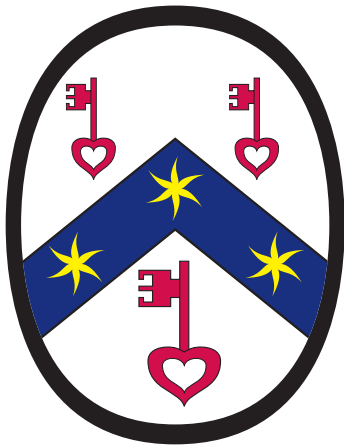


A Leaf from the Warburg Missal “Ege MS 22”

containing part of

The Mass for Corpus Christi *and its Relation to Other Leaves*



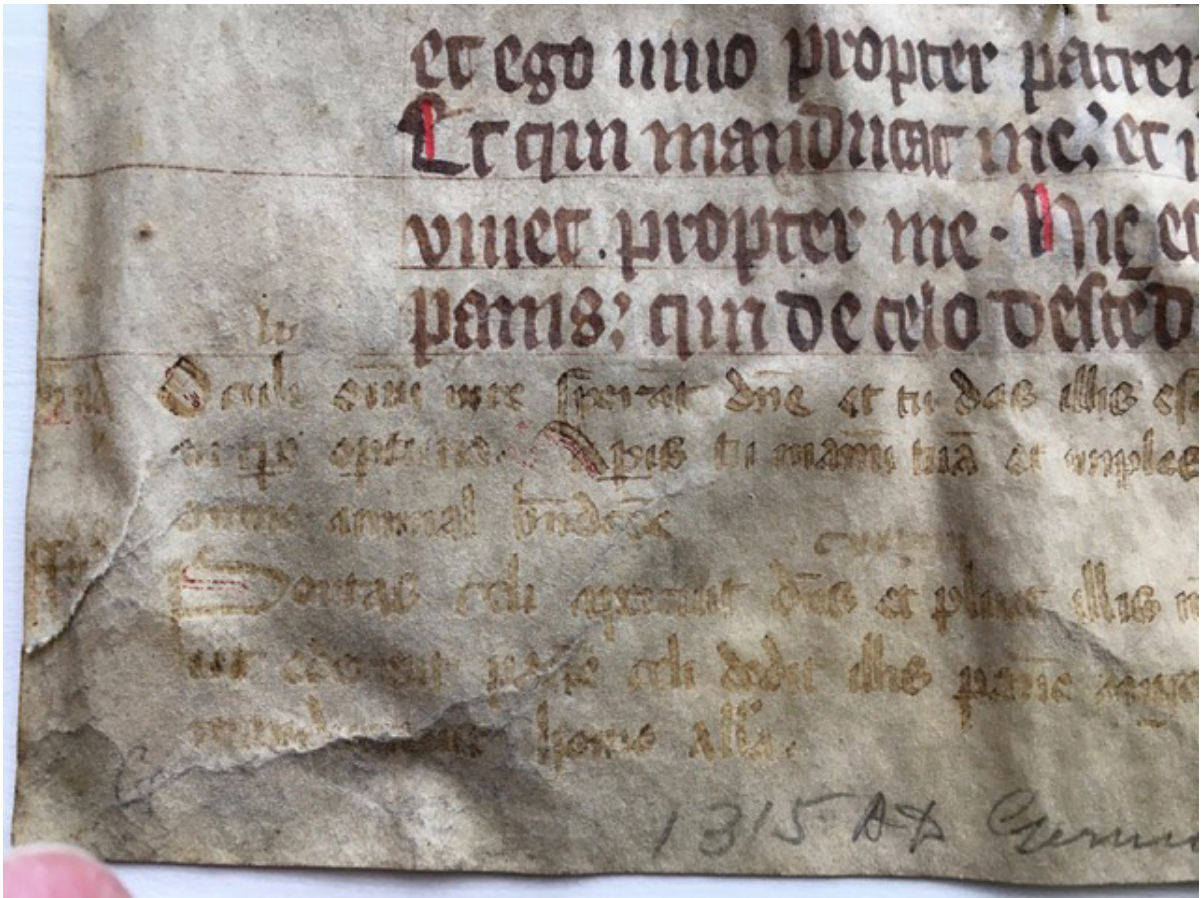
A Report prepared for the Research Group on Manuscript Evidence by:

Dr Leslie J. French
Research Consultant

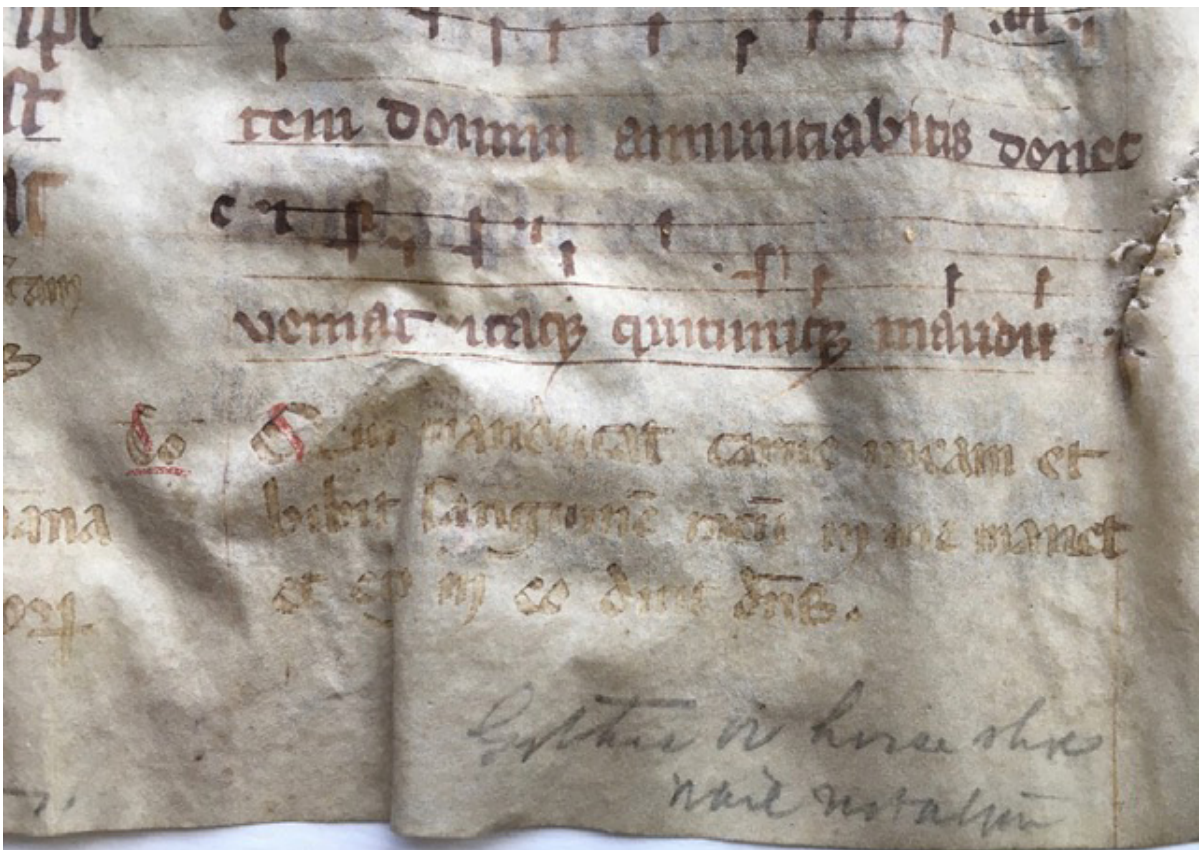
codeinc@gmail.com

This report is available online at:

<https://manuscriptevidence.org/wpme/another-leaf-from-the-warburg-missal>



Detail from the lower-left corner of folio 156 verso, showing the added expansion of the Graduale: *Oculi omnium in te sperant*, the Versus: *Aperis tu manum* and the Versus: *Portas celi aperiunt*. The folio number of their first occurrence (lv) is used as a signe-de-renvoi. Below is Otto Ege's pencil date and place. The main text contains two of the red 'highlight' marks added to minor initials in the reading.



Detail from the lower-right corner of folio 156 verso, showing the added Communio: *Qui manducat carnem*. The image also shows one of the stitched repairs, and more of Otto Ege's pencil description.

The Warburg Missal: Ege MS 22, Folio 156

Preface

In each set of his portfolio of *Fifty Original Leaves from Medieval Manuscripts Western Europe XII-XVI Century* [1], Otto F. Ege [2] included, as his number 22, a leaf selected from a single 14th-Century Missal. His accompanying label in the portfolio describes it thus:

VELLUM LEAF FROM A MEDIEVAL MANUSCRIPT

GERMANY (Würzburg); Early XIVth Century

Latin Text; Gothic Script

Transitional Early Gothic Notation

MISSAL

(*Missale Herbipolense*)

FROM THE COLLECTION OF OTTO F. EGE

The Missal has been for many centuries one of the most important liturgical books of the Roman Catholic Church. It contains all the directions, in rubrics and texts, necessary for the performance of the mass throughout the year. The text frequently varied considerably according to locality. This particular manuscript was written by Benedictine monks for the Parochial School of St. John the Baptist in Würzburg shortly after 1300 A.D.

The musical notation is the rare type which is a transition between the early neumes and the later Gothic or horseshoe nail notation. The “C” line of the staff is indicated by that letter, and the “F” simply by a diamond, an unusual method. The bold initial letters in red and blue are “built up” letters; first the outlines were made with a quill and then afterwards the areas were colored with a brush.

Herbipolis was the medieval name for the town now known as Würzburg, described in a map of 1493 [3] which lists many religious institutions with its walls. The portfolio leaves were presumably chosen best to demonstrate Ege's reported characteristics, but other leaves from the same manuscript still exist, and are in circulation. This report mainly concerns one of those excluded leaves, folio 156 from the *Proprium Temporale*, and its relationship to the manuscript as a whole.

Although not selected for the sets of portfolios, folio 156 was prepared, all the same, for sale by Ege, with this accompanying description (reproduced on Page 33, below):

1315 A.D. GERMANY. [Würzburg]. Missal leaf, vellum (14 x 10 inches), two columns of well written bold gothic text with early music notations. Four line stave. Some pages have C line yellow (made with saffron almost faded out). F line red. On other pages all four staff lines are in black. The most important fact about these leaves is that the notes are of the rarely found transitional type between the early *neumes* and the later “gothic” horse-shoe nail notation.

The spelling Würzberg [*recte* Würzburg] is in Ege's description.

Otto Ege presented each leaf in the portfolio within a framed mat, selecting the ‘best’ side of each leaf for display, and often turning the original verso to the front in the mat. In the accounts of many of the leaves in their current collections, this first side is reported as the ‘recto’. Within this Report, the terms ‘recto’ and ‘verso’ refer to the first and second sides of the leaf as they are to be read, irrespective of how they might appear within a frame.

The two sides of the leaf are shown on Pages 6 (recto) and 7 (verso) below. The manuscript is denoted by **E** in the analysis and comparisons.

Analysis

A point of comparison for the text on this leaf is the printed *Missale Herbipolense* of 1493, as listed in Usuarium [4]. A copy of the book is now held in the Bibliothèque National de France, as Velins 237. It is catalogued by Weale and Bohatta [5] as number 433:

1493, post 1 Oct. Missale Herbipolense. Herbipoli, per Georgium Reyser. fol. 10, 116, 22, 10, 216 = 374 Fol. (*¹⁰, a¹⁰, b-e^{10.8}, f-m¹⁰, n¹², o-z¹⁰, A-N¹⁰, O⁶). 2 col. 32, 19 lin.

This printed Missal is denoted by **H** below.

Description of the Leaf

Actual size: 36cm high × 26cm wide, with evidence that the part of the outer margin has been trimmed away after the text was written. Two uneven cuts within the leaf, probably made during its preparation as a surface for writing, were repaired with evenly-spaced stitches using whitish cord. The repair was made before the leaf was written.

The text is written between ruled margins in 2 columns of 31 lines, in black and red ink. Two-line initials in red and blue ink start the sections of the service, also identified in red, as are the two readings. A 10-line red 'T' in the outer margin of the verso marks the start of the John reading.

The music notation is entered on ink stave-lines, with in-line red marks indicating the extent of each sung syllable.

The folio number 'clvi' stands in the upper margin above the central intercolumn.

Main Text

Within this section, abbreviations are expanded with italics, and colored initials are reported. Vulgate [6] references are given in brackets, to aid in reading the manuscript and to supply elided material. The music is reported, but not reproduced. The starting text in **H** is on folio 150r within the reading *Secundum Lucam xx* (Luke 20:27-40 in the Vulgate).

[**E** fol.156r, col.a]

[nup]tias. Illi vero qui digni ... eum quicquam interrogare. [Luke 20, end of verse 34 to end of verse 40]

de corpore cristi missa

Cibavit eos. *Psalmus* Exultate deo ad [Ps 80:17; Ps 80:2]

Quere *feria* secunda pentecosten

Collecta

Deus qui nobis sub sacramento . . . in nobis iugiter sentiamus.

Qui cum patre *et spiritum sanctum* vivit.

[**H** fol. 150v, **E** col.b line 1] *Lectio epistole beati pauli ad chorinthios* [1 Cor 11:23-29]

Fratres: Ego accepi a *domino* quod et tradidi . . . non diiudicans corpus domini

[to verso, col.a line1]

[**E** verso, col.a line1] *Graduale* Oculi omnium [Ps 144]

Quere *feria quinta* ante letare

Alleluia [with music]

Caro mea vere est cibus . . . et ego in eo [John 6:56-57, with music]

Sequentia Lauda syon salvatorem

[H fol. 151r] *Secundum Iohannem* [John 6:56–59]

In illo tempore dixit ihesus discipulis suis et turbis iudeorum: Caro mea . . . hunc panem vivet in eternum.

[H fol. 151v E col.b line 5] Credo in unum deum. Per totam octavam

Offertorium

Sacerdotes incensum domini . . . non pollut nomen eius aeuia. [Leviticus 21:6, with music]

Secreta

Ecclesie tue quesumus . . . mystice designantur.

Per dominum.

[H has 'Prefatio' here] Quia per incarnati. [with music]

Hec prefatio dicitur per totam octavam.

Communio

Quotiescunque manducabitis . . . Itaque quicumque mandu[caverit] [1 Cor 11:26–27, with music]

Added text

On the recto:

In the interline above col.a line 21 stands the roman numeral 'cxlvi'.

Below col.a

Cibavit eos ex adipe frumenti alleluia et de petra melle saturavit eos alleluia, alleluia, alleluia. Exultate deo adiutori nostro iubilare deo iacob

On the verso:

In the interline above col.a line 2 stands the roman numeral 'lv'.

Below col.a

lv Oculi omnium in te sperant domine et tu das illis escam in tempore opportuno. Aperis tu manum tuam et imple omne animal benedictione

Portas celi aperuit dominus et pluit illis mana ut ederent panem celi dedit illis panem angelorum manducavit homo alleluia [Ps 78:23–25]

Below col.b

Co Qui manducat carnem meam et bibit sanguinem meum in me manet et ego in eo dicit dominus [John 6:57]

At the very foot of the page is the pencil note, in English:

1315 AD Germany. Gothic with horse shoe nail notation

[This is known to be Otto Ege's handwriting, and conforms with his practice of annotating leaves in their lower margins as he prepared them for subsequent use in a portfolio, or for sale individually.]

De corpore cristi missa.

Quere fia secunda pentecost. **COLLA**

Cibant eos ex adipe frumenti alla
et de pectra melle lactabant eos alla
alla alla & Exultate deo omnes
in vobis in laude deo iacob. **G**loria et

viii. lco. e. b. p. ad corinthios

domini **Sanctus** *Sanctus*

Quere fia quia ante letare.

