

Online figures and appendices to Emma Hornby and Rebecca Maloy,
“Melodic dialects in Old Hispanic chant.” *Plainsong & Medieval Music* 25/1
(2016): 37-72. Figures 1-7 and Appendices 1, 2a, 2b, 3a, 3b, and 4.

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Online figures and appendices to
Emma Hornby and Rebecca Maloy
“Melodic dialects in Old Hispanic chant.”
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Figures 1-7 and Appendices 1, 2a, 2b, 3a, 3b, and 4

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Figure 1: Common endings of final cadential melismas in sacrificia in L8

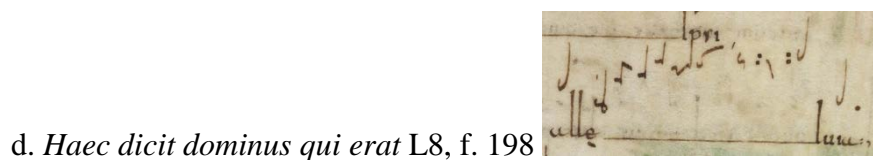
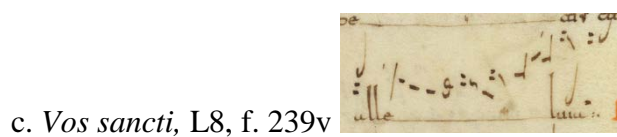
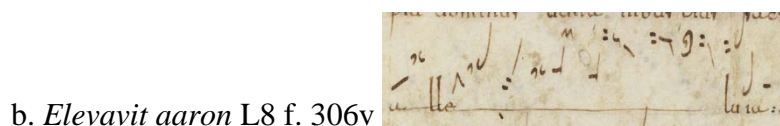
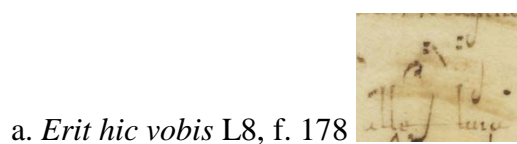
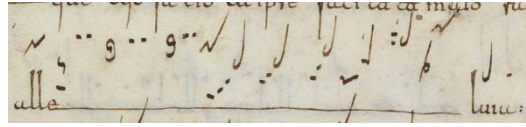


Figure 2: 'Contour rule' in final sacrificia cadences of L8

a. Ascending contour at the end of the cadential melisma on the antepenultimate syllable,
followed by NH on the penultimate syllable

Locutus est. . . amen dico L8, f. 201



b. Descending contour at the end of the cadential melisma on the antepenultimate syllable,
followed by NHH on the penultimate syllable

Haec dicit. . . dabo L8, f. 240v

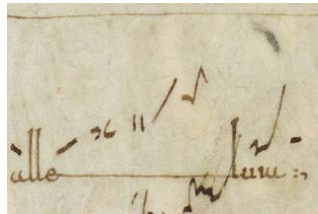
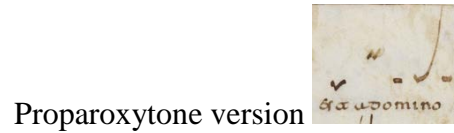


Figure 3: Proparoxytone four-syllable adaptation of three-syllable cadences in L8

a. *Sacerdotes offerant*, f. 231



b. *Locutus est. . . ecce*, f. 271 and *Regnabit*, f. 35v

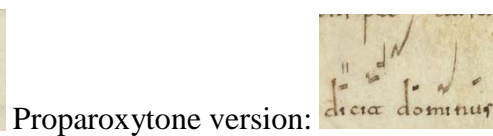
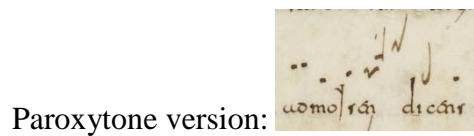


Figure 4: *Stans sacerdos*, internal cadences, L8 f. 39v

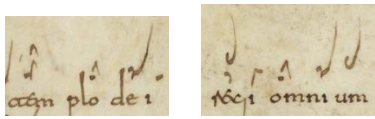


Figure 5: NH+NL+N(H) cadences in L8

Internal cadences in *Stetit angelus*, f. 194r-v:

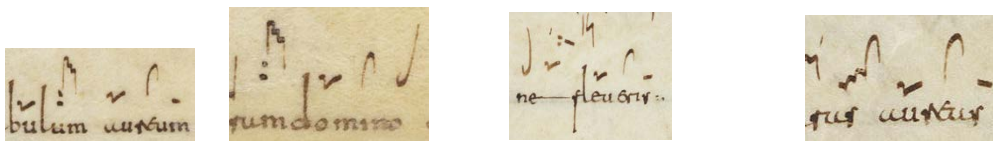


Figure 6: Proparoxytone adaptation in A30

Paroxytone version (internal cadence in *Fulgebit*, f. 48)



Proparoxytone version (internal cadence in *Ego Daniel*, f. 55)

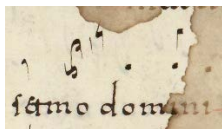
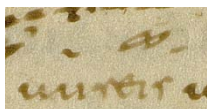


Figure 7: internal cadence in *Omnis populus*, T4 f. 21v



Appendix 1: Manuscript sigla, dating and provenance¹

Manuscript siglum	Shelfmark	Manuscript type	Date	Origin
A30	Real Academia de la Historia, Madrid, MS Aemil. 30	<i>Liber mysticus</i> (includes Temporale and Sanctorale from the beginning of Advent until midway through the Sunday <i>In Carnes Tollendas</i>)	10 th or 11 th century ²	Probably San Millán de la Cogolla ³
A56	Real Academia de la Historia, Madrid, MS Aemil. 56	'episcopal' <i>Liber ordinum</i>	10 th or 11 th century ⁴	A prayer on 1r includes the phrase 'qui locum istum sancti Emiliani confessoris consecrasti'. This strongly suggests that the manuscript was copied at and for San

¹ The sigla are derived from Don Randel, *An Index to the Chant of the Mozarabic Rite* (Princeton, 1973), except for: HSA (which was still lost when his index was made); L8 rather than his 'AL' (we have chosen a siglum which combines the manuscript's location with its shelfmark); and M-418 (thought, when he made his index, to have been copied at the monastery of San Juan de la Peña, hence his siglum SJP). All British Library manuscripts have been labelled BL rather than Randel's BM (since they have been moved from the British Museum to the British Library).

² 10th century: Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes para su estudio', *Hispania Sacra*, 10 (1957), 385-427 at 394; Ismael Fernandez de la Cuesta, *Manuscritos y Fuentes musicales en España* (Madrid, 1980), 35; Zapke, *Hispania Vetustas* 204 and 264; Díaz y Díaz, *Libros y librerías en la Rioja altomedieval* (Logroño, 1991), 191; Jordi Pinell, 'Los textos de la antigua liturgia hispanica', in *Estudios sobre la liturgia mozarabe* (Toledo, 1965), 109-64 at 134; Don Randel, *An Index to the Chant of the Mozarabic Rite* (Princeton, 1973), p. xvii; and Asensio, *El canto gregoriano: historia, liturgia, formas* (2008), 88. 950-1000: Miquel S. Gros i Pujol, 'El *liber mysticus* de san Millán de la Cogolla: Madrid, Real Academia de la Historia, Aemil. 30', *Miscellànea Litúrgica Catalana*, 3 (1984), 111-224 at 115. Zapke cites Gros i Pujol, but specifies the date as between 975 and 1000 (*Hispania Vetustas*, 264). Previous scholars' 11th-century dating has been largely superseded—the tenth-century dates are argued on palaeographical grounds—but the 11th-century dating is retained in Millares Carlo *et al.*, *Corpus de códices visigóticos*, 130.

³ Preserved at San Millán de la Cogolla. Díaz y Díaz describes the page layout as characteristic of San Millan manuscripts. He adds that, because of the quality of the manuscript's presentation, it may have been intended for use at the monastery's high altar. See Díaz y Díaz, *Libros y librerías en la Rioja altomedieval* (Logroño, 1991), 191-2. Gros also claims that the manuscript originated in San Millán ('El *liber mysticus* de san Millán de la Cogolla', 114), as does Zapke (*HV*, 204); although she later gives the provenance (rather than origin) as San Millán (264).

⁴ 11th century (based on similarity to the securely dated Silos 4): Rojo y Prado, *Canto*; Férotin, *Liber mozarabicus*, cols. 899-900. 10th-11th century: Gros, 'El ordo missae', 50. Late-10th century: Zapke, *Hispania Vetustas*, 260; Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 198. 10th century: Asensio, *El canto gregoriano*, 377; Gómez Muntané, *La música medieval en España*, 7; Millares Carlo *et al.*, *Corpus de códices visigóticos* (Las Palmas de Gran Canaria, 1999), 135; Ismael Fernandez de la Cuesta, *Manuscritos y Fuentes musicales en España: Edad Media* (Madrid, 1980), 37; Pinell, 'Los textos', 146; and Randel, *An Index*, p. xvii.

				Millán de la Cogolla itself. ⁵
A60	Real Academia de la Historia, Madrid, MS Aemil. 60	Miscellany codex, including notated litany office (f.28v-29r and 48v-50r) ⁶	10 th century ⁷	unknown ⁸
BL44	London, British Library, Add. MS 30844	Unnotated <i>Liber mysticus</i> (from 18 December feast of Virgin Mary through to St Peter's chair (ending f.148v), and then from Ascension	Late 9 th or early 10 th century (<i>liber canticorum</i>) ⁹	Unknown (<i>liber canticorum</i>) ¹⁰

⁵ Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 198; Gros, 'El "ordo missae" de ;a tradición hispánica A', in *Liturgia y música mozárabes: ponencias y comunicaciones presentadas al I congreso internacional de estudios mozárabes, Toledo, 1975* (Toledo, 1978), 45-64 at 51; Boynton, 'A lost Mozarabic liturgical manuscript rediscovered: New York, Hispanic Society of America B2916 olim Toledo, Biblioteca Capitular, 33.2', *Traditio*, 57 (2002), 189-215 at 191; Randel, *An Index*, p. xvii; and Asensio, *El canto gregoriano*, 377 ('procedente de San Millán').

According to Gros, several of San Millán's abbots were simultaneously bishop of Nájera, explaining the association of an episcopal *liber ordinum* with the monastery. Gros discusses the possibility that the manuscript was written by a certain 'Dominicus', because of a marginal addition on f123: 'Dominicus scribtor memorare tu sacrificiorum offertor'. However, the fact that 'Dominicus' is written over an erasure may cast doubt on this attribution.

⁶ This part of the manuscript is described in detail by Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 240-1 and Adalberto Franquesa, 'El códice emilianense 60 y sus piezas litúrgicas', *Hispania Sacra* 12 (1959), 423-44.

⁷ Most have dated the notated part of the manuscript to the tenth century; Franquesa dates the main part of the manuscript to the 9th-10th century ('El códice emilianense 60', 424). Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes'; 392 dates the main part of the manuscript to the ninth century; but in 'Los textos', 126, he dates the main part of the manuscript to the 9th-10th century and the notated part to the 10th century (Pinell, 'Los textos', 131). Fernandez de la Cuesta, *Manuscritos y Fuentes*, 38 and Randel, *An Index*, xviii give a date of 10th century for the manuscript. As Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 241 makes clear, the notated litany office is somewhat later than the rest of the manuscript. Although he does not explicitly date it, he implies a tenth-century date.

⁸ The place(s) of the manuscript's copying and use remain uncertain. Preserved at San Millán de la Cogolla, and usually associated with that monastery (see, for example, Randel, *An Index*, xviii).

⁹ Late 9th-early 10th century: Díaz y Díaz, *Códices visigóticos en la monarquía leonesa* (León, 1983); Pinell, 'El Oficio', 391; Pinell, 'Los textos', 128; Millares Carlo *et al.*, *Corpus*, 85-6); Jaime Moll Roqueta, 'Nuevo Hallazgos de manuscritos mozárabes con neumas musicales', *Anuario musical*, 5 (1950), 11-14 at 13. Vivancos gives a date of the early 10th century (*HV*, 298), mistakenly citing Millares Carlo's 11th-century dating in *Corpus* (which in fact refers to the unnotated *liber mysticus* preceding the *liber canticorum*). 10th century: Fernandez de la Cuesta, *Manuscritos y Fuentes*, 79; Randel, *An Index*, p. xviii.

¹⁰ Díaz y Díaz, *Códices visigóticos en la monarquía leonesa* places the *liber canticorum*'s origin east of Silos. Millares Carlo *et al.*, *Corpus*, 86 writes that the notation is of the San Millán-Silos type, although more primitive, following Moll Roqueta, 'Nuevo Hallazgos', 13. Herminio González Barrionuevo does not consider this manuscript to have been copied at Silos. See 'Los codices "mozárabes" del archive de Silos', *Revista de Musicología*, 15 (1992), 403-72 at 404. It was preserved at Silos.

		(f.149r) to litanies before Pentecost (ending f.172v) & fragmentary notated <i>Liber canticorum</i> (f.173-177)		
BL45	London, British Library, Add. MS 30845	<i>Liber mysticus</i> (sanctorale feasts, primarily those from Saint Quiricus (13 June) to Saint Millán (12 November), plus	10 th or 11 th century ¹¹	Uncertain; possible San Millán de la Cogolla ¹²

¹¹ 11th century: Millares Carlo *et al.*, *Corpus*, 86; José Janini, 'Officia silensia: Liber mysticus, III, Sanctorale (Cod. Londres, British Museum, Add. 30845), edición y notas', *Hispania Sacra*, 31 (1978-79), 357-465 at 357-60; Zapke, *HV*, 201, and 205 (mid-11th century in this publication—this may be a misreading of Vivancos's date of the mid-11th century (*HV*, 306), which refers only to the leaf added as f. 4r at that time). Rose Walker's dating of the manuscript to the 11th century is based on the presence of scribal abbreviations that are also found in a certainly-late-11th century manuscript (*Views of Transition: Liturgy and Illumination in Medieval Spain* (London, 1998), 58). 10th century: Asensio, *El canto gregoriano*, 88; Gómez Muntané, *La música medieval en España* (Kassel, 2001), 7; Pinell, 'El Oficio', 394; Pinell, 'Los textos', 135; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 80; and Randel, *An Index*, p. xviii. Díaz y Díaz, *Codices*, 403, dates the manuscript to the end of the 10th century, and Boynton places it at the turn of the 10th-11th centuries ('A lost', 191).

¹² San Millán de la Cogolla: Walter Muir Whitehill, Jr., 'The manuscripts of Santo Domingo de Silos: À la recherche du temps perdu', in *Homenaje a Fray Justo Pérez de Urbel, OSB*, vol. 1, (Studia Silensia, 3; Abadia de Silos, 1976), 271-303 at 284. In his view, the manuscript was brought from San Millán to Silos by Santo Domingo (previously *praepositus* at San Millán de la Cogolla) in 1041. Boynton concurs with this San Millán origin, because the mass prayers for the saint refer to him as 'noster' and 'patronus' (Boynton, 'A lost', 191). San Millán was not only the patron of the famous monastery that bears his name, but also a patron saint of the region, and many churches were dedicated to the saint in the tenth century (on the spread of the cult in the 10th century, see Díaz y Díaz, 'Passionnaires, legendiers, et compilations hagiographiques dans le haut Moyen Age espagnol', *Hagiographies, cultures, et sociétés iv-xii siècles* (Paris, 1981), 49-61 at 54); further, the offices for the saint in BL45 and HSA are very different in length, complicating any argument that they originated in the same institution (as discussed in Boynton, 'A lost', 195, where she tentatively suggests that the two versions may have been intended for performance at different occasions – the 12 November feast and the elevation and translation of the relics (which occurred in 1030) on September 26). This 1030 event is seen by Boynton as a possible context for the copying of HSA (Boynton, 'A lost', 196).

Silos: Millares Carlo *et al.*, *Corpus*, 86; José Janini, 'Officia silensia: Liber mysticus, III, Sanctorale (Cod. Londres, British Museum, Add. 30845), edición y notas', *Hispania Sacra*, 31 (1978-79), 357-465, at 357-58; and Randel, *An Index*, p. xviii. Ann Boylan's theory that Silos did not produce any manuscripts before the 1090s ("Manuscript Illumination at Santo Domingo de Silos (Xth to XIIth centuries)" (PhD diss. University of Pittsburgh, 1990), 13 has been critiqued by Susan Boynton, 'Eleventh Century Continental Hymnaries Containing Latin Glosses', *Scriptorium*, 53 (1999), 200-251 at 246-7, and Walker, *Views of Transition*.

Herminio González Barrionuevo does not consider this manuscript to have been copied at Silos. See 'Los codices "mozárabes"', 404. Díaz y Díaz places it within a context influenced both by Silos and the south of the peninsula (*Manuscritos visigóticos del sur de la Península* (1995), 143-44). This is based on the presence in the manuscript of masses for the saints Zoilo, Jeronimo, Pelayo and Esperato; although these routinely appear in calendars from the 10th century onwards, other extant manuscripts do not have masses for them.

		votive masses, common of saints and <i>Letanias Canonicas</i>)		
BL46	London, British Library, Add. MS 30846	<i>Liber mysticus</i> together with a section of canticles and hymns for Eastertide (f.57-73v) ¹³	10 th or 11 th century ¹⁴	uncertain ¹⁵
BL51	London, British Library, Add. MS 30851	Psalter, canticles, hymns, plus <i>liber horarum</i> (5 canonical hours and 12 peculiar offices; f.111-162v), small portion of a <i>liber mysticus</i> (first and second Sundays in Advent; f.200v-202v) ¹⁶	11 th century ¹⁷	uncertain ¹⁸

¹³ Gómez Muntané, *La música medieval en España*, 7 implies that the relevant folios are f53-54v; these are the folios including notation.

¹⁴ Most authors date this manuscript to the tenth century, including Asensio, *El canto gregoriano*, 88; Gómez Muntané, *La música medieval en España*, 7; Millares Carlo *et al.*, *Corpus de códices visigóticos*, 86; Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes', 394; Pinell, 'Los textos', 135; and Randel, *An Index*, xviii. Some, including Fernandez de la Cuesta, *Manuscritos y Fuentes*, 80, date it to the 10-11th century. Díaz y Díaz, *Códices visigóticos en la monarquía leonesa* (1983) dates the main body of the manuscript to the early 11th century (followed by Vivancos, *HV*, 304 and Zapke, *HV*, 200), and the last folio (173r-v) to the tenth century.

¹⁵ The origin of the manuscript is unknown, although González Barrionuevo holds that the few neumed chants were notated at Silos (53r-54v), although he does not consider that the manuscript as a whole was copied there. See Herminio González Barrionuevo, 'Los codices "mozárabes" del archive de Silos', *Revista de Musicología* 15 (1992), 403-72 at 404. Millares Carlo *et al.*, *Corpus de códices visigóticos*, 86 and Randel, *An Index*, xviii also give the origin as Silos. Asensio considers this and BL45 to comprise a single composite manuscript (*El canto gregoriano*, 88).

¹⁶ There are lacunae between f. 91v and f. 92r (between the end of the psalter and the beginning of the canticles), f. 163v and 164r (between the end of the hymnal and the beginning of the *horae canonicae*), but the other sections of the manuscript run continuously (with small internal lacunae).

¹⁷ Mid-11th century: Boynton, 'A lost', 192; Boynton, 'Eleventh Century Continental Hymnaries', 245 (following Díaz y Díaz, 1983); Vivancos (*HV*, 272); and Zapke (*HV*, 205). 11th century: Millares Carlo *et al.*, *Corpus*, 88; J. Pinell, 'El Oficio', 390; Pinell, 'Los textos', 119, 123 and 128; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 82; and Randel, *An Index*, p. xviii.

¹⁸ No secure origin is known, although it is 'usually attributed to the abbey of Santo Domingo de Silos' (Boynton, 'Eleventh Century Continental Hymnaries', 244; see also Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 195n18; and Randel, *An Index*, p. xviii). Asensio, *El canto gregoriano*, 88 writes 'Procedente de Silos', as does Gómez Muntané, *La música medieval en España*, 7. This follows Millares Carlo *et al.*, *Corpus*, 88, where the origin is given as Silos, and also Ruiz Asencio, 'Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI', in *Silos. Un Milenio. Actas del Congreso Internacional sobre la Abadía de Santo Domingo de Silos II Historia* (Silos, 2003), 177-210 at 184. Zapke also gives the origin as Silos, *HV*, 198, 201 (where she also indicates that the MS contains 8 notated hymns – this is misleading, since there are many notated chants within the psalter and *liber*

BL52 ¹⁹	London, British Library, Add. MS 30852	Orational (both temporale and sanctorale, for the whole year)	Late 9 th century or first half of tenth century; ²⁰ marginal additions of chant text incipits, sometimes neumed, interpolated at various times, and may all be late-10 th century or later.	uncertain ²¹
BL95	London, British Library, Add. MS	Antiphonary (fragment: end of the	10 th or 11 th century. ²²	Uncertain origin. ²³

canticorum also), and 205. Boynton also identifies this manuscript as being ‘from Silos’ (‘A lost’, 192); this reflects her sceptical attitude towards Boylan’s opinion (see above) that Silos produced no manuscripts before the 1090s. Herminio González Barrionuevo does not consider this manuscript to have been copied at Silos. See ‘Los codices “mozárabes”’, 404.

¹⁹ José Vives, ‘El oracional mozárabe de Silos, British Museum, Ms. Addit. 30852’, *Analecta sacra tarraconensia* 18 (1945), 1-25.

²⁰ Late-9th century: Vivancos, *Hispania Vetus*, 258; Millares Carlo *et al.*, *Corpus*, 88; Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 234. 9th century: Randel, *An Index*, p. xviii; Pinell, ‘Los textos’, 132. 9th century or first half of 10th century: Ruiz Asencio, ‘Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI’ in José A. Fernández Flórez (ed.), *Silos. Un milenio. Actas del Congreso Internacional sobre la Abadía de Santos Domingo de Silos* Vol. 2, *Historia* (Silos, 2003), 177-210 at 209. 10th century: Fernandez de la Cuesta, *Manuscritos y Fuentes*, 82.

