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## MEDIEVAL LITURGICAL BOOKS AT AROUCA, BRAGA, EVORA, LISBON, AND PORTO: SOME PROVISIONAL INVENTORIES

Some of the information presented in this catalogue is taken, with a minimum of critical assessment, from sources which must be considered unreliable. A perusal will quickly reveal that the inventories vary in thoroughness and that a few indeed are incomplete. Why then the temerity to publish material which in some respects is inaccurate, inconsistent, and unfinished?

Very few published catalogues describe liturgical books in as much detail as is included here and the libraries of Portugal, in common with those of the rest of Europe and North America,<sup>1</sup> have no catalogues which offer more than a) the type of book (occasionally inaccurate), b) the century (often inaccurate), c) the number of folios, d) the size (often expressed by the approximations of folio or octavo, etc., and e) occasionally, the provenance or Use. This article is accurate as to a), c), d), and can sometimes improve on b) and e). Moreover, it lists the main sections of each book so that the user (and more particularly the user who does not have the book to hand) can tell whether or not his Breviary includes the Kalendar, or the Sanctorale, and so on. Most of the inventories also list the contents of each section, giving the folio number on which begin the main feasts of the year, and the main Offices of the saints. It may be argued that this kind of information is unnecessary in a catalogue, since he who needs to use a liturgical book, and knows what sections it contains, had better know in what order the feasts occur and how the sections are organized. But each section is frequently very long, and the labor of finding a particular feast even for the expert may be very time-consuming. More important, for those who have to rely on microfilm for any study of such books, the cost of ordering whole manuscripts is often prohibitive, and information regarding more precise folio numbers may be very valuable. Comparative study of numerous liturgical books, of the kind that Leroquais suggests for the responsories of Advent week, for example,<sup>2</sup> cannot reasonably be undertaken until the sources themselves have been inventoried in the manner I attempt here, and in the manner so admirably carried out by Leroquais in his publications.

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<sup>1</sup> The main exceptions are the libraries of France, whose Breviaries but not Antiphonals, are catalogued by the Abbé V. Leroquais, *Les Bréviaires manuscrits des bibliothèques publiques de France*, 6 Vols (Paris 1934), and the Vatican library manuscripts catalogued by Pierre Salmon, *Les Manuscrits liturgiques latins de la bibliothèque vaticane*, vol. I *Psautiers, Antiphonaires, Hymnaires, Collectaires, Bréviaires* (Vatican 1968). The Bodleian Library has an excellent typed *Handlist of Latin Liturgical Manuscripts* compiled by S. J. P. Van Dijk. Many British libraries have catalogues prepared by M. R. James, and Frere's *Bibliotheca Musico-Liturgica* provides an essential complement to these. See also, J. Brückmann, 'Latin Manuscript Pontificals and Benedictionals in England and Wales,' *Traditio* 29 (1973) 391-458.

<sup>2</sup> Leroquais, *Les Bréviaires...* lxxviii-lxxxI.

Adequate catalogues of liturgical books need to be made. Why then the following inadequate catalogue? Because, like many other scholars capable of doing this specialized work, I would rather apply myself to something more inherently interesting than making inventories. This work, then, is a by-product (if an essential preliminary can be so termed) of other research concerned with Office books.<sup>3</sup> The requirements of this research have caused some of the imbalances which may be observed in the inventories, in particular the concentration on the Sanctoriale. I should like to have had time and the finances to return to each source in order to check accuracy and to gain completeness, but since my primary purpose took me to some 150 libraries and some 500 Office books across Europe, this was not possible. Since few scholars seem to be making catalogues, it seems wasteful not to publish, as an interim step, the material I have available. I shall attempt similar inventories of Office books from various libraries in Great Britain, Germany, Spain, Switzerland and Czechoslovakia.

My purpose in investigating these books was to locate as many Rhymed Offices of the late Middle Ages as possible, especially those which transmit the plainsong. Here is not the place to report on that gigantic undertaking which, to be complete, would necessitate an inventory of perhaps every medieval Office book in existence. It has resulted in an emphasis on Antiphonals and, as mentioned, on the Sanctoriale, since most Rhymed Offices are votive to saints. A smaller project concerned with the Offices to Thomas Becket, distributed widely over Europe, has resulted in an emphasis on the Christmas period of the Temporale, where his Office is usually to be found,<sup>4</sup> and the search for the texts of his Offices without the plainsong has necessitated the investigation of many Breviaries as well as Antiphonals.

The information given here is fundamentally what I have observed, not what I have concluded or sought elsewhere. Obviously it would be rash to make inferences from material which is admittedly incomplete. My intention is to make the sources more accessible, for microfilm of relevant sections, and easier to work with *in situ*. Conclusions may come later. Much of the work was done speedily, although I trust reasonably accurately; as a result, however, it was necessary to concentrate on the standard feasts, whose texts could be recognized quickly. It may not be particularly interesting to record, in each source, the feast of St. Agnes, or John the Baptist, or others who are present in every normal Sanctoriale. The saints from whose presence a date and provenance may be established are not these. Often less elaborately venerated than the major saints, they appear infrequently in the inventories, but are indicated by means of italics. It must be understood, therefore, that even the complete inventories are not complete, but record by and large only the major feasts celebrated with a complete Office of proper readings, prayers and chants.

Only for the list of manuscripts at Arouca can I make any reasonable claim to have included all the sources available. As Mlle Corbin states so clearly in

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<sup>3</sup> Generous grants from the Canada Council and then the Guggenheim Foundation allowed me to make several extended trips through Europe and Great Britain, and I should like to thank those institutions for their support.

<sup>4</sup> This is not true of Cistercian manuscripts, which are in the majority in this article: his Office appears with the Sanctoriale which, of course, in Cistercian sources normally begins with the feast of St. Stephen immediately following Christmas Day rather than with St. Andrew.

her invaluable *Essai* . . . , discovering what is on the library shelves is slow, unrewarding, and often a matter of luck. Published library catalogues are little help, often merely recording the presence of a book with a guess as to its contents, and catalogues of *fonds* (such as those of monasteries, from which the majority of liturgical books in Portugal originated) are mostly handwritten and unpublished, and therefore not available for study beforehand. Rapid trips through the country without fluent knowledge of the language, such as my trip was, are unlikely to uncover more than the surface: nevertheless, I believe I continue the pioneering work of Mlle Corbin and Jean Leclercq with a useful examination of more detail. Her book, even when not specifically mentioned, must be consulted for each manuscript, to say nothing of its extensive discussion of the cultural and liturgical background.

Leclercq's article 'Les manuscrits cisterciens du Portugal' must be consulted for the manuscripts of Arouca, and he gives information about sources of Alcobça and Lorvão (which I did not see) in the Lisbon *Arquivo*. Unfortunately, his article was not to hand during my stay in Arouca and as a consequence the letters I assigned to a number of sources and pencilled into the covers do not agree with the letters he assigned. This is confusing and in order to forestall future error, I give a concordance of the Arouca manuscripts later.

The manuscripts at Arouca are predominantly, and sources from elsewhere often, Cistercian. Since those at Arouca are sometimes quite lavishly ornamented, Mlle Corbin proposes for them a date of before 1124,<sup>5</sup> when St. Bernard's complaints brought about the austerity typical of the Order. Although the assertion of a date is extremely difficult, I find I cannot agree that any are this early and since their musical notation, on four or five-line staves, is of the kind which Mlle Corbin suggests was not used in Portugal before the fifteenth century,<sup>6</sup> I believe her opinion, based on *quelques très brèves heures* at Arouca, would not be dogmatic on this point. Few of the sources I examined had the typical notation of early Portuguese plainsong.

