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**New Haven (CT), Yale University,
Beinecke Rare Book and Manuscript Library,
Ms. 883
(olim: Poznań, Biblioteka seminaryjna)**

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Collectarium Landense / Cisterciense

Calendar, Collectar, and Ritual

s. XII 3/4

Cologne area, Altenberg (?)

SHORT OVERVIEW

Cistercian collectar of the so-called second recension with parts of a ritual and the calendar with local obituaries; parchment (151 ff.) and paper (endleaves and fragment: V ff. + loose paper leaf fragment); 220–226 × 155–162 mm (page size); the main text written in praegothica, mostly in 1 column with 16 lines; codex comprised of quaternions (exceptions in the 1. and 9. quires); 3 sets of foliations from different periods; decorated with numerous initials (among them 2 silhouette and 2 scrollwork initials); music notation (on 7r, 145r and 146v); early modern binding (brown calfskin over wooden boards) from Poland (mid 16th c.).

PALEOGRAPHICAL AND CODICOLOGICAL DESCRIPTION

Parchment (ff. 1–151):

page size: 220–226 × 155–162 mm; added f. 68: 65–70 × 155 mm

color: brownish / yellowish, darkened

original holes in ff. 22 (stitching holes visible), 25, 32, 80, 126, 130, 135

prepared on both sides

Paper (ff. I–IV, 154; loose paper leaf fragment):

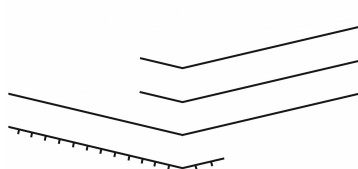
page size: ca. 210 × 155–160 mm

laid paper; added at the time of a new binding in mid 16th cent.; distance between laid lines: 28 mm;

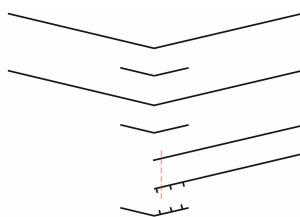
9–10 chain lines per 1 cm; watermark (probably a cart wheel) present on ff. I, II, IV, 154

Collation:

IV + 1⁴⁺² + 2–8⁸ + 9⁸⁺¹ + 10–19⁸ + I (f. 154)



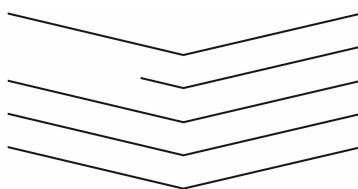
(Front pastedown and ff. I–IV)



1 (ff. 1–6)



2–8, 10–19 (ff. 7–62, 72–151)



9 (ff. 63–71)

Quires: Quire 1 is a binion with one bifolium glued to a parchment stab (ff. 5, 6); quire 9 is a quaternion with one smaller singleton (f. 68) sewn to f. 67. No quire marks or catchwords remain. There is also a paper ternion, two folios canceled, in front of the codex (ff. I–IV) and a single folio at the back (f. 154). The paper folios were added as flyleaves in the middle of the 16th century with the new binding.

Foliation: three modern foliations.

(1) The most recent one with Arabic numerals in pencil in the upper right corner (ff. 1–151).

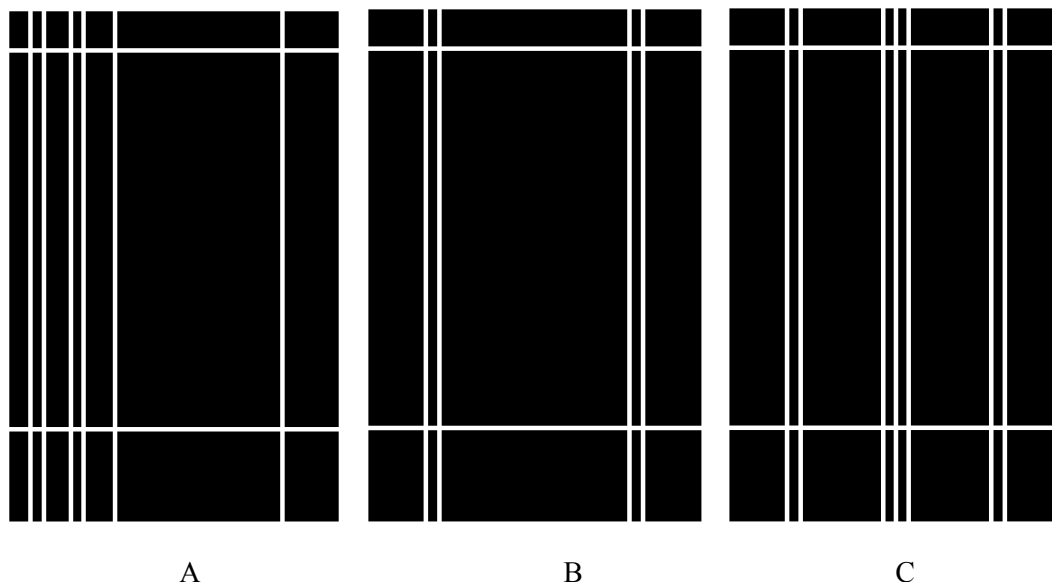
(2) The older one with Arabic numerals in pencil appears in the upper left corner on ff. Iir–154r (2–154).

(3) The oldest one in ink can be found in the upper middle on ff. 8r–25r (1–13).

The front leaves have Roman numerals in pen (?) (ff. I–IV), the endleaf has an Arabic number in pencil (f. 154 – foliation no. 2).

The loose paper fragment has no foliation.

Layout:



A ff. 1r–6v; written space 169×136 mm; distance between vertical ruling 7/11/5/10/94 mm; 33 lines.

B ff. 7r–123v, 125v–129v, 132r–151v; written space 154×102 mm; distance between vertical ruling 9/102/8 mm; 16 lines.

C ff. 124r–125r, 130r–131v; written space 163×120 mm; distance between vertical ruling 8/40/7/7/50/8 mm; 16 lines.

Ruling and Pricking: Pattern A is ruled in lead; single column; writing above top line. Pattern B is ruled in hard-point and lead (visible on ff. 85v, 87r, 123r–v, 125v–129v, 132r–151v); single column (additional pen on ff. 118v–119v). Pattern C is ruled in lead; two columns.

Writing above the top line in all the patterns. No prickings are visible.

Script: (H1) The main text of the collectar is written in large praegothica (second half of the 12th century). Parts of the text in smaller praegothica can be found on ff. 62v, 137r–138v, 145r–147v. Frequent use of the ampersand, nt and st ligatures, and e caudata. No forking of ascenders, horizontal serifs instead. Letter g with two closed lobes. Double i in a form ij.

