Mode 1	Gloriosa magnifici voluntas... (CI 201981) Mode 1
Instabat enim precibus diebus... (CI 202576) Mode 2	Instabat enim precibus diebus... (CI 202576) Mode 2
Erat ei pro omnibus cura... (CI 201576) Mode 3	Erat ei pro omnibus cura... (CI 201576) Mode 3
Exaudivit ergo deus orantem... (CI 201699) Mode 4	Exaudivit ergo deus orantem... (CI 201699) Mode 4
Ecce gens quae prius monstra... (CI 201461) Mode 5	Ecce gens quae prius monstra... (CI 201461) Mode 5
Nunc ergo nomen domini... (CI 203344) Mode 6T	Nunc ergo nomen domini... (CI 203344) Mode 6T
Fulgebat in venerando duplex... V. Beatus vir qui metuit dominum... (CAO 6752/a) Mode 1	Fulgebat in venerando duplex... V. Beatus vir qui metuit dominum... (CAO 6752/a) Mode 1
Propter intolerabiles rerum V. Nec fecit proximo suo malum (CAO 7439a) Mode 2	Hic in annis adolescentiae... V. Hic itaque non solum... (CAO 6835/zb) Mode 8
Videns ergo vir beatus anglorum casu... V. Quoniam domini est regnum et ipse... (CI 602452/a) Mode 3, rimé	Orante beatissimo ad dominum... V. Multum enim valet deprecatio... (CAO 7329/a) Mode 5
Dum oraret in obscuro servus dei... V. Quia misericordiam et veritatem diligit deus (CAO 6551/a) Mode 4	Videns ergo vir beatus... V. Quoniam domini est regnum et... (CAO 7862/a) Mode 3
Dominus de summo caelo per... (CI 201373) Mode 7	Dominus de summo caelo per... (CI 201373) Mode 7
Quoniam non fuit dolus in... (CI 204217) Mode 8	Quoniam non fuit dolus in... (CI 204217) Mode 8
Quomodo multiplicasti viam... (CI 204212) Mode 4	Quomodo multiplicasti viam... (CI 204212) Mode 4
Beatus Gregorius a diebus... (CI 200562) Mode 1	Beatus Gregorius a diebus... (CI 200562) Mode 1
Carnales viriliter edomuit... (CI 200741) Mode 2	Carnales viriliter edomuit... (CI 200741) Mode 2
Ab adolescentia pugnando... (CI 200034) Mode 1	Ab adolescentia pugnando... (CI 200034) Mode 1

Genre	MM 1063 (38 et 41) Secular office	AH 5, no. 64, p. 184 (= LMLO GR31) Secular office
R1	Dum oraret in obscuro servus dei... V. Quia misericordiam et veritatem diligit deus (CAO 6551/a) Mode 4	Propter intolerabiles rerum... V. Nec fecit proximo suo malum... (CAO 7439a)
R2	Orante beatissimo ad dominum Grego- rio... V. Multum enim valet deprecatio justi... (CAO 7329/a) Mode 5	Orante beatissimo ad dominum Gregorio... V. Multum enim valet deprecatio justi... (CAO 7329/a)
R3	Vere felicem praesulem verae fidei doc- torem... V. A domino factum est istud... (CAO 7844/a) Mode 6	Vere felicem praesulem verae fidei doc- torem... V. A domino factum est istud... (CAO 7844/a)
R4	–	
A1		Sex struxit in sicilia vir clarus monasteria
A2		His sane monasteriis prediis...
A3		Qui solebat in sericis incedere in divinis
R1		Sanctus papa gregorius vir totus apostolicus... V. Innocens manibus et mundo corde
R2		Hodie preclarissimus deo dignus episcopus ... V. Ecce vere israelita in quo dolus
R3		O pastor apostolice gregori beatissime... V. Memor esto congregacionis catholice
R4		

The chants in bold are those copied in the Coimbra fragments.

The fragment Coimbra, BGUC, MM 1063 (46) might also originate from northern France or England, although there is little evidence for this. This fragment consists of a missal folio in very poor condition, which contains the incomplete feasts of Monday and Tuesday of Holy Week (see **Appendix**). The only element that points in the direction of England or northern France is the post-communion *Satiati munere salutari tuam...* (CO 5456) which, according to the Usuarium website, can only be found in four sources: two missals from England,³³ a printed missal from Ratzeburg near Hamburg³⁴ and a missal printed in 1499 with the Ambrosian rite.³⁵

Fragments from England, France and a Monastic Order in the Iberian Peninsula?

As with the fragment Coimbra, BGUC, MM 1063 (46), it is not always possible to relate fragments to a particular tradition, either because they do not contain sufficient information

33 + London, British Library, Add. MS 25588 (manuscript missal from Norwich, c. 1400) and *Missale ad usum Sarum* (Paris: Jean Kerbriant and Jean Adam, 1516).

34 + *Missale integrum tam de tempore quam de sanctis secundum rubricam ecclesiae Raceburgensis cum omnibus suis requisitis* (Nürnberg: Antonius Koberger, 1492–1493).

35 + *Liber missarum totius anni secundum morem Ambrosianae ecclesiae* (Milan: Leonardus Pachel, 1499).

Worcester F. 160, fols 209v–12r (= LMLO GR 34) Regular office	Valenciennes 114 (fols 123v–25r) Regular office (similar to GR 34 but slightly different)
Orante beatissimo ad dominum Gregorio... V. Multum enim valet deprecatio iusti... (CAO 7329/a) Mode 5	Dum oraret in obscuro servus... V. Quia misericordiam... (CAO 6551/a) Mode 4
Vere felicem praesulem verae fidei doctorem... V. A domino factum est istud... (CAO 7844/a) Mode 6	Propter intolerabiles rerum... V. Nec fecit proximo suo malum... (CAO 7439a) Mode 2
Laudabile miraculum per... V. Omnia quaecumque voluit... (CI 601314b) Mode 7	Vere felicem praesulem verae... V. A domino factum est istud et... (CAO 7844 ^a) Mode 6T
Hodie praeclarissimus deo... V. Ecce vere Israelita in quo... (CAO 6862/a) Mode 8	Electus ac dilectus domini... V. Tertia jejunii nocte columna... (CAO 6646/a) Mode 1
Sancti spiritus dono ditatus... (CI 204452)	Adversus hereticos sacra... (CI 200168) Mode 7
–	–
–	–
Iste est de primoribus... V. Hic est Gregorius praesul... (CAO 6997/a) Mode 1	Laudabile miraculum per... V. Omnia quaecumque voluit... (CI 601314b) Mode 7
Hic in annis adolescentiae... V. Hic itaque non solum... (CAO 6835/zb) Mode 8	Hodie praeclarissimus deo... V. Ecce vere Israelita in quo... (CAO 6862/a) Mode 8
Electus et dilectus domini... V. Tertia jejunii nocte columna... (CAO 6646/a) Mode 1	Iste est de primoribus... V. Hic est Gregorius praesul... (CAO 6997/a) Mode 1
O pastor apostolice Gregori... V. Memor esto congregationis... (CAO 7279/a) Mode 4	O pastor apostolice Gregori... V. Memor esto congregationis... (CAO 7279/a)

due to their nature (too small or poor state of preservation), or because the repertoire they contain is universal and cannot be related to a particular tradition. This is the case with the fragments from Coimbra, Biblioteca Geral da Universidade, MM 1063 (27) and (11), both taken from the same thirteenth-century antiphoner and containing the antiphon *O rex gentium et desideratus*... (CAO 4078) as well as the chants for the Christmas Vigil and Passion week. The question remains as to whether they were copied for an Iberian establishment belonging to a centralised order or for an establishment in England or northern France.

Fragments with Lotharingian Notation from Coimbra, Biblioteca Geral da Universidade, MM 1063 (24), (25), (29), (35), (36), (43)

Reconstruction of five fragments by liturgical order: MM 1063 (25–24–36–43–35)

Throughout our research, we have identified five fragments that appear to be part of the same manuscript. The series of fragments was likely part of a missal that can be dated roughly between the twelfth and the thirteenth centuries. These fragments were used as binding strips or flyleaves in early printed books. From the kind of musical notation written over

four brown-coloured lines, we can loosely locate the fragments in the wider geographical zone of Lotharingia.

The chants and liturgical texts present in the manuscript have been reconstructed and transcribed (see the **Appendix**). This transcription allows us to determine a chronological order of the manuscript pieces within the period between the Nativity and the Octave of Epiphany (25 December to the middle of January). We have been able to identify eight feasts in total (**Table 7.6**):

1. Nativity (*Nat. Dom.*, 25 December)
2. For a martyr (*Pro mart.* / St Stephen?, 26 December)
3. Nativity of St John the Evangelist (*S. Ioh. Ev.*, 27 December)
4. Nativity of the Innocents (*Nat. S. Innoc.*, 28 December)
5. Sunday within the Octave of Nativity (*Dom. infra Oct. Nat. Dom.*)
6. Octave of Nativity (*Oct. Nat. Dom.*)
7. Epiphany (*Epiph.*, 6 January)
8. Octave of Epiphany (*Oct. Epiph.*)

Table 7.6 Coimbra, BGUC, MM 1063 (25-24-36-43-35), list of text incipits from the five fragments, in liturgical (re)ordering.

Feast	fol./col.	Text incipit	Liturgical genre	AMS/ Cantus no.
Nat. Dom.	25 ^r	<i>Factum est autem</i>	Genealogy	
Nat. Dom.	25 ^v	<i>Letentur celi</i>	Of	CAO 3567
Pro mart.	24 ^r	??	??	
Pro mart.		<i>Gloria et honore coronasti</i>	Of	g01260
Pro mart.		??	??	
Pro mart.		<i>Magna est gloria eius</i>	Cm	g01261
St Joh. Ev.		<i>In medio ecclesie</i>	In	g01342
St Joh. Ev.	24 ^v	<i>Exiit sermo inter fratres</i>	Gr	g00565
St Joh. Ev.		<i>Ecclesiam tuam Domine</i>	Ora	
St Joh. Ev.		<i>Qui timet Deum</i>	Lec. Si 15: 1-6	
St Joh. Ev.		<i>Exiit sermo inter fratres</i>	Gr	g00565
	XVIII			
St Joh. Ev.	36 ^r (l)	<i>Exiit ergo sermo</i>	Lec. Ev. Ioh. 21: 21-24	
St Joh. Ev.		<i>Justus ut palma</i>	Of	g01347
St Joh. Ev.		<i>Suscipe domine</i>	Secr	
St Joh. Ev.		<i>Exiit sermo inter</i>	Cm	g00568
St Joh. Ev.	36 ^r (r)	<i>Refecti cibo potuque</i>	Postcm	
Nat. s. Innoc.		<i>Ex ore infantium</i>	Intr	CAO 6680, g00569
Nat. s. Innoc.		<i>Domine Dominus</i>	IntV (I)	g00569a
Nat. s. Innoc.		<i>Deus cuius hodierna</i>	Ora	

Feast	fol./col.	Text incipit	Liturgical genre	AMS/ Cantus no.
Nat. s. Innoc.		<i>Vidi supra montem Sion</i>	Epist Ap 14: 1-3	
Nat. s. Innoc.	36 ^v (l)	<i>(ante quatuor animalia)</i>	cont. Ap 14: 3-5	
Nat. s. Innoc.		<i>Anima nostra sicut passer</i>	Gr	g00570
Nat. s. Innoc.		<i>Laqueus contritus est</i>	GrV	g00570a
Nat. s. Innoc.		<i>Laus tibi Christe</i>	Al	g02748
Nat. s. Innoc.		<i>Te martyrum</i>	AlV	g02748a
Nat. s. Innoc.		<i>Anima nostra sicut</i>	Of	g00576
	XIX			
Nat. s. Innoc.	43 ^r (l)	cont. <i>Anima nostra sicut</i>	Of	g00576
Nat. s. Innoc.		<i>Sanctorum tuorum nobis</i>	Secr	
Nat. s. Innoc.		<i>Vox in rama</i>	Cm	g00577
Nat. s. Innoc.		<i>Votiva Domine dona</i>	Postcm	
Dom. infra Oct. Nat. Dom.		<i>Dum medium silentium</i>	In	g00578
Dom. infra Oct. Nat. Dom.		<i>Dominus regnavit</i>	InV (I)	
Dom. infra Oct. Nat. Dom.		<i>Deus qui salutis</i>	Ora	
Dom. infra Oct. Nat. Dom.	43 ^r (r)	cont. <i>Deus qui salutis</i>	Ora	
Dom. infra Oct. Nat. Dom.		<i>Fratres : Quanto tempore</i>	Epist Gal 4: 1-7	
Dom. infra Oct. Nat. Dom.		<i>Speciosus forma</i>	Gr	g00579
Dom. infra Oct. Nat. Dom.		<i>Eructavit</i>	GrV	g00579a
Dom. infra Oct. Nat. Dom.	43 ^v (l)	cont. <i>Eructavit</i>	cont. GrV	g00579a
Dom. infra Oct. Nat. Dom.		<i>Dominus regnavit*</i>	Al	
Dom. infra Oct. Nat. Dom.		<i>In illo tempore : Erat Ioseph</i>	Lec. Ev. Luc. 2: 33-40	
Dom. infra Oct. Nat. Dom.	43 ^v (r)	cont. <i>In illo tempore : Erat Ioseph</i>	Lec. Ev. Luc. 2: 33-40	
Dom. infra Oct. Nat. Dom.		<i>Deus enim*</i>	Of	
Dom. infra Oct. Nat. Dom.		<i>Muneribus nostris quesumus</i>	Secr	
Dom. infra Oct. Nat. Dom.		<i>Tolle puerum et</i>	Cm	g00581.2
Dom. infra Oct. Nat. Dom.		<i>Da nobis quesumus Domine</i>	Postcm	
Oct. Nat. Dom.		<i>Puer natus est nobis</i>	In	g00553
Oct. Nat. Dom.		<i>Deus, qui nobis nati</i>	Ora	
	XXII			
Epiph.	35 ^r (l)	<i>Et adorabunt</i>	OfV	g00600
Epiph.		<i>Eccl. tue</i>	Secr	
Epiph.		<i>Quia cum</i>	Pref	
Epiph.		<i>Et ideo</i>	Inv	
Epiph.		<i>Vidimus stella</i>	Cm	g00601
Epiph.		<i>Presta quesumus omnipotens Deus</i>	Postcm	
Epiph.	35 ^r (r)	<i>Omne pecus</i>	Lec. Is. 60: 7-10	

Feast	fol./col.	Text incipit	Liturgical genre	AMS/ Cantus no.
Epiph.		<i>Fuit Iohannes in deserto</i>	Lec. Ev. Marc. 1: 4-8	
Epiph.	35 ^v (l)	<i>(Spiritu sancto)</i>	cont. Ev. Marc. 1: 8-11	
Epiph.		<i>Omnis qui credit quoniam Ihesus</i>	Lec. Ev. Joh. 5: 1-3	
Epiph.		<i>Vidit Iohannes</i>	Lec. Ev. Joh. 1: 29-32	
Epiph.	35 ^v (r)	<i>um perhibuit Iohannes</i>	cont. Ev. Joh. 1: 32-34	
Oct Epiph.		<i>Ecce advenit</i>	Intr.(I)	g00596
Oct Epiph.		<i>Deus iudicium tuum</i>	IntrV (I)	g00596a
Oct Epiph.		<i>Deus cuius unigenitus</i>	Ora	
Oct Epiph.		<i>Domine Deus meus</i>	Epist Is 25: 1	

We can identify chants, readings, epistles, and prayers for each liturgical feast, even from very short fragments with only parts of words or lines. Each fragment contains between one (Nativity) and seven (Sunday within the Octave of Nativity) chants. In total, there are twenty-nine chants, including a Genealogy. Most of these chants (except *incipits*) have musical notation, which allows for identification even from small pieces of melody. Apart from the chants, the fragments contain four *orationes*, ten readings or epistles, four *secreta*, one preface and one invocation.