The organisation of the inventory must be explained. In order to avoid the confusion of an additional set of numbers, the manuscripts are listed and referred to only by their call number or letter, where one exists. The title or type of book is given in capital letters with the qualification MONASTIC where necessary. It is perhaps useful to state here that the term Antiphonal always implies the presence of the plainchant, as does the title Noted Breviary. Ordinary Breviaries include the sung texts, but not their plainsongs.<sup>7</sup> The liturgical title is followed by a formula in parentheses which indicates the major and normal sections of Breviaries and Antiphonals which actually appear in the source: thus, a complete and normal Breviary may have the formula TKPSC (Temporale, Kalendar, Psalter, Sanctorale, Common of saints). H indicates the Hymnal.

<sup>5</sup> Solange Corbin, *Essai sur la musique religieuse portugaise au moyen âge* (Paris 1952) 165 and 243-245.

<sup>6</sup> Corbin, *Essai* 251-68.

<sup>7</sup> There is still much inconsistency, and occasionally inaccuracy, in the naming of liturgical books, and the matter is indeed taxing. The Breviary includes rubrics and all the texts, spoken and sung, but only the texts, of the Offices, including the night Office of Matins and Lauds (no Diurnals or Nocturnals are in this catalogue). In the Noted Breviary, the sung items are provided with their plainsong. Antiphonals contain only the sung texts, with their plainsongs, of all the Offices.

The formula is modified as necessary, but neither miscellaneous sections between the main ones nor sections added later are recorded at this point. An indication of provenance or Use follows, and unless this is confirmed by information later in the inventory, this must be regarded as tentative and is often taken only from the information in the catalogues of the libraries.

The date, which follows, is perhaps even more tentative unless it is confirmed in the following information, and again it is sometimes taken from the same source. Often there is no evidence except that of the script and notation itself, and errors of a century or more are not unknown. Here it is essential to remind the reader that dates in inscriptions from Spanish and Portuguese manuscripts, if they are associated with the word *era*, must be read 38 years behind the ostensible transcription;<sup>8</sup> thus 1338 *in era* is in fact 1300. The dates in Mlle Corbin's book must occasionally be revised with this in mind. In the inventories such inscriptions are cited, for the most part, as they appear in the original since their transcription sometimes presents severe problems, especially from notes read after a lapse of about a year. The presence of Trinity, Corpus Christi, and of various saints of the later Middle Ages which may help to establish a date, is recorded where possible.

The number of folios and their size follow, together with an indication of the type of musical notation where this is not square notation on a four-line staff.

For the most part ignoring irrelevant fly-leaves, the inventory proceeds strictly in manuscript order, with the main sections and any intervening sections set off by a new paragraph. The final section may be devoted to comments and bibliographical references. Feasts of the Temporale are abbreviated in a manner which will cause the person familiar with the liturgical year no difficulty:

Adv[ent	Easter
N[ativity	Asc[ension
S[tephen	Pentecost
J[ohn	Trin[ity
Inn[ocents	CX [Corpus Christi
TC [Thomas Becket, of Canterbury	<i>Deus [omnium, the first of the</i>
E[phiphany	summer Historiae, Historia
LXX [Septuagesima	regum
CJ [Caput jejunii, Ash Wednesday	summer Sundays: [the section
XL [Quadragesima, Lent	devoted to the remaining
Passion [Sunday	items for these days.
Palm [Sunday	

Sundays during a season are denoted by capital Roman numerals.

The Psalter is not inventoried in detail except to note where the litany, or litanies, occur, and to record miscellaneous material such as benedictions with which the section ends. Unless specified otherwise, the Psalter always includes the common chants of the Offices, with their music in the case of Noted Breviaries and Antiphonals. The Common of saints is, likewise, not inventoried further. The Sanctorale is self-explanatory, and those not familiar with the order in which the saints occur may consult any liturgical Kalendar or Dictionary of saints.

<sup>8</sup> A. Cappelli, *Cronologia, Cronografia, e Calendario perpetuo* (Milan 1930) 8.

Occasionally, as when there is an anticipatory memorial or procession in the preceding feast, or when there is a recognised Vigil, it may be difficult to determine which folio should be cited in order to include all the relevant items, and those who would order microfilms of special sections should probably allow some leeway.

Before concluding, I should like to thank the staff of all the libraries I visited for making my investigations so easy, and especially Prof. Doutor Alberto Brito for making the Arouca collection available.

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The publications of Mlle Corbin and Jean Leclercq are essential:

Solange Corbin, *Essai sur la musique religieuse portugaise au moyen âge* (Paris 1952).  
Jean Leclercq, 'Les manuscrits cisterciens du Portugal,' *Analecta sacri ordinis Cisterciensis* 6 (1950) 131-9.

The only published catalogues are:

J. H. da Cunha Rivara & Teles de Matos, *Catálogo dos manuscritos da Biblioteca Pública Eborense*, 4 vols (Lisbon 1850-71).

Pedro d'Azevedo, *O Arquivo da Torre do Tombo* (Lisbon 1905)

*Catálogo da Biblioteca Pública do Porto. Índice preparatório do Catálogo dos manuscritos*, 10 parts (Oporto 1879-96).

Unpublished catalogues are listed in:

Rita Benton, *Directory of Music Research Libraries*, part III (Iowa City 1972).

Paul O. Kristeller, *Latin Manuscript Books before 1600*, 3rd ed. (New York 1965).

*Type of book*

ANTIPHONAL: Arouca 1\*-6\*, 21, 23, 27, A-C, F. // Braga 949 // Evora CXXV (2-10), CXXIV (2-53) d // Lisbon, Arquivo 19, casa forte 26-31 // Lisbon, Nacional 5364, 5582 // Porto MS without number.

BREVINARY (Noted Breviaries are in italic): Braga 657 // Evora CXXIV (2-21) // Lisbon, Arquivo 4, casa forte C.3 (etc) // Lisbon, Nacional *IL 101* // Porto 368, 843, 1101, *1151*, 1159.

COLLECTAR: Arouca MS without number // Evora CXXIV (2-52) d // Porto 618.

EVANGELIAR: Arouca Leclercq F.

GRADUAL: Arouca 5\*, 6\*, 22, 24, 25, D, G // Lisbon, Arquivo casa forte 19-25 // Lisbon, Nacional *IL 84* // Porto 53.

LECTIONARY: Arouca 2, and Leclercq D & E.

MISSAL: Arouca 4 // Porto 843.

OFFICIA: Arouca H, I, K // Lisbon, Nacional 5271.

PREFACES: Lisbon, Nacional 5944.

PROCESSIONAL: Evora CXXIV (2-51), d // Porto 618.

PSALTER: Arouca 41 and MS without number.

AROUCA, *Museu regional de arte sacra do mosteiro de Arouca, real irmandade da rainha santa Mafalda de Arouca, Arquivo.*<sup>9</sup>

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<sup>9</sup> *Mosteiro de Arouca A arte em Portugal*, No. 20 (Porto, 1960): text in Portuguese and French.

