132. Fulda, Hessische Landesbibliothek Aa.2
(with St. Paul im Lavantal 903/3 [455])
Sermons; Gennadius of Marseille, "Liber sive Definitio
Eccl. Dogmatum"; Alcuin, "De orthographia";
Biblical glossaries (Rz, "Randglossar"),
"Leiden"-type glossae collectae, "Abba" glossary, extracts
from Isidore, "Etymologiae",
Venatius Fortunatus, Commentary on the
Athanasian Creed
[Ker App. 11; Gneuss --]

HISTORY: A composite classbook, consisting of four distinct parts, the
compilation of which (in its present order) was made prior to the 13c table
of contents on f. 1r, which refers to texts in Part 2 (no 5) and Part 4 (nos.
12 and 13), and indeed, by the 10c, since the same rather elegant 10c hand
adds notes to the originally blank covers ff. 1r, 36r, and 204v, while the
even earlier scribe of Part 2 adds notes on ff. 36r and 204v, as well as pos-
sibly his (Irish) name, 'malchaduch' on f. 91v; it is notable that the script of
Part 2 shows insular symptoms (see below). Parts 1 and 2 consist of mixed
homiletic material: Part 1 (quire I, ff. 1–6 + 6a), is early 10c, slightly later
than Part 2 (quires II-III, ff. 7–19), and is a supply quire to Part 2, displaced
from its proper position following quire III; Part 2 was derived from an ex-
emplar in insular script; Bischoff (1998: 276) says the minuscule probably
shows "French influence." Part 3 (quires IV–V, ff. 20–35), late 9c, consists
of Alcuin's "De Orthographia" and Alcuin glosses, many in OHG. A quire
of this Part, after f. 35, has been removed and is now St. Paul im Lavantal,
Stiftsbibl. 903/0 [455]. Part 4 (quires VI–XXVII, ff. 36–204) is a collection
of schoolroom texts and glossaries, with many glosses in OHG, a few de-
rived from OE (on ff. 129v-130r); a transcribed colophon, 'Finit dccclxu', on
f. 126v, indicates the date of an earlier exemplar for some of the collection
and the *terminus post quem* for this part—the handwriting seems to be no
earlier than the end of the 9c. All four parts seem to have originated in the

Alemanic region of south-west Germany. The OHG glosses in Parts 1–3 are from Southwest Germany, the Alemanic region, but cannot be localized further, and in Part 4 mostly in various Frankish dialects (cf. Bergmann and Sticker 2005: 1.444, 447).

The compiled manuscript had a medieval provenance of the Konstanz Dombibliothek (no. 1630), this manuscript being mentioned in the Konstanz catalogue of 1343: "Item est ibi Augustinus de ecclesiasticis dogmatibus cum expositionibus quorundam uocabulorum de biblia" (Lehmann 1918: 30–32); this entry is almost identical to the 13/14c title on fol. 1r (top). It subsequently went to Weingarten near Ravensburg (f. 1r 'Monasteriis Weingartensi | An⟨no⟩ 1630' [?], the two last digits obscured by the Fulda library stamp). On 5 May 1802, as part of the peace of Lunéville, Weingarten and Fulda were ceded to the House of Orange for the loss of Dutch territories. Crown Prince Wilhelm Friedrich of Nassau-Oranien-Dillenburg began to transfer the Weingarten books to Fulda but this operation was interrupted by the French occupation of Fulda in 1806. About 150 Weingarten books are at Fulda now, the others being widely dispersed. (Jakobi-Mirwald 1993: 24). Konstanz binding of 15c, very similar to that of Fulda Aa.8, another certain Konstanz item.

CODICOLOGICAL DESCRIPTION: Early binding is typical of Konstanz. Undecorated whittawed leather cover over 11mm.-thick wooden boards, three spine straps. The leather is deteriorated and two clasps, front and back have been removed, the top front bracket torn out, damaging the wood and leather; the fastening of the lower clasp remains on the front, a leather spacer beneath, a thin tag of leather remaining above, along with two small brass nails. A chain bracket on the front cover has been torn off leaving a hole and wood exposed and gouged; corresponding rust mark on the pastedown, inside cover. Sewings are secured to the outside of the spine, top and bottom, by 14 leather thongs. Leather of cover is wrapped over edges of boards. Front pastedown is a parchment center bifolium from a 13c prayerbook, 145 × 237 mm., writing area 85 mm. wide on each page, 16 lines of textura writing remaining (probably one line lost at bottom), rules and margins in lead, red capitals, black ink. A piece of parchment as long as the cover is high and about 75 mm. wide has been pasted down over the leather edges and the pastedown, which has broken free on one side. Other bits of contemporary parchment visible beside and under pastedown, all now coming free. Back inside cover has a pastedown from the same source, same preparation and writing, which can be lifted and the writing on back clearly seen, as well as its offset directly on the wood. Along lower margin

is a strip of parchment 43 mm. high × approx 155 mm. wide with 15c writing on lower side. Over this has been glued a strip of paper approx 65 × 260 mm. with a few letters of 15c writing visible on back when lifted. This paper is torn along the edge of the main pastedown.

Ff. 204 (modern pencil foliation, folios re-marked in pencil on ff. 70–72, 85–89, 93). Pages unevenly trimmed to ca. 190/200 × 271/275 mm. Parchment varies throughout in color, tending to light yellowish and thicknesses vary from medium thick to thin, crisp rather than stiff. Part 1, quire I (ff. 1–6 + 6a), has no pricking or ruling on any sheet; lines of writing vary: ff. 1r 26, 1v 21, 2r 24, 3v 31, 4r 27, 4v 31, 5r 27, 5v 25, 6r 26, 6v 30; different hands evident on ff. 1r, 1v-3r, 3v-5v/14, 5v/15–6v + 6a (this last being the same hand as on 2v-3r?). A slip about 60 × 260 mm. (marked '6a') has been inserted under f. 6 and secured with a sewing.

Part 2, quires II and III (ff. 7–19), an irregular quire of 6 and one of 8. Pricked and ruled after folding for 25–27 lines, single bounding lines, left and right. A single 10c hand influenced by A-S script. Frequently elaborated, colored initials.

Part 3, quires IV & V (ff. 20–35), quires of 8, pricked and ruled after folding for 26 or 27 lines, top line extends to edges, double bounding lines left and right. The following quire is now St. Paul im Lavantal 903/3 [455]. A single 9c hand spanning both fragments.

Part 4, quires VI to XXVII (ff. 36–204). Variously prepared. Quires seem to be arranged HFHF, but many leaves are so similar on both sides it is often difficult to tell. Quires VI-XVII pricked and ruled after folding for 25 lines, single bounding lines left and right; added sheet in quire XVII (f. 129 is unscored and trimmed unevenly). Quires XVIII–XXV pricked and ruled after folding for 25 lines, double bounding lines left and right. Quire XXVI not scored or ruled except half sheet f. 197 scored (not pricked) for 24 and there seem to be a few rules on its half-sheet match, f. 200 (these half-sheets seem to match but have not been regularly prepared); the unprepared parchment of this quire is full of holes, greasier and stiffer than most, seemingly salvaged materials to finish book. Quire XXVII, a bifolium, is unscored; f. 204 shows pattern of holes at about 63 mm. down from top and 67 mm. up from bottom that seem to mark places where straps or clasps were once attached to this leaf, which must have been the (blank) back cover. Writing area(s) approx 220 × 160 mm., 220 × 140 mm. on double-columned pages, but area is up to 10 mm. wider on unruled pages. Lines of writing in quires XXVI–XXVII: ff. 195r 26, 195v, 23, 196rv 21, 197rv scored and written for 24, 198r 25, 198v-201v 24, 202r, 25, 202v-203v 24, 203v 26, 204r 29, 204v 28. Ad hoc arrangements: ff. 72–74 a free-hand score to di-

vide the columns; extra vertical for columns on f. 153r, 154, inside col. 87
mm., outside 65 mm. (no scoring for columns in rest, to f. 195); in quire
XVIX inside marginal score cut through outside leaves. F. 92 is made up of
two scraps sewn together before preparation and writing Some elaborated,
colored initials, and running capitals frequently filled in with color. On ff.
72r–75 red and black writing alternate. There is a colored design on lower
right of 38r (black/ yellow/ orange) and after f. 121r the color ceases.

Index tabs (whitish parchment, some broken off at outside edge) on
ff. 7 (labelled 'a'), 20 ('b'), 32 ([c]), 37 ('d'), 38 ('e'), 118 ([[f]]), 131 ([g]), 140
('h').

COLLATION: I^6 + strip 70 x 165–130 mm. sewn directly on to f. 6 (ff. 1–6 +
6a) || II^8 (ff. 7–14); III^{4+1} f. 16 added (ff. 15–19); [something is lost between
III and IV] || $IV-V^8$ (ff. 20–35); [a quire of 10 removed after f. 35, now St.
Paul im Lavantal 903/0 [455]] || $VI-IX^8$ (ff. 36–67); X^6 (ff. 68–73); $XI-XII^8$
(ff. 74–89); $XIII^8$ halfsheets 2–7 & 3–6, sheet 3 (f. 92) has width made up by
an extender sewn to bifolium (ff. 90–97); $XIV-XVI^8$ (ff. 98–121); $XVII^{8+1}$ f.
129 added (ff. 122–130); $XVIII^8$ (ff. 131–138); $XVIX^8$ 2–7, 4–5 half sheets
(ff. 139–146); XX^8 (ff. 147–154); $XXI-XXIV^8$ 3 & 6 half sheets in all these
quires (ff. 155–186); XXV^8 (ff. 187–194); $XXVI^8$ 3 & 6 half sheets (ff. 195–
202); $XXVII^2$ bifolium, guard wrapped around outside, some inner leaves
lost (ff. 203–204).
[Note: Quire I is a supply to quire II and properly belongs after it, but may have
always been positioned as it is now.]

CONTENTS:

Front pastedown, a center bifolium from a 13c antiphonary, containing an-
tiphons and responses similar to those in Gregory the Great, "Liber Re-
sponsalis": left side, line 1: Responses for Pentecost (PL 78.846) '[. . . .]
gras. v. repleti sunt omnes s⟨pirit⟩u s⟨an⟩c⟨t⟩o et | reperunt loqui . . .';
line 10 ("Antiphonae in Evangelio de prophetia Zachariae" PL 78. 839)
'Benedictus d⟨omi⟩n⟨u⟩s deus isr⟨ahe⟩l quia uisi|tauit . . . 7 de manu
omniu⟨m⟩ qui [. . . .] || [. . . .] patrib⟨us⟩ n⟨ost⟩ris cum patrib⟨us⟩ n⟨ost⟩-
ris et memo|rari . . . Confirma `deus´ hoc q⟨uo⟩d | op⟨er⟩atus es in no-
bis a templo s⟨an⟩c⟨t⟩o tuo q⟨uo⟩d [. . . .]'.
Part 1:
1a. f. 1r/1–14 (first two lines erased) Alcuin? "Invocatio ad Sanctam Trini-
tatem, et fidei symbolum ejusdem," verse lines 2–13: '[. . . .] Adesto
lumen de lumine uerbum & filius d⟨e⟩i . . . & `unu⟨m⟩´ tres confiteor'
(as PL 54D-55A; SK no. 289);

[Note: Lines 1–2 have been erased: an area about 110 × 30 mm. has been cleaned and whitened for the 14c table of contents : 'Augustin⟨us⟩ de Ecc⟨lesia⟩sticis dogmatib⟨us⟩ . | It⟨em⟩ exposic⟨i⟩o⟨n⟩es q⟨uo⟩ru⟨n⟩da⟨m. uocab⟨u⟩lor⟨um⟩ de biblia'. Above this is the ex libris 'Monasteriis Weingartensi | An⟨no⟩ 1630', last two digits obscured by the Fulda library stamp.]

b. f. 1r/15–20 extract on the seven sins and cardinal virtues from Alcuin, "De virtutibus et vitiis," ch. 34: 'Prima sup⟨er⟩bia p⟨er⟩ humilitatæ. Gula p⟨er⟩ abstinentiam . . . fortitudo iustitia te⟨m⟩perentia' (as PL 101.637);

c. f. 1r/21–26 similar to the "Collectanea" ascribed to Bede (PL 94.539–59): [I]TE⟨M⟩ AL⟨I⟩I. 'Sex s⟨unt⟩ que hic n⟨on⟩ inueniunt⟨ur⟩ uita sine morte . . . Basilius dix⟨it⟩. Refrena mentam tuam . . . Infla⟨m⟩mav⟨i⟩t cor tuu⟨m⟩ ut comprehendas . . .' [the rest indecipherable].