In the absence of feast indications, liturgical fragments can be ordered by chants, as seen here (see **Figure 7.6**) for the communion *Vidimus stellam eius* (AMS 18) that belongs to the mass for the Epiphany, which is celebrated on 6 January. In the twelfth century, most monasteries or cathedrals with scriptoria adopted staff notation; they often kept their traditional neume forms and put them on lines representing scale degrees a third apart.³⁶ Neumatic notation on staves has the advantage of being ‘pitch-specific.’³⁷ The notation of these fragments can be qualified as late Lotharingian notation on four lines,³⁸ but it is very difficult to narrow down a possible geographical area of notation if we take into consideration the extensive use of

36 • Hiley, David, and Janka Szendrei, ‘Notation’, *Grove Music Online* <<https://doi-org.janus.bis-sorbonne.fr/10.1093/gmo/9781561592630.article.20114>> [accessed 17 June 2024].

37 • Id., ‘(v) Pitch-specific notations, 11th–12th centuries’.

38 • Wolfgang Irtenkauf uses for early notation the term ‘German-Lotharingian notation’ which means for him a combination of Metz and St Gall. See Irtenkauf, Wolfgang, ‘Beiträge zur Einführung der Liniennotation im südwestdeutschen Sprachraum um 1200’, *Acta Musicologica*, 32 (1960), 36–37, and also Lochner, Fabian, ‘La “Notation d’Echternach” reconsidérée’, *Revue belge de musicologie*, 44 (1990), 41–55. See for the later Lotharingian notation, which can sometimes also be on five lines, Corbin, Solange, *Die Neumen*, Paläographie der Musik, 1/3 (Köln: A. Volk and H. Gerig, 1977), pp. 3.87–94 and on the geographical regions of neume notations more generally, see also Phillips, Nancy, ‘Notationen und Notationslehren von Boethius bis zum 12. Jahrhundert’, *Die Lehre vom einstimmigen liturgischen Gesang*, ed. by Michel Huglo, Charles M. Atkinson, Christian Meyer et al., *Geschichte der Musiktheorie*, 4 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2000), pp. 459–61.

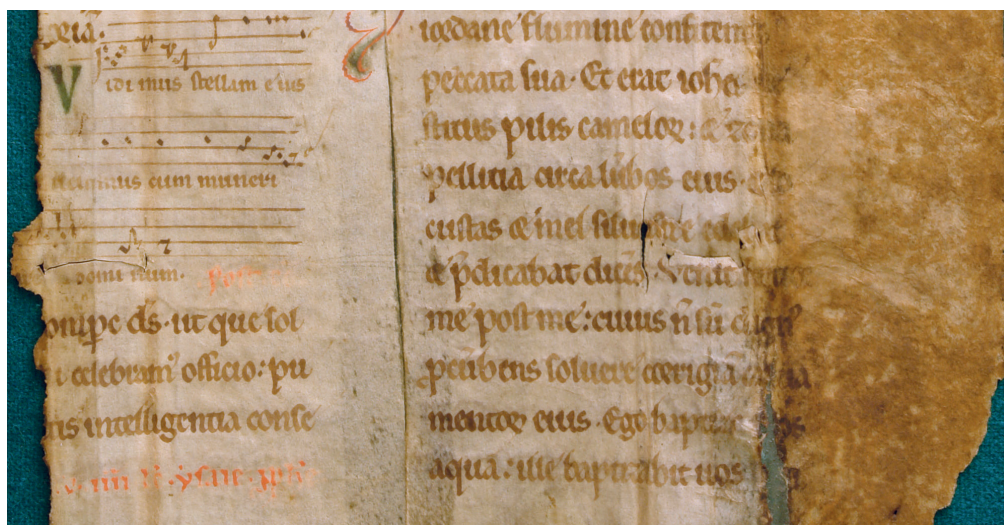


Figure 7.6 Coimbra, BGUC, MM 1063 (35) recto (left column, bottom): Communion *Vidimus stellam eius*. Reproduced with permission.

this notation not only in Lotharingia but as far afield as south and southwestern Germany, Austria and the North of Italy.

(Partial) Reconstruction of a fragment: MM 1063 (29)

A fragment of two pieces was likely part of an antiphoner that can be roughly dated to the thirteenth century. It was probably used as binding strips on early printed books. These fragments, with their musical notation on four red-coloured lines, can be traced back to the same geographical zone as the previous fragments, namely the area in and around Lotharingia and further southeast. This geographical context is significant as it helps us to understand the regional distribution and use of liturgical books and musical notation during this period.

There is only one chant that could be identified (see the **Appendix**). This chant helps us to deduce the type of liturgical book from which these pieces were cut and conclude that it was an antiphoner: a Benedictus antiphon for Lauds would be notated in this kind of liturgical book. Since the antiphon *O per omnia laudabilem* is part of the feast for St Nicholas (6 December), and we also find a mention of 'famuli Nicholai' on the same little fragment, we can infer this was part of this saint's feast. On the other side of this fragment (fol. 29^r (left), we cannot read any chant text. Still, we can decipher the words 'sancti Andree apostoli', which makes it likely that this was for the feast for St Andrew, the preceding feast in the liturgical calendar (30 November).

Table 7.7 Coimbra, BGUC, MM 1063 (29), feast indications and an antiphon for Lauds, *O per omnia laudabilem*.

Feast	fol./col.	Text incipit	Liturgical genre	CAO/ Cantus no.
St Andreas ap.	29 ^r (l)	–		
	29 ^r (r)	–		
St Nicholas	29 ^v (l)	<i>O per omnia laudabilem</i>	AB (Lauds)	CAO 4052, g004052
	29 ^v (r)	–		

Unfortunately, as shown in **Table 7.7**, the chant for Lauds is the only one that can be partially read and thus ‘reconstructed’. There are also no readable prayers or readings that could help identify further parts.

Fragments with Gothic Notation from Coimbra, Arquivo da Universidade, III 1a D-8-3-37 and III 1a D-3-5-65

Summary reconstruction of the fragment III 1a D-8-3-37

This fragment consists of a single bifolio with Gothic notation, comparable to the notation of fragment 65. Based on the way the text is written, one could argue it can be dated to the fourteenth century, and comes from one of the regions that used gothic notation on four brown lines: western and southern Germany, plus today’s Swiss or Austrian territories. The very degraded, washed-out state of the fragment and the quality of the photography do not permit a better analysis of the content and a more thorough study of its textual and musical notations.³⁹ We find a Roman numbering of xxxi and xxxii on the fragments, which we have listed in **Table 7.8** and the **Appendix**.

Table 7.8 Coimbra, Arquivo da Universidade III 1a D-8-3-37: feast for St Joseph, set of chants from Matins and Lauds.

Feast	fol./col.	Text incipit	Liturgical genre	CAO/ Cantus no.
St Joseph	xxxI ^r	<i>que missam [///] matrem Ioseph</i>	R6 (2 nd Noct.)	–
St Joseph	xxxI ^r	<i>Hec prima Christi virtus</i>	RV (2 nd Noct.)	–
St Joseph	xxxI ^r	<i>Gloria patri</i>	RV (2 nd Noct.)	–
St Joseph	xxxI ^r	<i>Dum Ioseph ingreditur</i>	A (3 rd Noct.)	–
St Joseph	xxxI ^v	<i>cont.</i>		–
St Joseph	xxxI ^v	<i>Quem patriarchi qui</i>	R7 (3 rd Noct.)	–
St Joseph	xxxI ^v	<i>In [///] mina virtutum</i>	RV (3 rd Noct.)	–
St Joseph	xxxII ^r	<i>cont.</i>		–

39 • We would like to thank the Arquivo da Universidade de Coimbra for their effort and redigitalisation, but the conservational state of the fragment had deteriorated since the previous digitalisation.

Feast	fol./col.	Text incipit	Liturgical genre	CAO/ Cantus no.
St Joseph	XXXII ^r	<i>Venerat [///] Ioseph</i>	R8 (3 rd Noct.)	–
St Joseph	XXXII ^r	<i>D[///] angeli</i>	RV (3 rd Noct.)	–
St Joseph	XXXII ^r	<i>O patriarcham virtus</i>	R9 (3 rd Noct.)	–
St Joseph	XXXII ^v	<i>cont.</i>		–
St Joseph	XXXII ^v	<i>Regem per care maximum</i>	RV (3 rd Noct.)	–
St Joseph	XXXII ^v	<i>Gloria patri</i>	RV (3 rd Noct.)	
St Joseph	XXXII ^v	<i>Adest dies presul</i>	A (Lauds)	–

At present, we can discern that this fragment carries a part of the office for the liturgical feast of St Joseph, a chant sequence that, to our knowledge, has not been published elsewhere. Only a comprehensive study of these chants can enable us to identify them and conduct a comparative analysis. In *Analecta hymnica* (vol. 26, 28 and 45a),⁴⁰ none of these chants – as far as it is possible to determine – is part of the known Franciscan office(s)⁴¹ or of the office possibly composed by John Gerson (1363–1429). The Gothic musical notation on four lines⁴² suggests an origin in the region of today's southern Germany, Switzerland or Austria.

Reconstruction of the fragment's content: III 1a D-3-5-65

This fragment, a single bifolio from an unidentified liturgical manuscript, likely a breviary, provides us with manifold information. After dismantling the original manuscript, it was repurposed as a folder, probably in the Arquivo da Universidade de Coimbra. This reuse is reflected in its inventory number, 'INV.BOL./95 (1)'. More recently, this fragment received the current shelf number III-1a D-3-5-65.

The approximate dating of the gothic notation (c. 14th–15th c.) and the text writing (15th c.) help date the fragment to the fifteenth century and locate it in the geographical zone of Lotharinga or Germany. In general, the gothic notation is characterised by the use

40 • Clemens, Blume, and Guido M. Dreves, *Historiae Rhythmicæ: Liturgische Reimoffizien*, *Analecta Hymnica* 45a (Leipzig: Reisland, 1904), p. 122; Dreves, Guido M., *Historiae Rhythmicæ: Liturgische Reimoffizien*, *Analecta Hymnica*, 28 (Leipzig: Reisland, 1898), p. 303; Blume, Clemens, and Guido M. Dreves, *Historiae Rhythmicæ: Liturgische Reimoffizien*, *Analecta Hymnica*, 26 (Leipzig: Reisland, 1897), pp. 175–81.

41 • See Seitz, Joseph, *Die Verehrung des hl. Joseph in ihrer geschichtlichen Entwicklung bis zum Konzil von Trient dargestellt* (Freiburg: Herder, 1908); Müller, Joseph, 'Ein st. gallischer Josefsverehrer des 15. Jahrhunderts', *Zeitschrift für schweizerische Kirchengeschichte*, 3 (1909), 161–74.

42 • The neume forms of this notation resemble in some points the 'second' Gothic notation on four lines in Karlsruhe, Badische Landesbibliothek, Aug. 60. This palimpsest-notation is dated to c. 1350, provenience from Zwiefalten. Here we also see c and f-keys. See Möller, Hartmut, 'Introduction', *The Zwiefalten Antiphoner: Karlsruhe, Badische Landesbibliothek, Aug. perg. LX*, *Wissenschaftliche Abhandlungen*, 55/5 (Ottawa: The Institute of Medieval Music, 1996).

of both *punctum* and *virga* as single neumes. Here, in this fragment (**Figure 7.7**), we can see that the *punctum* is less used and employed for lower notes. The *virga* is employed for higher notes in the melody.⁴³

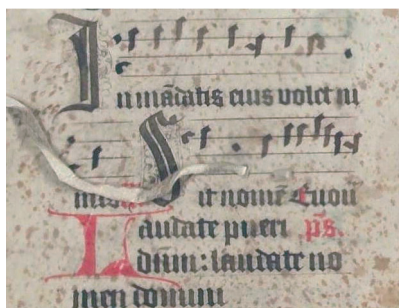


Figure 7.7 Coimbra, Arquivo da Universidade, III-1aD-3-5-65, fol. 1a (left column): Antiphons *In mandatis eius* and *Sit nomen** and the beginning of Psalm 134 with its psalm tone (*euouae*). Reproduced with permission.

All the psalms and antiphons notated on this bifolio (**Table 7.9**) were part of the office for Sunday Vespers (*Dom. per annum*). The bifolio was not originally in the middle, as we can see from folios 1a and 1b (the left and right inner pages), which do not have the continuation of Psalm 113 (*In exitu Israel*) on 1b, but jump ahead to Psalm 134 (*Laudate nomen Domino*). For the complete transcription of the chants and psalms, see the **Appendix**.

Table 7.9 Coimbra, Arquivo da Universidade, III 1a D-3-5-65: several antiphons for Vespers with their psalms.

Feast	fol./col.	Text incipit	Liturgical genre	CAO/ Cantus no.
Dom. per annum	65–1 ^r (l)	<i>Confitebor tibi</i>	Ps. 110: 4–10	
Dom. per annum	65–1 ^r (l)	<i>Fidelia omnia mandata</i>	A (V2)	CAO 2865
Dom. per annum	65–1 ^r (r)	<i>In mandatis*</i>	A (V2)	CAO 3251
Dom. per annum	65–1 ^r (r)	<i>Beatus vir</i>	Ps. 111: 1–7	
Dom. per annum	65–1 ^v (l)	<i>(Beatus vir)</i>	Ps. 111: 8–10	
Dom. per annum	65–1 ^v (l)	<i>In mandatis eius</i>	A (V2)	CAO 3251
Dom. per annum	65–1 ^v (l)	<i>Sit nomen*</i>	A (V2)	CAO 4971
Dom. per annum	65–1 ^v (l–r)	<i>Laudate pueri</i>	Ps. 112: 1–9	
Dom. per annum	65–1 ^v (r)	<i>Sit nomen dominum</i>	A (V2)	CAO 4971
Dom. per annum	65–1 ^v (r)	<i>Nos qui vivimus*</i>	A (V2)	CAO 3960
Dom. per annum	65–1 ^v (r)	<i>In exitu Israel</i>	Ps. 113: 1	
	folio(s) missing			
Dom. per annum	65 ^r (l)	<i>(Laudate nomen Dominum)</i>	Ps. 134: 17–21	
Dom. per annum	65 ^r (l)	<i>Omnia quaecumque voluit</i>	A (V2)	CAO 4139
Dom. per annum	65 ^r (l)	<i>Quoniam*</i>	A (V2)	CAO 4567
Dom. per annum	65 ^r (l–r)	<i>Confitemini Domino</i>	Ps. 135: 1–3 [4 om.]; 5–16	
Dom. per annum	65 ^v (l)	<i>(Confitemini Domino)</i>	[17 om.]; 18–27	

43 • Corbin, *Die Neumen*, pp. 3.87–94.

Feast	fol./col.	Text incipit	Liturgical genre	CAO/ Cantus no.
Dom. per annum	65 ^v (l)	<i>Quoniam in eternum misericordia</i>	A (V ₂)	CAO 4567
Dom. per annum	65 ^v (l)	<i>Dominum*</i>	A (V ₂)	
Dom. per annum	65 ^v (l-r)	<i>Super flumina Babilonis</i>	Ps. 136: 1-8	

We have been able to identify a total of seven psalms and six antiphons. The original breviary was very carefully written and has five notated psalm tones (*euouae*) with melodic incipits after the antiphon incipits. The melody of the entire antiphon was notated after the psalm. It is because of the missing folio(s) that the antiphon for Psalm 113 (*Nos qui vivimus**) has not been fully notated, but the antiphons are part of the standard repertoire and, therefore, are found in almost all liturgical books with notated antiphons for the office. The incipit of the antiphon (*Dominum?*) for the last Psalm 136 (*Super flumina Babilonis*) of the bifolio has not been identified.