²¹ The origin remains uncertain: scholars have argued variously for Silos (Vivancos, following Millares Carlo *et al.*, *Corpus de códices visigóticos*, 88), Pamplona (Ruiz Asencio), Aragon (Díaz y Díaz) and Cardeña (Ann Boylan). Herminio González Barrionuevo does not consider this manuscript to have been copied at Silos. See ‘Los codices “mozárabes”’, 404. See the summary of scholarship on the manuscript by Susana Zapke, ‘Notation Systems in the Iberian Peninsula’, 229n25. Ruiz Asencio, ‘Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI’ in José A. Fernández Flórez (Ed), *Silos. Un milenio. Actas del Congreso Internacional sobre la Abadía de Santos Domingo de Silos* Vol. 2, *Historia* (Silos, 2003), 177-210 at 205-9 argues for the origin of a group of four late-9th century manuscripts in the Pyrenees region, because of the presence of Carolingian influence on the script; hence the attribution to the kingdom of Pamplona (later Navarre); he writes that this opinion was shared by Díaz y Díaz (*Códices*, 295 and *Libros y librerías en la Rioja altomedieval*, 234); Díaz y Díaz elsewhere argued for the neighbouring Aragon as the manuscript’s origin.

²² The dating of the manuscript to the 11th century by various scholars perhaps refers to the *Beatus de Liebana* that comprises the main part of the manuscript, rather than the flyleaves containing the antiphoner, but this is not always specified (Fernandez de la Cuesta, *Manuscritos y Fuentes*, 83; Randel, *An Index*, xviii (specifying the flyleaves); Gómez Muntané, *La música medieval en España*, 7; Pinell, ‘El Oficio Hispano-Visigótico. I. Fuentes’, 392; and Pinell, ‘Los textos’, 131 (specifying the flyleaves)).

A late 10th-century dating of the flyleaves is given by Vivancos (*HV*, 266) and Zapke (*HV*, 198 and 204)

	11695	Mass for Saint Roman (18 November) plus beginning of first feria in Advent)		
BN01	Madrid, Biblioteca Nacional de España, MS 10001	Monastic Psalter, canticles, hymns. ²⁴ There is also a fragment on the opening flyleaves (2 folios) of an earlier <i>Liber mysticus</i> , with vertical notation, ²⁵ and a palimpsest fragment of an antiphoner in horizontal notation in the middle of the hymnary ²⁶	ca. 1100 or somewhat later ²⁷	The psalter was copied by Mauro the presbyter for Abundancio the presbyter, and part of the manuscript was copied by Mauricio for Veraniano. Preserved in Toledo, and has palaeographic and musical connections to that city, but origin uncertain. ²⁸ annotations linking the manuscript

Brou dated the flyleaves to ca. 950-1050 in 'Un antiphonaire mozarabe de Silos d'après les fragments du British Museum (MS Ad. 11695, fol. 1r-4v)', *Hispania Sacra* 5 (1952), 341-66; 343n9, and to 'late 10th century or early 11th century' in the same article, 350n14.

²³ The source is given as Santo Domingo de Silos in Brou, 'Un antiphonaire mozarabe de Silos', and this was also the place of copying given by Boylan and Vivancos in the past (Zapke, *HV*, 229-30; the source is given by her as '(Silos)' on p. 204, but as 'Silos' on p.198; it is unclear whether she is referring to provenance or origin here). Vivancos has more recently asserted that 'it does not seem to have been written [at Silos]' (*HV*, 266), following Díaz y Díaz (1983) and Herminio González Barrionuevo, 'Los codices "mozárabes"', 404.

²⁴ The monastic origin of the hymnal was established by Louis Brou, 'Études sur le missel et le bréviare "mozárabes" imprimés', *Hispania Sacra* 11 (1958), 349-98. This is based on the list of (non-cathedral) offices to which various hymns are assigned. Apart from the opening fragment, the manuscript was conceived as a single unit (Millares Carlo *et al.*, *Corpus de códices visigóticos*, 112).

²⁵ Described in Brou, 'Notes de Paléographie Musicale Mozarabe', *Anuario musical*, 10 (1955), 23-44 at 24-5.

²⁶ Described in Millares Carlo *et al.*, *Corpus de códices visigóticos*, 113

²⁷ Mundó, 'La datación', 14. This supersedes previous estimates of the 10th or even the 9th century (although the 9th-century date is retained in Millares Carlo *et al.*, *Corpus de códices visigóticos*, 112). Randel, *An Index*, xviii; and Gómez Muntané, *La música medieval en España*, 8 give both the 9th/10th-century date and the 11th- to 12th- century one. Fernandez de la Cuesta, *Manuscritos y Fuentes*, 83 gives an 11th-century dating. Ruiz García gives '12th-13th centuries' (*HV*, 310) as does Zapke (*HV*, 210); this an error for 11th-12th centuries (since Mundó's dating is invoked by Zapke on 210).

²⁸ Mundó, 'La datación', 14. Some have noted connections of the organisation and contents of the manuscript with the northern Christian kingdoms, although the palaeography is Toledan (Ismael Fernández de la Cuesta, *Historia de la música española I: Desde los orígenes hasta el 'ars nova'*, (Madrid, 1998), 109. For Millares Carlo, the notation of the antiphons in the psalter is reminiscent of that of San Millán and Silos (Millares Carlo *et al.*, *Corpus de códices visigóticos*, 112); he dates this part of the manuscript to the 9th century, reflecting the common view pre-Mundó's palaeographical work that the manuscript was particularly early (see, for example, J. Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes para su estudio', *Hispania Sacra* 10 (1957), 385-427; 390). Enciso proposed an origin in the León region, 'El breviario mozárabe de la Biblioteca Nacional,' *Estudios Bíblicos* 2 (1943), 189-211.

				to the parish of Santa Eulalia, Toledo.
BN10	Madrid, Biblioteca Nacional de España, MS 10110	<i>Liber mysticus</i> (weekday offices during Lent)	Second half of 13 th century ²⁹	copied by Ferdinandum Iohannes, ³⁰ priest of the parish church of Santas Justa y Rufina, Toledo (colophon on 12v); ³¹ tradition B
BN56	Madrid, Biblioteca Nacional de España, MS 11556	Antiphonal fragment (flyleaf of a 12 th century manuscript)	11 th century ³²	San Zoilo de Carrión (founded between 1060 and 1070) or perhaps the founding abbey, San Zoilo de Córdoba ³³
Cinc ³⁴	Cincinnati, Hebrew	<i>Liber mysticus</i>	Ca 1200 ³⁵	uncertain ³⁶

The flyleaves are a complicating factor here. They are part of an earlier (11th century in Millares Carlo *et al.*, *Corpus de códices visigóticos*, 113; and Mundó, 'La datación', 14 and 20; mid-11th century in Randel, *An Index*, xviii; 9th-10th century in Pinell, 'Los textos', 134) *liber mysticus*, with northern notation. A later hand (Zapke identifies it as being 12th century Toledan; *HV*, 209) added further notation. Zapke claims that this *Liber mysticus* may have been brought from a northern centre such as San Millán or Albelda, and some of the northern notation was erased before the 12th-century notation was incorporated.

²⁹ Mundó, 'La datación', 4. Zapke instead gives 13th-14th century (*HV*, 230), as do Millares Carlo *et al.*, *Corpus de códices visigóticos*, 121, and Asensio, *El canto gregoriano*, 377. Gómez Muntané, *La música medieval en España*, 8 and Randel, *An Index*, xviii give both 10th-11th century and 13th-14th century. Fernandez de la Cuesta, *Manuscritos y Fuentes*, 84 gives a dating of 12th-13th century; this may be a misreading of Mundó, who is cited.

³⁰ Not 'Ferdinandus et Johannes', as mistakenly claimed by Asensio, *El canto gregoriano*, 88. Mundó, 'La datación', 4 tentatively identifies him with a prebendary (*portionarius*) of the same name at Toledo cathedral in 1293.

³¹ More than one hand participated in the copying, according to Mundó, 'La datación', 2. The annotations continue into the 14th or perhaps even 15th century (Mundó, 'La datación', 5). See also Ramón González Ruiz, 'La persistencia del rito hispánico o mozárabe en Toledo después del año 1080', *Anales Toledanos*, XXVII (1990), 9-33; and *idem*, 'The Persistence of the Mozarabic Liturgy in Toledo after A.D. 1080', in Bernard F. Reilly (ed.) *Santiago, Saint-Denis, and St. Peter: The Reception of the Roman Liturgy in León-Castile in 1080* (New York, 1985), 157-85.

³² Louis Brou, 'Notes de Paléographie Musicale Mozarabe', *Anuario musical*, 7 (1952), 75; Millares Carlo *et al.*, *Corpus de códices visigóticos*, 122.

³³ Zapke cites Brou and Moll Roqueta, as claiming that the antiphonal fragment originated 'in the founding abbey of San Zoilo de Córdoba (Zapke, 'Dating Neumes', 95). Brou made a circumspect hypothesis rather than a firm claim, however: 'il est toujours possible que l'antiphonaire d'où provient cette feuille ait été écrit à Carrion meme, quelques années avant l'abolition du rit mozarabe, mais M. Moll veut bien m'écrire qu'il ne faut pas écarter l'hypothèse selon laquelle l'abbaye fondatrice, soit Saint-Zoile de Cordoue, serait le lieu de provenance réel de cet antiphonaire' (Brou, 'Notes', (1952)' 75). Brou's hypothesis was welcomed by Millares Carlo *et al.*, *Corpus de códices visigóticos*, 122-3.

³⁴ Detailed discussion in Werner, 'Eine neuentdeckte mozarabische Handschrift mit Neumen', *Miscelánea en homenaje a Monseñor Higinio Anglés* (Barcelona, 1958), 977-91.

³⁵ This is Mundó's dating, based on his judgment that it was certainly written by the same hand as T4 (Mundó, 'La datación', 18). It has been accepted by some including José Janini, Ramón

	Union College, MS Acc 484	(fragment)		
Coim	Arquivo da Universidade, Coimbra, IV-3. ^a - Gav. 44 (22)	Antiphony/ <i>collectarium</i> (single folio fragment consisting of part of Saturday in the second week of Advent)	10 th or 11 th century ³⁷	Uncertain, tradition B. Generally thought by recent scholars to have been taken from Toledo to Coimbra in the second half of the 11 th century, during the invasion by Ferdinand I. ³⁸
Fragment 26	Santo Domingo de Silos, Biblioteca del Monasterio,	Part of a single folio of an antiphoner. ³⁹	late-9 th or early- 10 th century ⁴⁰	uncertain

González, and Anscario M Mundó, *Catálogo de los manuscritos litúrgicos de la Catedral de Toledo* (Toledo, 1977); Janini, José and José Seranno, *Manuscritos litúrgicos de la Biblioteca Nacional* (Madrid, 1969); Fernández de la Cuesta, Ismael, *Manuscritos y fuentes musicales en España* (Alpuerto, 1980). Zapke gives 12th-13th centuries (*HV*, 230), as does Fernandez de la Cuesta, *Manuscritos y Fuentes*, 108.

Gómez Muntané, *La música medieval en España*, 8 and Randel, *An Index*, xviii give both Mundó's dating and the previous 9th-10th-century dating. Agustín Millares Carlo persisted in giving pre-reconquest datings for most of the manuscripts redated by Mundó, and these were reflected in *Tratado de paleografía española* (Madrid, 1983), and *Corpus de códices visigóticos* (Las Palmas de Gran Canaria, 1999).

³⁶ The use of horizontal notation has led scholars to associate the manuscript with Toledo, particularly because it contains Santa Leocadia's feast, who was a martyr of the city (this feast is in several other Old Hispanic manuscripts, and is not specific to Toledo). Mundó's identification of the text hand as being identical to that of T4 supports the association of the manuscript with Toledo. The fragment belonged to Toledo Cathedral archive in the 18th century (it was copied by Burriel).

³⁷ Usually dated to the eleventh century (early 11th century according to Brou, 'Notes de Paléographie Musicale Mozarabe', *Anuario musical* 10 (1955), 23-44; 29; Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes'; 395; Zapke, 'Notation Systems', *HV*, 202; Azevedo and Duarte, *HV*, 312; and Millares Carlo *et al.*, *Corpus de códices visigóticos*, 43). Second half of the eleventh century: Ferreira, 'Three fragments from Lamego' (1993), 458-9. 11th century: Fernandez de la Cuesta, *Manuscritos y Fuentes*, 110; Pinell, 'Los textos', 134; and Randel, *An Index*, xviii. Tenth century: Díaz y Díaz (1983). The lack of Carolingian influence on the script supports these early datings (Millares Carlo *et al.*, *Corpus de códices visigóticos*, 43).

³⁸ Azevedo and Duarte, *HV*, 312, drawing on Ferreira, 'Three fragments from Lamego' (1993), 459. On the contents, see Brou, 'Notes de Paléographie Musicale Mozarabe', *Anuario musical* 10 (1955), 23-44: 29; he thought the manuscript might have originated in Coimbra.

³⁹ It was used in the binding of Silos MS 1, and was removed from that manuscript when discovered in 1991. There is another partially legible part of a folio (only one side) still stuck to the back of MS 1, which is almost certainly from the same manuscript. There are, supposedly, also fragments of an antiphoner, possible the same manuscript, in the Bible Biblioteca Czartoryski de Crecovia [=Cracow] 3118. Díaz y Díaz argued that PB99 was part of the same manuscript *Códices visigóticos en la monarquía leonesa* (León, 1983), 461; 469-70. Because PB99 and Fragment 26 have different music scribes, they have been considered separately here.

⁴⁰ María Teresa Ramos Rioja, 'Fragmentos musicales del archive del monasterio de Santo Domingo de Silos' in Miguel Vivancos, *Catálogo del Archivo del Monasterio de Santo Domingo de Silos* (Studia Silensia, 29; Silos, 2006), 384-453 at 432-4.

	fragment 26			
HSA ⁴¹	New York, Hispanic Society of America, MS B.2916 (previously Toledo 33-2)	<i>Liber mysticus</i> ⁴²	Mid 11 th century ⁴³	San Millán de la Cogolla ⁴⁴
Lamego	Palacio Episcopal de Lamego, fragment 1	<i>Liber mysticus</i> (fragmentary materials for the Sunday before Psalm Sunday and Friday in the 5 th week of Lent) ⁴⁵	Second half of 10 th century or 11 th century ⁴⁶	unknown ⁴⁷
L8	León Cathedral Archive, MS 8	Antiphony (complete liturgical)	900-905 ⁴⁸	Near León, likely the monastery of Abeliar ⁴⁹

⁴¹ There is a notice by Susan Boynton, *Hispania Vetus*, 270, and a detailed introduction in Susan Boynton, 'A lost Mozarabic liturgical manuscript rediscovered: New York, Hispanic Society of America, B2916, olim Toledo, Biblioteca Capitulare 33.2', *Traditio* 57 (2002), 189-215. Gómez Muntané, *La música medieval en España*, 8 appears not to have realised that this manuscript is the rediscovered Toledo 33-2, which she identifies as 'extraviado'.

⁴² Described by Boynton in *HV* (270) as *Officia sanctorum* which is, indeed, what the manuscript contains.

⁴³ This is Boynton's date, by comparison with A30 and A56 (Boynton, 'A lost Mozarabic liturgical manuscript', 91). The dating is also adopted by Zapke (*HV*, 199). There are three closely related hands, which copied 1v-78r, 78v-89r and 89v-99v, respectively.

⁴⁴ Boynton views the manuscript as originating at San Millán de la Cogolla, because of the proper prayer in the feast of San Millán to 'our patron Saint Emilianus' [*sanctum Emilianum patronum nostrum*] (Boynton, 'A lost Mozarabic liturgical manuscript', 190). This combines with the script and neumes, which are particularly similar to that of A56, to support attribution of the manuscript to San Millán de la Cogolla (Boynton, 'A lost Mozarabic liturgical manuscript', 191). This interpretation is also adopted by Zapke (*HV*, 199).

⁴⁵ See Ferreira, 'Three fragments from Lamego' (1993), 459, and also Hornby and Maloy, *Music and Meaning*, 64, for discussion of the contents of the fragment.

⁴⁶ Ferreira, 'Three fragments from Lamego' (1993), 459.

⁴⁷ Maybe Castile. See 'Three fragments from Lamego' (1993), 461.

⁴⁸ The main part of the manuscript (after the prefatory materials) was copied in the first third of the tenth century at the latest, according to Díaz y Díaz, 'Some incidental notes on music manuscripts', 99; the (all-too-short) palaeographical justification is given on pages 94-5. Others ('the tyranny of a majority' according to Díaz y Díaz, 'Incidental notes', 94) have dated it to the mid-tenth century (see, for example, Millares Carlo *et al.*, *Corpus de códices visigóticos*, 69; Zapke, *HV*, 252). First half of 10th century in Gros, 'El ordo missae', 46. A more general 10th-century date is given in Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes', 392; Pinell, 'Los textos', 128 and 129; and Randel, *An Index*, xviii. In 'dating neumes according to their morphology', 94, Zapke dates the manuscript to the mid-11th century, but without explanation. Palaeographical work by Elsa De Luca (forthcoming in the *Journal of Medieval Iberian Studies* 2016) firmly secures the dating of the main part of the manuscript to the bishopric of Froilan of León (900-905).

⁴⁹ The possible link with the monastery of Abeliar has been raised by Elsa De Luca (forthcoming in the *Journal of Medieval Iberian Studies* 2016). Díaz y Díaz justifies a localisation 'East of León' by 'the numerous, varied influences provided by its decoration, both northern and southern.'

		year)		
León F-5	León cathedral archive, fragment F-5	Liber ordinum (one leaf, containing part of the Office for the dead and the opening of the burial service for small children)	11 th century ⁵⁰	unknown
M-418	Zaragoza, Library of the Faculty of	Antiphonary (fragment includes saints for the	10 th or 11 th century ⁵¹	A region near Nájera (preserved at the

Furthermore, its writing displays certain Castilian touches that nevertheless are not essential features.' ('Incidental notes', 101). The association with the León area is well established (see Gros, 'El ordo missae', 46), although abbot Ikilano's connection with the manuscript has been re-evaluated by Díaz y Díaz ('Incidental notes', 100-102). S. Cipriano de la Riberas del Porma had an abbot Ikilano during the 10th century. Zapke's placing of the 'source/provenance' as 'Beja' (*HV*, 198) and then, only a few pages later as 'S. Cipriano de las Riberas del Porma/Beja' (*HV*, 204) is potentially misleading, especially since she assigns it to the León-Castile geopolitical sphere (*HV*, 198). The connection of a model for León 8 with Beja is well known, but Beja has not otherwise been proposed as the place of origin of León 8 itself. The possibility of a southern Iberian model for L8 was first proposed by Peter Wagner, "Der mozarabische Kirchengesang und seine Überlieferung," *Spanische Forschungen der Görresgesellschaft* 1 (1928): 102; and then Higini Anglès, "La música medieval en Toledo hasta el siglo XI," in *Gesammelte Aufsätze zur Kulturgeschichte Spaniens*, vol. 7, ed. M. Honecker, Georg Schreiber, and H. Finke (Münster: Verlag der Aschendorffschen, 1938), 1-68. Further, Justo Pérez de Urbel, "El Antifonario de León: El escritor y la época," *Archivos Leoneses* 8 (1954): 115-44; and *idem*, "El Antifonario de León y su modelo de Beja," *Bracara Augusta* 22 (1968): 213-25, proposed that the model for L8 originated in Beja in the early ninth century, specifically in the year 806 (the year attributed to the computus in A. Cordoliani, "Les textes et figures de comput de l'Antiphonaire de León," *Archivos Leoneses* 8 (1954): 260-83). A model from 806 is, of course, very unlikely to have had musical notation. While most of the evidence that specifically links L8 to Beja comes from the prefatory material, the lack of an office for St. James in the main antiphoner does suggest the model originated outside of León, as Pérez de Urbel argues ("El antifonario," 215-16). Juan Gil demonstrates a connection between L8's prologues and the writings of Álvaro of Córdoba, and he thus places the composition of the prologues in Córdoba, "El latín del antifonario del León," in *El Canto mozárabe*, 357-404. The prologues, however, seem to have been added to a pre-existing manuscript after its initial copying (see Manuel Díaz y Díaz, "Some incidental notes on Music Manuscripts," *Hispania Vetustis*, 93-111). On the prologues, see Zapke, 'En torno a las nociones de publicus y privatus. Apuntes al contexto u funcionalidad de los textos preliminares del Antifonario de León (fos. 2v-3v)', in *El canto mozárabe*, 337-56; and Huglo, 'Les Prologues de l'Antiphonaire de León', in Barbara Hagg and László Dobzay (eds), *Cantus planus. Papers read at the 13th meeting of the IMS Study Group*, ed. (Budapest, 2009), 317-326.

⁵⁰ Gómez Muntané, *La música medieval en España*, 7; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 130; Randel, *An Index*, xix.

⁵¹ 10th century in Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes'; 392; Pinell, 'Los textos', 130; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 170; and Randel, *An Index*, xx. Second half of tenth century in Millares Carlo *et al.*, *Corpus de códices visigóticos*, 206. Zapke placed it in the late-tenth century in *HV* (286). Zapke, *El antifonario de San Juan de la Peña* (1995), 10 places the manuscript at the turn of the 10th-11th centuries, and this is followed by Asensio *El Canto Gregoriano*, 87; and Gómez Muntané, *La música medieval en España*, 7.