[Note: Items 1 a, b, c are added to a blank page by a late 9c hand, the three sections divided by free-hand horizontal lines. The following item appears to be supply text for the end of Part 2, see note to item 7b.]

2. ff. 1v/1–3r/19 partly as Ps.-Fulgentius of Ruspe, Sermo 36 (= Ps.-Augustine, Sermo 123), beg. imperf.: 'In angusti corporis me⟨m⟩bris sustinuit'; at about f. 2r/10, 'Maledicta enim,' etc. it no longer is as Fulgentius Sermo 36; ends: 'qui uiuit cu⟨m⟩ pa|tre & s⟨pirit⟩u s⟨an⟩c⟨t⟩o in secula seculor⟨um⟩'; followed by another ending not in the edds.: 'In d⟨e⟩i nomine . . . agius. agius. agius. kyrius. kyrius. kyrius. all⟨lelulia⟩. all⟨leulia⟩. all⟨elulia⟩. | kirieleis`ion´ iii. d⟨eu⟩s meus. custodiat. Amen' (cf. PL 65.899B-900A, also PL 39.1990-91; cf. CPL 844, CPPM 1A.4828a) [rest of f. 3r blank]. See item 7b. below. At f. 1v/9 is the note 'hic incipit'.

3. ff. 3v/1–5v/14 (different hand) attributed to Bede, "Sermo in evangelium Johannis" (John 2.1): LEC⟨TIO⟩ S⟨AN⟩C⟨T⟩I EVANC⟨ELI⟩I [sic] SEC⟨UNDUM⟩ IO⟨HAN⟩N⟨EM⟩. IN illo te⟨m⟩p⟨o⟩r⟨e⟩. Nuptiae | factę sunt in chanan galilęe & erant mat⟨er⟩ ie⟨s⟩u ibi & rel⟨iqua⟩ | OMELIA LEC⟨TIONIS⟩ EIUS DĒ. BAEDAE | 'Quod d⟨omi⟩n⟨u⟩s atq⟨ue⟩ saluator n⟨oste⟩r ad nuptias uocatus'; ends: 'a&erna gaudia | cum omnib⟨us⟩ s⟨an⟩c⟨t⟩is habere mereamur. p⟨er⟩ eum qui | uiuit & regnat d⟨eu⟩s p⟨er⟩ omnia s⟨e⟩c⟨u⟩la s⟨e⟩c⟨u⟩lor⟨um⟩ amen' (unidentified, only the beginning and ending resemble Bede, Hom. 1.13 "In dominica secunda post Epiphaniam" PL94. 68–74);

4. ff. 5v/16–6a recto/8 "Sermo in evangelium Johannis" (John 2.1) : 'Nupcie sunt requisicio & reparacio n⟨ost⟩ra sicut | reditus filius adulterii ui hydrię uietates | mundi ternas metr&as fide⟨m⟩ s⟨an⟩c⟨t⟩ę trinitatis'; ends: '& accendat ani|mas p⟨er⟩ caritate⟨m. atque in lumin&' (unidentified).

[Note: This hand is the same as that on ff. 1v-3r (item 2, and also on). The lines of writing on the unscored page become crowded from f. 6r/12 onwards, and the ending is accommodated by the small added slip, f. 6a, the verso of which is blank.]

Part 2:
[Note: In a carolingian hand which has been influenced by insular letter-forms ('f', 'g', 's').]
5. ff. 7r–15r Gennadius of Marseille (fl. late 5c), "Liber sive Definitio Ecclesiasticorum Dogmatum" (CPL no. 958, CPPM 2A. no. 174; Keefe 2012: no. 58):

a. f. 7r/1–7v/16 Incipiunt capitula ecclesiasticor⟨um⟩ DOGMATUM. | 'i. Credendu⟨m⟩ e⟨st⟩ quod unus sit pat⟨er⟩ om⟨ni⟩p⟨oten⟩s & filius & sp⟨iritu⟩s s⟨an⟩c⟨tu⟩s & | quod sit filius patri coeternus et quo`d´ pater carne⟨m⟩ non s⟨it⟩ | assumpsit sed filius tantum & cetera . . . . .xxxuii. de pascha & resurrectione d⟨omi⟩ni qualiter celebrandu⟨m⟩ sit';

b. ff. 7v/17–15r/19 INCIPIT LIBER DE DEFINITIO[NI]BUS ECCLES[I]ASTICOR⟨UM⟩ DOG|MATUM. S⟨AN⟩C⟨T⟩I AUGUSTINI EP⟨ISCOP⟩I. | 'Credimus unu⟨m⟩ e⟨ss⟩e d⟨eu⟩m patre⟨m⟩ omnipotente⟨m⟩ & filiu⟨m⟩ & sp⟨iritu⟩m | s⟨an⟩c⟨te⟩m '; ends: 'similitudinem in moribus inuenire. explicit | ecclesias dogmatum. (as Turner 1906: 89–99 [54 shorter chapters], who does not mention this manuscript, but title is as his group iii (p. 83); as PL 42.1213–22 [88 shorter chapters]).

6. f. 15r/19–16v/23, extracts from Isidore and Alcuin, headed: IN D⟨E⟩I NOMINE pauca ex ERUDITORUM UIRORUM UO|LUMINIBUS EXCERPTA INCIPIUNT DE catholica | ecclesia et ei⟨us⟩ ministris et de babtismatis officio. :

a. f. 15r/22–15v/3 epitomized from Isidore, "De officiis," ch. 1: 'Ecclesia grecum est . . . rebus celestium ac terrestrium' (cf. PL 83.739);

b. f. 15v/3–16v/13 Isidore, "Etymologiae," Bk. 7, ch. 12 "De clericis": De ministris | ecclesię. | 'Cleros u⟨e⟩l clericos hic appelatos q⟨uo⟩d mathias' [at f. 15v/12 is the title De gradibus ecclesia., and lineation as for a chapter, but the text of 7.12 continues, somewhat abridged] ends: 'respuunt infideles' (as Lindsay 1911, ad loc.);

c. f. 16v/14–18 from "Etymologiae," Bk. 7 ch. 14 (5–9): De ceteris fidelibus. 'Orthodoxus gr⟨e⟩c⟨e⟩ recte. | credens . . . laic⟨us⟩ gr⟨e⟩c⟨e⟩ popularis' (as Lindsay);

d. f. 16v/18–23 from "Etymologiae," Bk. 6, ch. 19 (43, 46–47): De babismo. | 'Babtismum gr⟨e⟩c⟨e⟩ lat⟨ine⟩ tinctio interp⟨re⟩tatur . . . in principio ferebatur sp⟨iritu⟩s s⟨an⟩c⟨tu⟩s' (as Lindsay);

e. ff. 16v/24–17v/10 Alcuin, Ep. 134, "De baptismi caerimoniis": **De miste-riis sacris Babtismatis.** || 'In illo officio primus paganus caticuminus fit ac|cedens ad babtismu⟨m⟩'; ends: 'p⟨er⟩ gratiam uite dona|tus ae-terne' (as Dümmler 1895: 202–03, PL101.612–14);

f. f. 17v/10–19 extracts from "Etymologiae," Bk. 6, ch. 19 (1, 5–9): **De offici-is.** | 'Officiu⟨m⟩ quasi efficiu⟨m⟩ p⟨ro⟩pt⟨er⟩ docore⟨m⟩ [*corr. by a later hand to* 'decorem'] . . . offertorium nominatum' (as Lindsay 1911 *ad loc.*]. Following this in another hand is added an extract from Gregory the Great, "Regula pastoralis," ch. 31 [55]: 'Uapulauit multis | hi`n´c spalmista [*sic*] . . . sencientesque descendunt' (as PL 77.113).

7. Two homilies for the Nativity of the Lord:

a. ff. 18r/1–19r/4 INCIPIT. SERMO. DE NATALE D⟨OMI⟩NI. 'Hodie fr⟨atre⟩s | k⟨arissi⟩mi salutis dies inluxit' (internal divisions: f. 18r/21 'Hodie iste p⟨re⟩clarus egregius & iocundus . . .'; f. 18v/14 'Audi ergo sponsa uerbi uerbu⟨m⟩ . . .'); ends: 'Hymnu⟨um⟩ c⟨u⟩m laudib⟨us⟩ p⟨er⟩clamantes & dicentes. Gloria | in excelsis d⟨e⟩o & in terra pax hominib⟨us⟩ bone uoluntatis' (unidentified);

b. ff. 19r/4–19v/26 composite homily attributed to Augustine: IT⟨EM⟩ AL⟨IUS⟩ | **Sermo de** N⟨ATA⟩L⟨E⟩ D⟨OMI⟩NI S⟨AN⟩C⟨T⟩I AGUS-TINUS. EP⟨ISCOP⟩I. 'S⟨an⟩c⟨t⟩a atq⟨ue⟩ glori|osa natiuitiuitas [*sic*] hodie gloria ref`u´lsist [*sic*]';at f. 19r/23 'da⟨m⟩nauit ~ peccatu⟨m⟩' the text abruptly shifts to another, unidentified: 'lactes cu⟨m⟩ tuberet'; at f. 19v/19, 'tr⟨i⟩ste⟨m⟩ lętificat', the text is as Ps.-Fulgentius Sermo, 36, ending, imperf.: '& uirginitas ampliata est potuis qua⟨m⟩ fugata.' (first part is as Ps.-Augustine, ed. Caillau-Saint-Yves 1.17 [PLS 2.942]; end-ing is as Ps.-Fulgentius of Ruspe, Sermo 36 [PL 65.899]).

[Note:. By what seems more than coincidence, item 2 begins exactly where item 7b leaves off in the homily of Ps-Fulgentius, "est potius quam fugata. \\ In angusti corporis membris"; the first part of the manuscript is likely a misarranged supply for this older, imperfect second part; item 2 does not follow Ps.-Fulgentius exactly according to the received text and is made up of components from other unidentified sources.]

Part 3 (= Bergman and Stricker 2005, no. 163 (I), Bischoff 1998, no. 1313)

8. ff. 20r/1–31v/21 Alcuin, "De orthographia": ORTOGRA.PIA. EST. REC-TA. SCRIP.TURA. ORTO | ENIM. GRECE. RECTU⟨M⟩. GRAFIGO. SCRIPTURA DICITUR. | 'Aeternus. aetas. ęuu⟨m⟩. perduo'; ends: 'ideo | euangelista dix⟨it⟩. Uespere. quę lucescit in prima sabbati' (coll. Bruni 1997, siglum "F", also as Marsili 1952, PL 101.901–20).

9. ff. 31v/22–35 Glossa collecta to Alcuin's "De Grammaria," with integral
   OHG glosses: INCIP⟨IT⟩ GLOSA. SVP⟨ER⟩ ALBINVM. | 'Indagatio.
   inuestigatio. Dextera⟨m⟩ i⟨d est⟩ adiutoriu⟨m⟩'; ends abruptly: 'Imbuo.
   is. it. iii. imbui.' (text of "De grammaria," PL 101.849–902; OHG glosses
   ed. StS 2.5–6 [DV], cf. 4.435–36).

[Note: Between f. 35 and f. 36 a quire of 10 has been removed. It is now St. Paul im
Lavanttal 903/0 [455], q.v.]

