## Guillaume Du Fay

Opera Omnia 03/06

## Missa Ecce ancilla Domini Beata es Maria

Edited by Alejandro Enrique Planchart



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## Opera Omnia

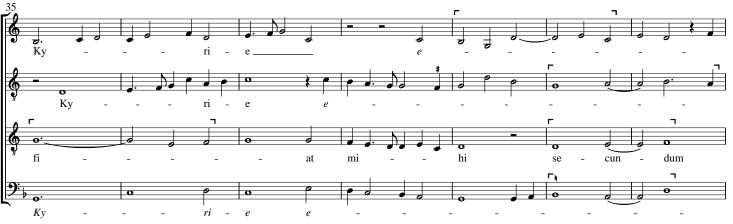
### Edited by Alejandro Enrique Planchart

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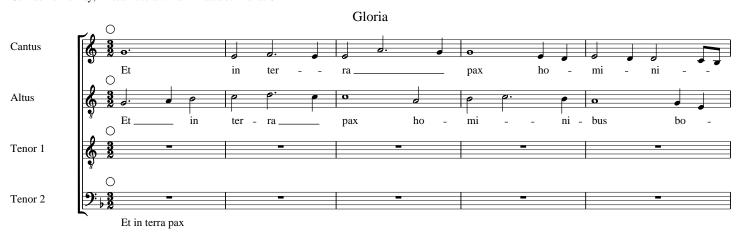


