A Leaf from the Warburg Missal
“Ege MS 22”
containing part of
The Mass for Corpus Christi
and its Relation to Other Leaves
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.

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 celii 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.
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:


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 ‘I’ 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]

*nuptias*. Ili 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
In illo tempore dixit Ihesus discipulis suis et turbis iudeorum: Caro mea . . . hunc panem vivet in eternum.

Credo in unum deum. Per totam octavam Offertorium Sacerdotes incensum domini . . . non polluent nomen eius aeuia. [Leviticus 21:6, with music]

Secreta Ecclesie tue quesumus . . mistice designantur. Per dominum.

Quia per incarnati. [with music] Hec prfatio dicitur per totam octavam.

Communio Quotiescunque manducabis . . Itaque quicunque mandu[caverit] [1 Cor 11:26-27, with music]

On the recto:

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

Below col.a
Cibavit eos ex adipe frumenti alleluia et de petra melle saturavit eos alleluia, alleluia, alleluia. Exultate deo adiutori nostro iubilate 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 imples 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.]
nás, ni vero quin digni habe
bünnum est, ubi et resurrectione
corpus nostri, ut nesciat in se
adominare iubes. Nec enim utra
non potestum quae
les comm. angelis sunt, ut sic
sunt de eum sunt. Hic resur-
rrectionem. In aequo relictur
moritum. Deinde ostendit de
cum rubrum sine duc dict
vem. abraham et deum
saece et deum. Jacob Deus
aurum non est mortuum:
ed mundum. Innum. enim
utitum et. Respondentes au-
tum quidam scribant, de
crunt. Magna. benevoli.
Et amplius non audiebat
eunt qui quaeris investigare
Deutero. crisi. misit
oblatibus. Nonnulla ex ad
huc sum. invenire pons.
Dex qui nobis sub seca
mundo maturum pauste
nus nec memoriam relixi
tune que almintra nos
corpus et sanum un la
ma mundus venerate re
componam iniustum in
nobis noster secanus
Un cum peracto quod fato
Cibant cas ex adeo frumenta ubi
et exsera melle, sanam un ad
un ali se, Exsulteri, des anus
in tabulation des sacri. Sperat et

Ege MS 22. Folio 156 recto, J. S. Wagner Collection
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: ‘Ilꞇ’ for ‘In illo tempore’ (‘At this time’); ‘Dïd’s’ for ‘Dixit Ihesus discipulis suis’ (Jesus said [to] his disciples); ‘ebrp’ for ‘epistole beati pauli’ ([from the] letter of the blessed Paul); and ‘quïns’ for ‘quesimus’ (‘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. The include the *enodae* [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

[27]Accesserunt autem . . . nuptias. 34 Ili vero qui digni habeuntur seculo illo et resurrectione ex mortuis, neque nubent neque ducent uxores, neque enim ultra mori potuerunt. Quales enim angelis sunt, et filii sunt dei, cum sint filii resurrectionis. 35 Quia vero resurgent mortui, et moyses ostendit secus rubum, sicut dicit dominum, deum abraham, et deum isaac, et deum iacob. 36 Deus autem non est mortuorum, sed vivorum: omnes enim vivunt ei. 37 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 iubilate 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


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

Versus:
Aperis tu manum tuam et imples 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, coheredes et sodales fac sanctorum civium.

Lectio: Secundum Iohannem, vi

In illo tempore exit ihesus discipulis suis et turbis iudeorum. 56 Iacio enim mea vere est cibus: et sanguis meus, vere est potus; 57 qui manducat meam carnem et bibit meum sanguinem, in me manet, et ego in illo. 58 Sicut misit me vivens pater, et ego vivo propter patrem; et qui manducat me, et ipse vivet propter me. 59 Hic est panis qui de celo descendit. Non sicut manducaverunt patres vestri manna, et mortui sunt. Qui manducat hunc panem, vivet in eternum.


Offertorium: [with music]

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

Secreta:

Ecclesia tue, quesumus, domine, unitatis et pacis propitius dona concede, que sub oblatis muneribus mystice designatur. 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 manducabis panem hunc et calicem bibetis, mortem domini annunciat, donec veniat. Itaque quicunque manducaverit panem vel biberit calicem 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:


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
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 Baptistæ 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, Authbert, 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 ligatures on a 4-line staff, 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.62r; 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 parochalis 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.


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 Sanctorale 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 Wurzburg, 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.
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.

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

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 Praemonstratensis 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.