	Law, MS M-418	period between Christmas and Lent: St Vincent, St Thyrsus and companions, St Agatha, St Dorothy, St Peter's Chair, Saints Emeterius and Celedonius, and the beginning of the Sunday <i>ad carnes Tollendas</i> which immediately precedes Lent)		monastery of San Juan de la Peña) ⁵²
MSC ⁵³	Museo de Santa Cruz, ⁵⁴ Toledo, MS 1325-1.	<i>Liber mysticus</i> (fragment)	1200-1250 ⁵⁵	Probably Toledo. ⁵⁶ Tradition B
PB99 ⁵⁷	Paris, Bibliothèque Nationale de	Antiphonary (fragment: folios 14-	Late 9 th or early 10 th century ⁵⁸	unknown ⁵⁹

⁵² An assignment to Santa María la Real de Nájera is given in *HV* (286) as deriving from Díaz y Díaz, but in 'Some incidental notes' he locates it only 'from a region near Nájera' (109). In fact, an assignment to this cathedral is impossible for a manuscript dating before 1052, when the church was founded. This Navarrese association supersedes the previously accepted attribution to San Juan de la Peña (which is considerably further east).

⁵³ There is an extended discussion of the manuscript, with text edition, in Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos*, 277-89.

⁵⁴ Presently on loan to the Museo de los Concilios y de la Cultura Visigoda, Toledo.

⁵⁵ Mundó's dating in 'La datación', 11; see also Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos*, 277. Zapke gives '13th century' (*HV*, 230), as does Fernandez de la Cuesta, *Manuscritos y Fuentes*, 149. Gómez Muntané, *La música medieval en España*, 9 and Randel, *An Index*, xix give '13th century' together with the previous 9th-century dating. Millares Carlo *et al.*, *Corpus de códices visigóticos*, 198 gives both Mundó's dating and a 10th-century date.

⁵⁶ The place of origin is uncertain, although there is an ink stamp associating the manuscript with the parish of Santas Justa y Rufina (Pinell, 'El problema de las dos tradiciones del antiguo rito hispánico: valoración documental de la tradición B en vistas a una eventual revisión del ordinario de la misa mozarabe' in *Liturgia y música mozarábes: ponencias y comunicaciones presentadas al I congreso internacional de estudios mozarábes, Toledo, 1975* (Toledo, 1978), 3-44, at 26; Mundó, 'La datación', 11). It also spent some time in the parish of Santas Leocadia y Roman (Janini *et al.*, *Catálogo*, 277; Mundó, 'La datación', 11)

⁵⁷ The fragments Silos fragment 26 and MS 1 (fragment) have been identified as originally belonging to the same manuscript as PB99. Since they have different music scribes, they have been considered separately here.

⁵⁸ Early 10th century in Zapke (*HV*, 204) and Vivancos (*HV*, 250). Late 9th-early 10th century in Brou, 'Un antiphonaire mozarabe', 350; Louis Brou, 'Notes de paléographie musicale mozarabe' *Anuario Musicale* 10 (1955), 23-44; 23; Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes'; 392; Miquel S. Gros, 'Les fragments parisiens de l'antiphonaire de Silos', *Revue Bénédictine* 74 (1964), 324-33; 325; Gómez Muntané, *La música medieval en España*, 8; Randel, *An Index*, xix; and Millares Carlo *et al.*, *Corpus de códices visigóticos*, 171.

⁵⁹ Miguel Vivancos considers that it was probably written in León for Silos: *Hispania Vetusta*, 250. The manuscript appears twice in Zapke's list of sources by geo-political region and cultural centre;

	France, MS nouv. acq. lat. 2199	16 are part of the dedication of a church; Vespers for the ordination of a bishop; part of the common of saints; quotidian vespers (lists of Vespertini and Soni))		
Sal	Biblioteca Histórica de la Universidad de Salamanca MS 2668	<i>Liber horarum</i> (preceded by unnotated psalter and liber canticorum)	May 1059 (colophon)	Copied by Christophorus for Queen Sancha of León. ⁶⁰
Sant	Biblioteca de la Universidad de Santiago de Compostela MS 609	<i>Liber horarum</i> (preceded by unnotated psalter and liber canticorum, plus calendar)	1055 ⁶¹	Copied by Pedro, with the illuminator Fructuoso (f. 208v), for King Ferdinand I of León, at the instigation of his wife Sancha, at the royal monastery of San Pelayo y San Juan in the city of León. ⁶²

once in the 'Santo Domingo de Silos' list (198) with Silos/León (?), presumably indicating a certain source in Silos and uncertain León provenance; and again in the 'origin disputed' list (HV, 200), where she has Silos (?)/ León (?), this time presumably indicating that both source and provenance are uncertain. Gros, 'Les fragments parisiens', 325 writes that it was probably not copied at Silos itself, and places it in the same orbit as the antiphonaries from Septimania and Tarragona. The difficulty of attributing such a small fragment to any particular institution is mentioned by Brou, 'Notes' (1955), 23-44; 23.

⁶⁰ Vivancos *Glosas y notas marginales* (1996) argues that it was copied at Santo Domingo de Silos, and this is repeated by Zapke in HV, 274. The close relationship of the manuscript with Sant has led some to claim instead that it was copied in León (see, for example, Fernandez de la Cuesta, *Manuscritos y Fuentes*, 166), and this seems cogent, on both notational and melodic grounds.

⁶¹ The inscription on f. 208v reads 'era millena novies dena quoque terna'. This has sometimes been read as signalling 1058 (by, *inter alia*, Pinell, 'Los textos', 120; Randel, *An Index*, xix; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 168; Asensio, *El canto gregoriano*, 88; Gómez Muntané, *La música medieval en España*, 7). Following Ferotin, Brou interpreted the date as 1055 ('Notes de Paléographie Musicale Mozarabe', *Anuario musical* 7 (1952), 51-76; 74), and this was followed by Millares Carlo, *Corpus de códices visigóticos*, and three authors in *Hispania Vetus*: Díaz y Díaz (104), Zapke (205) and López-Calo (256).

⁶² Pedro has been identified as a scribe of the royal monastery of San Pelayo y San Juan (which became San Isidoro of León in 1063). On this manuscript's context, see Díaz y Díaz, 'Some incidental notes', 104-5, and, most recently Gutierrez, 'Melodías del canto hispánico en el repertorio litúrgico poético de la Edad Media y el Renacimiento', in I. Fernández de la Cuesta *et al* (eds), *El canto mozárabe y su entorno: Estudios sobre la música de la liturgia Viejo hispánica* (León, 2013), 547-75; 572-5.

Silos 3 ⁶³	Santo Domingo de Silos, Biblioteca del Monasterio MS 3	(1) calendar (f.1-6v); (2) 'sacerdotal' <i>Liber ordinum</i> (f.7-106v) and <i>liber misticus</i> (containing common of saints and quotidian ferias; f.107-179v);	(1) uncertain but before 1064; (2) dated January 1039; (3) late 11 th century ⁶⁴	Unknown; intended for parish rather than monastic use. (2) was copied by Iohanne presbitero scriptore (f.177r) ⁶⁵
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⁶³ Detailed notice in José Janini (ed.), *Liber ordinum sacerdotal* (cod. Silos, arch. Monástico, 3) (Silos, 1981).

⁶⁴ (1) Janini (*Liber ordinum sacerdotal*. (cod. Silos, arch. Monástico, 3) (Silos, 1981), 13) wrote that the calendar is from the late 10th century, but more recently scholars have speculated that it may have been copied by the same hand as the second part of the manuscript. See Millares Carlo *et al.*, *Corpus de códices visigóticos*, 180. It must date from before 1064, since the translation of St Isidore is added. See Boylan, 'Manuscript Illumination' 225

(2) The second part of the manuscript is securely dated by a colophon, although 1037 is given in Gómez Muntané, *La música medieval en España*, 8. The *liber ordinum* and *liber misticus* are sufficiently similar that they tend to be dated coevally. (Boylan, 'Manuscript Illumination', 225)

(3) The final part of the manuscript was dated to the late 11th century by Pinell, 'El Oficio Hispano-Visigótico. I. Fuentes', 394; Janini (*Liber ordinum sacerdotal*, 13 and 15); González Barrionuevo, 'Los códices "mozárabes"', 422; and W. M. Whitehill and J. Pérez de Urbel, 'Los manuscritos del Real Monasterio de Santo Domingo de Silo' *Boletín de la Real Academia de la Historia* 95 (1929), pp. 521-601; 530. The script of part (3) is differentiated ('Escritura algo más alta y menos regular'), but not given a different dating, in Millares Carlo *et al.*, *Corpus*, 180. Dated 11th century by Boylan, 'Manuscript Illumination', 225

⁶⁵ Janini, *Liber ordinum sacerdotal*, 14 drew on Gros, *El ordo*, 59 in not excluding the possibility that the manuscript was copied at Silos for a dependent parish church; Gros's opinion was that it was probably copied in a scriptorium with little tradition and reduced resources, as was the case in Silos in the mid-11th century.

González Barrionuevo sees the attribution to the scriptorium at Silos as 'doubtful'. See 'Los códices "mozárabes"', 404. He differentiates between the neume styles of Silos 3 and Silos 6, with Silos 3 being 'rudo y "elemental"' and Silos 6 (and others) being 'elegante y refinado' (420), although the contents of Silos 3 (ff. 107-202) and Silos 6 are 'estrechamente relacionado' (427). The manuscript was not attributed to the Santo Domingo scriptorium by Ann Boylan, whose claim that there was no scriptorium at Silos until the 1090s has met mixed responses (see fn 11, above).

Vivancos previously attributed Silos 3 to the Santo Domingo de Silos scriptorium (*HV* 229-30), but in *HV*, both Vivancos (288) and Zapke (198) give the origin as 'Sta. María la Real de Nájera (?)', drawing on the work of Ruiz Asencio, 'Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI' in José A. Fernández Flórez (Ed), *Silos. Un milenio. Actas del Congreso Internacional sobre la Abadía de Santos Domingo de Silos Vol. 2, Historia* (Silos, 2003), 177-210 at 202-5. Ruiz Asencio notes a similarity of script and page layout with Silos 6 and Silos 7; this claim needs further investigation, especially because of the distinct musical dialects found in Silos 6 and Silos 3. Certainly the dated part of Silos 3 could not have originated at Sta. María la Real, since this part of Silos 3 was copied in 1039, and the cathedral was founded only in 1052. The presence of Saints Nunilone and Alodia in the calendar certainly supports a theory of a Rioja origin – indeed, there was a monastery dedicated to these saints in Nájera during the tenth century. There is a list of Arabic names on f.106v, and these do not match with any names known at Silos in the 11th century, instead supporting Ruiz Asencio's theory of origin in the Rioja (204). The addition of the translation of Saint Isidore (1063, with the participation of Saint Domingo) and Saint Mancio, leads Ruiz Asencio to suppose that the manuscript was at Silos when those annotations were made in the later 11th century. Ruiz Asencio also considers ff90-106v probably to have originated as a different manuscript (204).

Part (3) of the manuscript has different script and dates from the late 11th century. Janini, *Liber ordinum sacerdotal*, 15 considers that this part may well have been copied at Silos, because of the close similarity with the Assumption office in BL45.

		(3) office of the Assumption and accompanying relatio (f.180-205v)		
Silos 4 ⁶⁶	Santo Domingo de Silos, Biblioteca del Monasterio MS 4	'episcopal' <i>Liber ordinum</i>	May 1052 ⁶⁷	Copied by the priest Bartholomew by order of Abbot Domingo of the monastery of San Prudencio de Laturce, and paid for by Sancho Garceiz and his wife Bizinnina. The place of copying is not specified; it tends to be associated with the wealthy Albelda rather than with San Prudencio de Laturce, but Collins has associated it with San Millán de la Cogolla. ⁶⁸

⁶⁶ There is a notice by Vivancos, *Hispania Vetus*, 282. See also Gros, 'El Ordo Missae', 55-8; Millares Carlo *et al.*, *Corpus de códices visigóticos*, 180. Detailed discussion in Collins, 'Continuity and Loss in Medieval Spanish Culture'. Edited in José Janini, *Liber ordinum episcopal (Cod. Silos, arch. Monástico, 4)* (Silos, 1991).

⁶⁷ On the difficulty of reading the roman numerals at this point, see Collins, 'Continuity and Loss in medieval Spanish culture', 16n2. Gros, following W.M. Whitehill and J. Pérez de Urbel, reads the date as 1022 (see 'El "Ordo missae" de la tradición hispánica A', 55-8). Most other scholars read it as 1052 (see, for example, Fernandez de la Cuesta, *Manuscritos y Fuentes*, 162; Pinell, 'Los textos', 147; Randel, *An Index*, xix).

⁶⁸ There is a discussion by Collins about the identity of the couple, and the likelihood that an estate they owned later came into the possession of the abbey of Albelda. By the mid-tenth century, San Prudencio was a subordinate house to Albelda, the monastery associated with the manuscript's copying by some scholars (e.g. Gros, 'El Ordo Missae', 56). See Collins, 'Continuity and Loss in Medieval Spanish Culture', 2-5. For the view, contested by Collins on the basis of the monastery's size and importance, that Silos 4 was written for or at San Prudencio, see *inter alia* Vivancos, *HV*, 282-3. For detailed discussion, see José Manuel Ruiz Asencio, 'Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI', in *Silos. Un Milenio. Actas del Congreso Internacional sobre la Abadía de Santo Domingo de Silos II Historia* (Silos, 2003), 177-210 at 185-8. He draws on Díaz y Díaz's work to argue that there is nothing to show that either Albelda or San Prudencio maintained a scriptorium capable of producing such a high quality manuscript at that time (187), although Díaz y Díaz himself saw Albelda as the likely origin of the manuscript (Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 78). Díaz y Díaz discusses the annotations that point to Silos 4 itself having been an exemplar for other manuscripts: Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 77-8. On art historical grounds, Boylan considers San Millán to be the most likely place of origin ('Manuscript illumination at Santo Domingo de Silos', 386), and this was accepted by Vivancos, *Glosas y notas marginales*, 396 (but he had evidently changed his mind by the time *HV* was published). Collins argues, from the manuscript layout, that Silos 4 might in fact be a San Millán copy of Bartholomew's 1052 manuscript. This hypothesis reconciles the art historical evidence linking the manuscript to San Millán with the textual variant evidence that suggests a connection with Albelda. The manuscript may have been at

Silos 5	Santo Domingo de Silos, Biblioteca del Monasterio MS 5	<i>Lectiones et officia</i> ⁶⁹	The date on the colophon has variously been read as 1059, 1056, 1009. ⁷⁰	Uncertain; copied by Blasco. ⁷¹
Silos 6 ⁷²	Santo Domingo de Silos, Biblioteca del Monasterio MS 6	(1) paper <i>Liber mysticus</i> (common of saints, f.1-37) (2) parchment <i>liber mysticus</i> (ten quotidian Sundays; f.38-154) ⁷³	Late-10 th or 11 th century ⁷⁴	Uncertain. ⁷⁵

Silos in the 11th century, as suggested by the list of saints in the margin of f.63 (including Santo Domingo), which must have been written shortly after Santo Domingo's canonisation in 1076 (Asencio, 'Códices pirenaicos y riojanos', 187). Collins further notes the 12th century addition of a response incipit for the feast of Santo Domingo on 181v; Collins, 'Continuity and Loss', 5.

⁶⁹ Vivancos, *Hispania Vetus*, 276, describes the manuscript genre as 'St. Ildefonsus, de virginitate Sanctae Mariae'.

⁷⁰ 1009: Millares Carlo *et al.*, *Corpus de códices visigóticos*, 181; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 162; Randel, *An Index*, xix; Gómez Muntané, *La música medieval en España*, 8; Pinell, 'Los textos', 135; González Barrionuevo, 'Los codices "mozárabes" del archive de Silos', *Revista de Musicología* 15 (1992), 403-72 at 404.

1059: Vivancos, Férotin and Janini, 'Officia silensia, Liber mysticus IV: Officia S. Martini et S. Michaelis (Cod. Silos, Arch. Del Monasterio, 5), edición y notas', *Hispania Sacra* 31 (1978-79), 466-83; 467-68; Ruiz Asencio, 'Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI', in *Silos. Un Milenio. Actas del Congreso Internacional sobre la Abadía de Santo Domingo de Silos II Historia* (Silos, 2003), 177-210 at 196.

1056: Díaz y Díaz. The reasoning is that Tuesday 21 October, which was the date of the signature, matches with that year (*Codices*, 474); this is strongly argued against in Ruiz Asencio's article on the grounds that the Blasco may have used a different numbering system for the days of the month, in which XII kalendas de noviembre would be 12 October, which was a Tuesday in 1059.

⁷¹ González Barrionuevo places this in the Silos scriptorium ('Los codices "mozárabes" del archive de Silos', *Revista de Musicología* 15 (1992), 403-72 at 404), as does Vivancos (*HV*, 229), following W. M. Whitehill and J. Pérez de Urbel, 'Los manuscritos del Real Monasterio de Santo Domingo de Silo' *Boletín de la Real Academia de la Historia* 95 (1929), pp. 521-601, who claim that the Silos manuscripts of this time lack elegance. This might seem to be supported by the presence of material for St Martin of Tours in the manuscript (he was especially venerated at Silos), but it does not take account of the importance of the feast for St Martin across the Old Hispanic liturgical manuscripts that contain the relevant part of the year; it cannot be taken as a signal of the manuscript's association with a particular monastery. Ruiz Asencio places it in La Rioja or Aragón, in a more humble scriptorium: Ruiz Asencio, 'Códices pirenaicos y riojanos en la biblioteca de Silos en el siglo XI', in *Silos. Un Milenio. Actas del Congreso Internacional sobre la Abadía de Santo Domingo de Silos II Historia* (Silos, 2003), 177-210 at 196 (at 197 he writes that Blasco is not a Castillian name form, instead being typical of the Ebro valley (which would place this manuscript's scribal origin further south east than other Old Hispanic manuscripts). This presumably underlies Zapke's placing of the manuscript's origin as La Rioja (*HV*, 199). Randel places it further to the west, towards León.

⁷² There is a comprehensive introduction in Ismael Fernández de la Cuesta, 'El 'Breviarium gothicum' de Silos. Archivo monástico, Ms. 6', *Hispania sacra*, 17 (1964), 393-494, including a bibliographic summary up to that time.

⁷³ Although the contents might lead one to suppose that the manuscript was planned as a single project, the two parts may have been joined into a single codex as late as the 13th century. See

Silos 7	Santo Domingo de Silos, Biblioteca del	Partial <i>Liber mysticus</i> (votive offices)	11 th century ⁷⁶	Uncertain; monastic. ⁷⁷
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González Barrionuevo, 'Los codices "mozárabes"', 427, citing Whitehill and Pérez de Urbel, 'Los manuscritos del Real Monasterio de Santo Domingo de Silos'.

⁷⁴ 10th-11th century in Millares Carlo *et al.*, *Corpus*, 182. González Barrionuevo, 'Los codices "mozárabes"', 426-7 dates the first 37 folios (written on paper) to the early 11th century and the rest of the manuscript to the 10th-11th century. Pinell, 'El Oficio', 394; Pinell, 'Los textos', 136; Randel, *An Index*, p. xix; and Fernandez de la Cuesta, *Manuscritos y Fuentes*, 163 date the manuscript just to the 11th century, without further specificity.

⁷⁵ Some have placed the manuscript in the scriptorium of Silos (Díaz y Díaz notes the relationship of the script with the León region (*Códices*, 476-77); this lies behind González Barrionuevo's tentative suggestion that the manuscript comes from that region; he sees the attribution to the scriptorium at Silos as 'doubtful'. See 'Los codices "mozárabes"', 404 and 427).

Ruiz Asencio instead places the likely origin of Silos 6 in the cathedral of Sta. María la Real de Nájera ('Códices pirenaicos y riojanos'). This is based on a chain of suppositions. The 10th century glossary of San Millán, A46, survives in a later copy, BNF, n.a.l. 1296 (<http://gallica.bnf.fr/ark:/12148/btv1b84559374/f1.image>). This later glossary is noteworthy as being one of the earliest paper books in western Europe (usually dated to the first half of the 12th century, although Ruiz Asencio instead thinks that date 1082, added on f171 of A46, may indicate the date at which that manuscript was copied into BNF n.a.l. 1296). It is generally held that BNF n.a.l. 1296 was most likely copied at San Millán, where its exemplar was held, commissioned by the abbey of Silos (where it was later held), or commissioned by another institution and later acquired by Silos. Ruiz Asencio does not consider the text script to have characteristic forms of San Millán in the second half of the 11th century, and he therefore seeks an alternative place of copying in La Rioja. Sta. María la Real de Nájera is indeed a possibility, since it is only three hours' walk or so from San Millán, but since no single manuscript is assigned to this cathedral with certainty (cf Díaz y Díaz, *Libros y Liberias*), it can only be taken as a tentative possibility.

The paper part of Silos 6 is, like BNF n.a.l. 1296, an extraordinarily early use of paper in Iberia. For Ruiz Asencio, these two paper manuscripts must have originated close to each other, or in the same place. Ruiz Asencio sees the use of the cathedral ordo in Silos 6 as supporting his theory of an origin at Sta. María la Real de Nájera. However, it was standard practice for the cathedral office to be used in monastic manuscripts, with the remaining monastic offices supplied in a separate *liber horarum* (as in Silos 7). We do not consider the case for Silos 6's origin at Sta. María la Real de Nájera to have been made (it is followed by Vivancos (*HV*, 290) and Zapke (*HV*, 198)). There is further work to be done on untangling the origins of the paper and parchment parts of the manuscript, and the possible time and circumstances of their being joined together.

For Ruiz Asencio, the ornamentation is characteristic of La Rioja. He sees the writing of the paper part of the manuscript as very similar to Silos 7 and Silos 3; this requires closer palaeographical study. Further work will also be required to assess Vivancos' claim (*HV*, 236) that Silos 6 and Silos 7 share a music scribe.

⁷⁶ This is a unanimous opinion among scholars (see, for example, Pinell, 'El Oficio', 395; Pinell, 'Los textos', 136; Millares Carlo *et al.*, *Corpus*, 182; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 163; Randel, *An Index*, xix), although Díaz y Díaz places it in the first half, and Vivancos in the mid-11th century.