A *Quere fia quia ante letare.*

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Quere fia quia ante letare.

Non sicut manducaverunt
patres uestri manna in de-
serto: et mortui sunt. Qui
manducat hunc panem ui-
uet in eternum. **Credo in**
munum deum. Per totam octauam. Off.

Sacerdotes in censum domi-

ni et pa-nes offe-runt deo

et ideo sancti erunt deo-

li o n n et non pol- lu-

ent nomen eius a e n n via.

Ecce tue quesumus **Sanctus**

domine vitans et pa-

as propitius dona concede

que sub oblatis numeris

misce designantur. **Domine**

Quia per incarnatam uerbi unitate.

Hec placet dicitur propter octauam. Co.

Quotienscumque manducabitis

panem hunc et calicem bibetis in no-

men domini annuntiabitis donec

veniat itaque quantum manducabitis

Sanctus qui uiuit et regnat cum patre in unitate spiritus sancti in gloria dei patris Amen.

Domine qui uiuis et regnas cum patre in unitate spiritus sancti in gloria dei patris Amen.

Domine qui uiuis et regnas cum patre in unitate spiritus sancti in gloria dei patris Amen.

Domine qui uiuis et regnas cum patre in unitate spiritus sancti in gloria dei patris Amen.

Domine qui uiuis et regnas cum patre in unitate spiritus sancti in gloria dei patris Amen.

The Nature of the Text

The significance of this particular leaf can be realized when set into the sequence of other known leaves in the manuscript. Although the bulk of the original manuscript is claimed still to survive [7], for the most part it is the relatively few leaves selected by Ege for the portfolios that are available at present. Fewer than 20 leaves, probably less than 5% of the original total, appear in online searches. These do not include the *Kalendarium* which probably stood at the front of the *Temporale*, or much of the *Sanctorale* – the feasts for specific, local, saints and benefactors. Particular elements from these two areas might provide more conclusive evidence for the Use and Provenance of the manuscript, as well as offer clues about the exemplar from which it was copied. Some information may be gleaned from the auction catalogs described below.

From the known leaves, though, we can still draw some inferences. The manuscript shows ample evidence that it was intended for a use by a celebrant well-versed in both the liturgy and in the performance of the Mass. Specifically, and incorporating evidence from all the available leaves, as detailed below, we have the following observations:

1. There are no running titles at the top of the leaves that would indicate the position within the year, but only folio numbers. There may be folio references in the *Kalendarium* that could serve as a 'Contents List', but otherwise it may not be immediately obvious where in the *Temporale*, or the *Sanctorale*, an opening is located.
2. The identification of the individual feast days is equally compact. 'Feria iii', without saying in which week of the year, assumes a great familiarity with the expected order of services in the *Temporale*.
3. The same is true of the identification of the weeks, in several places. 'Dominica ii' can mean one of many Sundays throughout the year. Depending on whether or not the first Sunday after a special Sunday (i.e. the Octave of the Feast) is counted as 'Sunday I', or 'The Octave', to be followed by 'Sunday I after the Octave', even 'Sunday II', may be ambiguous to the unaware.
4. Compared to later Missals, there are very few instructions for the celebrant. There is only a single instance of 'Flectamus genua' ('bend the knee', or 'genuflect'), noted below, with no instances of a matching 'Levate' ('arise').
5. Similarly, it is assumed that the first text following the day name is the 'Introitus', with only two instances of 'Introitus' appearing in the samples, one at the very opening of the *Temporale*, and the other at the end of a leaf.
6. The readings identify only the book within the Bible from which they are taken, not the chapter, even though chapter divisions had been in place since the mid-13th century. The text predates the later (16th-century) division into verses, so verse numbers are not to be expected.
7. Versions with musical notations are written out in full only once. Subsequent uses are marked 'Quere' ('Seek') with a reference back to that instance, identified only by the name of the day.
8. There are abbreviations that are specific to the liturgy, rather than the general Latin abbreviations used elsewhere. Examples are: 'Ilē' for 'In illo tempore' ('At this time'); 'Dīd's' for 'Dixit ihesus discipulis suis' ('Jesus said [to] his disciples'); 'ēbp' for 'epistole beati pauli' ('[from the] letter of the blessed Paul'); and 'qm̄s' for 'quesumus' ('We beseech [thee]').

There is also evidence of continued use, shown by three elements:

1. The back-references observed in point 7 above are resolved with inter-folio signes-de-renvoi. The later instances have added roman numerals in the interline, giving the folio number of the full version, and there is a matching number on that folio to mark the actual place on the leaf for the reference.
2. Missing text in one of the readings is supplied at the foot of the column, with matching signes-de-renvoi at the places where the readings are to be inserted. Variants, or additions, are also included at various places.
3. Parts of the text are deleted by striking through the words. These include the *euonae* [8] at the end of some of the musical notation, and part of a Benediction. These deletions may or may not be part of the original production. Their place in the stages of production or use might only be known by a forensic analysis of the red ink, or inks, used either for the rubric or for the strike-throughs.

Reconstructed Text

The extent of the abbreviated forms, and the assumed knowledge, can be seen by considering how the leaf would appear if it were written out in full. Even this expansion would not fully reflect the extent of the service, since the various prayers and other parts would be taken from the Week, from the general ‘Order of the Mass’, and also for any specific saints, benefactors, or commemorations for that day.

Here, modern verse numbers are supplied for the readings, only to aid in locating the text, and abbreviations are silently expanded. The text is generally normalized to modern spellings, except that ‘æ’ is transcribed as ‘e’ following the manuscript, and the expansion ‘Ihesus Christus’ and its declined forms are used throughout. Where it is known, capitalization generally follows the manuscript. The text of the ‘Lauda Syon’ is taken from [9], and the full Nicene Creed from [10].

Feria IV de Sante Trinitate

Lectio: Secundum Lucam, capitula xx

[²⁷Accesserunt autem . . . nup]–tias. ³⁵ Illi vero qui digni habebuntur seculo illo et resurrectione ex mortuis, neque nubent neque ducent uxores, ³⁶ neque enim ultra mori potuerunt. Equales enim angelis sunt, et filii sunt dei, cum sint filii resurrectionis. ³⁷ Quia vero resurgant mortui, et moyses ostendit secus rubum, sicut dicit dominum, deum abraham, et deum isaac, et deum iacob. ³⁸ Deus autem non est mortuorum, sed vivorum: Omnes enim vivunt ei. ³⁹ Respondentes autem quidam scribarum, dixerunt ei: Magister, bene dixisti. ⁴⁰ Et amplius non audebant eum quidquam interrogare.

Festa de Corpore Christi missa

Introitus:

Cibavit eos ex adipe frumenti alleluia et de petra melle saturavit eos alleluia, alleluia. alleluia.

Psalmus:

Exultate deo adiutori nostro iubilare deo iacob.

Collecta:

Deus, qui nobis sub sacramento mirabili passionis tue memoriam reliquisti; tribue, quesumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tue fructum in nobis iugiter sentiamus.

Qui cum patre et spiritum sanctum vivit.

Lectio epistolae beati Pauli ad Corinthios, i xi

Frates: ²³ Ego enim accepi a domino quod et tradidi vobis, quoniam dominus Ihesus in qua nocte tradebatur, accepit panem, ²⁴ et gratias agens fregit, et dixit: Accipite, et manducate: hoc est corpus meum, quod pro vobis tradetur: Hoc facite in meam commemorationem. ²⁵ Similiter et calicem, postquam cenavit, dicens: Hic calix novum testamentum est in meo sanguine: hoc facite quotiescumque bibetis, in meam commemorationem. ²⁶ Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem domini annuntiabitis donec veniat. ²⁷ Itaque quicumque manducaverit panem hunc, vel biberit calicem domini indigne, reus erit corporis et sanguinis domini. ²⁸ Probet autem seipsum homo: et sic de pane illo e dat, et de calice bibat. ²⁹ Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non diiudicans corpus domini.

Graduale:

Oculi omnium in te sperant domine et tu das illis escam in tempore opportuno.

Versus:

Aperis tu manum tuam et imple omne animal benedictione.

Versus:

Portas celi aperuit dominus et pluit illis manna ut ederent panem celi dedit illis panem angelorum manducavit homo alleluia.

Alleluia. [with music]

Versus:

Caro mea vere est cibus: et sanguis meus vere est potus qui manducat meam carnem et bibit meum sanguinem in me manet, et ego in eo.

Sequentia:

Lauda syon salvatorem, lauda ducem et pastorem, in hymnis et canticis.

Quantum potes, tantum aude: quia maior omni laude, nec laudare sufficis.

Laudis thema specialis, panis vivus et vitalis hodie proponitur.

Quem in sacre mensa cene, turbe fratrum duodene datum non ambigitur.

Sit laus plena, sit sonora, sit iucunda, sit decora mentis iubilatio. Dies enim solemnis agitur, in qua mense prima recolitur huius institutio.

In hac mensa novi Regis, novum Pascha nove legis, phase vetus terminat. Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.

Quod in cena Christus gessit, faciendum hoc expressit in sui memoriam.

Docti sacris institutis, panem, vinum in salutis consecramus hostiam.

Dogma datur christianis, quod in carnem transit panis, et vinum in sanguinem.

Quod non capis, quod non vides, animosa firmat fides, preter rerum ordinem.

Sub diversis speciebus, signis tantum, et non rebus, latent res eximie.

Caro cibus, sanguis potus: manet tamen Christus totus sub utraque specie.

Asumente non concisus, non confractus, non divisus: integer accipitur.

Sumit unus, sumunt mille: quantum isti, tantum ille: nec sumptus consumitur.

Sumunt boni, sumunt mali: sorte tamen inequali, vite vel interitus.

Mors est malis, vita bonis: vide paris sumptionis quam sit dispar exitus.

Fracto demum sacramento, ne vacilles, sed memento tantum esse sub fragmento, quantum toto tegitur.

Nulla rei fit scissura: signi tantum fit fractura, qua nec status, nec statura signati minuitur.

Ecce Panis Angelorum, factus cibus viatorum: vere panis filiorum, non mittendus canibus.

In figuris presignatur, cum Isaac immolatur, agnus Pasche deputatur, datur manna patribus.

Bone pastor, panis vere, Iesu, nostri miserere: tu nos pasce, nos tuere, tu nos bona fac videre in terra viventium.

Tu qui cuncta scis et vales, qui nos pascis hic mortales: tuos ibi commensales, coheredes et sodales fac sanctorum civium.

Lectio: Secundum Iohannem, vi

In illo tempore **D**ixit ihesus discipulis suis et turbis iudeorum. ⁵⁶**C**aro enim mea vere est cibus: et sanguis meus, vere est **I**potus; ⁵⁷**Q**ui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in illo. ⁵⁸**S**icut misit me vivens pater, et ego vivo propter patrem: **E**t qui manducat me, et ipse vivet propter me. ⁵⁹**H**ic est panis qui de celo descendit. **N**on sicut manducaverunt patres vestri manna, et mortui sunt. **Q**ui manducat hunc panem, vivet in eternum.

Credo in unum deum, patrem omnipotentem, factorem celi et terre, visibilium omnium et invisibilium, Et in unum dominum Ihesum Christum, filium dei unigenitum, et ex patre natum, ante omnia secula, deum de deo, lumen de lumine, deum verum de deo vero, genitum, non factum, consubstantialem patri: per quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de celis. Et incarnatus est de spiritu sancto ex Maria virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato; passus et sepultus est, et resurrexit tertia die, secundem scripturas, et ascendit in celum, sedet ad dexteram patris. Et iterum venturus est cum gloria, iudicare vivos et mortuos, cuius regni non erit finis. Et in spiritum sanctum, dominum et vivificantem: qui ex patre filioque procedit. Qui cum patre et filio simul adoratur et conglorificatur: qui locutus est per prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi seculi. Amen.

Per totam octavam

Offertorium: [with music]

Sacerdotes domini incensum et panes offerunt deo: et ideo sancti erunt deo suo: et non polluent nomen eius.

Secreta:

Eccliesie tue, quesumus, domine, unitatis et pacis propitius dona concede, que sub oblatiis muneribus mystice designantur.

Per dominum nostrum Ihesum Christum filium tuum, qui tecum vivit et regnat in unitate spiritus sancti, deus, per omnia secula seculorum.

Prefatio:

Quia per incarnati verbi mysterium nova mentis nostre oculis lux tue claritatis infulsit.
Hec prefatio dicitur per totam octavam

Communio:

Quotiescunque manducabitis panem hunc et calicem bibetis, mortem domini annunciabitis, donec veniat. Itaque quicumque mandu[cauerit panem vel biberit calicem domini indigne, reus erit corporis et sanguinis domini.]

[The end of col.b offers an alternative to the ending of the Versus 'Caro mea est cibus', inverting the order of the words and adding the final 'dicit dominus' not shown in the main text.]

Qui manducat carnem meum et bibit sanguinem meum in me manet et ego in eo dicit dominus

The Original Manuscript

Other leaves from this manuscript are known to exist. Evidence for them comes from several sources:

At least 21 leaves that formed part of Ege's portfolios have been digitized and are available online, and more may appear in time. Most, but not all, are recorded in the Denison University list [1]. These are the principal leaves available for direct examination and are described below.

Some records of the original manuscript exist, before it was bought and dismembered by Otto Ege. It was acquired by Leander van Ess (1772-1847) from Warburg, *not* Würzburg, and was then bought by Sir Thomas Phillipps (1792-1892), before being sold at Sotheby's in 1946. Some subsequent accounts of the manuscript, or its parts, refer to this manuscript as the "Warburg Missal" from an inscription naming the Parish Church of Saint John the Baptist at Warburg. The town of Warburg is in North Rhine-Westphalia, within the Catholic Archdiocese of Paderborn. van Ess's own catalog entry does not mention any provenance for the manuscript [11]. It states in full:

131. Missale. Auf 322 Pergamentblätter mit grosser Missalschrift und Choralnoten schön geschrieben, enthält mehrere auf Goldgrund gemalte Bilder und viele gemalte Initialen, weicht ebenfalls von der jetzt bestehenden Liturgie der Messe ab; ist sehr gut erhalten, in starkem Lederband gebunden. Folio magno.

Catalogs of specific collections, or for sales of the manuscript, or parts of it, give descriptions of some elements, mostly without plates. These descriptions contain additional details, which cannot be verified by direct examination at this time.

The Auction and Collection Catalogs

Sotheby's December 1947 catalog [12], offering part of Sir Thomas Phillipps' library, includes this manuscript as lot 92:

92 MISSAL. Ad usum Ecclesiæ parochialis S. Johannis Baptistæ, Würzburg, German MS. on vellum of the 3th Century, 325 ll. (*measuring 14in. by 10in.*), double columns, *with ten historiated initials in gold and colours, besides the full-page Canon Miniature of the Crucifixion, numerous capitals in red and blue, folio, original pigskin over oak boards, remains of clasps* (516) S. German, 13th Century

The full-page painting of the Crucifixion, the service of the Mass and the Penitence of David are as usual somewhat worn and rubbed through usage, but the MS. is a good specimen of a very early Missal in its original state.

In the Calendar (8 July) is commemorated in red, St. Kilian, who suffered martyrdom at Würzburg.

