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**Sacramentary (use of the Cathedral of Elne)
In Latin, decorated manuscript on parchment
[Eastern Pyrenees [Catalonia], Elne, c. 1150-1200]**

94 ff., (collation, one folio surviving from a quaternion [f. 1], i-iii^s, iv^s [3 befolios and 2 single sheets], v^s, vi⁷ [8-1, the 4th folio, the beginning of the mass has been cut, perhaps with miniature, vii⁶, viii-xii^s), neatly written in a rounded Romanesque hand, on 20 long lines per page, ruled in dry point, pricked for ruling, catchwords in lower center margin, rubrics in red, the text for the rubricator often remains along the exterior uncut margins (e.g., ff. 26, 49, and elsewhere), tabs (bands of parchment cut from the margin of the folio and inserted in slits cut in the margins) (justification 195 x 120 mm.), one-line initials in red at the beginning of the versets, larger initials of two types, in red with black penwork and occasionally with liquid gold infill or penwork. Binding missing, preserved in a wallet-style leather case closed with leather laces, the stitching on three bands is conserved avec the stitching of the headbands (Some signs of mold, never affecting text in lower corner margins, thick parchment with hairsides clearly visible, occasional holes or natural flaws, in good condition. Dimensions 196 x 180 mm.

One of less than a dozen extant manuscripts from the diocese of Elne in Catalonia, this previously unknown Sacramentary is the oldest of the small group. From the Cathedral of Elne itself, perhaps made under the bishopric of the powerful Uldagar, this decorated manuscript survives as an essential witness to the earliest stages of the transformation of the Visigothic liturgy into the Franco-Roman liturgy in Catalonia, from where relatively few artistic monuments survive.

PROVENANCE

1. Written and used at the Cathedral of Elne in the diocese of Elne in the Eastern Pyrenees (today diocese of Perpignan-Elne), because of the presence of the patron saint of the Cathedral (Saint Eulalia) twice in the manuscript, along with a large number of other regional and local peculiarities. Script and decoration confirm an origin in the second half of the twelfth century.

2. Private Collection, France.

TEXT

The text is in six parts: the Temporal, the Ordo of the Mass, the Sanctoral, the Common of the Saints, the Dedication of the Church, Votive Masses, as follows:

I.

ff. 1-44v [Temporale], f. 1, [Dominica IIIa post octavam Theophaniae //corporis. ut ea que pro peccatis nostris patimur. te adiuuante uincamus. Per. [Moeller, *Corpus orationum*, 749] 1113; f. 1v, Dominica in Septuagesima; f. 2, Benedicite cinera; f. 2v, Deus qui non mortem sed pen tenciam (sic) desideris peccatorum; Recognosce; Praesta q.o.D. fidelibus tuis; Praef.; Percepta nobis.; Inclinant se.; f. 3, Feria V; f. 3v, Feria VI; Sabbato; f. 4, Dominica in XL.; f. 4v, Feria II; Feria III; f. 5, Feria V; f. 5v, Feria VI; f. 6, Sabbato; f. 6v, Dominica IIa in XL.; f. 7, Feria II.; Feria III.; f. 7v, Feria III.; f. 8, Feria V.; Feria VI.; f. 8v, Sabbato.; f. 8v, Dominica III.; Feria II.; f. 8v, Feria III.; Feria IV.; f. 10, Feria V.; f. 10v; Feria VI.; Sabbato.; f. 11, Dominica IIII; Feria II; f. 11v, Feria III; Feria IIII; f. 12, Feria V; f. 12v, Feria VI; f. 13, Sabbato.; Dominica in passione Domini; f. 13v, Feria II.; Feria III.; f. 14, Feria IIII; f. 14v, Feria V; Feria VI; f. 15, Sabbato; f. 15v; Dominica in ramis palmorum; Feria II; f. 16, Feria III; f. 16v, Feria IIII; f. 17, Feria V; In cena Domini; f. 17v, In hac die corpus sanguis Domini in crastinum seruetur; VIIIa. Induatur facis uestibus et ac- [f. 18] –cedat sacerdos ad altare dicat. Oremus; Inde legatur sine salutacione Passio Domini secundum Iohannem; f. 20v, Sabbato Sancto. Exultet; f. 23, Benedictio incensi; f. 24, Lectio Ia ita incohatur; f. 24v, His expletis agatur baptisterium; f. 25v, In die sancti Pasche; f. 26, Feria II; f. 26v, Feria III; f. 27, Feria IIII; f. 27v, Feria V; f. 28, Feria VI; f. 28v, Dominica in octabas Pasche; f. 29, Dominica Ia post octabas; Dominica II post octabas; f. 29v, Dominica III post octabas; f. 30, Dominica IIII post octabas; Feria II. In rogaciones; f. 30v, Vigilia ascensionis Domini; In die ascensionis Domini. Missa; f. 31, Dominica post ascensionem; f. 31v, Sabbato in uigilia Pentecosten; f. 32, Deinde agatur baptisterium sicut in uigilia Pasche; f. 32v, In die sancto Pentecosten. Missa; f. 33, Feria II; Feria III; f. 33v, Feria IIII; Feria V; f. 34, Feria VI; Sabbato; f. 35 Dominica in octabas Pentecosten; Dominica Ia post octabas Pentecosten; Dominica II post octabas; f. 42, Dominica XXIII [f. 42v] Excita Domine quesumus tuorum fidelium; Oracio ante altare. Ante conspectum diuine maiestatis tue. Rem asisto. Qui uocate noem sanctum tuum presummo.; [f. 43v], Alia. Deus qui de indignis dignos facis. Ymnus angelicus. Gloria in excelsis Deo. Ymnus apostolicum. Credo in unum Deum; [f. 44], Ad corporalem. Intus conspectus quesumus Domine hec nostra munera. Ad mixtum. Ex latere Christi sanguis et aqua exisse proibetur et ideo, [f. 44v] partiter comiscimus. Ut omnipotens et misericors Deus. Utrumque ad medelam animarum nostraum santificare dignetur. Per [2 lines only written, the remainder of the page blank].

