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Reg. lat. 497

Trier/Paderborn collection of hagiographical material,
with an added leaf (f. 71) of OE Orosius (palimpsest)
[Ker 391; Gneuss 916]

HISTORY: A collection of largely hagiographical material probably written in the late 11c at Trier, as is evidenced by items 7a, 7c, and 9. The provision of readings for St. Matthew's day in item 26b suggests the possibility of a connection with the Benedictine abbey of St. Matthias at Trier, but the monastery, previously dedicated to St. Eucharius, was not re-dedicated to St. Matthias until 1127 when relics of the saint were deposited there. However, Hoffmann (in Stiegemann and Wemhoff 2006: 2.333–6, no. 442), noting that the script of the list in item 9 is very close to that of the two documents of Abbot Hamuko von Abdinghof (Paderborn), viz. Münster, Staatsarchiv, Kl. Abdinghof Urk. 21 and Fstm. Paderborn Urk. 72, argues that the manuscript was written in Paderborn rather than Trier. Support for this view is adduced from item 24 on St. Marsus (who was revered in Essen and Niggenkerken, near Corvey) and from item 30, which contains a letter of 1119 addressed to Bishop Heinrich of Paderborn, who because he had been suspended by Pope Paschal II (1099–1118) was unlikely to leave any written trail outside Paderborn. The case for Paderborn does not seem conclusive, as item 9 is a list of archbishops of Trier, and item 30 was added in the 12c. If the manuscript was written at Trier, the presence of item 30 could be explained by it having been transferred to Paderborn in time for the 12c addition.

Originally the manuscript was two booklets, A (ff. 1–71) and B (ff. 72–163), produced in the same scriptorium and then brought together, the first being incomplete, several quires, probably seven, having been lost at the beginning (see “Collation”), the loss occurring before the 17c table of contents was added on the front fly leaf, and indeed, before the medieval foliation. Several scribes worked together (scribal stints are noted in “Contents”), not always in complete harmony, of whom Scribe 1 was principal, and Scribe 3

his chief associate. These two scribes had different ideas about format and presentation. Scribe 1's work is extremely regular and well presented on newly prepared membrane, while Scribe 3 made adjustments, either because of a shortage of good-quality membrane, or because of apparent concerns about the disposition of space, or because he preferred new textual material, and he used membrane that, although already written upon, he re-prepared by removing the original text, as ff. 71, 104–5, 140–55. Prior to f. 71 this scribe, or his associate, Scribe 2, removed whatever was already written after item 5 on ff. 64v–8, as the conjoined leaves in quire IX do not match up well in terms of apparent membrane quality, and Scribe 2 then wrote over the erased material up to the end of the quire. There are marginal additions by Scribe 1, e.g., on f. 44r, 45v, and the same scribe has made erasures and alterations, e.g., on ff. 32v, 46r.

In completing the Life of St. Gertrude (item 6) Scribe 3 needed a single leaf and decided to use a leaf already showing text of the OE Orosius originally written in England (Stokes 2014: 130 suggests script is Christ Church, Canterbury) in the first half of the 11c and brought to Trier. The text of the Orosius (now f. 71) was bleached or erased (apart from a few letters) on the recto side and on the upper half of the verso side, but is still legible on the lower half of the verso side (item 8), space that the Trier scribe did not need.

Glosses, including syntactical glosses, have been added on ff. 49v–50r. On f. 143r the antiphon 'Glo(rioso)s (con)fessor chr(ist)i .N.' has been added in the right-hand margin with some neumes suprascript (on which see Bannister 1913: 1.18, no.53). There are pen-trials or doodles on ff. 103rv and 106r. In the 14c folio numbers in ink were added in the centre of the top margin of recto leaves, as 'ii' to 'clxi' (f. 162), but the small leaf f. 136 was omitted from this numbering, and the number on f. 163 was no doubt on the part subsequently cut out. Early modern scholarly annotations occur on ff. 1r, 17r, 84v, and 96r. The manuscript became part of the library of Queen Christina of Sweden, which, following her death in Rome in 1689, went to the Vatican in 1690, where this one received the stamp of Pope Alexander VIII (1689–91) on ff. 1r and 163v. The binding of plain white vellum was provided in the Vatican and bears the stamp of Pope Pius IX (1846–78). At the same time the manuscript underwent some restorative treatment, with new material fused on to hinges to keep leaves in place. At the time of examination (2003) the binding was very loose. Previous description by Wilmart 1937–45.

CODICOLOGICAL DESCRIPTION: Folios ii + 163 + i, membrane except for the paper endleaves, one at the front and one at the back added with

the binding, measuring approx. 245×175 mm. From quire XVIII there is a change towards using a sheet with less height (approx. 240 mm.), though in this quire only for the outer sheet (ff. 123/130), and then quire XXIII (the last) is smaller again, measuring only 225×165 mm. The leaf added at the end of Booklet A (f. 71) was smaller, approx. 227×150 mm., but extra material has been grafted on to it in restoration. The slip inserted as f. 136 measures 110×117 mm.