Sotheby's December 1984 catalog [13] records the state of the fragment, still in its binding following Ege's dismemberment:

52 Missal, in Latin, comprising a Calendar, the Temporal, part of the Canon, the Sanctoral, the Common, votive Masses and various Sequences, illuminated manuscript on vellum

125 ll., *lacking at least 197 ll. (see below) of which the largest lacunae are 50 ll. after f.4, 50 ll. after f.53 and at least 36 ll. after f.64, gatherings mostly of 10 or 12 ll., double column, written by several scribes, 31-32 lines, written in dark brown ink in various gothic liturgical hands, rubrics in red, capitals touched in red, many pages of music with nagel-schrift neums, calligraphic initials touched in red, painted initials throughout in*

red and blue (usually several on every page), some large initials divided red and blue with penwork in both colours, **one illuminated initial** (f.87) in colours and burnished gold, very many medieval annotations, sidenotes, alterations, added prayers, etc., in many hands, much used, very worn, many leaves rubbed and stained and some slightly defective, partly dismembered and some single leaves and bifolio loosely inserted (some with prices marked in pencil), still a massive and imposing manuscript, seventeenth-century blind-stamped white leather over heavy wooden boards, remains of clasps and catches, binding very rubbed and stained and slightly defective (357mm. by 262mm.) [Germany, probably Warburg, first half of the fourteenth century]

Provenance

(1) The Parish Church of St. John the Baptist, Warburg (nr. Paderborn, about 100 miles N.E. of Cologne) with seventeenth-century notes of re-binding of flyleaf, "Hic liber ad usum Ecclesiae parochialis Sancti Johannis Baptistae renovatus est Warburgi anno [1]682, 9 Junii". This inscription has previously been read as referring to Würzburg and it was noted in 1947 that St. Kylian of Würzburg was in the Calendar; however, there are many other north German and Rhineland feasts in red too, including SS. Boniface, Odalric, Menulf, 11,000 Virgins, Autbert, etc. The binding no doubt dates from the 'renovatio' of 1682.

(2) Dr. Leander van Ess (1772-1847), of Darmstadt; no. 131 in his catalogue *Sammlung und Verzeichniss Handschriftlicher Bücher*, Darmstadt, 1823; this number is on the spine too.

(3) Sir Thomas Phillipps (1792-1872), MS.516; sale in our rooms, 1 December 1947, lot 92.

(4) Otto F. Ege.

Text

The manuscript comprises a Missal, the most central volume of medieval liturgy. There is medieval foliation in several sequences. The Calendar was unfoliated. The Temporal was foliated in black ink roman numbers in the centre of the upper margins. The Canon was unfoliated. The Sanctoral was foliated from 1 again in roman numerals in the centre of the upper margin and in arabic numbers in red on the right-hand side of the rectos; this ceases from 78 in that sequence (f.92 in the manuscript as it survives).

A sinister annotation on f.57 (clxxvii in the first sequence) suggests that the volume might once have been used in a Black Mass: "N B. Anno 1647 fuerunt facti obsessi diabole a veneficis arte magica in hac dioecesi ultra 300 homines".

The manuscript is now very imperfect. At least 197 leaves are certainly missing: 50 after f.4, 1 after f.8, 1 after f.9, 3 after f.20, 2 after f.21, 3 after f.22, 4 after f.23, 3 after f.38, 2 after f.51, 50 after f.53, 4 after f.54, 2 after f.56, 10 after f.59, 3 after f.60, 1 after f.61, a unknown number after f.62, 2 after f.63, at least 36 after f.64, 1 after f.65, 1 after f.76, 10 after f.91, 1 after f.92, 3 after f.102, 2 after f.110 and 2 after f.115. In fact, the earliest published description of the volume by Van Ess in 1823 describes it as having 322 leaves. By a neat sum, 322 (1823 description) minus 197 (accounted for as missing) is 125 (still present). Single leaves from the manuscript were described by the Staff Loan Fund Association, Lima Public Library, Ohio, c. 1953, no. L.37, and as no. 22 in Otto Ege's portfolio of *Fifty Original Leaves from Medieval Manuscripts*.

It is unfortunate (for us now) that the folio references above are enumerated in the order of the remaining fragment. Had the original folio numbers been recorded it would have been possible to determine if the leaves to be described here fall into the gaps, as we would expect. This portion of the manuscript was acquired by the Bergendal collection in Toronto, then augmented by 20 other leaves from the same manuscript.

These combined parts of the manuscript, still with its binding, were offered for sale by Sotheby's in July 2011 [7], lot 87.

145 leaves, 360mm. by 260mm., mined for single leaves by Otto Ege while in his ownership and hitherto originally with 322 leaves, sheets of paper now marking the spaces left by each missing leaf, double column, 30-32 lines in dark brown ink in three heavy textualis hands, music in hufnagelschrift on a 4-line stave, capitals with ornamental penwork and touched in red, rubrics in red, one- to 2-line initials in red or blue (some with contrasting scrolling penwork), one large initial (fol.106r; 40mm. high) in blue and purple enclosing coloured foliage on a burnished gold ground (somewhat scuffed), large historiated initial 'B' (fol.62v; enclosing God the Father holding Christ on the Cross, on burnished gold ground) in pink on blue ground, within a gold frame with leafy shoots at its corners (some scuffing), some leaves discoloured with water splashes, some small stains, overall in sound condition, binding fragments from German fifteenth-century liturgical book now separate, early blind-stamped pigskin over wooden boards (with skilful modern restoration), two clasps.

Provenance

1. Written and illuminated for the use of a priest and choir in a church in the diocese of Würzburg: SS. Kylian, Afra, the two Ewalds, Odalric, Menulf and Autbert in Calendar; and by 1682 in the use of the church of St. John in Warburg, 120 miles south-east of Würzburg: inscription on paper endleaf now glued to pastedown, "Hic liber ad usum Ecclesiae parochialis Sancti Johannis Baptistae renovatus est Warburgi anno [1]682. 9 Junii". A hand of the same date adds a note in Latin in the vertical space between the text-columns on fol.68v recording that in 1657 "more than 300 men of this diocese were possessed by the devil by the magical practice of certain prisoners".
2. Dr. Leander van Ess (1772-1847), who was baptised in the church of St. John in Warburg, and grew up in the town; published in his *Sammlung und Verzeichniss Handschriftlicher Bücher*, 1823, no.131.
3. Sir Thomas Phillipps (1792-1872); his MS.516; acquired from van Ess; his sale in our rooms, 1 December 1947, lot 92.
4. Otto F. Ege (1888-1951), the self-described biblioclast, who removed many leaves from the volume; 177 still wanting (single leaves after fols.6, 11, 12, 24, 27, 28, 56, 65, 79, 84, two leaves after fols.64, 67, 136, three leaves after fols.23, 25, 61, 72, 78, 122, four leaves after fols.43, six leaves after fol.60, nine leaves after fol.70, ten leaves after fol.110, twelve leaves after fol.63, twenty-five leaves after fol.59, twenty-eight leaves after fol.77, and forty-six leaves after fol.4); they became no.22 in his portfolio *Fifty Original Leaves from Medieval Manuscripts*.
5. Bergendal MS.69; bought by Joseph Pope in two stages in our rooms, the main block on 11 December 1984, lot 52, followed by another 20 leaves on 26 November 1985, lot 62: *Bergendal catalogue* no.69; Stoneman, 'Guide', p.193; S. Gwara, *Census of Medieval MSS. in South Carolina Collections*, 2007, no.37.

Text

The text of this large and imposing codex is prefaced by a complete Calendar (fol.1r), and includes parts of the Temporal from the second week of Lent (fol.5r) to the twenty-third Sunday after Pentecost (fol.75r); followed by the Canon (fol.76r); and the Sanctoral from the Feasts of SS. Processus and Martinian, 2 July (fol.79v), to that of St. Nicholas, 6 December (fol.105v); ending with various masses and prayers.

The Bergendal reconstruction is described in [14]. It lists only 3 folios in the Calendar, and enumerates the missing leaves only with reference to the the remaining ones, without giving the original folio numbers. Since it only lists the feasts in the Sanctorable pages, not in the Calendar, it does not mention St. Albini, and uses the red entry for 9 of the feasts as evidence for Würzburg. The entry also states '... in Warburg, some 120 miles south-east of Wurzburg,' whereas Warburg is almost due north of Würzburg. It would appear that the entry was used almost verbatim to create the Sotheby's 2011 entry above, which also gained 'a complete Calendar' along the way, and 'prisoners' not 'poisoners' [latin: *veneficis*].

The reassembled Bergendal portion is cataloged in [15], with the Warburg provenance, as:

Bergendal MS 69.

Germany, probably Warburg, s. XIV 1/2.

1. (fols. 1-145) Missal, comprising a Calendar, the Temporal, part of the Canon, the Sanctoral, the Common, votive Masses, and various Sequences.

357 × 262 mm.; 17th-century blind-stamped white leather over heavy wooden boards.

Flyleaf ownership inscription of the parish church of St. John the Baptist, Warburg, dated 9 June 1682.

Formerly in the collection of Leander van Ess (1772-1847), his MS 131 in *Sammlung und Verzeichniss Handschriftlicher Bücher* (Darmstadt, 1823; repr. New York, 1993).

Formerly in the collection of Sir Thomas Phillipps (1792-1872), his MS 516; his sale, Sotheby's, London 1 December 1947, lot no. 92.

Formerly in the collection of Otto F. Ege (1888-1951), who appears to have sold a number of single leaves.

Formerly lacking at least 197 leaves, a group of 20 of which were sold at Sotheby's, London, 26 November 1985, lot no. 62, and are now back in the original binding.

Acquired at Sotheby's, London, 11 December 1984, lot no. 52, through Alan G. Thomas.

Milton McC. Gatch, "Untraced Ess/Phillipps Manuscripts," *The Book Collector* 42 (1993), 547-52, at p. 550.

Warburg, Würzburg, or Where?

Sotheby's 1984 assessment suggests that Würzburg may be a mis-reading of Warburg, and cites additional evidence from the Calendar in support of a more northern provenance. The remainder of this Report considers the question of provenance, assuming that the reading of Warburg reported by Sotheby's, and for the Bergendal portion, is correct.

The location of the book in Warburg by 1682 does not rule out an original production for Würzburg, or indeed for any other location. To investigate alternatives, we may examine the leaves available online, summarized below. The 'Contents' column gives an indication of where in the Missal the text occurs, but may not list all the Masses on that leaf. The titles are taken from the printed Tridentine [16].

Folio	In	Contents	Location	Ref
f.1	Temporale	Dominica I Adventus	Condit Collection, Florida	[17]
f.26	Temporale	Dominica II post Epiphaniam	Cleveland Public Library	[1]
f.28	Temporale	Dominica III post Epiphaniam	Lima Public Library	[1]
f.38	Temporale	Feria IV Cinerum	Stony Brook University Libraries	[18]
f.39	Temporale	Feria V post Cineres	University of Saskatchewan Library	[19]
f.41	Temporale	Dominica I in Quadragesima	Ohio State University	[1]
f.44	Temporale	Feria II post Dominicam I in Quadragesima	Case Western Reserve	[1]
f.47	Temporale	Feria V post Dominicam I in Quadragesima	Denison University	[1]
f.123	Temporale	Sabbato Sancto	Cincinnati Public Library	[1]
f.124	Temporale	Dominica Resurrectionis	Yale University, Beinecke Library	[20]
f.125	Temporale	(continued)	Kent State University	[1]
f.127	Temporale	Feria II infra Octavam Paschae	Newark Public Library	[21]
f.130	Temporale	Feria V infra Octavam Paschae	Minnesota University Libraries	[22]
f.131	Temporale	(continued)	Ege Set 1	[17]
f.134	Temporale	[In annotino pasche]; Dominica II post Pascha	University of South Carolina	[23]
f.140	Temporale	In Litanis majoribus et minoribus	Kenyon College	[1]
f.156	Temporale	In Festo Sanctissimi Corporis Christi	J. S. Wagner Collection	(here)
f.159	Temporale	Dominica infra Octavam Sanctissimi Corporis Christi	Ohio University	[1]
f.183	Temporale	Dominica XVII post Pentecosten	Cleveland Institute of Art	[1]
f.184	Temporale	Feria IV Quatuor Temporum Septembris	Buffalo and Erie Public Library	[24]
f.14	Sanctorale	In Cathedra Sancti Petri	Missouri State University	[25]
f.26	Sanctorale	In Vigilia Nativitatis S. Joannis Baptistae	University of Massachusetts	[26]

From these leaves, three items are not commonly to be found Missals:

1. f.134 in the Temporale: The service for 'In annotino pasche' is rare, and is not part of the later Tridentine, or of many printed Missals.
2. f.156 in the Temporale: The Luke 20 reading in feria IV is unusual.
3. f.26 in the Sanctorale contains the combined feast of 10,000 Martyrs and St. Albini, also rare outside northern Germany.

Each of the three items merits investigation, but each points to a different possible origin for the manuscript.

1. There is a discussion of the 'Annotino Pasche' in [27], including the exact form found on f.134. The discussion there suggests the area of Frulia, in north-east Italy, as a source for the text. It is also recorded as part of the Rouen service, and appears in the printed *Missale Rothomagensis* of 1495, considered below.

2. The Luke 20 reading is listed by Usuarium [4] in four missals for feria IV. It also occurs later in the year in other sources. One of the sources is the Würzburg Missal **H**, used above. This reading exists in a different printed Missal, the *Missale Secundum Ritum et Ordinem Sacri ordinis Præmonstratensis* printed in Strassburg in 1510. It also appears in a 1522 printed *Missale Aurelianense*, which also contains the 'Annotino Pasche', and both will be considered below.
3. St. Albini does not appear in many Calendars. There are three saints with similar names: Albanus of Moguntinus [Mainz], celebrated on June 21; Albanus of Verulamium [St. Albans] the British Christian martyr, celebrated on June 22; and Albinus of Angiers [Angers], also celebrated on June 22. Albinus is recorded in a number of sources produced around, or for, Köln [Cologne].

Albinus of Angers [28], is known in France as St. Aubin, where his feast day is March 1, the date of his death.

The Source of the Text

While it is possible to consider any Missal as a potential source for provenance, the discussion below is limited to the following list. Other Missals were consulted but have insufficient overlap to be included.

Key	Usuarium	Title	Date	Weale-Bohatta
B	469	Missale Benedictinum	1481	1680
C	88	Missale Cameracense [Cambrai]	1507	228
E		Warburg Missal; Ege MS 22 (i.e. here)	~1325	
H	748	Missale Herbipolense [Würzburg]	1483	433
K1	132	Missale Coloniense [Cologne]	1481	286
K2	3	Missale Coloniense	1487	288
K3	133	Missale Coloniense	1494	289
M	105	Missale Monasteriense [Münster]	1520	642
O	78	Missale Aurilianense [Orléans]	1522	111
P	858	Missale Hersteller [Paderborn]	~1400	
R	81	Missale Rothomagensense [Rouen]	1495	1343
S	456	Missale Praemonstratense [Strassburg]	1510	1671
T		Missale Romanum (Tridentine)	1904	

It is often claimed that the Benedictine Orders did not themselves develop specific rites for the liturgy [29], but adopted what was in use around a particular foundation. Würzburg, and its surrounding diocese, was the site of many religious foundations, encompassing a great many different orders. Many are listed in [30], and there is an attempt to present the geography and time-line in [31]. The second of these shows multiple locations in the period 1000–1524, without noting the specific dates of all of their foundations, although it states: “The Premonstratensians settled within the diocese with their first monastery at Oberzell (1130).”

Therefore, a Premonstratensian Foundation was known to exist at Oberzell [32], just 6km east of Würzburg, at the time this manuscript was copied. It is useful to consider the comparison between the later, Premonstratensian, text and that record of the manuscript, as well as a Benedictine Missal produced in the same general area. **B** and **S** are included as examples of Benedictine and Praemonstratensium Use, respectively. **P** is included because of its proximity to Warburg, in the same diocese, and for the dedication of its Cathedral to St. Kilian [33]. **M** was printed in Cologne and contains the feast for Albini.

Few examples match the two known pages of the Sanctorale of **E**, as the tables on the following page show. In some cases, including **E**, the Kalendarium, listing the actual feast dates, either does not survive, or is not available for consultation. In those rows of the tables below, the dates are assumed, although we cannot be certain which of the two Albani is being celebrated.