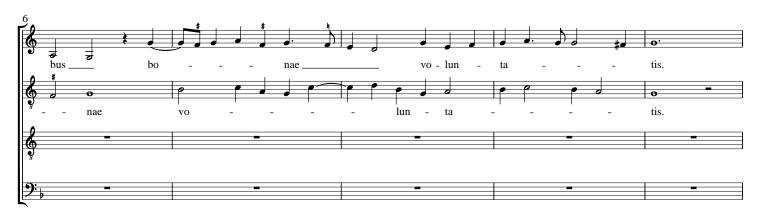


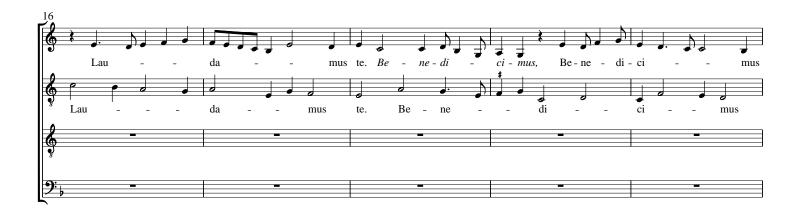








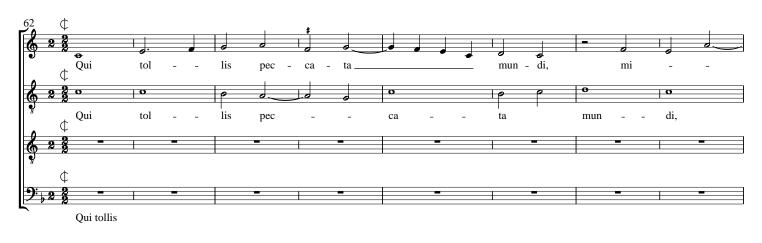


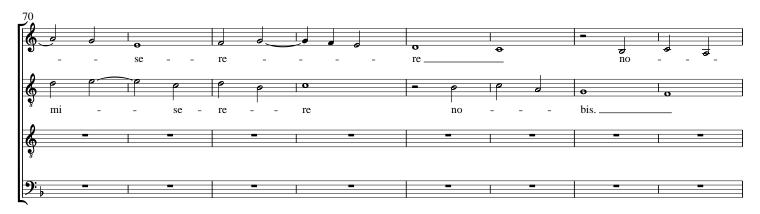


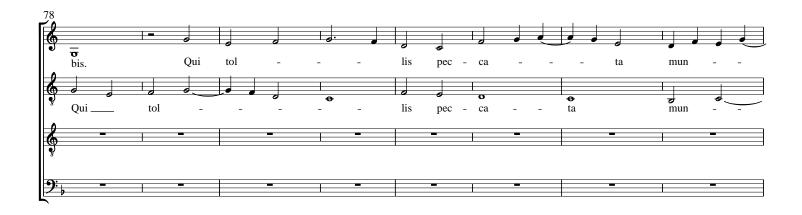


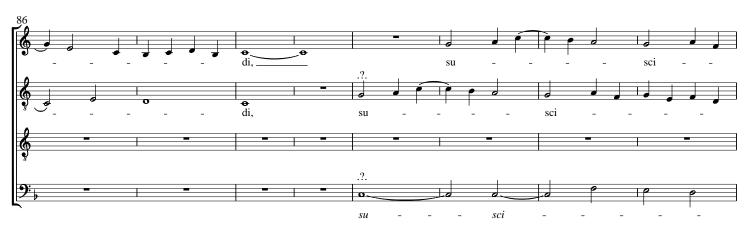








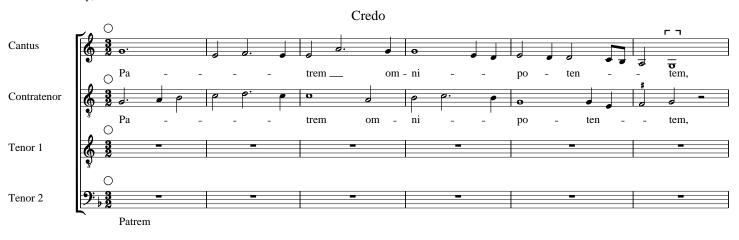




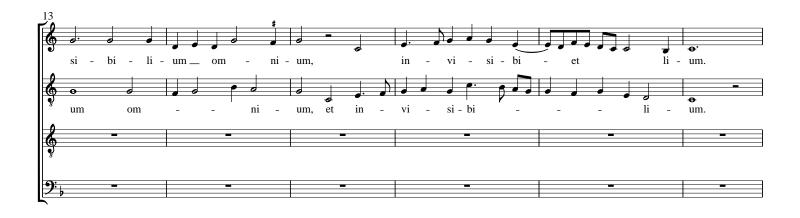


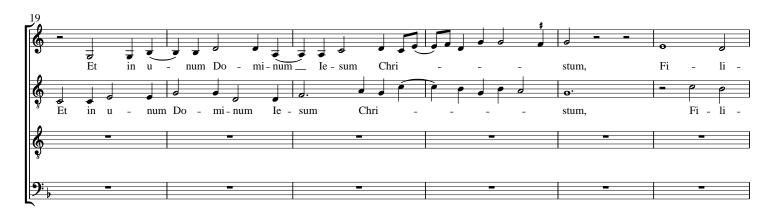


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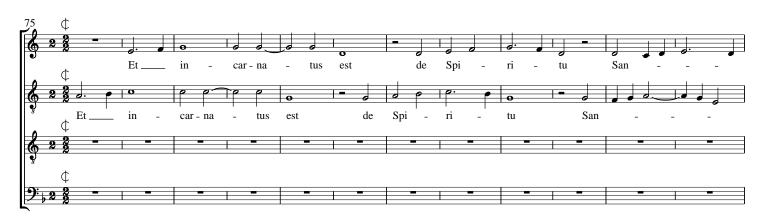