Part 4 (= Bergman and Stricker 2005, no. 163 (II); cf. StS 4.436)
10. f. 36r several added notations in two 10c hands, the upper hand is that of
Part 2, the lower hand appears also on ff. 1r and 204v, both originally blank
outside covers, as was this one. The "modern hand" mentioned frequently
in the description of this part is an italic one of 18c; it also appears to be re-
sponsible for the main foliation '1–204'):
a. f. 36r/1–4 note on divisions of year, day, hour: 'Annos hab&. xii. mens &
   ebd⟨omade⟩ .l.ii. . . . & hab& punctus. xxx u. milia';
b. f. 36r/5–10 "Notae Bonifacii" on cryptic use of initials to represent phras-
   es: 'Tres habuit turris scriptas in fronte figuras . . . ser⟨uus⟩ dix⟨it⟩ do-
   minus demon | damnum.' (*smudged and in probably a later hand:* 'n⟨o⟩s
   malus aux[i]liator [. . .]') (cf. Derolez 1954: 200).
c. f. 36r/11–19 note on fine writing materials: 'sunt de nobilissimo parga-
   meno. quaterniones. | xu. de bono. pargameno. xx. quaterniones . . . &
   iiii. folia | ad antifonarium.' (cf. Wattenbach 1958: 129);
d. f. 36r/19–27, versified writing lesson, with introduction: 'Disce puer
   pulc`h´ra p⟨er⟩scri|bere litteras n&ua [*i.e.*, "ne tua"] duris ru⟨m⟩-
   pant⟨ur⟩ dorsa flagellis | Si bene non scribis scribam tua dorsa flagellis
   . . . dorsa flagellis rumpantur'; with the conclusion: 'Qui au⟨tem⟩ docti
   fuerint fulgebunt . . . quasi stelle in p⟨er⟩petua et⟨er⟩nitate' (cf. Watten-
   bach 1958: 267).
11. ff. 36v/1–38r/18 Jerome, Ep. 30, ad Paulam, on the interpretation of the
    Hebrew alphabet (often misaddressed to Marcella): EPISTOLA. HI-
    ERONIMI. AD MARCELLAM DE ELEMENTIS. EBREORU[M] | ID
    EST LITERARUM | 'Nudius tercius. cum centesimum octauum deci-
    mum tibi (. . .) | insinuare. conarer & dicerem'; ends: 'ut d⟨omi⟩n⟨u⟩s
    d⟨eu⟩s n⟨oste⟩r conterat satanan sub pedib⟨us⟩ n⟨ost⟩ris uelociter' (as
    Hilberg 1910: 1.243–49, also PL 22.441–45).
12. ff. 38r–99r Biblical glossae collectae, Old Testament (Rz and "Randglos-
    sar"), much of the material going back to the school of Hadrian and Theo-
    dore of Canterbury (cf. StS 5.108–407, Vaciago 1996, and 2002–2002: 242–
    5; Pheifer 1995: 300, 310–15):

a. f. 38r/19–38v/15 glossa collecta to Jerome's "Praefatio in Pentateuchum"
   (PL 28.147–52): 'PROLOGUS. ID EST PREFATIO. | Et dicta prefa-
   cio quasi p⟨er⟩(.)locutio p⟨re⟩miu⟨m⟩ | e⟨st⟩ initiu⟨m⟩ dicentib⟨us⟩ . . .
   Usurpata. usu inlicite habere' (ed. Vaciago 2004: 2.211–12);
b. ff. 38v/16–40v/19 glossa collecta to Genesis: **INCIPIT DE LIB⟨ER⟩ GEN-
   ESEOS** | 'In principio fecit d⟨eu⟩s caelum & terra⟨m⟩'; ends: 'Rennuere.
   effugere. ⟨ue⟩l c⟨on⟩tradicere' (ed. Vaciago 2004: 2.212–217);
[Note: Beginning with Exodus, there are two parallel sets of glossae collectae to books
of the Bible, one set appearing in the main text-space, and the other in the large,
allotted left and/or right margins and sidebars on intermittent pages as necessary.
The marginal glossaries are written by the main hand in a slightly reduced ductus,
but ignore the rulings, squeezing in about 6 lines for the main text's 4; that they were
written after the main text was is shown by occasional overlaps and by the free-hand
vertical lines which separate them from the main texts but obviously they are part
of a plan; the object is evidently to bring two sets of information conveniently to
bear on the biblical material without confusing them. Line-counts of marginal texts
are of written lines plus estimated spaces. Vaciago edits the two sets separately and
prints OHG words in boldface; the marginal glosses, or "Randglossar," are marked *
among items below, of which the longer (*c, *f, *g^{1,2}, *i, *k, *l) are separately edd. StS
5.115–27. In vol. 1, Steinmeyer-Sievers confusingly mixed the OHG glosses from
both sets of glossaries into single sets and missed a considerable number of OHG
items. The OHG glosses are integral with one exception (which is added).]
*c. (in right and left margins) ff. 40rL/13–41vL/32 + 42vL/2–27 glossa col-
   lecta to Exodus: **IN EXODUM** | 'Colu⟨m⟩na nub⟨is⟩ | & colu⟨m⟩na ig-
   nis unu⟨m⟩ e⟨st⟩ . . . (41vL/32) & e⟨st⟩ triplex | L. Lxxii | cxx'; ends:
   'Delic|tu⟨m⟩ minus e⟨st⟩' (ed. Vaciago 2004: 2.191–94; c. and d. OHG
   ed. StS 1.334 [XXXII]; c. ed. *ibid.* 5.115–118);
d. ff. 40v/20–42v/25 glossa collecta to Exodus: **IN EXODUM.** | 'Ellesmoth.
   hebraice exodus. gr⟨ece⟩. exitus latine.'; ends: 'Sub tecto testimonii. id
   ⟨est⟩ taber|naculi' (ed. Vaciago: B.217–22);
e. ff. 42v/25–44r/20 glossa collecta to Leviticus: **IN LEVITICO** || 'Vaiecra.
   hebraice. Leviticus. gr⟨ece⟩. Ministerialis. latine.' ends: 'ab arbore | cui-
   us nom⟨en⟩ e⟨st⟩ uocabulu⟨m⟩ tenens' (ed. Vaciago 2004: 2.222–24);
*f. (left and right margins) ff. 43rR/1–24 + 42vL/2–36 + 43rR/27–43vR/11
   glossa collecta to Levitcus: **IN LEUITICO.** | 'libam⟨en⟩ta. sacrificu⟨m⟩
   | de pane et uino . . . Mergulus. tuchari. | ⟨ue⟩l scarabo. . . . (f. 42vR/2)
   Dic⟨it⟩ iosepus. hibis | e⟨st⟩ animal serpen|tib⟨us⟩ . . . (f. 43rR/27)
   Abrumpet eu⟨m⟩. id ⟨est⟩ absci|det a reliquo uestim⟨en⟩to'; ends: 'iiii
   dragmas | atticas hab⟨et⟩' | **finit. in leui|ticu⟨m⟩** (ed. Vaciago 2004:
   2.194–95; e. and f. OHG ed. StS 1.345 [XLII]; f. ed. *ibid.* 5.118–20);

*g¹. (left and right margins) f. 44rL/2–44vL/40 glossa collecta to Numbers 11–28 (see item g². below): DE NUMERO | 'Aufera⟨m⟩ de sp⟨irit⟩u | tuo. id ⟨est⟩ n⟨on⟩ dimi|nuo. sed eun|de⟨m⟩ eis gratiam | dabo'; ends: 'in qua ex operib⟨us⟩ | labor⟨um⟩ requie⟨m⟩ n⟨on⟩ habe|ant.' FINIT. (ed. Vaciago 2004: 2.196–98, StS 5.120–21);

h. ff. 44r/21–45r/21 glossa collecta to Numbers: DE NUMERO | 'Vaiede-bar. id ⟨est⟩ numerus quia in eo | numerantur filii israhel'; ends: 'Ab oc|cidente & septentrione⟨m⟩ similiter' (ed. Vaciago 2004: 2.224–26);

*g². f. 44r/22–44v/14 (in main text space) glossa collecta to Numbers 1–11: ET HOC DE NUMERO SEQUIT⟨UR⟩ | 'Sursaddai id ⟨est⟩ unu⟨m⟩ nom⟨en⟩ . . . S⟨an⟩c⟨t⟩ificami|ni. id ⟨est⟩ p⟨er⟩ ieiuniu⟨m⟩' FINIT DE NUMERO (ed. Vaciago 2004: 2.196, as the first part of item g.; cf Pheif-er 1995: 310);

*i. (left and right margins) ff. 45rL/1–46rL/15 glossa collecta to Deuteron-omy: IN DEUTERONOMIU⟨M⟩ | 'Monte⟨m⟩ istu⟨m⟩ egregiu⟨m⟩ | id ⟨est⟩ sion'; ends: 'Por|phirio. id ⟨est⟩ pheluphur.' FINIT IN DEUTER-ONOMIO. (ed. Vaciago 2004: 2.198–200; StS 1.367 [LXVII], 5.121–24);

j. ff. 45v/15–46v/5 glossa collecta to Deuteronomy: IN DEUTERONOMIO | 'Heldeaddabarim. hebr⟨aice⟩. De|uteronomiu⟨m⟩. gr⟨ece⟩. Secunda lex. lat⟨ine⟩'; ends: 'Thesaurus arenaru⟨m⟩. terrena sapientia.' FINIT (ed. Vaciago 2004: 2.227–28);

k(i). f. 46v/6–11 glossa collecta to Jerome's "Praefatio" to Joshua (running into ch. 2, PL 28.461–64): IN P⟨RO⟩LOGO HIESU NAUE 'Tandem. postremu⟨m⟩ | ⟨ue⟩l postmodu⟨m⟩ . . . Nimiru⟨m⟩. sine dubio. EX-PLICIT. P⟨RO⟩LOGO (ed. Vaciago 2004: 2.229);

k(ii). f. 46v/12–25 glossa collecta to Joshua: HIESU NAUE ID EST IN LI-BRO IOSUE | 'Fateor. confiteor . . . Nouellis ouib⟨us⟩ unius anii. qui necdum | generarunt' (ed. Vaciago 2004: 2.229–30);

*k(iii) ff. 46v/25–47r/11 glossa collectae, distinct from k(ii), to Joshua 5–17: 'Sed su⟨m⟩ princeps exercitus d⟨omi⟩ni. id ⟨est⟩ michahel . . . Ferreis currib⟨us⟩ armati. | id ⟨est⟩ currus & equi' (ed. Vaciago 2004: 2.201, StS 5.124–25);

*l. f. 47r/11–47v/15 glossa collecta to Judges: IN LIBRO IUDICUM | 'Sop-tim. id ⟨est⟩ iudicu⟨m⟩ . . . Berid. nom⟨en⟩ e⟨st⟩ idoli.' (ed. Vaciago 2004: 2.201–03; StS 1.382 [LXXXV], 5.125–27);

m. ff. 47v/16–48r/12 glossa collecta to Judges: IN LIBRO IUDICUM ID ⟨EST⟩ SOPTIM | 'Iudas ascendens. Othoniel. de ipsa tribu . . . Ducen-tes choros. in | choro tenentes in uice⟨m⟩ manum' (ed. Vaciago 2004: 2.230–31);

n. f. 48r/12–18 glossa collecta to Ruth: IN LIB⟨RO⟩ RUTH | 'Confecta. de-
bili . . . id ⟨est⟩ locu⟨m⟩ do p⟨ro⟩ dono' LEGI FINIS (ed. Vaciago 2004:
2.231–32);

o. ff. 48r/19–49r/16 glossa collecta to Jerome's "Praefatio in librum Regum"
(PL 28.547–58): IN P⟨RO⟩LOGO LIBRI REGUM | 'Elementa. litterę
cu⟨m⟩ uoce p⟨ro⟩nuncia`n´tur'; ends: 'q⟨uo⟩d antea nescieba⟨m⟩. in
Lxx & in latinis codicib⟨us⟩' (ed. Vaciago 2004: 2.232–34);

p. ff. 49r/16–57r/17 glossae collectae to 1 and 2 Kings: IN LIB⟨RO⟩ PRIMO
REGUM | 'Ramatha ciuitas ipsa. quę | in ueteri translatione aromatica
d⟨icitu⟩r'; glosses to 2 Kings beg. at f. 54v/8: 'Stansq⟨ue⟩ sup⟨er⟩ | illis
occidei eum'; ends: 'xxuiii. hera. | xxviiii. gareb .xxx. urias.' (ed. Vaciago
2. 234–51; the sole OHG gloss, 'hahsna', f. 55r/25, is added above the
line, ed. StS 1.414 [CXVI]);

q. ff. 57r/17–59v/5 glossa collecta to 3 Kings: IN LIBRO REGUM. | 'Cho-
rus. xxx modiorum. mensura co⟨m⟩pletur'; ends: 'Co⟨m⟩modius. |
utilius. comp&entius' (ed. Vaciago 2004: 2.251–55);

r. ff. 59v/5–61r/17 glossa collecta to 4 Kings: IN LIB⟨RO⟩ IIII | 'Frendens.
dentib⟨us⟩ stridens'; ends: 'Alia ed⟨i⟩t⟨io⟩ & indicauit illum' FINIT (ed.
Vaciago 2004: 2.255–58);