(H2) The main text of the calendar (ff. 1r–6r) is written in small praegothica (second half of the 12th century).

(H3) The fifth column of Computus tables (f. 6v) is written in small praegothica (13th century).

(H4) The list of commemorative antiphons (fol. 7r) is written in small praegothica (13th century).

(H5) Text on the added smaller leaf (68r) is written in large praegothica (second half of the 12th century).

(H6) Added text on ff. 118v–119v is written in northern textualis formata (14th c.).

There are many marginal and interlinear additions and corrections by several medieval and early modern hands. Some of them can be distinguished:

(Ha1) Marginal additions in red praegothica (probably slightly later than the original text): f. 105v, 110r, 111r–v, 112v, 113r–v.

(Ha2) Longer additions in praegothica filling the lower margin, erased and hardly visible: ff. 57r–58r, 76r.

(Ha3) Short marginal additions in 13th cent. praegothica in decorative frames ff. 97v, 98v, 101r, 101v, 104r, 107r.

(Ha4) Short marginal or interlinear additions in northern textualis libraria (14th cent.) with paragraph signs extended into decorative frames: ff. 70r, 86r, 93r–v, 99r, 101r, 104v.

(Ha5) Longer corrections and additions by an early modern hand (16th/17th century) throughout the entire manuscript, sometimes the original text is crossed out (e.g. f. 9v), sometimes the corrections are made over the erased original text (e.g. f. 13r).

(Ha6) In some places a new liturgical text was added on the erased original text by a later (probably early modern) hand imitating the original script: ff. 60v, 61r, 95v, 96r.

AP

Music notation:

(1) original layer (ff. 145r, 146v): German-French unheightened neumes

The set of signs is characteristic of the Cistercian usage, though the neumes are not placed on lines. The set of signs also contains the special German neumes (quilisma, pressus), which suggests that it was written relatively early and in Germany. Both forms of clivis (acute and rectangular) are present, with the latter occurring only in a compound with the previous punctum at the same height. Noteworthy are both forms of cephalicus (French and German). Although the neumes were written without lines, the “2”-shaped custos (an integral part of the Cistercian notation) is present in the fourth line of the antiphon for the deceased, inc. *Clementissime domine qui pro nostra* (f. 145r). This antiphon is the only chant with full musical notation provided. Only the initial formulas appear in the two other chants (f. 146v).

(2) later additions (f. 7r, bottom margin): Messine neumes added in the 13th c.

ICH

DECORATION

Lombardic initials: In the calendar (ff. 1r–6r), “K” and “L”, three lines high, with a precise shape, consequently with a thin openwork recess in the body; drawn by a skilled hand; decorated with early forms of palmette-pen-flourishing: blue with red or green contours, red with blue and green with blue. Throughout the entire manuscript several large Lombardic initials, slightly more than two lines high (bodies approx. 20–25 mm × 15 mm high; letters “F”, “M”, “P” three lines high, over 35 mm). Green, red, different shades of yellow and blue, less often two-colored (red-blue), exceptionally black (73v). In some places, borders of stems or tails extended to the outer margin (e.g. ff. 12v, 21v, 36r, 55v). Letters’ bodies are usually decorated with thin linear openwork, obtained by leaving wavy gaps (e.g. ff. 22r, 28v, 56r, 59v). Letters’ stems and tails often with endings in the form of leaves (e.g. ff. 19r, 24r, 24v) or symmetrical fleurs-de-lys (e.g. ff. 27v, 28r, 28v, 34r); sometimes they take more elaborate plant forms (e.g. ff. 20r, 29v, 61v, 63v, 144v). Early forms of pen-flourishing appear occasionally, for example:

- outer contour in a different color (e.g. ff. 26r, 29v, 30r, 48v, 54r, 135r, 138r),
- counter’s filling with spirals (e.g. ff. 12r, 12v, 15v, 24v, 52r, 149r), flexible contour (e.g. ff. 18r, 20r, 29v), hatching (e.g. ff. 21r, 37v), early form of scalloped caterpillars (e.g. ff. 25r, 26v).

The decoration is probably made by the same hand, but the color scheme throughout the book is not regular. Some parts of the text are decorated only with red Lombardic or alternating red and green initials with early pen-flourishing; the height and width of the letters sometimes varies within a single leaf. The letters are drawn with varying precision.

Scrollwork-initials: Two larger incipit initials precisely outlined with red ink and tinted on background (blue-green). Formed as uncolored *ferrule* bands with white vines in the letters’ counters.

f. 7v: E(cce) – the largest initial in the codex, beginning a three-line text *Ecce dies veniant* in colored Lombardic (blue, green and dark yellow), 68 × 61 mm. The body is made of a rigid band, bold on the bowl; the ends and the bar of the letter, fastened in several places with buckles decorated with geometric quatrefoils, takes a form of partially split stems with regular dots. From the lower inner edge of the letter, a flexible vine grows out, forming several scrolls in the letter’s counter, covered with fan-shaped, symmetrical leaves and tendrilles; in the openwork, the background is filled with stains of blue and green.

f. 42v: D(eus) a six-line high, 67 × 62 mm. A vertical stem of the letter with ferrule forms, bold on the bowl, with buckles decorated with dots; the whole counter filled with combination of vines with symmetric palmettes, half-palmettes, spiral tendrilles and leaf-buds on a blue background.

Silhouette initials: On **f. 63r** large, six-line red initial **S(tephan)**, 80 × 55 mm. The body made of red *ferrule* band, partially split and decorated with regular dots (“rivets”). On **f. 54v** four-line colored initial **D(eus)**, 51 × 47 mm. The stem and the bowl of the letter painted with blue, the shoulders with bright yellow; outer contour decorated with calligraphic red line shaping some caterpillar elements; in the

counter of the letter an arrangement of two green spiral tendrilles ending with fleurs-de-lys; in the background there are several small red dots.

Additions: on f. 62r–v (litanies) – modest **black initials** written by the scribe of the litanies. On ff. 84v, 85r, 95v, where additions were written in the bottom margin, some original initials were supplemented much later by **black calligraphy** or corrected with **black ink** (ff. 92r, 93r, 95v, 103v).

Commentary: Several scribes have probably worked on the original decoration of the book. Perhaps the two scrollwork initials (ff. 7v and 42v) are made by the same hand – they are treated decoratively and meticulously, but they have not been developed very precisely (the line is wobbly and thick in some parts, and the fillings of the colored backgrounds are rather careless). The remaining initials (including the larger ones on ff. 54v and 63r) may be the work of one calligrapher who modelled the letters in various, decorative ways. He also shaped both the bodies and calligraphic decorations carelessly; many initials remained unadorned. A characteristic feature of the style of his hand is the use of regular diagonal hatches, double arrangements of spirals and thin foliage in the counters. The forms of the initials in the calendar do not differ from Lombardic initials in other parts of the book.