For folio 14 of the Sanctorale in **E**, there are the following parallel entries:

Key	Feb 14	Feb 15	Feb 16	Feb 17	Feb 18	Feb 19	Feb 20	Feb 21	Feb 22
E		Vitalis, Felicole & Zenonis	Iuliane						C. Petri
B	Valentini								C. Petri
C	Valentini		Iuliane						C. Petri
H	Valentini	Vitalis, Felicole & Zenonis	Iuliane						C. Petri
K1	Valentini, Vitalis, &c		Iuliane						C. Petri
K2	Valentini, Vitalis, &c		Iuliane						C. Petri
K3	Valentini, Vitalis, &c		Iuliane						C. Petri
M	Valentini, Vitalis, &c		Iuliane						C. Petri
O	Valentini		Iuliane						C. Petri
P	Valentini, Vitalis, &c		Iuliane						C. Petri
R	Valentini								C. Petri
S	Valentini		Iuliane						C. Petri
T	Valentini	Faustini			Simeonis				C. Petri

For folio 26 of the Sanctorale in **E**, there are the following parallel entries:

Key	Jun 19	Jun 20	Jun 21	Jun 22	Jun 23
E				10,000 martyrs, Albini	vigil St John Baptist
B	Gervasii & Prothasii		Albani	10,000 martyrs, Paulini	vigil St John Baptist
C	Gervasii & Prothasii				vigil St John Baptist
H	Gervasii & Prothasii		Albani	10,000 martyrs	vigil St John Baptist
K1	Gervasii & Prothasii		Albani	Albini, 10,000 martyrs	vigil St John Baptist
K2	Gervasii & Prothasii		Albani	Albini, 10,000 martyrs	vigil St John Baptist
K3	Gervasii & Prothasii		Albani	Albini, 10,000 martyrs	vigil St John Baptist
M	Gervasii & Prothasii		Albani	Albini, 10,000 martyrs	vigil St John Baptist
O	Gervasii & Prothasii			Albani	vigil St John Baptist
P	Gervasii & Prothasii		Albani		vigil St John Baptist
R	Gervasii & Prothasii				vigil St John Baptist
S	Gervasii & Prothasii			10,000 martyrs	vigil St John Baptist
T	Gervasii & Prothasii	Deodati	Albani	10,000 martyrs, Paulini	vigil St John Baptist

We should also consider two other feasts: St. Aubin on March 1st; and St. Kilian on July 8. Neither is available for **E**, but can be found (or found to be omitted) in the other sources, as follows. All these texts are available as pdfs for download, and so here the page number with the pdf is given, since foliation is not always accurate (or may restart, as with **E**). An m-rule ('—') indicates that the sequence of days is present, but the specific saint is absent. The red number means the saint is marked as a red-letter-day in the Kalendarium (where present). We do not have the Kalendarium for **P**, where we might expect to find the Patron Saint marked. If the Kalendarium is present, the reference in the table below is to that page, otherwise to the Sanctorale.

	H	S	B	K1	K2	K3	M	P	C	O	R	T
Kalendarium?	yes	yes	no	yes	yes	no	yes	no	yes	yes	yes	yes
Aubin	—	—	—	—	—	—	—	—	13	9	—	—
Kilian	13	—	450	13	27	712	14	232	17	—	—	—

The *Missale Andagavense* [Angers] printed in Paris 1489 [[Usuarium #71](#)] also lists Albin on March 1st.

Most of the leaves available for comparison in **E** belong within the Temporale. Two leaves belong within the Sanctorale. The two sections are numbered separately, so the manuscript has at least two folios both with the roman numeral XXVI at the top of the recto.

The concordance given below stands at a very broad level, covering only the sequence and contents of the passages within each service. The form used in the reconstruction is continued here, while not considered below are:

1. Naming variants for some of the parts, e.g. Post Communio *vs* Complenda.
2. Performance instructions for the celebrant, unless they are also in **E**.
3. Instructions for variations in the text, unless they are also in **E**.
4. Differences in the music notation.
5. Differences in spelling, syntax, or word order within the passages.














Minor variants in orthography are to be expected (*Charissimi/Karissimi*, *Christi/Cristi*), particularly over the 150-year span between **E** and the earliest printed sources. These differences rarely hold any significance. The same is true of the later letter 'j' replacing the earlier 'i-longa', or the alternation between 'u' and 'v', or 's' and 'f'. **T** lists many variants for the contents of some of the services. Only the ones that appear in the other texts are noted below.

There is considerable variation in the overall structure of the Missals, especially around Easter. Often material is inserted between the end of the Mass and Vigil for Holy Saturday and the start of the Mass for Holy Sunday, specifically, as in **T**, the Ordo Missæ and the Canon. In those cases, two page numbers are given below, one for the Saturday service, and one for Sunday. This material is not always foliated, as with **H**, where the foliation resumes on the Sunday, so it may not always be obvious from folio numbers alone where in a Missal these insertions are placed.

The abbreviations 'llc' and 'D'rd's' are used in the text below, to allow for more of the reading to be shown on a single line.

The 13 columns to the left of the text indicate in which source each passage is to be found, as follows in this order.

The columns are arranged in five groups according to the nature of the hypothesis they support:

Source	Würzburg				Warburg					Other			Modern
													
	E	H	S	B	K1	K2	K3	M	P	C	O	R	T

A grey fill indicates a presumed passage, or title, on a missing leaf.

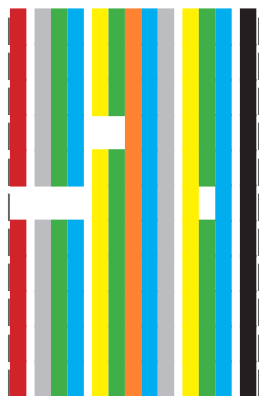
Temporale

fol. [1]

Condit Collection, Florida. [17]

H	S	B	K1	K2	K3	M	P	C	O	R	T
	19	5	19	35	4	20		25	21	23	105

[The leaf is trimmed and framed, only one side is visible, but it is the start of the Temporale.]
The text for Folio 1 is missing in **H** and **P**.



Dominica I Adventus Domini

Introitus: Ad te levavi animam [Ps 24:1-3]

Psalmus: Vias tuas, domine [Ps 24:4] [E: euouae]

Gloria patri

Collecta: Excita domine, quesumus, potentiam tuam

Alia Collecta: Deus qui de beate marie virginis utero

Lectio: Ad Romanos: Fratres: Scientes, quia hora est [Rom 13:11-14]

Graduale: Universi qui te exspectant [Ps 24:3-4]

Versus: Vias tuas, domine

Alleluia

Versus: Ostende nobis domine misericordiam tuam [Ps 84:8]

fol. 26

Cleveland Public Library. [in 1]

H	S	B	K1	K2	K3	M	P	C	O	R	T
71	52	34	57	81	62	57	31	53	75	58	166

B, T do not list the feria at this point



Dominica I post Octava Epiphanie

Versus: Laudate dominum . . . omnes virtutes eius [Ps 148:2]

Versus: Dominus regnavit exultet terra. Letentur insule multe [Ps 96:1]

Lectio: Secundum Iohannem: Ilē: Nuptie facte sunt in cana galilee, et erat mater [John 2:1-11]

Offertorium: Iubilare deo, universa terra [Ps 65:1-2, 16]

Secreta: Oblata domine, munera sanctifica

Communio: Dicit dominus: implete hydrias aqua [John 2:2, 7-11]

PostCommunio: Augeatur in nobis. Per.

Feria IV

Lectio: Ad Colossenses: Fratres: Audistis dispensationem dei [Col 1:25-28]

Lectio: Ad Colossenses: Fratres: Audistis quod predicatum est [Col 1:23-28]

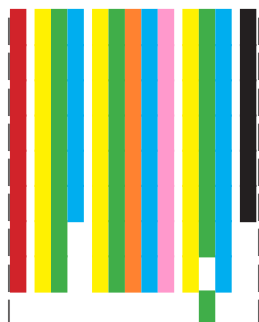
Lectio: Secundum Lucam: Ilē: Regressus est ihesus in virtute spiritus in galileam [Luke 4:14-22]

fol. 28

Lima Public Library. [in 1]

H	S	B	K1	K2	K3	M	P	C	O	R	T
75	55	36	60	84	66	59	33	56	79	61	168

B, T do not list the feria at this point



Dominica II post Octava Epiphanie

Lectio: Secundum Mattheum: . . . Et sanatus est puer in illa hora [Matt 8:1-13]

Offertorium: Dextera domini fecit virtutem [Ps 117:16,17]

Secreta: Hec hostia, domine, quesumus, emundet

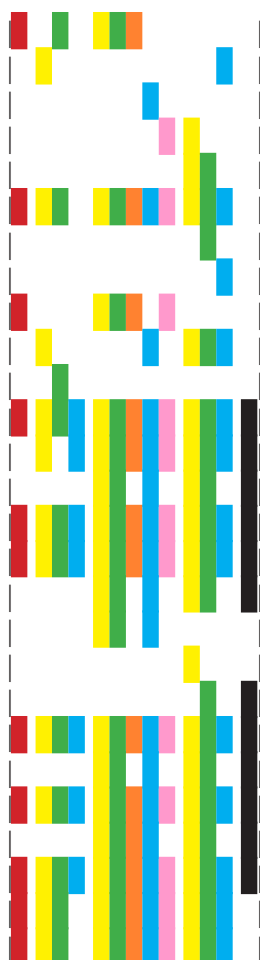
Communio: Mirabantur omnes de his [Luke 4:22]

PostCommunio: Quos tantis domine largiris uti misteriis. Per.

Feria IV

Lectio: Ad Timotheum: Carissime: Fidelis sermo et omni acceptione dignus [1 Tim 1:15-17]

Lectio: Ad Hebreos: Fratres: Considerate apostolum et pontificem [Heb 3:1-6]



Lectio: Secundum Mattheum: Il̄c: Circuibat ihesus totam galileam [Matt 4:23-25]
Lectio: Exiens ihesus in galileam et invenit philippum [John 1:43-51]
Lectio: Il̄c: Descendens ihesus in capharnaum civitatem galilee [Luke 4:31-37]
Lectio: Il̄c: Introivit ihesus in synagogam [Mark 3:1-5]
Lectio: Il̄c: Venit ad ihesum leprosus deprecans [Mark 1:40-45]
Feria VI
Lectio: Qui se dicit in luce esse [1 John 2:9-14]
Lectio: Noli erubescere testimonium domini [2 Tim 1:8-13]
Lectio: Secundum Lucam: Il̄c: Cum esset ihesus in una civitatum [Luke 5:12-15]
Lectio: Il̄c: Circuibat ihesus totam galileam [Matt 4:23-25]
Lectio: Il̄c: Exeuntes pharisei cum herodianis consilium faciebat [Mark 3:6-15]
Dominica III [post octavam]
Introitus: Adorate deum omnes angeli eius [Ps 96:7-8]
Psalmus: Dominus regnavit exsultat terra [Ps 96:1]
Collecta: Deus qui nos in tantis periculis constitutos Per.
Lectio: Ad Romanos: Fratres: Nemini quicquam debeatis [Rom 13:8-10]
Graduale: Timebunt gentes nomen tuum; **Versus:** Quoniam edificatur
Versus: Exultate deo; **Versus:** Sumite psalmum
Versus: Laudate dominum omnes angeli eius
Versus: Dominus regnavit exsultat terra [Ps 96:1]
Lectio: Secundum Mattheum: Il̄c: Ascendente ihesu in naviculam [Matt 8:1-13]
Offertorium: Dextera domini fecit virtutem [Ps 117:16,17]
Secreta: Concede quesumus omnipotens deus
Communio: Mirabantur omnes de his [Luke 4:22]
PostCommunio: Munera tua nos deus a delectationibus. Per.
Feria IV
Lectio: Ad Romanos: Fratres: Sicut per unius delictum omnes homines [Rom 5:18-21]

fol. 38

Stony Brook University Libraries. [18]

fol. 39

University of Saskatchewan Library. [19]

H	S	B	K1	K2	K3	M	P	C	O	R	T
95	70	47	76	101	87	73	42	69	112	73	184



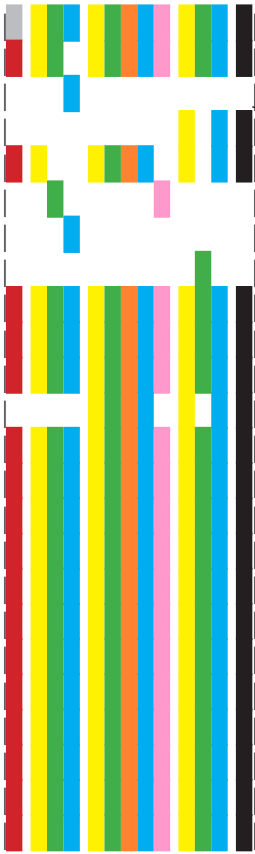
Feria IV in Capite ieiunii [or post Cineres]
Lectio: Secundum Mattheum: . . . ibi est et cor tuum [Matt 6:16-21]
Offertorium: Exaltabo te domine [Ps 29:2-3]
Secreta: Fac nos quesumus domine hiis muneribus offerendis. Per.
Alia: Hanc domine quesumus oblationem
Prefatio: Qui corporali ieiunio
Communio: Qui meditatur in lege domini [Ps 1:2-3]
PostCommunio: Percepta nobis domine prebeant. Per.
Alia: Gratiam sancti spiritus domine deus noster
SuperPopulum: Inclinate capita vestra deo. Per.
SuperPopulum: Humiliate capita vestra deo.
SuperPopulum: Inclinantes se domine maiestati. Per.
Feria V
Introitus: Dum clamarem ad dominum [Ps 54:17, 19, 20, 23]
Psalmus: Exaudi deus orationem [Ps 54:2-3] [E: euouae deleted]
Collecta: Deus qui culpa offenderis
Lectio: Isaiae prophete: In diebus illis: Egrotavit ezechias [Isaiah 38:1-6]
Graduale: Iacta cogitatum tuum [Ps 54:23,17,18,19]
Versus: Dum clamarem ad dominum
Lectio: Il̄c: Dīd's: Cum oratis non eritis sicut ypocrite [Matt 6:5-6]
Lectio: Secundum Mattheum: Il̄c: Cum introisset ihesus capharnaum [Matt 8:5-13]



Offertorium: Ad te domini levavi [Ps 24:1-3] [E: ‘ii’ in interline]
Secreta: Sacrificis presentibus domine quesumus intende placatus Per.
Communio: Acceptabis sacrificium [Ps 50:21]
PostCommunio: Celestis doni benedictione. Per.
SuperPopulum: Inclinate capita vestra deo.
SuperPopulum: Parce domine parce populo tuo. Per.
Feria VI
Introitus: Audivit dominus et misertus est mihi [Ps 29:11]
Psalmus: Exaltabo te domine [Ps 29:2]
Collecta: Inchoata ieiunia quesumus domine benigno Per.
Lectio: Isaiae prophete: Hec dicit dominus clama ne cesses [Isaiah 58:1-9]
Graduale: Unam petii a domino [Ps 26:4]
Versus: Ut videam voluptatem
Tractus: Domine non secundum peccata nostra [Ps 102:10]
Versus: Aduiva nos deus salutaris noster
Lectio: Secundum Mattheum: Ilc̄: D’i d’s: Audistis quia dictum est antiquis [Matt 5:43-48, 6:1-4]

fol. 41 Ohio State University. [in 1]