*List and concordance of manuscripts.*

<i>MS number</i>	<i>Title</i>	<i>My letter of identification</i>	<i>Leclercq's letter of identification</i>
1*	Antiphonal, 14c	—	—
2*	Antiphonal, 14c	—	B
3*	Antiphonal, 14c	—	—
4*	Antiphonal, 14c	—	C
5*	Antiphonal and Gradual, 14/15c	—	G
6*	Antiphonal and Gradual, 14/15c	—	—
21	Antiphonal, 16/17c	—	—
22	Gradual, 16c	—	—
23	Antiphonal, 1667	—	—
24	Gradual, 1664	—	—
25	Gradual, 1664	—	—
27	Antiphonal, 1618	—	—
none	Antiphonal, 1473	A	—
none	Antiphonal, 16c	B	—
none	Antiphonal, 16c	C	—
none	Gradual, 16/17c	D	—
[the letter E was not used]			
none	Antiphonal, 15/16c	F	—
none	Gradual, 16c	G	—
none	Officium	H	—
none	Officia, 15/16c	IJ	—
none	Officia, 15/16c	K	—
none	Collectar, 13c	—	A
2	Lectionary	—	—
4	Missal, printed, 16c	—	—
41	Psalter, printed, 16c	—	—
none	Psalter, printed, 16c	—	—
none	Lectionary and Collectar	—	D
none	Evangellar	—	F
none	Lectionary	—	E
none	seven volumes of plainsong. 17-19*	—	—

**MSS 1\*-4\***, all of similar format and script and with some decorated initials, probably form a set of two pairs, one pair for each side of the choir. Of a pair, one volume contains the Temporale, the other the Sanctorale. It is not clear, however, whether the pairs are 1 & 2/3 & 4 or 1 & 4/3 & 2. MS 2\* appears to be MS B of Leclercq, p. 136, with 3\* supplying the Temporale which he (erroneously?) includes: MS 4\* seems to be his MS C, with 1\* supplying the Temporale.

**1\* MONASTIC ANTIPHONAL (TH):** 14c?; 215 fols; 390 × 268.

— 1 T, Adv. I, 5<sup>v</sup> Adv. II, 9<sup>v</sup> Adv. III, 18 Adv. IV, 20<sup>v</sup> Vig. N, (no saints), 33<sup>v</sup> Circumc., 76 XL II, 92<sup>v</sup> Passion, 98 Palm, 113<sup>v</sup> Easter, 136 Pentecost, 143<sup>v</sup> Trin, 167<sup>v</sup> Historia Ezechiel, 181<sup>v</sup> Dominica XXV.

— 182 Invitoriales, 191 Te Deum.

— 192<sup>v</sup> H (T).

**2\* MONASTIC ANTIPHONAL (SCH):** 14c?; 204 fols; 360 × 239.

— 2<sup>v</sup> Office of St. Bernard, *Exsultet cell curia*, with Lessons but incomplete, 4 CX (Sacramentum altaris) Lessons, 15 CX antiphons and responsories.

— 23 S Stephen, 26<sup>v</sup> John, 29<sup>v</sup> Inn., 33 Agnes, 36<sup>v</sup> Conv. Paul, 41 Purif., 46<sup>v</sup> Agatha, 50<sup>v</sup> Benedict, 56<sup>v</sup> Annunc., 63<sup>v</sup> Phillip and James, 66<sup>v</sup> Inv. Holy Cross, 68<sup>v</sup> John Baptist, 73<sup>v</sup> Peter and Paul, 79 Mary Magdalen, 82 Laurence, 87 Assumpt., 93 Bernard, 97<sup>v</sup> decoll. John Baptist, 100 Nat. BVM, 103<sup>v</sup> Ex. Holy Cross, 105<sup>v</sup> Michael, 111 All Ss, 116<sup>v</sup> Martin, 121<sup>v</sup> Cecilia, 125<sup>v</sup> Clement, 127 Andrew.

— 132 C

— 165 Dedication, 170<sup>v</sup> Invitatories, 176<sup>v</sup> Te Deum, 177<sup>v</sup> Tonary.

— 178<sup>v</sup> H (SC)

— 191 (new hand) Conception of the BVM, *Gaude mater ecclesia*, with the Chapters, 199 hymn for the Dedication, 200 Cantica, 203 (new hand) Office of St Blasius.

— The arrangement of the S, from Stephen to Andrew, and the presence of two Offices, one added later, to St. Bernard suggest a Cistercian use for the book.

**3\* MONASTIC ANTIPHONAL (HT); 14c?; 156 fols; 400 × 269.**

— 1 (not in script of remainder) Office of St. Anne, *Inclita stirps Jesse*.

— 8 H, beginning incomplete.

— 16 T, Adv. I, 20 Adv. II, 23<sup>v</sup> Adv. III, 30<sup>v</sup> Adv. IV, 35 Vig. N, 37 N, (no saints), 44 Circumc., 45<sup>v</sup> E, 70 LX, 70<sup>v</sup> L, 73 XL I, 91 Passion, 108 Easter, 120 Asc., 124<sup>v</sup> Pentecost, 130 Trin., (no CX), 156<sup>v</sup> Dominica XXV.

— At the foot of fol. 156<sup>v</sup> is a rubric to Stephen protomartyr.

**4\* MONASTIC ANTIPHONAL (SC); 14c?; 137 fols; 400 × 285.**

— 1 S Stephen, 4 John, 6 Inn., 9<sup>v</sup> Agnes, 13 Conv. Paul, 17<sup>v</sup> Purif., 22<sup>v</sup> Agatha, 26<sup>v</sup> Benedict, 33<sup>v</sup> Annunc., 38<sup>v</sup> Mark, 39<sup>v</sup> Philip and James, 42 Inv. Holy Cross, 44 John Baptist, 48<sup>v</sup> Peter and Paul, 54 Mary Magdalen, 56<sup>v</sup> Laurence, 61 Assumpt., 66<sup>v</sup> Bernard, 71<sup>v</sup> decoll. John Baptist, 73<sup>v</sup> Nat. BVM, 77<sup>v</sup> Ex. Holy Cross, 79 Michael, 84<sup>v</sup> All Ss, 88<sup>v</sup> Martin, 93 Cecilia, 96<sup>v</sup> Clement, 98 Andrew.

— 103 C

— 131<sup>v</sup> Dedication, 135 Office of the Dead, ending incomplete.

— See MS 2\*.

MSS 5\* and 6\* form a pair, one for each side of the choir.

**5\* MONASTIC ANTIPHONAL-GRADUAL (S); 1488; 218 fols; 360 × 258; the chant is written on a five-line stave.**

— 1 CX, with the Alleluia of its Mass.

— 20<sup>v</sup> S Margaret and the Alleluia of her Mass, 30<sup>v</sup> Dominic, 41<sup>v</sup> Conception of the BVM, 53<sup>v</sup> Francis, 70<sup>v</sup> Ursula, and the Alleluia, 85 Blasius, 95 *Peter martyr*, 103<sup>v</sup> James, 117<sup>v</sup> Anne, 128 Mary Magdalen, 140<sup>v</sup> Katherine, 150 Nicholas, 160<sup>v</sup> Vincent, 174 *Christophorus*, 184<sup>v</sup> Corona Domini, 194 Bartholomew, 204 *Malachy*.