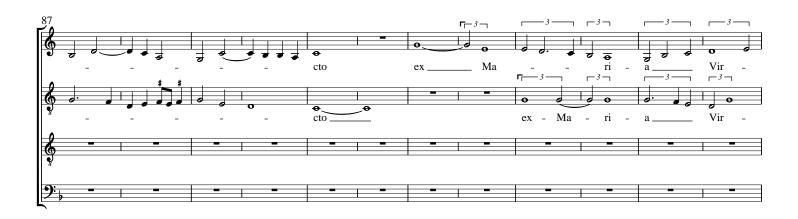




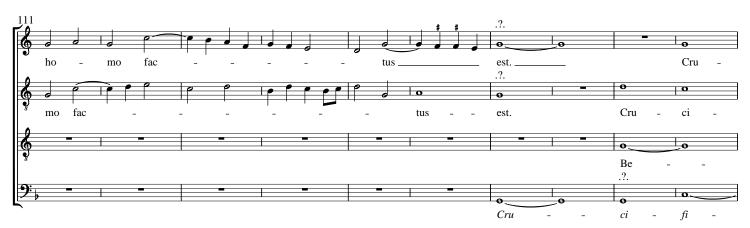






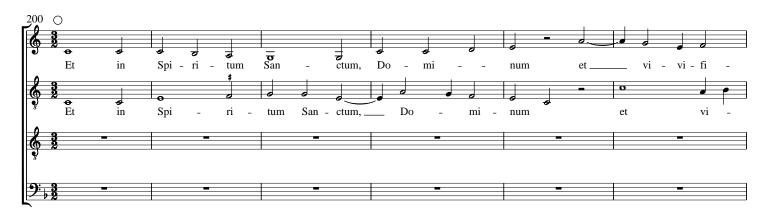


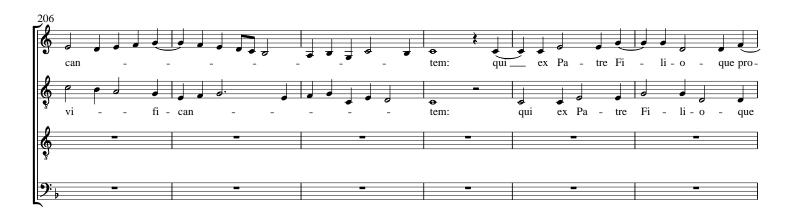


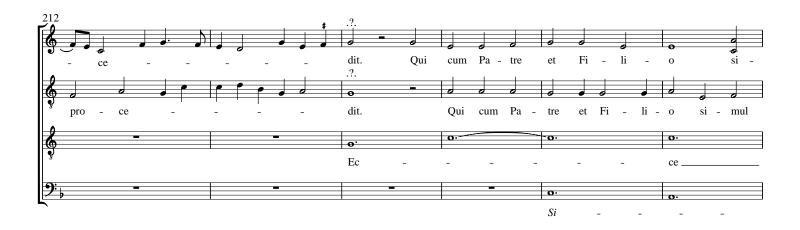


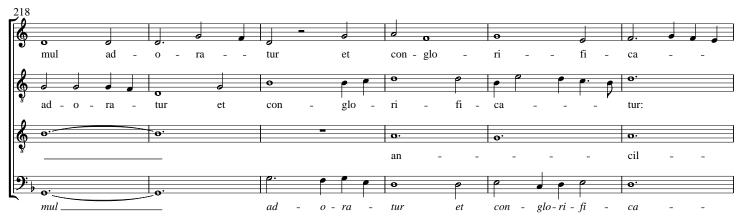


































#### 03/06 Missa Ecce ancilla – Beata es Maria

#### Sources

Br 5557, fols. 50v-61r.1

CS 14, fols. 76v-86r. "Dufay." Missing Agnus 3, replaced by an "ut supra" rubric indicating Agnus 1 to be sung as Agnus 3, which would damage the cantus firmus structure of the work.<sup>2</sup>

#### Part names

Br 5557: 1. -; 2. Contra; 3. Tenor; 4. Tenor 2<sup>us</sup>. CS 14: 1. -; 2. Contra; 3. Tenor; 4. Contra.

Edition: 1. Cantus; 2. Contratenor; 3. Tenor 1; 4. Tenor 2.

