

**1. Characteristics of cantillation (Solange Corbin)**

1. prose texts
2. reciting pitch(es) of restricted range
3. enhancement of the text, not its ornamentation
4. rhythm of the text predominates
5. any 'ornaments' serve primarily as punctuation.

**2. *Distinctiones / Positurae***

1. low (*ima littera*) for a small break (*subdistinctio*) and opportunity to breathe
2. mid-level (*media littera*) for a sense pause (*media distinctio*)
3. high (*caput littera*) for the conclusion of the sentence (*distinctio*)

**3. Carolingian punctuation**

1. *punctus flexus* (low point) the smallest division; cf. English comma;
2. *punctus elevatus* (inverted semicolon tilted to the right) the sentence is incomplete
3. *punctus versus* (;) the sentence is complete
4. *punctus interrogativus* for questions.

**4. Dominican cantillation formulae (*Correctorium*, 1254)**

1. *flexa* (FD - prophecy tone only)
2. *mediatio* (D F E F): "iste inter fratres" (line 3)
3. *finis versuum* (F E E): "Tu me sequere" (line 2) / "non moritur" (line 3)
4. *interrogatio* (E E F): "quid ad te" (line 2); cf. end of line 4
5. *finis epistolae/evangelii*. (F E E F F) "testimonium eius" (line 6)



Se-quen-ti-a san-cti e-van-ge-li-i se-cundum Io-an-nem. Glo-ri-a ti-bi do-mi-ne.

In il-lo tem-po-re. ...Sic e-um vo-lo ma-ne-re do-nec vé-ni-am, quid ad te? Tu me se-que-re.

Ex-i-it er-go ser-mo i-ste in-ter frá-tres, qui-a di-sci-pu-lus il-le non mo-ri-tur.

Et non di-xit e-i Ie-sus, non mó-ri-tur: sed, Sic e-um volo ma-ne-re donec ve-ni-am, quid ad te?

Hic est di-sci-pu-lus il-le qui te-sti-mo-ni-um per-hi-bet de his et scrip-sit haec.

Et sci-mus qui-a ve-rum est te-sti-mo-ni-um e-ius.

Example 4.5 Tone for the Gospel (*Processionarium sacri Ordinis Praedicatorum* [1949], 439-40 (abbr.))

## 5. Giuseppe Guidetti, *Directorium Chori* (1589)

breve (■) = basic *tempus*

semibreve (◆) = 1/2 of *tempus*

breve with a semicircle above = breve + semibreve (= 1 ½ *tempora*)

breve with a point inside the semicircle = 2 breves (=2 *tempora*)

breve tied to a semibreve (■◆) = syllable pronounced with a gentle impulse of the breath (*leni quidam spiritus impulsu*)



TONVS Epistole.

Lectio libri sapientia.

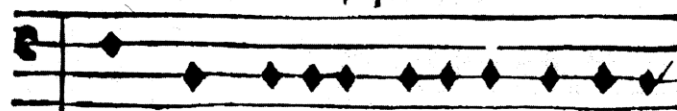
Dilectus de o, & hominibus; cuius

memoria in benedictione est.

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6. Martin Luther, *Deutsche Messe*, 1526

*Exemplum Euangelij Dominice quarte  
in aduentu. vt sequitur.*



So schreybt der heylig Johannes inn seym  
Euangelion. Dis ist das zeugnis Johannis/



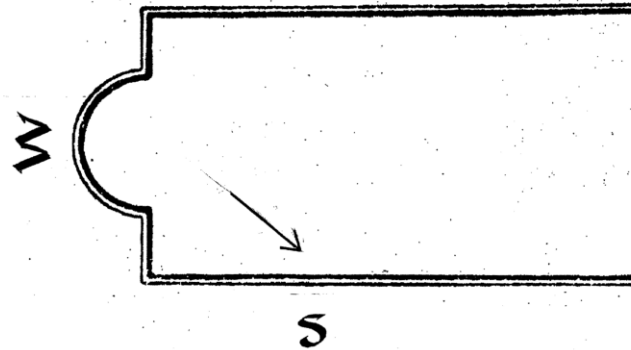
Da die Juden sandten von Jerusalem/Puester  
vnd Leuten /das sie inn fragten / Wer bistus  
Vnd er bekand vnd leugnet nicht /vnd er bekand/  
ich byn nicht Chustus/Vnd sie fragten in. Was  
denck Bistu Elias? Er sprach/ Ich bynß nicht.

7. Gospel reading (*Medeltismässan in Endre kyrka*) [YouTube at 20:00 minutes in]

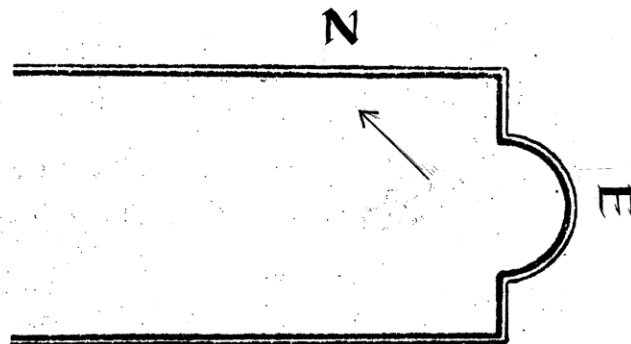
36. Magister, quod est mandatum magnum in lege?
37. Ait illi Jesus: Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua.
38. Hoc est maximum, et primum mandatum.
39. Secundum autem simile est huic: Diliges proximum tuum, sicut teipsum.
40. In his duobus mandatis universa lex pendet, et prophetæ.
41. Congregatis autem pharisæis, interrogavit eos Jesus,
42. dicens: Quid vobis videtur de Christo? cujus filius est? Dicunt ei: David.
- 43..Ait illis: Quomodo ergo David in spiritu vocat eum Dominum, dicens:
44. Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum?
45. Si ergo David vocat eum Dominum, quomodo filius ejus est?
46. Et nemo poterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum amplius interrogare

8. Honorius Augustodunensis, *Gemma animae* 1.22 (Patrologia Latina 172:551)

According to the [Roman] ordo the deacon turns to the south while he reads the gospel, because in this part [of the church] it is customary for the men, to whom spiritual things are to be preached, to stand. [...]



Now, however, following the common practice he turns to the north, where the women, who are carnal, stand, because the Gospel calls the carnal to spiritual things. The North also designates the Devil, who is opposed by the Gospel.



*Diaconus secundum ordinem se vertit ad austrum dum legit evangelium, quia in hac parte viri stare solent, quibus spiritalia praedicari debent. [...] Nunc autem secundum solitum morem se ad aquilonem vertit ubi feminae stant, quae carnales significant, quia Evangelium carnales ad spiritalia vocat. Per aquilonem quoque diabolus designatur, qui per evangelium impugnantur;*