One Fragment with Beneventan Notation from Coimbra, Biblioteca Geral da Universidade, MM 1063 (63)

This fragment was part of a thirteenth-century missal and transmits a gradual, an alleluia, an offertory and the beginning of a communion for the feast of the Octave of the Epiphany (Table 7.10), all with musical notation in Beneventan neumes.⁴⁴ Luisa Nardini has shown that the mass formulary has a south-Italian origin and was – as this fragment shows – still in use in the thirteenth century.⁴⁵

Table 7.10 Coimbra, BGUC, MM 1063 (63): mass chants and lessons for the Octave of the Epiphany.

Feast	fol./col.	Text incipit	Liturgical genre	AMS/ Cantus no.
Oct. Epiph.	63 ^r (l)	<i>Gloria Libani ad te veniet</i>	Lec. Is. 60, 13	
Oct. Epiph.	63 ^r (l)	<i>Adorabunt cum omnes reges</i>	Gr	–
Oct. Epiph.	63 ^r (l-r)	<i>Reges Tharsis et insule</i>	GrV	–
Oct. Epiph.	63 ^r (r)-v (l)	<i>Alleluia Benedictus qui venit</i>	All	–
Oct. Epiph.	63 ^v (l-r)	<i>In illo tempore venit Ihesus</i>	Lec. Ev. Math. 4, 13-17	
Oct. Epiph.	63 ^v (r)	<i>Timebunt gentes nomen tuum</i>	Of	–

44 + See the first descriptions of the fragment in Huglo, Michel, 'Liste complémentaire de manuscrits béneventains', *Scriptorium*, 18 (1964), 89–91, and Brown, Virginia, 'A Second New List of Beneventan Manuscripts (I)', *Mediaeval Studies*, 40 (1978), 239–89, at 289. On Beneventan notation, see also Haas, Max, *Musikalisches Denken im Mittelalter* (Bern: Peter Lang, 2007), p. 376.

45 + Luisa Nardini dates the fragment to the thirteenth century: Nardini, Luisa, 'The Mass for the Octave of the Epiphany in some Beneventan Manuscripts', *Classica et Beneventana, Essays Presented to Virginia Brown on the Occasion of her 65th Birthday*, ed. by Frank T. Coulson, and Anna A. Grotans (Turnhout: Brepols, 2008), pp. 391–405, while Solange Corbin, fifty years earlier, dated it to the twelfth century: Corbin, Solange, *Essai sur la musique religieuse portugaise au Moyen Âge* (Paris: Belles Lettres, 1952), p. 178.

Feast	fol./col.	Text incipit	Liturgical genre	AMS/ Cantus no.
Oct. Epiph.	63 ^v (r)	<i>Hostias tibi domine per</i>	Secr	
Oct. Epiph.	63 ^v (r)	<i>Regi autem seculorum</i>	Cm	–

The gradual *Adorabunt*, the offertory *Timebunt* and the communion *Regi autem* are included in two sources from the eleventh century – one from Montecassino (Montecassino, Biblioteca dell'Abbazia, 318) and one from Bologna (Roma, Bibl. Angelica, 123) – and in two sources from the twelfth century, both from Benevento (Benevento, Bibl. Capitolare, 19 and 35). The alleluia *Benedictus qui venit* has had a slightly different transmission from the beginning: it first appears in a south-Italian missal (possibly from the diocese of Salerno)⁴⁶ from the eleventh century (Benevento, Bibl. Capitolare, 33) and then, along with the other chants, in a twelfth-century gradual from Benevento (Benevento, Bibl. Capitolare, 35). Gradual Benevento 35 is the only one containing all four chants mentioned above.

The melodies of the chants were, again, following Nardini, 'established in local practice' in southern Italy.⁴⁷ Whereas the gradual, the offertory and the communion can be described as non-standard chants that mix Gregorian and Beneventan / southern Italian features, the alleluia 'Benedictus qui venit in nomine domini deus dominus et illuxit nobis' that borrows its text from Psalm 117 (v. 126–27) has a melody in d-mode that could be from the south of Italy.⁴⁸ For the moment, we do not know how this fragment has ended up in Coimbra's General Library, but this former flyleaf, and before that a former folio from an unidentified missal, certainly attests to the wider circulation of not only Beneventan repertory but also of its characteristic and very specific textual and musical notation.

Material Book Culture in Coimbra in the Sixteenth and Seventeenth Centuries

All the fragments from our corpus have been re-used in the modern period, probably in the sixteenth and seventeenth centuries. The examination of the physical appearance and the modern inscriptions of the fragments allowed us to identify distinctive functions such as binding reinforcements, flyleaves, book covers and folders for notaries' files (Table 7.11). Among other parameters, the size of the fragments helps to distinguish different functions. Binding reinforcements are small and very narrow, while flyleaves, covers and folders consist of one folio or one bifolio. Most covers show traces of the book they covered. The shape of the edge of the book and sometimes the folded edges inside the cover can be seen in the parchment (see Coimbra, BGUC, MM 1063, 38). Notaries' files also display traces of folding, and even a clasp with its peg (see Coimbra, AUC, III-1^aD-3-5-65).

46 • Nardini, 'The Mass for the Octave', p. 393.

47 • Nardini, 'The Mass for the Octave', p. 395.

48 • On the repertoire and notation, and more generally, see Kelly, Thomas F., 'A Beneventan Borrowing in the St. Cecilia Gradual', *The Sources of Beneventan Chant*, ed. by Thomas F. Kelly (Farnham: Ashgate, 2011), pp. 11–20.

After the analysis of the material aspects of the fragments, we turned to the modern inscriptions that we found on most of the fragments in the corpus. They refer to their new use: for instance, notarial records contain information on their content, sometimes with dates, which gives an idea of the period when they were reused – for example, ‘1618’ is inscribed on the fragment Coimbra, AUC, III-1ªD-3-5-65. Some of the book covers also have modern inscriptions: ‘an. 1567’ appears on the fragment Coimbra, BGUC, MM 1063 (63), and the stamp of the ‘Biblioteca do Liceu Dr José Falcão’ has been added to the fragment Coimbra, BGUC, MM 1063 (48). These additions help unveil the history not only of the fragment but also of the early book that was wrapped in it.

Table 7.11 Modern functions for fragments of the corpus.

Shelfmark	Binding reinforcements	Flyleaf	Book cover	Folders for notaries' files	Inscription(s) written on the fragment
AUC, III-1ªD-3-5-65				×	folha dos livros cappellae do primeiro de julho de 1618 anos (...)
AUC, III-1ªD-8-3-37				×	[not readable]
BGUC, MM 1063 (11)	×				João Duns Scoto Librum tertium sententiarum Valentiae
BGUC, MM 1063 (16)	×				–
BGUC, MM 1063 (17)	×				–
BGUC, MM 1063 (20)	×				Vellosilus (Ferdinandus) Theologiae scholasticae advertae Compluti, 1598
BGUC, MM 1063 (24)	×				Turrecremata (Ioannes) In tractatum de consecratione Lugduni 1555
BGUC, MM 1063 (25)	×				Turrecremata (Ioannes) In tractatum de consecratione Lugduni 1555
BGUC, MM 1063 (26)	×				Cassia (Simonis de) De gestu domini salvatoris Coloniae, 1540
BGUC, MM 1063 (27)	×				João Duns Scoto Librum tertium sententia- rum Valentiae
BGUC, MM 1063 (29)	×				–
BGUC, MM 1063 (30)	×				Cassia (Simonis de) De gestu domini salvatoris Coloniae, 1540
BGUC, MM 1063 (31)	×				–
BGUC, MM 1063 (35)	×				Ioannes a Turrecremata (In) (c)ausarum decretum [(Lu)gduni, 1555
BGUC, MM 1063 (36)	×				Ioannes a Tur recremata In Gratianum [decretorum... [Lugduni, 1555
BGUC, MM 1063 (38)			×		–
BGUC, MM 1063 (39)		×	?		En cardenação de: Guido de Baisio Enarrationes super decreto, Lyon, 1544

BGUC, MM 1063 (40)		×	?		–
BGUC, MM 1063 (41)				×	–
BGUC, MM 1063 (43)		×			Ioannes a Turrecremata (...) Lugduni 1555 Ioannes a Turrecremata [In (...) volumen causa- rum... [Lugduni 1555
BGUC, MM 1063 (44)		×	?		Ioannes de Platea Super tribus ultimis libris codi- cis Lugduni, 1550
BGUC, MM 1063 (46)	×	?			–
BGUC, MM 1063 (48)				×	Stamp of the 'Biblioteca do Liceu Dr José Falcão'
BGUC, MM 1063 (63)				×	an. 1567
Shelfmark	Binding reinforcements	Flyleaf	Book cover	Folders for notaries' files	Inscription(s) written on the fragment

The binding reinforcements contain pencil inscriptions probably made in the twentieth century when the fragments were removed from the printed books in which they had been placed a few centuries earlier. The bibliographical references of the printed books have been carefully recorded (**Table 7.11**). A search in the University of Coimbra's catalogue identified which books these were (**Table 7.12**). Most are theological works printed in the sixteenth century, primarily in Lyon, but also in Cologne (fragments Coimbra, BGUC, MM 1063, 26 and 30) and Alcalá de Henares (fragment Coimbra, BGUC, MM 1063, 20).

Table 7.12 Printed books in which some fragments were used as binding reinforcements.

Shelfmark of the fragment	Bibliographical reference of the printed book	Shelfmark(s) of the printed book in the BGUC
BGUC, MM 1063 (20)	Fernando Vellosillo, <i>Theologiae scholasticae advertentiae...</i> , Compluti: ex officina Ioannis Iñiguez á Lequerica, 1598.	2-9-13-4
BGUC, MM 1063 (26) and (30)	Simon de Cassia, <i>De gestis Domini Salvatoris in qvatvor Evangelistas, libri quindecim...</i> , [Coloniae]: apud Sanctam Ubiorum Coloniam, 1540.	4 A-7-2-14
MM 1063 (39)	Guido de Baisio, <i>Archidia. Super Decreto / Clarissimi sacrorum canonum...</i> , Lugduni: apud Hugonem à Porta, M.D.XLIX [1549].	2-1-16-3
MM 1063 (44)	Johannes <de Platea>, <i>Super tribus ultimis libris codicis</i> , Lugduni: Fradin, 1550.	S.P.-Ad-18-12 S.P.-Al-5-12
MM 1063 (24) and (25)	Ioannes Turrecremata, <i>In tractatum de consecratione</i> , Lugduni: [Blasius Guido], 1555.	UCBGJ 3-21-18-7
MM 1063 (35)	Ioannes a Turrecremata, <i>[In c]ausarum decretum</i> , [Lu]gduni: [Blasius Guido], 1555.	UCBGJ 3-21-18-8

Shelfmark of the fragment	Bibliographical reference of the printed book	Shelfmark(s) of the printed book in the BGUC
MM 1063 (36)	Ioannes a Turrecremata, <i>In Gratianum decreto- rum</i> , Lugduni: [Blasius Guido], 1555.	UCBGJ 3-21-18-5
MM 1063 (43)	Ioannes a Turrecremata, <i>In [primum] volumen caesarum</i> , Lugduni: [Blasius Guido], 1555.	UCBGJ 3-21-18-6

The origins of the fragments remain a tantalising mystery. They could have been added to the printed documents before or upon their arrival in Portugal, and are possibly the result of direct reworking in Coimbra. Some books were probably purchased with their bindings. If so, the fragments were already present and travelled together with the book. The examples of local book covers and notary files discussed above, however, provide some clues. It is plausible that the folios or bifolios arrived in Portugal either as original manuscript books or already dismembered, but the exact circumstances of their journey and transformation continue to elude us.

Regardless of the origin of the fragments, the role of intermediaries in their circulation is undeniable; however, the fragments provide little information about this. If a manuscript book was indeed transported in its original state to Portugal, what can we glean today about the motivations behind its adaptation? What were the circumstances that led to its dismemberment and repurposing? Did it travel with a cleric or a monk from the original territories where the manuscript was produced? Somewhere along the line the book must have become obsolete, or significant changes in the liturgy, such as the Council of Trent's liturgical reforms, made it 'useless' in the literary sense. The likely scenarios are that either a book became obsolete, or was carried only for the material value of its parchment, or little pieces of folios had already been dismembered before they reached Portugal. We can imagine an ordinary parchment seller who supplied the material during the binding process. Many questions remain unanswered, but asking them gives a glimpse of the complexity of the exchanges. It also shows, on a wider European scale of trade and exchange, that by the time these fragments found their second use, Portugal and, in particular, Coimbra were fully integrated into international networks and exchanges.

Conclusion: The Reconstruction of Book History in the Iberian Peninsula

This examination of a small yet remarkable subset of fragments allows the exploration of the circulation and repurposing of manuscripts. Additionally, the concise overview of manuscript fragments from English, French, German, and Italian sources offers insight into the abundance of Portuguese archives and libraries during the early modern period and beyond. It also demonstrates that Portugal was not isolated but instead actively engaged in a network of international exchanges involving both printed and manuscript books. Notably, these fragments offer valuable insights into medieval plainchant, and contribute to our understanding of the history of books in Portugal beyond their liturgical significance.

This chapter focused on fragments from Coimbra which were written outside of Portugal or even the Iberian Peninsula. Their identification was a challenging task, relying on musical notation or non-standard repertoire, as well as marks and inscriptions that reveal the after-life of the original liturgical books. Despite the difficulty in establishing the fragments' precise origin, we inventoried and interpreted as many elements as possible. Furthermore, we attempted to define the period and context in which the original manuscripts ceased to exist. We also explored the various ways of dismembering manuscripts and the reasons for their re-use in modern books. In our quest we sought connections between the fragment and the possible location or region of production, akin to solving a puzzle with many unknown or lost pieces.

Appendix: descriptive notes on the fragments

List of abbreviations:

A.:	Antiphon	IntrP.:	Psalm of the Introit
AB.:	Antiphon for Benedictus (Lauds)	Inv.:	Invitatory
AM.:	Antiphon for Magnificat (Vespers)	Lc.:	Lectio or lesson
AlV.:	Alleluia verse	Of.:	Offertory
Cap.:	Capitulum or chapter (short lesson)	OfV.:	Offertory verse
Coll.:	Collect	Or.:	Oratio or prayer
Cm.:	Communion	Postcm.:	Postcommunion
Ep.:	Epistle	Pref.:	Preface
Ev.:	Evangelium or gospel	Ps.:	Psalm
Gr.:	Gradual	R.:	Responsory
GrV.:	Gradual verse	RV.:	Responsory verse
H.:	Hymn	Sacr.:	Secret
Hom.:	Homily	Superpop.:	Oratio super populum
InP.:	Psalm of the Introit	W.:	Versicle
Intr.:	Introit		

Bibliographical abbreviations:

AH	Dreves, Guido Maria, Clemens Blume and Henry Marriott Bannister, eds., <i>Analecta hymnica medii aevi</i> , 56 vols (Leipzig: Reissland; Bern and München: A. Francke, 1886–1956).
CAO	Hesbert, René-Jean and René Prévost, <i>Corpus Antiphonalium officii</i> , 6 vols (Rome: Herder, 1963–1979).
CI	<i>Cantus Index. Online catalogue for mass and office chants</i> , dir. Debra Lacoste and Jennifer Bain [accessed 29 May 2024].
CO	Moeller, Edmond Eugène, Jean-Marie Clément and Bertrand Coppieters't Wallant, <i>Corpus orationum</i> , Corpus christianorum series latina, 160A–160M, 15 vols (Turnhout: Brepols, 1992–2020).
CP	Moeller, Eugène Edmond, <i>Corpus praefationum</i> , Corpus christianorum series latina, 161, 5 vols (Turnhout: Brepols, 1980–1981).
CthS	Meyer, Christian, <i>Les sources manuscrites des séquences et proses notées: IX^e-XVI^e siècles. Volume 1, France: catalogue descriptif</i> , Répertoire international des sources musicales, B; 18, 1 (München: Henle Verlag, 2022).
StM	Stäblein, Bruno, <i>Die mittelalterlichen Hymnenmelodien des Abendlandes</i> , Monumenta monodica medii aevi, 1 (Kassel: Bärenreiter, 1956).