#### Clefs and Mensurations

#### Kyrie

		1	49	114
Cantus	c2	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14
Contratenor	c4	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14
Tenor 1	c4	O, Br 5557, CS 14	tacet	O, Br 5557, CS 14
Tenor 2	F4, Br 5557; F4, CS 14	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14

#### Gloria

		1	62
Cantus	c2	O, CS 14	¢, Br 5557, CS 14
Contratenor	c4	O, CS 14	¢, Br 5557, CS 14
Tenor 1	c4	O, CS 14	¢, Br 5557, CS 14
Tenor 2	F4b <sup>3</sup>	O, CS 14	¢, Br 5557, CS 14

#### Credo

		1	75	200		
Cantus	$c2^4$	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14		
Contratenor	c4	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14		
Tenor 1	c4	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14		
Tenor 2	F4b	O, CS 14	¢, Br 5557, CS 14	O, Br 5557, CS 14		

#### Sanctus

		1	35	64	82	127
Cantus	c2	O, CS 14	O, CS 14	O, CS 14	¢, Br 5557, CS 14	¢, CS 14
Contratenor	c4	O, CS 14	O, CS 14	O, CS 14	¢, Br 5557, CS 14	¢, CS 14
Tenor 1	c4	O, CS 14	tacet	O, CS 14	tacet	¢, Br 5557, CS 14
Tenor 2	F4b	O, CS 14	tacet	O, CS 14	tacet	¢, Br 5557, CS 14

<sup>&</sup>lt;sup>1</sup> Facsimile in *Choirbook of the Burgundian Court Chapel. Brussel Koninklijke Bibliotheek MS. 5557*, ed. Rob C. Wegman (Peer: Alamire, 1989).

<sup>&</sup>lt;sup>2</sup> This was observed by David Fallows, *Dufay*, rev. ed. (London: Dent 1987), 209 and note 18.

<sup>&</sup>lt;sup>3</sup> Signature missing in the last staff of fol. 53r in Br 5557 (measures 52-61); signature starts on measure 62 in CS 14.

<sup>&</sup>lt;sup>4</sup> CS 14 has c3 in measures 200-210.

Agnus Dei

		1	35	67	69	98
Cantus	c2	O, CS 14	¢, Br 5557, CS 14	-	3	¢, Br 5557, CS 14
Contratenor	c4	O, CS 14	¢, Br 5557, CS 14	3	-	¢, Br 5557, CS 14
Tenor 1	c4	O, CS 14	tacet	tacet	tacet	¢, CS 14
Tenor 2	F4b	O, CS 14	tacet	tacet	tacet	¢, Br 5557, CS 14

An entry in the accounts of the fabric of the Cathedral of Cambrai for 1463-64 records a payment to Symon Mellet for copying the Missa Ecce ancilla - Beata es Maria of Du Fay twice in the choirbooks of the cathedral.<sup>5</sup> The entry is undated, but given how the entries were made into the registers the payment was made near the end of the fiscal year that ended on 23 June 1464. This becomes important because the accounts of the grand métier and those of the wine and bread, note gifts of wine and bread to Jehan de Ockeghem, who was visiting Cambrai, between 15 February and 15 March 1464 and staying with Du Fay. 6 It appears that during that visit Du Fay came to know Ockeghem's own Missa Ecce ancilla, and that his mass represents something of a réponse to it, although it is based on a different cantus firmus then the one used by Ockeghem. Scholars have long noted that the opening motive of Du Fay's each movement in Du Fay's mass is a variant of the opening motive in Ockeghem's mass, but in addition, the entire texture of Du Fay's mass lies about a fourth below the texture of all his other late masses, placing it in the registral world of Ockeghem. There is also a notational detail: this is the only one of Du Fay's late works where the duple meter sections are signed with  $\updownarrow$  in a manuscript that surely reflects Du Fay's original, Br 1555, a choirbook copied at the court of Burgundy in the late 1460s, where the mass is copied in a separate fascicle within the main corpus of the manuscript. Doing this Du Fay abandons in this work his use of English C for duple meter, which had been his practice since the 1440s, and adopts the sign used by Ockeghem and most other continental composers.

The copy of the *Missa Ecce ancilla* – *Beata es Maria* in Br 5557 is probably the one complete copy we have that stands closest to the composer for any of his late masses. The copy in CS 14, a manuscript copied in Italy in the 1470s, is also extremely careful, but it represents an edition of the work following slightly different traditions from those in Br 5557. This becomes apparent in the text underlay, where Br 5557 and Lucca 238 (see note 7), which come from Burgundian lands, present a relatively consistent approach to the text underlay of the two lower voices in the Du Fay masses they contain, and differ in this from CS 14. The edition follows Br 5557, but I have occasionally repeated some text to aid in the phrasing of the music; the added text is in italics.