Both the forms of ornamental decoration (including scrollwork initials) and the selection of colors (predominantly green and red) as well as early Gothic features of penwork are characteristic of Western European illuminations of the second half of the 12th century. In artistic terms, the decoration of Beinecke Ms. 883 shows strong ties to the Rhineland tradition. Art expertise, however, does not provide an unambiguous confirmation of the origins of the codex from the scriptorium of the monastery in Altenberg near Cologne. The analogies cited in the literature (Noell 2005, pp. 116–119) are insufficient in this respect, and concern mainly the paleographic convergence. The Gospels, Düsseldorf, ULB, Ms. C54, pointed out by Noell 2005 (pp. 116–117), presents much more modest and quite common forms, without more individual features. General analogies for the early caterpillar forms of the penwork and the shape of the initials can be found sporadically in Düsseldorf, ULB, Ms. A3 (Noell 2005, p. 117) and Düsseldorf, ULB, Ms. A4; the scrollwork appearing there, however, is built more sparingly, more thickly and less decoratively (e.g. Ms. A4, ff. 3r, 82r, 99v). The closest of the examples indicated by Noell 2005 (p. 118) is the initial *P(ostquam)* in Düsseldorf, ULB, Ms. B18, f. 156r, however, the convergence is also of a general nature.

The decorative program of Beinecke Ms. 883 shows a stronger dependence on the Cologne tradition and finds numerous detailed analogies in the Romanesque codices written for the Cologne churches (in particular, Gross St. Martin and St. Pantaleon) in the second half of the 12th century (e.g. Cologne, EDDb, Ms. 61, 139, 140, 163 and Düsseldorf, ULB, Ms. A2, C-10A). The characteristic features are foliage with three-leaf hatched symmetrical palmettes, form of buckles and a band decorated with dots. There are also similarities in shaping the early pen-flourished motifs, although calligraphic / silhouette initials are not common in the Cologne tradition.

MJR&JR

BINDING

Dating and dimensions: mid. 16th c., workshop of Poznan (?); 155–166 × 230–246 mm, 55–58 mm (block).

General character: Brown calfskin over wooden boards with blind tooling decoration.

Pastedown, flyleaves: single paper pastedowns, which have been folded in hook guards around the paper endleaf quires in quarto. The stabs of pastedowns glued to the first and the last folios of the manuscript.

Sewing: sewn on four raised double supports made of hempen cords.

Spine lining: the spine rounded and lined with parchment strips.

Endbands: worked on the edge of parchment strips of a head- and a tail-lining with triple linen thread in two colors.

Edges: trimmed and undecorated.

Boards and their attachment: beech boards bevelled from the inner face along the whole length of the free edges. The beveling interrupted at places of intended furnishings and fastenings.

Covering: smoothed brown calfskin.

Decoration: On the upper cover, triple fillet creates two-line compartment borders to a central panel. The outermost frame is decorated with baluster-like ornament and on the inner border and the central panel three floral stamps are used. The impressions of a fleuron stamp creates the cross in the middle of central panel. The title “COLLE CTARIUS” is stamped in the lower part of the inner border. On the lower cover the ornamental roll creates a single border of a central panel decorated with impressions of three kinds of floral stamps.

Fastenings and furnishings: One hook-clasp fastening was used, although the covers were prepared to attach two fasteners. Impressions of metal furnishings stylized around mid 16th century in the corners of both covers are visible.

JT

CONDITION

Binding and endleaves: the bookblock is trimmed; the secondary binding is very damaged – lack of the previously existing furnishings and fastenings; darkened and dried leather on the covers with many abrasions and losses, particularly large in the spine area; blind tooling is flattened and obliterated; partly damaged endbands; minor losses of the wooden covers with characteristic small lacunae made by invertebrates; also paper endleaves and adjacent parts of the bookblock expose extensive, characteristic losses caused by invertebrates; the join of the bookblock and the back cover is partly damaged; back endpapers are in a state of destruction: darkened, stained, weakened with extensive losses and two completely separated fragments; front endleaves expose damages mostly of the upper margin. Front pastedown is stained, with significant losses along the edges and breakups within the whole area. The condition of the black inks of the scripts on the front endpapers show the ink corrosion process, especially on f. i and f. ii.

Parchment: Most parchment folios are unevenly darkened and yellowed (some brownish), indicating possible process of collagen degradation. Many folios with visible stains, some clearly caused by the action of moisture in the past. Surface dirt distributed mostly on the outer margins and outer bottom corners of the folios. Considerable losses and cracks of the parchment within the folds and outer sides of the bookblock, also within the outer bottom corners between f. 76 and f. 82; some losses of the manuscript layer respectively.

Inks: Local abrasions of the black and red ink layers within the entire manuscript; some parts of the original text are also intentionally taken off by scraping, partly filled with the secondary text – including large interferences on ff. 7v, 8r, 11r, 13r, 25v, 35v, 36r, 41v, 55r, 65v, 66v, 67r, 67v, 71v, 73v, 74r, 75r, 75v, 77r, 78r, 79r, 79v, 86r, 86v, 89v, 91r, 92r, 95v, 98r, 99r, 101v, 103v, 104v, 106r, 116r; on many folios marginal additions are abraded and/or poorly legible, for example: ff. 1r, 1v, 2r, 57r; in most places the ink of the secondary additions firmly penetrated the parchment, causing the danger of ink corrosion.

Initials and decoration: The painting layers of the colored initials are also partly abraded, particularly within the upper part of the folios: some parts of green and red colors are completely powdered; some red initials within the outer folios of the bookblock are also visibly darkened. Yellow colors are both faded or optionally darkened. Some of the blue initials are distinctly darkened. Green initials penetrated deeply into the parchment, crumbling or changing the color to brownish, some letters destroyed (ff. 2v, 5v) – what might indicate different stages of the copper corrosion process. However, large decorated initials on f. 7v and f. 42v and smaller linear initial on f. 117r remain in rather good condition. Distinctive silhouette initials on f. 54v and 63r are unfortunately partly abraded.

WL

TEXTUAL CONTENT

Parchment Quires (ff. 1-153)

ff. 1r–6r: Calendar

- (1) Original layer, includes saints and feasts typical of the Cistercian calendar, noteworthy:

[missing leaf for January]; *Vitalis, Felicule, Zenonis, Com.* (14 Feb.); *Marie Magdalene, XII l., D [duae missae]* (22 July); *Christophori et Cucufati, mart., Com.* (25 July); *Evurcii, ep., Com.* (7 Sept.); *Lamberti, ep. et mart., Com.* (17 Sept.); *Virginum undecim milium, XII l.* (21 Oct.); *Cesarii, Benigni, mart.* (1 Nov.)