II.

ff. 45-49 [Ordo missae], f. 45, // hoc altare, qui hec munera tue maiestati oblate; Per omnia secula seculorum; Vere dignum et iustum est. equum et salutare. Nos tibi semper et ubique. Grtias agree; f. 45v, Oratio. Aperi domine hos meum ad b3enedicendum nomen tuum, mundaque cor meum ab omnibus uariis et nequissimis cogitationibus, ut exaudiri merear deprecans te pro populo quem elegisti (cf. Gregorius Magnus, *Liber sacramentorum*, in PL 78, col. 228, note); f. 45v, Te igitur; Ad accipiendum corpus et sanguini; f. 49 (addition in the lower margin by a southern hand of the fourteenth century): Domine sanct pater omnipotens eterne Deus, da michi hoc corpus et sanguinem filii tui, ita hodie sumerer ut mereat pro illud remissionem omnium peccatorum meorum accipere, et tuo sancto Spiritu repleti, quia tu es Deus benedicere preter te non est alter cuius regnum permanent gloriosum per infinita secula seculorum.

III.

f. 49v-80 [Sanctorale], f. 49v, Incipiunt orationes sanctorales. In primis Natale sancti Stephani, Sancti Johannis apostolic; f. 40, Natale Innocentium; f. 50v, Sancti Thomas episcopi et martyris; Silvestri papae et confessoris; f. 51, Felicis in pincis; Marcelli papae; f. 51v, Prisce virginis; Fabiani episcopo et Sebastiani; f. 52, Sanctae Agne virginis; f. 52v, Natale sancti Vincencii martyris; Conversio sancti Pauli; f. 53, Agnetis II; f. 53v, Purificatio sancte Marie; f. 55, Sancta Agatha; f. 55v, Sancti Valentini martyris; Kathedra Sancti Petri; Vigilia sancti Mathie apostoli [23 February]; f. 56, Sancti Gregorii papae et confessoris [12 March]; f. 56v, Sancti Benedicti [21 March]; Annunciatio sanctae Marie; f. 57, Tiburcii, Valeriani, Maximi, Georgii martyrum [4 April]; Sancti Marchi evangeliste; Vigilia apostolorum Philippi et Jacobi [30 April]; In die Philippi et Jacobi [1 May]; f. 57v, Inventio Sanctae Crucis; f. 58, Alexandri, Eventi et Theodoli; Johannes ante portam latinam; f. 58v, Inventio sancti Michaelis [8 May]; Nerei et Achillei et Pane; f. 59, Marie ad interes; Urbani papae et martyris [25 May]; Marcellini et Petri [1 June]; f. 59v, Medardi confessoris [8 June]; f. 60, Primi et Feliciani; Vigilia sancti Iohannis Baptiste; f. 61, Sanctorum Iohannis et Pauli; Leonis papae et confessoris eodem die; Vigilia apostolorum Petri et Pauli [28 June]; f. 62, Celebracio sancti Pauli apostoli [30 June]; Octaba apostolorum Petri et Pauli [6 July]; f. 62v, Septem fratrum; Translatio sancti Benedicti; f. 63, Margarite virginis; Juste et Rufine [29 July]; f. 63v, Marie Magdalene [22 July]; Apollinaris [23 July]; f. 64, Vigilia sancti Jacobi, In die sancti Iacobi; Adbon et Sennen; f. 64v, Vincula sancti Petri [1 August]; f. 65, Sancti Felicis Gerundinensis [1 August]; Eodem die sanctorum Macabeorum; Invencio sancti Stephani; f. 65v, Transfiguracione Domini; f. 66, Sixti papae; Justi et Pastoris; Donati martyris; f. 