*s. ff. 54r-55v, 56v, 57v–58v, 59v, 60v-61r scattered in marked text, side-
bars, and margins, glossa collecta to 1–4 Kings [lines counted in rela-
tion to main text]: f. 54r/22–23 'Caricarum . . . massa'; at f. 54v/14–17
(left) 'sanguine . . . offeruntur'; at f. 54v/13–14 (right) 'Cuius t⟨er⟩ra . . .
nisi tua'; f. 55r/13–16 (right) 'Tegigigisset . . . nascunt⟨ur⟩'; f. 55r/16–17
(left) 'Listis . . . misicę'; f. 55v/3–10 (left) 'Incider⟨unt⟩ neruos . . . in
cubi|culo'; f. 55v/3–5 (right) 'Benedix⟨it⟩ . . . p⟨ro⟩ penitentia'; f. 56v/6–
15 (right) 'Dipsanas . . . conpin|ga⟨m⟩. [per]miscam'; f. 57v/1–9 (left)
'Ego et filius . . . Zio. aprilis.'; f. 58r/9–25 (right)-58v/1–4 (left) 'palma
id ⟨est⟩ palmaru⟨m⟩ . . . sermo d⟨omi⟩ni' [a colored crescent-shaped
design at f 58r/21–22]; f. 59v/3–15 (right) 'Iu[.] [*Vulg.* "iuniperum"]
habens fructus | rubeos . . . id ⟨est⟩ plaga in isr[ahel] | (line erased)';
f. 60v/12–18 (left) 'Cucurbitas agrestes . . . id ⟨est⟩ euelles'; f. 61r/1–12
(right) 'Equoru⟨m⟩ ungulę . . . Tapheh | nom⟨en⟩ te⟨m⟩pli.' (ed. Vaciago
2004: 2.203–05; OHG ed. StS 1.414, 429 [CXVI, CXXX]);

t. f. 61r/18–61v/14 glossa collecta to 1 Paralipomenon: IN LIBRO DABRE
IAMIN. ID ⟨EST⟩ UERBA DIERUM | 'Philistum au⟨tem⟩ pugnabant
contra isr⟨ahe⟩l palestinos . . . Co⟨m⟩missuras. iuncturas' (ed. Vaciago
2004: 2.258–59);

u. ff. 61v/15–62v/11 glossa collecta to 2 Paralipomenon: IN LIBRO .II. PARALIPPOMENON | 'Purpura. a puritate lucis'; ends: 'Exedra. adiacens domus' (ed. Vaciago 2004: 2.259–61);

*v. ff. 61v-62v (in sidebars) glossa collecta to 1 and 2 Paralipomenon: ff. 61v/20 (right)-62r/13 (left) 'Germana. id ⟨est⟩ alia | translatio . . . Sicomorus & morus | unu⟨m⟩ est'; f. 62r/19 (right)–62v/6 (left) 'Epistula. id ⟨est⟩ capita . . . sepulcru⟨m⟩ | fecit uiro suo.' FINIT (ed. Vaciago 2004: 2.205–06; OHG ed. StS 4.271 [*Nachtr.* CLVI]);

w. ff. 62v/12–69v13 glossa collecta to Psalms: IN LIBRO PSALMORUM 'Beatus dicitur. quasi bene aptus ⟨ue⟩l auctus'; ends: 'Cymbalu⟨m⟩ est eris sonus ⟨ue⟩l crepitus ferri.' EXPLICIT (ed. Vaciago 2004: 2. 261–74; OHG ed. StS 1.512 [CCXX]);

[Note: Added by another hand in the top margins of ff. 67v, 68r is a note, with *signe de renvoye* to 'Latus dictus e⟨st⟩ . . .' (f. 67v/2 = Vaciago 2004: 2.270/127, Ps. 90.7): 'caelent a latere . . . ruuina [*sic*] & demoniom [*corr. to* -um] meridianum' (cf. Augustine, *Enarr. in Psalmos* 2.9 [on Ps. 90.7], PL 37.1155–56).]

x. f. 69v/14–23 glossa collecta to Jerome, "Praefatio in libros Salomonis" (PL 28.1241–44): IN PROLOGO LI(.)BRI SALOMONIS | 'Pre ualitudine. ualitudo dicta . . . Co⟨m⟩m⟨en⟩datu⟨m⟩ amabi|le factum' (ed. Vaciago 2004: 2.174–75);

y. ff. 69v/14–71r/23 glossa collecta to Proverbs: IN LIBRO. PROUERBIORU⟨M⟩. QUE⟨M⟩ HEBREI | MASLOTH UOCANT. GR⟨ECE⟩ PARABOLAS. LATINI P⟨RO⟩UERBIA || 'Disciplina a discendo nom⟨en⟩ accipit. quia discit⟨ur⟩ | plena'; ends: 'in stratu & amictu apta sit' (ed. Vaciago 2004: 2.275–78);

z. f. 71r/24–71v/23 glossa collecta to Ecclesiastes: IN LIBRO COELETH. QUI GRECE ECCLESIASTES. | LATINE CONCIONATOR DICITUR || 'Lustrans. circu⟨m⟩spiciens. ⟨ue⟩l inluminans . . . haurienda⟨m⟩ aquam' (ed. Vaciago 2004: 2.278–80);

aa. ff. 72ra/1–75rb/26 (written on the inner of two informal columns on f. 72r and thenceforward in the outer column of each page) glossa collecta to Canticles: IN LIB⟨RO⟩ SYRASSIRIM | ID ⟨EST⟩ CANTICA CANTICORUM | 'Vbi p⟨er⟩ epithamium [*corrected to* 'epitha`la´miu⟨m⟩' *by a modern hand*]. carmen | coniunctione⟨m⟩ chr⟨ist⟩i'; ends: 'ca|pite humanu⟨m⟩ corp⟨us⟩ deformat.' (added below in modern hand 'finit') (ed. Vaciago 2004: 2.280–83);

ab. ff. 72rb/1–76r/8 (in two columns parallel to item aa., beg. on the left, and then on the inner columns, and in long lines on ff. 75v–76r, having the tighter vertical spacing of the marginal glossaries) Ps.-Isidore, "Expositio in Canticum canticorum" (CPL 1220, CPPM 2.2672, cf. 2.2371b):

INCIP⟨IT⟩ ALIQUID DE EXPOSITIO|NE LIB⟨RI⟩ SYRASSIRIM |
'Uox sinagoge. Osculetur | me osculo oris sui'; columnar writing ends
f. 75ra/25 '& adolescentularu[m] | non est numerus'; f. 75v/1 continues
(in long lines): 'Regine s⟨unt⟩ quę amore sponsi et celestis'; ends: 'ui-
sione consolari memento.' | **Explicit auriculatio de aliquis sententiis
huius libri cantica | canticoru⟨m⟩.** FINIT (as PL 83.1119–32);

ac. f. 76r/9–76v/10 glossa collecta to Wisdom: IN LIBRO SAPIENTIAE |
'Exors. extra sortem . . . Podaris. talaris' (ed. Vaciago 2004: 2.483–84);

ad. ff. 76v/10–79r/21 glossa collecta to Ecclesiasticus: IN LIB⟨RO⟩ FILII
SIRACH QUI ECCLESIASTICUS / APPELLATUR | 'Dictus au⟨tem⟩
ecclesiasticus eo q⟨uo⟩d. | totius ecclesię disciplina'; ends: 'q⟨uo⟩d | bella
futura possint p⟨ro⟩uidere in sole & luna' (ed. Vaciago 2004: 2.284–91);

ae (i). f. 79r/21–79v/13 glossary to Jerome, "Prologue to Job" (PL 28.1079–
84): IN PROLOGO IOB | 'Obelus. uirgula iacens . . . T&riti sumus. | id
⟨est⟩ bene culti' (ed. Vaciago 2004: 2. 291–92);

ae (ii). f. 79v/13–19 Gregory I, "Moralia in Job," from Praef., ch. 1 (PL
75.515): ITEM IN ALIO P⟨RO⟩LOGO | 'Beatus iob. qui certamina spit-
alis [*corr. to* 'spi`ri´talis' *by a modern hand*] pugnę . . .qui morabant⟨ur⟩
in terra' (ed. Vaciago 2004: 2.293);

ae (iii). ff. 79v/20–84r/17 glossa collecta to Job: IN LIB⟨RO⟩ IOB 'Hus. ter-
ra gentiliu⟨m⟩ e⟨st⟩)'; ends: 'sed in latinum eloquiu⟨m⟩ uersa ap⟨er⟩tius
demonstrare' (ed. Vaciago 2004: 2.293–303);

af. f. 84r/18–84v/16 glossa collecta to Tobit: IN LIBRO TOBIE | 'Inp⟨er⟩-
tire. tribuere dare . . . Infula. ornam⟨en⟩ta.' FIN⟨IT⟩ LIB⟨ER⟩ TOBIĘ
(ed. Vaciago 2004: 2.303–04);

ag. ff. 84v/16–85r/25 glossa collecta to Judith: IN LIB⟨RO⟩ IUDIT | 'Lu-
cubratiuncula. id ⟨est⟩ unius noctis uigilantia . . . id ⟨est⟩ alia sup⟨er⟩ |
alia⟨m⟩ posita' (ed. Vaciago 2004: 2.304–06);

[Note: At f. 85r/22 a large colored symbol or mark (?) with no evident textual
function occurs in the midst of the definition of "triclinium," perhaps an attempt to
diagrame the circular triclinium itself.]