<sup>&</sup>lt;sup>5</sup> Lille, Archives Départementales du Nord, 4G 4671, fol. 24r. Published in Jules Houdoy, *Historie artistique de la cathédrale de Cambrai, ancienne église métropolitaine Notre-Dame* (Paris: Damascène Morgand, 1880. Reprint Geneva: Minkoff, 1972), 194.

<sup>&</sup>lt;sup>6</sup> Lille, Archives Départementales du Nord, 4G 5098 (*grand métier*), fol. 13r; 4G 7462 (wine and bread), fol. 5r. See also Craig Wright, "Dufay at Cambrai: Discoveries and Revisions," *Journal of the American Musicological Society* 28 (1975), 208.

<sup>&</sup>lt;sup>7</sup> Separate fascicles were also added, and include the copies of Du Fay's *Missa Ave regina caelorum*, and Jehan Le Roy (Regis), *Missa Ecce ancilla*. Cf. the description in Wegman, *Choirbook*, 5-7.

<sup>&</sup>lt;sup>8</sup> The copy if the *Missa Ave regina caelorum* in Br 5557 is slightly more removed, see Rob C. Wegman, "*Miserere supplicanti* Dufay, the Creation and Transmission of Guillaume Dufay's *Missa Ave regina celorum*," *The Journal of Musicology* 13 (1995), 18-54. The copy of Du Fay's *Missa L'homme armé* in Lucca 238 would be as close to the composer as the copy of *Ecce ancilla*, but Lucca 238 is sadly fragmentary and transmits only part of four movements. Cf. Guillaume Du Fay, *Opera omnia* 03/05, *Missa L'homme armé*, ed. Alejandro Enrique Planchart (Santa Barbara: Marisol Press, 1911).

<sup>&</sup>lt;sup>9</sup> See Guillaume Du Fay, *Opera Omnia* 03/05, 41-42; Richard Sherr, *Masses for the Sistine Chapel, Vatican City, Biblioteca Apostolica Vaticana, MS 14*, Monuments of Renaissance Music 13 (Chicago: University of Chicago Press, 2009), 10-16.

<sup>&</sup>lt;sup>10</sup> See Richard Sherr, "Thoughts on Some Masses in Vatican City, Biblioteca Apostolica Vaticana, MS Cappella Sistina 14 and its Concordant Sources (os, Things Bonnie Won't Let Ma Publish," *Uno gentile et subtile ingenio*. Studies in Renaissance Music in Honour of Bonnie J. Blackburn, ed. M. Jennifer Bloxam et al. (Turhout: Brepols, 2009), 319-22.

As the cantus firmus for the mass Du Fay uses two antiphons for the office of the Virgin, *Ecce ancilla Domini* (CAO 2491) and *Beata es Maria* (CAO 1564). At Cambrai they were used at different feasts during Advent and together in the Feast of the Annunciation. But the melody Du Fay uses for *Ecce ancilla Domini* is not found at Cambrai, or indeed virtually anywhere else in Europe. The only plainsong source that transmits the melody used by Du Fay, with its opening leap of a fourth, is a late fourteenth century double cantatorium for the mass and the office from Saint-Pierre de Lille, Lille, Bibliothèque Municipale, MS 599, <sup>12</sup> where both antiphons appear in very close proximity in second vespers of the annunciation:

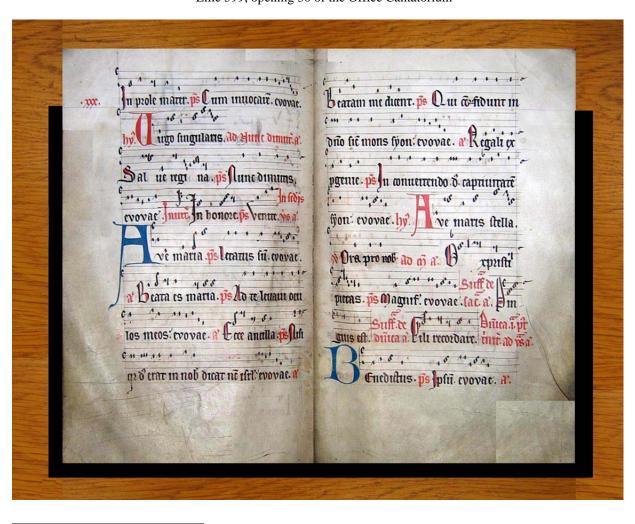


Figure 1 Lille 599, opening 30 of the Office Cantatorium

<sup>&</sup>lt;sup>11</sup> Beata es Maria: Cambrai, Mediathèque Municipale, MS 38, fol. 17v, Magnificat antiphon on the second Sunday in Advent; fol. 267v, Magnificat antiphon on second vespers of the Annunciation. The same assignments appear for it in Antiphonale secundum usum Cameracensis ecclesiae completissimum . . . (Paris: Simon Vostre, [1508-18]) in Cambrai, Mediathèque Municipale, Impr. XVI C 4, fols. 2v and 126v, which uses it for the suffrages of the Virgin during Advent, fol. 245r. Ecce ancilla Domini: Cambrai 38, fol. 22v, Magnificat antiphon on Friday of the third week in Advent; fol. 267v, fifth antiphon at Lauds in the Annunciation. The same assignments in the Antiphonale, fols. 126v (Annunciation) and 236v (third wee of Advent, but Thursday), which adds it in fol. 164r, Magnificat antiphon at the feast of the Recollectio, and fol. 245r, as a suffrage for the Virgin in Advent.

<sup>&</sup>lt;sup>12</sup> Description and inventory in Alejandro Enrique Planchart, "Un manuscript liturgiques lillois," *La Bibliothèque Municipale de Lille fête les 40 and de la Médiathèque Jean Lévy* (Lille: Bibliothèque Municipale de Lille, 2005), 64-65.

Because Lille 599 is a cantatorium and not an antiphoner, it transmits only the incipits of the choral chants for the mass and for vespers and only the solo parts are copied in full, but fortunately in the case of *Ecce ancilla Domini* the crucial variant is the rising fourth at the start of the antiphon.

Although the two antiphons are most closely associated with the feast of the Annunciation, and in the order that Du Fay uses them they produce a dialogue between Mary and the angel, two things are worth noting; one is that Du Fay chose to begin the dialogue with Mary's response, but the cantus firmi do not reference the actual annunciation in the greeting of the angel, "Ave Maria." It is true that the antiphon Ave Maria (cf. the incipit in Figure 1) would not fit the mode of the other two antiphons, but its absence also implies that Du Fay apparently wanted to make center the symbolic content of the mass upon Mary herself. Further, the work could not have been sung for the Feast of the Annunciation at any time after its composition in Du Fay's lifetime, since the feast fell within Lent, where Gloria could not be sung. 13 With the second antiphon ending with an alleluia the mass was most likely intended for a Marian celebration during Eastertide. Of the established Marian feasts, besides the newly instituted Recollectio, 14 would be the Feast of the Visitation, begun by St. Bonaventure among the Franciscans in 1286 and made into an universal feast by Pope Urban VI in 1389, which the rubrics in Lille 599 still call Nova sollemnitate Beatae Mariae Virginis, 15 which fell on 31 May. Reinhard Strohm's hypothesis that the mass was indented for the "Missus Mass," usually celebrated on Wednesday of Ember Week in Advent, 16 is improbable at least as the original destination of a mass composed in the spring, although it could be eventually used for that feast. That the variant of the chant used by Du Fay follows a version sung in Lille but not in Cambrai indicates that the mass was probably intended for a Burgundian ceremony, probably one connected with one of the petit chapitres of the Order of the Golden Fleece, <sup>17</sup> which always included the celebration of a Marian Mass.