- (2) Later additions (late 12th/13th–17th; hands **H6**, **Ha2**, **Ha3**, **Ha4**, and **Ha5** possibly involved) include saints and feasts added successively according to development of the Cistercian calendar, some of them have only been introduced in certain regions/monastic centres; in some cases, the rank of the feast changed over time (e.g. *Lamberti ep. et. mart.* from *Com* to *XII l.*), noteworthy additions:

[missing leaf for January]; *Dorothee, virg., XII l.* (6 Feb.); *Kasimiri conf., XII l.* (4 March); *Ioseph sponsi BVM, MM [duae missae]* (19 March); *Adalberti, ep. et mart., XII l., 2 m.* (23 April); *Roberti, abb., XII l.* (29 April); *Stanislai, ep. et mart., XII l., 2 m.* (8 May); *Ludgardis, virg., m. [mystica]* (16 June); *Translacio trium regum ad Coloniam* (23 July); *[Spinea] Corone Domini, XII l., 2 m.* (11 Aug.); *Bernardi, abb., XII l., 2 m., ser.* (20 Aug.); *Lodovici, conf., XII l., 1 m.* (25 Aug.); *Wenceslai, mart., XII l., 1 m.* (28 Sept.); *Dominica post Dyonisii habetur dedicatio Lydensis ecclesiae* (9 Oct.); *Hadewigis* (15 Oct.); *Quinque fratrum Polonorum, XII l., 1 m.* (12 Nov.); *Katherine, XII l.* (25 Nov.); *Thome [Thomas Becket], ep. et mart., XII l., 2 m.* (29 Dec.); *Dedicacio seu consecracio ymaginis crucifixi domini nostri Ihesu Christi nec non omnium ymaginum tabularum beate Virginis Marie semper proxima feria tertia infra octavas Ascensionis Domini est celebranda.*

- (3) Anniversaries celebrated in Ląd abbey, added to the calendar:

anniversarium Karoli (4 Feb.); *anniversarium Nycolai iudicis de Venecia... in anno III feria singulis quatuor temporibus* (25 Feb.); *anniversarium Wyczek heredis in Szetlewo semper quolibet anno in singulis quatuor temporibus* (27 Feb.); *anniversarium comitis Dobeslai* (13 March); *obiit dux Mescho fundator domus Landensis* (15 March); *Philippus monachus et sacerdos propter nomen Christi in Pruzia martirizatus est* (4 May); *anniversarium omnium monachorum noviciorum et conversorum ac monialium ordinis nostri* (20 May); *anno domini MCCLXXXVIII occubuit dux Kazimirus Lanzizienzis pro ecclesia sancta* (10 June)

f. 6v: Computus tables

(1) Original layer (H3 involved)

1st column: *regulares feriales*, *regulares lunares*; 2nd column: *concurentes*; 3rd column: contains the order of the common, embolic and leap years; 4th column: *epactas*; 5th column: *Angelica linea* (individual verses follow the order of “Ciclus decemnovennalis”); 6th and 7th columns: *claves terminorum*; below the 5th column there is an annotation that begins as follows: *De inveniendis supradictorum terminorum clavibus. (...)*.

(2) Later additions (15th c.)

Next to “claves terminorum” there is a later added column containing golden numbers. In the space originally reserved for *concurrentes* there was added a column containing *concurrentes*, *littera dominicalis* and *ciclus solaris*. Besides, there are marginal notes regarding calculations (entered in 1419).

ICH

f. 7r: List of commemorative antiphons (H4)

(1) Series of commemorative antiphons for Lauds and Vespers for feasts of the temporal and sanctoral cycles (praegothica, 13th c.):

In die sancti Stephani pro commemoratione natalis Domini in laudibus antiphona – Genuit puerpera... >< ...Scolastice [antiphona] – Quinque prudentes et [antiphona] – Veniente sponso prudens.

(2) Incipits of seven commemorative (?) antiphons with music notation for final alleluia (in Paschaltide) (the same hand): [antiphona] – Sancta Maria alleluia alleluia... >< ...alleluia alleluia.

JK

ff. 7r–151v: Collectar prayers with parts of a ritual

The collectar, containing mostly chapters (*capitula*) and orations/collects (*collectae*) for the liturgical cycle, belongs to the so-called second recension of the Cistercian breviary, prepared in the 1140s under the guidance of Bernard of Clairvaux (cf. Waddel, 2007, pp. 29–32). Within the temporal and sanctoral cycles there are occasionally instructions and prayers to be performed by the abbot during various feasts which are characteristic for a ritual (e.g. *benedictio cineris* (f. 23r), *benedictio super ramos palmarum* (f. 39r), *benedictio cereorum* (f. 70r)). In the final part of the manuscript there are numerous prayers and instructions usually included in a Cistercian ritual (ff. 118v–151v).

Temporale (ff. 7v–62r)

Chapters and collects, mostly for Lauds, Terce, Sext, None, Vespers.

In sabbato adventus Domini, ad vespertas capitulum – Ecce dies adveniunt... >< ...ab omnibus semper [add. muniamur] adversis. Per Dominum nostrum.