ah. ff. 85r/25–86v/19 glossa collecta to Esther: IN LIBRO HESTER | 'In-
clitus. gr⟨ece⟩ nom⟨en⟩ e⟨st⟩)'; ends: 'Adminiculi. adiutores.' EXPLICIT
(ed. Vaciago 2004: 2.306–10);

ai. f. 86v/20–87r/5 note on "Irish lot": ISTA SORS SCOTTOR⟨UM⟩ C⟨ON⟩-
UENIT IUXTA LIB⟨RUM⟩ ESTER QUIA / SORS IN EUM C⟨ON⟩TI-
NETUR | 'Scotti dixer⟨unt⟩ q⟨uo⟩d in hibernia | ista c⟨on⟩suetudo e⟨ss⟩
et in sorciendo . . . ordine⟨m⟩ lignoru⟨m⟩ ebulli|entiu⟨m⟩ ordine⟨m⟩
tenuer⟨unt⟩)' (contains two OHG words, ed. Vaciago 2004: 2.310, par-
tially ed. StS 4.273 [CCVIII^b]);

aj. f. 87r/5–87v/11 glossa collecta to 1 Esdras: IN LIBRO I. (added in modern hand, 'Esdrae.') | 'Anno .iiii^{to} artarxersis [*corr. from* 'artarzersis'] m⟨en⟩sis primi. Ezras sacerdos & scriba | legis . . . victor. si(non) id ⟨est⟩ dux tr(oianus)' (ed. Vaciago 2004: 2.310–12);

ak. ff. 87v/12–88r/13 glossa collecta to 2 Esdras: IN LIB⟨RO⟩ .II. 'Anno xx artarxersis. Neemias. pincerna de susus | castro . . . Obiurgat. increpat corrigit monet' (ed. Vaciago 2004: 2.14);

al. ff. 88r/14–89r/10 glossae collectae to 1 and 2 Machabees: IN LIBRO MACHABEORUM. 'Gimnasium. generalis | exercitioru⟨m⟩ locus. . .'; 2 Mach. beg. at f. 89r/2 'Similagine⟨m⟩. gen⟨us⟩ frum⟨en⟩ti'; ends: 'que⟨m⟩ gentiles p⟨ost⟩ morte⟨m⟩ d⟨eu⟩m e⟨ss⟩e uoluer⟨unt⟩' (ed. Vaciago 2004: 2.314–16);

*am. f. 88v/3–16 (right sidebar) glossa collecta to 1 Machabees: 'penticotarcos | id ⟨est⟩ quinquage|nos . . . id ⟨est⟩ in gazo|philatio'; f. 89r/11–18 (right sidebar, upper register) to 2 Machabees 'Christor⟨um⟩. id ⟨est⟩ sacerdo|tu⟨m⟩ . . . Epicinia. solle⟨m⟩ni|tates.' finit. (ed. Vaciago 2004: 2.206–07; OHG ed. StS 1.696 [CCCLXI]);

an (i). f. 89r/11–15 glossa collecta to Jerome's " Praefatio in Librum Isaiae" (PL 28.771–74): IN P⟨RO⟩LOGO ESAIE | 'Conitio. arbitor ⟨ue⟩l estimo . . . Obtrecta|tione. detractione';

an (ii). ff. 89r/15–92v/7 glossa collecta to Isiah: IN ESAIA | 'Fota. nutrita. ⟨ue⟩l curata'; ends: 'a plerisq⟨ue⟩ | c⟨on⟩scientia accipit⟨ur⟩ peccator⟨um⟩ quę torqueat insuppliciis | c⟨on⟩stitutos' (ed. Vaciago 2004: 2.316–23);

[Note: On f. 91v (top) a different hand (similar to that of Part 2) has written 'Gesmas Dismas malchaduch', the first two are the names of the bad and good thieves, respectively, crucified with Christ; the third name is obscure, possibly Irish. An unpracticed hand has written after this 'tantulus'. F. 92 is made up of two scraps sewn together before preparation and writing.]

*ao. f. 89r/19–25 (right sidebar, lower register) glossa collecta to Isaiah: 'A duob⟨is⟩ caudis titionu⟨m⟩ . . . Quadriga | que. iiii' (ed. Vaciago 2004: 2.207/10.1–4);

ap. ff. 92v/7–93v/6 glossa collecta to Jeremiah: IN HIEREMIA | Priusqua⟨m⟩ te formarem & c&⟨e⟩r⟨a⟩. Uocat ea quę n⟨on⟩ erant. quasi \ ea quę e⟨ss⟩ent. ah ah ah d⟨omi⟩ne d⟨eu⟩s / Detestat⟨ur⟩ officium q⟨uo⟩d p⟨ro⟩ aetate n⟨on⟩ potest sustinere'; ends: 'flet plusqua⟨m⟩ | tabuit' (ed. Vaciago 2004: 2.323–25);

*aq. f. 92v/13–18 (sidebar, right) glosses to Jerome's, "Prologus in Jeremiam" and to Jere. 10.4: 'Lib⟨er⟩ baruc d⟨icitu⟩r. ei⟨us⟩ | notarii . . . con|pegit c⟨on⟩iunx⟨it⟩' (ed. Vaciago 2004: 2.207/10.5–7);

ar. ff. 93v/6–95v/14 glossa collecta to Ezechiel: **IN EZECHIEL** | 'Et factu⟨s⟩ e⟨st⟩ in trigesimo anno in quarto in quinta m⟨en⟩sis'; ends: 'Sabulis. id ⟨est⟩ littoris' (ed. Vaciago 2004: 2.325–30);

*as. f. 94r/22–24 (sidebar left) glosses to Ezechiel ch. 16: 'Exposuisti. p⟨re⟩buisti . . . P⟨ro⟩stitu|tio. fornicatio' (ed. Vaciago 2004: 2.207/10.8–10);

at (i). f. 95v/15–23 glossa collecta to Jerome's "Praefatio in Danielem Prophetam"(PL 28.1291–94): **IN P⟨RO⟩LOGO DANIHELIS.** 'Repudiatus. reiectus c⟨on⟩te⟨m⟩ptus . . . Labunt⟨ur⟩ cadent errant ⟨ue⟩l decurrent' (ed. Vaciago 2004: 2.330–31);

at (ii). ff. 95v/24–96v/3 **IN LIB⟨RO⟩ DANIEHLIS.** 'TTerra. [*sic*] sanaar. locus e⟨st⟩ babylonis . . . Artabe. Tres artabe. x modios faciunt' (ed. Vaciago 2004: 2.331–32);

au. f. 96v/3–25 glosses to Jerome's "Praefatio in duodecim Prophetas" (PL 28.1013–16) and glossa collecta to Osee: **IN P⟨RO⟩LOGO / IN OSEAĘ** [*sic*] 'Comma. particula sententię ⟨ue⟩l dictionis . . .'; (gll. to Osee beg., line 5) 'Inuia. sine uia . . . eo q⟨uo⟩d p⟨re⟩ceteris arbor⟨ibus⟩ | longe eat' (ed. Vaciago 2004: 2.332–33);

*av. f. 96v/6–7 (sidebar right, first four lines) two more glosses to Jerome's "Praefatio in duodecim Prophetas": 'Co⟨m⟩maticus. id ⟨est⟩ bre|uis . . . siue te⟨m⟩poralis' (ed. Vaciago 2004: 2.207/10.11–12);

*aw. f. 96v/8–11 (lines 4–9 in sidebar, right) + f. 96v/25 (marked off text) glosses to Jerome's "Praefatio in Librum Job" (PL 28.1079–84): 'Error ge|nuin⟨us⟩ id ⟨est⟩ naturalis . . .'; 'Q⟨ui⟩d ex odio meo. id ⟨est⟩ p⟨ro⟩ odio' (ed. Vaciago 2004: 2.207/11.1–3; OHG ed. StS 1.511 [CCXVIII]);

ax. ff. 96v25–97r/15 glossa collecta to Johel: **IN (..) IOHEL P⟨RO⟩PH⟨ETA⟩** || 'Erugo uermis on olerib⟨us⟩ & in frondib⟨us⟩ . . . Ligones dicti q⟨uo⟩d | t⟨er⟩ra⟨m⟩ leuent. quasi leuones' (ed. Vaciago 2004: 2.333–34);

ay. f. 97r/15–97v/10 glossa collecta to Amos: **IN AMOS** | 'Vertex carmeli. uertice⟨m⟩ posuit p⟨ro⟩ cacum⟨en⟩ p⟨er⟩ metafora⟨m⟩ . . . Tabescit. adtenuat⟨ur⟩' (ed. Vaciago 2004: 2.334–35);

*az. f. 97v/11–14 (sidebar, right) glosses to Amos 7.14 and Micha 1.1 'id ⟨est⟩ morbou⟨m⟩ roborum moras . . . De mo|rastico. de uilla' (ed. Vaciago 2004: 2.208/12.1–2; StS 4.284 [CCCXXIXᵃ]);

ba. f. 97v/10–12 glossa collecta to Abdias: **IN ABDIA** | 'Conticuisses. tacuisses . . . lugit⟨er⟩. p⟨er⟩seuerant⟨er⟩' (ed. Vaciago 2004: 2.335);

bb. f. 97v/12–24 glossa collecta to Jona: **IN IONA** | 'Tharsis. mare ⟨ue⟩l pelagus . . . ut umbraret ei amabilis ei⟨us⟩' (ed. Vaciago 2004: 2.336);

bc. ff. 97v/24–98r/10 glossa collecta to Micha: **IN MICHA** [*altered to* 'Michea' *by a modern hand*] | 'Decurrunt in p⟨re⟩ceps. p⟨er⟩ fluens in

descensu⟨m⟩ . . . & adunco dente c⟨on⟩p⟨re⟩hendens' (ed. Vaciago 2004: 2.336–37);

bd. f. 98r/10–23 glossa collecta to Naum: IN NAUM | 'D. [sic, completed as 'Deus' by a modern hand] emulator. uox p⟨ro⟩phete laudantis d⟨eu⟩m . . . Subegit. domat' (ed. Vaciago 2004: 2.337);

be. f. 98r/23–98v/5 glossa collecta to Abacuc: IN ABACUC. | 'Onus q⟨uo⟩d uidit abacuc . . . Scateat. | ebulliat' (ed. Vaciago 2004: 2.337–38);

bf. f. 98v/5–13 glossa collecta to Sophonias: IN SOPHONIA. 'Et om⟨ni⟩a in alia glosa inueni . . . Nugas. uan⟨us⟩. fatuus. e⟨st⟩ au⟨tem⟩ nom⟨en⟩ hebreu⟨m⟩' (ed. Vaciago 2004: 2.338);

bg. f. 98v/13–15 glossa collecta to Aggeus: IN AGGIO | 'Pertusium. foratu⟨m⟩ . . . Laguoenas. alia ed⟨i⟩t⟨io⟩ anforas' (ed. Vaciago 2004: 2.338);

bh. ff. 98v/16–99r/18 glossa collecta to Zaccharias: IN ZACHARIA. | 'Exercituu⟨m⟩. in hebreo positu⟨m⟩ e⟨st⟩ sabaoth. Lxx int⟨er⟩ p⟨re⟩tes int⟨er⟩du⟨m⟩ \ om⟨ni⟩p⟨o⟩tente⟨m⟩ int⟨er⟩du⟨m⟩ uirtu⟨m⟩ transtuler⟨unt⟩ . . . Alia ed⟨i⟩t⟨io⟩ p⟨ro⟩ p⟨re⟩su⟨m⟩ptione. chaos hab&' (Vaciago 2004: 2. 339–40);

bi. f. 99r/19–24 glossa collecta to Malachi: IN MALACHIA 'Inmanu⟨m⟩ malachię . . . Alia ed⟨i⟩t⟨io⟩ hab& ne forte p⟨er⟩cutia⟨m⟩ funditus' (ed. Vaciago 2004: 2.340).