— 217<sup>v</sup> hymns for Vincent and Corona Domini.

— 218<sup>v</sup> Index.

— At the end is the inscription: *Esta obra mando fazer el virtuoso religioso frey Antonio de Sant Pedro de Spina de los reynes de Castilla de la horden del Cistel por su anima E escriuilo yo Affon(co) Martinez canonigo de Lamego E fue acabado postremo de mayo (m) cccc lxxx<sup>o</sup> viii<sup>o</sup>. Leclercq, who cites the ms under the letter G, errs in printing (m) ccc xxx<sup>o</sup> viii<sup>o</sup>.*

**6\* MONASTIC ANTIPHONAL-GRADUAL (S); 14-15c; 214 fols; 285 × 203; the chant is written on five-line staves.**

— 1 CX with its complete Mass and octave.

— 20 S Margaret, with her complete Mass, 29<sup>v</sup> Dominic, 40<sup>v</sup> Conception of the BVM, 53 Francis, 70 Ursula, with her Mass, 82<sup>v</sup> Blasius, 92 *Peter martyr*, 100<sup>v</sup> James, 113<sup>v</sup> Anne,



124<sup>v</sup> Mary Magdalen, 137 Katherine, 146<sup>v</sup> Nicholas, 157 Vincent, 170<sup>v</sup> *Christophorus*, 181 Corona Domini, 190<sup>v</sup> Bartholomew, 200 *Malachy*.

— 207<sup>v</sup> hymns for Vincent and Corona Domini, 208-8<sup>v</sup> explicit, and index of Offices, 209 hymns cont., 213-214 Cantica for Corona Domini.

— As with MS 5<sup>o</sup>, almost all the Offices here are Rhymed. Where the complete Mass does not appear, the Alleluia at least is usually given.

21 ANTIPHONAL (T incomplete); 16-17c?; 165 fols; 577 × 395.

— 3<sup>v</sup> feria II, 7 sabbato ante Dominica I Adventus (!), 14 Adv. II, 18<sup>v</sup> Adv. III, 51 Adv. IV, 70<sup>v</sup> Vig. N, 79 N, (no saints), 111<sup>v</sup> Circumc., 118<sup>v</sup> E, 147 Dominica II post E, ends incomplete.

22 GRADUAL (Summer and Autumn S); 16c?; pp.1-179; 635 × 420; the chant is written on five-line staves.

— 1 *Egidius abbot*, (fol. no.?) *Anthony martyr*, 19 Nat. BVM, 27 Gorgonus, 30 Protus and Jacintus, 36 Cornelius and Cyprian, 43 Ex. Holy Cross, 51 Nichomedis, 56 *Euphemia*, 64 Matthew, 75 Maurice, 83 Cosmas and Damian, 87 Michael, 96 Jerome presb., 106 Francis, 108 Dionysius, 112 Luke, 117 Ursula, 124 Simon and Jude, 133 All Ss, 139 *Malachy*, 143 Theodore, 145 Martin, 147 Cecilia, 153 Clement, 158 Katherine, 162 Andrew, 171 Eligius (also Nicholas and Lucy).

— Perhaps of northern Spanish provenance. Some illuminated initials.

23 ANTIPHONAL (Lent to Trin. T); 1667; 65 fols; 555 × 386; the chant is written on a five-line stave.

— 1 T XL I, 10<sup>v</sup> XL II, 37<sup>v</sup> XL V, 53 Holy Sat., 60 Asc., 61 Pentecost, 61<sup>v</sup> Trin.

— Fol. 1 has 1667 Dona Maria de Faria; fol. 63<sup>v</sup> *No segundo anno de Abbadessa de Snra Elena Botelho...; fol. 64 Este livro de responsos, e antiphonas da Quaresma mandou fazer hã escrava do Sanctissimo sacramento por sua cõta sêdo esta Senhora Cantora mor: escreve. hã religioso da congregação de s. João Evangelista seja tudo pera louvor de Deos no anno de 1667.*

MSS 24 and 25 probably form a pair, containing T and S respectively.

24 GRADUAL (Winter T); 1664; pp.164; 765 × 564.

— T Adv. to Holy Saturday.

— Devices appear in the book on p. 1 (a shield with castle and dice, and an initial with a queen and crozier) and p.163 (a shield with crozier, mitre and fleur-de-lys). On p.164: *Este livro mandou fazer as senhoras mordomas, de nossa Sãra do Rosario, a sua cõta: o qual deixou encomêdado, a sãra Dõna Sebastiana de Moura sêdo cantora mor: escrevo hum Conego da Congregação de São João Evang.a pregador Theologo, no año, de 1664. Seja tudo para louvor, de Deos amen.*

25 GRADUAL (Winter S); 1664; pp.166; 770 × 547.

— S Stephen to decoll. John Baptist.

— The shield with a fleur-de-lys appears on p.1. On p.121 (fol. 61): *Esto livro tinha ecomendado a muito devota Senhora Doña Sebastiana de Moura sêdo cantora mor, e como lhe faltasse a vida, o zelo da Senhora Jeronima de Miranda sua irmã o mandou fazer por sua conta escreve o hã Conego secular da Congregação de s. João Ev.a, seja tudo pera louvor de Deos. Amen*

27 MONASTIC ANTIPHONAL (Feasts of the T) of Arouca; 1618; 96 fols; 580 × 396.

— 1 *Livro de officios de festas particulares que madoou fazer a sãa Dona Catherina de Menzes religio: sa e most.ro de Arouca sêdi cãtor mor, lv Soneto a Catherina de Menzes beginning Se não cantara...*

- 3 Epiphany, 22 Easter, 38<sup>v</sup> Asc., 53 Pentecost, 68<sup>v</sup> Trin., 87 CX ending incomplete.
- 95 & 96 are from a much larger choirbook, bound in sideways.
- On fol. 79 is an initial with the device

D

a

The date 1618 is on fol. 1.

Σ M ∩

∩

The following MSS could not be identified by a number and are here referred to by a letter pencilled into the inside front cover, and not to be confused with the letters of Leclercq's article. MSS A, B, C and perhaps F may belong to the same series.

**A** MONASTIC ANTIPHONAL (Winter S); 1473; pp.362; 565 × 440; the chant is written on a five-line stave.

- 1 S Stephen, 22 John, 41 Inn., 58 Agnes, 76 Conv. Paul, 95 Purif., 122 Agatha, 141 Benedict, 161 Annunc., 179 Philip and James, 189 Inv. Holy Cross, 197 John Baptist, 218 Peter and Paul, 240 Mary Magdalen, 257 Laurence, 276 Assumpt., 297 Bernard, 325 decoll. John Baptist, 338 Nat. BVM.
- 353 Cantica de apostolorum et martyrum, 356 hymn to Agnes, 359 responsory to Stephen.
- Fol. 359: *Este livro foy feito per mādado da muyto virtuosa senhōra a senhōra dōna Milícia sēndo abbadessa na era de mil & c<sup>v</sup> xj e feio frey Andree da ordē de sam Francisco. Deo gracias.* The date has to be interpreted as 1473 rather than 1511 (see Notes to the Collectar of Arouca, below).

There are many later patches and additions, and thumbtags. MS **B** probably complements this book with the Common of saints.

**B** MONASTIC ANTIPHONAL (SC); 16c; 172 fols., paginated from 1-338; 566 × 402; the chant is written on five-line staves.