In sabbato adventus Domini (f. 7v), *Dominica* (f. 8r), *Sabbato ante secundam dominicam* (f. 8v), *Dominica secunda* (f. 9r), *Sabbato ante <III> dominicam* (f. 9r), *Dominica III* (f. 9v), *Feria quarta in ieiunio* (f. 9v), *Feria VI* (f. 9v), *Sabbato ante IIII dominicam* (f. 10r), *Dominica <IV>* (f. 10r), *Privatis diebus per adventum* (f. 10v), *In vigilia Natalis* (f. 11v), *In die Natalis Domini* (f. 12r), *<A natali Domini usque ad diem Epiphaniae>* (f. 13r), *Per octavas usque ad Circumcisionem* (f. 14r), *In vigilia Circumcisionis* (f. 14r), *In die* (f. 14v), *In vigilia (...) Epyphaniae* (f. 14v), *In die* (f. 15r), *Per octavas* (f. 16r), *Dominica I post natale Domini* (f. 16v), *Dominica II* (f. 16v), *Sabbato ante dominicam quae prima sequitur octavas Theophaniae* (f. 17r), *Dominica* (f. 17r), *Per omnes dominicas ab octava Theophaniae usque ad quadragesimam* (f. 20r), *Ordo de privatis diebus* (f. 20v), *Dominica II post octavas Theophaniae* (f. 21v), *Dominica III* (f. 21v), *Dominica IV* (f. 22r), *Dominica in LXX* (f. 22r), *Dominica in LX* (f. 22r), *Dominica in L* (f. 22r), *Feria IIII in capite ieiunii* (f. 22v), *Benedictio cineris* (f. 23r), *Feria V* (f. 24v), *Feria VI* (f. 24v), *Sabbato* (f. 25r), *Dominica I in XL* (f. 25r), *De privatis diebus in XL... Feria secunda* (f. 26r), *Feria tertia* (f. 27v), *Feria V* (f. 28r), *Feria VI* (f. 28v), *Sabbato* (f. 28v), *Dominica II in XL* (f. 29r), *Feria II* (f. 29r), *Feria III* (f. 29v), *Feria IIII* (f. 30r), *Feria quinta* (f. 30r), *Feria VI* (f. 30v), *Sabbato* (f. 30v), *Dominica III in XL* (f. 31r), *Feria secunda* (f. 31v), *Feria tertia* (f. 31v), *Feria IIII* (f. 32r), *Feria V* (f. 32r), *Feria VI* (f. 32v), *Sabbato* (f. 32v), *Dominica IIII* (f. 33r), *Feria secunda* (f. 33v), *Feria III* (f. 33v), *Feria IIII* (f. 34r), *Feria quinta* (f. 34r), *Feria VI* (f. 34v), *Sabbato* (f. 34v), *Dominica V* (f. 35r), *Ordo privatis diebus tenendus usque in vigiliam Paschae* (f. 36r), *Feria II* (f. 37r), *Feria III* (f. 37v), *Feria IIII* (f. 37v), *Feria VI* (f. 38r), *Sabbato* (f. 38v), *Dominica in palmis* (f. 39r), *Benedictio super ramos palmarum* (f. 39r), *Feria II* (f. 41r), *Feria III* (f. 41v), *Feria IIII* (f. 41v), *Feria V in cena Domini et feria VI* (f. 42r), *In vigilia Paschae* (f. 42v), *In die sancto Paschae* (f. 43r), *Per octavas* (f. 43v), *Feria II* (f. 45r), *Feria III* (f. 45r), *Feria IIII* (f. 45v), *Feria quinta* (f. 45v), *Feria VI* (f. 45v), *Sabbato* (f. 46r), *Dominica in octava* (f. 46r), *Ordo de privatis diebus ab octava Paschae usque ad Rogationes* (f. 46v), *Sabbato post octavas Paschae* (f. 48r), *Dominica I post octavas Paschae* (f. 48v), *Sabbato ante secundam dominicam* (f. 49r), *Dominica II post octavas Paschae* (f. 49v), *Sabbato ante III dominicam* (f. 50r), *Dominica III* (f. 50r), *Sabbato ante quartam dominicam* (f. 50v), *Dominica IIII* (f. 80v), *Per tres dies Rogationum* (f. 51r), *In vigilia Ascensionis* (f. 51v), *Feria IIII* (f. 52r), *In die Ascensionis Domini* (f. 52r), *Dominica infra octavas Ascensionis* (f. 53r), *Privatis diebus per octavas usque ad Pentecosten* (f. 53v), *In vigilia Pentecosten* (f. 54r), *In die sancto Pentecosten* (f. 54r), *Ordo per octavas* (f. 55r), *Feria secunda* (f. 56r), *Feria III* (f. 56r), *Feria IIII* (f. 56v), *Feria quinta* (f. 56v), *Feria VI* (f. 56v), *Sabbato* (f. 56v), *Dominica I post Pentecosten* (f. 57r), *Dominica secunda* (f. 58v), *Dominica III* (f. 58v), *Dominica IIII* (f. 59r), *Dominica V* (f. 59r), *Dominica VI* (f. 59r), *Dominica VII*

(f. 59v), *Dominica VIII* (f. 59v), *Dominica VIII* (f. 59v), *Dominica X* (f. 60r), *Dominica XI* (f. 60r), *Dominica XII* (f. 60r), [Dominica] *XIII* (f. 60v), [Dominica] *XIII* (f. 60v), [Dominica] *XV* (f. 60v), [Dominica] *XVI* (f. 60v), [Dominica] *XVII* (f. 61r), [Dominica] *XVIII* (f. 61r), [Dominica] *XIX* (f. 61r), [Dominica] *XX* (f. 61r), *Dominica XXI* (f. 61v), [Dominica] *XXII* (f. 61v), [Dominica] *XXIII* (f. 61v), [Dominica] *XXIII* (f. 62r), [Dominica] *XXV* (f. 62r).

At the bottom of f. 62r an instruction added by a later hand (cursiva formata, 14th c.) concerning the choice of collects for the last Sundays after Pentecost: *Cum aliqua harum litterarum b.c.d.e.f. in primo alphabeto fuerit paschalis littera... >< ...hac antiphona Cum vidissent turbe...* [the final words illegible].

Sanctorale (ff. 62v–107v)

In most formularies there are solely the collects; the collects and the chapters for numerous liturgical hours were provided solely for the major feasts.

In festo sancti Bernardi capitulum et collecta... >< ...qui tui nominis extitit praedicator. Per.

additions by three different hands on f. 62v:

(1) praegothica 12/13th c.: *In festo sancti Bernardi capitulum et collecta – Perfice quaesumus Domine pium in nobis... >< ...quere omnia in festo sancti Benedicti.*

(2) praegothica, 13th c.: *Emundi episcopi et confessoris collecta – Deus qui largiflue bonitatis consilio... >< ...protegamur adversis. P(er).*

(3) cursiva formata, 14th c.: a list of saints, whose names are not mentioned in the collects: *Istorum nomina sanctorum non pronunciantur in collectis: Hylarii et Felicis in Pincis. Speosippi Cleosyppi Meleosippi...* [final words illegible].

main text:

Stephani protomartyris (f. 63r), *In natalis sancti Iohannis evangelistae* (f. 63v), *In natalis sanctorum Innocentium* (f. 64v), *Silvestri papae* (f. 65v), *Pauli primi heremite* (f. 65v), *Hilarii et Remigii episcoporum* (f. 65v), *Felicis in Pincis* (f. 66r), *Mauri abbatis* (f. 66r), *Marcelli papae et martyris* (f. 66r), *Speosippi Eleosippi Meleosippi* (f. 66r), *Prisce virginis et martyris* (f. 66v), *Fabiani et Sebastiani* (f. 66v), *Agnetis virginis et martyris* (f. 66v), *Vincenti martyris* (f. 67r), *Emerentiane virginis* (f. 67r), *In conversione sancti Pauli* (f. 67v), [add., **H5**: praegothica 12/13th c.: *Fabiani martyris* (f. 68r), col. *Infirmis nostram respice omnipotens Deus*], <In conversione sancti Pauli> (f. 69r), cap. *Ego sum minimus apostolorum qui non sum dignus vocari apostolus...*, *Agnetis secundo* (f. 69v), *Ignatis episcopi et martyris* (f. 69v), *Brigide virginis* (f. 69v), *In purificatione beatae Mariae* (f. 69v), *Benedictio cereorum* (f. 70r), inc. *Deus inestimabilis potentiae cuius unigenitus...*, *Agathae virginis* (f. 71v), *Vedasti et Amandi* (f. 71v), *Sotheris virginis* (f. 71v), *Scolastice virginis* (f. 72r), *Valentini martyris* (f. 72r), *Vitalis, Feliculae et Zenonis martyrum* (f. 72r), *Iulianae virginis et*

martyris (f. 72r), *In cathedra sancti Petri* (f. 72r), *Matthiae apostoli* (f. 73r), *Albini episcopi* (f. 73r), *Gregorii papae* (f. 73v), [add. on the margin, northern textualis formata 14th c.: *Thome confessoris in totum ut de sancto Dominico confessore* (fol. 73v)], *Benedicti abbatis* (f. 73v) [add. of the names to the rubric and into the formulary, textualis libraria, 13th c.: *Roberti, Bernardi*], *In annuntiatione beatae Mariae* (f. 74v), *De sancto Ambrosio* (f. 75v), *Tyburcii, Valeriani et Maximi* (f. 75v), *Georgii martyris* (f. 75v), *De sancto Marco evangelista* (f. 76r), *Vitalis martyris* (f. 76r), *In natali apostolorum Philippi et Iacobi* (f. 76r), [add. on the lower margin, praegothica, 12/13th. c.: *In divisione apostolorum* (f. 76r), add. on the margin, textualis libraria, 14th c., *Petri martyris* (f. 76r), *In inventione sanctae crucis* (f. 76v), *Alexandri, Eventii et Theodoli* (f. 77v), *Iohannis apostoli et aevangelistae* (f. 77v), *Gordiani et Epymachi* (f. 77v), *Mammerti episcopi* (f. 78r), *Nerei, Achillei et Pancratii* (f. 78r), [add., praegothica, 13th c.: *Servati episcopi* (f. 78r)], *Potencianae virginis* (f. 78r), *Desiderii episcopi* (f. 78r), *Donatiani et Rogatiani* (f. 78v), *Urbani papae* (f. 78v), *Petronillae virginis* (f. 78v), *Nycomedis <martyris>* (f. 78v), col. *Deus qui nos beati <Nicomedis>, Marcellini et Petri* (f. 79r), *Medardi episcopi* (f. 79r), *Primi et Feliciani* (f. 79r), *Barnabae apostoli* (f. 79v), *<Basilidis, Naboris et Nazarii>* (f. 79v), *Viti martyris* (f. 79v), *Cyrici et Iulitae* (f. 79v), *Marci et Marcelliani* (f. 80r), *Geruasii et Prothassii* (f. 80r), *Albani martyris* (f. 80r), *Vigilia sancti Iohannis Baptistae* (f. 80v), *Collecta per octavas cotidie dicenda* (f. 81v), inc. *Concede quaesumus omnipotens Deus ut qui beati Iohannis Baptistae sollempnia colimus...*, *Iohannis et Pauli* (f. 81v), *In vigilia sanctorum apostolorum <Petri et Pauli>* (f. 81v), *Leonis pape* (f. 82r), *Hyrenei cum sociis* (f. 82r), *In die apostolorum Petri et Pauli* (f. 82v), *Commemoratio sancti Pauli* (f. 83r), *Commemoratio de sancto Petro* (f. 83v), *Commemoratio de octava sancti Iohannis Baptistae* (f. 83v), *Collecta per octava apostolorum cotidie dicenda* (f. 84r), inc. *Deus cuius dextera beatum Petrum ambulans...*, *Processi et Martyniani* (f. 84r), *In translatione beati Martyni* (f. 84r), *In octava apostolorum* (f. 84v), *Septem fratrum* (f. 85r), *Praxedis virginis* (f. 85r), *Mariae Magdalene* (f. 85r), [illegible words in the rubric, the collect beneath erased and rewritten in early modern period with a collect for the feast of Mary Magdalene (f. 86r)], *Apollinaris episcopi et martyris* (f. 86r), *Christinae virginis et martyris* (f. 86r), *Iacobi apostoli* (f. 86r), *Christofori et Cucufati* (f. 86v), *Nazarii, Celsi et Pantaleonis* (f. 86v), *Symphicii, Faustini et Beatricis* (f. 86v), *Abdon et Sennis* (f. 87r), *Germani aepiscopi* (f. 87r), *Petri ad vincula* (f. 87r), *Machabeorum* (f. 87v), *Eusebii episcopi et martyris* (f. 87v), *Stephani papae et martyris* (f. 88r), *In inventione sancti Prothomartyris Stephani* (f. 88r), *Xisti papae et martyris* (f. 88r), *Felicissimi et Agapiti* (f. 88v), *Donati episcopi et martyris* (f. 88v), *Cyriaci cum sociis suis* (f. 88v), *Romani martyris* (f. 88v), *Vigilia sancti Laurenti* (f. 89r), *Tyburcii martyris* (f. 90r), *Ypoliti martyris et sociorum eius* (f. 90r), *Eusebii confessoris* (f. 90r), *In vigilia Assumptionis sanctae Mariae* (f. 90v), *In octava sancti Laurentii* (f. 91v), *Agapiti martyris* (f. 91v), *Mamertis martyris* (f. 92r), *Octava Assumptionis* (f. 92r), *Per octavas Assumptionis* (f. 92r), *Dominica infra octavas* (f. 92v), *Bartholomei apostoli* (f. 93r), *Genesii martyris* (f. 93r), *Rufi martyris* (f. 93v), *Augustini* (f. 93v), *Hermetis martyris* (f. 93v), *In decollatione sancti Iohannis Baptistae* (f. 94r), *Sabinae* (f. 95r), *Felicis et Adaucti* (f. 95r), *Prisci martyris* (f. 95r), *Egidii abbatis* (f. 95r), *Marcelli martyris* (f. 95v), [add., **Ha6**: early modern hand imitating the original script in the formulary for *Evurtii episcopi et*