13. ff. 99r-117v Biblical glossae collectae, New Testament (Rz):

a. f. 99r/25–99v/6 glossa collecta to Jerome's "Praefatio in Evangelia" (PL 29.525–30): IN PREFATIONE IIII^OR EUANGELISTARUM || 'Nouu⟨m⟩ op⟨us⟩ facere me cogis. id ⟨est⟩ p⟨ro⟩uocas ⟨ue⟩l co⟨m⟩pellis. . . Ascendos. p⟨ro⟩hibendos' (ed. Vaciago 2004: 2.340–41);

b. ff.99v/6–100v/26 glossa collecta to Matthew: IN MATHEO | 'Traducere. id ⟨est⟩ accipere q⟨uo⟩d [partially erased and 'quasi' written above in modern hand] transducere'; ends: 'Maria iacobi. maria / mat⟨er⟩tera d⟨omin⟩i & iacob frater d⟨omi⟩ni' (ed. Vaciago 2004: 2.341–44);

c. f. 101r/1–101v/15 glossa collecta to Mark: IN MARCO 'Leui. alphei. ipse e⟨st⟩ mathe|us'; ends: 'Parasceue. p⟨re⟩paratio' (ed. Vaciago 2004: 2.344–46);

*d. f. 101r/1–7 (sidebar, right) glosses to Mark: 'T`h´ron⟨us⟩ regis. Tribunal iudicis . . '; 'Uolusian⟨us⟩ . . . & | p⟨er⟩rex⟨it⟩ ad cesare' (ed. Vaciago 2004: 2.208/13.1–2);

e. ff. 101v/15- 103r/2 glossa collecta to Luke: IN LUCA. | 'Quo⟨niam⟩ ['-niam' written above in modern hand] quide⟨m⟩ multi conatis s⟨unt⟩'; ends: 'ad uespera⟨m⟩ seruaret⟨ur⟩' (ed. Vaciago 2004: 2.346–49);

f. f. 103r/3–103v/20 glossa collecta to John: IN IOHANNE 'Nondu⟨m⟩ ue-
nit hora mea'; ends: '& nomen traxis|se creditur' (ed. Vaciago 2004: 2.
349–50);

*g. f. 103v/16–19 (sidebar, right) gloss to John 19.13: 'Tesella s⟨unt⟩ quibus
do|micilia . . . diminuti|onem' (ed. Vaciago 2004: 2.208/13.3);

h. ff. 103v/20–105r/7 glossa collecta to Acts: IN ACTIBUS APOSTOLO-
RUM | 'Theohilus. Interp⟨re⟩tatur d⟨e⟩i amator ⟨ue⟩l a d⟨e⟩o amatus';
ends: 'id ⟨est⟩ in suo hospicio q⟨uo⟩d ipse sibi c⟨on⟩|duxerat' (ed. Va-
ciago 2004: 2.351–53);

i. f. 105r/7–13 glossa collecta to Epistle of James: IN EPISTOLA IACOBI
APOSTOLI | 'Hesitans. dubitans . . . Serotinu⟨m⟩. | tardu⟨m⟩' (ed. Va-
ciago 2004: 2.354);

j. f. 105r/13–20 glossa collecta to 1 Ep. Peter: IN EP⟨ISTO⟩L⟨A⟩ PETRI
APOSTOLI | 'Discrimine. discretione ⟨ue⟩l periculo . . . Continue.
iugit⟨er⟩ p⟨er⟩seuerant⟨er⟩' (ed. Vaciago 2004: 2. 354);

k. f. 105r/20–105v/2 glossa collecta to 2 Ep. Peter: IN EIUSDEM SECUN-
DA. | 'Presto e⟨st⟩. p⟨re⟩sens e⟨st⟩ . . . Eleme⟨en⟩ta | ignis. aer aqua. et
terra' (ed. Vaciago 2004: 2.354);

l. f. 105v/2–7 glossa collecto to 1 Ep. John: IN IOHANNE ['Antichristus'
was written in line 2 and erased, and title is written partially over it] |
'Antichrist[us]. anti. grece. latine. c⟨on⟩tra significat . . . adtendite a fal-
sis p⟨ro⟩phetis & c&⟨e⟩r⟨a⟩' (ed. Vaciago 2004: 2.355);

m. f. 105v/7–12 glossa collecta to 2 Ep. John: IN IOHANNE .II. | 'Senior
seniore⟨m⟩ se ipsu⟨m⟩ dic⟨it⟩ iohannes . . . decor | insaniens' (ed. Va-
ciago 2004: 2.355);

n. f. 105v/12–15 glossa collecta to Epistle of Jude: IN IUDE AP⟨OSTO⟩LI |
'Iudas ap⟨osto⟩l⟨u⟩s ipse e⟨st⟩ & tatheus . . . e⟨st⟩ qui fac⟨it⟩ malos' (ed.
Vaciago 2004: 2.355);

o. ff. 105v/15–106v/20 glossa collecta to Apocalypse: IN APOCALIPSIN
IOHANNIS | 'Apocalipsin [*written* 'Apolca-'*and not corrected*] au⟨tem⟩
ex greco in latinu⟨m⟩. reuelatio int⟨er⟩p⟨re⟩tat⟨ur⟩'; ends: 'in hominis
ap|paruisse figura' (ed. Vaciago 2004: 2.355–58);

p. ff. 106v/20–107v/21 glosses interpreting the meanings of the stones
mentioned in Apoc. 21.19–20, epitomizing Bede's "Explanatio Apoc-
alypsis," ch. 21 (PL 93.194–203): LapIDUM NOMINA. 'Fundam⟨en⟩
tu⟨m⟩ primum | iaspis. Iaspidu⟨m⟩ multa s⟨unt⟩ genera'; ends: 'spiritalis
tam⟨en⟩ gratie s⟨unt⟩ luce fulgentes' (ed. Vaciago 2004: 2.358–60; cf.
Kitson 1983);

q. ff. 107v/22–108v/8 glossa collecta to Romans: IN EPISTOLA PAULI
AD ROMANOS | 'Desidero eni⟨m⟩ uidere uos ut aliquid imp⟨er⟩tiar.

id⟨est⟩ mi|nistre⟨m⟩ ⟨ue⟩l partes dem'; ends: 'utrum | in spania⟨m⟩ fuerit incertum habet⟨ur⟩' (ed. Vaciago 2004: 2.160–61);

r. ff. 108v/8–109v/15 glossa collecta to 1 Corinthians: AD CORINTHIOS EP⟨ISTO⟩LA | 'Scisma. abscissura animoru⟨m⟩ uocata scismata'; ends: 'in celis & in t⟨er⟩ra nominat⟨ur⟩' (ed. Vaciago 2004: 2.361–64);

*s. f. 108v/24 (in box) gloss to 1 Corinthians 6.3: 'Angelos. diiudicam⟨us⟩. | id ⟨est⟩ diabolos' (ed. Vaciago 2004: 2.208/13.4);

t. ff. 109v/15–110v/5 glossa collecta to 2 Corinthians: AD CORINTHIOS | 'Non est in illo. e⟨st⟩ & non. id ⟨est⟩ nulla in illo ambiguitas'; ends: 'Sedicio. tumultus | discordia disceptatio' (ed. Vaciago 2004: 2.364–66);

u. ff. 110v/5–111v/4 glossa collecta to Galatians: AD GALATAS (*added by modern hand*, 'I.') | 'Non adquieui carni et sanguini'; ends: 'Stigmata. cicatrices plagarum' (ed. Vaciago 2004: 2.366–68);

v. ff. 111v4–112v/4 glossa collecta to Ephesians: AD GALATAS [*sic*] | 'Restaurans om⟨ni⟩a in chr⟨ist⟩o quę in celis s⟨unt⟩ & quę in terra'; ends: 'p⟨ro⟩fitet⟨ur⟩ ⟨ue⟩l obsequiu⟨m⟩ facit' (ed. Vaciago 2004: 2.368–70);

w. ff. 112v/4–113r/20(21) glossae collectae to Philippians and 1 Thessalonians: AD PHILIPENSES | 'In omni p⟨re⟩torio. id ⟨est⟩ in omni iudaismo . . .'; (f. 113r/1, 1 Thess 2.14, etc.) '[*omitted* 'a' *written in margin by modern hand*, 'A'] contribulib⟨us⟩. a c⟨on⟩ciuib⟨us⟩ . . . & benedictu⟨m⟩ fuerit retinen/du⟨m⟩' (ed. Vaciago 2004: 2.370–71);

x. f. 113r/21–113v/17 glossa collecta to 2 Thessalonians: AD TESALONICENS 'Quo⟨niam⟩ nisi uenerit diffensio primu⟨m⟩ . . . Curiosus. abscultator [*corr. to* 'a`u´scultator' *by modern hand*] (ed. Vaciago 2004: 2.371–72);

y. ff. 113v/17–114r/18 glossa collecta to Colossians: AD EOSDEM .II. [*sic*] | 'Qui dignos nos fec⟨it⟩ in parte sortis s⟨an⟩c⟨t⟩or⟨um⟩ in lumine . . . hoc e⟨st⟩ redimere temp⟨us⟩' (ed. Vaciago 2004: 2.372–73);

z. f. 114r/18–114v/18 glossa collecta to 1 Timothy: AD TIMOTHEUM | 'Genealogus. int⟨er⟩minatus generationib⟨us⟩ antiquor⟨um⟩ . . . Anus. mulier | &ate decrepita' (ed. Vaciago 2004: 2.373–74);

aa. ff. 114v/18–116r/13 glossa collecta to 2 Timothy: AD TIMOTHEUM ['II.' *added by modern hand*] 'Potens e⟨st⟩ depositu⟨m⟩ | meu⟨m⟩' seruare in illu⟨m⟩ diem'; ends: 'quia q⟨uo⟩d | cupiuit implere n⟨on⟩ potuit' (ed. Vaciago 2004: 2.374–76);

ab. f. 116r/13–25(26) glossa collecta to Titus: AD TITUM | 'Oportet eni⟨m⟩ ep⟨iscopu⟩m sine crimine e⟨ss⟩e . . . Falli eni⟨m⟩ p⟨ro⟩pheta⟨m⟩ inpossibile / est' (ed. Vaciago 2004: 2.377);

ac. f. 116v/1–9 glossa collecta to Philemon: AD PHILIMONE⟨M⟩ 'Paulus ['aulus' *written above in different contemporary hand, pen trial?*] uinc-

tus. id ⟨est⟩ in carcere ⟨ue⟩l in catena . . . uincula n⟨on⟩ recusat' (ed. Va-
ciago 2004: 2.377);

ad. ff. 116v/9–117v/25 glossa collecta to Hebrews: AD HEBREOS |
'Multifaria⟨m⟩ multisq⟨ue⟩ modis. p⟨er⟩ multos inquit p⟨ro⟩phe|tas';
ends: 'Iuste fornicator supplicus efficit⟨ur⟩ [*corr. to* 'aff-' *by modern
hand*] (ed. Vaciago 2004: 2.378–80). The biblical glosses end here with-
out indication in the manuscript.

14. ff. 117v/25–118r/20 note on eight principal sins, derived from Cas-
sian, "Collationes" 5.2–16, followed by list of cardinal virtues drawn
from Isidore, "Etymologiae" 2.6.24: 'Octos || principalia uitia quę
humanu⟨m⟩ infestant gen⟨us⟩ . . . murmuratio detractio'; 'Et pru|dentia
e⟨st⟩ in reb⟨us⟩ . . . aequanimiter tolerantur' (cf. PL 49.611, 634; Lind-
say 1911, ad loc.).

15. ff. 118r/21–120r/18 Ps.-Jerome, Ep. 23, "Ad Dardanum" (CPL 633):
EP⟨ISTO⟩L⟨A⟩ GERONIMI AD DARDANUM DE GENERIB⟨US⟩
MUSICHOR⟨UM⟩ | 'Cogor a te ut tib[i] dardani de aliis'; ends:
'spiritalit⟨er⟩ ac mistice intellegenda s⟨unt⟩.' FINIT (as PL 30.213–15).