Coimbra, Arquivo da Universidade, III 1a D-8-3-37

Antiphoner or office quire (St Joseph)

c. fourteenth century. Region of today's Southern Germany, Switzerland or Austria. Folder.

One bifolio. Parchment. c. 270 × c. 210 mm

One column, Roman folio numbering xxxi and xxxii

Gothic notation on four brown-coloured lines. F and c-clefs.

Presence of a paper sticker with the following inscription: 'III 1a D 3-5-37' (fol. xxxi^v, bottom). There are other, washed-out and for the moment unreadable inscriptions.

XXXI^r <S. Ioseph – N2>⁴⁹ R. que missam (///) matrem Ioseph levabat quam diligebat tuum gaudet repertum et morem generis puer hiiis redit R.V. Hec prima Christi virtus quam singulis ostende (///) cruore. Gaudet* R.V. Gloria patri et filio et spiritui sancto. Gau* <N3>⁵⁰ A. Dum Ioseph ingreditur sine crimine divine (///) virgini (///) sponsus (///) Ps. (///)

XXXI^v <cont. A. (///) Ioseph (///) in celis primus (///) Ps. (///) R. Quem patriarchi qui (//) pietatibus R.V. In (///)mina virtutum (///) ne fiere (///)

XXXII^r <cont. RV> R. Venerat (///) Ioseph (///) oscula Christo dabant (///) iniquitatibus et (///) (///) ipse R.V. D(///) angeli R. O patriarcham virtus et glorificatur et speculum (///) senator precipuus. R.V. Regem per care maximum ut (///) post exilium eternum nobis (///) assistencia (///). XXXII^v <cont. R> R.V. Regem per care <Laudes> A. Adest dies presul (///) mundum Ioseph quo (///).

Bibliography

Historiae Rhythmicæ. Liturgische Reimoffizien, Clemens Blume and Guido. M. Dreves (eds.), Leipzig, Reiland, 1904 (Analecta Hymnica 45a), p. 122 ■ *Historiae Rhythmicæ. Liturgische Reimoffizien*, Guido. M. Dreves (ed.), Leipzig, Reiland, 1898 (Analecta Hymnica 28), p. 303 ■ *Historiae Rhythmicæ. Liturgische Reimoffizien*, Clemens Blume and Guido. M. Dreves (eds.), Leipzig, Reiland, 1897 (Analecta Hymnica 26), pp. 175–81 ■ J. Seitz, *Die Verehrung des hl. Joseph in ihrer geschichtlichen Entwicklung bis zum Konzil von Trient dargestellt*, Freiburg, Herder, 1908 ■ J. Müller, Ein st. gallischer Josephsverehrer des 15. Jahrhunderts, *Zeitschrift für schweizerische Kirchengeschichte*, (1909), 3, p. 161–74.

K.H.

Coimbra, Arquivo da Universidade, III 1a D-3-5-65

Breviary

c. fifteenth century. Region of today's Southern Germany, Switzerland or Austria. Folder.

One bifolio. Parchment. c. 285 × c. 270 mm

Two columns

Gothic notation on four brown-coloured lines. F and c-clefs.

Inscriptions: INV. BOL. /95 (1)^r (recto left folio, bottom); capellaes capellaes 1618–1619^r (verso left folio, right margin); folha do livres cappellae do primo de julho de 1618 anos^r (verso right folio, bottom); cappl. 1618^r and 'III 1a D 3-5-65' (verso right folio, left margin); INV. BOL. /95 (1)^v (recto right folio, bottom) as well as a paper sticker with the following inscription: 'III 1a D 3-5-65' (verso left folio, bottom).

49 + These fragments are very difficult to read, so I recorded the liturgical occasion and, when possible, only the incipits of the chant texts.

50 + =Rubric: *3us noct. Ant.*

Recto right folio (A^r) [left column] <Dom. per annum, Vespers> (Confitebor tibi...) (Memoriam fecit mira) bilium suorum misericors et | miserator Dominus escam de|dit timentibus se | Memor erit in seculum tes|tamenti sui virtutem ope|rum suorum annuntiabit populo suo | Ut det illis heredi|tatem gentium opera manuum | eius veritas et iudicium | Fidelia omnia mandata e|ius confirmata in seculum seculi | facta in veritate et equitate | Redemptionem misit do|minus populo suo mandavit | in eternum testamentum suum | Sanctum et terribile no|men eius initium sapien|cie timor Domini | Intellectus bonus om|nibus facientibus eum lau|datio eius manet in se|culum seculi Gloria* (Ps. 110. 4–10); <2nd Vespers> [left and right columns] A. Fidelia omnia mandata | eius confirmata in seculum seculorum (CAO 2865); [right column] A. In mandatis* Euouae (CAO 3251), | Ps. Beatus vir qui timet | Dominum in mandatis | eius volet nimis | Potens in terra erit se|men eius generatio recto|rum benedicetur | Gloria et divicie in do|mo eius et iustitia eius | manet in seculum seculi | Exortum est in tenebris lum|(en recti) |s misericors | et m|(iserato)|r et iustus | Iocundus homo qui | miseretur et commodat dis|ponit sermones suos in | iudicio quia in eternum | non commovebitur | In memoria eterna erit | iustus ab auditione ma|la non timebit | Paratum cor eius sperare **Verso left folio (A^v)** [left column] (in Domino confirmatum est cor eius non commovebitur donec) | despiciat inimicos suos | Dispertit dedit pauperibus | iusticia eius manet in se|culum seculi cornu eius ex|altabitur in gloria | Peccator videbit et iras|cetur dentibus suis fremet | et tabescet desiderium pecca|torum peribit | Gloria patri et* (Ps. 111. 1–10); | A. In mandatis eius volet ni | mis (CAO 3251), A. Sit nomen* Euou(ae) (CAO 4971) | Laudate pueri | laudate nomen Domini | Sit nomen Domini bene|dictum ex hoc nunc et us|que in seculum | A solis ortu usque ad occa|sum laudabile no|men Domini | Excelsus super omnes | [right column] (gentes Dominus et super celos gloria eius) | Quis sicut Dominus Deus | noster qui in altis ha|bitat et humilia respicit in celo et in terra | Suscitans a terra ino|pem et de stercore erigens | pauperem | Ut colloce|t eum cum prin|cipibus cum principibus po|puli sui | Qui habitare facit ste|tilem in domo matrem fi|liorum letantem Gloria* (Ps. 112. 1–9); | A. Sit nomen Dominum benedictum | in secula (CAO 4971), A. Nos qui | vivimus* Euouae (CAO 3960); | Ps. In exitu Israhel de egi|p | to domus Iacob de p(o) | pulo barbaro | (Ps. 113. 1), (one or several folios missing).

Verso right folio (B^r) [left column] (Aures habent, et non audient; neque enim est) Spiritus in ore ipsorum | Similes illis fiant qui | faciunt ea et omnes qui | confidunt in eis | Domus Israhel bene|dicite Domino domus Aaron | benedicite Domino | Domus Levi benedi|te Domino qui timetis Domi|num benedicite Domino | Benedictus Dominus ex Syon | qui habitat in Iherusa|lem Gloria patri* (Ps. 134. 17–21); | A. Omnia quaecumque voluit dominus | fecit (CAO 4139), A. Quoniam* Eouo(ae) (CAO 4567); | Ps. Confitemini | Domino quoniam bonus | quoniam in eternum misericordia eius | Confitemini Deo deorum quoniam* (in eternum misericordia eius) | Confitemini Domino | dominorum quoniam (Ps. 135. 1–3), (Ps. 135. 4 missing), [right column] Qui fecit celos in intel | lectu quoniam | Qui firmavit terram | super aquas quoniam* | Qui fecit luminaria | magna quoniam* | Solem in potestatem | diei quoniam* | Lunam et stellas in | potestatem noctis quoniam* | Qui percussit Egiptum cum | primogenitis eorum quoniam* | Qui eduxit Israhel de | medio eorum quoniam* | In manu potenti et bra|chio excelso quoniam* | Qui divisit mare ru|brum in divisiones quoniam* | Et eduxit Israhel per medium | eius quoniam* | Et excussit pharaonem | et virtutem eius in ma|ri rubro quoniam* | Qui traduxit populum su|um per desertum quoniam* (Ps. 135. 5–16), (Ps. 135. 17 missing), **Recto left folio (B^v)** [left column] Et occidit reges fortes quoniam* | Seon regem Amorreorum quoniam* | Et Og regem Basan quoniam* | Et dedit terram eorum he|reditatem quoniam* | Hereditatem Israhel | servo suo quoniam* | Quia in humilitate | nostra memor fuit nostri quoniam* | Et redimit nos ab in | imicis nostris quoniam* | Qui dat escam omni carni quoniam* | Confitemini Deo celi quoniam* | Confitemini domino domino|rum quoniam in eternum misericordia eius Gloria* (Ps. 135. 18–27); | A. Quoniam in eternum mise|ricordia eius (CAO 4567), A. Dominum* | Euouae; | Super flumi | na babilo | nis illic sedimus | [right column] | (et flevimus: dum recordaremur tui, Sion) | In salicibus in medio eius | suspendimus organa nostra | Quia illic interroga|vunt nos qui captivos dux|erunt nos verba canticorum | Et qui abduxerunt nos | hymnum cantate nobis de canticis Syon | Quomodo cantabimus | canticum Domini in terra aliena | Si oblitus fuero tui Iherusalem oblivioni detur | dextera mea | adhereat lingua mea | faucibus meis si non me|minero tui | Si non proposuero Iherusalem | in principio letitie mee | Memor esto Domine filiorum | Edom in die Jerusalem | Qui dicunt exinanite ex|inanite usque ad funda|mentum in ea | Filia Babilonis mise|ra beatus qui retribuet ti|(bi retributionem tuam quam retribuisti nobis) (Ps. 136. 1–8).

K.H.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (17) and (16)

Breviary with hymns (Easter or Eastertide)

c. 1250–1275. England. Binding reinforcements.

Fragments of two folios. Parchment. c. 255 × c. 30 mm (Fragm. 17) and c. 250 × c. 65 mm (Fragm. 16).

Two columns?

French square notation on four red lines. C and b-clefs.

17^r <dom. Resurrectionis?> (ill. rubric), Inv. Alleluia | (surrexit Dominus ve) | re venite a | (doremus alleluia) (CAO 1035), (ill. rubric), H. Aurora | (lucis rutilat celum lau) | dibus inton | (at mundus exsultans) | iubilat geme | (ns infernus ululat) Cum rex ill | (e fortissimus mortis) | confractis v | (iribus pede conculcans) | tartara sol | (vit catena miseros Il) | le qui claus | (us lapide custoditur) | sub milite | (triumphans pompa no) | bili victor | (surgit de funere Solu) | tis iam ge | (mitibus et inferni dolo) | ribus quia s | (urrexit Dominus splendens) | clamat ang | (elus Tristes erant) | apostoli de nece | (sui Domini quem pena m) | ortis | (crudeli sevi damnarunt) | impii (AH 51, n° 84; StM 3.7; first stanza with music); (///) | (...) | *super psalmos a* | (...) | (*an*)*tiphone*(?) *que* | (...) | *sicut in die p* | (...). Lc. <I>n illo tempo | (re) | : cum esset sero d | (ie illo, una sabbatorum) | et fores esse | (nt clause, ubi erant) | discipuli co | (ngregati propter metum I) | udaeorum: ven | (it Iesus, et stetit in medio) | eorum, et d | (ixit eis: Pax vobis) (John 20. 19).- 17^v (ill. rubric), A. (... al) | leluya Ps. Cum | (...) | mine Ps. Qui | (...) | e nunc, *Capitulum*. | (...) | obis, *Ymnus*. (Iesu salvator seculi verb) | um patris al | (tissimi lux lucis invisib) | ilis custos tuorum | (pervigil Tu fabrica) | tor omnium dis | (cretor atque te) | mporum fessa | (labore corpor) | a noctis quie | (te recrea Ut dum gra) | vi in corpore | (brevis manemus tempore) | si (?) caro nostra dor | (miat mens in te per) | vigilet Te | (deprecatur supplices u) | t nos ab hoste | (liberes ne valeat sed) | ucere tuo redem | (ptos sanguine Ques) | umus auctor | (omnium in hoc paschali) | gaudio ab | (omni mortis impetu) | tuum defende | (...) | qui surrexit (AH 51, n° 45; StM 8.3?; first stanza with music); (...) | *cantur in fine* | (...) | *metri usque* | (...) | *si in ymno* | (...) | *et nisi in* | (...) | *quoniam post pas* | (...) | *in fine ym* | (...) | *tibi domine qui* | (...) | *Quesumus auctor**. A. (...) | ominus | (...) a) | leluya alle | (luya); *Completorium h. modo dicatur co*.- 16^r H. (Chorus nove Ierusalem novam meli... clarissimo nos ordinet) | palacio | (Per secla mete nescia patri) | sup | (remo gloria honorque sit cum) | filio et | (spiritu paraclito) (AH 2, n° 131); <end of the hymn?> Mane no | (...) | ascit et in | (...); *Hic ordo* | (...) | *vesperas* | (...) | *s fr* | (...) | *no et vesperas* | (...) | *ur antiphona*. AM. (Surgens Iesus mane prima) | sabba | (ti apparuit primo Marie Ma) | gdalene | (de qua eiecerat septem dem) | onia | (alleluia. Magni) | ficat (CAO 5075), Or. | (...) | lia per | (...) | ribus | (...) | *Processio* | (...) | oleo et | (...) | *diebus*. | (...) | ; <unknown genre> Christus resur*; | (...) | *super* | (...) | *icant*. y. | (...) | na omnibus(?); | (...) | *re Deum* | (...) | V. <versicle?> (...) | ram tuam (s.n.); | (...) | *icardum* (?) ob | (...) | *dendo et in* | (...) | *Domini asi*(?) | (...) (ill. incipit); A | (...) | et in (?) do | (...) | *icatur* | (...) *hac de* | (...). **right column**; the small independent piece of the fragment has been glued on recto verso] (ill. rubric) <A.> Allel | (uia...) | invocare | (...) | H. Iesu salva | (tor seculi verbum patris al) | tissimi | (lux lucis invisibilis custos tuorum) | pervigil (AH 51, n° 45; StM 8.3; the rest of the hymn was written without notation and seems different from the AH edition); <ill. part with rubrics and texts>; A. Allel | (uia) | resurrexit | (Dominus) | alleluia si | (cut dixit) | vobis a | (lleluia alleluia. N) | unc dimittis (CAO 1352).- 16^v (///) *Domini antiphona* | (...) | *festum* | (...) | *prium*. <A.> (...) | inus ne | (...) | ya. (ill. rubric); H. (Aurora lucis rutilat cel) | um lau | (dibus intonat mundus ex) | ultans | (iubilat gemens infernus) | ululat, | (Cum rex ille fortissimus) | mortis | (confractis viribus pede co) | nculcans | (tartara solvit catena mis) | eros. Il | (le, qui clausus lapide custo) | ditur | (sub milite triumphans pom) | pa no | (bili victor surgit de funere. S) | olu | (tis iam gemitibus et infern) | i dolo | (ribus "Qui surrexit Dominus" sple) | ndens | (clamat angelus. Tristes e) | rant | (apostoli de nece sui Domini, quem pena mortis crudeli sevi damnarunt impii) (AH 51, n° 84; StM 3.7; only the first stanza has music notation; the end of the last stanza is hardly readable); (ill. rubrics and texts); **right column** <unknown genre> Et re | (...) | Lc. Pri | (ma lectionis huius evan) | g | (elice quaestio animum pulsatur, quo) | modo p | (ost resurrectionem corpus) | domin | (icum verum fuit, quod clausis) | ianuis | (ad discipulos ingredi po) | tuit. S | (ed sciendum nobis est quod di) | vina o | (peratio si ratione comprehenditur) | non est a | (dmirabilis nec fides habet) | meritum | (cui humana ratio prebet experi) | mentum. | (Sed hec ipsa redemptoris) | nostri opera | (que ex semetipsis com) | prehendi | (nequaquam possunt, ex alia) | eius o | (peratione pensanda sunt, ut) | rebus m | (irabilibus fidem praebeant facta

mirabiliora) | . Illud e | (nim corpus Do) | mini i | (ntravit ad) | discip | (ulos januis clausis, quod) | videli | (cet ad humanos oculos per) | nativi | (tatem suam clauso exiit ute) | ro virg | (inis. Quid ergo mirum) si post | (resurrectionem suam clausis) | ianuis | (in eternum iam victurus) | intra | (vit, qui moriturus veniens) | non aper | (to utero virginis exivit? Sed) | quia a | (d illud corpus quod videri) | poterat, | (fides intuentium dubitabat) | ostendit | (eis protinus manus et latus) (Gregory I, Hom. 26), R. A | (...) (s.n.), Lc. Pa | (lpandam carnem prebuit) | q | (uam clausis ianuis intro) | duxit. | (Qua in re duo mira, et) | iuxta h | (umanam rationem sibi valde con) | traria | (ostendit, dum post resur) | rection | (em suam corpus suum et incor) | rupti | (bile et tamen palpabile dem) | onstra | (vit) (Gregory I, Hom. 26), <R. > (...) | fest | (...) (s.n.), Lc. (Nam et corrumpi necesse est quod palpat, et palpari) | non po | (test quod non corrumpitur. Sed) | miro | (modo atque inaestimabili) | redem | (ptor noster et incorruptibile post resurrectionem...) (Gregory I, Hom. 26).