confessoris (f. 95v), col. *Deus qui conspicis quia ex nulla nostra; In Nativitate sanctae Mariae* (f. 95v), *In Visitatione* (f. 95v)], *Adriani martyris* (f. 97r), *<Proti et Iacinti>* (f. 97r), *Cornelii et Cypriani* (f. 97v), *Nycomedis martyris* (f. 98r), col. *Adesto Domine populo tuo ut beati Nicomedis martyris tui merita praeclara suscipiens...*, *Eufemiae virginis* (f. 98r), *Luciae et Geminiani* (f. 98r), *Lamberti episcopi* (f. 98v), *Sequani abbatis* (f. 98v), *Vigilia sancti Mathei* (f. 98v), *Mauricii cum sociis suis* (f. 99r), *Andochii, Tyrsi et Felicis* (f. 99r), *Cosme et Damiani* (f. 99r) [add., praegothica 13th c.: *<V>enzezlai martyris* (f. 99v)], *Mychaelis archangeli* (f. 99v), *Hieronimi* (f. 100v), *Remigii aepiscopi* (f. 100v), *Germani, Vedasti episcoporum* (f. 100v), *Leodegarii aepiscopi* (f. 101r), *Marci papae* (f. 101r), *Marcelli, Apulei, Sergii et Bachi* (f. 101r), *Dyonisii cum sociis* (f. 101v), *Calixti papae et martyris* (f. 101v), *Luce euangeliste* (f. 101v), *Virginum undecim milium* (f. 101v), *Crispini et Crispiniani* (f. 102r) [add. on the lower margin the rubric and the collect for the feast of St Hedwig, praegothica, 13th c.], *Vigilia apostolorum Symonis et Iudae* (f. 102r), *Vigilia omnium sanctorum* (f. 102v), *Quatuor coronatorum* (f. 104r), *Theodori martyris* (f. 104r), *Martini episcopi* (f. 104r), *Menne martyris* (f. 104v), *<Bricti episcopi>* (f. 104v), *Aniani episcopi* (f. 104v), *Columbani abbatis* (f. 104v), *Ceciliae virginis* (f. 104v), *Clementis* (f. 105r) [within this formulary the addition of the names, praegothica, 13th c.: *Adalberti, Stanislai*], *Felicitatis* (f. 105r), *Crisogoni martyris* (f. 105r), *Agricole et Vitalis* (f. 105v), *Saturnini martyris* (f. 105v), *Vigilia sancti Andreae* (f. 105v), *Crisanti, Mauri et Dariae* (f. 106v), *Nycholai episcopi* (f. 106v), *Octava sancti Andreae* (f. 107r), *Damasi papae* (f. 107r), *Luciae virginis* (f. 107r), *Thome apostoli* (f. 107r).

Commune (ff. 107v–117r)

On the margins numerous names of the specific saints added in red (*minium*) during the thirteenth century (praegothica) throughout this section for the common of the saints (e.g. *Malachie, Wilhelmi* added on f. 113r).

In natali unius martyris pontificis... >< ...tuae pietatis indulgentiam consequamur. Per.

In natali unius martyris pontificis (f. 107v), *In natali unius martyris non pontificis* (f. 108v), *In natali plurimorum martyrum* (f. 110r) [in the formulary the names of various saints added by numerous hands of different periods: *Mauricii sociorum eius, Geronis sociorumque eius* (f. 110r)], *In natali unius confessoris pontificis* (f. 111v), *In natali unius confessoris non pontificis* (f. 113v), *De uno abbate* (f. 114v), *Plurimorum confessorum* (f. 114v), *In natali unius virginis martyris* (f. 115r).

Votivae et Rituale (ff. 117r–151v)

In the first formulary for the dedication of the church there are chapters and collects for various liturgical hours. Then follows the part characteristic for the Cistercian ritual.

In dedicatione ecclesie, ad vesperas... >< ...in iusticia et sanctitate veritatis. Amen.

In dedicatione ecclesie (f. 117r) (*in nova dedicatione collecta* (f. 117r), *collecta annualis* (f. 117v); [add., **H6**: *textualis formata*, 14th c.: *Oratio super fratres egredientes de coquina* (f. 118v) and *Super*

ingredientes in coquinam (f. 119r), *Fratres egredientes in via* (f. 119v)]; *Oratio super fratres redeuntes de via* (f. 120r); *Benedictio ignis in sabbato sancto Paschae* (f. 120r); *Exorcismus salis* (f. 120v); *Exorcismus aquae* (f. 121v); *Post aspersionem <oratio>* (f. 123v), *Letania per tres dies rogationum dicenda ante missam* (f. 123v); *Mauricius, Gereon, Ursula* in the main text [add. of various hands *Lini, Katherine*]; *Visitatio infirmi* (f. 126r); exodiastic rites: *ordo qualiter erga infirmum morti proximum agatur* (f. 129v), *letania* (f. 130r); *Egidius* in the main text, *benedictio sepulchri* (f. 140v); *Benedictio ad barbas iuvenum* (f. 146v); *Ad clericum faciendum ex seculari habitu receptum* (f. 147r); *Incipit ordo ad benedicendum monachum* (f. 148r) [in the formula of the blessing of a monk on f. 148r the words *in hoc loco qui vocatur N* are accompanied by additional notes: *Lynda ordinis Cisterciensis*. Moreover, numerous additions of various hands on the margins and within the main text], *benedictio cuculle* (f. 151r); *Quando induitur monachico habitu: Induat te dominus novum hominem qui secundum Deum creatus est in iusticia et sanctitate veritatis. Amen* (f. 151v).

Early Modern additions throughout the entire manuscript

On most folios (apart from ff. 118v–151v) numerous additions by the same late 17th-century cursive hand (cf. ff. Ir and IIr) with incipits or whole texts of collects and chapters which adjust the content to post-Tridentine Cistercian rite edited for the first time in *Breviarium cistercium iuxta ritum romanum* (1656). The original content is often scraped off (e.g. ff. 25v, 55r, 66v, 67v, 75r, 77r, 99r, 116r) or crossed out (e.g. ff. 16r, 20r, 23v–24r, 35v, 55v–56r, 91v–92r). Similar additions by other 17th century hands on ff. 31v, 71v, 76r, 105v; sometimes written on erased text and imitating gothic script (ff. 60v–61r, 95v–96r).