The membrane is of quite good quality, sometimes very stiff, although there are holes in ff. 22–24 (since repaired), 29, 47 (since repaired), 48, 53, 67 (repaired), 78 (since repaired), 80, 97, 98, 108 and 109 (both since repaired), 115 and 116 (both since repaired), 135 (since repaired), 141 (since repaired), 149–52 (all since repaired) and 156. Scrape marks from the preparation are visible from time to time. Generally HFHF, always hair side outside, although sometimes it is hard to tell which is which because of the quality of the preparation. Following an erasure on f. 80v the leaf showed a split/tear which has subsequently been repaired with stitching. F. 83 had a piece sewn on to it at the outset to make up a deficiency. The top outer corner of f. 163 has been cut out with some loss of text, probably in or after the 14c.

The area prepared for writing varies within and between the booklets, and the written area itself is slightly larger than the measurements given because the top line is used for writing. In Booklet A Scribe 1 prefers an area of approx. 167×125 mm., but Scribe 3, who sometimes augmented the provisions made by Scribe 1, preferred an area of approx. $175/180 \times 135/140$ mm., increasing to 193×145 mm. in quire X. On f. 71, originally prepared to receive the OE Orosius, the written area was approx. 178×111 mm. In Booklet B Scribe 1 prefers an area of approx. 167×125 mm., but Scribe 3, who sometimes augmented the provisions made by Scribe 1, preferred an area of approx. $175/180 \times 135/140$ mm., increasing in height to 183 mm. in quires XX–XXI. In quire XXII the area prepared for writing is approx. $187/197 \times 140$ mm., and in quire XXIII (where the size of the leaf is smaller) approx. 187×130 mm. On f. 136, a slip inserted in quire XIX, the written area generally (there is no ruling) is approx. 95×95 mm., and shows 20–24 lines of writing.

The pricking was done when the sheets were folded:

Booklet A: Quires I–III show prick-marks for the single vertical bounding lines and, on the outside of the leaves only, for 24 horizontal long lines, although Scribe 2 has increased the number of lines written to 25 on f. 22 and to 26 on ff. 24–26, the two leaves added at the end of the quire. In quire IV, where Scribe 3 takes over for item 3 on f. 28r, there are two sets of

prick-marks for the horizontal lines, one for 24 lines, probably provided by Scribe 1 (who writes item 5 from f. 30r), and the other for 32 lines, provided subsequently by Scribe 3. Quires V–VIII were prepared by Scribe 1 and are as quires I–II. Quire IX was prepared by Scribe 1 with 24 prickmarks for the horizontal lines showing closer than usual to the text area, but then Scribe 4 took over for item 6 and wrote to the end of the quire; he provided another set of prick-marks, done twice (clearest on f. 66) for 31 lines. Quire X is written by Scribe 3 and only traces of the prick-marks for 32 lines can be seen. This scribe then added f. 71, which was prepared to receive the OE Orosius, originally ruled with 26 long lines between the vertical frame-lines; f. 71 shows two prick-marks in the bottom margin for the double vertical frame-line now near the hinge, but no others are visible.

Booklet B: Quire XI shows prick-marks for the single vertical bounding lines and, on the outside of the leaves only, for 24 horizontal long lines; however, when Scribe 3 took over to write item 11 near the top of f. 77v, he provided another set of prick-marks for 32 horizontal lines on ff. 77–9. Quire XII also shows a double set of prick-marks for the horizontal lines, one for 24 lines and one for 32 lines; Scribe 3 uses the 32 lines, but Scribe 1 takes over again on f. 81r for item 12 and uses the 24 lines. Evidently Scribe 3 must also have added prick-marks for wider bounding lines; these are clearly visible in quire XVI. Quires XIII–XIV each show a single set of prick-marks for 24 lines. In quire XV Scribe 1 has provided prick-marks for 23 horizontal lines, but from the back of the quire Scribe 3 has provided another set for 30 lines, which he begins to use to write item 17 on f. 105r. Quire XVI was prepared by Scribe 1 with 24 horizontal lines and his preferred narrower written area, but then re-prepared by Scribe 3 with 31 lines and his preferred wider area for writing; Scribe 3 wrote the whole quire. Quires XVII–XVIII were prepared by Scribe 3 with 31 and 32 prick-marks for horizontal lines respectively; quire XIX is like quire XVIII, except that there are two sets of prick-marks for the horizontal lines (the same number) visible at the end of the quire. Quire XX also has prick-marks for 32 lines. Quire XXI shows prick-marks for 55 lines but these were not the ones used as a guide for ruling; possibly they were done first and Scribe 3 then provided his own prick-marks for 32 lines which have since been sheared off. Again in quire XXII two sets of prick-marks for the horizontal lines can be seen (though not in entirety), as on f. 159, one for 33 lines, the other for 37 lines, probably provided by Scribe 6, who began at item 28. In quire XXIII, the last, again two sets of prick-marks must have been provided, one for 24 lines used for the larger script on f. 161v, and another, which is visible on f. 162, for 37 lines.

The ruling was done in hardpoint usually sheet by sheet as the top and bottom horizontal lines extend across the hinge, as in all quires ruled by Scribe 1, viz. quires I-IX, XI-XVII. The vertical bounding lines and the top and bottom horizontal lines extend to the edges of the leaves. In Booklet B, quire XV, the last two leaves were added, having been ruled with a double vertical frame-line on the outside and additional horizontal lines at the top.