Bibliography

PEM <<https://pemdatabse.eu/source/119562>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (20)

Gradual with prosas

Early thirteenth century. England or North of France. Binding reinforcements.

Fragment of a bifolio. Parchment. c. 60 × c. 155 mm.

One column.

French square notation on four (?) black lines.

Pencil inscription 'Vellozilus (Ferdinandus) | Theologiae scholasticae advertae | Compluti, 1598' for the printed book in which the fragments were used as binding reinforcements: Fernando Vellozillo, *Theologiae scholasticae advertentiae...*, Compluti: ex officina Ioannis Iniguez á Lequerica, 1598 (shelfmark BGUC: 2-9-13-4).

Recto right folio (A^r) Pr. (Alleluia nunc decante universalis ecclesia... illis est adpo) | sita O quanta quam praeclara quam jucunda caelebrantur hac | (mensa convivia | His nostra...) (AH 54, n° 86; CthS 74).–

Verso left folio (A^v) Cm. (Ego vos elegi de mundo ut eatis et fructum afferatis et fru) | ctus vester maneat (AMS 113).– **Verso right folio (B^r)** Tc. (Beatus vir qui) | timet dominum in mandatis ejus | (cupit nimis).–

Recto left folio (B^v) Gr. Tollite portas* (AMS 5), Tc. Ave Maria | (gratia plena dominus...).

Bibliography

PEM <<https://pemdatabse.eu/source/97173>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (25), (24), (36), (43) and (35)

Missal (Nativity? to Oct. Epiphany)

c. twelfth-thirteenth century. Wider zone of Lotharingia.

Binding strips (Fragm. 24 and 25) and flyleaves (Fragm. 35, 36 and 43). Parchment. 320 × c. 55 mm (24); 325 × c. 55 mm (25); 325 × c. 175 mm (35, 36, 43).

Late Lotharingian notation on four brown-coloured lines. F and c-clefs.

Fragment 25 (fragment of one folio)

Two columns; inscription: 'Turcremata (Ioannes a) In tractatum de consecratione Lugduni 1555' (right margin of the verso).

Recto <Nat. Dom.⁵¹> (Genealogy Factum est autem cum baptizaretur omnis po) | pulu | (s et Ihesu baptizato et orante aper) | tum | (est) | cel | (um Et descendit spiritus sanctus corpo) | rali s(p)ecie | (sicut columba in ipsum et) | vox de cel | (o facta est Tu es filius) | meus dile | (ctus in te complacui mihi) | Et ipse Ih | (esus erat incipiens quasi annorum) | triginta | (ut putabatur filius Joseph) | Qui fui(t Heli Qui fuit Mathat Qui fuit) | Levi | (Qui fuit Melchi Qui fuit Ianne Qui) fuit (Ioseph Qui fuit Mathathiae Qui) | fuit | (Amos, qui fuit Nahum Qui fuit Hes) | li Q | (ui fuit Nagge Qui fuit Mahath Qui) | fuit | (Mathathie Qui fuit) | Io | (seph Qui fuit) | Iu(da...) (Luke 3. 21–26); **Verso** Ev. (Surge, et accipe puerum... in terram Israel d) | efuncti sunt | (enim qui quaereban) | t animam | (pueri Qui consurg) | ens, ecce (?) | (puerum, et matrem ei) | us, et venit | (in terram Israel. Audiens) | autem quod | (Archelaus regnaret in) | Iudea | (pro Herode p) | atre suo, | (timuit illo ire: et admo) | nitus in | (somnia, secessit in part) | es Galilee. | (Et veniens habitavit in) | civitate que vocatur Nazareth: | ut adim | (pleretur quod dictum est per) | prophetam: | (Quoniam Nazareus vocabitu) | r (Matthew 2. 20–23). Of. Letentur celi* (s.n.) (AMS 9), Secr. | (Tribue, quesumus, domine, ut eum presentibus immolemus sa) | crificiis et sumamus, quem ventur) | e sollemp | (nitatis pia munera prel) | oquantur (CO 5923), Cm. (Ex) | ulta filia* (s.n.) (AMS 10), Postcm. (Illumina, domine, quesumus, populum tuum et splendore) | glorie tue | (cor eius semper accende, ut) | salva | (torem suum et incessanter agn) | oscat (et veraciter apprehendat) (CO 3062b)..

Fragment 24 (fragment of one folio)

Two columns; inscription: 'Turrecremata (Ioannes) In tractatum de consecratione Lugduni 1555' (bottom of the verso).

Recto <pro martyre> <?> (...) xit Ihesus (...) me | (...), <Of.> (Gloria et honore) | coronasti | (eum et constituisti eum su) | per ope | (ra manuum tuarum do) | mine (AMS 13), Secr. (Supplicationibus apostolicis beati Ioannis evangeliste, quaesumus, ec) | clesie tue, | (domine, commendetur oblatio, c) | uius | (magnificis praedication) | ibus eru | (ditur). (CO 5676), Cm. (Magna est gloria eius) | in salu | (tari tuo gloriam et magnu) | m deco | (rem impones super eum domine) (AMS 13), Postcm. (Sit, domine, beatus Ioann) | es | (evangelista nostre fr) | agili | (tatis adiutor, ut, pro nobis) | tibi | (supplicans, copiosius aud) | iatur. Per*. (CO 5490).– <**S. Ioh. Ev.**> **Recto-verso** Intr. (In medio ecclesie aperuit os eius) | et im | (plevit eum dominus spiritu sap) | ientie et intel | (ctus stolam glorie induit) | eum (AMS 14), **Verso** Coll. Eccl | (esiam tuam Domine benignus) | illu | (stra ut beati Ioannis apostoli tui et) | evangelist | (e illuminata doctrinis) | ad do | | (na perveniat sempiterna) (CO 2416a), Ep. Qui | (timet) | D | (eum faciet bona et qui) | conti | (nens est iustitie apprehen) | det il | (lam et obviabit illi qua) | si ma | (ter honorificata. Cibabit) | illum | (pane vite et intellectus) | et aqu | (a sapientie salutaris) | pota | (bit illum et firmabitur) | in ill | (o et non flectetur et con) | tineb | (it illum et non confundetur) | et exal | (tabit illum apud proximos) | suos | (et in medio ecclesie aperiet os) | eius | (et adimplebit illum spiritu) | sapie | (ntie et intellectus et sto) | la gl | (orie vestiet illum. Iucundi) | tatem et | (exultationem thesauriza) | bit s | (uper illum et nomine eterno he) | redi | (tabit illum Dominus Deus noster) (Sirach 15. 1–6), Gr. (E) | xit s | (ermo inter fratres quod) | disci | (pulus ille non moritur) (AMS 14).

Fragment 36 (one folio)

Two columns, Roman numbering XVIII (left column); two inscriptions: 'Ioannes a Turrecremata In Gratianum decretorum Lugduni 1555' (right margin of the recto and bottom of the verso).

Recto [left column] <**S. Ioh. Ev.**> Ev. (E) | xit ergo sermo iste | (inter fra) | tres, quia discipulus | (i) | Ille non moritur. Et non dixit | (ei Iesus) | non moritur sed sic | (eum vo) | lo manere donec ve | (niam quid) | ad te. Hic est disci | (pulus ille q) | ui testimonium perhi | | (bet de h) | is et scripsit hec. Et | (scimus qu) | ia verum est testimonium eius (John 21. 21–24), Of. (Iustu) | s ut palma flore | (bit sicut) | cedrus que in Li | (bano) | est multiplicata | bitur (AMS 14), Secr. (Suscipe Domin) | e mune | (ra qu) | e in eius sollemp | (nitate ti) | bi deferimus cuius | (nos con) | fidimus patrocini libe(rari) (CO 5797), Cm. (Exi) | it sermo inter fratres quod discipulus | (ille non m) | oritur et non dixit Ihesus non | (moritur sed s) | ic eum volo manere donec veniam (AMS 14), [left and right column] Postcm. (Refecti) | cibo potuque celesti | (Deus noster) | te supplices deprecamur | (ut in cuiu) | s hec

51 • On the liturgical use of the Genealogy, see David Hiley, *Western Plainchant* (Oxford: Clarendon, 1995), p. 27.

commemoratio | ne percepimus eius | (muniamur et) | precibus (CO 4992).– [right column] <Nat. s. Innoc.> Intr. Ex | (ore) | infantium Deus et lactenti | (um perfec) | isti laudem propter inimi | (c) | os | (tu) | os IntrP. Domine Dominus noster* (AMS 15), Coll. Deus cuius hodie(n)a die | (precon) | ium Innocentes martyres | non | (loq) | uendo sed moriendo | co | (nfessi) | sunt: omnia in nobis | viti | (orum) | mala mortifica: ut fi | dem (tu) am quam lingua nostra | loquitur etiam moribus vita fa | teatur (CO 1168), Ep. In diebus illis: vidi supra mon | tem | (Sio) | n agnum stantem et cum | eo c | (entu) | m quadraginta qua | tuo | (r mi) | lia habentes nomen | eiu | (s et) | nomen Patris eius scrip | tum | (in) | frontibus suis. Et audi|vi | (vocem) | de celo tanquam vocem | aqua | (rum) | multarum et tanquam | voc | (em t) | onitru mag | (ni et vocem quam) | audiui sicu | (t citharerorum) | cytharizanti | (um) | in | (citha) | r(is su) | is. Et canta | (bant) | | q | (uasi canticum) | novum ante | (sedem et) [Verso left column] ante quatuor animali | (a) | et senio | (r) | es. Et nemo poterat | (dic) | ere can|ticum nisi illa centum | (quad) | ragin | ta quatuor milia qui e | (m) | pti sunt | de terra. Hi sunt qui cum m | (uli) | eribus | non sunt coinquinati virg | (ine) | s enim | sunt. Hi sequuntur agnum | (quo) | cumque | ierit. Hi empti sunt ex | (ho) | mini|bus primitie Deo et agno. E | (t in) | ore | eorum non est inventum men | (daci) | um si | ne macula sunt ante thro | (nu Dei) (Apocalypse 14. 1–5), Gr. Anima nostra sicut pas | (ser e) | repta | est de laqueo venanti | (um) GrV. Laqueus con|tritus est et nos liberati | sumus adiutor | (ium) | nostrum | in nomine Domi | (ni qu) | i fecit celum et terram (AMS 15), [left and right column] AIV. (Lau)s tibi | (Chri)ste (go2748) <AIV> Te mar | tyrum candidatus lau(dat) exer| 36^v [right column, continuation left column] citus domine (go2748a) [right column] Ev. In illo*: Angelus Domini appa | (ruit in som) | nis Ioseph dicens su | (rge et acci) | pe puerum et matrem ei | (us et fuge) | in Egiptum et esto ibi u | (sque dum dicam) | tibi. Futurum est enim | (ut Herodes) | querat puerum ad perd | (endum eum) | Qui consurgens accep | (it puerum) | et matrem eius nocte | (et secessit in) | Egiptum: et erat ibi usq | (ue ad obitum) | Herodis ut adimpler | (etur quod) | dictum est a Domino per pro | (phetam di) | centem. Ex Egipto v | (ocavi filium) | meum. Tunc Herode | (s videns) | quoniam illusus esset a mag | (is iratus) | est valde. Et mittens o | (ccidit omnes) | pueros qui erant in | (Bethlehem) | et in omnibus finibus eius | (a bimatu) | et infra secundum tempus | (quod exqui) | sierat a magis. Tunc | (adimple) | tum est quod dictum est per | (Ieremiam) | prophetam dicentem: Vox i | (n rama au) | dita est ploratus et ulul | (atus multus) | Rachel plorans filios s | (uos et no) | luit consolari quia non | (sunt) (Matthew 2. 13–18), Of. Anima nostra s | (icut passer) | erepta est de laqueo (continued in the Fragn. 43) (AMS 15).

Fragment 43 (Fragments of a folio)

Two pieces of a folio, first cut and then glued together. Two columns, Roman folio numbering XIX (left column); two inscriptions: 'Ioannes a Turrecremata (...) Lugduni 1555' and 'Ioannes a Turrecremata In (...) volumen causarum Lugduni 1555' (bottom of verso).