⁷⁷ González Barrionuevo sees the manuscript as certainly originating in the abbey of Santo Domingo de Silos ('Los codices "mozárabes"', 404). More recently, however, Ruiz Asencio, drawing on the similarity of script with Silos 6, suggested an origin of Sta. María la Real de Nájera (See 'Códices pirenaicos y riojanos', 200-202; Vivancos, *HV*, 292; Zapke, *HV*, 198). This theory remains extremely speculative, particularly because the claimed palaeographical similarity between the three manuscripts remains under researched. The presence of the cathedral office with a separate *liber horarum* does not, as Ruiz Asencio claims, suggest the use of (and likely origin of) the manuscript in a cathedral. Instead, the combination of cathedral office with monastic *liber horarum* was standard monastic practice.

	Monasterio MS 7	followed by <i>Liber horarum</i>		
T3	Toledo, Biblioteca Capitolare MS 33-3	<i>Liber horarum</i>	Late-12 th century ⁷⁸	Probably Toledo; monastic. ⁷⁹ One of the scribes is signed as 'Elenus abba' (67v).
T4	Toledo, Biblioteca Capitolare MS 35-4	<i>Liber mysticus</i> (Eastertide and quotidian Sundays)	Mid 13 th century or later ⁸⁰	Probably Toledo ⁸¹
T5	Toledo, Biblioteca	<i>Liber mysticus</i> (Lent	13 th century ⁸²	Toledo (?). ⁸³ Tradition

⁷⁸ This is Mundó's dating (Mundó, 'La datación', 17). It has been accepted by some including José Janini, Ramón González, and Anscario M Mundó, *Catálogo de los manuscritos litúrgicos de la Catedral de Toledo* (Toledo, 1977), 62. A 12th-century dating is given in Fernandez de la Cuesta, *Manuscritos y Fuentes*, 170. Previous (much earlier) datings are retained in parallel with Mundó's dates by Gómez Muntané, *La música medieval en España*, 8; Millares Carlo *et al.*, *Corpus*, 191; Randel, *An Index*, p. xx.

⁷⁹ Possibly from Santa Eulalia of Toledo; see Mundó, 'La datación', 17. Mundó suggests that it may have shared a scribe with T4. From Toledo according to Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 62. According to Millares Carlo *et al.*, *Corpus*, 191, the text writing appears to be from León.

⁸⁰ Based on the colophon, Mundó dated the manuscript to 1192-1208 (Mundó, 'La datación', 10). The colophon on 171r has been almost entirely erased and cannot be read under ultraviolet light. However, Mundó identified the bishop Martinus ordering the copying (in that colophon) as Martin Pisuerga, the first bishop of Toledo with that name, hence the dating ca 1192-1208. Mundó's dating (supported palaeographically in 'La datación', 11) and identification of Martinus has been accepted by some including Janini, González, and Mundó, *Catálogo de los manuscritos litúrgicos de la Catedral de Toledo*, 99. Fernandez de la Cuesta, *Manuscritos y Fuentes*, 171 gives a more general 12th-century dating. Gómez Muntané, *La música medieval en España*, 8 and Randel, *An Index*, xx give both Mundó's dating and the previous 9th-10th-century dating. Millares Carlo challenged Mundó's reading of the script, seeing it as 'per manus' rather than 'per mart(inus)'. Millares Carlo *et al.*, *Corpus*, 192 gives both Mundó's dating and a dating of 11th-12th century. Digital enhancement of images of the manuscript suggests the crucial part of the text reads "p(er) man(us) d(ominus?) ep(i)scopi". Further, some aspects of the text palaeography (especially the letter "g") suggest a dating no earlier than the middle of the 13th century (our thanks to Ainoa Castro for her generous discussion of these details).

⁸¹ A note on 171v shows its ownership at the parish of Santa Eulalia in Toledo, and there is a payment record (relating to a carpenter) on f. 172v from 1398, confirming its continued presence at that church. See Mundó, 'La datación', 10, and Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 99-100. Its place of copying cannot be confirmed, however.

⁸² Mundó argued that T5 shares features with the hands of T4 and BN10, although he saw T5's main hand as more decadent than that of BN10, thus dating T5 to 1250-75 (Mundó, 'La datación', 12). Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 101 gives a mid-13th-century date. It is possible that the main hand of T5 could be contemporaneous with T4 and BN10, but by a less talented scribe, hence the more general 13th-century dating given here, also given by Zapke, *HV*, 230 n. 33; Fernández de la Cuesta, *Manuscritos y fuentes musicales*, 171.

Two further hands contributed to the copying of T5 (163r-182v [the Easter Vigil] and 183r-204v [part way through the Mass after the Easter Vigil]). Mundó thought they were contemporaneous with the first hand; Janini dated them to the 13th or 14th century. See Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 101.

	Capitolare MS 35-5	and Easter week)		B
T6	Toledo, Biblioteca Capitolare MS 35-6	<i>Liber mysticus</i> (from Easter week to an incomplete celebration for Saints Justus and Pastor)	Late-10 th to early-11 th century ⁸⁴	Unknown ⁸⁵
T7	Toledo, Biblioteca Capitolare MS 35-7	<i>Liber mysticus</i> (from the Virgin Mary (18 December) to the Apparition	ca. 1100 or somewhat later ⁸⁶	Copied by Sebastianus scriptor (54r). Probably Toledo. ⁸⁷

The previous dating of 10th century is retained in Asensio, *El canto gregoriano*, 377; both datings are given in Gómez Muntané, *La música medieval en España*, 9; Millares Carlo *et al.*, *Corpus de códices visigóticos*, 193 gives both Mundó's date and a date of 11th-12th century. Randel, *An Index*, p. xx gives dates of 13th century and 9th-10th century.

⁸³ Because this manuscript contains Tradition B, as do MSC and BN10, it has sometimes been associated with the parish church of Santas Justa y Rufina, Toledo, although there is no direct evidence for this.

⁸⁴ late-10th to early-11th century in Mundó, 'La datación', 19; Gros, 'El ordo missae', 49; Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 102; Díaz y Díaz, *Libros y librerías en la Rioja altomedieval*, 194; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 172; and Millares Carlo *et al.*, *Corpus*, 194; Zapke, *HV*, 300. Zapke revised the dating to late 11th century, without explanation, in 'Dating neumes according to their morphology: the corpus of Toledo' in John Haines (ed.), *The Calligraphy of Medieval Music* (Turnhout, 2011), 91-99 at 97. Gómez Muntané, *La música medieval en España*, 8 and Randel, *An Index*, p. xx give both Mundó's dating, and the (previous) 10th-century dating.

⁸⁵ The manuscript uses vertical notation, which has led some to assume a northern origin. See Zapke, *Hispania Vetus*, 300; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 172. Mundó, 'La datación', 19 judges that the manuscript originated in a scriptorium in the centre of the peninsula because of the text characteristics. According to Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 102, it was probably written in Toledo, lacking some characteristics of the northern script type (see also Gros, 'El ordo missae', 50). It shares the Toledo A melodic dialect, supporting Mundó's palaeographical hypothesis.

⁸⁶ This is Mundó's dating (Mundó, 'La datación', 14), also given in Zapke, *HV*, 208-9; Asensio, *El canto gregoriano*, 377. Late-11th to early-12th century in Gros, 'El Ordo Missae', 62; Janini, González and Mundó, *Catálogo de los manuscritos litúrgicos de la cathedral de Toledo*, 103; Fernandez de la Cuesta, *Manuscritos y Fuentes*, 172. Gómez Muntané, *La música medieval en España*, 9 and Randel, *An Index*, xx give both Mundó's dating and 9th-10th century; Millares Carlo *et al.*, *Corpus*, 194 gives both Mundó's dating and 10th century.

⁸⁷ Annotations connect the manuscript to the parish of Santa Eulalia, Toledo (Mundó, 'La datación', 14).

Appendix 2a: Treatment of the penultimate syllable in three-syllable sacrificium cadences

Table 1: Number of times each neume occurs on the penultimate syllable of final three-syllable cadences in sacrificia

Manuscript	NHH after descent	NH after ascent	NHH after ascent	NH after descent	NHL	NSH	N-NH	N or no notes
1. León 8	29 ¹	34 ²						1 ³
2. A30	4 ⁴	11 ⁵				1 ⁶	1 ⁷	
3. A56	4 ⁸	3 ⁹			1 ¹⁰			1 ¹¹
4. BL45	2 ¹²	6 ¹³	1 ¹⁴					
5. BL95		1 ¹⁵						

¹ *Formavit, Aedificavit noe, Omnis populus, Aedificavit abraham, Apparebit tibi, Ingressus est daniel, In temporibus illis, Audi Israhel praeceptum, Iustitiam, Si enim, Ego dominus, Haec dicit. . .dabo, Venient, Serviamus (ferial), Ego servus, In tempore, Exaudiat, Multiplicavit, Munera, Regnabit, Stans, Aedificavit tabernaculum, Alleluia elegerunt, Locutus est. . .ecce, Ab absconsis, Sacrificium deo, Dominus Jhesus, Alleluia angelus, Hi dies*

² *Accepit, Isti sunt dies quos, Sanctificavit, Quid dignum, Aedificavit salomon, Vidi in caelo, Sacerdotes offerunt, Dum complerentur, Isti sunt... festi, Offerte, Elegit, Alleluia palmae, Locutus est Daniel, Haec dicit . . . formans, Locutus est...amen dico, Alleluia prima, Offerimus tibi, Elevavit Aaron, Erit, Haec dicit . . .qui erat, Vos sancti, Stetit, Melchisedec, Omnis qui, Audi Israhel quia, Ecce ostendit, Locutus est David, Congregavit, Altare, In medio, Parvulus, Sapientia, Data, Quid dignum, Mirabilis*

³ *Oravi*

⁴ *Regnabit, Stans, Ecce, Ego dominus*

⁵ *Sacerdotes, Alleluia palmae, Parvulus, Locutus est Daniel, Vota tua, Haec dicit. . .formans, Data, Offerte sacerdotes, Regnum, Si in praeceptis, Ego Daniel*

⁶ *Venient*

⁷ *Munera*

⁸ *Serviamus (ferial), Ego servus, Offeramus tibi, Exaudiat nos*

⁹ *Quid dignum, Vota tua, Memor*

¹⁰ *Ab absconsis*

¹¹ *Sacrificium deo*

¹² *Ego servus, Haec dicit dabo*

¹³ *Elegit, In medio, Sacerdotes, Regnum, Omnes qui, Sapientia*

¹⁴ *Mirabilis*

Manuscript	NHH after descent	NH after ascent	NHH after ascent	NH after descent	NHL	NSH	N-NH	N or no notes
6. Silos 3	1 ¹⁶	4 ¹⁷						3 ¹⁸
7. Silos 4	3	3			1			1
8. Silos 6	3 ¹⁹	2 ²⁰						
9. M-418	1 ²¹							
10. T6		1 ²²						
11. T4								26 ²³
12. T7								6 ²⁴
13. T5	1 ²⁵			1 ²⁶				6 ²⁷

¹⁵ *Regnum*

¹⁶ *Ego servus*

¹⁷ *Deprecatus, Fulgebit, Ingressus Ihesus in domum petri, Data*

¹⁸ *Elevavit sacerdos, Vota tua, Sacrificium deo*

¹⁹ *Aedificavit Abraham, Aedificavit noe, In temporibus,*

²⁰ *Formavit, Melchisedec*

²¹ *Haec dicit dabo*

²² *Sacerdos Zacharias*

²³ *Aedificavit Abraham, Aedificavit David, Aedificavit Moyses tabernaculum, Alleluia prima, Aspexi, Audi Israhel praeceptum, Audi Israhel quia, Deprecatus, Dum complerentur, Elegit, Elevavit, Formavit, Haec dicit. . .qui erat, Ingressus est sacerdos, Ingressus est vir, Locutus est. . .amen, Locutus. . .ecce, Locutus . . .Gedeon, Melchisedec, Offerte sacerdotes, Omnis populus, Sanctificavit, Stetit angelus. Si in praeceptis, Vidi, Vos qui*

²⁴ *Data, Elegit, Fulgebit, Offerte, Parvulus, Sicut turris*

²⁵ *Hii dies*

²⁶ *Sollemnem*

²⁷ *Alleluia angelus, In pascha, In tempore, Isti sunt. . .quos, Offerte. . .mundum, Sacrificium*

Appendix 2b: Neumes on the penultimate syllable of internal three-syllable cadences in sacrificia

	NH after ascent	NH after single note or descent	NHH after single note or descent	NHH after ascent	N- NH	NSH	NHL	N (or no neume)	NHHL	NHLH	NH- NHL	misc
1. León 8	162 ²⁸	15 ²⁹	215 ³⁰	7 ³¹		19 ³²	4 ³³	7 ³⁴				1 (N-

²⁸ *Accepit*, 'dicens', 'vester', 'eos', 'fumantem', vobis'; *Aedificavit Abraham*, 'tibi', 'dicens'; *Aedificavit Moyses altare*, 'obscure', 'monte', 'ei'; *Aedificavit Moyses tabernaculum*, 'fulgoris', 'mundo', 'dicens'; *Aedificavit Noe*, 'altare', 'carne', 'terram'; *Aedificavit salomon*, 'templi'; *Alleluia angelus*, 'dicens', 'dicit'; *Alleluia elegerunt*, 'sancto' 'dicentem'; *Alleluia magna*, 'terra', 'tuo'; *Alleluia palmae*, 'alleluia', 'thronum', 'albe'; *Alleluia prima*, 'alleluia', 'monumentum', 'valde', 'Galilea'; *Alleluia temporibus*, 'alleluia' (twice), 'monumento', 'dicens' (twice), 'eum'; *Amplificare oblationem*, 'commorantur', 'estatis', 'gloritate', 'parvulorum'; *Aspexi*, 'dei', 'agni', 'seniorum', 'mihi', 'alba', 'mihi' (again), *Audi Israhel quia*, 'finem', 'immensus', 'noster', 'magnam', 'nostrum'; *Averte*, 'meus', 'semper'; *Circuibo*, 'sperabo'; *Congregavit*, 'illis', 'constituitque', 'recordarentur'; *Data*, 'eius'; *Dum complerentur*, 'eorum'; *Dominus...misit*, 'eis', 'benedixit', 'dixit', 'omnes'; *Dominus...in qua nocte*, 'dicens' (second time); *Ecce ostendit*, 'sancta'; *Ego Daniel*, 'munda'; *Elegit*, 'dicens', 'eum'; *Elevavit Aaron*, 'altare'; *Elevavit sacerdos*, 'dicens'; *Haec dicit...dabo*, 'sanctam', 'levitas'; *Haec dicit...formans*, 'meam'; *Haec dicit...qui*, 'resurrexit', 'agnum', 'eum', 'suis'; *In tempore*, 'paschae', 'magnam', 'pretiosi'; *In temporibus*, 'multorum', 'ei', 'eum', 'uxorem', 'egrediabitur', 'eius', 'ei' (2nd time) 'eum' (2nd time), 'domum', 'dixit', 'deo', 'eam', 'altare'; *Ingressus est Daniel*, 'eum'; *Ingressus Ihesus*, 'alleluia' (three times); 'infirmos', 'inponens'; *Isti sunt dies quos*, 'palmarum', 'sanctam'; *Isti sunt dies festi*, 'saturitate'; *Locutus...ad principem*, 'dicens', 'tibi'; *Locutus...amen*, 'vobis'; *Locutus...ecce*, 'dicens'; *Locutus est Daniel*, 'munda', 'ei', 'terram', 'solus' 'ardentis'; *Locutus est David*, 'dicens', 'terram'; *Melchisedec*, 'vinum', 'pedes vestri', 'cor vestrum', 'divisit'; *Mirabilis*, 'suis'; *Multiplicavit*, 'deum'; *Munera*, 'muri tui' 'tuae', 'miseram' 'veniet'; *Regnabit*, 'fidei'; *Offerte domino holocausta*, 'vestras'; *Omnes qui*, 'meo'; *Omnis populus*, 'octo', 'panes', 'palmarum'; *Oravi*, 'dicens'; *Regnum*, 'scriptus'; *Sacerdotes offerunt*, 'meum'; *Sanctificavit*, 'faciem eius', 'dicens' (2nd time), 'tibi'; *Sacerdos Zacharias*, 'gaudebunt'; *Si enim*, 'alleluia', 'terram'; *Sicut turris*, 'tuo' *Stans*, 'fructum'; *Venient*, 'alleluia', 'suam'; *Sollemnem habebitis*, 'alleluia'; *Stetit*, 'multe', 'thronum', 'septem', 'agnum', 'eius', 'terra', 'esset', 'David', 'librum', 'throni', 'septem', 'terrarum', 'trono' (2nd time), 'agnum' (2nd time), 'supplicationum'; *Venite*, 'manducare'; *Vidi*, 'ardentis'; *Vos sancti*, 'nostri', 'supervietis';

²⁹ *Aedificavit Abraham*, 'deus'; *Alleluia prima*, 'monumenti'; *Alleluia temporibus*, 'sicut dixit'; *Amplificare*, 'condecorantur'; *Ego dominus*, 'timere'; *Exaudiat*, 'tribulationis', 'Jacob'; *Iustitiam*, 'pedes meos'; *Offerte domino holocausta*, 'praecepta mea', 'sempiternum'; *Venite*, 'magistate sua', *Sacerdos Zacharias*, 'dicens'; *Sanctificavit*, 'populo tuo'; *Serviamus*, 'holocausta'; *Stetit*, 'illum'.

³⁰ *Accepit*, 'dominus', 'domino', 'munera', 'sapiens est'; *Ab absconsis*, 'meus', 'plurima', 'salbavor', 'plurimis'; *Aedificavit Abraham*, 'altare', 'puerum', 'dominum'; *Aedificavit Moyses altare*, 'holocaustamata', 'pacificus', 'nubis', 'populum', 'tertium', 'populo', 'illos', 'populus';

Aedificavit Moyses tabernaculum, 'pedibus eius', 'throni,' 'coram me', *Aedificavit Noe*, 'domino,' 'dicens', 'tua', 'animantia', 'apud te'; *Aedificavit salomon*, 'ipsius', 'domini'; *Alleluia angelus*, 'alleluia', 'mulieribus'; *Alleluia elegerunt*, 'meum'; *Alleluia magna*, 'alleluia'; *Alleluia palmae*, 'alleluia', 'canebant', 'agno'; *Alleluia prima*, 'invicem', 'alleluia'; (v. 2), 'candida', 'videbitis'; *Alleluia quasi*, 'alleluia' (v. 2); *Alleluia temporibus*, 'Ihesus', 'magno'; *Altare aureum*, 'testimonii', 'dominus'; *Amplificare*, 'ductilibus'; *Aspexi*, 'domini', 'novissimus'; *Audi Israhel praeceptum*, 'tui,' 'Egypto,' 'domino' (twice); *Audi Israhel quia*, 'Israhel', 'tui', 'eius', 'nostrorum'; *Averte*, 'meus', 'secundam', 'domine'; *Circuibo*, 'tribulationis', 'cor meum', 'dominus'; *Congregavit*, 'Israhel,' 'eius'; *Data*, 'dicens', 'munera', 'domini' (twice), 'infantulus', *Dominus*. . . *misit*, 'illis'; *Dominus* . . . *in qua nocte*, 'dicens' (first time); *Ecce agnus*, 'domini'; *Ecce ostendit*, 'dicens'(twice), 'alleluia' (twice), 'restaurabitur'; *Ego Daniel*, 'intellexi'; *Ego Dominus*, 'tuo', 'iustitiam'; *Elevavit Aaron*, 'populo', 'dominus'; *Elevavit sacerds*, 'tuo', 'suam'; *Formavit*, 'terrae', 'deus'; *Fulgebit*, 'discurrunt', 'nationes', 'populi', 'iustus', 'illuminatus est'; 'misericordiam suam'; *Haec dicit* . . . *dabo*, 'meo', 'domino'; *Haec dicit* . . . *effundam*, 'oleum'; *Haec dicit* . . . *formans*, 'mei', 'tuus', 'tua'; *Haec dicit* . . . *qui*, 'terrae'; *Hii dies*, 'vestro', 'servaberit'; 'domini'; *In medio*, 'ubera'; *In simplicitate*, 'domini'; *In tempore*, 'domini'; *Ingressus dominus*, 'discubuit', 'pretiosi', 'vobis'; *Ingressus est Daniel*, 'domini', 'ei', 'tibi', 'militiae'; *Ingressus Ihesus*, 'Petri'; *Isti sunt dies quos*, 'dies', 'suis', 'dominus', 'holocaustamata'; *Locutus* . . . *ad principem*, 'ad eum', 'sacerdotali', 'Iuda', 'domino', *Locutus est Daniel*, 'Michaeli'; *Locutus est David*, 'domini', 'citharis', 'purissimo'; *Melchisedec*, 'mare', 'dixit'; *Memor sacrificii*, 'nostri'; *Mirabilis*. 'uberem', 'miliun'; *Multiplicavit*, 'tempore', 'foederis', 'biberis' 'noctibus', 'bibens', 'egipto'; *Munera*, 'veniet'; *Offerte domino holocausta*, 'vestrarum', 'donaria', 'domini', 'vester', 'dicens', 'eius'; *Offerte domino mundum*, 'gloriam', 'saecula'; *Offerte sacerdotes*, 'dominus'; *Omnes de saba*, 'servi', 'vinculis'; *Omnes viri*, 'donaria'; *Omnis populus*, 'ei', 'laudis', 'domini', 'aureum', 'alleluia'; *Parvulus*, 'eius', 'alleluia' (twice), 'tenebris'; *Oravi*, 'dicens', 'dicam'; *Quid dignum*, 'misericordiam', *Regnabit*, 'dominus', 'humeros eius'; *Regnum*, 'regni', 'magnus'; *Sacerdotes offerunt*, 'canticis', 'eis', 'laborabunt', 'domino', 'eos'; *Sacerdos Zacharias*, 'domini', 'tua', 'querella'; *Sacrificium*, 'despicis', 'domine', 'iustitiae'; *Sanctificavit*, 'holocausta', 'victimas', 'Israhel,' 'dicens', 'eius', 'deus', 'domine' (twice), 'dominus', 'videam te', *Sapientia*, 'portat'; *Serviamus* (ferial) 'pacificus', 'hostias', 'perfecti'; *Serviamus* (Holy Week), 'holocausta', 'victimas', 'solliciti'; *Sicut turris*, 'deserto', 'odoribus'; *Si enim*, 'pecuniam', 'eam,' 'inveniet', 'loquitur'; *Sollemnem habebitis*, 'suavitatis', 'eius'; *Stans*, 'altare', 'fratrum', 'ecclesiae', 'alleluia', 'templo dei', 'diebus suis', 'manus suis', 'omnium'; *Stetit*, 'angeli', 'occisum'; *Venient*, 'derelicta'; *Venite*, 'bibere', 'eram'; *Vidi*, 'mecum'

³¹ *Ego dominus*, 'es tu'; *Isti sunt dies quos*, 'domini est'; *Locutus est Daniel*, 'eius'; *Locutus est David*, 'domino'; *Melchisedec*, 'vidisset eos', 'pedes vestri'; *Omnis populus*, 'eis';

³² NSH preceded by descent or single note (8 cases): *Ecce ostendit*, 'populum meum'; *Sicut turris* 'aquarium'; *Venite benedicti*, 'dei'; *Alleluia prima* 'Iesum' *Aedificavit noe*, 'suavitatis', *Aedificavit noe* 'reptilibus'; *Elegit*, 'thymiana'; *Offerimus tibi*, 'cogitatio'. NSH preceded by ascent (11 cases): *Locutus est dominus discipulis suis*, 'loquamini'; *Sicut turris*, 'mirra'; *Mirabilis*, 'captivam'; *Sapientia*, 'anima sua'; *Sicut caedrus*, 'gratiae', *Alleluia clamor*, 'sponse'; *Multiplicavit*, 'vespere'; *Stetit*, 'dicentes', *Audi israhel*, 'offerentes'; *Omnes viri*, 'prodigia', 'tuae'

³³ Follows ascent: *Fulgebit*, 'eternitates'' *Erit*, 'alleluia'; Follows single note or descent: *Alleluia quasi carmen* 'ingredientur'; *Dum complereuntur*, 'magnalia dei'.