- 1 beginning incomplete with the repetenda *Caro enim mea* of the Feast of CX (?).
- 29 S Michael, incomplete.
- 33 (new hand) Offices of the BVM.
- 37 C, Evangelists to One Virgin.
- 261 Dedication, 297 Office of the Dead.
- 319 (new hand?) C, Apostles and Martyrs, 329 Virgins.
- 332 Dedication, 339 Cantica de apostolorum et martyrum.
- Two or more incomplete manuscripts seem to have been bound together, with some overlapping of content. Part of the book, the Common of saints, perhaps complements MS **A**.

**C** MONASTIC ANTIPHONAL (Autumn SH); 16c; about 210 fols; paginated; 635 × 430; the chant is written on five-line staves.

- before fol. 1 is an unnumbered half-leaf beginning in a different hand the Office of the Ex. Holy Cross, continued on fol. 1, 35 Michael, 71 All Ss, 110 Martin, 146 Cecilia, 178 Clement, 212 Andrew, 247 Conception of the BVM.
- 287 Cantica de apostolorum et martyrum.
- 295 H.
- The book is paginated from 1-249, then beginning p.315 from 1-42.

**D** GRADUAL (TSO); 16-17c?; some 200 fols, numbered to the 180s; 515 × 340; the chant is written on a five-line stave; some illuminated initials.

- 1 T, Adv. to Dominica XXV.
- 123 Dedication.
- 124<sup>v</sup> S Stephen
- 183 O (i.e., the Kyriale).

**F MONASTIC ANTIPHONAL** (St. Bernard to the Assumption); 15-16c?; 191 fols, numbered in roman to cxliiii, in arabic from 145-191; 598 × 401; the chant is written on five-line staves.

— 1 S Bernard, 19<sup>v</sup> decoll. John Baptist, 28 Nat. BVM. 42<sup>v</sup> Ex. Holy Cross, 48<sup>v</sup> Michael, 68 All Ss, 89 Martin, 107 Cecilia, 120<sup>v</sup> Clement, 126 Andrew, 144 Conception of the BVM, [leaves missing here, and the book continues in a slightly different format], 145 Mary Magdalen, 153 Laurence, 169 Assumpt.

— There are many later paste-ons.

**G GRADUAL** (Summer T); 16c?; 109 fols; 655 × 495; the chant is written on a five-line stave.

— 1 T, Easter to Dominica XXV, followed by the Dedication.

**H OFFICIUM PLAGARUM DOMINI**; date not estimated; 8 fols; 555 × 395; the chant is written on a five-line stave; illuminated.

— 1 *In festo plagarum Domini*, Vespers, and fol. 6 Mass.

— The illuminated initial beginning Mass has the text *Aurea, resplendent sine fructu insignia regum, Arma redemptoris sparsa cruore nitent*. On the cover is *Este librone da senhora dona Maria da Noronha*.

**MSS I and K** seem to form a pair.

**I (=J) OFFICIA**; 15-16c?; 22 fols; 684 × 528; the chant is written on five-line staves; illuminated.

— 1 Visitation of the BVM, 15 (new hand, in the middle of the recto) hymn to St. Bernard, 17 (first hand) hymn to Bernard, 19<sup>v</sup> (second hand) hymn for Compline, 20<sup>v</sup> (first hand) hymn for the octave of Bernard.

**K MONASTIC OFFICIA**; 15-16c?; about 20 fols; 710 × 532; the chant is written on five-line staves; illuminated.

— 1 Visitation of the BVM, including the Alleluia, 15, hymns for Bernard and his octave.

— The alternation of two hands is much as in MS I.

**Unnumbered COLLECTARIUM OF AROUCA (KT)**, Cistercian; 13c; about 150 fols; 251 × 230.

— fos 1-4 missing, K beginning incomplete with May [fols. 6 & 7 missing, with July to October], and Easter tables.

— 11 T Chapters and Prayers.

— 121<sup>v</sup> litany, 138-145 Office of the Dead, with plainsong.

— 147 prayer *pro tricenario cisterciensi*, and benedictions.

— This is the well known Collectarium, usually said to be *de rainha Mafalda*: the basis for this ascription seems to have been a passage in the will of that queen, made in 1256, which refers to a Psalter and a Book of Hours. This MS is neither. See Corbin, 164. Mlle Corbin asserts that the book dates from the end of the twelfth century, and was for a Cistercian monastery, not Alcobaça. The Kalendar, however, has the following saints, and I do not think they are later additions: Thomas of Canterbury, Anthony of Padua, Elisabeth. A date of later than 1235, when Elisabeth was canonized, would follow. The monastery of Arouca (a double monastery of monks and nuns) came under the Cistercian rule in ca.1224. But on fol. 9<sup>v</sup> is added: *Anno Domini m<sup>o</sup> c<sup>o</sup> l<sup>o</sup> iii<sup>o</sup>, iii<sup>o</sup> kls Aprilis abbatia Montis rami conversa fuit ad ordinem Cisterciensem*, and on fol. 120<sup>v</sup>: *In era m<sup>a</sup> c<sup>a</sup> xc<sup>a</sup> iii<sup>a</sup> sumsit inicia monasterium istum Sancte Marie Montis rami quod abas Sanctius in era eadem fundavit bona memoria cuius anime*. The 1193 in *era* of the latter sentence is 1155 of the normal calendar (Cappelli, *Cronologia, Cronografia*. . . [Milan 1930] 8). These dates, then, 1153 and

1155, do not agree with the date which is suggested by the Kalendar, nor with the date of 1269 (=1231) implied in the Easter tables (according to Leclercq), but are later additions which serve only to indicate that the manuscript had some connection with the Abbey of Montederramo in Orense. The thirteenth-century date suggested by the main script of the book and by the Kalendar is supported also by the inclusion of a collect *pro tricenario Cisterciensi*, presumably the anniversary being the adoption by Arouca of Cistercian rule. A date of ca.1254 follows. Further, on fol. 149 is: *era m<sup>a</sup> cc<sup>a</sup> xc<sup>a</sup> vi qui fuit james in tola gallecia e valuit modius saligignis iiii<sup>or</sup> marabitinis* (the *marabitinus* or *maravedi* is a coin minted from the twelfth century). This mentions 1296 *in era*, or 1258.

The Kalendar has the Dedication of the Church of Arouca, May 18th, and the origin of the manuscript in Arouca, then, seems more likely than that of Montederramo.

This is MS A of Leclercq's article. Not available to me was Manuel Joaquim's 'O colec-tário de Arouca e os seus textos musicais,' in *Douro-Litoral* ser. 8 No 5/6, pp.413-481..

Some of the other books in the monastery library are:

2 LECTONARY, parchment, 388 × 290. Kalens Nov. usque in pascha privatis diebus.

4 MISSAL, paper, printed, 16c?, 241 fols, 330 × 240. MS number inside front cover.

41 PSALTER, paper, printed, 16c?, about 200 fols, 400 × 280. The MS number is on fol. 1.

— PSALTER, paper, printed, 16c?, 200 + 8 fols, 345 × 235. The Common chants are given, with plainsong, and the book includes the Offices of the BVM and the Dead, and a Tonary.

— LECTONARY & COLLECTAR, parchment, monastic, not foliated, 436 × 332, giving the Sanctorale and Common of saints. This is MS D of Leclercq's article.