That the mass is specifically not just a Lady Mass, but a Mass liturgically, rhetorically, and theologically "about" the Virgin, is shown by M. Jennifer Bloxam in a detailed study of the structure of the mass, its symbolic context, its relationship to contemporary iconography and theology, coupled with a perceptive analysis of how the text of the two antiphons sung by Tenor 1, interact with and coincide with specific passages of the ordinary text creating a tissue of narrative and theological resonances. <sup>18</sup> In terms of the musical structure itself Du Fay uses the cantus firmi in a systematic manner:

Kyrie	4v	0	Ecce ancilla Domini
Christe	3v	0	No cantus firmus
Kyrie	4v	¢	Beata es Maria
Et in terra	4v	0	Ecce ancilla Domini
Qui tollis	4v	¢	Beata es Maria

<sup>&</sup>lt;sup>13</sup> There were only four years in the entire fifteenth century when March 25 fell after Lent, and of these only three where the mass for the Virgin could take precedence: 1410 and 1421 (Tuesday *in albis*), 1478 (Wednesday *in albis*), and 1439 (Easter).

<sup>&</sup>lt;sup>14</sup> The best description of the origins and nature of the feast to date is Haggh, Barbara, "The Aostan sources for the Recollectio festorum Beatae Mariae Virginis by Guillaume Du Fay," *Cantus Planus*, ed. Péter Halász et al. (Budapest: Magyar Tudományos Akadémia, 1990), 355-75.

<sup>&</sup>lt;sup>15</sup> Lille, Bibliothèque Municipale, MS 599, fol. 55r (mass cantatorium), fol. 29v (office cantatorium). Besseler, in *Opera Omnia* III, critical notes, xiv, claims that *Beata es Maria* is for the Feast of the Visitation, but it was never used for that feast in fifteenth century Cambrai or Burgundy.

<sup>&</sup>lt;sup>16</sup> Reinhard Strohm, *The Rise of European Music, 1380-1500* (Cambridge: Cambridge University Press, 1993), 473.

<sup>&</sup>lt;sup>17</sup> See William Prizer, "Brussels and the Ceremonies of the Order of the Golden Fleece," *Revue Belge de Musicologie* 55 (2001), 69-90, for the use of polyphony in the *petit chapitres*.

<sup>&</sup>lt;sup>18</sup> M. Jennifer Bloxam, "Du Fay as a Musical Theologian: The Case of the *Missa Ecce ancilla Domini*," Paper read at the seventy-first Annuam Meeting of the American Musicological Society, Washington, D.C., October 2005 (publication forthcoming). I am deeply grateful to Professor Bloxam for sharing with me the drafts of her study.

Patrem omnipotentem	4v	0	Ecce ancilla Domini
Et incarnatus		¢	Beata es Maria
Et in Spiritum Sanctum	4v	0	Ecce ancilla Domini
Sanctus	4v	0	Ecce ancilla Domini (first clause)
Pleni sunt caeli	2v	0	No cantus firmus
Osanna 1	4v	0	Ecce ancilla Domini (second clause)
Benedictus	2v	¢	No cantus firmus
Osanna 2	4v	¢	Beata es Maria
Agnus 1	4v	0	Ecce ancilla Domini
Agnus 2	2v	¢	No cantus firmus
Agnus 3	4v	¢	Beata es Maria

The first antiphon is always used as the cantus firmus for sections in triple meter and the second always for sections in duple meter. Even though the pattern of voicings above would suggest that the mass is largely scored for a full ensemble, the relatively short length of the cantus firmi, which Du Fay barely ornaments makes most of the sections for four voices consist largely of a series of interlocked duos and trios, so this is probably the most lightly scored of Du Fay's late masses. In this respect it resembles the motet *Ave regina caelorum* 3, which was written probably shortly after this mass. <sup>19</sup> Much of the imitation in the duos is strict canon, although the canonic technique here does not call attention to itself as it does in the duos of the *Missa Ave regina caelorum*. Still, Fallows observation that it would appear that Josquin learned a good deal about canonic procedures in Du Fay's late music, <sup>20</sup> made two decades before we learned that Josquin had been a choirboy at St. Géry in Cambrai precisely in the years when this mass and the *Ave regina caelorum* 3 were being written, was quite prescient.