Recto [left column] <Nat. s. Innoc., continuation of Fragn. 36> Of. (venantium laqueus c) | ontritus est et nos libera | (ti su) | mus (AMS 15), Secr. (Sanctorum t)uorum nobis Domine pia non | (desit) | oratio que et munera | (nostra conc) | liet et tuam nobis in | (dulgenti) | am semper obtrineat. Per Dominum (CO 5436a), Cm. (Vox in rama) | audita est ploratus et ululatus | (Rachel plo) | rans filios suos noluit consola | (ri quia) | non sunt (AMS 15), Postcm. (Votiva) | Domine dona percepimus que | (sanctorum n) | obis precibus et presentis | (quesumus vite pa) | riter et eterne tribue con | (ferre subsi) | dium. Per* (CO 6112a).– <Dom. Infra oct. Nat. Dom.> Intr. (Dum me) | dium silentium | (tenerent om) | nia et nox in suo cursu me | (dium iter ha) | beret omnipotens sermo | (tuus domi) | ne de celis a regalibus sedibus | (venit) IntrP. Dominus regnavit decorem euouae (AMS 17), [left-right columns] Coll. (Deus qui sa) | lutis eterne beate Marie virginitate fecunda humano | generi premia prestitisti: tribue quesumus | ut ipsam pro nobis intercedere sen|tiamus per quam meruimus auctorem | vite suscipere. Dominum nostrum (CO 2113b), [right column] Ep. Fratres: Quanto tempore heres parvulus est ni|hil differt a servo cum sit dominus | omnium. Sed sub tutoribus et acto | ribus est usque ad prefinium tempus | a patre. Ita et nos cum essemus par | vuli sub elementis mundi eramus | servientes. At ubi venit pleni | tudo temporis misit Deus filium | suum factum ex muliere factum sub | lege ut eos qui sub lege erant re | dimeret, ut adoptionem filiorum re | ciperemus. Quoniam autem estis filii di | misit Deus spiritum filii sui in corda | vestra clamantem abba pater. Itaque | iam non est servus sed filius. Quod si | filius et heres per Deum (Galatians 4. 1–7), Gr. Speciosus forma | pre filiis hominum diffusa | est gratia in labiis tu | is GrV. Eructavit [Verso left column] cor meum verbum | bonum dico ego opera me | a regi lingua mea calamus | scribe velociter scri | bentis (AMS 17), AIV. Dominus regnavit* (s.n.) (AMS 17), Ev. In illo tempore: Erat Ioseph | et Maria mater Ihesu mirantes | super

his que dicebantur de illo. | Et benedixit illis Symeon et dix | it ad Mariam matrem eius. Ecce po | situs est hic
in ruinam et in resur | rectionem multorum in Israel et in sig | num cui contradicetur. Et tuam | ipsius animam
pertransibit gladius | ut revelentur ex multis cordibus | cogitationes. Et erat Anna prophe | tissa filia Phanuel
de tribu As | ser. Hec processerat in diebus mul | tis et vixerat cum viro suo an | nis septem a virginitate sua. Et |
hec vidua erat usque ad annos | octoginta quatuor que non disce | debat de templo ieiuniis et ob | secrationibus
serviens nocte et die. | [right column] Et hec ipsa hora super | (veniens) | confitebatur Domino et l | (oquebatur)
| de illo omnibus qui ex | (spectabant) | redemptionem Ierusalem. Et ut | (perfecerunt) | omnia secundum legem
Domini | (reversi sunt) | in Galileam in civitatem su | (am Nazareth.) | Puer autem crescebat et | (confortaba) |
tur plenus sapientia | (et gratia Dei) | erat in illo (Luke 2. 33–40), Of. Deus enim* (s.n.) (AMS 17), Secr. Muneri-
bus nostris quesumus Domin | (e precibusque) | susceptis et celestibus | (nos mun) | da mysteriis, et clementer e
| (audi) (CO 351), Cm. Tolle puerum et matrem eius | (et vade in) | terram Iuda | (de) | functi sunt | (enim qui)
| querebant animam pu | (eri) (AMS 17), Postcm. Da nobis quesumus Domine D | (eus noster ut qui) | nativita-
tem Domini nostr | (i Ihesu Christi mysteriis nos) | frequentare gaudem | (us dignis con) | versationibus ad eius
| (mereamur perve) | nere consortium. Per eiun(dem) (CO 935). – <Oct. Nat. Dom.> Intr. Puer natus est nobis*
IntrP. Cantate* (s.n.) (AMS 17.2), Coll. Deus, qui nobis nati Sa | (lvatoris di) | em celebrare conced | (is octavum)
| fac nos quesumus eius perpetua | (divinita) | te muniri cuius sumus | (carnali) | commercio reparati (CO 1820).

Fragment 35 (Fragment of one folio)

Two columns, Roman numbering XXII (left column); inscription: 'Ioannes a Turrecremata (In c)ausarum de-
cretum (Lu)gduni 1555' (bottom of the verso).

Recto [left column] <Epiph.> Of. (Reges Tharsis... et adorab) | unt eum omnes reges | (om) | nes gentes
servient ei (AMS 18), Secr. (Ecclesie t) | ue quesumus domine dona | (propitiu) | s intueri quibus non iam |
(aurum th) | us et mirra profertur | (sed quod eis) | dem muneribus declaratur | (immola) | tur et sumitur Per*
(CO 2405), Pref. (Ete)rne deus, Quia, cum | (un) | igenitus tuus in substan | (tia nostre m) | ortalitatis apparuit
| (nova) | nos immortalitatis sue | (luce repa) | ravit. Et ideo* (CP 1294), <Invocation> (Communi) | cantes et
diem sacratissi | (mum) celebrantes, quo Uni | (genitus) | tuus, in tua tecum gloria coe | (ternus, in) | veritate
carnis nostre | (visibiliter) | corporalis aparuit | (sed et mem) | oriam*, Cm. Vidimus stellam eius | (in Oriente
et) | venimus cum muneri | (bus adorare) | dominum (AMS 18), Postcm. (Presta quesumus om) | nipotens Deus
ut que sol | (emn) | i celebramus officio pu | (rificate men) | tis intelligentia conse | (quamur) (CO 4413); (///)
lc. Ysaie pphe (?). [right column] In diebus illis: omne pec | (us Cedar) | congregabitur ti | (bi a) | riet | (es Naba)
| ioth ministrabunt t | (ib) | i off | (erentur) | super placabili alta | (r) | i meo | (et do) | mum maiestatis | (m) |
ee glori | (ficabo) | qui sunt isti qui | (u) | t nube | (s vo) | lant et quasi col | (um) | be ad fe | (nestras) | suas. Me
etenim insule exp | (ecta) | bunt et naves m | (a) | ris in pr | (incipio) | et adducam filios | (tu) | os de l | (onge)
| argentum et aurum eorum cum eis nomini | Domini Dei tui et Sancti Israel quia glo | rificavit te (Isaiah 60.
7–10); *Secundum Marcum*. In illo tempore: Fuit Iohannes in deserto | baptizans et predicans baptismum | peni-
tentie in remissionem pecca | torum. Et egrediebatur ad illum omnis | Iudee regio et Iherosolimi | (te uni) | versi
et baptizabantur ab illo | (in) | Iordane flumine confiten | (tes) | peccata sua. Et erat Ioannes | (ves) | titus pilis
camelorum et zona | pellicia circa lumbos eius | (et lo) | custas et mel silvestre edebat. | Et predicabat dicens.
Venit for | (tior) | me post me cuius non sum dignus | procumbens solvere corrigiam ca | (lcea) | mentorum eius.
Ego baptiza | (vi v) | os | aqua ille vero baptizabit vos **Verso** [left column] (Spiritu Sancto. Et) | factu | (m) | est in
diebus illis | (venit) | Ihe | (sus a) | Nazareth Galilee | (et ba) | ptizat | (us) | est in Iordane a | (Ioha) | nne e | (t)
| statim ascendit de | (aqu) | a et vi | (dit) | celos apertos et Spi | (ritu) | m tanq | (u) | am columbam descenden
| (tem) | et man | (en) | tem in ipso. Et vox | (fact) | a est de c | (el) | is. Tu es filius | (meu) | s dilect | (us) | in
te complacui (Marc 1. 4–11), (ill. rubric) Omnis qui credit | quoniam Ihesus est Christus ex Deo natus est. | Et
omnis qui diligit eum qui ge | nuit diligit eum qui natus est | ex eo. In hoc cognoscimus quoni | am diligamus
ex Deo natos cum | Deum diligamus et mandata eius | faciamus. Hec enim est caritas Dei. | ut mandata eius et
manda | ta eius gravia non sunt. (1 John 5. 1–3); (ill. rubric) In illo*. Vidit Iohannes | Ihesum venientem ad se et
ait Ecce | agnus Dei ecce qui tollit peccatum | mundi. Hic est de quo dixi. Post | me venit vir qui ante me factus
| est quia prior me erat. Et ego nes | (ciebam) | eum sed ut manifestare | (tur) | Israel propterea veni ego in | (aq)
| ua baptizans. Et testimon | (i) | [right column] um perhi | (bu) | it Iohannes | (dicens Quia) | vidi spiritum
descenden | (tem quasi co) | lumbam de celo et m | (ansit super) | eum. Et ego nesciebam | (eum sed qui) | misit

me baptizare i | (n aqua il) | le mihi dixit. Super | (quem vide) | ris descendentem et ma | (nentem super) | eum hic est qui baptiza | (t in Spiritu) | Sancto. Et ego vidi et testi | (monium) | perhibui quia hic est | (filius Dei) (John 1. 29–34).– <Oct. Epiph.> Intr. Ecce advenit* IntrP. Deus iudicium* (s.n.) (AMS 18), Coll. Deus cuius unigenit | (us in sub) | stantia nostre carnis apparuit | presta quesumus ut per eum quem | (similem nobis) | foris agnovimus intus | (reformari) | mereamur. Qui tecum* (CO 1197), (ill. rubric) Ep. Domine Deus meus honorifica | (bo te lau) | dem tribuam nomini | (tuo qui fa) | cis mirabiles res con | (silium tuum) | antiquum verum fia | (t Domine ex) | celsum est brachium tu | (um Deus saba) | oth corona spei que | (ornata est) | glorie. Exultet desertum | (et exultent) | solitudines Iordanis | (et populus) | meus videbit altitudinem | (Domini et) | maiestatem Dei et erit c | (ongregatus) | et redemptus per Deum et | (veniet in) | Syon cum leticia et le | (ticia sempiter) | na super caput eius la | (us exultatio) (Isaiah 25. 1; 26. 11; Is. 28. 5, 35. 1–2, 25. 10)

Bibliography

PEM <<https://pemdatabase.eu/source/119606>>.

K.H.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (26) and (30)

Plenary missal (Ordinary Time after Pentecost?)

Thirteenth-fourteenth century. England. Binding reinforcements.

Fragments of two folios. Parchment. c. 300 × c. 50 mm (Fragm. 26) and c. 300 × c. 55 mm (Fragm. 30). Height of the ruling: c. 215–20 mm

Two columns?

French square notation on four red lines. C and b-clefs.

Pencil inscription 'Cassia (Simonis de) | De gestu domini salvatoris | Coloniae, 1540' for the printed book in which the fragments were used as binding reinforcements: Simon Fidato, *De gestis domini salvatoris in quatuor evangelistas*, [Coloniae]: apud Sanctam Ubiorum Coloniam, 1540 (shelfmark BGUC: 4 A-7-2-14).

26^r <end of the collect?> (...) | stituis p. d., Ep. Karissimi: nolite | (mirari, fratres, si) | odit vos m | (undus. Nos) | scimus quoniam tran | (slati su) | mus de morte | (ad vitam) | quoniam diligimus fr | (atres. Qui non) | diligit, manet i | (n morte): | omnis qui odit | (fratrem suum) | homicida est. Et | (scitis quoniam) | omnis homicida | (non habet vi) | tam eternam in | (semetipso manen) | tem. In hoc cogno | (vimus cari) | tatem Dei, quoniam il | (le) | animam suam posuit: | (et nos) | debemus pro fratribus | (animas ponere). | Qui habuerit s | (ubstantiam huius) | mundi, et viderit | (fratrem suum) | necessitatem pa | (... , et) | clausit viscer | (a sua ab eo): | quomodo carit | (as dei ma) | net in eo? Filiol | (i mei, non) | diligamus verbo neque lingua, sed opere et veritate (1 John 3. 13–18), Gr. (Ad Domi) | num cum tr | (ibularer) | clama | (vi et ex) | audivit me GrV. (Domi) | ne | (libera animam meam a labiis iniquis et a lingua dolosa) (AMS 39); 26^v Ev. (Habeo enim) | quinque fratres: ut | (testetur il) | lis, ne et ipsi veni | (ant in hu) | nc locum tormen | (torum. Et ai) | t illi Abraham: | (habent M) | oysen et prophetas: | (audiant) | illos. Et ille dixit: | (non, pate |)r Abraham: sed si | (quis ex m) | ortuis ierit ad | (eos, poenit) | entiam agent. | (Ait autem il) | li: Si Moysen et | (prophetas non) | audiunt, neque si | (quis ex m) | ortuis resurrexerit, | (credent) (Luke 16. 28–31), Of. (Int) | ende voci oratio | (nis me) | e rex meus et | (Deus me) | us quo | (nia) | m ad te | (orabo do) | mine (AMS 173), Secr. (Deus qu) | i nos ad ima | (ginem) | tuam conditos | (et sacrame) | ntis renovas et | (preceptis sup) | plicium preces et | (munera benignus a) | ccepta ut quod fi | (ducia non habet) | meritorem plac | (tiones obtineant hostiarum) (CO 1839), Comm. Narrabo omnia* (AMS 173).

30^v Gr. (Converte) | re Domine | (aliquant) | ulum et depre | (care super) | servos tuos GrV. (Do) | mine | (refu) | gium fac | (tus es no) | bis a gene | (ratione et) | progenie (AMS 178), Alv. Eripe | (me de inim) | icis meis De | (us me) | us et ab in | (surgentibus in me libera me).

30^r Ep. (Non scripsi vobis) | quasi ignorantibus | (veritatem, sed quasi) | scientibus eam: q | (uoniam omne menda) | cium ex veritat | (e non est. Quis) | est mendax, nisi i | (s qui negat) | quoniam Ihesus non est Christus? | (Hic est antichristus) | qui negat filiu | (m et pa) | trem habet. Qui | (negat fi) | llium, et patrem | (habet. Vos quod) | audistis ab ini | (rio, in vobis) | permaneat: quod | (in vobis) | permanserit quod | (audistis) | ab initio,

et vos | (in pa) | tre manebiti | (s. Et haec est repro) | missio, quam ipse p | (ollicitus est) | vobis, vita et | (erna).
(1 John 2. 21–25), Ev. In illo tempore: cum | (egres) | sus esset Ihesus in | (viam, procurrens) | quidam genu |
(flexo ante eum) | rogabat eum | (ma) | gister bone, qu | (id faciam) | ut vitam eter | (nam percipi) | am? Ihesus
autem d | (ixit ei: quid) | me dicis bonum? | (nemo bo) | nus, nisi solus | (Deus. Prae |)cepta nosti: in | (/// ne
adulteres, | (ne occidas) | ne fureris, n | (e falsum tes) | timonium dixit | (ris, ne frau) | dem feceris, ho | (nora
patrem) | tuum et matrem. | (At ille respondens) | deus ait illi: | (magister ///) | ne hec omnia | (observavi a iu) |
ventute mea. | (Ihesus autem intui) | tus eum, dilexit | (eum, et dixit ei:) | unum tibi deest: v | (ade) | quicumque
habes* (Mark 10. 17–21).

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (27) and (11)

Antiphoner (O antiphons, Vig. Nat. Domini and Hebd. de Passione)

Thirteenth century. Unknown origin. Binding reinforcements.

Fragments of two folios. Parchment. c. 70 × c. 65 mm (Fragm. 27) and c. 75 × c. 80 mm (Fragm. 11).

French square notation on four red lines, writing axis slightly inclined to the right.

Pencil inscription 'João Duns Scoto | Librum tertium sententiarum | Valentiae' on the two fragments for the printed book in which the fragments were used as binding reinforcements: Juan de Ovando, *Scriptum oxoniense in quatuor libros sententiarum...*, Valentiae: exc[udebat] [Alvarus] Francus: sumptibus Rochi Sonzo[nio], [1597] (shelfmark BGUC: 4-17-16)

27* <Antiphonae Majores> (A. O rex) | gentium et desideratu | (s earum... qui) | facis utraque unum | (veni...)
(CAO 4078).– 27* <Vigilia Nat. Domini> R. (Sanctif) | icamini hodie et estote | (parati...) (CAO 7594).

11* <Fer. 3 de Passione> (A. Vos ascendite a) | d diem festum hunc ego | (non ascendam...) (CAO 5493).– 11*
(R. Erue a framea deus animam meam... uni) | cam meam P. Et a cornibus. RV. | (...) (CAO 6671).