— EVANGELIAR, parchment, not foliated, 306 × 207, beginning with the Vigil of Christmas. This is Leclercq's MS F.

— LECTONARY, parchment, (fol. 1 ...*mo centesimo nono decimo*), not foliated, 362 × 270. This is Leclercq's MS E.

— seven slim volumes of plainsong, of modern origin (seventeenth to nineteenth centuries).

**BRAGA, Biblioteca pública e Arquivo distrital.**

657 BREVIARY (KPTSC) of Braga; 14c; 323 fols; 250 × 202.

— 1 K

— 7 Vita and Passion of St. Alexis.

— 8 P and H.

— 64 T, Adv., 76<sup>v</sup> N, (no saints), 82<sup>v</sup> E, 93 sabbato in LXX, 95 sabbato in LX, 99 XL I, 115<sup>v</sup> Maundy Thursday, 135<sup>v</sup> Asc., 133 Pentecost, 135<sup>v</sup> Trin., 138 rubric, followed by remainder of T to fol. 163.

— 163<sup>v</sup> CX *nove sollemniter*, 167 Anne, 168<sup>v</sup> Conception of the BVM, *Gaude mater ecclesia*, 169 Revelation and conception of the BVM, 170<sup>v</sup> *Novum officium* BVM, 172<sup>v</sup> Office and Passion of Nicholas, 173 *regule generales*, 176<sup>v</sup> later additions.

— 177 S Stephen, 181<sup>v</sup> Thomas of Canterbury, *Martyr Thoma*, 183 transl. James, 274 *Gerald of Braga*, [S ends with Lucy, Barbara and Thomas apostle]

— 304<sup>v</sup> Dedication.

— 305 C

— 318 Offices of the BVM, 324<sup>v</sup> benedictions.

— This is *more bracaraensis* (fol. 64). Its Catalogue title adds *de Manuel Fernandes Soeiro*. *Este breviarium e conhecido pelo breviarium do Conego Soeiro*. At the foot of fol. 1 is added

*Pertinet ad conventum de Populo Bracararum Augustarum.* See Joaquim O. Bragança, 'A liturgia de Braga', *Hispania sacra* 17 (1964) 259-81, and H. Fulford Williams, 'The Diocesan Rite of the Archdiocese of Braga', *Journal of Ecclesiastical History* 4 (1953) 123-38.

949 ANTIPHONAL (SC) of Braga; early 16c; 342 fols; 402 × 307; the chant is written on five-line staves.

— 1 S Stephen, 10 John, 19 Inn., 27<sup>v</sup> Thomas of Canterbury, 28 transl. James, 29<sup>v</sup> Sebastian, 36 Agnes, 41 Vincent, 48 Conv. Paul, 55 Purif., 61<sup>v</sup> Blasius, 66<sup>v</sup> Agatha, 72<sup>v</sup> Cath. Peter, 77 *Marlin*, *archbishop of Braga*, 77<sup>v</sup> Annunc., 88 Philip and James, 89 Inv. Holy Cross, 94<sup>v</sup> John Baptist, 101 John and Paul, 102<sup>v</sup> Peter and Paul, 107<sup>v</sup> Comm. Paul, 111 Comm. Peter, 112<sup>v</sup> Visitation of the BVM, 117<sup>v</sup> Mary Magdalen, 122 James, 126<sup>v</sup> Anne, 130<sup>v</sup> Dedication, 135<sup>v</sup> Martha, 139<sup>v</sup> Vinc. Peter, 140<sup>v</sup> Inv. Stephen, 146<sup>v</sup> Laurence, 151<sup>v</sup> Clare, 157<sup>v</sup> Assumpt., 167<sup>v</sup> decoll. John Baptist, 171 Nat. BVM, 181 Ex. Holy Cross, 192 Michael, 195 All Ss, 201<sup>v</sup> Martin, 211<sup>v</sup> Cecilia, 216 Clement, 219 Katherine, 228<sup>v</sup> *Gerald*, *archbishop of Braga*, 236 Nicholas, 241 Conception of the BVM, 247 Lucy, 249 Thomas apostle.

— 251 C, 284<sup>v</sup> Office of the Dead.

— 290<sup>v</sup> Mary of the Snows, 295<sup>v</sup> Transfiguration of our Lord.

— 301<sup>v</sup> *Incipit officium beate virginis secundum morem sancte bracharensis ecclesie*, 327<sup>v</sup> Office of the *Angelorum custodum*, in a later hand, with chant under a time-signature, 337 Magnificat antiphons and other chants for various saints.

— This book, very rich in proper and rhymed Offices, is part of a series whose other volumes are in the Treasury of Braga cathedral; see Corbin, 277.

EVORA, *Biblioteca pública e Arquivo distrital*.

CXXIV (2-51) d PROCESSIONAL, 16c; 29 fols; very approximately 90 mm high × 120 wide; the chant is written on five-line staves.

— 1<sup>v</sup> Purif., 3<sup>v</sup> CJ, 5<sup>v</sup> Palm, 8<sup>v</sup> the Mandatum service, 16 Maundy Thursday, Good Friday and Holy Saturday antiphons for the Benedictus, 18 Office of the Dead, 22 Psalm texts for CX.

— On fol. 1, in a later hand, is: *Liber carthusie scala caeli quem D. Theotonius a Braganza Archiepiscopus Eborensis prima fundator eidem dono dedit suisque expensis comparavit.* D. Theotonius was bishop of Evora, *coadj. cum jure successionis*, from 1578, and died in 1602 (Conrad Eubel, *Hierarchia catholica medii aevi*, vol. III [Regensburg 1923] 191). This inventory was made from microfilm.

CXXIV (2-52) d COLLECTAR (Little Hours); 16c; 22 fols; approximately 155 × 120.

— This contains the capitula, preces, and orationes for the Little Hours and occasionally Vespers, for feasts of 12 lessons from the octave of Easter to Pentecost.

— On fol. 1 is the same statement as appears on the previous manuscript. This inventory was made from microfilm.

The published catalogue, vol. IV, refers to these other manuscripts, not seen:

CXXV (2-10) ANTIPHONAL, fol. grande, parchment.

CXXIV (2-53) d ANTIPHONAL. 8°, paper.

CXXIV (2-21) BREVIARY, Roman, 15c, 16°, French.

There are also several Books of Hours, Processionals, Pontificals, and Episcopal Ceremonials, and MS CV (1-36<sup>a</sup>) which contains the English Coronation ceremony of the 15c (ed. by Walter Ullmann, *Liber regie capelle*, Henry Bradshaw Society 92 [London, 1961]).

EVORA, *Church of São Francisco*

Four large choirbooks of the 17c, in bad condition, were on display in a side chapel.

LISBON, *Arquivo nacional da Torre do Tombo*

4 BREVIARY (TSH); 14c; 297 fols; 144 × 107.

— 1 CX (*vig. sollempn. sacramento altaris*).

— 7<sup>v</sup> T, Adv., 19 Vig. N, 27<sup>v</sup> E, 52<sup>v</sup> XL II, 61<sup>v</sup> Passion, 83 Easter III, 85<sup>v</sup> Asc., 95 Trin., (no CX).

— 113 S Stephen, 118<sup>v</sup> Thomas of Canterbury, [S ends with Andrew, Nicholas, Lucy, Thomas apostle].