Color is used sparingly throughout most of the manuscript, and the variations in usage tend to coincide with the passages written by the various scribes. Red is used for headings and initials and chapter or sectional numbers (in the margin in item 1, also on f. 153r), also for red shading of capitals on ff. 41v, 72r, 77v-80v, 105r-22r, 133v-146v, 148v-159r and 161r. Green shading of capitals occurs on ff. 22r, 122r and 153r and green and purple shading on ff. 22v, 28r, 140v, and 150r in conjunction with the work of Scribes 2 and 3. A lighter green shading of red capitals occurs on ff. 64v-66r in conjunction with the work of Scribe 4. There is an ornamental initial 'D' in red on f. 75r, a large red initial 'D' with the opening words of text enclosed on f. 77v, a calligraphic capital 'A' with red, green, and blue shading on f. 79v, and metallic capitals on f. 98v with a guide letter in the margin. There is no color from f. 161v to the end. A large (added) drawing of the BVM on f. 163v.

COLLATION:

Booklet A:

I⁸ (ff. 1-8), II⁸ (ff. 9-16), III⁸⁺² two single leaves added after 8 (ff. 17-26), IV⁸ (ff. 27-34), V⁸ (ff. 35-42), VI⁸ (ff. 43-50), VII² (ff. 51-52), VIII⁸ (ff. 53-60), IX⁸ (ff. 61-68), X²⁺¹ (ff. 69-71).

Quire signatures occur in the center of the bottom margin of recto pages as follows: f. 9r 'viiiij', f. 17r 'x', f. 27r 'xi', f. 35r 'xii', f. 43r 'xiii', f. 51r 'xiiii', f. 53r 'xv', so presumably seven quires originally preceded what is now quire I. [Note: In quire IX ff. 64v-68v have the original text removed and another written over it, so that the conjoined leaves appear to be of different quality.]

Booklet B:

XI⁸ (ff. 72-79), XII⁸ (ff. 80-87), XIII⁶ (ff. 88-93), XIV² (ff. 94-95), XV⁸⁺² two leaves added after 8 (ff. 96-105), XVI⁸ (ff. 106-113), XVII⁸⁺¹ 6 (f. 119) is a singleton (ff. 114-122), XVIII⁸ (ff. 123-130), XIX⁸⁺¹ 6 (f. 136) is an added slip (ff. 131-139), XX⁸ (ff. 140-147), XXI⁸ (ff. 148-155), XXII⁴ (ff. 156-159), XXIII⁴ (ff. 160-163).

Quire signatures occur in the center of the bottom margin of recto pages as follows: f. 80r 'ii', f. 88r 'iii', f. 94r 'iiii', f. 96r 'v', f. 114r 'vii'; they were probably provided by Scribe 1, but Scribe 2 did not continue them.

CONTENTS:

f. i recto-verso: table of contents (?17c) listing 29 items.

Booklet A

Scribe 1:

1. ff. 1r/1–22r/17 Latin translation in the version by Euphemius of Pseudo-Amphilochius's (Greek) Life of St Basil (1/2 Jan., BHL 1023), beg. imperf. in Prologue: '[compa]sibiliter tulimus. Postqua(m) au(tem) lamentationis caligine(m) se(cun)d(u)m | q(uo)d scriptu(m) est amouim(us) . . . uirtutes ipsius ennarantes'; text, ch.1 beg. (f.1v/7): **De tempore quo doctrinę in ciuitat(em) c(on)uersione sunt / magistri** (.) | 'Basilius itaq(ue) solus. ut sic dica(m) in terra aequale(m) & decentem | ostendit uita(m)'; ch.14 occupies ff. 15v/14–17r/13 beg: **De beato patre n(ost)ro \ effrem / 'Fratres. enarratione(m) uolo facere de | basilio memorabilia. & effrem siro'**; ch.16 begins at f. 18v/17: **De muliere cuius peccata p(er) oration(m) delcuit .XVI.** | 'Mulier quęda(m) diuitiis & nobilitate ornata'; ends: 'ubi & leontius ante eu(m) ep(iscopu)s | cu(m) ceteris dormiuit. Requieuit au(tem) uita(m) angelica(m) in terra | agens magnus basilius . . . in cęlesti libro. in gl(ori)am 7 laude(m) d(omi)ni n(ost)ri ie(s)u chr(ist)i. cui cu(m) patre e(st) [gloria] simul | 7 s(an)c(t)o ac unificatori sp(irit)u. n(un)c & semp(er) .&. in s(e)c(u)la s(e)c(u)lo(rum). Amen.' (as Combéfis 1644: 225, §§132–3).

[Note: Missing text of prologue incipit: '[Dilectissimi non erat indecorum filios fideles de patris constrictari defuncone, et lachrymam ei dare iustam quemadodum usque nunc omens compa]sibiliter tulimus . . .' Chs 14 and 16, only, ed. Gerardus Vossius in *Acta SS*, Feb.I.75b–77a. A similar but not identical version in Surius 1570: 4–19, with no chapter divisions. Cf. Combéfis 1644: 155–225, who prints a different version, but his chapter divisions conform to those in this manuscript. Cf. also PG 29, ccxciv–cccxvi, excerpts from Combéfis' ed., with different chapter divisions.]

