

# Notre-Dame and Related Conductus

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## Part 2

### *Three-Part Conductus in the Central Sources*

Transcribed and Edited by

Gordon Athol Anderson †

**F 1-F 34: 3-part Conductus in 1 Central Source**



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## NOTRE-DAME AND RELATED CONDUCTUS — OPERA OMNIA

Edited and transcribed by Gordon A. Anderson

## VOLUME II: 3pt CONDUCTUS, UNICA IN THE FOUR CENTRAL SOURCES

The unica nature of the works in this volume may give the impression that they do not issue from the mainstream of Notre-Dame composition, yet the mere fact that they all occur in one of the main central sources guarantees that they cannot be far removed from the Parisian orbit. Moreover, some have texts written by Chancellor Philippe of Notre Dame, which also emphasizes their central provenance. The range of styles is fairly wide, embracing rondellus types, strophic settings, more extended conductus cum caudis and contrafacta resettings of secular monodic pieces.

Again I must thank Professor Luther A. Dittmer of the Institute of Mediæval Music for much help and inspiration, as well as many friends and colleagues in libraries all over the world for ready and willing assistance generously given. Mr. Alan Treloar, Reader in Comparative Philology at the University of New England, has given me considerable help with the texts of F 12 and F 25, for which I give him heartfelt thanks. The Australian Research Grants Committee has continued to grant valuable financial support to the preparation of this edition, and this is acknowledged also with heartfelt thanks.

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F 1; W<sub>1</sub> 8,12, f. 80<sup>r</sup>

I.	Luto carens et latere <u>Transit Hebreus libere</u> , Novus novo caractere. <u>In sicco mente munda</u> <u>Transit Hebreus libere</u> <u>Baptismi mundus unda.</u>	5	Relinquishing bricks and mortar, <sup>1</sup> The Hebrews unhindered crossed, Renewed with a new character; On dry land, with wholesome mind The Hebrews unhindered crossed, Cleansed by the waters of baptism. <sup>2</sup>
II.	Servus liber ab opere <u>Transit Hebreus libere</u> , Culpe recluso carcere; <u>In sicco mente munda</u> <u>Transit Hebreus libere</u> <u>Baptismi mundus unda.</u>	10	The slave is free from toil, The Hebrews unhindered crossed, With the prison of sin unlocked; On dry land, with wholesome mind The Hebrews unhindered crossed, Cleansed by the waters of baptism.
III.	Mare dum videt cedere, <u>Transit Hebreus libere</u> , Mergens sequentes temere; <u>In sicco mente munda</u> <u>Transit Hebreus libere</u> <u>Baptismi mundus unda.</u>	15	While they view the yielding sea, The Hebrews unhindered crossed, Closing in on those rashly following; On dry land, with wholesome mind The Hebrews unhindered crossed, Cleansed by the waters of baptism.
IV.	Agnus occisus vespere, <u>Transit Hebreus libere</u> , Culpe solvit ab onere; <u>In sicco mente munda</u> <u>Transit Hebreus libere</u> <u>Baptismi mundus unda.</u>	20	In evening the lamb was slain, <sup>3</sup> The Hebrews unhindered crossed, Absolving us from sinful blame; On dry land, with wholesome mind The Hebrews unhindered crossed, Cleansed by the waters of baptism.

1 Exodus I:14. The Egyptians afflicted the Hebrews 'with hard bondage—operibus duris luti et lateris', and thus Moses led them in escape through the Red Sea. "And Pharaoh afflicted the Sons of Israel in mortar and in brick: Israel is a type of our people; Pharaoh, however, is the Devil, who imposed a yoke of heavy servitude to be done in brick and in mortar, that is, he forced them to lie in the earthly and the muddy mixed with the dross; in fact irrational deeds, so that by these acts of sin he (the Devil) might oppress the people of God and shut in the hearts of all with a wall of unbelief, so that no one might scatter or conquer his kingdom." Isidore of Seville, Quæstiones de Veteri et Novo Testamento, Migne, Patrologia latina 83, column 288.