	NH after ascent	NH after single note or descent	NHH after single note or descent	NHH after ascent	N-NH	NSH	NHL	N (or no neume)	NHHL	NHLH	NH-NHL	misc
												NSH) 1 NL ³⁵
2. A30	30 ³⁶	1 ³⁷	4 ³⁸	1 ³⁹	3 ⁴⁰	6 ⁴¹	32 ⁴²	11 ⁴³	1			
3. A56	4 ⁴⁴	4 ⁴⁵	7 ⁴⁶	1 ⁴⁷		1 ⁴⁸	6 ⁴⁹	2 ⁵⁰				

³⁴ Following an ascent: *Sollemnem*, ‘domino’; *Isti sunt dies festi*, ‘alleluia’, ‘dominus’ Following a descent: *Erit*, ‘populum’ Sicut caedrus, ‘meam’; *Apparebit*, ‘ludientium’. Following a single note: *Oravi*, ‘ingressus sum’

³⁵ Preceded by an ascent: *Sollemnem* ‘domino’; *Isti sunt dies festi*, ‘alleluia’, ‘dominus’; *In medio*, ‘maledicto’.

³⁶ *Stans*, ‘fructum’; *Parvulus*, ‘alleluia’ (v. 1); *Venient*, ‘alleluia’, ‘suam’ *Alleluia palmae fuerunt*, ‘alleluia’ (twice, in respond and v. 2), ‘albe’; *Alleluia oblatio*, ‘alleluia’ (v. 1); *Fulgebit*, ‘iustus’; *Ecce ostendit*, ‘dicens’ ‘sancta’ ‘dicens’ (2nd time); *Ingressus est Daniel*, ‘ad eum’; *Ego Daniel*, ‘munda’; *Parvulus*, ‘alleluia’ (v.1); *Sicut turris*, ‘mirra’; *Alleluia magna facta*, ‘terra’, ‘tuo’; *Haec dicit. . . formans*, ‘meum’, ‘tuus’; *Locutus est Daniel*, ‘ei’ ‘sedentis’, ‘terram’; *Munera*, ‘muri tui’; *Sacerdotes offerunt*, ‘meum’, ‘alleluia’, ‘super terram’; *Quid dignum*, ‘super terram’; *Data est*, ‘septem’, ‘sua’

³⁷ *Data est*, ‘purgationis eius’;

³⁸ *Ecce ostendit*, ‘alleluia’ (twice); *Ego dominus*, ‘iustitiam’; *Venite benedicti*, ‘ad me’.

³⁹ *Vota tua*, ‘iustitiae’

⁴⁰ *Parvulus*, ‘alleluia’ (v. 2); *Alleluia palmae fuerunt*, ‘alleluia’ (v. 1); *Sicut turris*, ‘aquarum’,

⁴¹ Follows a descent or single note: *Ecce ostendit*, ‘domini’; *Venient*, ‘derelicta’;; Sicut turris, ‘aquarum’; *Venite benedicti*, ‘dei’; Follows an ascent: *Sacerdotes offerunt*, ‘mihi’; *Sicut turris*, ‘mirra’

⁴² *Alleluia palmae*, ‘canebant’; *Data*, ‘dicens’, ‘domini’ (twice), ‘infantulus’; *Ecce ostendit*, ‘magnam’, ‘restaurabitur’; *Ego Daniel*, ‘domini’; *Fulgebit*, ‘discurrunt’, ‘nationes’, ‘populi’; , ‘illuminatus est’; ‘misericordiam suam’; *Haec dicit. . . formans*, ‘domini’, ‘mei’, ‘tuus’, ‘tua’; *Ingressus est Daniel*, ‘tibi’, ‘magnam’; *Offerte sacerdotes*, ‘domine’; *Regnum*, ‘regni’, ‘magnus’, ‘scriptus’; *Sacerdotes offerunt*, ‘eis’, ‘domino’, ‘eos’; *Sicut turris*, ‘deserto’ *Vota tua*, ‘redde’, ‘cultor’ and ‘domino’, *Venient*, ‘dominus’;

⁴³ *Prope*, ‘dominus’; *Stans*, ‘ecclesia’; *Regnabit*, ‘eius’; *Ingressus est Daniel*, ‘domini’, ‘militiae’; *Parvulus* ‘tenebris’; *Locutus est Daniel*, ‘intulit’ *Munera*, ‘veniet’; *Sacerdotes offerunt*, ‘canticis’; *Data est*, ‘munera’, *Venite benedicti*, ‘dominus’. Eight of these of these single notes follow a descending gesture (a torculus in six cases). Two, *Venite* and *Sacerdotes offerunt*, follows a single note, and one *Regnabit*, follows an ascent.

⁴⁴ *Exaudiat nos*, ‘tribulationis’, ‘eum’; *Serviamus*, ‘holocausta’; *Vota tua*, ‘malo’

⁴⁵ *Exaudiat nos*, ‘nostrum’ (twice), ‘die’; *In simplicitate*, ‘dicens’.

⁴⁶ *Memor sacrificii*, ‘nostri’ and ‘die’; *Offeramus domino*, ‘laudis’; *Serviamus*, ‘pacificus’, ‘victimas’, ‘perfecti’.

	NH after ascent	NH after single note or descent	NHH after single note or descent	NHH after ascent	N-NH	NSH	NHL	N (or no neume)	NHHL	NHLH	NH-NHL	misc
4. BL45	4 ⁵¹		1 ⁵²			2 ⁵³	6 ⁵⁴	4 ⁵⁵			1 ⁵⁶	
5. BL95							2 ⁵⁷					
6. Silos 3	4 ⁵⁸		2 ⁵⁹			1 ⁶⁰	1 ⁶¹	3 ⁶²			1 ⁶³	
7. Silos 4	3 ⁶⁴	1 ⁶⁵	1 ⁶⁶			1 ⁶⁷	5 ⁶⁸	4 ⁶⁹				

⁴⁷ *Vota tua*, ‘iustitiae’.

⁴⁸ *Exaudiat nos*, ‘syon’.

⁴⁹ All follow a descent or single note: *Ab absconsis*, ‘meus’; *Ab absconsis*, ‘plurima’; *In simplicitate*, ‘domini’; *Vota tua*, ‘redde’, ‘cultor’, and ‘domino’.

⁵⁰ Both follow descents: *Sacrificium deo spiritus*, ‘despicias’; *Sacrificium deo spiritus*, ‘domine’.

⁵¹ *Mirabilis*, ‘suis’; *Sacerdotes offerunt*, ‘nomen meum’ (follows a unison) and ‘alleluia’; *Amplificare*, ‘tuo’.

⁵² *Omnes viri*, ‘obtulerunt’

⁵³ *Sicut turris*, ‘aquarum’; *Elegit*, ‘thymiama’.

⁵⁴ All follow a descent or single note: *Regnum*, ‘regni’; *Offerte domino holocausta*, ‘vestrarum’, *Haec dicit. . dabo* ‘dominus’, ‘meo’; *In medio*, ‘maledicto’; *Omnis qui me*, ‘dominus’;

⁵⁵ All follow descents: *Sicut turris*, ‘facta es’; *Offerte domino holocausta*, ‘domini’ and ‘donaria’; *Sacerdotes offerunt*, ‘canticis’;

⁵⁶ *Omnes viri*, ‘donaria’

⁵⁷ Both follow a descent: *Regnum*, ‘regni’; *Regnum*, ‘magnus’

⁵⁸ *Elevavit*, ‘dicens’; *Deprecatus est*, ‘matutinum’; *Ingressus Ihesus in domum*, ‘alleluia’ (twice)

⁵⁹ *Offeramus domino*, ‘laudis’, ‘domino’.

⁶⁰ *Omnes viri*, ‘obtulerunt’ (follows single note).

⁶¹ Follows a descent: *Ingressus dominus in doo*, ‘Petri’;

⁶² *Venite benedicti*, ‘dominus’ (follows single note); *Sacrificium deo spiritus*, ‘despicias’ (follows a descending gesture); *Deprecatus est*, ‘salutem’ (follows ascent)

⁶³ *Omnes viri*, ‘donaria’ (follows descent).

⁶⁴ *Elevavit*, ‘dicens’; *Ingressus Ihesus in domum*, ‘alleluia’ (twice)

⁶⁵ *In simplicitate*, ‘istum’.

⁶⁶ *Ingressus dominus*, ‘pretiosi’.

⁶⁷ *Aedificavit noe*, ‘suavitatis’

	NH after ascent	NH after single note or descent	NHH after single note or descent	NHH after ascent	N- NH	NSH	NHL	N (or no neume)	NHHL	NHLH	NH- NHL	misc
8. Silos 6	3 ⁷⁰		4 ⁷¹			1 ⁷²	1 ⁷³	1 ⁷⁴				
9. M-418	3 ⁷⁵			1 ⁷⁶			3 ⁷⁷	3 ⁷⁸				
10. T6								2 ⁷⁹				
11. T4	2 ⁸⁰	3 ⁸¹	3 ⁸²				16 ⁸³	52 ⁸⁴				2

⁶⁸ All follow descent or single note: *Ab absconsis*, ‘meis’; ‘plurima’; *Averte domine*, ‘meis’, ‘tuam’; *Ingressus Ihesus domum*, ‘petri’.

⁶⁹ All follow descents: *Sacrificium deo spiritus*, ‘despiciis’; *Sacrificium deo spiritus*, ‘domine’. *Ingressus dominus*, ‘discubuit’; *Offerimus tibi*, ‘domini’.

⁷⁰ *Aedificavit noe*, ‘altare’; *In temporibus*, ‘multorum’, ‘ei’; *Formavit*, ‘deus’;

⁷¹ *Aedificavit noe*, ‘domino’. *Formavit*, ‘viventem’, ‘deus’; *Aedificavit Abraham*, ‘altare’

⁷² *Aedificavit noe*, ‘suavitatis’ (follows descent)

⁷³ *Formavit*, ‘terrae’ (follows descent)

⁷⁴ *Melchisedec*, ‘vinum’ (follows ascent)

⁷⁵ *Circuibo*, ‘tribulationes’ *Haec dicit*. . . *dabo* ‘mihi’ [textually variant from León 8] and ‘levitas’.

⁷⁶ *Sicut caedrus*, gratiae.

⁷⁷ All follow descent or single note: *Circuibo*, ‘meum’; *Haec dicit*. . . *dabo* ‘dominus’ and ‘nomine meo’

⁷⁸ All follow descent: *Circuibo*, ‘domini’; *Haec dicit*. . . *dabo*, ‘canticis’, ‘meo’; *Sicut caedrus*, ‘meam’.

⁷⁹ *Sacerdos Zacharias*, ‘domini’ and ‘querella’.

⁸⁰ *Locutus est ecce*, ‘peccato’; *Aedificavit Gedeon*, ‘alleluia’

⁸¹ *Audi Israhel quia magna*, ‘israhel’; *Alleluia prima sabbatorum*, ‘Ihesum’; *Dum complerentur*, ‘in unum’

⁸² *Aedificavit noe*, ‘apud te’; *Sanctificavit*, ‘israhel’; *Aedificavit Moyses tabernaculum*, ‘holocausta’

⁸³ All follow a single note or descent: *Melchisedec*, ‘mare’; *Aedificavit Moyses tabernaculum*, ‘foederis’, ‘;’; *Altare aureum*, ‘dominus’ *Audi Israhel quia magna*, ‘dominum’; *Omnis populus*, ‘aureis’, ‘oblationem’; *Stetit*, ‘aureum’; *Audi israhel preceptum*, ‘temporis’; *Aedificavit abraham altare*, ‘altare’, ‘suum’; *Elegit*, ‘scientiae’; *Vos qui*, ‘tetigit’; *Ingressus vir*, ‘tecum’; *Locutus est*. . . *Gedeon*, ‘dominus’; *Aedificavit David*, ‘pacificus’; *Locutus est*. . . *ecce*, ‘sapientiae’.

⁸⁴ *Aedificavit Abraham*, ‘deus’; *Aedificavit David*, ‘domino’, ‘pacifica’; *Aedificavit noe*, ‘domino’, ‘altare’, ‘dicens’, ‘tua’, ‘animantia’, ‘carne’, ‘terram’; *Alleluia prima*, ‘alleluia’, ‘monumentum’, ‘valde’, *Altare aureum*, ‘testimonii’, ‘domini’; *Aspexi*, ‘dei’, ‘agni’, ‘domini’; *Audi*. . . *quia*, ‘finem’, ‘immensus’, ‘noster’; *Elegit*, ‘Iuda’; *Deprecatus*, ‘dominus’, ‘salutem’, ‘matitudinem’; *Elevavit sacerdos*, ‘dicens’; *Formavit*, ‘limo’, ‘vitae’, ‘formaverat’; *Ingressus est sacerdos*, ‘domini’, ‘obtulit’; *Ingressus est vir*, ‘eum’, ‘dominus’; *Locutus*. . . *ecce*, ‘sacerdotali’, ‘Iuda’,

	NH after ascent	NH after single note or descent	NHH after single note or descent	NHH after ascent	N- NH	NSH	NHL	N (or no neume)	NHHL	NHLH	NH- NHL	misc
												(NS) ⁸⁵
12. T7	1 ⁸⁶		1 ⁸⁷			3 ⁸⁸	2 ⁸⁹	18 ⁹⁰				3
13. T5		1 ⁹¹	7 ⁹²	2 ⁹³				10 ⁹⁴				4 ⁹⁵
14. MSC			3 ⁹⁶				1 ⁹⁷	2 ⁹⁸				

‘domino’; *Locutus est. . . Gedeon*, ‘virum’, ‘signum’; *Melchisedec*, ‘vinum’, *Omnis populus*, ‘populus’, ‘dominum’, ‘eis’, ‘laudis’, ‘octo’; *Sanctificavit*, ‘domino’ (2 times), ‘victmas’; *Stetit*, ‘multae’, ‘domino’, ‘tronum’, ‘angeli’; *Vos qui*, ‘pacificus’

⁸⁵ *Sanctificavit*, ‘holocausta’; *Elegit*, ‘thymiana’

⁸⁶ *Sicut turris*, ‘mirra’

⁸⁷ *Data est lex*, ‘munera’

⁸⁸ *Prope*, ‘dicetur’ ‘salvuntur’; *Sicut turris*, ‘aquarum’

⁸⁹ Both follow a descent: *Data est lex*, ‘infantulus’; *Fulgebit*, ‘nationes’

⁹⁰ *Parvulus*, ‘humeros eius’; ‘alleluia’ (3 times) ‘tenebris’; *Sicut turris* ‘tuos’; *Prope*, ‘dominus’, ‘tuos’, ‘dicens’, ‘domini’ (twice) ‘septem’; *Elegit dominus*, ‘iuda’, ‘thymiana’, ‘dicens’; *Fulgebit*, ‘lucis’, ‘discurrunt’, ‘populis’

⁹¹ *Isti sunt dies quos*, ‘domini est’;

⁹² In four of these cases, León 8 also has NHH: *Hii dies*, ‘vestro’; *Isti sunt dies quos*, ‘suis’; *Aedificavit Moyses altare*, ‘holocaustamata’; *Aedificavit Moyses altare*, ‘nubis’. León 8 has something else in three cases: *Isti sunt* has NHH on ‘palmarum’ where L8 has NH; *Isti sunt*, ‘quartadecima die’; *Ingressus dominus Ihesus*, ‘dico vobis’ (L8 has NHL).

⁹³ *Ingressus dominus*, ‘dominus’ and ‘ad eos.’

⁹⁴ *Offerte domino*, ‘gloriam’ *Offerte domino*, ‘saecula’; *Serviamus*, ‘victimas’; *Serviamus*, ‘solliciti’; *Aedificavit Moyses altare*, ‘pacificus’; *Aedificavit Moyses altare*, ‘populo’; *Aedificavit Moyses altare*, ‘tertium’; *Aedificavit Moyses altare*, ‘populo’ (a second time); *Alleluia angelus*, ‘alleluia’.

⁹⁵ Most of these result from stark melodic differences in T5. *Hii dies* ‘observaberit,’ NL (very different melody here); *Isti sunt dies quos*, NH NHLH, ‘dies’; *Ingressus dominus Ihesus*, NH NHLH on ‘discubuit’ *Ingressus dominus Ihesus* NHH NH on ‘pretiosi’ and ‘erunt’.

⁹⁶ *Sacerdos Zacharias*, ‘deprecatio tua’ (L8 also has NHH) *Venite benedicti*, ‘cum eo’ (L8 has NH; each follows contour rule); *Venite benedicti*, ‘regno dei’ (L8 has NSH).

⁹⁷ *Sacerdos Zacharias*, ‘querella’.

⁹⁸ *Sacerdos Zacharias*, ‘domini’.

Appendix 3a: Three-syllable cadences in Sant and Sal and their cognates

(Boldface indicates departures from the contour conventions found in L8's sacrificia.)