In the large scale formal organization of the work Du Fay harks back to some procedures he had used as early as *Nuper rosarum flores*, specifically matters of isomelic construction. By 1463 the use of a opening motto was a common occurrence in mass cycles, and here Du Fay uses the opening motive, and its immediate extensions (when the opening duets go beyond the opening motive) to group the Kyrie, Sanctus, and Agnus, together, and the Gloria and Credo together, although in this mass the opening motive of the Kyrie, Sanctus, and Agnus, reveals a number of variations, with the Kyrie being the simplest, the Sanctus the most complex, and the Agnus being a simplification of the opening of the Sanctus. In the Gloria and the Credo the immediate continuation of the opening motive is similar in both movements. Beyond this, however, just as in *Nuper rosarum flores* and in *Fulgens iubar ecclesiae* the isomelic moments in the piece happen at the entrance of the cantus firmus, Du Fay articulates the entrance of the second cantus firmus in the mass *Beata es Maria* by writing textures that are remarkably similar. <sup>21</sup>

Echoes of this mass return in his last mass, the opening of the second Agnus of this mass reappears as the opening of the second Christe eleison in the *Missa Ave regina*, and one can also hear echoes of the second part of the Rondeau *Adieu m'amour* in the music for the *Confiteor unum baptisma* in this mass,

Although the workmanship and the inspiration of the work are impeccable, its compactness and Du Fay's decision to simply use Osanna 2 for Agnus 3 might mean that he had to write the work relatively quickly. Another possible symptom of this is the almost total absence of quirky complexities that one finds in all the other late masses, even *Se la face ay pale*.

This is not to say that the mass contains no idiosyncrasies. The most pronounced of these is its tonal language, although it is much clearer than that of the *Missa L'homme armé* and without the purple patches of alteration one finds in the *Missa Ave regina*. Still, some of the tonal tensions found in the two masses just mentioned are also present in the *Missa Ecce ancilla – Beata es Maria*, but were entirely eliminated by Besseler in his edition

<sup>&</sup>lt;sup>19</sup> It was copied in the Cambrai choirbooks in 1464-65, probably in the fall of 1464, Lille, Archives Départementales du Nord, 4G 4672, fol. 23v, also Houdoy, *Histoire artistique*, 195.

<sup>&</sup>lt;sup>20</sup> Fallows, *Dufay*, 209.

<sup>&</sup>lt;sup>21</sup> Fallows, *Dufay*, 208.

of the mass in order to turn the work into a "C major" piece. <sup>22</sup> Both sources (not just Br 5557 as Besseler claims) have a Bb in Tenor 2, which does affect the color of a number of passages, a particularly important moment being measure 2 of the Sanctus, which is clearly part of Du Fay's interest in creating a difference, including the addition of Tenor 2, in the head motive of this movement.

The tempo relationships in this mass are the same that obtain in Du Fay's last three masses and in most of his late music: the two basic mensurations he uses are  $\bigcirc$  and  $\updownarrow$  (instead of his usual English  $\bigcirc$ ) where three semibreves in  $\bigcirc$  equal four in  $\updownarrow$  (or in English  $\bigcirc$ ). I would suggest a tempo of MM 72-84 for the semibreve in  $\bigcirc$ , with a proportional acceleration in  $\updownarrow$ , with the Kyrie, Sanctus, and Agnus in the slower part of the range and the Gloria and the Credo in the faster part.

<sup>&</sup>lt;sup>22</sup> Heinrich Besseler, ed. *Guglielmi Dufay Opera Omnia*, 6 vols., Corpus Mensurabilis Musicae 1 (Rome: American Institute of Musicology, 1951-66), III, no. 9, and critical notes, p. xv, where he claims the Bb signature of Tenor 2 is "evidently wrong," without giving any reasons for his thinking.