H	S	B	K1	K2	K3	M	P	C	O	R	T
102	75	52	81	106	93	77	45	73	118	76	191



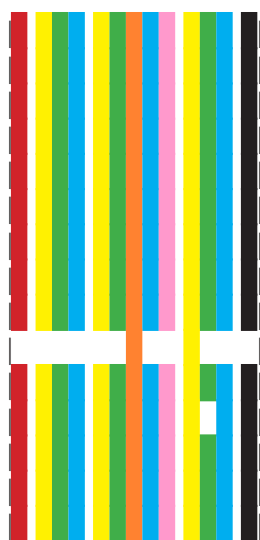
Sabbato post Cineres
PostCommunio: . . . fiat eternitatis auxilium. Per.
PostCommunio: Quesumus omnipotens deus
SuperPopulum: Humiliate capita vestra deo
SuperPopulum: Fideles tui deus Per.
SuperPopulum: Da populo tuo Per.
SuperPopulum: Adesto domine quesumus supplicationibus
SuperPopulum: Presta famulis tuis domine abundantiam
Dominica I in quadragesima
Introitus: Invocavit me et ego exaudiam eum [Ps 90:15-16]
Psalmus: Qui habitat in adiutorio [Ps 90:1]
Versus: Gloria Patri
Collecta: Deus, qui ecclesiam tuam annua quadragesimali Per.
Lectio: Ad Corinthios: Fratres: Hortamur vos ne in vacuum gratiam dei [2 Cor 6:1-10]
Offertorium: Angelis suis mandavit [Ps 90:11-12]
Versus: In manibus portabunt te
Tractus: Qui habitat in adiutorio [Ps 90:1-7, 11-16]
Versus: Dicit domino: susceptor meus es tu
Versus: Quoniam ipse liberavit me
Versus: Scapulis suis obumbravit tibi
Versus: Scuto circumdabit te veritas eius
Versus: A sagitta volante per diem
Versus: Cadent a latere tuo mille
Versus: Quoniam angelis suis mandavit ad te

fol. 44 Case Western Reserve. [in 1]

H	S	B	K1	K2	K3	M	P	C	O	R	T
107	79	56	85	111	97	80	48	78	122	79	197



Feria II post Dominicam I in Quadragesima
PostCommunio: Salutaris tui domine munere satiati Per.
SuperPopulum: Absolve quesumus domine nostrorum vincula peccatorum Per.
Feria III

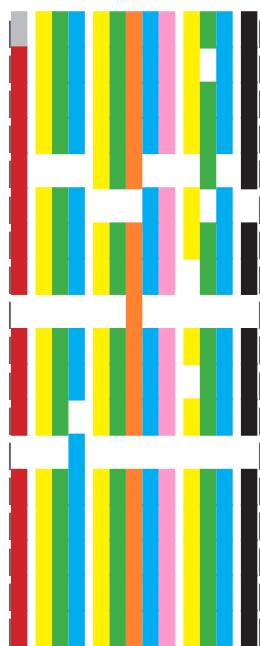


Introitus: Domine, refugium factus es nobis [Ps 89:1-2]
Psalmus: Priusquam montes fierent [Ps 89:2] [**E:** 'fierent' added in interline]
Collecta: Respice domine familiam tuam
Lectio: Isaiae prophete: In diebus illis: Locutus est isaias propheta [Isaiah 55:6-11]
Graduale: Dirigatur oratio mea sicut incensum [Ps 140:2]
Versus: Elevatio manuum mearum
Lectio: Secundum Mattheum: Ilē: Cum intrasset ihesus ierosolimam [Matt 21:10-17]
Offertum: In te speravi domine [Ps 30:15-16]
Secreta: Oblatis quesumus domine placere muneribus
Prefatio: Qui corporali
Communio: Cum invocarem te exaudisti me [Ps 4:2]
PostCommunio: Quesumus omnipotens deus ut illius salutaris
SuperPopulum: Ascendant ad te domine preces nostre
Feria IV
Introitus: Reminiscere miserationem tuarum domine [Ps 24:6, 3, 22]

fol. 47

Denison University. [\[in 1\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
113	83	61	89	115	103	83	51	82	126	82	202



Feria V post Invocavit
Lectio: Ezechielis prophete: . . . et vita vivet ait dominus omnipotens [Ezech 18:1-9]
Graduale: Custodi me domine ut pupillam oculi [Ps 16:8,2]
Versus: De vultu tuo iudicium meum prodeat
Lectio: Secundum Mattheum: Ilē: Egressus ihesus secessit in partes tyri [Matt 15:21-28]
[E: in margin] Aliud: Dicebat [ihesus] ad eos q[ui in se cre]diderunt [John 8:31-45]
Offertorium: Immittet angelus domini [Ps 33:8-9]
Secreta: Sacrificia quesumus domine propitius Per.
Prefatio: Qui corporali
Communio: Panis quem ego dedito [John 6:52]
PostCommunio: Tuorum nos domine largitate donorum Per.
SuperPopulum: Da quesumus domine populis christianis Per.
SuperPopulum: Da nobis quesumus omnipotens deus eterne Per.
Feria VI [quatuor temporum quadragesime]
Introitus: De necessitatibus meis eripe me [Ps 24:17-18]
Psalmus: Ad te domine levavi animam meam [Ps 24:1-2]
Collecta: Esto domine propitius Per.
Lectio: Ezechielis prophete: Hec dicit dominus deus: anima que peccaverit [Ezech 18:20-28]

fol. 123

Cincinnati Public Library. [\[in 1\]](#)

fol. 124

Yale University, Beinecke Library. [\[20\]](#)

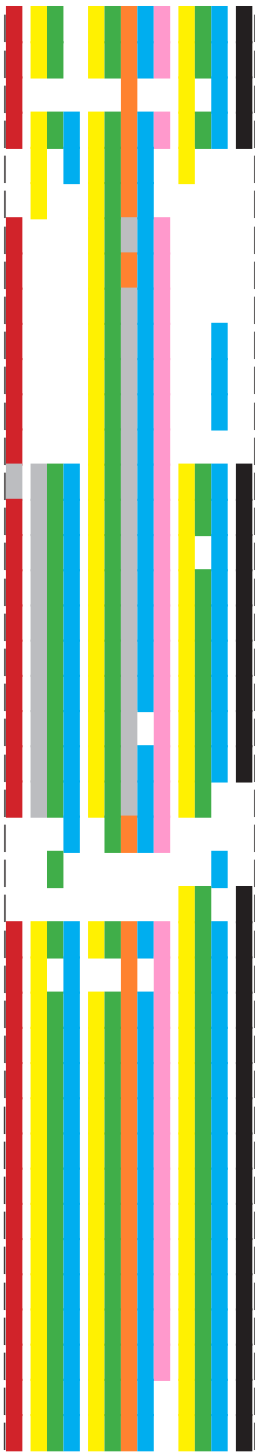
fol. 125

Kent State University. [\[in 1\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
247	192	171	216	257	269	186	124	174	266	172	372
309									293	199	455

H: folio 117 is missing. **K3:** folios 134, 135 are missing.

Sabbato Sancto
Infra Actionem: . . . communicantes et noctem sacratissimam
Pax domini sit semper vobiscum
Agnus dei non dicitur
Alleluia
Psalmus: Laudate dominum omnes gentes [Ps 116:1-2]
Alleluia

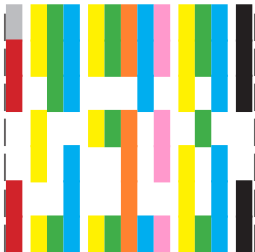


Antiphona: Vespere autem sabbati
Psalmus: Magnificat cum gloria patri
Sequentur dominus vobiscum [E: deleted]
PostCommunio: Spiritum nobis domine Per. [E: deleted dominum Bendicamus domino]
Bendicamus domino
[Benedictio agni, carniū, lardi, ovorum, panis, casei, laganorum]
Antiphona: In die resurrectionis [K1,K2,M,P: all present but these 2 reversed in order]
Antiphona: Vidi aquam egredientem
Antiphona: Cum rex glorie
Hymnus: Salve festa dies
Antiphona: Sedit angelus ad sepulchrum
Versus: Crucifixum in carne laudate
Versus: Recordamini quomodo predixit
In die sancto pasche
Introitus: Resurrexi et adhuc tecum sum [Ps 1:38,18,5-6]
Psalmus: Domine probasti me [Ps 1:1-2] [E: Euoue deleted]
Collecta: Deus qui hodierna die
Lectio: Ad corintheos: Fratres: Expurgate vetus fermentum [1 Cor 5:7-8]
Graduale: Hec dies quam fecit dominus [Ps 117:24,1]
Versus: Confitemini domino quoniam bonus
Alleluia
Versus: Pascha nostrum immolatus est christus [1 Cor 5:7]
Versus: Epulemur in azymis
Sequentia: Laudes salvatorum [K3: Alia]
Prosa: Fulgens preclara rutilat
Sequentia: Victime paschali laudes immolent christiani
Lectio: Secundum Marcum: Ilē: Maria magdalena et maria iacobi et salome [Mark 16:1-7]
Credo in unum
Offertorium: Terra tremuit et quievit [Ps 75:9-10]
Secreta: Suscipe quesumus domine preces populi [E: 'cxxxiii' in interline]
Prefatio: Te quidem domine [E: deleted]
Communicantes. Hanc igitur
Communio: Pascha nostrum immolatus [1 Cor 5:7-8]
SuperPopulum: Spiritum nobis domine [E: ut supra deleted, 'cxxxiii' in interline]
Feria II
Introitus: Introduxit vos dominus [Exo 13:5,9]
Psalmus: Confitemini domino [Ps 104:1] [E: Euoue deleted]
Collecta: Deus qui solemnitate paschali Per.
Lectio: Actuum Apostolorum: In diebus illis: Stans petrus in medio plebis [Acts 10:37-43]
Graduale: Hec dies quam [Ps 117:24,2] ['cxxv' in interline]
Versus: Dicat nunc israel

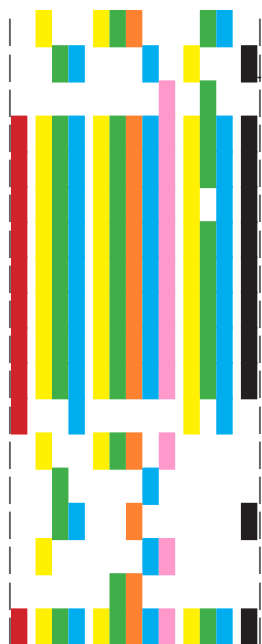
The 'cxxv' (i.e. folio 125, in this group) at the Graduale matches the later interline on folio 130r, where the music is omitted.

fol. 127 Newark Public Library. [21]

H	S	B	K1	K2	K3	M	P	C	O	R	T
312	199	175	221	264	276	193	127	177	297	202	458



Feria II post Pasche
Offertorium: . . . surrexit sicut dixit alleluia [Matt 28:2,5,6]
Secreta: Suscipe domine quesumus [Ps 75:9-10] ['cxxxiii' or 'cxxxvi' in interline]
Secreta: Pascales hostias
Prefatio: Te quidem domine
Communicantes. Hanc igitur. Ut supra [E: 'Ut supra' deleted]
Communio: Surrexit dominus et apparuit petro alleluia [Luke 24:34]



PostCommunio: Impleatur in nobis quesumus

PostCommunio: Spiritum nobis domine tue caritatis infunde

PostCommunio: Concede quesumus

Feria III

Introitus: Aqua sapientie potavit eos [Eccl 15:3-4]

Psalmus: Confitemini domino [Ps 104:1]

Collecta: Deus qui ecclesiam tuam novo Per.

Lectio: Actuum Apostolorum: In diebus illis: Surgens paulus et manu silentium [Acts 13:16,26-33]

Graduale: Hec dies quam fecit dominus [Ps 117:24] [E: 'cxxv' in interline]

Versus: Dicant nunc qui redempti [Ps 106:2]

Alleluia

Versus: Surgens ihesus dominus noster

Versus: Christus resurgens ex mortuis

Versus: Oportebat pati Christum

Prosa: Victime paschali laudes immolent Christiani.

Sequentia: Agni paschalis esu potuque dignas

Sequentia: Laudes christo redempti voce modulemur supplici

Lectio: Secundum Lucam: Ille: Stetit ihesus in medio discipulorum [Luke 24:36-47]

fol. 130

Minnesota University Libraries. [22]

fol. 131

Ege Set 1. [17]

H	S	B	K1	K2	K3	M	P	C	O	R	T
318	203	180	226	270	283	197	131	182	301	205	464



Feria V post Pasche

Lectio: Actuum Apostolorum: . . . veniret cesaream, nomen domini ihesu christi [Acts 8:26-40]

Graduale: Hec dies quam fecit dominus [Ps 117:24, 22-23] ['cxxv' in interline]

Versus: Benedictus qui venit in nomine domini

Versus: Lapidem quem reprobaverunt edificantes

Alleluia

Versus: In die resurrectionis

Versus: Cantate domino canticum novum

Versus: Surrexit dominus de sepulchro et apparuit petro

Prosa/Sequentia: Victime paschali

Versus: Surrexit cristus et illuxit populo suo

Lectio: Secundum Iohannem: Ille: Maria stabat ad monumentum foris [John 20:11-18]

Offertorium: In die solemnitis vestre [Ex 13:5]

Secreta: Suscipe quesumus domine munera populorum Per.

Prefatio: Te quidem

Communio: Populus acquisitionis [1 Peter 1:2,9]

PostCommunio: Exaudi domine preces nostras Per.

Feria VI

Introitus: Eduxit eos dominus in spe [Ps 77:53]

Psalmus: Attendite popule meus [Ps 77:1] [E: Euouae deleted]

Collecta: Omnipotens sempiternus deus

Lectio: epistole beati Petri apostoli Carissimi: christus semel pro peccatis nostris [1 Peter 3:18-22]

Graduale: Hec dies quam fecit dominus [Ps 117:24,26-27] [E: 'cxxv' in interline]

Versus: Lapidem quem reprobaverunt

Versus: Benedictus qui venit in nomine domini

Alleluia

Versus: Crucifixus surrexit amorus, Alleluia

Versus: Eduxit dominus populum suum

Versus: Surrexit Christus et illuxit populo suo

Versus: Dicite in nationibus/gentibus [Ps 95:10]

Lectio: Secundum Mattheum: Il̄: Undecim discipuli abierunt in galileam [Matt 15:21-28]
Offertorium: Erit vobis hic dies memorialis [Ex 12:14]
Secreta: Hostias quesumus domine Per.
Communio: Data est mihi omnis potestas in celo [Matt 28:18-19]
PostCommunio: Respice quesumus domine populum tuum Per.
Sabbato [**K2,K3,T: in albis**]
Introitus: Eduxit dominus populum suum [Ps 104:43]
Psalmus: Confitemini domino et invocate [Ps 104:1] [**E:** Euouae deleted]

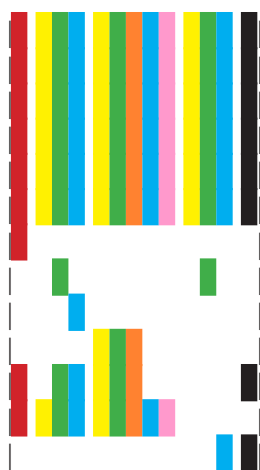
fol. 134 University of South Carolina. [\[in 1 and 23\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
								188	307	209	

Responsibility	Percentage
Current government	45%
Previous government	35%
External factors	20%

5 additional Oratio:

H	S	B	K1	K2	K3	M	P	C	O	R	T
328	210	186	233	278	294	202	135	189	310	212	471



Dominica II

Introitus: Misericordia domini plena est terra [Ps 32:5-6]

Psalmus: Exsultate iusti in domino [Ps 32:1] [E: Euouae deleted]

Collecta: Deus qui in filii tui humilitate

Lectio epistole beati Petri apostoli Carissimi: Christus passus est pro nobis [1 Peter 2:21-25]

Alleluia

Versus: Surrexit altis spiritus

Versus: Surrexit dominus vere

Versus: Cristus resurgens ex mortuis

Versus: Laudate dominum omnes gentes

Alleluia

Versus: Surrexit [pastor bonus] . . .