2 Exodus XIV:21-31. Moses led the Hebrews through the Red Sea. "Then with the Egyptians following, Moses struck the waters with his rod, and the Sons of Israel crossed over through the middle of the Red Sea. What is the Red Sea but baptism and consecration in Christ's blood? The enemy following, who had delayed behind with the king, represent past sins which are destroyed, and the Devil, who is suffocated in spiritual baptism. The Egyptians indeed pressed hard onward; so are sins urgent and pressing: but only up to the waters (of baptism)." Isidore of Seville, Ibidem, column 296.

3 Genesis XXII:1-13. Abraham's willingness to offer his son Isaac in sacrifice is taken as a foreshadowing of God's willingness to offer his son. "Abraham signified God the Father, and Isaac, Christ; the mountain where the sacrifice was to take place prerepresents the height of Godly love; the two young men awaiting with the ass, the Gentiles and the non-believing Jews, uniting in the Lord's death, while the ass represents their stupidity... the altar represents the Cross; the thicket, death on the Cross; Isaac, divinity; the lamb, humanity, and the fire, the pains of the Passion." Hugh of St. Victor, Allegoriæ in Vetus Testamentum, Migne, opere citato 175, column 647. In the Apocalypse, 'Agnus' is often used to designate Christ.

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10

Co-gno - sce Do-mi - num, lu - de - a mi - se - ra,

15

Lex ha - bet ter-mi - num, Re - ce - dunt ve - te - ra,

20

Nec mun - dat sce - le - ra Ri - tus li - ba - mi - num

25

Nec le - gis lit - te - ra.

II. O gentis simplicis  
 Cor plus quam ferreum,  
 Amurcam respicis  
 Nec vides oleum;  
 In esu corticis  
 Non gustas nucleum,  
 De granis elicis  
 Panem fufureum  
 Nec imples horreum,  
 Frumentis mysticis  
 Preponens hordeum.

III. Homo repticius  
 Salivam expuit,  
 Humoris fluvius  
 In barbam defluit,  
 Nam Dei filius  
 Infirmam induit  
 Carnem exterius  
 Parvaque imbuit,  
 Per hoc, quod latuit,  
 Deus interius  
 Que non deseruit.

II. Gaudet chorus celestium,  
 Fit et mundo letitia,  
 Quod virginis in gremium  
 Descendit, sicut pluvia,  
 Qui vetus solvat odium,  
 Per crucis beneficium  
 Fit amota custodia,  
 Regressus ad celestia;  
 Stella producit radium,  
 Virga florem convallium,  
 Qui nova condit omnia.  
 Qui revertentem filium  
 Secum traxit ad prandium,  
 Et recepta substantia  
 Sanctis equat in gloria.

## *Flebiles Et Miseri*

F 23

F 6,51, f. 244r.

Fle - - - - - bi - - - - -

les et mi - se - ri - - - - - Qui - - - - - ca - stra - - - - -

se - - - - - quon - - - - -

## CRITICAL NOTES

Principles of transcription are outlined in Volume V of this series and need not be repeated here; abbreviations are also found there. To the manuscript abbreviations there and in Volume IV may be added the following for this volume.

## MANUSCRIPTS: (only abbreviations are listed here)

a (Trouvère MS)	Rome, Biblioteca Vaticana, Reg. 1490.
C (Trouvère MS)	Bern, Stadtbibliothek, 231.
Civ LVI	Cividale del Friuli, Museo archeologico nazionale, LVI.
Da	Darmstadt, Hessische Landes- und Hochschulbibliothek, 3471.
Graz 258	Graz, Universitätsbibliothek, 258.
Graz 409	Graz, Universitätsbibliothek, 409.
Heid	Heidelberg, Universitätsbibliothek, 2588.
LoB	London, British Library, Egerton 274.
LoD	London, British Library, Additional 27630.
MÚC	Munich, Bayerische Staatsbibliothek, C1m 5539.
OU (Trouvère MSS)	Paris, Bibliothèque nationale, frq. 846, 20050.
OCCC 497	Oxford, Bodleian Library, Corpus Christi College, 497.
R (Troubadour MS)	Paris, Bibliothèque nationale, frq. 22543.
Sens	Sens, Bibliothèque municipale, 46.
Stutt	Stuttgart, Landesbibliothek, 1 Asc. 95.
Tours	Tours, Bibliothèque municipale, 927.
X (Troubadour MS)	Paris, Bibliothèque nationale, frq. 20050 (see U above).