Scribe 2:

2. ff. 22r/18–28r/11 Latin Life of St Aegidius, abbot (1 Sept., BHL 93): **INCIPIT P(RE)FATIO IN VITAM S(AN)C(T)I EGIDIII confessoris.** | 'SANCTORU(M) QUIDE(M) a propensiori cultu reueren[tię]; text begins at f. 22v/10: **INCIPIT VITA S(AN)C(T)I EGIDIII CONFESSORIS** | 'S(an)c(tu)s igitur EGIDIUS natione grecus'; ends: 'Succurrant (er) g(o) nob(is) tua s(an)c(t)a merita pat(er) EGIDI | apud d(omi)n(u)m d(eu)m n(ost)r(u)m. q(ui) cu(m) d(omin)o patre & sp(irit)u s(an)c(t)o uiuit & regnat in s(e)c(u)la s(e)c(u)lo(rum) AMEN' (as *Acta SS*, Sept.I.299a–303b, repr. Remsby 1881: 2.515–24).

Scribe 3:

3. ff. 28r/11–29v/6 Pseudo-Athanasius, Sermon (BHL 4230), lacks Prologue (as noted by a later reader in the margin), and also apparently abridged: **In ueneratione s(an)c(t)ę crucis.** | ‘EST ciuitas que uocat(ur) byritho’; ends: ‘Decreuit s(an)c(t)a Romana & antiocensis ęccl(esi)a die quinto | iduu(m) noue(m)briu(m) sole(m)pne(m) agi in q(uo) hec facta s(un)t ad laude(m) d(omi)ni n(ost)ri ie(s)u chr(ist)i. Q(ui) | uiuit & regnat cu(m) d(omin)o patre in unitate sp(iritu)s s(ancti) d(eus) p(er)’ (as PG 28, 820C/2–824A, but some printed passages not present in this manuscript).
4. ff. 29v/6–30r/11: **In dedicat(ione) ęccl(esi)ę.** | ‘LEGIMUS in historia ueteris testam(en)ti FR(ATRE)S K(arissi)mi. q(uo)d d(eu)s o(m)nip(oten)s q(ui) maies|tate sua o(m)nia c(on)tinet’; ends: ‘ut in ipsis quoq(ue) in quibus | dedicationis cepit exordiu(m) cultus d(e)i celebrius exerceretur | officium.’ [f. 30r/12–17 blank].

Scribe 1:

5. ff. 30r/18–64v/8: Jerome’s Latin version of Didymus, “De Spiritu Sancto”: **INCIPIT PRĚFATIO S(AN)C(T)I IERONIMI PR(ESBYTER)I | DE SP(IRIT)V S(AN)C(T)O DIDIMI ALEXANDRINI.** | (preface) ‘Dum in babilone uersarer . . . tam sensuum nomine quam simplicitate uerborum’; (text, f.31r/1) ‘Omnibus quidem que diuina sunt’; ends: ‘7 imperitia(m) mensura(m)q(ue) | n(ost)ri n(on) ignorare sermonis’ (as PL 23, 107–62. This manuscript witness (N) belongs to the group ε according to the analysis by Doutreleau 1973: 1.354, 368–70).

Scribe 4 up to f. 69r/5, the beginning of quire X, then Scribe 3:

6. Latin Life and Miracles of St Gertrude of Nivelles (17 Mar., BHL 3494 and 3500b/c):
- a. ff. 64v/8–67v/17 **INCIPIT VITA | S(AN)C(T)E GERTHRVDIS. VIRGINIS.** | (prologue) ‘DE VITA 7 conuers’ at ‘ione beate uirginis Gertrudis non ad plenu(m)’ (coll. Ghesquierus 1783–94: 3.149); Life, ch.1 beg. at f. 64v/16: ‘Pippinus nobilissimi quonda(m) karlomanni p(ri)ncipis filius’; continues at f. 64v/27: ‘IGITUR cum e(ss)et infantula beata uirgo gerthrudis in domo paterna’ (coll. Ghesquierus 1783–94: 3.150); text as edited ends at f.67r/19 with ch. 15: ‘in loco quem ipsa sibi parauerat. | ubi p(re)stant(ur) cotidiana beneficia. ad laudem 7 gl(ori)am nominis d(omi)ni cui e(st) gl(ori)a | 7 potestas in s(e)c(u)la s(e)c(u)lo(rum) AMEN’ (as Ryckel 1632: 2–18); but continues: XVI ‘Eode(m) u(ero) die obit(us) sui | eaq(ue) hora. talit(er) demonstrata e(st). Erat queda(m) s(an)c(t)imonialis femina treueris posita modesta | nomine’;

ends at f.67v/17: 'Ad tumulu(m) na(m)q(ue) sacre uirginis egrī [corr. from 'ēgrē'] ueniunt . . . 7 gl(ori)am nominis | sui facere dignat(ur). cui e(st) honor. uirtus. 7 gl(ori)a. 7 potestas in s(e)c(u)la s(e)c(u)lo(rum) AM(EN)';