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

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 Premonstratensium 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:

<table>
<thead>
<tr>
<th>Key</th>
<th>Feb 14</th>
<th>Feb 15</th>
<th>Feb 16</th>
<th>Feb 17</th>
<th>Feb 18</th>
<th>Feb 19</th>
<th>Feb 20</th>
<th>Feb 21</th>
<th>Feb 22</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td></td>
<td></td>
<td>Vitalis, Felicole &amp; Zenonis</td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>B</td>
<td>Valentini</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>Valentini</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>H</td>
<td>Valentini</td>
<td></td>
<td></td>
<td>Vitalis, Felicole &amp; Zenonis</td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>K1</td>
<td>Valentini, Vitalis, &amp;c</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>K2</td>
<td>Valentini, Vitalis, &amp;c</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>K3</td>
<td>Valentini, Vitalis, &amp;c</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>M</td>
<td>Valentini, Vitalis, &amp;c</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>O</td>
<td>Valentini</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>P</td>
<td>Valentini, Vitalis, &amp;c</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>R</td>
<td>Valentini</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>S</td>
<td>Valentini</td>
<td></td>
<td></td>
<td>Iuliane</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>C. Petri</td>
</tr>
<tr>
<td>T</td>
<td>Valentini</td>
<td></td>
<td>Faustini</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Simeonis</td>
<td>C. Petri</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Key</th>
<th>Jun 19</th>
<th>Jun 20</th>
<th>Jun 21</th>
<th>Jun 22</th>
<th>Jun 23</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td></td>
<td></td>
<td></td>
<td>10,000 martyrs, Albini</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>B</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td>10,000 martyrs, Paulini</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>C</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td></td>
<td></td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>H</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td>10,000 martyrs</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>K1</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td>Albini, 10,000 martyrs</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>K2</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td>Albini, 10,000 martyrs</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>K3</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td>Albini, 10,000 martyrs</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>M</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td>Albini, 10,000 martyrs</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>O</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td></td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>P</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td>Albani</td>
<td></td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>R</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td></td>
<td></td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>S</td>
<td>Gervasii &amp; Prothasii</td>
<td></td>
<td></td>
<td>10,000 martyrs</td>
<td>vigil St John Baptist</td>
</tr>
<tr>
<td>T</td>
<td>Gervasii &amp; Prothasii</td>
<td>Deodati</td>
<td>Albani</td>
<td>10,000 martyrs, Paulini</td>
<td>vigil St John Baptist</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Kalendarium?</th>
<th>H</th>
<th>S</th>
<th>B</th>
<th>K1</th>
<th>K2</th>
<th>K3</th>
<th>M</th>
<th>P</th>
<th>C</th>
<th>O</th>
<th>R</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td>yes</td>
<td>yes</td>
<td>no</td>
<td>yes</td>
<td>yes</td>
<td>no</td>
<td>yes</td>
<td>no</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
<td>yes</td>
</tr>
<tr>
<td>Aubin</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>yes</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>no</td>
<td>no</td>
</tr>
<tr>
<td>Kilian</td>
<td>13</td>
<td>450</td>
<td>13</td>
<td>27</td>
<td>712</td>
<td>14</td>
<td>232</td>
<td>17</td>
<td>9</td>
<td>no</td>
<td>no</td>
<td>no</td>
</tr>
</tbody>
</table>

The Missale Andagavense [Angers] printed in Paris 1489 [Usuarius #71] also lists Albini 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 'ſ'. 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 Missae 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 'Ilꞇ ̅' and 'D·i·d·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:

<table>
<thead>
<tr>
<th>Source</th>
<th>Würzburg</th>
<th>Warburg</th>
<th>Other</th>
<th>Modern</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td>H</td>
<td>S</td>
<td>B</td>
<td>K1</td>
</tr>
</tbody>
</table>

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

**fol. [1]** Condit Collection, Florida. [17]

<table>
<thead>
<tr>
<th>H</th>
<th>S</th>
<th>B</th>
<th>K1</th>
<th>K2</th>
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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*


*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]

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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]*


*Offertorium: Iubilate 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: Augetur in nobis. Per.*

**Feria IV**


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


**fol. 28** Lima Public Library. [in 1]

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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*


*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: Exiens ihesus in galileam et invenit philippum [John 1:43-51]
Lectio: Ilꞇ : Introivit ihesus in synagogam [Mark 3:1-5]
Lectio: Ilꞇ : 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]


Dominica III [post octavam]
Introitus: Adorate deum omnes angeli eius [Ps 96:7-8]
Psalmus: Dominus regnavit exsultet 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 exsultet terra [Ps 96:1]
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]

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: Ilꞇ : D·i·d·s: Cum oratis non eritis sicut ypocrite [Matt 6:5-6]
Lectio: Secundum Mattheum: Ilꞇ : Cum introisset ihesus capharnaum [Matt 8:5-13]
Offertorium: Ad te domini levavi [Ps 24:1-3] [E: ‘ii’ in interline]

Secreta: Sacrifiis presentibus domine quesumus intende placatus Per.