— 270<sup>v</sup> various prayers and benedictions.

— 272<sup>v</sup> H, incomplete.

— This belonged to the monastery of Sta. Maria de Lorvão. Some of the rubrics are in Portuguese.

19 ANTIPHONAL (SC) of Lorvão; 1413 (not 1451); 130 fols; 359 × 100; the chant is written on five, occasionally six-line staves.

— 1 S Stephen, beginning incomplete, 3<sup>v</sup> John, 8<sup>v</sup> Inn., 11 Agnes, 14 Conv. Paul, 18 Purif., 22<sup>v</sup> Agatha, 25<sup>v</sup> Benedict, 30 Annunc., 34<sup>v</sup> Mark, 37<sup>v</sup> Inv. Holy Cross, 39 John at the Latin Gate, 43 Peter and Paul, 48<sup>v</sup> Mary Magdalen, 49<sup>v</sup> Laurence, 53<sup>v</sup> Assumpt., 58 Bernard, 62<sup>v</sup> decoll. John Baptist, 64<sup>v</sup> Nat. BVM, 67<sup>v</sup> Ex. Holy Cross, 69 Michael, 73<sup>v</sup> All Ss, 77 Martin, 81 Cecilia, 84 Clement, 85 Andrew.

— 89<sup>v</sup> C

— 114<sup>v</sup> Dedication, 119 Office of the Dead, 122<sup>v</sup> Invitatories and Tonary, 129 Te Deum, 130 beginning of the Hymnal.

— The MS is listed in the catalogue card book B-284 of the Arquivo. On fol. 5<sup>v</sup> is: *A muito honrado & virtuosa em nobreza em virtudes ines lourenço machada mandou fazer este livro aa honra de deos & dos seus sãctos pera serviço do mosteiro de sacra maria de lorvaao. fflecto na era do nacimêto de mil & iiiiiº & li annos e pollo (doctoro lmo deu dous mºcas & meo de prata?)* The date 1451, pencilled into the MS and cited by Mlle Corbin, and presumably derived from this inscription, should be interpreted as 1451 *in era*, or 1413 (see Notes to the Collectar of Arouca, above).

**Casa forte 19-25.** GRADUAL. These MSS, not seen, form a multivolume Gradual in *folio maximo* similar to the series of Office books 26-31. The handwritten *Catálogo de Sta Maria de Lorvão* dates them in the 16c, and the following additional information is given: 19 *Libro I*, beginning Advent; 20 *Libro III?*, beginning XL IV; 21 *Libro IV*, beginning Easter; 22 no additional information; 23 *Libro VI*, beginning Passion (Sunday ?); 24 no additional information; 25 Common (of saints?).

**Casa forte 26-31.** ANTIPHONAL Only No. 28 was seen, and it forms part of a now incomplete series which is, according to the Lorvão catalogue, as follows: 26 *Libro 2º* das festas, 1529; 27 *Libro 3º*; 28 *Libro 4º* (see below); 29 *Libro 7º* (*Taxena* ?); 30 *Libro de oraciones* (with plainsong); 31 *Libro de requiem* (with plainsong).

**Casa forte 28** ANTIPHONAL (T, Adv. to Epl.) of Lorvão; 16c; about 110 fols; 677 × 500.

— 1 T, Adv., 61 Great Os, 64 Vig. N. 69 N, (no saints), 89<sup>v</sup> Circumc., 93<sup>v</sup> E, 107<sup>v</sup> ferias through the octave.

— On fol. 1 is a circular device incorporating letters, shields with five white dots on a blue field, and castles. The illuminations are nice, frequently including birds and insects.

**Casa forte C.3, E.3, P.7 (117)** BREVIARY (KTPSC) of the Order of Mercedarians?; 15c; 415 fols; 210 × 149.

- 1 Visitation of the BVM.
- 7 K
- 13 T, Adv., 41<sup>v</sup> John Ev., 44<sup>v</sup> Inn., 46<sup>v</sup> Thomas of Canterbury, 105<sup>v</sup> XL IV, 110<sup>v</sup> Passion, 123 Good Friday, 143<sup>v</sup> Asc., 150<sup>v</sup> Pentecost, 156 Trin., 159 CX.
- 205 P, 266<sup>v</sup> litany.
- 268<sup>v</sup> Office of the Dead, 272 Office of the BVM.
- 273 S Andrew
- 370 C
- 409 benedictions, 409<sup>v</sup> Offices of the BVM, 413 *rubrica generalis*.
- On fol. 13 is: *Incipit ordo breviarum secundum consuetudinem religionis beati Petri confessoris*. The MS seems unlikely to be as late as the later sixteenth century, and the Use of the Alcantarine Franciscans, founded by Peter of Alcántara, ca. 1556, thus appears less likely than the Order of Mercedarians, founded between 1218 and 1234 by Peter Nolasco.

LISBON, *Biblioteca nacional*

- 5271** OFFICIA; late 16c?; paper; 18 fols; 360 × 232.
- 1 Expectation of the BVM, 6 Jesus' Name, 8<sup>v</sup> *S. Marie dos prazeres*, 11 Angelus custos.
  - This is not an Antiphonal, as stated in the catalogue cards: only the texts are given.
- 5364** ANTIPHONAL (misc. Feasts); 16c or later; paper; not foliated; 147 × 99.
- *Tempore jubilaei quadraginta horarum et per totam octavam Corporis Christi*, Pentecost, octave CX, All Ss.
  - The last Office is not provided with music.
- 5582** ANTIPHONAL (TS); 17c or later; paper; fols 49-297; 209 × 149; the chant is written in white square notation.
- 49 T, Dominica V post E, 50 CJ, 86 Holy Saturday, 108 Pentecost.
  - 141 T, Adv., 150 N, (no saints), continuing to Dominica IV post E.
  - 159 S Stephen, 161<sup>v</sup> John, 164 Inn., [I did not see fols 170-297].
- 5944** PREFACES; 17c or later; parchment; 262 fols; 297 × 212.
- This contains the Prefaces for the whole year, with the chant written in white square notation. It is called *Livro de choro* in the card catalogue.
- 7687-7688** These late-eighteenth or nineteenth-century volumes, from the Convent of St. Clara, Sétubal, give the chants of the Offices, without the plainsong, despite the catalogue card title of *Antifonario*.
- IL 84** GRADUAL (TSCO); 14-15c; 280 fols; 300 × 207; illuminated.
- 2 T, Adv., 49 XL I, 85 Palm, 98<sup>v</sup> *Exultet*, 104 Easter, 123 Asc., 136<sup>v</sup> Trin.
  - 155<sup>v</sup> Dedication.
  - 158 S Andrew
  - 218 C
  - 247 and 248 missing, 249 0 (i.e. Kyriale), beginning incomplete.
  - 261 CX and some other feasts.
- IL 101** NOTED BREVIARY (Summer PTSC); 15c; between 200 and 300 fols; 336 × 232; not foliated; illuminated.
- P, beginning incomplete with *Salvum me fac* (Ps. 11 or 68), and ending with a litany.
  - T, beginning with Pentecost.
  - S, beginning with Marcellinus and Peter, ending with Katherine.
  - Dedication.
  - C, incomplete at end.

— The litany includes Gervase, Leodegarius, Christophorus, Quintin, Lupus, Audoenus, Severinus, Audomarus, Genoveva, etc., suggesting a possible French origin.