	Sant	Sal	BL 51	León 8	T4
Surge (versus) 'in conspectu domini'	NHH (follows descent)	NHH(follows descent)	NHH(follows descent)		
Per diem (resp.), 'alleluia'	NHH (follows single note)	NHH (follows single note)	NHH(follows single note)		NH
Vigilate et orate dicit (resp.), 'dominus'	NHH (follows single note)	NHH (follows single note)	NHL (follows single note)		
Vigilate et orate dicit (resp.), 'veniet'	NHH (follows single note)	NHH (follows single note)	NHL (follows single note)		
Simile (resp.) 'virginibus'		NHH (follows descent)	N (follows descent)		
Simile (resp.) 'lanuam'		NHH (follows descent)	N (follows descent)		
Vigilate et orate ne (resp.), 'temptatione'		NH (follows ascent)			
Anima mea (resp. verse), 'anima mea'	NH (follows ascent)				
Mediantur sum (resp.) 'meo'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Mediantur sum (resp.) 'deus'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Anima mea cessa (resp.) 'peccare'	NHH (follows descent)				
Ora dominum 'lucem'	NHH (follows descent)	NHH (follows descent)	NHH (follows descent)		
Ora dominum 'dominus'	NHH (follows descent)	NHH (follows descent)			
Media nocte (clamores) 'deus'	NHH (follows descent)	NHH (follows descent)			
Media nocte (clamores) 'viventium'	NHH (follows descent)	NHH (follows descent)	NHH (follows descent)		
Media nocte (clamores) 'munda me'	N (follows descent)	N (follows descent)	NHH (follows descent)		
Media nocte (clamores) 'deus'	NHH (follows descent)	NHH (follows descent)	NHH (follows descent)		
Alleluia miserere (resp.) 'alleluia' 1 st time		NHH (follows ascent)	NH (follows single note)	NHH (follows ascent)	
Alleluia miserere (resp.) 'alleluia' 2 nd time		NHH (follows single note)	NH (follows single note)	NHH (follows single note)	
Laetor ego (resp.) 'alleluia' 1 st time ¹		NH (follows ascent)	NL (follows descent)	NH (follows ascent)	
Laetor ego (resp.) 'alleluia' 2 nd time		NH (follows ascent)	NL (follows descent)	NH (follows ascent)	
Alleluia deduc me (resp.) 'alleluia'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Repleatur (resp.) 'alleluia' 1 st time	NH (follows ascent)	NH (follows ascent)	(different melody)		
'alleluia' 2 nd time	NH (follows ascent)	NH (follows ascent)	(different melody)		
Alleluia vide (resp.) 'meam'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)	
Congrega domine (resp.) 'alleluia'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Benedictus dominus (resp.)	NHH (follows				





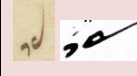

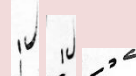



¹ BM 51 has a different melodic reading of this chant


'alleluia' 1st time	descent)				
Benedictus dominus (resp.) 'alleluia' 2 nd time	NHH (follows descent)				
'In lege domini (resp.) 'domini'	NHH (follows descent)	NHH (follows descent)	N (follows descent)		
In lege domini (resp.) 'nocte'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Adprendite (resp.) 'dominus'	NHH (follows descent)	NHH (follows descent)	N (follows descent)		
Miserere mei domine (resp.) 'meam'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Intellege clamorem (resp.) 'meus'	NH (follows ascent)	NH (follows ascent)	NHL (follows descent)		
Mirifica domine (resp.) 'tuas'	NH (follows ascent)	NH (follows ascent)	NH (follows ascent)		
Cor mundum (resp.)	NHH (follows descent)	NHH (follows descent)	NHL (follows descent)		
Benigne fac (resp.) 'syon'	NHH (follows descent)	NHH (follows descent)	NHH (follows descent)		
In te confidet (resp.) 'deus'	NH (follows ascent)	NH (follows ascent)	NHL (follows descent)		
Spes nos (resp. verse) 'illo'	NH (follows ascent)	NH (follows ascent)	N (follows descent)		
Ad adiuvandum (resp.) 'tardeveris'	NL (follows single note)	NL (follows single note)	NHL (follows single note)		
Clamor noster (clamores) 'nobis' (1 st time)	NH (follows descent)	NH (follows descent)	NHH (follows descent)		
Clamor noster (clamores) 'nobis' (2 nd time)	NHH (follows descent)	NHH (follows descent)	NHH (follows descent)		
Cito nos (clamores) 'plaga'	NH (follows descent)	NH (follows descent)	NH (follows descent)		
Cito nos (clamores) 'tibi'	NH (follows descent)	NH (follows descent)	NH (follows ascent)		
Cito nos (clamores) 'nobis'	NH (follows descent)	NH (follows descent)	NH (follows ascent)		
Deus miserere (clamores) 'miserere' (end of v. 1)	NH (follows descent)	NH (follows descent)			
Deus miserere (clamores) 'miserere' (end of v. 4)	NH (follows descent)	NH (follows descent)			
Deus miserere (clamores) 'miserere' (end of v. 4)	NH (follows ascent)	NH (follows ascent)			
Reple deus (antiphon) 'nostrum'		NH (follows single note)	NH (follows single note)		
Suspiro (resp.) 'meus'	NH (follows ascent)	NH (follows ascent)			
Suspiro (resp.) 'mihi'	NH (follows ascent)		NH (follows ascent)		
Quis mihi (resp.) 'mei sunt'	NHH (follows single note)		NHL (follows single note)		
Scio domine (resp.) 'causa'	NH (follows descent)		NH (follows descent)		
Si adprenderentur (resp.) 'adprenderentur'	NSH (follows ascent)		N (follows ascent)		
Quae est enim (resp.) 'mea'	NH (follows descent)		NHL (follows descent)		


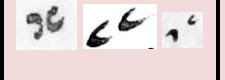




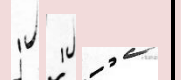



Appendix 3b: NH+NL+N(H) cadences in Sant and Sal and the corresponding passages in other sources (Boldface indicates the same reading as Sant and Sal.)

	sant	sal	Silos 6	Silos 3	BL 51	León 8	T4
Per diem (resp.) 'domine'	NH-NL-N	NH-NL-N			N-NHL-N		N-N-N
Acceperunt (resp.), 'lampadibus'	NH-NL-N	NH-NL-N	NH-NL-N	N-NHL-N			
Laus tibi domine (laudes), 'domine'	NH-NL-N	NH-NL-N					
Miserere mei domine (resp.) 'domine'	NH-NL-N	NH-NL-N			'deus' NHL-N		
Infirmus sum (resp.) 'domine'	NH-NL-N				N-NHL-N		
Cito nos (clamores) 'domine'	NH-NL-N	NH-NL-N			NH-NL-N		
Quis mihi (resp.) 'dominus'	NH-NL-NH				N-NHL-NH		

Appendix 4: Survey of included manuscripts

											Misc.								
	ac.	æ.	ac.	æ.	ac.	æ.	ac.	æ.	ac.	æ.	ac.	æ.	ac.	æ.	ac.	æ.	ac.	æ.	
A30	45 ¹	14 ²		1 ³	12 ⁴	6 ⁵	10 ⁶	16 ⁷	1 ⁸		9 ⁹	2 ¹⁰	7 ¹¹	1 ¹²	4 ¹³	3 ¹⁴		1 ¹⁵	12 ¹⁶

- ¹ Ant. Adiutor et protector Cito Domini est salus Ego locutus Exiet virga Facies tua Fluctus tui Haec est que
In iherusalem Iusti epulentur Iuxta vias Livra me Nolite timere Ostende nobis Sancti tui domine velut Sancti tui domine mirabile
Vidi sub ara Vox in rama All. Alleluia cum patre Alleluia hodie Annuncietur (14r) Annuncietur (26r) Diligam eum
Exultavit Filia syon Quando firmos Sanctis tuis RS Bethlem civitas Hic qui In tempore
- Iste qui natus Laetamini gentes (unicum) Omnis terra Suscipamus (correction under the text: ) Stellam quam Vox in rama
Sono Ego sum alfa Office Benedictiones Benedictio PsIndm Dabo sanctis Ecce in iherusalem (unicum) SCR Munera accepta
Mass laudes Alleluia redemptionem Alleluia timebunt Ad pacem Caritas est Ad commixt panis et vini Sancta sanctis
² Ant. Ecce revelabitur Ecce servus Filius ad crescens Grandis pulcritudo Quam dulcis Tu fili hominis All. Accipite
Floruerunt sancti Responsories: Propter honorem Quam speciosa Venite benedicti Psalmus: Mirabilis
Mass laudes Alleluia pretiosa SCR Circuibo
- ³ Mass laudes Alleluia ambulabunt
- ⁴ Ant. Fecit mici Filia syon (47r) Gaudium Sanctorum Veniet desideratis All. Circumdederunt me Ecce deus
Ecce dominus Mitte quem Super Syon SCR Ego dominus Venient
- ⁵ Ant. In illa die All. Speciosa facta es Tres pueri RS Multiplicasti misericordiam Sono Qui regis Psalmus Iucunditate
- ⁶ Ant. Ante colles ego Cognoscetur Confitebor domino Descendit angelus Egressa es (NH on first syllable) All. Posuisti in ore
Ungueatur RS Suscipiamus Mat. Ben. Omnes sancti servi SCR Stans sacerdotes (second syllable has NH-NH)
- ⁷ Ant. Audite domus Cognosce Dies sanctificatus (NH on first syllable) Ecce venerunt (NH on first syllable)
Gaudens gaudebo (NH on first syllable) Ignem quem (NH on first syllable) Iustus miseretur Lauda et letare (NH on first syllable)
Qui regis (NH on 're-') All. Isti computati sunt (NH on first syllable) Sanguis filiorum (NH on first syllable) RS Audi dilecta
Filie Iherusalem Veni sponsa Ad pacem Pacem relinquo Ad sanctus Te celi celorum (N-NSH on second syllable)
- ⁸ Ant. Vos qui in pulvere
- ⁹ Ant. Discite Ego sum Gloriosus (NH on '-ri-') Hii tres missi Parvulus All. Ego ante te Orietur (NH on '-ri-')
RS Apparebit (NH on '-pa-') Sono Intende domine Ad sanctus Te celi celorum (NSH on first syllable)
- ¹⁰ RS Speciosi facti Sono Confitebor tibi
- ¹¹ Ant. Nolite ante Sileat omnis Veniet dies All. Expandit nubem Salvabit in die Sono Via iustorum
Ad acc. Gustate et videte (not in L8)

											Misc.
A56	2 ¹⁷	1 ¹⁸	1 ¹⁹	4 ²⁰	1 ²¹	1 ²²	1 ²³	4 ²⁴	1 ²⁵	2 ²⁶	2 ²⁷
A60	2 ²⁸	2 ²⁹									
BL44				1 ³⁰							1 ³¹

¹² All. **Narrabo** nomen tuum

¹³ Ant. **Sine** offensione

All. **Universi** qui te

RS **In** proximo

Mat. laudes **Laudate** dominum

¹⁴ Ant. **Gaude** et letare

In **me** est spes

All. **Alleluia** vocavit te

¹⁵ Ant. Isti **sancti**

¹⁶ NL: Ant. **Sine** offensione

NHL: Ant. Super **montem**



Ant. **Virgo** sapiens (69v)



RS **Angelus** domini



RS **Ecce** dies



Psld **Salvum** me



Ant. **Virgo** sapiens (216v), Mat. Benedictiones **Filia** syon, RS **Gratias** agimus, SCR **Stans** sacerdotes



Ant. **Vidi** in syon



SCR **Mirabilis** deus

¹⁷ Prlg **Protege** nos domine (cf eponymous All.)

Mass laudes **Confitemini** (not in L8)

SCR **In** simplicitate

¹⁸ Mass laudes **Alleluia** converte

¹⁹ Mass laudes **Alleluia** dele domine (107r; not in L8)

²⁰ Ant. **Sicut** unguentum (7v; not in L8)

Mass laudes **Alleluia** exaudi (not in L8; 120r)

Alleluia O domine salvos nos (not in L8; 135r)

Alleluia O domine salvum fac (not in L8; 114v)

²¹ Mass laudes **Gaudebunt** (NHH on first syllable)

²² SCR **Ego** servus (NH on first syllable)

²³ Ad confr. **Domine non ponas** (81r; not in L8)

²⁴ Ant. **Iter** facimus **Signum**

Mass laudes **Cantabo**

Ad acc. **Gustate et videte** (Not in L8; 140v)

²⁵ Ant. **Dominus** locutus est

²⁶ Ant. **Emitte** manum Aquitanian neumes:



Mass laudes **Fortitudo**

²⁷ Ant. **Memento** mei



Prlg **Alleluia** mitte nobis (141v; not in L8)

²⁸ Ant. **Deus** tu convertens

Domus israhel

²⁹ Ant. **Convertere** israhel










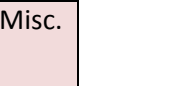
Convertimini

³⁰ Ant. **Fecit** mici

³¹ NL: Ant. **Radix** gesse

																		Misc.
BL45	25 ³²	15 ³³	1 ³⁴	5 ³⁵	5 ³⁶	5 ³⁷	5 ³⁸	1 ³⁹		8 ⁴⁰	1 ⁴¹	2 ⁴²		1 ⁴³	3 ⁴⁴	1 ⁴⁵	4 ⁴⁶	
BL51	27 ⁴⁷	10 ⁴⁸	3 ⁴⁹	3 ⁵⁰	1 ⁵¹	3 ⁵²	6 ⁵³			5 ⁵⁴		2 ⁵⁵		11 ⁵⁶	8 ⁵⁷	1 ⁵⁸	7 ⁵⁹	

- ³² Ant. **A**mbulabunt *Beatus **vir** qui suffert* **D**omini est salus *Ego sum et pactum* **E**xaudi de caelo (NH on first syllable)
Gaudete *l**u**sti epulentur* **L**ibera me (113v, 140v) **M**agnum odorem *Memento* **P**eccabimus **R**espice **S**anctos tuos
Si peccata *Vos qui secuti* All. **A**lleluia ortus *Columna ignis* **D**e ore iusti *l**u**sti iucundentur (110r)* RS **I**sti qui
Misit me *Viri sancti vobis* SCR **M**unera accepta *VPR Sacrificate* Mass laudes **A**lleluia laudate parvuli
³³ Ant. **C**onvertete israhel *Exaudi domine (156v)* **E**xaudi nos *Iohannes praedicabat* **E**cce servus (24r, 53v, 146r, 150v) **O**s iusti
Provabit *Quum vidisset maria* **T**hronus tuus All. **D**eduxit (1v; unicum) RS **D**ominus ab utero *Inter vestibolum*
Psalmus: **M**irabilis SCR **M**irabilis deus *Prlg Floruit terra*
- ³⁴ Mass laudes **A**lleluia ambulabunt
- ³⁵ Ant. **H**ic est iohannes RS **F**uit homo *Letabitur (5v; unicum)* **M**anum suam **N**e abstuleris
- ³⁶ Ant. **T**u nosti All. **I**mpletus est **T**res pueri *Psalmus Dillexi legem* **l**ucunditate
- ³⁷ Ant. **A**men dico vobis *Confitebor domino* **I**sti sancti All. **L**aetare *Mat. Benedictiones Filia syon*
- ³⁸ Ant. **G**audens gaudebo All. **A**lleluia in oculis *Isti computati sunt (NH on first syllable)* RS **Q**uum essem
SCR **E**go servus (NH on first syllable)
- ³⁹ All. **E**cce dedi ()
- ⁴⁰ Ant. **H**ii tres missi **P**osuit dominus **R**adix iustorum **U**na et perfecta All. **F**elix qui pronus est RS **I**nveni unum (NHH on first syllable)
Sono **A**udi filia *Psallendum Ponam te*
- ⁴¹ Sono **C**onfitebor tibi
- ⁴² Sono **A**lleluia beatus vir **V**ia iustorum
- ⁴³ Ant. **L**ibera me
- ⁴⁴ All. **C**ustodite *l**u**sti iucundentur (74v and 136v)* **A**d pacem **P**acem relinquo (NH on first syllable)
- ⁴⁵ RS **I**nveni unum (second syllable has N-NSH)
- ⁴⁶ Ant. **A**udi filia RS **D**omine qui habitas NL: Ant. **E**cce servus (81r) **R**S **I**ustus iustificetur
- ⁴⁷ Ant. **D**eus tu convertens **D**omine deus meus es tu (not in L8) **D**omini est salus **D**omine exercituum (not in L8) **D**omine qui me
Expecta me *In conspectu angelorum* **l**usti epulentur **L**ibera me **M**iserere deus *Non sunt rememorati (not in L8)* *Non timebo*
Peccabi domine *Soli deo (unicum)* **T**u scis domine All. **I**n humilitate **P**ortio mea **Q**uerite dominum
Quis loquetur **T**u mandasti RS **C**or mundum (not in L8) **F**unes peccatorum **S**ana nos domine *VPR Sacrificate*
Mat. A **v**igilia *Inluminans* *Hymn Puer hic sonat (not in L8)*
- ⁴⁸ Ant. **A**udite qui longe (not in L8) **E**cce servus **G**randis pulcritudo **I**llic mandabit (86r; unicum) **S**alva nos **S**peret israhel (not in L8)

											Misc.							
BL95	2 ⁷⁰																	
BN01	2 ⁷¹		14 ⁷²	5 ⁷³	1 ⁷⁴			2 ⁷⁵	4 ⁷⁶	1 ⁷⁷			12 ⁷⁸	6 ⁷⁹		2 ⁸⁰		
BN01 binding		1 ⁸¹					1 ⁸²											
BN10	17 ⁸³	6 ⁸⁴	1 ⁸⁵	1 ⁸⁶	2 ⁸⁷	2 ⁸⁸			7 ⁸⁹	1 ⁹⁰	2 ⁹¹		3 ⁹²		12 ⁹³	9 ⁹⁴	5 ⁹⁵	4 ⁹⁶

⁷⁰ Ant. **Exiet** virga

All. **Annuncitetur** in sion

⁷¹ Ant. **Dominus regnabit**

Tu scis domine

⁷² Ant. **Bene fac**

Confirmatum est (unicum)

Diligentes te

Domine deus meus es tu (not in L8)

Domine exercituum (not in L8)

Domine qui me

Memento

Miserere nostri (deus in the other manuscripts)

Peccabi domine

All. **Dicant** qui redempti #2

Memento verbi tui

Mat. A **vigilia**

Inluminans

Preceptum domini

⁷³ Ant. **Audite** qui longe (not in L8)

Domine deus meus

Nolite credere **Thronus** tuus

All. **Quomodo** dilexi

⁷⁴ Ant. **Fecit** michi

⁷⁵ Ant. **Effundam** super (153r) **Non sunt** rememorati (not in L8)

⁷⁶ Ant. **Ecce** servus **Gaudens** gaudebo (NH on first syllable)

Lauda et letare (NH on first syllable)

Qui regis #2 (NH on 're-')

⁷⁷ Ant. **Domine domine contemptos**

⁷⁸ Ant. **Deus** tu convertens

Dominus adiutor

Expecta me

Fluctus tui

Memento domine

Regnum tuum

Salva nos

All. **In** humilitatem

Portio mea

Querite dominum

Quis loquetur

Hymn **Puer** hic sonat (not in L8)

⁷⁹ Ant. **Domine domine deus** **In eternum**

Miserator

Qui sanat contritos

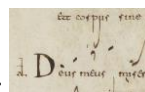
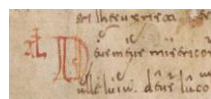
All. **Credidi** propter

Lucerna

⁸⁰ NL: Ant. **In conspectu** angelorum

Radix gesse

⁸¹ RS **In** proximo



⁸² All. **Deus meus** Note variant on first syllable: BN01

; L8:

⁸³ Ant. **Congrega**

Conturbatus sum (unicum)

Dum congregarentur (unicum)

Ego iniquitatibus (unicum)

Ego occidam (unicum)

Factus sum in derisu (unicum)

In carne mea (unicum)

Non erubescant (unicum)

Pone domine (unicum)

Qui custodiebant (unicum)

All. **Deus** laudem meam ne tacueris (not in L8)

Pauper sum ego (not in L8)

Respice inimicos (not in L8)

Susurrabant

RS **Filia** sion (unicum)

Mat. Laudes **In psalterio** (74v; unicum)

Seniores (unicum)

⁸⁴ Ant. **Confundantur** (unicum) **Domine** deus meus (56v)

Domine deus meus (52r)

RS **Exclamemus** (unicum)

Numquid in eternum (unicum)

Mat. laudes **Te** laudant

⁸⁵ Ant. **Non** avertas (unicum)

























⁸⁶ Ant. **Audite** qui longe (not in L8)

⁸⁷ Ant. **Genua** mea

VPR **Tu** inluminas

																	Misc.
Cinc.		1 ⁹⁷	1 ⁹⁸														
HSA	2 ⁹⁹			1 ¹⁰⁰	2 ¹⁰¹	1 ¹⁰²	3 ¹⁰³	2 ¹⁰⁴		2 ¹⁰⁵					1 ¹⁰⁶		1 ¹⁰⁷

- 88 Ant. *In **pro**perium* RS ***M**iseriis afflictus (unicum)*
- 89 Ant. *Deus **me**us* ***D**eus quis similis* ***D**omine quid multiplicati sunt (not in L8)* RS *Cogit**ave**run^t adversum (unicum)* ***E**cce factus sum*
- E**cce per omnes (unicum)* Mat. *In**lu**minans*
- 90 Ant. ***L**aboravi in gemitu*
- 91 Ant. ***V**enantes (unicum)* RS ***I**udicium (NH on first syllable)*
- 92 Ant. *Deus **me**us salva me* RS *Con**ve**rtamur (unicum)* Mat. *Laudes Laudate **do**minum (unicum)*
- 93 Ant. ***C**lamavi ad te* ***C**ogitaverunt* *In **de**o laudabo* ***I**udica domine* *Qui **ode**run^t* ***Tu** scis domine* All. ***Q**uomodo dilexi*
- RS *Con**g**regati sunt* ***D**omine qui consoletur* Mat. *Aud**ita**m fac mihi* *Pre**ce**ptum domini* Mat. *Laudes **In** sanctis eius*
- 94 Ant. ***D**omine deus meus in te speravi salva me libera* ***D**omine qui me* ***M**emento* *Miserator* ***Z**elus domus* All. *Sperantes*
- V**ide humilitatem meam (not in L8)* RS ***D**eus israhel* ***I**udicium (N-NSH on second syllable)*
- 95 Ant. *Deus meus* ***E**ffunde domine* *Exurgentes* *Lingua **me**a* All. ***L**ucerna*
- 96 Ant. *Deus **me**us* Ant. *Exurge domine* Ant. ***A**dstiterunt reges* Ant. ***M**ultum peregrinat est*
- 97 Ant. *Con**f**itebor tibi domine quoniam*
- 98 RS *In**o**mni opere*
- 99 Ant. *Haec est quae* RS ***V**ir dilectus*
- 100 RS *Manum **sua**m*
- 101 RS *Multi**p**licasti misericordiam* All. *In**l**ege domini*
- 102 Ant. *Con**f**itebor tibi domine quoniam*
- 103 Ant. *Gaudens gaudebo* *Omnis qui me* RS *In**ve**ni unum (second syllable has N-NSH)*
- 104 All. *Adorabo ad templum* *Con**f**itebor tibi domine rex*
- 105 Ant. ***U**na et perfecta* RS *In**ve**ni unum (NSH on first syllable)*
- 106 Ant. *Grandis pulcritudo*
- 107 Sono *Audi filia*






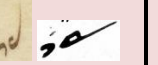




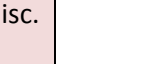
																									Misc.		
L8	81 ¹⁰⁸	32 ¹⁰⁹	7 ¹¹⁰	15 ¹¹¹	27 ¹¹²	18 ¹¹³	126 ¹¹⁴	80 ¹¹⁵	68 ¹¹⁶	6 ¹¹⁷	74 ¹¹⁸	13 ¹¹⁹	19 ¹²⁰	4 ¹²¹	12 ¹²²	24 ¹²³	13 ¹²⁴	28 ¹²⁵									