Communio: Acceptabis sacrificium [Ps 50:21]

PostCommunio: Celestis doni benedictione. Per.

SuperPopulum: Incline 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 dominum [Ps 29:2]

Collecta: Inchoata ieiunia quesumus domine Per.

Lectio: Isiaei prophet: 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


Feria II post Dominicam 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

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: Isaiæ prophete: In diebus illis: Locutus est isaias prophetæ [Isaiah 55:6-11]
Graduale: Dirigatur oratio mea sicut incensum [Ps 140:2]
Versus: Elevatio manuum meæ
Lectio: Secundum Mattheum: Ilc: 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]

Feria V post Invocavit
Graduale: Custodi me domine ut pupillam oculi [Ps 16:8,2]
Versus: De vultu tuo iudicium meum prodeat
[Em: in margin] Alid: Dicebat ihesus ad eos qui in se crediderunt [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 dedero [John 6:52]
PostCommunio: Tuorum nos domine largitate donorum Per.
SuperPopulum: Da quesumus domine populis christianis Per.
SuperPopulum: Da nobis quesumus omnipotens deus eterno Per.
Feria VI [quatuor temporum quadrigesime]
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]

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
[Beneditio agni, carnium, 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: Victimae 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: ‘cxxiii’ 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, ‘cxxiii’ 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.
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]
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.
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: Victimae paschali laudes immolent Christiani.
Sequentia: Agni pascalis esu potuque dignas
Sequentia: Laudes christo redempti voce modulemur supplici

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: Victimae paschali
  Versus: Surrexit cristi et illuxit populo suo
Lectio: Secundum Iohannem: Ilī: Maria stabant ad monumentum foris [John 20:11-18]
Offertorium: In die solemnitatis vestre [Ex 13:5]
Secreta: Suscipe quesumus domine munera populorum Per.
Prefatio: Te quidem
Communio: Populus acquisitionis [1 Peter 1:29]
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 sempiterne 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 mortuis, Alleluia
  Versus: Eduxit dominus populum suum
  Versus: Surrexit Christus et illuxit populo suo
Versus: Dicite in nationibus/gentibus [Ps 95:10]
Sequentialia: Victime pascali


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.

Introitus: Eduxit dominus populum suum [Ps 104:43]

Psalmus: Confitemini domino et invocate [Ps 104:1] [E: Euouae deleted]

There are two additions in E at the foot of fol.130r, with matching signes-de-renvoi, supplying missing text from the Acts reading. The ‘cxxv’ (125) in the interline matches the longer ‘Hec dies’ on folio 125, with its interlinear ‘cxxv’.

**fol. 134**

University of South Carolina. [in 1 and 23]

The recto of folio 134 contains the unusual 'Annotino Pasche' service. The text can be compared to the printed version in [27]. Green text below indicates editorial collation: [x] appears only in [27], x appears only in the E and [x/y] means that x appears in E and y in [27].

- **In [annotino pasche/Pascha annotino]**
- **[Introitus]** Resurrexi[t] et ad. Per totum
- **Oratio** Deus cuius providentia nec preteritorum momenta deficiunt nec ulla superest ex spectatio futurorum, tribue permanentem per acte quam recolimus sollempnitas effectum, ut quod recordatione percurrimus semper in opere teneamus. Per.
- **[Evangelium/Secundum Iohannem]** [In illo tempore] Erat homo ex phariseis Quere in oct pentecosten [nicodemus usque sed habeat vitam eternam].
- **Secreta** Clementiam tuam suppliciter exoramus ut paschalis muneris sacramentum quod fide recolimus et spe desideramus intenti perpetua dilectione capiamus. Per.
- **[Complenda/Postcommunio]** Tua nos domine quesumus quare sumpsimus sancta purificens et operationibus sue remedio nos perficiant esse placatos. Per.