- b. ff. 67v/18–71r/14 Miracles: (prologue begins at f.67v/18) 'Adiuuante d(omi)no ie(s)u chr(ist)o p(re)cipiente & iam uenerabili matre LEUEWIF uita(m) | c(on)uersatione(m) obitu(m)q(ue) sacre uirginis Gerthrudis p(ro)ut posse extitit descripsi'; ends: 'Itaq(ue) qui hęc certissimescire 7 inuestigare uoluerit ap(er)tolibrop(er) singulacap(itu)la | hęc eade(m) adnotata repp(er)iet.' **Explicit liber prim(us). Incipit liber ii. / Incipiunt capitula.** | I De incendio niuialemis monast(er)ii qualit(er) lib(er)atu(m) sit. . . . (top seven lines of f. 68r in two cols.) XI De puella debili ibide(m) ERECTA. | **Expliciunt cap(itula) Incipit liber secundvs;** Miracles begin at f.68r/9: 'POSTQVAM beata Gerthrudis a s(e)c(u)lo migrans celesti e(st) a chr(ist)o immortalitate | donata'; ends: 'in | sanitate sibi data permansit. AMEN' (Ghesquierus 1783–94: 3.162–3 and *Acta SS*, Mar. II.599, print the last part of the Miracles 'Nec hoc silendum est' (f.70r/14) to the end; cf. *Acta SS*, Mart. II.594–9, Poncelet 1910: 339–40). The end of the text, on f. 71r/1–14, is written over part of the erased OE Orosius.

Added scrap leaf with OE material (Orosius):

7. Three poems concerning Trier, added 11c–12c (cf. Wilmart 1945: 2.712–3):
- a. f. 71r/16–22 (written over erasure of part of the OE Orosius) Epitaph from Trier (SK 4854, Walther 6147): **EPITAPHIVM ARIMASPIS C(ON)-SOLIS IN VRBE TREVERIS.** | 'Exul ARIMASPES hac martis in arce quiesco'; ends: 'sic meruisse mori' (as Waitz 1848: 136/1–6, pr. as part of *Gesta Treverorum*; cf. Thomas 1968: 164–79);
- b. f. 71r/23–30 (written over erasure of part of the OE Orosius) on bishop Paulinus of Trier (d. 358): **VERS(US) SUP(ER) SEPVLCHRVM S(AN)C(T)I PAVLINI EP(ISCOP)I.** | (introduction) 'In cui(us) leua TIRSVS DUX Thebeæ legionis cu(m) Thebeis . . . indige|nis treuerice vrbis IACET'; (line 27, epitaph) **VERSVS.** | 'Qua(m) bene pontifici dux patrici(us)q(ue) coheret'; ends: 'sed ducit utrosq(ue) sacerdos' (as Browerus 1670: 1.243, three hexameters arranged as six-armed cross);
- c. f. 71v/1–16 (written over erasure of part of the OE Orosius) verse panegyric of Trier (SK 16473, Walther 19424): 'Treberis urbs multis bellorum compta triumphis'; ends 'Ignib(us) haut mixt(us) adolet thimiamata

disc(us)' (lines 5–14, 15 and 16 as Waitz 1848: 131, lines 8–17, 132/13, and 134/3 respectively, as part of *Gesta Treverorum*).

8. f. 71v/17–30 OE Orosius (first half of 11c), portion of Bk 4, ch.11; what remains unerased on the leaf is legible more-or-less from line 17 and becoming increasingly so and then fading away again: '(etrusciðæ(m) leodu(m) þæt þær nan to lafe ne wearð þæt hit to) | rome gebodode. æfter ða(m) fuluius se consul for mid | ferde on crece'; ends: '7 ða ðe ðær to lafe wurdon him on hond | eodon (on þæm dagum for marcus se consul on ligor þæt land 7 ge) [. . .]' (coll. Bately 1980: 109/13–26; cf. also as Sweet 1883: 1.206/9–22; ed. Steinmeyer 1880: 192; first printed in part (inaccurately) by Bethmann 1874: 284–5; UV facs. of f. 71v and analysis Bately 1964, cf. also Luiselli Fadda 1980.)

[Note: From other manuscript witnesses it is possible to see what was there at the beginning and the end, but not to read every letter, hence the use of brackets. In the upper right of f. 71v, in same hand as the later verses, is a note ¶ 'Wangia. Magone|tia. Agrippina. | Argentina. Basilea.']