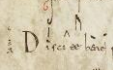




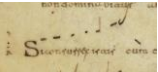


- ¹⁰⁸ Ant. *Adiutor et protector* (295v) *Adstiterunt reges* (134v) *Ambulabunt* (179r) *Ascendit deus* (199r) *Audite me* (235r)
Benedicam te (291r) *Deus in adiutorium* (122r) *Dirigatur* (287r; NH on '-ri-') *Domini est salus* (288v) *Dominus adiutor* (114v) *Domus israhel* (204r)
Dum lapidaretur (74r) *Edificabit rex* (261r) *Esto nobis deus* (293r) *Expecta me dicit* (171v) *Exurge domine* (131v and 142v) *Facies tua* (252r)
Gaudebunt campi (unicum) *Hic est deus* (293r) *In domum tuam* (122r) *Iustum adiutorium* (110r) *Livera me* (78v, 51r, 98v) *Memento* (122v)
Memento domine (129v) *Miserere deus* (115v) *Non fui* (158v) *Nos pro peccatis* (257v) *Panem celi dedit* (123v) *Peccabi domine* (113v)
Peccabimus (243r) *Quam venerit* (207v) *Respice* (204v) *Sancti omnes* (95v) *Septem pastores* (195r) *Si peccata* (242v) *Surrexit* (180v)
Tu scis domine (136r) *Tu scis domine* (157v) *Vias tuas* (114r) *Vos omnes* (285r) *Vox in rama* (91v) *Vox lugentis* (257v)
All. *Columna ignis* (94r) *Diligam eum* (38v) *Eratis aliquando* (285r) *Filia syon* (47v) *Sperantes in domino* (99v) *Tu mandasti* (111r)
RS *Conlocabit* (261v) *Esto te* (182v) *In tempore* (37v) *Notus fuisti* (228v) *Scio domine* (156r) *Tu domine* (286v)
Vir dilectus (251v) *Viri sancti vobis* (239r) Mat laudes *Laudate dominum* (51r and 296v; 49r has N instead) Mat. *Auditam fac mici* (131r)
Inluminans (120v) *Preceptum domini* (111v) Office laudes *Laudate* (51r) Mat. Laudes *Laudate* (176r)
PsIndm *Dabo sanctis* Office Benedictiones *Benedictio* (60r) *Ignis ardens* (90r) Prlg. *Viri ihesus* (272v)
Mass laudes *Alleluia ambulabunt* (240r) *Alleluia emitte domine* (210r) *Alleluia expectans* (302v) *Alleluia laudate parvuli* (229r)
Alleluia laudate (302v) *Alleluia non nobis* (302v) *Alleluia qui posuit* (223r) *Alleluia quis deus* (302v) *Alleluia quis sicut* (302v)
Alleluia rex (302v) *Alleluia te decet* (302v) *Alleluia venite* (302v) Mass Benedictiones *Benedictus es* (299r) *Tunc illi tres* (96r)
Ad commixt panis et vini *Sancta sanctis* (28r; prefatory material of the MS)
¹⁰⁹ Ant. *Domine deus meus salvum me fac* (136v) *Exaudi domine* (205r) *Filius ad crescens* (82r) *Grandis pulcritudo* (253r)
In umbra (288v) *Incerta et ocula* (288v) *Multum peregrinata est* (142v) *Num quid sunt idolis gentium* (258v) *Os iusti* (75v)
Radix gesse (65v) *Recordare* (158r) *Tu fili hominis* (104r) *Viderunt me* (151r) All. *Aderere deo* (287r)
Columba speciosa (50r) *Disponsavi te mici* (253v) *Dominus mici* (286r) *Floruerunt sancti* (239v; NH on third syllable) *Quam pulchri* (196r) *Quod*
sunt dies (141v) RS *Domine qui* (237v) *Domine tu* (272v) *Dominus ab utero* (214r) *In tubis* (294v)
Inter vestibolum (242r) *Locutus est* (155r) *Propter honorem* (93r) *Propter peccata* (123v) Psld *Ibis alleluia* (109r)
Prlg *Floruit terra* (214v) Mass laudes *Alleluia miserere mei* (277r) SCR *Ingressus ihesus* (276r)
¹¹⁰ Ant. *Accipite* (208r) *Beati qui* (179r) *Bene fac* *Vos qui secuti* (216v) Prlg *Viri iherusalem* (unicum; 272v)
RS *Hic qui* (80r) *Vox in rama* (91r)
¹¹¹ Ant. *Egredere* (152v) *Filii israhel* (296r) *Populus sion* (256v) *Vidi in syon* (90v) All. *Accipite* (100r)
RS *Angelus domini* (58r) *Beati* (179r) *Excelsus* (202r) *Quam pulchri* (264v) *Quam speciosa* (264r) *Spiritus sanctus* (209r)
Venite benedicti (100v) Psalmus *Ab hominibus* (151r) *Mirabilis* (75r) SCR *Locutus est* (271r)
¹¹² Ant. *Deus laudem* (150v) *Domine deus* (260v) *Fecit mici* (60r) *Filia syon* (47r) *Gratias agimus* (192r) *Haec dicit* (195r)
Hic est iohannes (214r) *Ne memineris* (243r) *Virgo sapiens* (252v) All. *Circumdede runt me* (34r)
Dominus deus (274v) *Ecce deus* (44v) *Ecce dominus* (36v) *Haec dicit dominus* (262r) *Ite dicite* (187v) *Quis in nubibus* (202v)


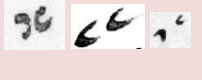





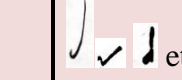

Regna terre (199r) **Testis fidelis** (197v) RS **Deus israhel** (151v) **Fuit homo** (213v) **Ne abstuleris** (242v)
 Psalmus **Ecce quam** (121r) Mass laudes **Feci iudicium** (158v) Oraciones **Deus pater omnipotens** L8: 133r
 Mass benedictiones **Benedictus** (298v) SCR **Ego dominus** (232r) Ad acc. **Amen dico vobis** (125v)
¹¹³ Ant. **Conplevit** (260v) **Exaudi deus** (147r) **Ne tradas me** (131v) **Tu nosti** (236v) All. A **labiis iniquis** (293r)
Aperiantur (262r) **Impletus est** (234r) **In lege domini** (245v) **Tres pueri** (94v) RS **Oculis nostris** (292r)
Subveni domine (255v) Sono **Qui regis** (45v) Mat. Laudes **In sanctis eius** (146r) Psalmus **Dilexi legem** (233v)
Iucunditate (232v) Mass laudes **Laudate** (160r) SCR **Ingressus dominus** (158v) **Loquutus est** (96r)
¹¹⁴ Ant. Ab **initio** (106v) **Amen dico vobis** (213v) **Audite populi** (29v) **Cito** (55v) **Clamavi** (130r) **Cogitaverunt** (156r) **Congrega** (156r)
Congregati sunt (264v) **Descendit angelus** (95r; NH on first syllable) **Diligentes** (249v) **Domine qui me** (139r)
Dominus conterens bella (295v) **Dominus dat** (292v) **Dominus deus** (183v) **Dominus sapientia** (292v) **Ego locutus** (44v)
Ego sum et pactum (206r) **Ego sum resurrectio** (279r) **Exiet virga** (32r) **Faciem** (159v) **Factus sum** (158r) **Fluctus tui** (98v)
Gaudete (199v) **Gaudete** (217r) **Haec est generatio** (152r) **Haec est quae** (59v) **In iherusalem** (29v) **Iudica domine** (141r)
Luxta vias (83r) **Livera me** (143r and 251v) **Magnum odorem** (240r) **Nolite timere** (82v) **Omnnes sancti** (219r) **Palpate** (187v)
Protege nos domine (286r) **Quorum semitis** (115r) **Regnum tuum** (130v) **Sancti tui domine mirabile** (75r) **Sancti tui domine velut** (75r)
Sanctis tuis (238v) **Sanctos tuos** (240v) **Sine offensione** (82v) **Stella splendida** (87r) **Tribulationes** (256r) **Tu es deus** (145v)
Versus sum (159v) **Vidi sub ara** (91v) **Vidimus** (73r) All. **Alleluia cum patre** (69v) **Alleluia haec dicit** (109v)
Alleluia hodie (71r) **Alleluia repleta** (208r) **Annuncietur in sion** (32r) **Annuncietur in sion** (34v) **Christus pro nobis** (184r)
De Iherusalem (265v) **Deus pater** (185r) **Dignus est** (185v) **Disciplina pacis** (183v) **Ecce in Iherusalem** (87r)
Exultavit solitudo (36r) **Florete iusti** (235r) **In humilitate** (130v) **Introibimus** (266v) **Propter miserias**
Protege nos domine (cf eponymous Prlg) **Quando firmos** (69r) **Sanctis tuis** (95r) **Super inimicos** (147r) **Vidi sedem** (199r)
 VPR **Sacrificate** (281v) Mat. A **vigilia** (129v) **Quare tristis** (166v) RS **Aedificavit** (200r) **Alienigena** L8: 46r
Amen amen (206v) **Aspiciebam** (67v) **Bethlem civitas** (58v) **Congregati sunt** (145r) **Ecce factus sum** (140v) **Elemosina** (106v)
Funes peccatorum (293v) **Iste qui natus** (70v) **Isti qui** (240v) **Letamini** (183r) **Misit me** (212v) **Muscipula** (148v)
Oculi mei (294v) **Omnis terra** (62v) **Sana nos domine** (275v) **Si affiget** (159r) **Stellam quam** (86r) **Suscipiamus** (65v)
Super lapidem (182r) **Vox quam** (67r) Sono **Alleluia apud te** (104v) **Ego sum alfa** (87v) Mat. Laudes **Laudate dominum** (117r)
 Prlgndm **Amen dico vobis** (154r) **Genua me** (132v) PsIndm **Alleluia cantata domino** (79v) **Demus gloriam** (237r)
Dirigam dominus (109r) In **mente habete** (176v) **Mittam promissum** (201v) Psalmus **Sicut cervus** (175r)
 Mass laudes **Alleluia apparuit** (188r) **Alleluia converte** (105r) **Alleluia redemit** (191v) **Alleluia redemptionem misit dominus** (72v)
Alleluia timebunt (54v and 81v) **Laus tibi** (154v) Ben. **Benedictus es** (176v) Mass Ben. **Benedictus** (92r)
Benedictus (298r) **Benedictus** (299r) SCR **Alleluia prima sabbatorum** (190r) **Congregavit** (305v) **Edificavit moyses** (163v)
In simplicitate (119r and 281r) **Munera accepta** (49r) **Sanctificavit moyses** (305r) **Stans sacerdotes** (39r; N-NSH on second syllable)
 Ad pacem: **Caritas est** (73r) Graeci **Tachima** (98v) Canticle **Cantemus domino** (174r)
¹¹⁵ Ant. **Aspexit et vidi** (87r) **Beati qui** (179r) **Cognosce** (80r) **Convertimini** (203v) **Convertimini** (204r) **Deus sapiens** (284v)
Dies sanctificatus (86r; NH on first syllable) **Domine deus meus in te speravi libera me** (135v) **Domine deus meus in te speravi salva me** (135v)
Domine deus meus in te speravi salva me libera (136r) **Domine ne in ira** (275r) **Domine ne in ira** (276v) **Ecce declinabit** (285r; NH on the first syllable)

<i>Ecce facta sunt</i> (185v)	<i>Ecce quomodo</i> (170v)	<i>Ecce revelabitur</i> (37r)	<i>Ecce servus</i> (251v)	<i>Ecce venerunt</i> (NH on first syllable)
<i>Ego in domino</i> (294r; NH on first syllable)	<i>Exurge domine</i> (124r)	<i>Exurge in occursum</i> (143r)	<i>Fructum inimicorum</i> (138r; NH on the first syllable)	
<i>Homo dei</i> (215v)	<i>Ignem quem</i> (95r; NH on the first syllable)	<i>In tribulatione mea</i> (134v)	<i>Inimici mei</i> (141v; N on each preceding syllable)	
<i>Iohannes</i> (85r)	<i>Iohannes praedicabat</i> (213r)	<i>Iustus miseretur</i> (34r)	<i>Lauda et letare</i> (48v; NH on the first syllable)	
<i>Omnēs amici</i> (157r)	<i>Omnis qui me</i> (244v)	<i>Provabit</i> (94r)	<i>Quam dulcis</i> (106v)	<i>Quum vidisset maria</i> (121v)
<i>Virgo iherusalem</i> (253v)	<i>Viri galilei</i> (199v)	<i>Zelut domus</i>	All. <i>Det tibi</i> (271v)	<i>Thronus tuus</i> (200r)
<i>Effundam de spiritu</i> (209r; N-NSH on second syllable)	<i>Fundavit terram</i> (284r; N-NSH on second syllable)		<i>Deus qui glorificaris</i> (239r)	<i>Ecce porta</i> (266r)
<i>Locutus est</i> (260v)	<i>Omnēs bene</i> (87r; NH on first syllable)	<i>Omnēs in loco</i> (262v; NH on first syllable)	<i>Isti computati sunt</i> (216v and 247v; NH on first syllable)	
<i>Quomodo dilexi</i> (126v)	<i>Sanguis filiorum</i> (91r; NH on the first syllable)	<i>Servavi mandata tua</i> (238v)	<i>Quam bona est</i> (264r)	
<i>Abundaverunt</i> (118v)	<i>Adtende israhel</i> (208r)	<i>Audi dilecta</i> (51r)	<i>Concede domine</i> (275v)	RS <i>A laqueo lingue</i> (135r)
<i>Ecce occupaberunt</i> (149r)	<i>Eripe me</i> (155v)	<i>Filie iherusalem</i> (102v)	<i>In omni opere</i> (255r)	<i>Dimitte me domine</i> (127v)
<i>Quare persequimini</i> (147v; NH on the first syllable)	<i>Qui non adversi sunt</i> (279r)	<i>Locutus est</i> (259v)	<i>Tu domine</i> (129r)	<i>Ecce dies iudicium</i> (113v; N-NSH on second syllable)
Sono <i>Effundam dicit</i> (207v; N-NSH on second syllable)	<i>Refugium</i> (143r)		<i>Veni sponsa</i> (101r)	
Mat. <i>Verba inicorum</i> L8: 140v (NH on the first syllable)		Mat. Laudes <i>Laudent nomen</i> (140v; NH on the first syllable)		
Prlgndm <i>Dominus regnavit</i> (297r)	<i>Qui sicut</i> (202v)	<i>State super vias</i> (124v)	Psalmus <i>Venite</i> (154r)	SCR <i>Averte</i> (134r)
Ad pacem <i>Pacem relinquo</i> (61v and 164r; NH on the first syllable)		Ad sanctus <i>Te celi celorum</i> (61v) (N-NSH on second syllable)		
¹¹⁶ Ant. <i>Adtende domine</i> (156v)	<i>Ante colles ego</i> (69v)	<i>Certamen bonum certavi</i> (234v)	<i>Cognoscetur</i> (52r)	<i>Confitebor domino</i> (47r)
<i>Confitebor tibi domine quoniam</i> (244r)	<i>Confundantur</i> (141r)	<i>Confundantur</i> (158r)	<i>Convertatur</i> (242r)	<i>Dabo sanctos</i> (89r)
<i>Deus meus</i> (148v)	<i>Deus meus</i> (149r)	<i>Deus meus pones illos</i> (149v)	<i>Deus meus pones inimicos</i> (149v)	<i>Deus meus</i> (144v)
<i>Emitte manum</i> (151v)	<i>Exaudi de caelo</i> (205r; NH on first syllable)	<i>Exurge domine</i> (116v)	<i>Exurgentes</i> (141v)	<i>Effunde domine</i> (148r)
<i>In deo laudabo</i> (146v; NH on the first syllable)	<i>In diem</i> (182r; NH on the first syllable)	<i>In eternum</i> (127r)	<i>In me est spes</i> (62r)	<i>Iste homo</i> (223v)
<i>Laetare</i> (182r)	<i>Lingua mea</i> (149r)	<i>Memento domine</i> (280r)	<i>Miser ego</i> (286r)	<i>Miserator</i> (128v)
<i>Obscurentur</i> (170v)	<i>Ostendisti</i> (183r)	<i>Qui lurat</i> (137r)	<i>Qui oderunt</i> (141v)	<i>Qui sanat contritos</i> (131r)
<i>Quum audisset</i> (153v)	<i>Salvator veniet</i> (43v)	<i>Super montem</i> (45r)	<i>Testamentum</i> (240r)	<i>Transierunt</i> (295v)
All. <i>Adorabo ad templum</i> (244v)	<i>Confitebor tibi domine rex</i> (244r)	<i>Defecerunt oculi</i> (140r)	<i>Deus meus</i> (64v)	<i>Vivo ego</i> (183r)
<i>Exaudivit pauperes</i> (292r)	<i>Iniqui</i> (144v; NH on first syllable)	<i>Laetare</i> (217r)	<i>Lucerna</i> (127v)	<i>Ecce dedi</i> (213v)
<i>Praecedens</i> (84v; NH on first syllable)	<i>Qui descendit</i> (201v)	<i>Si vere utique</i> (290r)	<i>Ungueatur</i> (65v)	<i>Posuisti in ore</i> (77r)
<i>Venite</i> (187v)	RS <i>Conclisit</i> (138r; NH on first syllable)	<i>Pepercit dominus</i> (290r; NH on first syllable)		<i>Universi qui te</i> (65r)
VPR <i>Expandi manus</i> (141v; NH on first syllable)	<i>Lebavi oculos</i> (137r; NH on first syllable)	Mat. <i>Iniqui persecute sunt</i> L8 171v (NH on first syllable)		
Mat. Ben. <i>In templo sancto</i> (265r and 296r)	Mass laudes <i>Gaudebunt</i> (115r; NH on first syllable)	SCR <i>Erit hic</i> (178r)		
¹¹⁷ Ant. <i>Audite domus</i> (57v)	<i>Unxit te</i> (267r; NH on first syllable)	All. <i>Custodite mandata</i> (289r)		RS <i>Domine ne</i> (128r)
<i>Domine qui consoletur</i> (141r)	Mass clamores <i>Domine dominus</i> (229r; N on preceding syllables)			
¹¹⁸ Ant. <i>Audi filia</i> (59r)	<i>Cui adsimilabo</i> (102v)	<i>Deus meus salva me</i> (138v; with NH on (de)us)	<i>Domine clamavi</i> (286v)	
<i>Domine domine contemptos</i> (143r)	<i>Dominus ascendit</i> (202v)	<i>Dominus in medio</i> (254v)	<i>Ecce procedet</i> (36r)	<i>Ego sum</i> (70v)
<i>Ego sum alfa</i> (85v)	<i>Esto filia</i> (59r)	<i>Fecisti domine</i> (295v)	<i>Gloriosus</i> (86v; NH on '-ri-')	<i>Hii tres missi</i> (94r)

<i>In</i> grediamus (260r)	<i>Ite ad civitatem</i> (162v)	<i>Iter facimus</i> (166v)	<i>Laudem</i> (183v)	<i>Magnificatum est</i> (202r)	<i>Ne elonges</i> (131v)
<i>Parvulus</i> (70r)	<i>Posuit dominus</i> (234v)	<i>Propera</i> (253v)	<i>Psallite</i> (182v)	<i>Signum</i> (166v)	<i>Sileat omnis</i> (55v)
<i>Tristis est</i> (164v)	<i>Una et perfecta</i> (78r)	<i>Veniet desideratis</i> (32v)	<i>Venit ihesus</i> (85r)	<i>Videant pauperes</i> (292r)	
<i>Vos qui in pulvere</i> (216v)		All. <i>Alleluia memores esto</i> (265v)	<i>Domine</i> (181r)	<i>Dominus</i> (182v)	
<i>Dominus memor</i> (184r)	<i>Effundam</i> (209r; NSH on first syllable)		<i>Ego ante te</i> (32v)	<i>Felix qui pronus est</i> (224r)	
<i>Fundavit terram</i> (284r; NSH on first syllable)	<i>Gratias tibi</i> (192v)		<i>Mitte quem</i> (32v)	<i>Orietur</i> (86v; NH on '-ri-')	<i>Regna terre</i> (182v)
<i>Sancti odorem</i> (230v)	<i>Spiritus quia</i> (208r)		RS <i>Alleluia erit tanquam</i> (197r)	<i>Apparebit</i> (56r; NH on '-pa-')	
<i>Dicite in nationibus</i> (184r)	<i>Gratias agimus</i> (104r)	<i>Hic vir</i> (223v)	<i>Inveni unum</i> (38v; N-NH on first syllable)	<i>Iudicium</i> (113v; NSH on first syllable)	
Manum <i>suam</i> (245r)	<i>Speciosa</i> (48v)	<i>Super syon</i> (45r)	<i>Una sabbato</i> (187v)	Sono <i>Audi filia</i> (48v)	
<i>Effundam dicit</i> (207v; NSH on first syllable)			PsIndm <i>Dominabitur</i> (86r)	<i>Ponam te</i> (212r)	VPR <i>Dominus ascendit</i> (202r)
Prlgndm <i>Gratias tibi</i> (191r)		Mat. Ben. <i>Filia syon</i> (48v)	<i>Spiritus et anime</i> (250r)		Psalmus <i>Dominus regnavit</i> (197v)
<i>Dominus virtutem</i> (194r)		Mass laudes <i>Fortitudo</i> (156v)		SCR <i>Venient</i> (54v)	Ad acc. <i>Ego sum hostium</i> (118r)
Ad pacem <i>Veniam ad vos</i> (201r)		Preces <i>Pro sollemnitate</i> (174v)		Ad sanctus <i>Te celi celorum</i> (61v; NSH on first syllable)	
¹¹⁹ Ant. <i>In illa die</i> (37v)	<i>In properium</i> (147v)	<i>Non inter in iudicio</i> (279v)		All. <i>Dominus deus bona</i> (285v)	<i>Speciosa facta es</i> (253r)
<i>Veniet de syon</i> (33r)	RS <i>Adversum me</i> (150v)	<i>Clarificatum est</i> (249v)		<i>Stephanus</i> (74r)	<i>Venientes</i> (30r)
Sono <i>Confitebor tibi</i> (47)	<i>Intende domine procede</i> (79r)	<i>Stans sacerdos</i>			
¹²⁰ Ant. <i>Ecce ego mittam</i> (35r)	<i>Ecce veniet</i> (36v)	<i>Nolite ante</i> (55v)	<i>Radix iustorum</i> (211r)	<i>Sedebit</i> (159r)	<i>Veniet dies domini</i> (33v)
All. <i>Alleluia ecce</i> (107v)	<i>Alleluia psallite</i> (290v)	<i>Alleluia vocavit te</i> (104r)	<i>Expandit nubem</i> (89r)	<i>Salvabit in die</i> (55v)	
RS <i>Surge inluminare</i> (269v)	<i>Via veritas</i> (219r)	Sono <i>Alleluia beatus vir</i> (224r)	<i>Via iustorum</i> (230r)	<i>Vivent mortui</i> (278v)	
VPR <i>Domine libera</i> (135v)	Prlg. <i>Vos qui in Christo</i> (177v)		Lds <i>Cantabo</i> (121r)		
¹²¹ Ant. <i>Memento mei</i> (168r)	All. <i>Narrabo nomen tuum</i> (82r)		RS <i>Laudemus viros</i> (195v)	Psld <i>Salvum me</i> (99r)	
¹²² Ant. <i>Dominus regnabit</i>	<i>Expecta me</i> (186r)	<i>Genua mea</i>	<i>Misit deus</i> (288v)	<i>Nolite credere</i> (142r)	<i>Protector noster</i> (126r)
All. <i>Portio mea</i>	<i>Quis loquetur</i> (112r)	RS <i>Alleluia laudabo te</i> (290v)	<i>Famulo</i> (246v)	<i>In proximo</i> (64v)	<i>Stabat maria</i> (181v)
¹²³ Ant. <i>Beatus vir qui suffert</i> (232v)	<i>Confundantur omnes</i> (157r)	<i>Convertere israhel</i>		<i>Deus tu convertens</i> (126r and 204v)	
<i>Domine domine deus</i> (132r)	<i>Dominus locutus est</i> (208r)	<i>Dorsum meum</i>	<i>Gaudens gaudebo</i> (78v; NH on first syllable)		
<i>Laboravi in gemitu</i> (135v)	<i>Non timebo</i>	<i>Qui regis</i> (53v; NH on 're-')	<i>Qui regis</i> #2 (NH on 're-')	<i>Salva nos</i> (113r)	<i>Sanctorum</i> (101v)
<i>Susurrabant</i>	<i>Vidi agnum quasi occisum</i> (185r)	All. <i>De ore iusti</i> (75v)	<i>Iusti iucundentur</i> (29v)	<i>Querite dominum</i> (111r)	
RS <i>Multiplicasti misericordiam</i> (48r and 244v)	<i>Viri sanctis germinate</i> (241r)		Preces <i>Penitentes</i>	Benedictiones <i>Benedictus</i>	
Ad acc. <i>Amen dico vobis ego</i>					
¹²⁴ Ant. <i>Absorpta est mors</i> (183r)	<i>Ecce clamat</i>	<i>Effundam super</i> (153r)	<i>Egressa es</i> (NH on first syllable)	<i>Exaltare super</i>	
<i>In conspectu angelorum</i> (129v)	Isti <i>sancti</i> (247v)	<i>Multi dicunt anime</i>	All. <i>Credidi propter</i> (125v)	RS <i>Quum essem</i>	
<i>Speciosi facti</i>	Sono <i>Sana domine</i>	Mat. Ben. <i>Omnes sancti servi</i>			
¹²⁵ NL: Ant. <i>Domine deus meus</i> (115r); Ant. <i>Exaudi nos</i> (205r); Sono <i>Emitte lucem</i> (186v; NH on first syllable); SCR <i>Circuibō</i> (NH on '-i-')					
NLH in ant. <i>Ego sicut oliva</i> (120v); All. <i>Dicant qui</i> #1 (183r); All. <i>Dicant qui redempti</i> #2 (114r); Mat. Laudes <i>Te laudant</i> (126r); All. <i>Laudem dicite deo</i> (185v); RS <i>Angelus domini dixit</i> (184v)	NLHH in All. <i>Memento verbi tui</i>		NHL: <i>Iusti epulentur</i> (29r)		