Bibliography

PEM <<https://pemdatabase.eu/source/119438>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (29)

Breviary (St Nicholas and the Conception⁵²)

c. thirteenth century. Wider zone of Lotharingia. Binding strips.

Fragment (two pieces⁵³). Parchment. c. 120 × c. 55 mm

Two columns.

Late Lotharingian notation on four red-coloured lines.

Verso [left column] <s. Nicholai> <Lauds> AB. (O per omnia laudabilem virum cuius meritis ab omni) | i
clade liberantur | (qui ex toto corde) | querunt illum (CAO 4052), (ill. parts), <2nd Vespers> AM. O | (Christi
pietas omni) | prosequen | (da laude qui) | sui famuli Nicholai | (merita longe lateque declarat nam ex tumba
ejus oleum manat cunctosque languidos sanat) (see CAO 4008); [right column] (illegible); **Recto** [left column]
<s. Nicholai> A. (Copiose caritatis Nicole pontifex qui cum Deo gloriaris in celi palatio con) | descende sup-
plicamus ad | (te suspiran) | tibus ut exutos gravi | (carne pertr) | ahas ad superos (CAO 1927); (///) sancti And

52 • The feast for St Nicholas was celebrated on 6 December and the feast of *Mariae Conceptio* on 8 December.

53 • This fragment consists of two pieces that originally belonged together and were later cut into two parts.

| (...). Coll. (Prot) | egat nos, domine, s | (epius bea) | ti Andreae apostoli re | (petita sollem |)pnitas, ut, cuius patro | (cinia reco) | limus, perpetua de | (fensione sent |)iamus (CO 4754).— **In conceptione**; [right column] <Vespers> A. (Hec est illa stella maris per quam fulsit lux solaris cuius fes) | tum | (celebremus et iuvamen im) | plore | (mus) (CI 202077), A. O (Maria clausus hortus nau) | frag | (antis mundi portus placa) | nobis | (qui te fecit matrem sibi quam elegit) (CI 203471).

K.H.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (31)

Breviary (Nativitas Domini)

Fourteenth century England? Binding reinforcements.

Fragment of a folio. Parchment. c. 305 × c. 60 mm. Height of the ruling: 257 mm.

Two columns?

French square notation on four red lines. C and b-clefs.

Recto Cap. Populus (///) qui a | (mbula) | bat in tenebris | (vidit lucem) | magnam; habita | (ntibus) | in regione umbre | (mortis) | lux orta est eis. D | (///) (Isaiah 9. 2); R. (Iudea) | et Ierusalem | (nolite timere) | cras egrediem | (ini et domi) | nus e | (rit vobis) | cum RV. Constant | (es estote videbitis) | auxilium domi | (ni super vos) | RV. Gloria pa | (tri et filio et spiritui sancto) (CAO 7040/a); H. Veni rede | (mptor) | gentium ostende | (partum virginis mi) | retur omne se | (culum talis decet par) | tus Deum. No | (n ex virili semine) | sed mis | (tico spiramine ver) | bum de | (i factum est caro fructus) | que ventris flor | (uit. Alvus tumes) | cit virginis cla | (ustrum pudoris perma) | net vexilla virt | (utum micant versatur) | in templo Deus. | (Procedat e tha |)lamo suo pud | (oris aula regia ge |)mine gygas s | (ustantie...). (AH 50, no. 8; StM 64).— **Verso** H. (Christe redemptor omnium ex patre patr) | is unice solus | (ante principium) | natus ineffabi | (liter. Tu lu) | men tu splendor | (patris tu) | spes perhennis | (omnium in) | tende quas fun | (dunt preces tui per) | orbem famuli. | (Memento salu) | tis auctor quod | (nostri quondam corp) | oris ex illibata | (virgine nascendo) | forniam sumpseris. | (Hic presens testa) | tur dies currens | (per anni circulum quo) | d solus a sede pa | (tris mundi salus) | adveneris. Hunc | (celum terra hun) | c mare hunc omne | (aucto) | rem adventus tui | (laudat exsultans) | cantico. Nos | (quoque qui sancto tu) | o redempti su | (mus sanguine ob d) | iem natalis tui | (hymnum novum c) | oncinimus (AH 51, no. 50); *Hic p.* | (Gloria tibi) | Domine, qui natus est | (de virgine cum patre et) | sancto spiritu in sempiterna | (secula); *Hic et* | iam versus dicitur in fine omnium | (hymnorum ejusdem metri usque) | in crastinum Purificationis | (in festo) | Epiphanie (?) et per octavas ejusdem | (///) | dicitur in festis et (///) beate | (///) | per totum annum et in com | (merationibus ///) | nisi in hymno Verbum supernum (?). In primo nocturno. A. (Dominus) | dixit ad | (me filius meus tu) | ego ho | (die genui te) (CAO 2406), A. (Tamquam spon) | sus Dominus procedens | (de thalamo suo) (CAO 5101).

Bibliography

PEM <<https://pemdatabase.eu/source/119579>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (38) and (41)

Antiphoner or office quire (St Gregory)

Thirteenth-fourteenth century. England or North of France. Former cover of a book.

One folio cut down the middle. Parchment. Folio: 400 × 290 mm. Ruling: 310 × 205 mm

One column. French square notation on four red lines. F and C-Clefs.

38^r RV. (Nec fecit proxi) | mo suo malum... (CAO 7439a), R. Videns ergo vir beatus anglorum casu... RV. Quoniam Domini est regnum et ipse... (CAO 7862/a); 41^r In secundo nocturno. A. (Exaudivit ergo Deus orantem

Gregori) | um et salvavit per baptismum... (CI 201699?), A. Ecce gens que prius monstra colebat... (CI 201461), A. Nunc ergo nomen Domini laudemus mirabili... (CI 203344); 38^v R. Dum oraret in obscuro servus Dei... RV. Quia misericordiam et veritatem diligit Deus (CAO 6551/a), R. Orante beatissimo ad dominum Gregorio Sanata est | (plebs romana a peste inguinaria) 41^v RV. (Mul) | tum enim valet deprecatio iusti... (CAO 7329/a), R. Vere felicem presulem vere fidei doctorem... RV. A Domino factum est istud et est mirabile in oculo | (lis nostris) (CAO 7844/a).

Bibliography

PEM <<https://pemdatabase.eu/source/46514>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (39), (40) and (44)

Secular breviary of Sarum Use with notated hymns (3rd and 4th Sundays of Lent, Dom. de Passione, Fer. 5 in Cena Domini)

13th c. England. Former flyleaves?

Three bifolios. Parchment. Ruling: c. 230 × c. 70 mm for each column (Fragm. 44)

Two columns.

French square notation on four red lines. C, f and b-clefs.

Two pencil inscriptions for the printed books in which the fragments 39 and 44 were used as flyleaves: 'Da encadernação de: Guido de Baisio | Enarrationes super decreto, Lyon 1544 [or 1549]' (Fragm. 39) for Guido de Baisio, *Archidia. Super Decreto...*, Lugduni: apud Hugonem à Porta, M.D.xlii. [1549] (Shelfmark BGUC: 2-1-16-3); 'Ioannes de Platea | Super tribus ultimis libris codicis | Lugduni, 1550' (Fragm. 44) for Johannes <de Platea>, *Super tribus ultimis libris codicis*, Lugduni: Fradin, 1550 (two shelfmarks BGUC: S.P.-Ad-18-12 and S.P.-Al-5-12).

39^r right folio (A^r) R. (Dixit Iudas fratribus suis ecce Ismaelitae transe) | unt venite venumdetur... RV. Cumque abisset | Ruben ad puteum et non invenisset | eum scissisque vestibus | (pergens ad fratres ait puer non comparet et ego quo ibo) (CAO 6477/a), R. (Videns) | Iacob vestimenta Ioseph scidit vestimenta | sua cum fletu et dixit fera | (pessima devoravit filium meum Ioseph) (CAO 7858), (lacuna), R. (Ioseph dum) | [right column] intraret in terram Egypti... et lingua | eius inter principes loquebatur | sapientiam RV. Divertit ab oneri | (bus dorsum ejus) (CAO 7037/a), R. (Memento mei dum bene tibi fuerit ut suggeras phara) | oni ut educat me de isto car | (cere quia furtim sublatus sum et hic innocens in lacum missus sum) (CAO 7144), (lacuna), **39^v left folio (A^v)** R. (Dixit Ruben fratribus suis... et non audistis me en san) | guis eius exquiratur RV. Merito hec | patimur quia... et non audivimus RV. Gloria patri et filio et | (spiritu) santo (CAO 6479/a); *In III^o <nocturno>*. A. Preceptum* Ps. Celi* (s.n.), W. Scapulis suis* (s.n.); *Evangelium s. Lucam*. R. Merito hec patimur quia pec | cavimus in fratrem nostrum viden | tes angustiam anime eius dum | deprecaretur nos et non audivimus | (idcirco venit super nos tribulatio) (CAO 7146), (lacuna), R. (Tollite hinc vobiscum munera... super terram Deus autem) | [right column] meus faciet nos eum... RV. Sumite de optimis terre fru | gibus in vasis nostris... (CAO 7769/b), R. Loquens Ioseph | fratribus su | (is et) | dixit pax vobis no | lite timere pro salute enim... RV. Elevavitque vocem cum fletu quem | (audierunt Egyptii omnisque...) (CAO 7102/a).

40^r right folio (C^r) (top of left column illegible) <End of Matins> R. Dixit Ioseph undecim fratribus... RV. Bignum est | (quod cepit esse fames in terra adhuc restant alii quinque) (CAO 6476/a), (lacuna), (top of right column illegible) <Lauds> A. Fac benigne in bona voluntate... (CAO 2829) Ps. Miserere* sae, A. Dominus | mihi adiutor est... (CAO 2417) Ps. Confitemini* sae, A. Deus misereatur et benedicat nobis* (CAO 2177), (lacuna); **40^v left folio (C^v)** H. (Iesu quadragenarie dicator abstinence qui ob salutem mentium hoc) | suxeras ieiunium... Presta pater (beginning of the 6th stanza) (AH 51, n° 58; only 1st stanza with notation), W. Scuto circumdabit* (s.n.) (CAO 8193), AB. Iesus cum eiecisset demonium... (CI 202746?), *Or. Quesumus Deus* nota?*, *Nulla mem. fiat ad primam*. H. Iam lucis orto sidere* (AH 51, n° 41; StM 513), A. Si in digito Dei | eicio... (CAO 4898) Ps. Deus deus meus respice* sae, (lacuna), [right column] RV. (Ma) | nus tue fecerunt me et

plasma|verum me da mihi | (intellectum) | ut | discam mandata | (tua) (CAO 6257a), W. Dicet domino* (s.n.) (CAO 8012), Oro. Quesumus omnipotens deus*; Ad vl. A. Qui non colligit me | cum... (CAO 4486) Ps. Defecit* sae, Cap. Fornicatio autem et omnis immun | ditia aut avaritia nec nomi | netur in vobis sicut decet sanctos | aut stultiloquium que ad rem non | pertinet nec | (...) | tur in vobis | sed magis gratiarum actio (Ephesians 5. 3-4), R. Servus tuus ego sum da mihi | intellectum domine RV. Ut discam | (mandata tua) (CAO 7645/a).

40^v right folio (D^r) <None> R. Septies in die laudem dixi tibi Do | mine Deus meus ne perdas me RV. Erravi sicut ovis que perierat | require servum tuum Domine quia | mandata tua non sum oblitus (CAO 7639/a), W. Scapulis suis ob* (s.n.) (CAO 8191), Oro. Quesumus omnipotens eus* ; /// cantatur (?) cotidie ad horas. Ad vespervas. Antif. Sede a dextris* (s.n.) Ps. Dixit* (CAO 4853), Cap. Eratis enim aliquando tenebre | nunc autem lux in Domino ut filii | lucis ambulate (Ephesians 5. 8), R. Educ de carcere a|nimam meam ut confiteatur no | mini tuo Domine RV. Periiit fuga a | (me et non est qui requirat animam meam) (CAO 6622/a), (lacuna), [right column] AM. (Extollens quedam mulier vocem... beati qui audi) | unt verbum Dei et custodiunt illud (CAO 2827) Ps. M agnificat* sae, Oro. Quesumus omnipotens deus*. /// ut supra. Feria II^a (III^a?) Invitatorium. Venite* (s.n.) Ps.?, H. Clarum decus* (s.n.), Ad nocturno. A. Dominus defensor* (s.n.) (CAO 2404) Ps. Dominus ill*, W. Dicet Domino* (s.n.) (CAO 8012), R. Videns Ioseph a longe* (s.n.) (CAO 7863), R. Dixit Iudas* (s.n.) (CAO 6477), R. Videns Iacob vestimenta* (s.n.) (CAO 7858), W. In manibus portabunt* (s.n.) (CAO 8094); In laudibus. A. Miserere* (s.n.) Ps. Spiritum*, Cap. Convertimini*, H. Ihesu quadragenarie* (s.n.), W. (ill.), AB. Amen | (dico vobis quia nemo prop) | heta acceptus est in patria sua Ps. Benedictus* sae (CAO 1380), Oro. Cordibus nostris quesumus Domine gratiam | tuam benignus infunde | ut sicut ab escis carnalibus absti | nemus ita quoque sensus nostros a nos | tris retrahamus excessibus. Per. (see CO 839); Mem. <pro> penitentibus. Cap. Convertimini ad me*, W. Domine non | secundum* (s.n.) (CI 800113), Oro. Exaudi quesumus Deus*; Ad I^a. A. Vivo ego* (s.n.) (CAO 5481), Et cetera. Ad II^a. A. Per arma iustitie* (s.n.) Ps. Legere p* (CAO 4261), Cap. Lavamini mundi estote auferte | malum cogitationum vestrarum ab oculis meis qui-escite agere perverse | dicite benefacere (Isaiah 1. 16-17), R. Bonum mihi domine* (s.n.) (CAO 6257), W. Dicet Domino* (s.n.) (CAO 8012), Oro. Cordibus nostri*. Ad vr^a. A. (lacuna); **40^r left folio (D^v)** [illegible top of the left column] <Lauds> AB. (Si duo ex vobis consenserint super terram de om) | ni re quodcumque petierint fiet illis a patre meo qui in celi dicit Dominus Ps. Benedictus* sae (CAO 4888), Coll. Exaudi nos omnipotens et mise | ricors Deus et continentie | salutaris propitius nobis dona con | cede. Per. (CO 2523b); (Mem.) pro penit. Ad vespervas. W. Angelis | suis deus mandavit* (CAO 7945), A. Ubi duo vel tres | congregati fuerint in nomine meo eorum | (in medio sum dicit Dominus) (CAO 5258), (lacuna), [right column] <Lauds> AB. Operamini non (cibum qui perit | sed) qui permanet in vitam eternam Ps. Benedictus* sae (CAO 4161), Oro. Concede quesumus omnipotens | Deus ut ieiuniorum nobis | sancta devotio et purificati | onem tribuat et maiestati tue nos reddat acceptos. Per. (CO 750); Mem. pro penit. Ad vespervas. W. Angelis suis* (CAO 7945), AM. Panis enim Dei est... Ps. Magnificat* sae (CAO 4209), Or. (S) | ubiectum tibi populum quesumus Domine | (propitiatio celestis amplifcet et tuis semper faciat servire mandatis) (CO 5529).