66v, Ciriaci martyris; Vigilia sancti Laurentii; f. 67v, Tiburcii martyris; Natale sancti Ypoliti. Ia missa; f. 68, Vigilia sancte Marie; f. 69, Sancti Agapiti martyris; Timothi et Simphoriani; Vigilia sancti Bartholomei; f. 69v, Augustini episcopi; f. 70, Decollatione sancti Iohannis Babtiste; Felicis et Audacti; f. 70v, Egidii abbatis, Nativitas sancte Marie; f. 71, Protasi et Iacincti; f. 71v, Exaltatione Sancte Crucis; Cornelii et Cipriani; f. 72, Vigilia sancti Mathei apostoli et evangeliste; f. 72v, Mauricii cum sociis; Cosme et Damiani; f. 73, Dedicatione sancti Michaelis; f. 73v, Calixti papae et martyris; Luche evangeliste missa; f. 74, Vigilia apostolorum; In die Symonis et Iude; f. 74v, Vigilia alia omnium sanctorum; f. 75, Quattuor coronatorum; f. 75v, Passe ymmagi; III idus sancti Martini; f. 76, Sancti Brici [13 November]; Sancti Romani [priest at Le Mans; priest at Blaye, 24 November]; f. 76v, Sancte Cecilie virginis [22 November]; Sancti Clementis; f. 77, Felicitatis; Grisogoni; Sancti Saturnini; f. 77v, Vigilia sancti Andree; f. 78, Crisanti, Mauri et Dane [1 December]; Sancti Nicholai episcopi; f. 78v, Leocadie [December]; Eulalie virginis [10 December]; f. 79, Pauli episcopi et confessoris [11 December]; Lucie virginis; f. 79v, Vigilia sancti Thome; Natalis sancti Thome apostolis; Barnabe.

IV.

ff. 80-81v [Commune sanctorum.], f. 80, In natalis unius martyris et episcopi. Oratio; f. 80v, Plurimorum martyrum; Unius confessoris; f. 81, Plurimorum confessorum; Confessorum abbatum; Unius virginis; f. 81v, In plurimorum virginum; Alia missa unius virginis... Leocadie;

V.

f. 81v-82 In dedicatione ecclesie. Missa;

VI.

ff. 82-94v, [Missae votivae.], f. 82, Missa de sancta Trinitate; f. 82v, Commemoracione sancte Crucis; f. 83, Commemoracione beate Marie; f. 83v, Missa de sancti Michaelis; Missa de pace; f. 84, Missa de omnibus sanctis; f. 84v, Pro qualicumque tribulacione; Pro omnibus locis sanctis; f. 85, Pro congregacione; Pro familiaribus missam; f. 85v, Missa pro tentacione carnis; f. 86, Missa pro iter agentibus; f. 86, Missa pro amico fidele; Pro infirmos missam; f. 87, Pro tempestate. Missa; Pro pluuiia. Oratio; f. 87v, Contra iudices malum; Pro serenitatem; f. 88, Pro peccatis; Contra paganos; f. 88v, Pro uiuis et defunctis; f. 90, Pro nubcias; In agentibus defunctorum. In deposicione defuncti; f. 90v, Missam pro apostolicis et episcopis; f. 91, Missa pro sacerdotibus; f. 91v, Missam pro fratribus; In anniuersario; f. 92, Missa unius defuncti; Pro parentibus; f. 92v, Pro feminis; f. 93, Missa unius defuncti; Missa pro eo qui penitentiam petit et non valet accipere; f. 93v, Missa pro uiuis et defunctis; f. 94, Incipiunt sancti euangelii secundum Iohannem. In principio erat uerbum; f. 94v, Trinitatis sancti Iohanni. In illo tempore, dixit Iesus discipulis suis. Cum uenerit paraclitus quem II.