The ‘usque’ in [27] simply indicates elided text. Both versions cover the same extent, assuming the reference in E is also to John 3:1-15, which is exactly the reading in H in octavam pentecostes. The same service exists elsewhere, for example in the Leofric Missal [34], lacking the Apocalyse reading, but including the 'domine' in the Secreta.

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In annotino pasche

- **Introitus:** Resurrexi et adhuc tecum sum
- **Introitus:** Aqua sapientie potavit eos, Psalmus: Confitemini domino quoniam bonus
- **Oratio:** Deus cuius providentia. Per.
- **Lectio:** Fratres: Non cesso gratias agens [Eph 1:16-21], Versus, Versus
- **Epistola:** Quicumque baptisati sumus [Rom 6:3], Versus, Versus
- **Lectio: secundum Iohannem:** Erat homo ex phariseis [John 3:1-15]
- **Secreta:** Clementiam tuam
- **Communio:** Omnes qui in christo baptisati estis
- **Postcommunio:** Tua nos quesumus domine

5 additional Oratio:

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Continuing with the main matching text.
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

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

In diebus rogationum [Feria II in Litania 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: Confiremini domino [Ps 117:1]
    Versus: Surrexit christus et illuxit populo suo
Offertorium: Confitebor domino nimis [Ps 108:30-31]
Secreta: Hec munera quesumus domine et vincula nostre. Per.

fol. 156

Feria IV de Sante Trinitate
De corpore cristi missa [De venerabili sacramento]
Introitus: Cibavit eos ex adipe frumenti [Ps 80:17]
Psalmus: Exsultate deo [Ps 80:2] [E: ‘cxlviil’ in interline. Quere feria secunda pentecosten]
Collecta: Deus qui nobis sub sacramentum
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 salvatore
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

**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
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

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: epistole beati Petri Apostoli: Carissimi: Succinti lumbos [1 Peter 1:13-16]
Lectio: Fratres: Si christus predicatur quod [1 Cor 15:12-23]

Feria XIII 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 remediis Per.
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: I: 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
Communion: Comedite pinguia et bibete mulsum
PostCommunion: 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]

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<td>213</td>
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</table>

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 felicole et zenonis
PostCommunion: . . . precibus concede sanctorum
PostCommunion: . . . cuncta sibi pro futura perficiat
PostCommunion: . . . precibus concede eorum nostrarum absolutionem culparum
PostCommunion: . . . eorum precibus celesti pane satiemur
Iuliane virginis
Introitus: Loquebar de testimoniationiis
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.
Communion: Simile est regnum celorum
Communion: 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 [Ec: ‘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: Confitanteur 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


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]

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:


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]


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.

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- **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: Exultabunt sancti. Cantate domino. Alleluia. Te martyrum
  - **Sequentia**: Gaude felix agripina
  - **Sequentia**: Agone
  - **Evangelium**: Videns ihesus turbas ascendit
  - **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: Perficient in nobis tua sancta domine
  - **Postcommunio**: Leti domine sumpsimus sacramenta celestia
    - Postcommunio: Gratias tibi agimus Domine Deus noster qui nos celesti mediola reparere dignatus es.
    - Postcommunio: Quesumus omnipotens deus ut sanctorum martyrum tuorum

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 sollemnitatem in honore beati Egwini confessoris tuui 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 tuui atque pontificis Egwini festivitatem ut qui in honore nominis tui detelerunt cunctis proficiat ad veniam. Per.
- Gratias tibi agimus Domine Deus noster qui nos celesti medela reparere dignatus es.
- Da quesumus peccatorum vestrorum veniam qui beatum Egwini et pontificali gloria et gloriose confessioni sublimasti corona. Per.
Continuing with the Vigil for St John the Baptist.

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| In vigilia beati iohannis baptiste |
| Introitus: Ne timeas zacharia [Luke 1:13,15,14] |
| Psalmus: Domine in virtute [Ps 20:2] |
| Collecta: Presta quesumus omnipotents deus |
| Lectio: Ieremie prophete: In diebus illis: Factum est verbum domini [Jer 1:4-10] |
| Graduale: Fuit homo missus [John 1:6-7] |
| Versus: Uc 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 mortus”. 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 contains 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: ‘G’, ‘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:

\[
\text{count 1 if, and only if, the same element occurs in both E and X, in sequence, with essentially the same contents}
\]

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.

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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].

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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.
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.
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.
### Raw Similarity Data

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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.
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.

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

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

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

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.

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.

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

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

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

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


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

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


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.

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

Images from Lisa Fagin Davis

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.
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