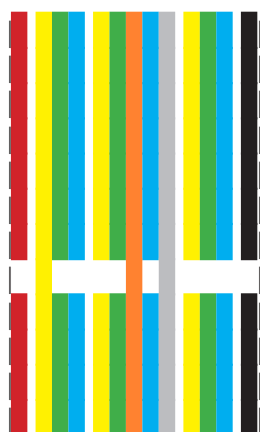
Versus: Ego sum pastor bonus [John 10:14]

fol. 140

Kenyon College. [\[in 1\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
339	218	191	242	289	308	208		197	319	220	478

Folios 42 to 47 are missing in P, with visible stubs indicating they were originally present.



In diebus rogationum [Feria II in Litanía minori]

Introitus: Exaudivit de templo sancto [Ps 17:7]

Psalmus: Diligam te domine [Ps 17:2-3] [E: Euouae deleted]

Collecta: Presta quesumus omnipotens deus Per.

Lectio: epistole beati Iacobi apostoli Carissimi: Confitemini alterutrum peccata [Jacob 5:16-20]

Alleluia

Versus: Confitemini domino [Ps 117:1]

Versus: Surrexit christus et illuxit populo suo

Lectio: Secundum Lucam: Ilc: D'rd's: Quis vestrum habebit amicum [Luke 11:5-13]

Offertorium: Confitebor domino nimis [Ps 108:30-31]

Secreta: Hec munera quesumus domine et vincula nostre. Per.

Communio: Petite et accipietis [Luke 11:9-10]

fol. 156

J. S. Wagner Collection. [\[this Report\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
373	246	216	316	319	404	231	152	222	355	245	519



Feria IV de Sante Trinitate

Lectio: Secundum Lucam: . . . non audebant eum quicquam interrogare. [Luke 20:27-40]

Feria VI Lectio: Cum inducent vos in synagogas [Luke 12:11-21]

De corpore cristi missa [De venerabili sacramento]

Introitus: Cibavit eos ex adipe frumenti [Ps 80:17]

Psalmus: Exsultate deo [Ps 80:2] [E: 'cxlviii' in interline. Quere feria secunda pentecosten]

Collecta: Deus qui nobis sub sacramento

Lectio: epistole beati Pauli ad Corinthios: Fratres: Ego enim accipe a domino [1 Cor 11:23-29]

Graduale: Oculi omnium [Ps 144:15-16] [E: 'lv' in interline Quere feria quinta ante letare]

Versus: Aperis tu manum tuam

Alleluia

Versus: Qui manducat meam carnem et bibit [E: added at foot of page]

Versus: Caro mea vere est cibus [John 6:56-57]

Sequentia: Lauda syon salvatorem

Lectio: secundum Iohannem: Ilc: D'rd's et turbis iudeorum: Caro mea vere est cibus [John 6:56-59]

Credo in unum deum.

Offertorium: Sacerdotes incensum domini [Levit 21:6]



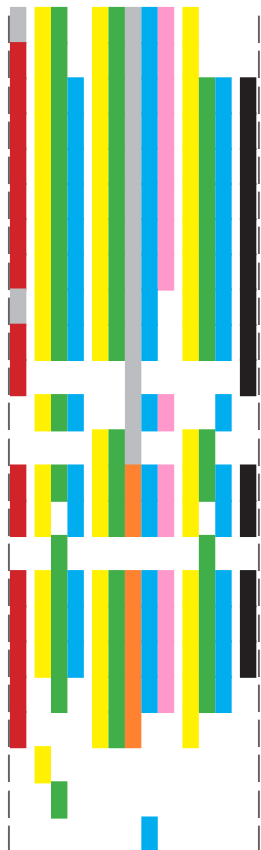
Secreta: Ecclesie tue quesumus domine unitatis Per.
Prefatio: Quia per incarnati [Ps 108:30-31]
Communio: Quotidiescunque manducabitis panem hunc [1 Cor 11:26-27]
Communio: Panem de celo dedisti

fol. 159

Ohio University. [\[in 1\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
380	252	219	320	324	(412)	235	166	228	358	247	522

K3: Fol 187 is missing in the scan, p.412 contains the end of Luke 14:16-24



Feria VI Hebdomada I post Octava Pentecostes
Lectio: Secundum Lucam: . . . debiumus facere, fecimus. [Luke 17:1-10]
Dominica II
Introitus: Factus est dominus protector meus [Ps 17:19-20]
Psalmus: Diligam te domine virtus mea [Ps 17:2-3] [E: Euouae deleted]
Collecta: Sancti nominis tui domine Per.
Lectio: epistole beati Ioannis Apostoli: Carissimi: Nolite mirari si odit vos mundus [1 John 3:13-18]
Graduale: Ad dominum cum tribularer [Ps 119:1-2] [E: 'xl' in interline Quere feria sexta ante Oculi]
Versus: Domine libera animam
Alleluia
Versus: Domine deus meus in te speravi [Ps 7:2]
Versus: Deus iudex iustus fortis et patiens
Versus: Diligam te domine
Lectio: Secundum Lucam: Il̄: Dīd's similitudinem hanc. Homo quidam fecit [Luke 14:16-24]
Offertorium: Domine convertere [Ps 6:5] [E: 'lxxii' in interline Quere feria secunda post Iudica]
Offertorium: Factus est dominus firmamentum
Secreta: Oblatio nos domine Per.
Communio: Cantabo domino qui bona tribuit mihi [Ps 12:6]
PostCommunio: Sumptis muneribus quesumus domine
Feria IV
Lectio: Isaie prophete: Hex dicit dominus deus. Audi Iacob serve meus [Isaiah 44:1-3]
Lectio: Ad Colossenes: Fratres: Omne quodcumque facitis [Col 3:17-24]
Lectio: epistole beati Petri Apostoli: Carissimi: Succinti lumbos [1 Peter 1:13-16]
Lectio: Fratres: Si christus predicatur quod [1 Cor 15:12-23]

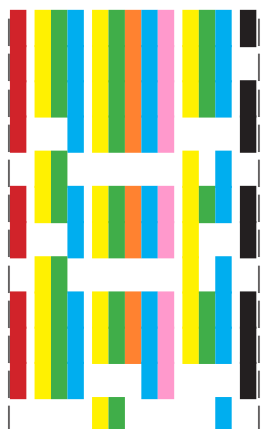
fol. 183

Cleveland Institute of Art. [\[in 1\]](#)

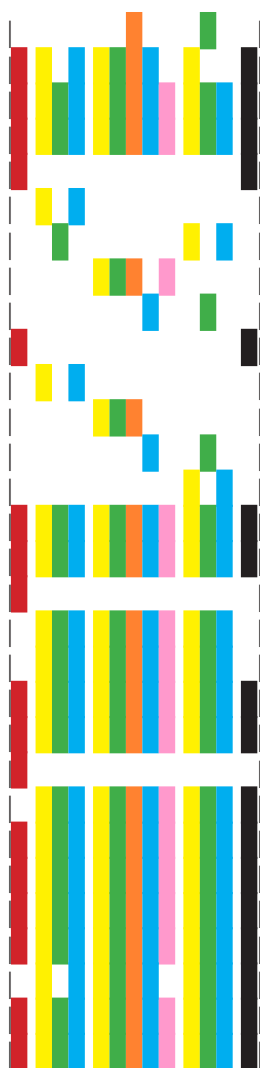
fol. 184

Buffalo and Erie Public Library [\[26\]](#)

H	S	B	K1	K2	K3	M	P	C	O	R	T
430	290	242	357	367	458	264	186	258	401	271	554



Dominica XVII post Octavas Pentecostes
Lectio: Secundum Lucam: . . . et qui se humiliat exaltabitur [Luke 14:1-11]
Offertorium: Oravi deum meum ego daniel [Dan 9:17-19]
Secreta: Maiestatem tuam domine
Secreta: Munda nos domine sacrificii
Communio: Vovete et reddite domino [Ps 75:12-13]
PostCommunio: Sanctificationibus tuis. Per.
PostCommunio: Purifica domine quesumus mentes nostras benignus Per.
Feria IIII quatuor temporum [septembris] [B: Text on folio 125r, page 253]
Introitus: Exsultate deo adiutori nostro [Ps 80:2-5]
Psalmus: Testimonium in ioseph [Ps 80:6] [E: Euouae deleted]
Psalmus: Sumite psalmum date tympanum



Psalmus: Buccinate in neomenia tuba
Flectamus genua [**S:** sine flectamus]
Collecta: Misericordie tue remedii Per.
Lectio: Amos prophete: Hec dicit dominus: Ecce dies veniunt [Amos 9:13-15]
Graduale: Quis sicut dominus deus noster [Ps 112:5-7]
Graduale: Tribulationes cordis mei
Graduale: Propicius esto domine [Ps 78:9]
Graduale: Venite filii audite me timorem
Graduale: Protector noster aspice deus et respice
Versus: Suscitans a terra inopem
Versus: Vide humilitatem meam
Versus: Accedite ad eum et illuminamini
Versus: Domine deus virtutum exaudi preces servorum tuorum
Versus: Adiuva nos deus salutaris
Collecta: Presta quesumus domine familie tue Per.
Lectio: Libri Esdre: In diebus illis: Congregatus est omnis populus [2 Esdre 8:1-10]
Graduale: Tollite hostias [**E:** Quere feria quinta ante palmas]
Graduale: Quis sicut dominus deus [Ps 112:5-7]
Versus: Suscitans a terra inopem
Lectio: Secundum Marcum: Ille Respondens unus de turba: dixit ad ihesum
Offertorium: Meditabor in mandatis [**E:** Quere Reminiscere. 'xxxxvi' in interline]
Secreta: Deus qui de terre fructibus
Secreta: Hec hostia quesumus domine emundet nostra delicta
Communio: Comedite pingua et bibete mulsum
PostCommunio: Sumentes domine dona celestia
Feria VI
Introitus: Letetur cor querentium [**E:** Quere feria v ante Iudica. 'lxvi' in margin]
Psalmus: Confitemini domino et invocate nomen eius
Oratio: Presta quesumus omnipotens deus Per
Lectio: Osee prophete: Hec dicit dominus deus. Convertere israel ad dominum [Osee 14:2-10]

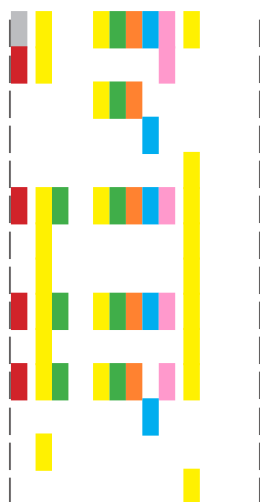
Sanctorale

fol. 14

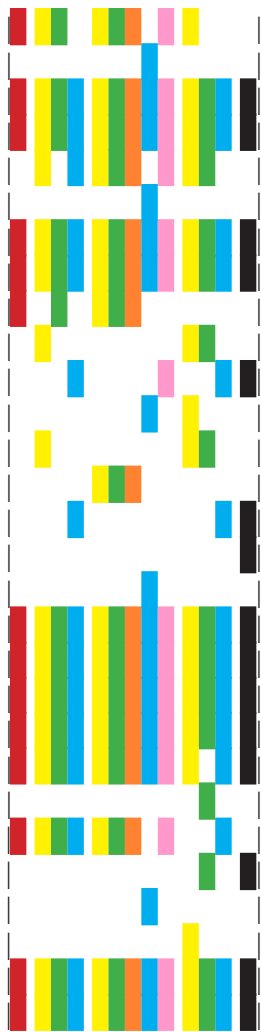
Missouri State University. [25]

H	S	B	K1	K2	K3	M	P	C	O	R	T
495	420	418	409	483	662	436	213	344	473	305	611

O lists Iuliane in the Kalendarium, but there is no service in the Sanctorale at that point. **T** lists Cathedra Petri, but references 'Festo In Cathedra S. Petri Ap. Rome' (Jan. 18) for the service.



Vitalis felicle et zenonis
PostCommunio: . . . precibus concede sanctorum
PostCommunio: . . . cuncta sibi pro futura perficiat
PostCommunio: . . . precibus concede eorum nostrarum absolutionem culparum
PostCommunio: . . . eorum precibus celesti pane satiemur
Iuliane virginis
Introitus: Loquebar de testamentionis
Psalmus: Beati immaculati in via
Collecta: Omnipotens sempiterne deus Per.
Graduale, Versus, Tractus, and Offertorium
Secreta: In sancte nostris tue iuliane passione Per.
Secreta: Suscipe domine munera que in beate iuliane Per.
Communio: Simile est regnum celorum
Communio: Feci iudicium et iustitiam domine



PostCommunio: Libantes domine me Per.

PostCommunio: Auxilientur nobis domine sumpta mysteria Per.

In cathedra sancti Petri

Introitus: Statuit ei dominus testamentum [Eccl 45:30]

Psalmus: Misericordias domini

Psalmus: Exaltent eum in ecclesia plebis [Ps 106:32,31]

Collecta: Deus qui beato petro Per.

Lectio: epistole beati Petri apostoli: Petrus apostolos ihesu christi electis advenis [1 Peter 1:1-7]

Graduale: Intravit dominus [**E:** 'Exalt...' added in margin]

Graduale: Ecce sacerdos magnus

Graduale: Exaltent eum in ecclesia plebis [Ps 106:32,31]

Graduale: Constitutes eos principes super omnem terram

Versus: Non est in ventus similis

Versus: Dixit dominus domino meo

Versus: Confiteantur domino

Versus: Tu es Petrus, et super hanc petram [Matt 16:18]

Versus: Pro patribus tuis nati sunt tibi filii propterea

Tractus: Tu es Petrus et super hanc petram [Matt 16:18-19]

Versus: Et porte inferior

Versus: Quodcunque ligaveris

Versus: Et quodcunque solveris

Lectio: Secundum Mattheum: In illo tempore: Venit ihesus in partes cesarea [Matt 16:13-19]

Lectio: Secundum Mattheum: Ille: Respiciens ihesus discipulos suos: dixit symoni [Matt 18]

Offertorium: Veritas mea

Offertorium: Tu es Petrus [Matt 16:18-19]

Offertorium: Mihi autem nimis honorati sunt amici tui deus

Offertorium: Constitutes eos principes super omnem terram

Secreta: Ecclesie tue quesumus domine preces et hostias Per.

Communio: Tu es Petrus et super hanc petram [Matt 16:18]

fol. 26

University of Massachusetts, Amherst. [26]

The rubric in fol.26r identifies the start of the Vigil before the birth of St. John the Baptist. The preceding text in **E** is for Sancti Albini, with references to that name and also to 10,000 Martyrs. As stated above, this is an unusual feast, particularly with its variant readings, which are reproduced in full below:

[Deus qui sanctam nobis huius] diei sollempnitatem in honore sancti albini martyris tui consecrati. adesto familie tue precibus et concede: ut cuius festa celebramus eius meritis et auxilio sublevemur. Per.

Epistola Hii sunt inri

Graduale Gloriosus deus. Alleluia Letamini [in domino et exultate]

Evangelium Videns ihesus turbas ascendit in montem [Matt 5:1-12]

Offertorium Mirabilis deus

Secreta Sancte sanctorum deus qui spiritualia carismata indefessa largitatis pietate distribuis, intercedentibus sanctis muneribus tuis clementiam tue miserationis hostiarum virtute impetremus. Per.

Alia Secreta Respice domine quesumus populum tuum ad tua sacramenta currentem. sancti albini martyris tui celebrantem ut qui in honore nominis tui detulerunt cunctis prosint ad veniam. Per.