ICh, JK, PF, KD

Paper Leaves (V ff. + loose paper leaf fragment)

Front paper quire (ff. I–IV)

front pastedown (17th c., humanistic script):

(1) col. *Ad p<osce>nd<am> serenitatem* – *Ad te nos Domine clamantes exaudi, et aeris serenitatem... >< ...clementiam sentiamus*

Modern pencil note: *Rękopis opisany Kalendarz wydany. Zakrzewski St., Analecta Cisterciensia. Rozprawy Akad. Um. Hist. Fil. s. II tom XXIV Krk 1907*

In the bottom: *probatio calami* (*Ave Ave*)

Two illegible round stamps in the middle

f. Ir (paper, three different hands of the late 17th c.):

(1) *XV July In Divisione ss. Apostolorum Collecta – Deus qui Ecclesiam tua[m] distributam per orbem... >< ...experiamur suffragia. Per Dominum*

(2) *Dominica XXIII post Pentecos[ten] Collecta – Absolve quaesumus Domine tuorum delicta populorum... >< ...benignitate liberemur*

(3) **Ha5:** *In festo SS. Trinitatis ad vespas capitulum et sabbatis infra annum – O altitudo divitiarum sapientiae... >< ...investigabiles viae eius*

Modern note on the internal margin: *Albert H. Childs Fund* referring to the funding through which the manuscript was purchased for the Beinecke Library.

f. Iv (17/18th c.):

In festo SS. Trinitatis. Ad 3a capitulum – Benedictus Deus... >< ...Ad 2das vespas cap. et coll. ut in

Incipits (or complete texts) of chapters and orations for the Feast of the Trinity, partially crossed out

f. IIr (another 17th c. hand):

[pro rege/pape?] *In laudibus [oratio] – Deus author pacis etc. – 2da Omnipotens sempiterne Deus in cuius manu sunt. 3tia – Dirige et protege quaesumus Domine famulos tuos Imperatorem Regesque Catholicos... >< ...4ta – Omnipotens sempiterne Deus aedificator et custos*

Stamp in the middle of the page: *Ex bibliotheca Seminarii... Posnaniensis*

f. IIv (Ha5)

SS. Angelorum custodum. Ad vespas capitulum – Ecc<e> <ego> mittam... ad sextam... ad nonam... Oratio. – Deus qui ineffabili providentia... >< ...Societate gaudere. Per Dominum

f. IIIr (another 17th c. hand):

Privatis diebus infra Octavas Ssmi Patris Bernardi. In secundo Nocturno Capitulum – In fide et levitate ipsius... collecta... >< ...Ad laudes Capitulum – Dilectus a Deo et hominibus, Collecta – Perfice quaesumus etc

f. IIIv (two 17th c. hands):

(1) *Collecta de s. Iosepho sponso virginis gloriosae – Sanctissimae genitricis tuae sponsi... ><*

(2) *Pro Gratiarum Actione – Benedicamus Patrem et Filium cum Sancto Spiritu. Domine exaudi etc... Oremus – Deus cuius misericordiae non est numerus... Pro Rege – Quaesumus omnipotens Deus ut famulus tuus N. Rex noster, qui miseratione suscepit regni... >< ...percipiat incremen [f. IVr] (ta)... ><... >< ...Per Christum nostrum dominum*

f. IVr (another 17th c. hand)

Pro Monachis [oratio] – *Deus qui nos a vanitate saeculi conversos ad supernae...><...pertingamus.*
Per Dominum etc

f. IVv (hand – see f. Ir)

(1) *Dominica VI Post epiphaniam. Collecta – Praesta quaesumus... >< ...exequamur et factis. Per Dominum*

another hand:

(2) *De sancto Casimiro Collecta – Deus qui inter Regales delitias intactum a mundi... >< ...semper aspirent. Per Dominum nostrum etc*

(3) (hand = f. IIv) *De s. Dionisio. Collecta – Deus qui hodierna die beatum Dionisium martyrem... >< ...eius adversa formidare*

Back fly leaf verso (f. 154) (17/18th c.): *Benedictio primi habitus Novi<icii> Versus – Ostende nobis Domine etc... Oremus – Deus qui sola tua ineffabili pietate... >< ...Hic aqua benedicta habitum aspergat*

Loose paper leaf fragment

Within the manuscript there is a loose fragment of a paper leaf with a fragment of a letter in Polish from the early modern period, presumably of the 16th century:

M[ilos]cziwi x. opaczcie Lenczky <m>oy Mcziwi panie sluzbi swe ssercza [illegible] <me>ego Mcziwego pana [illegible]

JK

HISTORY OF THE MANUSCRIPT

Origins and Dating

The manuscript was produced in the Cistercian scriptorium in the Cologne area in the third quarter of the twelfth century, presumably in Altenberg (a mother monastery of Ląd) which – according to the Order's rules – had an obligation to equip the newly founded house with a collectar.

The dating of the manuscript is argued based on the lack of the formulary for the feast of St Bernard (added after the temporal cycle, already after the completion of the codex), and the originally lacking commemoration of St Thomas Becket in the calendar, which was added by a different hand. Furthermore, the feast of Mary Magdalene has still a lower rank than introduced to the Order in 1175.

Moreover, in the calendar there is an addition of the translation of Three Kings to Cologne, which occurred on July 13, 1164. It was most probable that the addition was inserted while the manuscript was still around Cologne, perhaps in Altenberg abbey, whence the monks came to Łąd at the end of the twelfth century.

Provenance History

Altenberg(?) — Łąd — Poznań — Kraków — ? — London — New York — New Haven

Soon after its production in the Cologne area, the manuscript was used in the Cistercian monastery of Łąd (est. ca. 1145) in Greater Poland, as attested by the locally inserted obituary additions in the calendar. The early modern additions to the manuscript, modifying its liturgical content according to the liturgical reforms after the Council of Trent, suggest persistent usage of the collectar in the monastery until at least the 17th century. In the 19th century, the manuscript was in Poznań, Biblioteka seminaryjna, as attested by numerous modern stamps (e.g., front guard paper folio, f. IIIr). The collectar was not included by Arkadiusz Lisiecki in his catalogue of manuscripts from Poznań, Biblioteka seminaryjna, published in 1905, because at the beginning of the 20th century the manuscript was already in Kraków, Biblioteka Polskiej Akademii Umiejętności (PAU). According to Stanisław Zakrzewski, who published on the collectar's calendar in 1907, the manuscript was handed to the PAU library as a deposit. Władysław Semkowicz (d. 1949) could have been the last scholar who had direct access to the collectar and published the analysis of the manuscript in his posthumously edited *Paleografia łacińska* (1951) upon which he worked during World War II. However, as reported by Hieronim Feicht in 1966, the manuscript was lost from Kraków during World War II. In 1996 the codex was listed in the auction catalogue of Sotheby's, presumably purchased by H.P. Kraus (New York). In 1999 the collectar was sold to Beinecke Library (New Haven) thanks to the Albert H. Childs Fund.

PF

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