This manuscript is of the greatest importance for the history of the origins of the Franco-Roman liturgy, which replaced the Visigothic liturgy in Spain, Catalonia, and the French Pyrenees from the end of the tenth century. Briefly, this new rite constituted a revision, with corrections and additions, to the Roman rite, the Gregorian Sacramentary, to which were added certain non-Roman elements. The individual responsible for this shift is Benedict of Aniane (originally known as Witiza, d. 821), a Visigoth at the Carolingian court and especially active during the monastic reforms carried out by Louis the Pious. Following the general espousal of this new Sacramentary south of the Alps in the tenth century, individual dioceses and churches created regional and local variations, with the result that an incredible variety of Missals-Sacramentaries exist after the year 1000. This led William Durandus (d. 1296) in his famous the *Rationale divinarum officiorum* to compare the widely divergent texts of the liturgy to Joseph's multicolored cloak. The present manuscript survives as one such local variant, the text for the Cathedral of Elne in modern-day Roussillon, in Catalonia, not far from Perpignan (the diocese was decreed extinct in 1801 when it was merged with that of Perpignan).

Saint Eulalia, to whom the Cathedral of Elne is dedicated, appears twice in the manuscript. She is the only local saint of note at the end of the series of saints of the "Nobis quoque peccatoribus" (f. 48), and there is a mass for her in the Sanctorale (ff. 78v-79). Saint Eulalia of Merida (not to be confused with Saint Eulalia of Barcelona whose feast was on 12 February) was a third century virgin martyr tortured and burned alive in 304. Other saints that confirm a Catalonian localization include, Saint Felix of Gerone (1 August), Saint Juste and Rufina, virgin martyrs of Seville (19 July), Saint Paul, bishop of Narbonne, and Saint Leocadie, who appears twice and who was a virgin martyr of Toledo (10 December). (cf. M. Férotin, 1904, pp. 454 and 490, for Saint Eulalia; and Amiet, 1980, p. 79). Other liturgical details of note include the prayer "Aperi Domine hos meum ad benedicendum nomen" (f. 45v), which was in use in the restricted area from Embrun and Fréjus to Catalonia and Gerona, and the use throughout the manuscript of the word "sacra" for "secret" [of the mass], a feature specifically Catalan. The Cathedral of Elne dates from 471, but its architectural renewal occurred between the eleventh and the twelfth centuries. The new building was officially consecrated in 1069 and regularly modified after that date. Under Bishop Uldagar in 1147—at approximately the date of the present manuscript—the Cathedral was fortified.

Manuscripts associated with the diocese of Elne are rare. In his exhaustive study of the Franco-Roman liturgy of Elne, Amiet (1980, p. 73) recorded only ten manuscripts from the diocese, of which two are Sacramentaries (Vich, Museo Episcopal, MS 209, thirteenth century; and Madrid, Bibl. Nacional, MS 415, fourteenth century). The others are Breviaries, Missals, an Ordinary, a Statutes, and a Book of Hours. Leroquais noted a fifteenth-century Missal from the diocese of Elne (Perpignan, Bib, mun., MS 123), and another fifteenth-century Missal was sold in Paris in 2001 ((Richelieu-Drouot, *Livres et manuscrits*, 5 June 2002, no. 107). None of the extant manuscripts date before the thirteenth century, and most are in the fifteenth or even sixteenth centuries. Unknown to Amiet, Leroquais, or Férotin, the present manuscript thus survives as the oldest example of the new Franco-Roman liturgy from the diocese of Elne. It therefore offers a rich resource for renewed study of the liturgy in Catalonia and has yet to be compared with the later examples, cited in the literature.

LITERATURE

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ONLINE RESOURCES

Cathedral of Saint-Eulalia in Elne

<http://histoireduroussillon.free.fr/Thematiques/Batiments/Histoire/CathedraleElne.php>