F 1; Luto carens et latere.

Main source: W<sub>1</sub> 8,17, f. 80<sup>r</sup> (73<sup>r</sup>).

Secondary sources: F 11,6, f. 463<sup>v</sup> (1pt); LoB No. 22, f. 48<sup>r</sup>-48<sup>v</sup> (1pt); Bordeaux, Bibliothèque municipale, 283, f. 134<sup>v</sup> (1pt); Tours No. 28, f. 18<sup>v</sup> (without notation);

W<sub>1</sub> 8,12: all parts B12-end Bfl sig om. T: N.V. Du: N.V. Tr: N.V. Tt: Str. I only; I, L3,3 Karactere. For music of 1pt transmissions F 11,6, LoB, and Bordeaux, see M 6.

F 11,6: Tt: Str. I-VII, omitting Str. IVa and IVb. I, L3 Sortis tributum misere. IV, L20,4 honore; for the repeated L2, L38 is om; L8, L14, L20 have tran; L44, L50 have transit; for the repeated three lines L4-L6, L10-L12, L16-L18, L22-L24 have in sic. tran; L40-L42 in sicco. transit; L46-L48 In sicco mente munda. transit Hebreus; L53-L54 in sicco. transit.

LoB: Tt: Str. I-III only; I, L3,3 caractere; III, L15 Alta se modo generi.

Bordeaux: Str. I-III, IVa-IVb, V-VII; I, L3 Novo novus caractere; VII, L49,3 ipso; for repeated L8 transit h.li; L14, L32, L38, L44 t.h.li; L26 t.h.l; L50 N.V; for repeated three lines L10 N.V; L11-12 t.h.l. mundus unda; L16-L18 in sicco m.m.t.h.l.b. mundus u; L28-L30 in sicco m.m.t.h.li.b. mundus unda; L34-L36 in sicco m.t.h.l.b. mundus u; L40-L42 in sicco mente m.t. h.li.b. mundus unda; L46 in sicco m; L47-L48 N.V; L52-L54 N.V.

Tours No. 28: Space left for music, but only Tt transmitted: Str. I-IV, VII-VIII. II, L7 sortis tributum misere (cf. F). IV, L21,4 honere. Str. V-VI om. VII, L45,3 hodie. Str. IX om.

F 2; Purgator criminum.

Main source: W<sub>1</sub> 8,13, f. 80<sup>r</sup>-80<sup>v</sup> (73<sup>r</sup>-73<sup>v</sup>).

Secondary sources: ORawl No. 32, f. 15<sup>r</sup> (Tt); OAdd No. 38, f. 65<sup>r</sup> (Tt); Graz 258, No. 11, f. 2<sup>v</sup> (Tt); = L6 Suspirat spiritus (q. v.; = Rayn. 1545 & 1546, see E 9).

W<sub>1</sub> 8,13: T: B2,3 pli uncertain; B3 / om. Du: B14,3-B19,3 B fl sig. Tr: B10-B19,3 B fl sig. Tt: Str. I-II only; I, L9,2 mundans; II, L21 frumento triticis; L22 ordeum.

ORawl: Str. I-II only, with superscript: "De adventu nostri mediatoris" (Of the coming of our mediator); I, L9,1 non; L9,3 om, but has omission sign and word at end of line; II, L14,1 ad muscam; L21 misticis.