Communio Dico [autem] vobis [amicis meis ne terreami ab hiis qui vos persequuntur]

Postcommunio Sicut dedisti domine manna in deserto gratuita munere ingratis, et inmeritis: ita precibus et militis beatorum martyrum tuorum decem milium tribue nobis cibum superne salutis: et totius remedium adversitatis. Per.

Alia Gratias tibi agimus domine deus noster qui nos celesti medela reperere dignatus es. da quesumus peccatis nostris veniam sicut beato albino dedisti celestis gratie coronam. Per.

This structure for an entry follows one common pattern when two feasts occur on the same day. One set of elements celebrates one feast, and the other ('Alia') set celebrates the other. Here the main set is for the 10,000 martyrs and the 'Alia' set for Albini. The two forms may be compared to the four sources which include this pair of feasts.

H	S	B	K1	K2	K3	M	P	C	O	R	T
			431	510	694	458					

		Albini martiris
		Introitus: Multe tribulationes iustorum et de his
		Psalmus: Benedicam dominum in omni
		Collecta: Deus qui sanctam nobis [Albini]
		Epistola: Hii sunt inri
		Eodem die. decem milium martirum
		Collecta: Deus qui ad imitandum [10,000 martyrs]
		Collecta: Da nobis quesumus domine [Albini]
		Epistola: Sancti per fidem [Hebr 8:33-39]
		Epistola: Respondens unus [E: Added in interline]
		Graduale: Gloriosus deus. Alleluia. Letamini in domino
		Graduale: Iustorum anime in manu dei. Alleluia. Vox exultationis
		Graduale: Exultabunt sancti. Cantate domino. Alleluia. Te martyrurum
		Sequentia: Gaude felix agripina
		Sequentia: Agone
		Evangelium: Videns ihesus turbas ascendit
		Evangelium: Descendens ihesus de monte [Luke 6:17-23]
		Offertorium: Mirabilis deus
		Offertorium: Gloriabuntur in te omnes
		Offertorium: Letamini in domino
		Secreta: Respice quesumus domine populum tuum [Albini]
		Secreta: Sancte sanctorum deus qui spiritualia
		Secreta: Fiat domine quesumus hostia [10,000]
		Secreta: Suscipe domine munera quesumus [Albini]
		Communio: Dico autem vobis amicis
		Communio: Ego vos elegi de mundo
		Postcommunio: Perficiant in nobis tua sancta domine
		Postcommunio: Sicut dedisti domine deus manna in deserto
		Postcommunio: Gratias tibi agimus domine deus noster qui [Albini]
		Postcommunio: Quesumus omnipotens deus ut sanctorum martyrum tuorum
		Postcommunio: Leti domine sumpsimus sacramenta celestia

The ‘Alia’ contents for Sancti Albini in **E** are similar to texts in the *Opera Omnia* of Pope Gregory I [35], see column 406 for St. Martin. A similar form is found elsewhere, for example for St. Swithin in the Sarum Missal [36]. The closest parallel is to the Mass for St. Ecgwine, with the name changed, as shown below [37]:

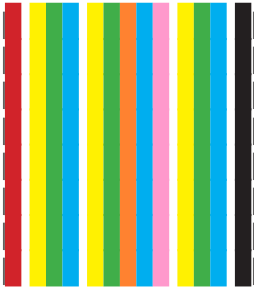
Deus qui sanctam nobis huius diei sollempnitatem in honore beati Egwini confessoris tui
atque pontificis consecrasti. adesto familie tue precibus et da ut cuius festa celebramus
in terris eius meritis et auxiliis sublevemur in celis. Per.

Respice domine quesumus populum tuum ad tua sacramenta currentem. Et ad presentem sancti confessoris tui atque pontificis Egwini festivitatem ut qui in honore nominis tui detulerunt cunctis proficiat ad veniam. Per.

Gratias tibi agimus Domine Deus noster qui nos celesti medela reparare dignatus es.
Da quesumus peccatorum vestrorum veniam qui beatum Egwinum et pontificali gloria
et gloriose confessioni sublimasti corona. Per.

Continuing with the Vigil for St John the Baptist.

H	S	B	K1	K2	K3	M	P	C	O	R	T
526	437	437	432	511	695	459	225	364	492	322	756



In vigilia beati iohannis baptiste
Introitus: Ne timeas zacharia [Luke 1:13,15,14]
Psalmus: Domine in virtute [Ps 20:2]
Collecta: Presta quesumus omnipotens deus
Lectio: Ieremie prophete: In diebus illis: Factum est verbum domini [Jer 1:4-10]
Graduale: Fuit homo missus [John 1:6-7]
Versus: Ut testimonium perhiberet
Initium sancti Evangelii secundum Lucam: Fuit in diebus herodis regis iudee [Luke 1:5-17]

There are a small number of items that appear only in the Temporale in **E** and not in the other sources. They all occur in other Missals, at that place in the different services. However, none of these alternative sources is a complete match for **E**. They may provide further insights if additional leaves become available for study.

Folio 131, in Feria VI contains the Versus: “Crucifixus surrexit amotus”. This version appears in a Worms Missal [Usuarium #38], which also includes the combined feast for Albini and 10,000 martyrs on page 373, but with almost no overlap with **E**, only the Evangelium for 10,000 Martyrs.

Folio 184, in Feria IV contains the Graduale: “Tollite hostias et entroite in atria”. This version also appears in a Prague Missal [Usuarium #2].

Folio 184, in Feria IV contins the Secreta: “Deus qui de terre fructibus”. This Secreta is included in the Sarum Rite [in 36] where it is also noted that the Roman Use here is “Hec hostia”.

The Epistola: “Hii sunt inri” in the feast for Albini is unique to this manuscript, within the selected samples. It does not appear to be recorded in other texts either, neither for Albini nor any other rite. It remains to be be seen whether or not this reading can be located in another source. The additional complexities surrounding the feast for Albini and the 10,000 Martyrs are discussed above.

Comparing the Sources: A Measured Approach

The page-by-page comparisons presented above also indicate some of the difficulties inherent in comparing these different sources. Although they all serve the same function, and, at the highest level, contain the same information, the arrangement of the contents can vary considerably.

The traditional ‘variorum’ style of edition lists individual variations at the word level. Such an approach could result in a huge number of apparent variations, obscuring significant differences. When different sources give different levels of details for the readings or prayers, or use cross-references to other parts of the text, attempting to correlate the contents word-by-word seems almost futile.

The following analysis uses instead the individual elements present on the page, and attempts to match the structure between the text of **E** and the other sources. An ‘element’ is defined as:

- 1. A heading for a specific day (Temporale) or feast (Sanctorale)
- 2. The title and contents of a part of the service, in the order presented in that text

Example headings are ‘Dominica II’, ‘Feria IV’, ‘De corpore christi’ and ‘Iuliane virginis’. For the titles of the sections, the exact form is not considered: ‘Gᵣ’, ‘Graduale’, and ‘Graduale’ all match; as do the alternate forms including ‘Prosa’ and ‘Sequentia’. In the case of **E**, the implied ‘Introitus’ following the heading is also assumed to match explicit entries. Instructions for the celebrant, which vary widely between sources and over time, are not considered.

One difference in the text that must be treated as a mismatch is the ‘Credo’ vs ‘non dicitur Credo’, if the first implies that the Credo is to be said, while the second indicates that it is not to be said.

With those rules in place, it is possible to create a similarity measure [38] (i.e. count) variable between **E** and another source (**X**), as the sum of counts defined as follows:

count 1 if, and only if, the same element occurs in both **E** and **X**, in sequence, with essentially the same contents

The criteria for ‘essentially the same’ require that the two texts include, or reference, the same Psalm, Reading, or explicit content, allowing for the variations described above. Elements that are in **X**, but not in **E**, do not count. This rule reflects the general tendency for material to be added over time, and the observation that most of the sources used in the comparison were produced 150 years, or more, later in time than **E**. The similarity measure of **E** with itself is then the number of Elements under consideration, and defines the count value of a perfect match. This value can then be used to normalize the results to the range [0..100].

It would be unwise to consider this number as a ‘percentage overlap’ between the two sources, and it is certainly not the ‘probability’ that **E** and **X** have ‘the same origin’. However, it may be used instead as a Maximum Likelihood Estimator that **E** and **X** are in some way related.

Even though there are differences in the source, since they do indeed purport to carry the same information, there are many Elements that appear in all sources. Approximately 2/3 of the Elements in **E** are common to the Missals under consideration. This limits the range of the Measure, giving a minimum value 67. Ignoring these common Elements increases the spread of the Measure. It does not alter the relative ordering of the comparisons, but makes it easier to view the graphs.

One possible criticism of this measure is that it assigns equal weights to all the elements, and a different Psalm after the Introit would carry the same penalty as a completely different Reading. A second approach considers only the ‘Lectio’ elements. However, with only 51 examples, 36 of which are common to all sources, it is harder to justify any conclusions.

This pair of approaches give four measures for each source **X**:

1. The total count of all matching Elements
2. The count of matching Readings
3. The count of matching Elements excluding the Elements common to all sources
4. The count of matching Readings excluding the Readings common to all sources

The table below gives the total counts for the four measures summed over all the pages examined. The raw page-by-page data are tabulated on Page 34 of this Report.

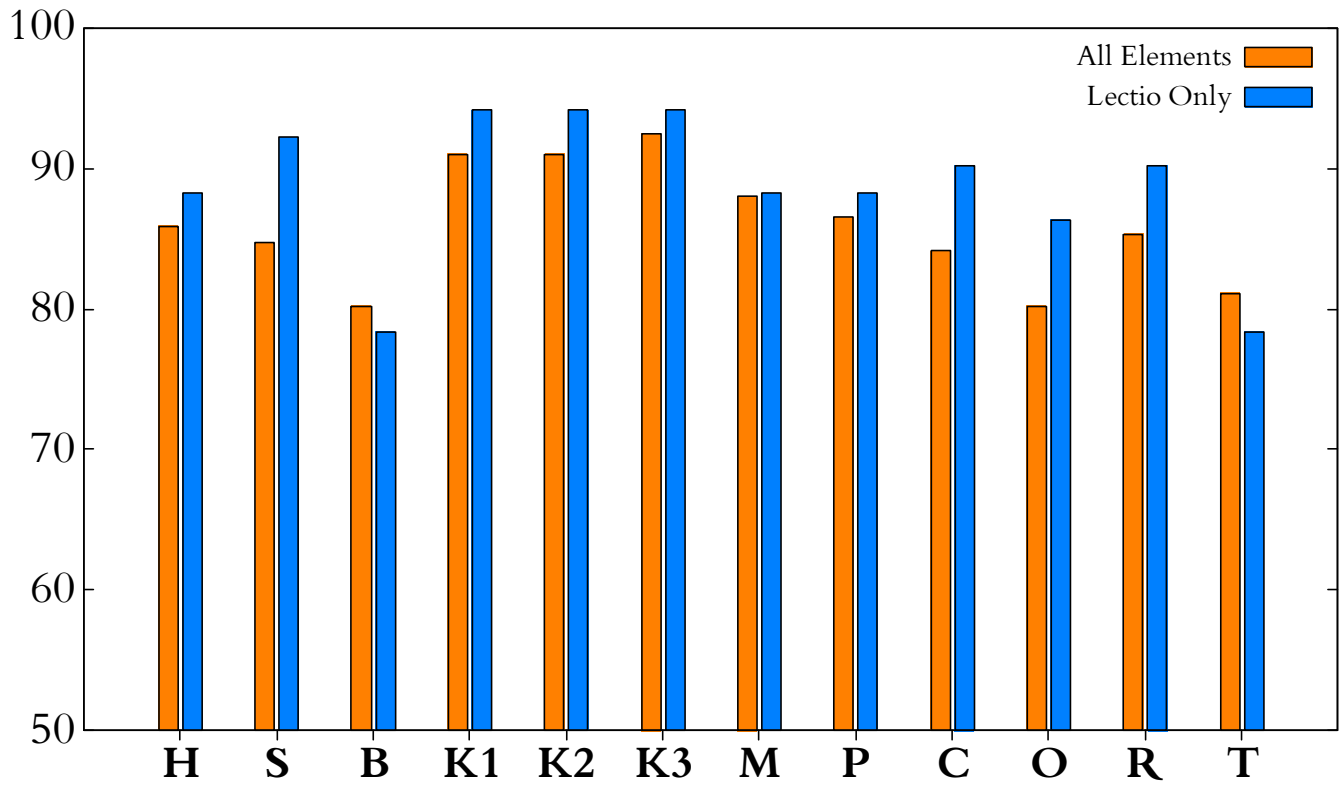
	E	H	S	B	K1	K2	K3	M	P	C	O	R	T	All
1. all	333	286	282	267	303	303	308	293	288	280	267	284	270	224
2. lectio	51	45	47	40	48	48	48	45	45	46	44	46	40	36
3. all-unshared	109	62	58	43	79	79	84	69	64	56	43	60	46	
4. lectio-unshared	15	9	11	4	12	12	12	9	9	10	8	10	4	

The ‘unshared’ value is obtained from the total by subtracting the ‘All’ value for that row. Using the totals in the **E** column, the rows can then be normalized to [0..100].

	E	H	S	B	K1	K2	K3	M	P	C	O	R	T
1. all	100	85.9	84.7	80.2	91.0	91.0	92.5	88.0	86.5	84.1	80.2	85.3	81.1
2. lectio	100	88.2	92.2	78.4	94.1	94.1	94.1	88.2	88.2	90.2	86.3	90.2	78.4
3. all-unshared	100	56.9	53.2	39.4	72.5	72.5	77.1	63.3	58.8	51.4	39.4	55.0	42.2
4. lectio-unshared	100	60.0	73.3	26.7	80.0	80.0	80.0	60.0	60.0	66.7	53.3	66.7	26.7

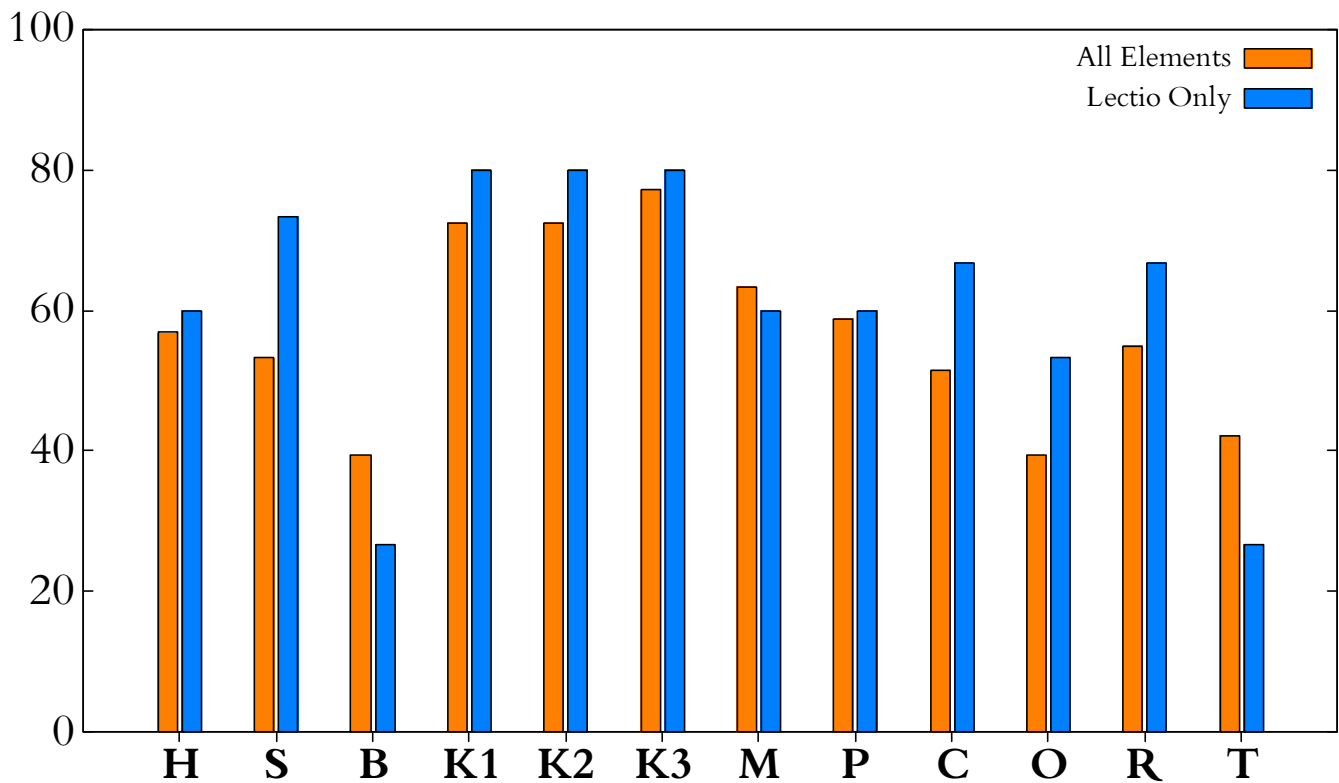
67% of the total Elements are shared across all the sources, as are 70% of the Readings. The sample size for non-shared readings is then very small, insufficient to justify reporting values to 1 decimal place, which is done above only to preserve alignment and improve readability.