16. ff. 120r-126v excerpts from Isidore, "Etymologiae," Bk. 1, "De grammat-
ica" (as Lindsay 1911 *ad loc.*; some of the details of wording and most of the
quoted examples (biblical for Isidore's classical ones) are as in Bede's gram-
matical works, i.e., *De schematibus et tropis sacrae Scripturae* [PL90.175–
86], etc.):

a. ff. 120r/19–121r/7 ("De litteris communibus") 'Vsu⟨m⟩ primi fenices
inuener⟨unt⟩ . . . & in numero dece⟨m⟩ demonstrat' (1.3.5–11);

b. ff. 121r/7–122r/19 DE LIT⟨TERIS⟩ LATINIS | 'Latinas. lit⟨er⟩as carm⟨en⟩-
tis nimpha . . . ut. a prior sit. sub|sequens .b. lit⟨tera⟩' (1.4.1–16);

c. f. 122r/19–122v/4 ("De grammatica") 'Gra⟨m⟩matica e⟨st⟩ scientia recte
loquendi . . . Historię. Fabulę' (1.5.1–4);

d. f. 122v/4–6 ("De nomine") 'Sinonima . . . idem eni⟨m⟩ s⟨unt⟩ om⟨ni⟩a'
(1.7.14);

e. f. 122v/6 ("De verbo") 'Verbu⟨m⟩ eo q⟨uo⟩d uerberato aere sonat' (1.9.1);

f. f. 122v/7–8 ("De adverbio") 'Aduerbiu⟨m⟩ . . . lege uerbu⟨m⟩' (1.10);

g. f. 122v/8–15 ("De notis sententiarum") 'Nota e⟨st⟩ figura p⟨ro⟩pria . . . sa-
gitta eni⟨m⟩ gr⟨ece⟩ obelus' (1.21.1–3);

h. f. 122v/15–20 DE ANALOGIA | 'Analogia. gr⟨ece⟩. lat⟨ine⟩ similiu⟨m⟩ . . .
&. erit masculinum' (1.28.1–2);

i. ff. 122v/20–123r/2 ("De etymologia") 'A&himologia e⟨st⟩ origo
uocabuloru⟨m⟩ . . . ut silua domus' (1.23.1,3,4);

j. f. 123r/3–7 ("De glossis") 'Glosa. greca int⟨er⟩p⟨re⟩tatione linguę . . . pop-
ulatas int⟨er⟩p⟨re⟩tatur e⟨ss⟩e | uastatas' (1.30.1–2);

k. f. 123r/7–14 ("De barbarismo") 'Barbarismus e⟨st⟩ uerbu⟨m⟩ cor-
ruptalit⟨er⟩ . . . breuis p⟨ro⟩ longa et cetera quę secuntur' (1.32.1,3);

l. f. 123r/14–123v/5 ("De vitiis") 'Vicia aput gra⟨m⟩|maticos illa dicunt⟨ur⟩
. . . patet uia fugiendi. quo⟨niam⟩ d⟨eu⟩s iudex e⟨st⟩' (1.34.1–4,6,7,10);

m. f. 123v/6–20 ("De schematibus") 'Scemata dicunt⟨ur⟩ figure uerbor⟨um⟩
. . . ne taceas neq⟨ue⟩ c⟨om⟩p⟨esca⟩r⟨is⟩ d⟨eu⟩s' (1.36.1, 5–6, 8, 11);

n. f. 123v/20–22 (from Bk. 2, "De figuris verborum et sententiarum") 'Sy-
noma. quoties in c⟨on⟩uexa | oratione . . . nihil cogitas' (2.21.6);

o. ff. 123v/22–124v/16 DE TROPIS | 'Tropus e⟨st⟩ dictio translata a p⟨ro⟩-
pria significatione . . . iung⟨at⟩ uulp⟨es⟩ & m [sic, for "mulgeat"] hircos'
(1.37.1, 2, 5, 16, 21–30; cf. Bede De schem. & trop. sac. Scrip. 2.10–12);

p. ff. 124v/16–125r/8 ("De metris") 'Metra uo|cata quia certis pedu⟨m⟩
mensuris . . . Poema. unius opus' (1.39.1–3, 5, 6, 17–21);

q. f. 125r/8–14 DE FABULA | 'Fabulas poetae a fando nominauer⟨unt⟩ . . .
nonnullas ad mores hominu⟨m⟩ | int⟨er⟩p⟨re⟩tati s⟨unt⟩' (1.40.1–3);

r. f. 125r/14–18 ("De historia") 'Historia e⟨st⟩ narratio . . . e⟨ss⟩ent uidisset'
(1.41.1);

s. f. 125r/18–125v/1 ("De generibus historiae") 'Int⟨er⟩ historia⟨m⟩ au⟨tem⟩
& annale⟨m⟩ . . . nec fieri possunt' (1.44.4–5);

t. ff. 125v/2–126v24 DE ORTOGRAFIA 'Orthografia gr⟨ece⟩. lat⟨ine⟩ recta
scriptura int⟨er⟩p⟨re⟩t[atur] . . . lector geminanda⟨m⟩ e⟨ss⟩e | litteram.
Finit dccclxu' (1.27.1–29).

[Note: 'Finit dccclxu' is generally taken as the date the exemplar of this section
(the *Etym.* extracts) was written, and so transcribed by the present scribe, giving a
terminus post quem for Part 4 of the manuscript.]

17. ff. 126v/24–127r/16 two brief excerpts from Maximus Victorinus
"De arte grammatica": ARS UICTORINI | 'Gra⟨m⟩matica e⟨st⟩ sci-
entia interp⟨re⟩tandi poetas atq⟨ue⟩ histori/cos || & recte scribendi
loquendiq⟨ue⟩ . . .'; (f. 127r/10) DE LATINITATE | 'Latinitas quidem.
obseruatio in corrupte . . . usu | placita assu⟨m⟩ptaq⟨ue⟩. s⟨unt⟩' (ed.
Keil 1857–1880: 188, 189); continuing to the next item with no break:

18. f. 127r/16–25 an extract on the nature of God: '[n]ulla forma in d⟨e⟩o . . .
& mortus e⟨st⟩ causa' (cf. Cassiodorus, *Expositio in Psalterium*, Ps. 141
[PL 70.1008], apparently derived from Rufinus, *Historia Monachorum*
ch. 1 [PL 21.397]).

19. two excerpts from Gregory I, "Moralia in Job":

a. f. 127v/1–12 from Bk. 34, ch. 23.52: GR⟨EGORIUS⟩ IN LIBRO MORA-
LIUM. xxxº. iiiiᵗᵒ. | 'Cunctus na⟨m⟩q⟨ue⟩ sup⟨er⟩bis aput se cogitatione
tum⟨en⟩tib⟨us⟩ . . . in sua uoluntate | tolerare' (PL 76.747);

b. ff. 127v/12–128r/10 from Bk. 31. ch. 45.87–89: It⟨em⟩ xxx.iii°. 'Initiu⟨m⟩ omnis peccati sup⟨er⟩bia . . . de altero p⟨ro⟩pheratur' (PL 76.621).

20. f. 128r/10–23 advice "De timore domini" in the style of "Verbum Patrum," but unidentified: DE TIMORE D⟨OMI⟩NI. 'Cu⟨m⟩ principiu⟨m⟩ n⟨ost⟩rę | salutis ac sapiencię . . . in p⟨er⟩turbatione fiat & qui&is dissip& | modu⟨m⟩'.

21. ff. 128r/23–129r/4 on Wrath and Envy, partly drawn from Gregory I, "Moralia in Job": ITEM DE IRA. 'Irę stimulis accensu⟨m⟩ . . .' (cf. *Moralia* Bk. 4, ch. 45.79, PL 75.724); f. 128v/22 section on Envy: 'Color quippe psallore afficitur . . . & plena mors eius e⟨st⟩ | perfectus amor a&ernitatis' (cf. *Moralia* Bk. 4, ch. 46.85, PL 75.728).

22. f. 129r/4–129v/2 from Gregory I, "Cura Pastoralis," Bk. 3, ch. 36: IN PASTORALE. | 'Sic superbis p⟨re⟩dic&ur humanitas . . . sufficere ne qua⟨m⟩ qua⟨m⟩ a | tandantur [*recte* "tendantur"] ad summa' (PL 77.121–22).

23. glossaries related to those of the "Leiden Glossary" family (Leiden, Bibliotheek der Rijksuniversiteit, Voss. lat. Q. 69 [157] ff. 20r–36r:
[Note: For the origin, sources, and manuscript witnesses see Lapidge 1986, A-S derivations Michiels 1912; this version is unedited except for vernacular items. Many of the integral vernacular words have been underlined by the modern correcting hand.]

a. ff. 129v/2–130v/10 glossae collectae to Gregory I, "Dialogues," "Cura Pastoralis," and "Canons" = "Leiden" XXXIX : GLOSA DE DIALO`GO´RUM. | 'A primeuo flore. id ⟨est⟩ a primo flore barbe . . . Autenti|cum. auctoriale' (items with vernacular interpretations ed. Schulte 1993: 305–07, StS 2.244, 2.150 [DCLX, DC], cf. Hessels 1906: 40–42);

b. ff. 130v/10–136r/7 alphabetical glossary to "Regula S. Benedicti"; cf. "Leiden" II: (heading partly erased) DE REGVLA S⟨AN⟩C-⟨T⟩I BE(ATI)NEDICTI | 'ABBA. syru⟨m⟩ e⟨st⟩ pater . . . Zeleosus. abomnib⟨us⟩ timens' (cf. Hessels 1906: 3–7; the Fulda list differs from Leiden somewhat in both lemmata and interpretations but, like it, contains no vernacular words);

c. ff. 136r/7–137v/19 alphabetical glossary to Canons; cf. "Leiden" I, 1–52, an expanded list, but only through "Ex-": INCIPIT CLOSA. [*sic*] DE UERV⟨M⟩. [*recte* VERBUM] DE CA`NO´NIBVS. EDITA. | 'Aleator. luso cupiditatis . . . Exp&iuere. [*for* expetunt?] quesir⟨unt⟩ ⟨ue⟩l p⟨ro⟩-fes|siunt' (cf. Hessels 1906: 1–2; "expetunt" in "Regulae Ancyrani concilii" 43 [PL 67.156]; vernacular items ed. StS 2.93 [DLXXXIX], all vernacular gll. on f. 137r);

d. ff. 137v/19–138v/7 glossa collecta to Eusebius/Rufinus "Historia Eccle-
siastica"; cf. "Leiden" IV: IN LIBRO. ECCLESIASTICE. HISTORIAE.
| 'Panigericis. in laudibus . . . Bibenne⟨m⟩. securis. binam. a|cie⟨m⟩
habens' (cf. Hessels 1906: 10–11; "vernacular gl." on f. 138v/1 'Sinis
ascas' is a ghost, see Hessels 1906: 193 s.v. "Sinisactas"; ed. StS 2.607
[DCCCXXVII]);

e. f. 138v/7–139r/19 glossa collecta to Gregory I, *Cura Pastoralis* (PL 77.13–
128): ALIQVA UERBA. DE LIBRO. PASTORALE. | 'Delitiscendo.
fugiendo. abscondendo. p⟨ro⟩uehit. | tollerat . . . Preconio. lau|de.
Vt cu⟨m⟩q⟨ue⟩ tam⟨en⟩. ubiq⟨ue⟩ tam⟨en⟩' (vernacular items ed. StS
2.217–18 [DCXLIV]; otherwise unedited, also in Saint Omer, Biblio-
thèque d'Aglomération 150 [453], f. 74r);

f. f. 139r/19–139v/6 glossa collecta to "Vita Antonii" = "Leiden" XXVIII,
1–23: IN LIBRO ANTONII. | 'DEfici&. fatig& . . . Iouis. [filius] saturni
nouissimus' (cf. Hessels 22–23).