39^v right folio (B^r) <2nd Vespers> AM. (Veri adoratores adorabunt pa) | trem in spiritu et veritate Ps. Magnificat* sae (CAO 5367), Or. Presta quesumus omnipotens Deus ut qui in tua | protectione confidimus cuncta | nobis adversantia te adiuvante | vincamus (see CO 4531); (ill. rubric), W. Scapulis suis* (s.n.), <ill. genre> Merito hec (?)* (s.n.), <ill. genre> Dixit Ioseph* (s.n.), <ill. genre> Nunciaverunt*, <ill. genre> Scuto circum* (?), AB.(?) Inclinauit se Iesus scri | bebat in terra si quis sine pecca | to est mittat in eam lapidem Ps. Benedictus*? (CAO 3320), Or. Presta quesumus omnipotens Deus ut qui se affligendo carnem ab alimentis | abstinet sectando iustitiam a cul|pa ieiunet. Per. (CO 4542a), (ill. rubric), Cap. Benedictus (///) | scriptum est quoniam Abraham duos | filios habuit unum de ancilla et | unum de libera sed qui de ancilla secundum | carnem natus est qui autem de li | bera per repromissionem (Galatians 4. 22-23); <ill. genre> Ecce tempus* (?) (s.n.), W. Angelis suis* (s.n.), A. Nemo te | (condemnavit mulier...) (CAO 3873), (lacuna); [right column] <Matins> Inv. (Populus Domini et oves pascue eius ve) | nite adoremus Deum Ps. Venite* (CAO 1113), H. Clarum decus ieiunii* (s.n.) (AH 51, n° 57), A. Servite Domino* Ps. Beatus vir* (s.n.) (CAO 4875), W. Dicet Domino* (s.n.) (CAO 8012), (ill. rubric), R. Locutus est Do|minus ad Moysen dicens descende | in Egyptum dic pharaoni ut dimit | tat popu | (lum me) | um in | (duratum) | est cor pharaonis non vult dimitte | re populum meum nisi in manu forti RV. Videns vidi afflictionem populi | mei qui est in Egypto et gemitum eius | (audivi et descendi liberare eos) (CAO 7098/a), (lacuna), **39^r left folio (B^v)** R. (In mari via) | tua et semite tue in aquis multis | (dedu) | xisti sicut oves populum tuum | (in) | manu Moysi et Aaron RV. Trans | (tulisti illos per mare Rubrum) | et

transvex | (isti per aquam nimiam) (CAO 6911/b), (ill. part), R. Qui persequerentur populum | tuum Domine demersisti eos in profun | dum et in columna nubis ductor | eorum fuisti Domine RV. Exclamaverunt | (filii Israel...) (CAO 7481/a), (lacuna with the responsory Cantemus Domino gloriose enim... in salutem) [right column] RV. (Currus pharaonis et exercitum eius) | proiecit in mare (CAO 6270/a), R. Moyses | famulus Domini ieiunavit quadraginta diebus... RV. Ascendit Moyses in mon | (tem Sinai) (CAO 7183/a); n° III° (?). A. Abiit Ihesu trans* (?) (s.n.) (CAO 1208 ?), R. Splendida facta est facies Moysi dum aspiceret (?) in | (eum) | Dominus videntes seniores clarita | tem vultus eius admirantes (///) (CAO 7695).

44^r right folio (E^r) <Matins> (R. Qui custodiebant animam meam... RV. Omnes inimici mei adversum... mihi verbum iniquum) | mandaverunt adversum me dicentes (CAO 7475/a), *Hunc versum non sequitur Gloria patri sed R. reincipitur. Idem /// servetur III. VI. /// responso /// in cotidie ///. In III R° ad matut. ///. A.* (ill.), (ill. part), R. (Tota die contristatus ingrediebar... faciebant qui quaerebant) | animam meam RV. Et qui inquirebant mala mihi locuti sunt vanitates [right column] et dolos tota die meditabantur (CAO 7771/a), R. Deus meus eripe me de manu pecca | (to) | ris et de manu contra legem agentis et iniqui quoniam tu es patientia mea RV. (Eripi me de) | inimicis meis Deus meus | (et ab insurgentibus in me libera me) (CAO 6427/a), (ill. part), *In III° n°.* A. Recordare mei Domine et tuere me ab his qui persequuntur me Ps. Celi enarrant* (CAO 4577), W. (ill.), R. (Adiutor et susceptor meus tu es Domine et in verbum tuum speravi declinate a me maligni et scrutabor mandata dei mei) RV. (Iniquos odio habui et legem tuam dilexi) (CAO 6036/a), R. In te iactatus (sum ex utero de ven)tre matris (mee) Deus (meus es tu ne) | [**44^v left folio (E^v)**] discedas a me quoniam tribulatio | proxima est et non est qui adiuvet (CAO 6941), RV. Salva me ex ore leonis et a cornibus | unicornium humilitatem meam (CAO 6941b), R. (In proximo) | est tribulatio me(a Domine) et non est qui adiuvet | ut fodiant manus meas et pedes | meos libera me de ore leonis ut enar | rem nomen tuum fratribus meis RV. Erue a framea Deus animam meam | et de manu canis unicum meam (CAO 6931/b); *Reiteratur IX° R. In proximo* (s.n.); Interim fiat classicum.* W. Intende anime mee* (s.n.) (CAO 8103), *Per ebdo.* R. Ne per | (das) | cum impiis deus animam et cum vi | (ris sang | (uinum vitam) | meam re | (dime me) | Domine RV. Eripi me Domine | (ab homine malo a viro) iniquo libe | (ra) me (CAO 7207/a), R. Ne avertas faciem [right column] tuam a puero... RV. Inten | de anime mee... (CAO 7203/b), W. Intende anime mee* (s.n.) (CAO 8103), A. (Vide Domine afflictionem) | meam | quoniam (erectus) est inimicus me(us) Ps. Miserere* sae (CAO 5378), A. In tribulatio|ne invocavi Dominum... Ps. Confitemini* sae (CAO 3297), A. Iudicasti Domine causam anime | mee defensor... Ps. Deus deus* sae (CAO 3518), A. Popule me | us quid feci... Ps. Benedictus* sae (CAO 4312), A. Numquid redditur pro bono... Ps. Laud* sae (CAO 3972), (ill. rubric).

44^v right folio (F^r) <Matins> R. (Seniores populi consilium fece) | runt ut Iesum dolo tenerent | et occiderent cum gladiis et fusti | bus exierunt tamquam ad latronem RV. Cogitaverunt iniquitatem sibi et | egrediebantur foras (CAO 7636/a), R. O Iuda qui dereliquisti consilium | pacis et cum Iudeis consiliatus | es triginta argenteis (vendidisti) sanguinem iustum et pacis osculum | ferebas quam in pectore (?) (non ha|beas) RV. Os tuum abundavit (ma) | litia et lingua tua concinnabat (do) | los (CAO 7272/c), R. Revelabunt celi | iniquitatem Iude... [right column] RV. In | die (perditionis) servabitur et ad diem | ultionis ducetur (CAO 7543/b); *Non /// reiteratur R. Revelabunt. Et interim fiat classicum de minoribus sonis. Versus antes laudes non dicatur /// inchoetur (?) antiphona in ///. In laudibus.* A. Iustificeris domine in sermonibus... Ps. Miserere* sae (CAO 3537), A. Dominus tamquam ovis | ad victimam ductus est et non ape | ruit (os suum) Ps. Domine refugium* sae (CAO 2422), A. Contritum est cor meum in medio | (mei contremuerunt) omnia ossa | mea Ps. Deus deus meus* sae (CAO 1912), A. Exhortatus | (es) | in virtute tua et in refectio | (ne sancta tua) | Domine Ps. Cantemus? sae (CAO 2784), A. (Oblatus est quia) | ipse voluit et peccata nostra ipse (por) | tavit Ps. (?) sae (CAO 4097), (ill. rubric), **44^r left folio (F^v)** */// antiphona illa sola candela que remant (?) /// seniore inchoantur (?) subscriptam (?) /// antiphonam et /// per ecclesiam lumina /// extinguantur.* A. Traditor autem | (dedit eis signum dicens quem osculatus) | fuero | (ipse est tenete) eum (CAO 5169), *Et /// secuntur in /// seniores (?) dicant.* (ill. passage). *Finito versu clerici iterum ante altare dicant.* (ill. chant). *Item seniores alium versum.* (ill. chant), (ill. rubric) Qui propheticę prompsisti ero mors tua o mors; *Finito versu alii clerici /// introitum chori dicant.* Domine miserere Christe dominus; *Et cetera. Item duo primi (?) ante altare dicant ///. Kyrieleyson, kyrieleyson, kyrieleyson; Item ///. Domine miserere ///, (ill. passage), Or. Respice quesumus domine*, (ill. rubric).*

Bibliography

PEM <<https://pemdatabase.eu/source/97184>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (46)

Missal (Monday and Tuesday of Holy Week including Passions with letters)

Thirteenth-fourteenth century. Unknown origin. Binding reinforcements?

One folio. Parchment. Ruling: c. 245 × c. 70 mm for each column.

Two columns.

French square notation on four red lines. C, f and b-clefs.

<Fer. 2 Maj. Hebd.> Of. (Eripe me de inimicis) | meis (Do)mine | (ad te confugi) | doce me facere | (voluntatem tu) | am quia Deus | (meus es) | tu OfV. Exau | (di) | me in tua | (iustitia) | et ne intres | (in iudicio) | cum servo tuo | (Domine) (AMS 74), *Secr.* Ipsa maiestati tue Do | (mine) | fideles (po)pulos commendet o | (blat)io (que per fili) | um tuum Dominum tuum | (recon) | siliavit inimicos (CO 3196), *Comm.* Erubescant et reverea | (ntur simul) | qui gratulantur mal | (is meis indu) | antur pudore e | (t reverentia qui ma) | ligna loquuntur adver | (sum me) (AMS 74), *Postcm.* Satiati munere salutari tuam Domine misericordiam deprecamur, ut hoc eodem sacramento, quo nos temporaliter vegetas, efficias perpetue vite participes (CO 5456), *Superpop.* Adiuvanos | (Deus salutar) | is noster et a | (d beneficia) | recolenda quibus n | (os instau) | rare dignatus es | (tribue venire) | gaudentes. *Per.* (CO 188a).— <Fer. 3 Maj. Hebd.> *Intr.* Nos autem glori | (ari oportet in [right column] c) | ruce Domini nostri | (Iesu Christi in quo est salus vita et resurrectio nostra per quem salvati et liberati) | sumus *IntrP.* Deus (misereatur nostri et benedicat) nobis (illuminet vultum suum super nos et misereatur nostri) (AMS 75), *Coll.* Omnipotens sempiterna Deus, da nobis ita dominice passionis sacramenta peragere, ut indulgentiam percipere mereamur (CO 3821), *It. Ieremie prophete.* In diebus illis dixit Ieremias | /// demonstrasti mihi, et ego co | gnovi: tunc ostendisti mihi (studia) eo|rum et ego quasi agnus (man)suetus, | qui portatur ad victimam (et non) cogno | vi quoniam cogita(verunt) super me | consilia, dicentes venite (mittamus) | lignum in panem eius (et erada)mus | eum de terra viven(tium et n)omen | (eiu)s non memoretur (amplius) tu | (autem) Domine sabaoth qui (iudicas juste et) probas renes et corda (videam u)ltionem tuam ex (eis tibi) enim | (rev) elavi causam meam (Jeremiah 11. 18–20), *Gr.* (Ego) | au|(tem) dum mihi mol | (esti essent in) | duebam me cilici | (o et hu) | miliabam | (in ieiunio animam meam et oratio mea in sinu meo convertetur) (AMS 75); **Verso** [illegible top of the left column] *Hac /// legatur passio /// et usque ///. Sanctum Marcum.* In illo (tempore erat autem pas)cha et (azyma post biduum... unus ex) duodecim qui in(tingit mecum) manum in catino et (filius quidem) hominis vadit et (sicut scriptum) est de (eo vae) autem... (Mark 14. 1–21 with letters of the Passion, the end is missing).

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (48)

Kyriale (three Glorias)

Early fifteenth century. England. Former cover of a book? Stamp of the 'Biblioteca do Liceu Dr José Falcão'.

One folio. Parchment. 300 × 205 mm

Two columns.

French square notation on four red lines. C and f-clefs.

Recto (Gloria in excelsis Deo... ad dexteram patris mise) | rere nobis quoniam tu | solus sanctus tu solus Dominus tu | solus altissimus Ihesu Christe | cum sancto spiritu in gloria De | i patris amen; *In omnibus* (for *omnibus*) *maioribus festibus duppluibus dicatur /// isto r. pro dispositione (?) can(///).* Gloria | in excelsis (Deo et in terra) | pax ho(minibus bone voluntatis) | laudamus te benedicimus | te adoramus te glorifi | camus te gratias agimus

| (tibi propter magnam gloriam [right column] tuam Domi) | ne Deus rex celesti | (s) | Deus pater omnipotens
Domine fili unigenite Ihesu Chri | ste Domine Deus agnus Dei | filius patris q | (ui tollis) | peccata mundi miserere
| (nobis) qui tollis peccata | (mundi) suscipe deprecationem | nostram qui sedes ad | dexteram patris miserere
nobis | (quoniam) tu solus sanctus tu solus | (Dominus tu solus altissimus) | [Verso] Ihesu Christe cum sanc
| to spiritu in gloria Dei pa | tris amen (Bosse 56); Gloria in excelsis Deo et | (in terra pax) hominibus bone vo
| (lunta)tis laudamus te be | nedimus te adoramus te | glorificamus te gratias | agimus tibi propter magnam |
gloriam tuam Domine De | us rex celestis Deus pater om | (nipotens Domine fili [right column] uni) | genite
Ihesu Christe Domine Deus ag | nus Dei filius patris qui | tollis peccata mundi misere | re nobis qui tollis pecca
| ta mundi suscipe deprecati | onem nostram qui sedes ad dex | teram patris (miserere no | bis quoniam tu)
solus sanctus | tu solus (Dominus tu s)olus al | tissimus Ihesu Christe | cum sancto spiritu in gloria Dei patris
| (amen) (Bosse 25).

Bibliography

PEM <<https://pemdatabase.eu/source/98963>>.

O.B.

Coimbra, Biblioteca Geral da Universidade, MM 1063 (63)

Missal (Oct. Epiphany)

Thirteenth century. Southern Italy. Flyleaf.

Fragment (1 folio). Parchment. c. 380 × c. 260 mm

Two columns

Beneventan notation on four red lines. F and c-clefs, custos.

Recto <Oct. Epiph.> Ep. (Gloria Libani ad te veniet abies) et buxus et pinus ad | ornandum locum sanctifica|cionis
mee ad locum | pedum eorum glorificabo | dicit Dominus omnipotens (Isaiah 60. 13), Gr. Adorabunt cum om|nes
reges terre | omnes gen(tes) | servant ei GrV. Reges Tharsis et | in | [right column] sule munera of | ferent reges
Ara|bum et Saba dona | adducent, AlV. (Be) | nedictus qui ve | nit in nomine Do | mini Deus Do | [Verso]minus
et illuxit nobis, Ev. In illo tempore venit Iesus | a Galilea in Iordanem | ad Iohannem ut baptiza|retur ab eo. Io
hannes autem | prohibebat eum dicens | Ego a te debeo bapti|zari et tu venis ad | me? Respondens autem | Ihesus
dixit ei. Sine | (...) | n(os) implere omnem iu | stitiam. Tunc dimi | sit eum. Baptiza | tus autem Ihesus confestim
| ascendit de aqua. | Et ecce aperti sunt | ei celi et vidit Spiritum | Dei descendentem sicut | columbam et venien
| tem super se. Et ecce | [right column] vox de celis dicens | hic est filius meus dilectus | in quo mihi complacui
(Matthew 4. 13–17), Of. Timebunt gentes | nomen tuum Do | mine et omnes reges ter | r(e) (glori)am tuam,
Secr. Hostias tibi Domine per na | ti tui filii appari | cione deferimus sup | pliciter exorantes ut sicut ipse nostro
rum est mune|rorum auctor ipse sit | misericors et susceptor. Per*, Cm. Regi autem seculorum inmor | (tali...).

Bibliography

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K.H