**PORTO, *Biblioteca pública municipal***

**53 GRADUAL** (misc. feasts) of Sta Cruz?; 13-14c?; 101 fols; 325 × 212, square notation without staves.

— 1 begins incomplete, 3 Masses and prayers for the BVM, the king, for rain, etc., 30 Canon picture and Canon.

— 51 Dedication, 55 Comm. Holy Cross, 57<sup>v</sup> Masses for the BVM, various saints and other occasions, 89 (new hand) *Missa sanctorum martyrum qui in monasterio sancte crucis sepulti sunt*.

— Sta. Cruz catalogue No. 40, called a Breviary.

**368 BREVIARY (KPT)**, of St. George, Coimbra?; 15c; 348 fols; 270 × 200.

— 1 K, very full.

— 7 P, beginning incomplete with *Domine quid* (Ps. 3), 88<sup>v</sup> litany, 90<sup>v</sup> daily Hours of the BVM, 107 suffragia in Lent.

— 117 T, Adv., 126<sup>v</sup> [here two complete fascicles, or 27 leaves, torn out, leaving stubs and binding-strings visible] 127 L beginning incomplete, 128<sup>v</sup> CJ, 173 Palm, 191<sup>v</sup> Easter, 221 Asc., 236<sup>v</sup> Trin., 345<sup>v</sup> Dominica XXV.

— The manuscript is for secular use, and therefore cannot be originally from Sta. Cruz, although it is No. 65 in the catalogue of that monastery. Mlle Corbin, pp.190, 363, suggests the community of canons regular of St. George, Coimbra, which united with Sta. Cruz in 1564.

**618 COLLECTAR-PROCESSIONAL (TS)**; 16c?; not foliated; 218 × 142; illuminated.

— 1 (after fly-leaf) *Continentur in hoc libro orationes vespere matuti processio aliaque ad divinum cultum attinentia*.

— 1<sup>v</sup> T, prayers for Sundays and other feasts. Some items of Good Friday and Holy Saturday are provided with plainsong, on five-line staves.

— (?) S, beginning with the Christmas feasts.

— (?) Processional, giving miscellaneous prayers for the Reception of a Prelate, King, Queen, Prince(ss), and for the Profession of religious.

— No. 100 in the Sta Cruz catalogue.

**843 BREVIARY-MISSAL (PKT+SC and KTSC)**; 12-13c; 349 fols; 270 × 178.

— BREVIARY

— 1 P 35<sup>v</sup> K, 37 capitula, 57 litany

— 63 T+S, Adv., 75 Inn., 102 Passion, 122 Dominica I post Pentecost, 152 John Baptist, 165 All Ss, 168<sup>v</sup> Andrew.

— 169<sup>v</sup> C

— MISSAL 177 Prefaces, Canon, and various Masses.

— 181<sup>v</sup> K, 187<sup>v</sup> *Ezultet*, with plainsong (square notes without a stave), 189 (foot of leaf, added later) *Ave verum*, with square notation, 189<sup>v</sup> scribbles.

— 190 T, Adv., 210<sup>v</sup> Palm, 222 Pentecost, 242<sup>v</sup> Dominica XXV.

— 243 (?) S Stephen, 244<sup>v</sup> Thomas of Canterbury.

— 276<sup>v</sup> C

— 278<sup>v</sup> Dedication and various other Masses, 283 Mass and Office for the Dead, 286 CX, 287 Christmas Masses, 290 Gospels and Passions.

— No. 62 in the Sta. Cruz catalogue, but for a secular Use. Cf. MS 368.

**1101 MONASTIC BREVIARY (KSC)**; 15c?; nearly 200 fols, numbered in roman after mis-binding; 108 × 80.

— unnumbered folio K, damaged.



- 1 S Andrew, 11 Thomas apostle, 70<sup>v</sup> Ex. Holy Cross.
- 85 C
- 158 Penitential psalms.
- No. 109 in the Sta. Cruz catalogue.

**1151 NOTED BREVIARY** (Winter T); 13-14c; 290 fols; 225 × 150; the chant is written in Aquitainian notation on one red line and the normal drypoint ruling of the page.

— 1 T, Adv., 15 Adv., II, 42 Great Os, 44 Adv. IV, 53 Vig. N, 61<sup>v</sup> chant of the Sybil, 66 genealogy, 80<sup>v</sup> John, 89 Inn., 96<sup>v</sup> Thomas of Canterbury, including the Mass, 100 transl. James, 113<sup>v</sup> E, 169 LXX, 230 XL III, 254 Passion, 266 Palm, 286<sup>v</sup> Good Friday, ending incomplete.

— No. 22 in the Sta. Cruz catalogue, although the book is not for monastic use. Fol. 290<sup>v</sup> has a catchword, implying that additional fascicles were once present or intended. A few folios are cut out.

**1159 BREVIARY (PT+SCK)** (and incomplete MISSAL) of Braga; 13c; 504 fols; 198 × 150.

— 1 P, 80<sup>v</sup> litany, 82 Office of the Dead, 84<sup>v</sup> [leaves missing].

— 85 ORDINAL, T; 127<sup>v</sup> benedictions; 134 S, beginning with Stephen; 162<sup>v</sup> C

— 169 T+S beginning with Adv., 203 Inn., (no Thomas of Canterbury), 217 Dominica II post E, 235<sup>v</sup> Agatha, 256 XL III, 264 Palm, 274<sup>v</sup> Easter, 303 Asc., 377 Dominica XXV, 377<sup>v</sup> John Baptist, 409 Nat. BVM, 429<sup>v</sup> Cecilia, 436 Andrew.

— 439 C

— 464 (new hand) prayer for CX, 465 Passion according to Matthew (the closing versicles, fol. 471<sup>v</sup>, *Allera autem*, etc., have staveless square notation), 472 Passions according to Mark, Luke, John, 479 Masses for the Holy Spirit, BVM, Trinity, Mary Magdalen, etc., 487 Canon.

— 491 K

— 497 (new hand) various prayers, 497<sup>v</sup>-498 Christ in triumph, and crucifixion picture, 498<sup>v</sup>-501<sup>v</sup> Invitatory and antiphon texts, some with music, and processional chants of Holy Week with music, 502 Mass texts and readings.

— No. 85 in the Sta. Cruz catalogue, but this is not monastic. Numerous leaves are missing, and sections are misbound. The Litany includes *Fructuosus, epi. & conf. bracara*. On. fol. 490<sup>v</sup> a different hand has added: *Estas oraçoes q̄ aqui iazê sc'tas en este breviario screveo po samchez (?) contigo do mº de scã Crüz a rogo do p'ol Clasteiro do sôbr docõ logo luito o breviario h̄ & for sc'ca no p'miero dia de de Çembro Eª de iiiiª & q'tro anaz amẽ*. This certainly seems to contain the date, Dec. 1, in what can only be 1404 *in era* (equivalent to 1366): the script is probably later than that in the body of the book.

Unnumbered ANTIPHONAL (T+S?); 16-17c; 99 fols; 650 × 497; the chant is written on five line staves.

— 1 T, beginning incomplete with Christmas, 69<sup>v</sup> Easter, 72<sup>o</sup> Te Deum, 79<sup>v</sup> Pentecost, 89 Assumpt.

— The manuscript is kept for display on a lectern in the public reading room.