24. ff. 139v-151r Hrabanus Maurus, "De institutione clericorum" (Bk. 1,
excerpts from Bk. 2) (coll. as "F" in the shorter recension, Zimpel 1996,
522–68, see 252–58; also PL 107.293–378):

a. ff. 139va/7–140rb/2 (written in two columns on f. 139v, long lines on
f. 140r; a modern hand has interlined the title 'Heic incipit Hrabani
Mauri de Institutione Clericorum Liber I.') capitula to Bk. 1: 'i. De una
d⟨e⟩i e⟨c⟩c⟨esi⟩a catholica . . . xxxiii. De ordine misse.' EXPLIC⟨IT⟩
(coll. Zemple 283–84);

b. (long lines) ff. 140r/3–148r/18 Bk. 1 (the chapter divisions are indicated
by small marginal numerals, no titles): 'Aecclesia ergo d⟨e⟩i catholica
chr⟨ist⟩i nomine | est nobilitata'; [numbering skips ch. 15 at f. 143v/17
'Primu⟨m⟩' and ch. 32 at f. 147r/23 'Officiu⟨m⟩'; ch. 33 is numbered
integrally, f. 147v/8 'xxxii'] ends: 'tunc p⟨re⟩dicetur a diacono licentia
eundi | p⟨er⟩acta misa.' EXPLICIT LIB⟨ER⟩ PRIMUS.

c. ff. 148r/18–151r/8 selections from Bk. 2: SENTENTIAE DE ALIO LI-
BRO. | (ch. 52) 'Lectiones p⟨ro⟩nuntiare iudeoru⟨m⟩ traditio doc& . . .
sed | specie grauitatis'; f. 148v/18 (ch. 53) DE LIBRIS VETERIS TES-
TAMENTI AC NOUI. | 'V&us testam⟨en⟩tu⟨m⟩ lex & proph&ę . . . lxx.
nationibus | ad fidem constituti'; f. 149r/12 INCIP⟨IT⟩ DE DIVER-
SIS SENTEN|TIIS LIBRI OFFICIORVM. [rest of line, in minuscules,
erased] | (ch. 14, abridged) 'Exomologesis. gr⟨ec⟩e. latine. confessio . . .
& non confit&ur'; f. 149r/16 (ch. 15, abridged) 'La&anię. gr⟨ece⟩ latine
| rogationes . . .'; (line 18, ch. 17, complete) 'Ieiuniu⟨m⟩ res . . . uincun-
tur'; (line 20, ch. 19, abridged) 'Ieiuniu⟨m⟩ quarti . . . dextruxit' [*corr. to*
'distruxit' *by modern hand*]; (line 22, ch. 26, complete) 'Biduana⟨m⟩ | ab

apostolis ... pascit'; f. 149v/2 (from ch. 28) 'Elemosina. gr⟨ece⟩. lat⟨ine⟩
opus mi⟨sericordi⟩e'; (ch. 29, virtually complete) 'Poenitentiam | a iob
... poenitenda co⟨m⟩mittit'; (line 8, from ch. 31) 'Ideo d⟨omi⟩n⟨u⟩s
ie⟨su⟩s chr⟨istu⟩s in | nazar&h ... index&ister& [*recte* inde existeret]';
(line 11, ch. 32, complete) 'Epiphania. gr⟨ece⟩ lat⟨ine⟩ apperitio [*corr. to*
'apparitio' *by a modern hand*] ... multos hos dies'; (line 21, from ch. 37)
'Triptita [*corr. to* 'tripartita' *by a modern hand*] e⟨st⟩ ratio ... obscura-
bantur'; f. 150r/6 (ch. 41, abridged) 'Pentecosten hinc cepit ... sic⟨ut⟩
nec diebus domi|nicis'; (line 15, from ch. 42) 'Dominicus dies ideo ap-
pellatur ... data e⟨st⟩ &cetera'; (line 20, ch. 43, complete) 'Festiuitates
s⟨an⟩c⟨t⟩oru⟨m⟩ ... sublimatu⟨us⟩ | a&erna⟨m⟩'; f. 150v/5 (ch. 44, not
corresponding to ed. text) 'Sacrifitia p⟨ro⟩ defunctis ... & traditu⟨m⟩
e⟨st⟩'; (line 7, from ch. 45) 'Encenias. | hoc e⟨st⟩ dedicatio ecclesiaru⟨m⟩
... requies e⟨ss⟩e s⟨an⟩c⟨t⟩oru⟨m⟩ credit⟨ur⟩'; (line 16, ch. 46, virtually
complete) 'Festi dies in u&eri lege ... iouis. ueneris. saturni'; f. 151r/5
(ch. 48, end) 'antiqui cantores | p⟨ri⟩die qua⟨m⟩ cantandu⟨m⟩ erat ... si
hoc gentiles fecer⟨e⟩'.

25. Excerpts from Isidore, *Etymologiae* (as Lindsay 1911, ad loc.):

a. f. 151r/8–14 from Bk. 5, ch. 27 ("De poenis in legibus constitutis"):
   ALIE SENTENTIĘ GLOSATICE. | 'Virge a uiri ditate ..' (18); 'Un-
   gule dicte q⟨uo⟩d effodiant ..' (20); 'Tormenta quia ..' (22); 'Serui`v´is
   [*for* "seruitus"] a seruando ... serui uocabantur' (32);

b. ff. 151r/14–152r/10 from Bk. 1 ("De grammatica"): ISIDORI. | 'Discip-
   lina a discendo nom⟨en⟩ accepit ... nom⟨en⟩ || artis habebit' (1.1–3); f.
   151v/1 'Disciplinę lib[e]raliu⟨m⟩ artiu⟨m⟩ ... legem | astroru⟨m⟩' (2.1–
   3); f. 151v/10 DE LITERIS CV⟨M⟩MUNIS. 'Primordia gra⟨m⟩matice |
   artis ... Gregarum [*sic*] literaru⟨m⟩ q⟨uo⟩d hic de e⟨st⟩ | in ultimo libro
   inuenitur' (3.1–5).

26. f. 152r/10–13 monastic precept: ASCENSIONES SPIRITALES SUNT
   SEPTEM. | 'Interrogare humiliter ... Diligere ardent⟨er⟩' (cf. Law
   1995: 127).

27. f. 152r/13–152v/24 sayings attributed to St. Jerome: DICTA S⟨AN⟩C⟨T⟩I
   HIERONIMI PR⟨ES⟩B⟨YTERI⟩. | 'De ista misera & breuita. festine-
   mus ad illa s⟨an⟩c⟨t⟩orum | beata p⟨re⟩mia ... Tunc qui bona egerunt.
   ibunt in | uitam &ernam. qui uero mala in igne⟨m⟩ &ernum' (appar-
   ently unique; cf. Lambert 1969–1972: 4A.16).

28. ff. 152v/25–194rb/4 (in two columns) "Abba" Glossary, Latin-Latin in
   abc-order: IN CH⟨RISTU⟩M NOMINE INCIPIT GLOSA. || 'Abba
   syru⟨m⟩. pater. grece. genitor latine'; [a different hand writes f. 169rab
   and f. 169va] ends: 'Zyppherus. uentis'; after this an erased line and, in

another hand, 'Zepphyyus'; rest of f. 194rb is blank (cf. "Glossae Codi-
cis Sangallensis 912," ed. Goetz 1883–1923: 4.201–98);
[Note: The text is substantially as that of St. Gall 912 [CLA 7.967a], a palimpsest, a
5c manuscript of OT texts and grammatical works overwritten in uncials at Bobbio
by the end of the 8c with the "Abba" glossary; cf. Dionisotti 1996: 215–16).]

29. ff. 194va/1–195vb/22 alphabetical Latin-OHG glossary, many lemma-
   ta traced to Gregory I, *Homiliae in Evang.* (PL 76): 'Argumentantur.
   rahconti'; ends: 'uitalis. uitis. uuinereba | uetitu⟨m⟩. p⟨ro⟩ibitu⟨m⟩' (ed.
   StS 2.318–19 [DCLXXVIII]; cf. Schröder 1941: 98–100, who indicates
   symptoms of an A-S archetype).

30. ff. 196r/1–200v/21 Venatius Fortunatus, "Commentarius Fortuna-
   tii," commentary on the Athanasian Creed (CPL 1747, CPPM, IIA
   39, Keefe 2012: no. 269): **INCIPIT FIDES CATHOLICA QUAM |
   ATTHANASIVS ALEXANDRIE. EP⟨ISCOPU⟩S | EX CONSENSU
   NICENI CONCILII | D⟨E⟩O INSPIRANTE DICTAUIT. |** 'Quicu⟨m⟩-
   q⟨ue⟩ uult saluus e⟨ss⟩e ante omnia opus e⟨st⟩ | ut teneat catholica⟨m⟩
   fide⟨m⟩. Fides d⟨icitu⟩r cre|dulitas. siue credencia. catholica⟨m⟩'; ends
   abruptly in mid-sentence: 'adu⟨en⟩tus dom[in]icus incorpore. [. . . .]'
   (as Burns 1896: 28–39 ["B rescension"]; rprt. PLS 3.726–32; cf. Burns
   lvii–lxxi, but who did not know of this manuscript).

31. a. ff. 200v/22–201r/21 "Praefatio incerti auctoris" to Vigilius Thapensis
   "Dialogus Athanasio, Ario, Sabellio, Photino": **INCIPIT ALTERCA-
   TIO ATHANASII. EP⟨ISCOP⟩I CONTRA | ARRIUM. SABELLUM.
   UEL FOTINUM | HERETICOS. ||** 'Cum in manu strennui lectoris . . .
   ualeant custo|dire. EXPLICIT. (as PL 62.179–80; Keefe 2012: no. 97);

b. ff. 201r/22–203v/8 Bk. 1, chs. 1–6 (abridged): Vigilius Thapensis (late 5c),
   "Contra Arianos dialogus Athanasio, Ario et Probo judice interlocuto-
   ribus" (CPL 807,cf. 812, CPPM IIA 1692): **INCIPIT QUALITER RES
   A PRINCIPIO GESTA EST. |** 'Cum apud nicheam urbem. a trencentis
   . . . Horu⟨m⟩ tam⟨en⟩ una natura unaq⟨ue⟩ diuinitas conp⟨ro⟩batur' (as
   PL 62.155–59; Keefe 2012: no. 93);

c. f. 203v/8–12 a scribal colophon to the above: 'Magnam | sil(..)ua⟨m⟩ o
   fidelissime frat⟨er⟩ reliqui illor⟨um⟩ difficuliu⟨m⟩ altercationum | ideo
   non p⟨er⟩scripsi usq⟨ue⟩ ad calce⟨m⟩ unius cuiusq⟨ue⟩ constantia⟨m⟩ .
   & | heresia⟨m⟩'.

32. F. 203v/12–204r/29 another commentary on the Athanasian Creed, ap-
   parently unique to this manuscript: **Nunc incipit s⟨an⟩c⟨t⟩a & uera re-
   sponsio s⟨an⟩c⟨t⟩i athanasii ep⟨iscop⟩i | catholice fidei quomodo ille
   uincebat diuina oppitulatio|ne infelices her&icos iam paulo super-
   ius p⟨er⟩ scriptas qui per | sua loenociniosa uerba multoru⟨m⟩ ani-**

mas inliciauer⟨unt⟩ letheo. | (text) 'Qui cu⟨m⟩q⟨ue⟩ uult . . .' (comm.) 'Neq⟨ue⟩ confundentes p⟨er⟩sonas. sicut | sabellius errauit . . .' [some leaves are lost between f. 203 and f. 204 and f. 204 is not formally prepared] || '. . . ne s⟨e⟩c⟨un⟩d⟨u⟩m diunitate⟨m⟩ adfirmauit. & in nullo minore⟨m⟩ filiu⟨m⟩ | patri substantię diuine neq⟨ue⟩'; ends imperf.: 'quia n⟨on⟩ uenit lege⟨m⟩ soluere sed impleret' (cf. Burns 1896:29; Keefe 2012: no. 268).

33. f. 204v/1–29 original back cover (the text, which has been trimmed on edge and bottom, is added in the same hand as on ff. 1r and 36r/11–27, also original covers) biblical excepts: '. . . anima quando ˋde´ corpore exiit uadit adoriente⟨m⟩ dein[de] . . . more⟨m⟩ inducant⟨ur⟩ . . .', etc., the bottom line trimmed and illegible. back pastedown, a bifolium from same service book as front pastedown: (verso, antiphons and hymn for Hours of the Virgin) 'Salue regina . . . o dulcis ma|ria ⁊ Aue maria . . .'; 'Omnipotens empiterne deus . . . ab instantib⟨us⟩ || (recto, antiphons and hymn for Pentecost) 'D[eus qui apostolis tuis] sanctum | sp⟨iritu⟩m concede plebi tue . . . p⟨er⟩ d⟨omi⟩n⟨u⟩m n⟨ost⟩r⟨u⟩m. | Deus in adiutorium meu⟨m⟩ . . .' ; 'Veni creator sp⟨iritu⟩s . . . omne noxium [. . . .]'.

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