												Misc.					
MSC	1 ¹²⁶											1 ¹²⁷					
PB99	1 ¹²⁸					1 ¹²⁹											
S3	8 ¹³⁰	7 ¹³¹		1 ¹³²	2 ¹³³		1 ¹³⁴	2 ¹³⁵	1 ¹³⁶	1 ¹³⁷		2 ¹³⁸		6 ¹³⁹		2 ¹⁴⁰	4 ¹⁴¹

-  VPR **Tu** inluminas; All **Viri** sublimes (85v)  Sono **Angelus** dei NHHH in ant. **Deus** quis similis (149r) and **Ostende** nobis (53v)
-  Ant. **Discite** (104v)  RS **Inveni** unum (38v; second syllable has N-NSH)  Mass laudes **Alleluia** pretiosa (33v)
-  RS **Iustus** iustificetur (232v); All. **Psallite** (193v)  Ant. **Esto** mihi in deum; All. **Alleluia** in oculis (214r); All. **Alleluia** ortus (59r)
-  Ant. **Si consurrexistis** (this may be NSH, but the notation is ambiguous; (NH on '-xis-'))
-  SCR **Mirabilis** deus (102r)  SCR **Ego** servus (76r)
- 126 Mat. Ben. **Iusti** et sacerdotes (unicum)
- 127 NHL: Prlg **Floruit** terra
- 128 All. **Introibimus**
- 129 All. **Ecce** porta
- 130 Ant. **Domini** est salus **Dominus** adiutor **Gaudete** **Libera** me VPR **Sacrificate**
- All. **Alleluia** alleluia alleluia alleluia (172r; unicum) RS **Famulo** meo Prlg **Protege** nos domine (cf eponymous All.)
- 131 Ant. **Ecce** servus **Grandis** pulcritudo **Incerta** et oculata **In** umbra All **Aderere** deo **Columba** speciosa
- Prlg **Dominus** regnavit
- 132 Mass laudes **Alleluia** pretiosa
- 133 Mass laudes **Alleluia** O domine salvos nos (not in L8; 135r) **Alleluia** requiem (not in L8)
- 134 Prlg **Alleluia** mitte nobis (90r; not in L8)
- 135 Ant. **Emitte** manum Mass laudes **Alleluia** adtende (not in L8)
- 136 SCR **Ego** servus (NH on first syllable)
- 137 Sono **Confitebor** tibi
- 138 Sono **Via** iustorum **Vivent** mortui
- 139 Ant. **Dominus** locutus est **Ego** sum resurrectio **Protege** nos domine All. **Protege** nos domine (cf eponymous Prlg)

										Misc.		
S4	5 ¹⁴²	5 ¹⁴³	2 ¹⁴⁴	6 ¹⁴⁵	1 ¹⁴⁶	1 ¹⁴⁷	3 ¹⁴⁸	1 ¹⁴⁹	3 ¹⁵⁰			
S5		1 ¹⁵¹		3 ¹⁵²	1 ¹⁵³	2 ¹⁵⁴		2 ¹⁵⁵				
S6	4 ¹⁵⁶	4 ¹⁵⁷	1 ¹⁵⁸		3 ¹⁵⁹	3 ¹⁶⁰	5 ¹⁶¹	1 ¹⁶²	1 ¹⁶³	1 ¹⁶⁴	1 ¹⁶⁵	1 ¹⁶⁶

Mat. laudes *Laudate dominum*

SCR *Ingressus ihesus*

¹⁴⁰ Ant. *Exaltare super Multi dicunt anime*

¹⁴¹  Psld *Alleluia cantate*

¹⁴¹  Ant. *Confitebor domino*

¹⁴¹  Sono *Audi filia*



VPR *Tu inluminas*

¹⁴² Ant. *Dominus locutus est*

Prlg *Protege nos domine* (cf eponymous All.)

Psalmus *Te decet* (not in L8)

Mass laudes *Alleluia converte*

SCR *In simplicitate*

¹⁴³ Prlg *Respice* (unicum)

RS *Eripe me*

SCR *Averte*

Ingressus ihesus

Preces Pro *sollemnitate*

¹⁴⁴ Mass laudes *Alleluia dele domine* (not in L8)

Mass laudes *Alleluia miserere mei*

¹⁴⁵ Ant. *Sicut unguentum* (not in L8)

Tristis est

Mass laudes *Alleluia exaudi* (not in L8)

Alleluia O domine salvos nos (not in L8)

Alleluia O domine salvum fac (not in L8)

Alleluia requiem (not in L8)

¹⁴⁶ SCR *Ego servus* (NH on first syllable)

¹⁴⁷ Ad confr. *Domine non ponas* (not in L8)

¹⁴⁸ Ant. *Iter facimus*

Signum

Ad acc. *Gustate et videte* (not in L8)

¹⁴⁹ Mass laudes *Fortitudo*

¹⁵⁰  Ant. *Emitte manum*

 Mass laudes *Alleluia miserere mei*

 Ant. *Memento mei*

¹⁵¹ Ant. *Confitebor tibi domine quoniam*

¹⁵² All. *In lege domini*

RS *Inveni unum*

Manum suam

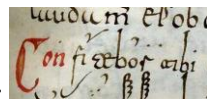
¹⁵³ RS *Multiplicasti misericordiam*

¹⁵⁴ All. *Adorabo ad templum*

SCR *Stans sacerdotes*

¹⁵⁵ Ant. *Omnis qui me*

All. *Confitebor tibi domine rex*. Underlay unclear:



¹⁵⁶ Ant. *Beatus vir qui suffert*

Domini est salus

Psld *Fons ascendebat* 85r (unicum)

Fons cui 95r (unicum)

¹⁵⁷ Ant. *In umbra*

Incerta et oculata

All. *Aderere deo*

RS *Alleluia laudabo te*

¹⁵⁸ Psallendum *Eratis aliquando* (125v; unicum)

¹⁵⁹ All. *Si vere utique*

RS *Pepercit dominus* (NH on first syllable)

VPR *Sacrificate*

																	Misc.
S7		1 ¹⁶⁷			1 ¹⁶⁸		1 ¹⁶⁹			1 ¹⁷⁰				1 ¹⁷¹	1 ¹⁷²		
Sal	1 ¹⁷³					1 ¹⁷⁴		1 ¹⁷⁵		1 ¹⁷⁶							1 ¹⁷⁷
Sant	1 ¹⁷⁸					1 ¹⁷⁹		1 ¹⁸⁰									1 ¹⁸¹
M-418	4 ¹⁸²	2 ¹⁸³		1 ¹⁸⁴		3 ¹⁸⁵	1 ¹⁸⁶	2 ¹⁸⁷									2 ¹⁸⁸

¹⁶⁰ Ant. *Deus sapiens* All. *Fundavit terram* (second syllable has N-NSH)

RS *lustus iustificetur* (NH on first syllable)

¹⁶¹ Ant. *Confitebor domino* Quo *usque iudicatis* *Transierunt*

Prlg *Protege nos* (cf eponymous All.)

Mat. Benedictiones *In templo sancto*

¹⁶² All. *Custodite mandata*

¹⁶³ All. *Fundavit terram* (first syllable has NSH)

¹⁶⁴ Sono *Confitebor tibi*

¹⁶⁵ Ant. *Adiutor et protector*

¹⁶⁶ Prlg. *Dominus regnavit*

¹⁶⁷ RS *Memento nostri* (17r; not in L8)

¹⁶⁸ All. *Tu es portio mea* (16v; not in L8)

¹⁶⁹ Sono *Sana domine*

¹⁷⁰ Ant. *Ego sum resurrectio*

¹⁷¹ RS *Qui non adversi*

¹⁷² Ant. *Memento domine* 6r

¹⁷³ RS *Cor mundum* (not in L8)

¹⁷⁴ RS *In lege domini* (not in L8)

¹⁷⁵ RS *Spes nostra in deo* (not in L8)

¹⁷⁶ RS *Simile est regnum* (not in L8)

¹⁷⁷ NHHH: RS *Per diem* (not in L8)

¹⁷⁸ RS *Cor mundum* (not in L8)

¹⁷⁹ RS *In lege domini* (not in L8)

¹⁸⁰ RS *Spes nostra in deo* (not in L8)

¹⁸¹ NHHH: RS *Per diem* (not in L8)

¹⁸² Ant. *Fluctus tui* *Livera me* *Sanctorum*





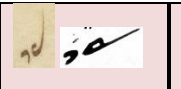

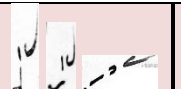

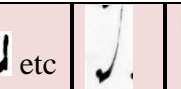

VPR *Sacrificate*

¹⁸³ Ant. *Grandis pulcritudo* SCR *Circuibō*

¹⁸⁴ Mass laudes *Alleluia pretiosa*

¹⁸⁵ All. *Speciosa facta es* RS *Clarificatum est*


Viri sanctis germinate

											Misc.							
T3	2 ¹⁸⁹				2 ¹⁹⁰				2 ¹⁹¹								1 ¹⁹²	
T4	6 ¹⁹³	3 ¹⁹⁴	30 ¹⁹⁵	13 ¹⁹⁶	23 ¹⁹⁷	2 ¹⁹⁸			8 ¹⁹⁹	3 ²⁰⁰	4 ²⁰¹	1 ²⁰²		1 ²⁰³	15 ²⁰⁴	20 ²⁰⁵	1 ²⁰⁶	5 ²⁰⁷

¹⁸⁶ Mat. Ben. *Omnes sancti servi*

¹⁸⁷ Ant. *Gaudens gaudebo* (NH on first syllable) Clamores *Ut audiam* (7r; unicum)

¹⁸⁸ Sono *Audi filia*

 Psld. *Salvum me*

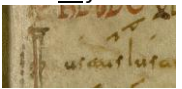
¹⁸⁹ RS *Miserator domine* (21v; unicum)

Versus *Diligamus nos* (52r; unicum)

¹⁹⁰ RS *Apparebit* (NH on '-pa-')

Dicite in nationibus

¹⁹¹ RS *Ecce factus sum Spes nostra in deo* (not in L8)

¹⁹²  RS *lustus iustificetur*

¹⁹³ Ant. *Surrexit*

Vos *omnes*

All. *Dominus* (9r)

Eratis aliquando

Mat laudes *Laudate*

Psalmus *Te decet* (not in L8)

¹⁹⁴ Ant. *Filii israhel*

Mat. Ben. *Tibi soli* (unicum)

Mass laudes *Alleluia miserere nobis* (cognate with Mass laudes *Alleluia miserere mei* in L8)

¹⁹⁵ Ant. *Absorpta est mors*

Adiutor et protector

Ascendit deus

Benedicam te

Diligentes te

Domini est salus

Dominus conterens bella

Dominus dat

Dominus deus

Dominus sapientia

Esto nobis deus

Gaudete

Hic est deus

Misit deus

Secundum magnam (91v; unicum)

Septem pastores

All. *Dicant qui* #1

Dignus est

Dominus memor

Vidi sedem

RS *Aedificavit* (59r)

Esto te

Letamini

Oculi mei

Spiritus domini (unicum)

Psldm *Adorate* (unicum)

Mittam promissum

Mass laudes *Alleluia adtende* (not in L8)

SCR *Alleluia prima sabbatorum*

Sanctificavit moyses

¹⁹⁶ Ant. *Accipite*

Incerta et ocula

Ecce facta sunt

All. A *labiis iniquis*

Fundavit terram (N-NSH on second syllable)

In umbra

Laudem dicite

Psallite

Quam pulchri

RS *Angelus domini dixit*

Spiritus sanctus

SCR *Ingressus est vir* (unicum)

Locutus est

¹⁹⁷ Ant. *Dominus ascendit*

Gratias agimus

Haec dicit

Psallite

Videant pauperes

All. *Domine probasti*

Efundam de spiritu (NH on first syllable)

Quis in nubibus

Regna terre (9r)

Regna terre (57r)

Spiritus quia

Testis fidelis

RS *Alleluia erit tanquam*

Dicite in nationibus

Gratias tibi

Una sabbato

Sono *Angelus dei*

Efundam dicit (NH on first syllable)

Prlg *Gratias tibi*

Psalmus *Dominus regnavit*

Alleluia O domine salvos nos (not in L8)

Mass Ben. *Benedictus es* (unicum)

SCR *Aedificavit david* (unicum; NH on '-fi-')

¹⁹⁸ All. *In lege domini*

SCR *Ingressus est sacerdos* (unicum)

¹⁹⁹ Ant. *Dirigatur* (NH on '-ri-')

Ecce clamat

All. *Alleluia repleta*

Christus pro nobis

Sono *Alleluia apud te*

Emitte

Lucem (NH on first syllable)

Mass Ben. *Benedictus es* (169v; unicum)

Ad acc. *Gustate et videte* (not in L8)

											Misc.
T5	11 ²⁰⁸	3 ²⁰⁹	1 ²¹⁰	2 ²¹¹	4 ²¹²	3 ²¹³	9 ²¹⁴	3 ²¹⁵	1 ²¹⁶	2 ²¹⁷	

²⁰⁰ Ant. *Si consurrexistis* (NH on '-xis-') *Thronus tuus Viri galilei*

²⁰¹ Ant. *Laudem* All. *Fundavit terram* (NS on first syllable)

VPR *Dominus ascendit*

Psalmus *Dominus virtutem*

²⁰² SCR *Edificavit moyses tabernaculum* (unicum)

²⁰³ RS *Laudemus viros*

²⁰⁴ Ant. *Domine quid multiplicati sunt* (not in L8) *Dominus locutus est Expecta me* All. *Ite dicite* (16v) RS *Adtende israhel*

Alleluia laudabo te (290v)

Mat. laudes *Laudate dominum* (several times on 16r)

VPR *Sacrificate*

Mat. Benedictiones *In templo sancto* (15v)

Prlg *Qui sicut*

Mass laudes *Alleluia emitte domine*

Alleluia expectans

Alleluia quis deus

Alleluia te decet

Benedictiones *Benedictus es*

²⁰⁵ Ant. *Ecce declinabit* (NH on first syllable)

Exaltare super In diem (NH on first syllable)

Laetare

Ostendisti

Quo usque iudicatis

Vidi agnum quasi occisum

Vivo ego

All. *Custodite mandata*

Effundam de spiritu (N-NS on second syllable)

Exaudivit pauperes Propter miseras

Qui descendit

Si vere utique

Venite

RS *Pepercit dominus* (NH on first syllable)

Sono *Effundam dicit* (N-NS on second syllable)

Mat. Benedictiones *In templo sancto* (95r)

Prlg *Dominus regnavit*

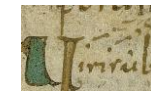
Mass laudes *Alleluia non nobis*

²⁰⁶ All. *Dominus deus bona*

²⁰⁷ NHL: Ant. *Palpate Miser ego homo*

NL: All *Disciplina pacis*

NH-NH: RS *Per diem* (not in L8)



All. *Viri sublimes*

²⁰⁸ Ant. *Absorpta est mors*

Dorsum meum Expecta me dicit

Versus sum

All. *Deus laudem meam ne tacueris* (not in L8)

Pauper sum ego (not in L8)

Respice inimicos (not in L8)

Vide humilitatem meam (not in L8)

RS *Stabat maria*

Preces *Penitentes*

Benedictiones *Benedictus es* (177v)

²⁰⁹ Ant. *Domine deus meus in te speravi libera me*

Domine deus patris nostri Abraham (unicum)

Preces Pro *sollemnitate*

²¹⁰ Ant. *Iohannes*

²¹¹ Ad acc. *Amen dico vobis si manducaveritis*

[blessing of palms on Palm Sunday] *Deo gratias* (unicum)

²¹² Ant. *Faciem* RS *Tu es deus* (unicum)

Mat. Laudes *Laudate dominum* (17v)

Mass laudes *Confitemini* (not in L8; 117v)

²¹³ Ad acc. *Amen dico vobis ego* (98v) *Ego sum hostium*

Ad sanctus *Te celi celorum* (NH on first syllable)

²¹⁴ Ant. *Iudica domine Ne tradas me*

Canticle *Cantemus domino*

VPR *Sacrificate*

Mat. A *vigilia*

Mat. Benedictiones *In templo sancto*

Mass laudes *Laudate*

SCR *Edificavit moyses*

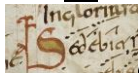
Ingressus dominus

²¹⁵ Mass laudes *Alleluia redemptionem misit dominus*

Psalmus *Venite*

Ad sanctus *Te celi celorum* (NH-NSH on second syllable)






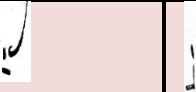

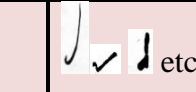

²¹⁶ All. *Lucerna*



²¹⁷ Ant. *Sedebit*



Psalmus *Sicut cervus*

										Misc.							
T6		1 ²¹⁸			1 ²¹⁹		2 ²²⁰					1 ²²¹		1 ²²²			
T7			7 ²²³	2 ²²⁴	5 ²²⁵	2 ²²⁶			2 ²²⁷	4 ²²⁸	5 ²²⁹		1 ²³⁰	2 ²³¹	3 ²³²		2 ²³³

²¹⁸ Prlg *Floruit terra*

²¹⁹ Psld *Ponam te*

²²⁰ All. *Felix qui pronus est* Hymn *Puer hic sonat* (not in L8)

²²¹ Sono *Angelus dei*

²²² Sono *Alleluia beatus vir*

²²³ Ant. *Dum lapidaretur*

All. *Quando firmos*

RS *Iste qui natus*

Sono *Ego sum alfa*

Psld *Alleluia cantate domino*

Mass laudes *Alleluia redemptionem misit dominus*

Alleluia timebunt

²²⁴ Ant. *Filius ad crescens*

²²⁵ Ant. *Ego sum* (62r) *Ego sum alfa*

Gloriosus (NH on '-ri-')

Parvulus

Venit ihesus

²²⁶ Psalmus *lucunditate*

RS *Stephanus*

²²⁷ All. *Alleluia cum patre*

Alleluia hodie

²²⁸ Ant. *Cognosce*

Dies sanctificatus

Ecce servus

Gaudens gaudebo (NH on first syllable)

²²⁹ All. *Orietur* (NH on '-ri-')

Sono *Audi filia*

Intende domine procede

Mat. Ben. *Filia syon*

Psld *Dominabitur*

²³⁰ All. *Narrabo nomen tuum*

²³¹ Ant. *luxta vias*

RS *Hic qui*

²³² Ant. Ante *colles ego*

All. Ecce *in Iherusalem*

Praecedens (NH on first syllable)

²³³ NH-NS: All. *Viri sublimes*

 RS *Stellam quam*