All Elements on Page



The graph above shows the normalized values for each of the 12 sources compared to **E**. Note that the y axis starts at 50%, and most of the sources show over 80% overlap. The graph below shows the normalized counts when the common all-shared Elements are excluded.

Excluding All-Shared Elements



Conclusion

We may now consider, or reconsider, the three indicators identified above.

The ‘Annotino Pasche’ was used throughout Europe, at least up to the 14th Century, from Friulia in northern Italy to Exeter in southern England. While it was later dropped from many Missals, it survives in examples made in France in the early 1500's. However, the feast days in the Kalendarium, specifically Albini *not* on 1st March, would seem to rule out a French provenience, or origin.

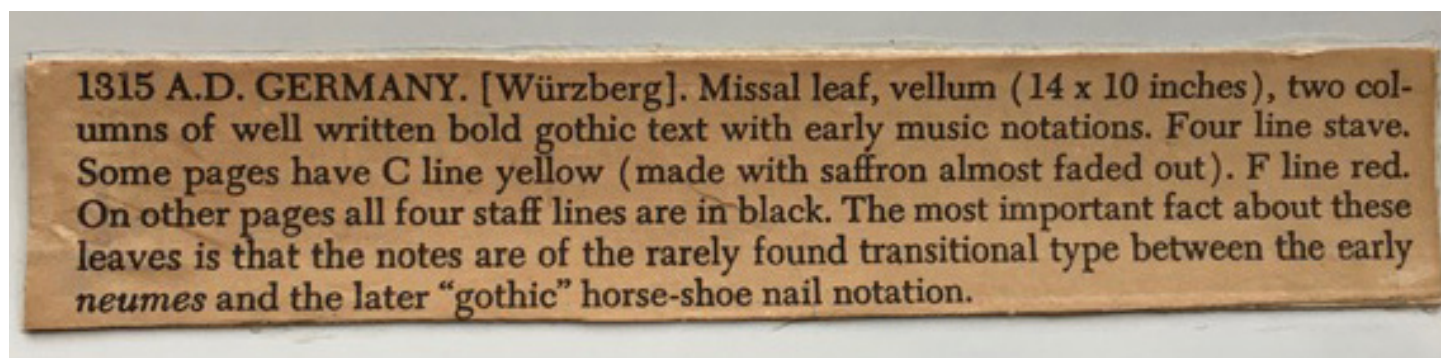
The Luke 20 reading is unusual, but not unique. It is present in a Strassburg Missal of 1510 made for Premonstratensian Use. However, there is only a general overlap, and several differences, between that text and this manuscript, so it is not possible to claim a Premonstratensian Use, or exemplar, at this time. To follow that path requires more of the Kalendarium to be available. The presence or absence of St. Norbert (founder of the Premonstratensian Order) on July 11 would be a valuable clue.

The combined feasts of 10,000 Martyrs and St. Albini in the manuscript are a strong indication of northern-German production. In apparent refutation of that area is the Sotheby's 1947 Catalog entry stating that St. Kilian is marked in red, and therefore points to a Würzburg provenance. However, this assessment neglects the fact that St. Kilian was *also* the Patron Saint of Paderborn. The Cathedral there is dedicated to Sts Maria, Liborius, and Kilian. There are at least four other churches in the area dedicated to St. Kilian, including one lying between Paderborn and Warburg.

This report only scratches the surface of the problems, and the pitfalls, of liturgical analysis, particularly with only fragmentary, and partly second-hand, evidence. Any one item may be interpreted, or mis-interpreted, as leading to a conclusion regarding provenance, date, or Use. Without a clear, authentic, statement in the physical object itself, for example a scribal colophon, title page, or explicit annotation in the text, we cannot say for sure how the manuscript came into existence, or came into its first known place of record, Warburg in 1682.

The similarity measures are also inconclusive. They would seem to rule out the Benedictine Missal, **B**, as a close relative. The large difference between **E** and the Tridentine Missal, **T**, is not surprising since **T** is a consensus version of many disparate inputs. The most-likely relatives are the three *Missale Coloniense*, followed by the Premonstratensian example. Given the relatively low score for the *Missale Herbipolense*, this is a further indication that Ege's attribution (reproduced below) may not be accurate.

On balance, a tentative conclusion based on the above discussion would favor production (Provenance), and probable Use, in or near Köln, but for an unknown location and purpose. It seems safe at this point to continue to call the manuscript “The Warburg Missal”, pending further evidence.



Otto F. Ege's printed label for Folio 156

Raw Similarity Data

		E	H	S	B	K1	K2	K3	M	P	C	O	R	T	All
fol.1	all	10	10	10	10	9	9	10	10	10	10	10	10	10	9
	lectio	1	1	1	1	1	1	1	1	1	1	1	1	1	1
fol.26	all	10	9	9	6	10	10	10	9	9	9	10	10	7	6
	lectio	3	2	3	1	3	3	3	3	3	3	3	3	1	1
fol.28	all	19	17	18	12	19	19	19	17	18	17	16	17	12	12
	lectio	6	4	5	2	6	6	6	4	4	4	4	4	3	2
fol.38	all	30	30	29	30	30	30	30	30	30	29	29	29	27	27
	lectio	5	5	5	5	5	5	5	5	5	5	5	5	5	5
fol.41	all	18	18	17	16	18	18	18	18	17	18	17	18	18	16
	lectio	1	1	1	1	1	1	1	1	1	1	1	1	1	1
fol.44	all	18	18	18	18	18	18	18	18	18	17	17	18	18	16
	lectio	2	2	2	2	2	2	2	2	2	2	2	2	2	2
fol.47	all	16	15	15	14	15	15	15	15	15	13	14	15	15	10
	lectio	4	3	3	3	3	3	3	3	3	3	2	3	3	1
fol.123	all	43	34	33	30	41	40	43	38	38	34	32	38	35	25
	lectio	3	3	3	3	3	3	3	3	3	3	3	3	3	3
folo.127	all	15	12	13	15	12	12	13	13	12	15	11	15	14	11
	lectio	2	2	2	2	2	2	2	2	2	2	2	2	2	2
fol.130	all	29	26	24	27	27	27	27	28	28	24	22	24	25	22
	lectio	4	4	4	4	4	4	4	4	4	4	4	4	4	4
fol.134	all	14	7	8	8	8	8	8	7	7	9	11	11	7	6
	lectio	2	1	1	1	1	1	1	1	1	1	2	2	1	1
fol.140	all	11	11	11	11	11	11	11	11	11	11	11	11	11	11
	lectio	2	2	2	2	2	2	2	2	2	2	2	2	2	2
fol.156	all	18	18	18	15	15	16	16	16	14	13	18	16	15	8
	lectio	3	3	3	2	2	2	2	2	2	2	2	2	2	2
fol.159	all	18	15	15	13	17	17	17	16	14	17	13	14	14	10
	lectio	4	3	3	2	4	4	4	3	3	4	3	3	2	2
fol.183	all	26	20	19	22	21	21	21	22	21	20	18	18	23	17
	lectio	5	5	5	5	5	5	5	5	5	5	5	5	4	4
S fol.14	all	19	18	17	12	18	18	18	14	18	16	10	12	11	10
	lectio	2	2	2	2	2	2	2	2	2	2	1	2	2	1
S fol.26	all	19	8	8	8	14	14	14	11	8	8	8	8	8	8
	lectio	2	2	2	2	2	2	2	2	2	2	2	2	2	2

The table above lists the raw count data for the matching Elements on each of the groups of pages analyzed above.

The **E** column gives the total number of Elements considered for that row. The rightmost ('All') column gives the count of Elements that are identical across all the sources.

The first row of each group considers every Element on the page, as described above. The second row considers only matches between the individual Readings (each marked as '*Lectio*') within the group.

References

[1] <http://ege.denison.edu/>

Many institutions hold copies of Ege's Portfolio of *Fifty Original Leaves* (FOL). A description of Ege's work, and links to some of the holdings, are at the Denison University website, but their list is incomplete, and the image links are not always correct.

[2] https://en.wikipedia.org/wiki/Otto_Ege

This short Wikipedia entry on Otto Ege provides references about his life and work.

[3] <https://exhibits.stanford.edu/ruderman/catalog/vv845ps6934>

A beautiful map of Würzburg produced in 1493, and also listing some of its many religious foundations.

[4] <https://usuarium.elte.hu/>

Usuarium remains a wonderful resource for liturgical research. I am particularly grateful to Dr Miklós István Földvály for allowing me to access the more detailed contents of that site, through a Login account.

[5] Weale, W.H.I. and Bohata, H., *Catalogus Missalium Ritus Latini* (Quaritch, London, 1928).

This volume lists almost 2,000 different Missals, not all from the same period as this leaf. The entries are arranged according to the different centers or liturgical Uses for which they were printed.

[6] <https://www.sacred-texts.com/bib/vul/index.htm>

There are many online versions of the Latin Vulgate. This one is easily consulted and searched, and its text can be used as one standard reference. However, it presents only a single version of the Vulgate and does not record other variants or recensions.

[7] <https://www.sothebys.com/en/auctions/ecatalogue/2011/western-manuscripts-and-miniatures/lot.87.html>

This catalog entry indicates that 145 more leaves from the manuscript, plus its binding, may still be in existence.

[8] <https://www.biblicalcyclopedia.com/E/evovae.html>

The letters 'euovae' are used variously to indicate the tones for the following Psalm at the close of an Antiphon.

[9] <http://www.preces-latinae.org/thesaurus/Hymni/LaudaSion.html>

The hymn 'Lauda Syon' was composed by St. Thomas Aquinas specifically for the Feast of Corpus Christi.

[10] <https://www.catholic.org/prayers/prayer.php?p=283>

The Nicene Creed, or *Symbolum Nicaenum*, is widely used in the liturgy. The version in the reconstruction dates from 381 AD.

[11] <https://play.google.com/books/reader?id=EE8VAAAAQAAJ&hl=en&pg=GBS.PA24>

[12] Sotheby's & Co., *Bibliotheca Phillipica: Catalogue of a Further Portion of the Renowned Library formed by the late Sir Thomas Phillips*, 1 December 1947 (London), no. 92 (p. 17).

[13] Sotheby's & Co., *Western Manuscripts and Miniatures*, 11 December 1984 (London), lot 52.

[14] Pope, Joseph. *One Hundred and Twenty-Five Manuscripts: Bergendal Collection Catalogue* (Toronto: Brabant Holdings, 1999).

[15] Brown, Jaqueline and Stoneman, William P. (eds). *A Distinct Voice Medieval Studies in honor of Leonard E. Boyle, O.P.* (University of Notre Dame Press, 1997), pp. 163–206, at p. 193.

The first of these is the longer catalog of the Bergendal collection. There is a four-page entry covering MS 69, which is the 'residue' of the Warburg Missal. The Stoneman description offers a shorter, and possibly revised, assessment of the fragment.

[16] <https://archive.org/details/MissaleRomanum1920>

A modern, searchable, version of the Tridentine Missal. The text is not always totally accurate.

[17] Images from Lisa Fagin Davis

[18] <https://exhibits.library.stonybrook.edu/oem/items/show/504>

[19] <https://www.blurb.ca/books/2272528-50-medieval-manuscript-leaves>

Bindle, David, *50 Medieval Manuscript Leaves: The Otto Ege Collection at The University of Saskatchewan Library*. An online publication of all the leaves in one set of Otto Ege's FOL Portfolio.

[20] Images from Mildred Budny

[21] <https://digital.npl.org/islandora/object/medieval%3Afc70fc84-7cc5-43eb-be74-adf6465fd5c8#page/1/mode/2up>

[22] https://umedia.lib.umn.edu/item/p16022coll210:44/p16022coll210:43?child_index=1&query=&sidebar_page=1

[23] <https://digital.tcl.sc.edu/digital/collection/pfp/id/1670/rec/33>

[24] <http://digital.buffalolib.org/document/1671#?c=0&m=0&s=0&cv=0>

[25] <https://digitalcollections.missouristate.edu/digital/collection/Medieval/id/7/rec/23>

[26] <https://credo.library.umass.edu/view/full/mums570-i022>

[27] via Google Books: Wernsdorf, Ernst Friedrich, *Analecta ad commentationem de paschate annotino* (Wittenberg, 1764).

[28] https://en.wikipedia.org/wiki/Albinus_of_Angers

[29] <https://en.wikipedia.org/wiki/Benedictines>

The claim that the Benedictines “took whatever seemed proper to the conditions of time and place” is cited in many places.

[30] <https://www.newadvent.org/cathen/15718a.htm>

This long article on the diocese of Würzburg lists the many religious orders present in the area, but gives little information on the dates of their foundations.

[31] <https://www.wydawnictwoumk.pl/20155-49081-1-PB.pdf>

This document appears to be an article published in 2014 in *Studio Geohistorica*, vol. 2, pp. 43–56. It considers the spatial and temporal distribution of various foundations, but more as an example of how to use computer-based tools than a consideration of the material itself.

[32] https://de.wikipedia.org/wiki/Kloster_Oberzell

This German-language site describes the Kloster (Monastery) at Oberzell, including its Premonstratensian beginnings and history.

[33] https://en.wikipedia.org/wiki/Paderborn_Cathedral

[34] via Google Books: Warren, F. E., *The Leofric Missal as Used in the Cathedral of Exeter*, (Oxford, Clarendon Press, 1883).

[35] via Google Books: *Sancti Gregorii Papæ I. Cognomento Magni, Opera Omnia. Tomus Tertius* (Venice, 1744).

A copy of (some of) the works of Gregory the Great, including a version of the rite re-used on fol. 26 for St. Albini.

[36] <https://archive.org/details/dusumins00cath/page/n523/mode/2up>

The *Secreta* for the translation of St. Swithin in the Sarum Rite follows the formula used for St. Albini.

[37] Lapidge, Michael, *Byrhtferth of Ramsey: The Lives of St Oswald and St Ecwine*. Oxford Medieval Texts (Oxford University Press, 2009).

A very close parallel to the rite for St. Albini.

[38] <https://terrytao.files.wordpress.com/2011/01/measure-book1.pdf>

Measure Theory is the (very!) formal mathematical treatment of countable sets and their relation to probabilities. There are many texts covering this area, usually at the graduate level, with an online introduction available here.

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