Booklet B:

Scribe 1:

9. f. 72r/1–14 list of names of archbishops of Trier to 1078: **Nomina. Pontificu(m). TReuericæ. Vrbis.** | 'Euchari(us). [etc.]; ends: 'Egilb(er)-tvs' [1078–1101] (ed. O. Holder-Egger in MGH *Scriptores* 13.301, series IX; cf. p. 299. [f. 72r/15–26 blank])
10. f. 72r/27–28 added herbal recipes: (i) '+ Contra fluxu(m) sanguinis . . .'; (ii) '+ Contra uermem . . . Atrosia. +'
11. ff.72v/2–74v/25 Latin Passion of St Constantius, bishop of Perugia (29 Jan., BHL 1937d). '[T]EMPORIBVS ANTONINI IMPERATORIS | diuulgata est iussio'; ends: 'cuius regnu(m) & imperiu(m) p(er)man(et) / sine fine. AmeN' (ed. Simonetti 1963: 255–7).
12. ff. 75r/1–77v/2 Latin Life of SS Florentius and Vindemialis (2 May, BHL 3053): **INCIPIT VITA S(AN)C(T)O(RUM) CONFESSO(RUM) | FLORENTII ET UINDEMIALIS. | 'DUM UNIUERSALIS SINO-DUS APUD | cartaginem. ab honorio rege congre|garet(ur)'; ends: 'collocauim(us) in basilica s(an)c(t)i | i(o)h(ann)is baptistę. ubi usq(ue) hodie p(er) illos o(m)nip(oten)s d(omin)us multa & in || numerabilia dignatus e(st) miracula operari. Cui e(st) honor & | gl(ori)a p(er) infinita s(e)c(u)la s(e)c(u)lo(rum) AMEN'** (as *Acta SS*, Mai I.271b-72b).

Scribe 3:

13. ff. 77v/3–81r/9 Four readings for the monastic office (in chronological order):

- a. ff. 77v/3–78v/9: (15 July) in eight sections: **Diuisio ap(osto)lo(rum)**. ‘D(OMI)N(U)S IE(SU)S CHR(ISTU)S disc(i)p(u)los misit ad p(re)-dicandu(m). qui | multis figuraru(m) inditiis eode(m) numero antea p(re)notati | sunt. ap(ta)ti e(ss)e ad diuina mysteria. Hi s(un)t eni(m) .xii. filii | ueri iacob’; ends ‘Catalogus aut(em) ap(osto)lor(um) id(e)o in eu(an)g(e)l(i)o ponit(ur). ut extra hos q(ui) pseu|do ap(osto)li futuri excludantur. & ut significet(ur) q(uo)d nomina eor(um) simul | & illo(rum) q(ui) eo(rum) doctrina(m) & fide(m) secunt(ur) in lineo uite scripta c(on)tineantur’;
- b. ff. 78v/10–79v/4 (15 Aug.) in eight sections for the octave of the Assumption of the BVM: **Oct(ava) s(an)c(t)æ MARIE**. | ‘IN OM(NI)B(US) (gl.: ‘de Marie’) Requie(m) quesui. & in (hore) hereditate d(omi)ni mora|bor. & cæt(era). [Eccl.24.11b] Lectionis hui(us) capitulu(m) q(uo)d ex libro sapien|tię sumptu(m) cognoscitur’; ends: ‘Plenitudo s(an)c(t)o(rum) p(er)fec|tione(m) bono(rum) op(er)um significant. plenitudine(m) eni(m) habent. qui | in bonis op(er)ibus c(on)uersantur’ (abridged from Haymo of Halberstadt, *Sermo de Sanctis* 5, as PL 118, 765C/10–766B/15, 766C/9–767A/4, 767B/1–9, 767C/5–9);
- c. ff. 79v/4–80r/19 (28 Aug.) in eight sections: **In nat(ale) S(an)c(t)i Augustini**. | ‘AUGUSTINUS EP(IS)C(OPUS) erat ex p(ro)uincia africana. ciuitate ta|gastensi’; ends: ‘Hui(us) corp(us) uene|rabile p(ri)mo de sua ciuitate p(ro)pt(er) barbaros sardinia(m) translatu(m). nup(er) a leubrando rege longobardor(um) dato magno p(re)tio TICINIS | relatv(m) & honorifice conditu(m) est.’
- d. ff. 80r/19–81r/9 (8 Sept.) in four sections: **Nat(ivitas) S(an)c(t)æ marie. Se(cun)d(u)m Math(eum)**. | ‘LIBER Generationis ie(s)u chr(ist)i. filii d(avi)d. filii abraha(m). & r(e)l(i)qua.’ / **Om(e)l(ia) Greg(orii) p(a)p(e) d(e) l(ect)ione** ‘MOYSES s(an)c(tu)s uir libru(m) creationis cęli & | terre. diuina fultus auctoritate c(on)scripsit’; ends: ‘Ita de chr(ist)i nos nati|uitate. passione. & resurrectione. atq(ue) in cęlos eius as|censione gaudere oportet. ut ad gaudia eterna | mereamur peruenire’ (abridged from a sermon by Walafridus Strabo (Stegmüller no.8326), as PL 114, 849D/1–851B/3, 851B/9–851C/7, 851D/1–852A/2). [f.81r/10–11 blank]

Scribe 1:

14. ff. 81r/12–88r/14 Latin Passion of SS. Iuanuaris, bishop of Beneventanus and his associates (19 Sept., BHL 4124–5): [INCIPIT PASSIO] S(AN)C(T)O(RUM) MART(YRUM). IANVARII. | [SOSSII. PROCULI.] EVTI-CETIS. ET ACVTII.:

- a. ff. 81r/16–86r/15 Passion: ‘TEMPORE QVO CARVS CAESAR MONARCHIAM REGNI ROMANI | tenuit’; ends at f.86r/15: ‘ubi postea digna(m) beati martiris ianu|arii. basilica(m) condiderunt’ (beginning as [Bollandists] 1898: 86, no.19, then as *Acta SS Sept.* 6.866a–868a);
- b. f. 86r/15–86v/3 Translation of Ianuarius: ‘Noctu uero cu(m) unaquęq(ue) plebs | sollicite’; ends at f.86v/3: ‘Cui(us) dies festus celebrat(ur) tercio decimo | kalendas octobris. ipsa eius translationis ac positionis | die’;
- c. ff. 86v/3–87v/7 Translation of his associates, part 1: ‘S(an)c(tu)m uero sosiu(m) diacone(m)’; ends at f.87v/7: ‘et p(re)sente(m) | uita(m) nec n(on) et cuncta caduca stre`n`nue [sic] spreuer(unt)’ (items b–c: cf. *Acta SS Sept.* 6.869a–870a);
- d. ff. 87v/7–88r/14 Translation of his associates, part 2: ‘Qualit(er) aut(em) | corpora s(an)c(t)o(rum) ad nos’; ends f. 88r/14 ‘Passi sunt | aut(em) beatissimi martires sub diocleciano [corr. from ‘-ici-’] imper(atore) xi(x)i | k(a)l(endas) nouembr(is) in nolana ciuitate campanię p(ro)-uincię. | Regnante d(omi)no n(ost)ro ie(s)u chr(ist)o’ (coll. Holder-Egger 1887: 473/2–20).
15. ff. 88r/14–95v/18 Latin Passion and Translation of St. Fortunata (14 Oct., BHL 3082–3), lacks prologue:
- a. ff. 88r/14–95r/2 [INCIPIIT Passio] \ Fortu(na)tę uirg(inis) | ‘Igitur sacratissimę uirginis fortunatę cesarea palastinę | cespes. et patria fuit’; ends at f. 95r/2: ‘Quo facto. meritis beatoru(m) | martyru(m) beneficia diuina cunctis ad illu(m) locu(m) deuote || uenientib(us) . . . q(ui) ui|uit et regnat in s(e)c(u)la. seculoru(m)’; (cf. *Acta SS Oct.* 6.453a–456b, conclusion as [Bollandists] 1898: 85, no.14);
- b. f. 95r/2–95v/18 Translation: ‘Qualit(er) aut(em) corpora s(an)c(t)o(rum) ad nos’; ends f. 95v/18: ‘c(on)|sequi n(on) ualuer(unt). Passa est igit(ur) s(an)c(t)issima uirgo et martir fortuna|ta [. . .] qui cu(m) patre | & sp(irit)u sancto uiuit et regnat d(eu)s p(er) o(m)nia sęcula sęculorum | AMEN’ (coll. Holder-Egger 1887: 473/22–46. [f.95v/19–24 blank]
16. ff. 96r/1–105r/14 Latin Life of Odilia, abbess of Hohenburg (Mont Ste-Odile) in Alsace (13 Dec., BHL 6271): INCIPI(T) VITA S(AN)C(T)Ę ODILLÆ VIRG(INIS). | ‘TEMPORIBVS hilderici imperatoris erat quidam dux illu|stris nomine a`o`dalricus’ [*recte* “odal-”]; ends: ‘uita(m) in melius | mutauit. IDVS DECEMB(RIS). regnante d(omi)no n(ost)ro ie(s)u chr(ist)o. cui e(st) cu(m) | patre 7 sp(irit)u s(an)c(t)o laus. honor. & potestas. per o(m)nia s(e)c(u)la s(e)c(u)lo(rum). Amen’ (coll. Levison 1913: 37–50).

Scribe 3:

17. ff. 105r/15–118r/30 Jerome, Epistola 108, ad Eustochium virginem (= Latin Life of St. Paula, 26 Jan., BHL 6548): **Incipit uita s(an)c(t)ę Paulę uidue scripta a beato Ieronimo p(res)b(ite)ro.** | ‘Si cuncta corporis mei m(em)bra uerterentur in linguis’; ends: ‘conditam lector agnoscat’; f. 118r/31–118v/12 **Epitaphium Pavle vidue** || (verses, not arranged as such) ‘Scipio qua(m) genuit . . . Respicias angustu(m) p(re)cisā’; verses end; ‘Munera portantes hominiq(ue) | d(e)oq(ue) dedere’; (f. 118v/8, prose) **Item.** ‘Dormunt s(an)c(t)a & beata Pavla’; ends: ‘annos lvi. mensib(us) .viii. dies xxi. Am(en).’ **Explic(it) vita S(an)c(t)ę Pavle** (as Hilberg 1910–18: 55. 306–51; as PL 22.878–906, including §33–4).
18. f. 118v/13–36 Jerome, Epistola 25, ad Marcellam: **Ieronimus Ad marcella(m) De .x. nominib(us). Quib(us) ap(u)d hebreos d(eu)s uoca/tur** | ‘Nonagesimu(m) psalmu(m) legens’; ends: ‘Cuius rei exemplu(m) nos in lingua n(ost)ra habemus. Athenas. | thebas. salonas’ (as Hilberg 1910–18: 54: 218–20; as PL 22.428–30).
19. ff. 119r/1–122r/4 Jerome, Latin Life of St. Malchus (21 Oct., BHL 5190): **De captiuo monacho** (Prologue) ‘QVI NAUAli p(roe)lio dimicaturi s(un)t’; (text, f. 119r/14): ‘Maronia’ s’ | .xxx. fere milib(us) ab antiochia urbe. syrie’; ends: ‘& homine(m) chr(ist)o deditu(m) posse mori. n(on) posse superari’ (as Gray 2015: 80–92; as PL 23.55–62).
20. ff. 122ra/5–133vb/3 Latin verse Life of St. Christopher (25 July, BHL 1778, SK 4496, Walther 5470), set out in three columns: **INCIPIT PASSIO S(AN)C(T)I | AC BEATISSIMI M(ARTY)RIS | CRISTOFORI RITHMICE | CONPOSITA.** | ‘ERAT QUIDA(M) CHR(IST)IANVS | NOMINE CHR(IST)OFORUS. | uir s(an)c(tu)s & ualde clarus’; ends: ‘In indiuidua unus. Trinitate dominus. | Vivit & regnat p(er) cuncta S(e)c(u)lo(rum) s(e)c(u)la. Am(en)’ (coll. Strecker 1923: 809–40, also as *Acta SS*, Iul.6.142–3)
21. ff. 133v/b/4–135r/32 (long lines across b-c cols. on f. 133v) “De apparitio Sancti Michaelis Archangeli in Monte Gargano” (BHL 5948): **DES(AN)C(T)O MICHAEL(E) ARCH(ANGELO.** | (Prologue) ‘MEMORIA(M) Beati Michahelis archan|g(e)li toto orbe uenerandi’; (text, f. 133vb/22) ‘Erat in ea | ciuitate p(re)diues’; ends at f. 135r/26: ‘& donu(m) celestis degustent liquoris’ (Waitz 543/23), to which this doxology is added: ‘Agentes gr(ati)s ad(e)o patri omnipotenti & eius unigenito | d(omi)no n(ost)ro ie(s)u chr(ist)o. ac simul s(an)c(t)o sp(irit)ui consolatore & uiuificatore omnium. Qui uiuit & regnat unus in trini|tate. & trinus in unitate. per infinita s(ecu)lo(rum) s(e)c(u)la. Am(en)’ | (faint) **FINIT TRACTATUS DE DEDICATIONE BASILICE SANCTI MICHAELIS**

ARCHANGELI (as Waitz 1878: 541–3; much the same as Hrabanus Maurus, Homily 32, PL 110. 60D-63B/6).

22. f. 136r/1–136v/27 (this small leaf, not ruled, but written in the same hand as the surrounding text, has been inserted between ff. 135/137):
- a. f. 136r/1–13 “De apparitio in Monte Tumba”: ‘Childeb(er)to monarchia(m) regni franco(rum) tenente. archangel(u)s | michael appare(n)s autb(er)-to abrinatensi ep(iscop)o. monuit sem(e)l & iteru(m). ut in loco’; ends ‘i(n) p(er)ic(u)lo maris ueneratio archang(e)li fre|quentari cepit. i(n) laude(m) 7 honore(m) d(omi)ni n(ost)ri IE(S)U CHR(IST)I QUI cu(m) | pat(re) 7 sp(irit)u s(an)c(t)o uiuit 7 regnat d(e)u)s p(er) om(n)ia s(ecula) s(e)c(u)lo(rum) AMEN.’
- b. f. 136r/14–136v/8 “De quodam miraculo gemmarum”: ‘Pullulante i(n)-t(ra) gallias harriana heresi que i(n)eq(ua)les credens | e(ss)e p(er)-sonas s(an)c(t)e t(ri)nitatis. dicebat minore(m) e(ss)e filiu(m) patre’; ends: ‘q(ui)a piis 7 mundis clara. i(m)piis aute(m) & i(m)mundis | obscura uidebat(ur)’;
- c. f. 136v/8–24 “De nomine Golgotha” (re. Mt.27.33): ‘Audiui quenda(m) exposu-|-isse caluarie locu(m) i(n) q(uo) sepult(us) e(st) ada(m)’; ends: ‘Ada(m) u(ero) sepultu(m) iuxta hebron | & arbeę in ihesu [sic] filii naue uolumine legimus’ (cf. Jeudy and Riou 1989: 51, re. Angers BM 195, f.123v);
- d. f. 136v/26–7 “De scrutinio”: ‘Scrutiniu(m) possum(us) recte i(n)telligire it(er) ad baptismu(m). | vt ysidorus ait olea ipsa e(st) arbor fructus. oliua sucus [oleum]’ (cf. Isidore, *De Etymologiis*, Lindsay 1911: 17.7.62).
23. ff. 135v/1–32, 137r/1–140v/24 Latin Life of St. Thecla (23 Sept., BHL 8020b): PASSIO S(AN)C(T)E TECLE VIRG(INIS) ·VIII· K(A)-L(ENDAS) OCT(O)B(RIS). | ‘TEMPORE ILLO ascendente Paulo Iconiu(m). Post antiochię | fuga(m)’; ends: ‘Et testificans. in seleutiam abiit. atq(ue) multos in d(omi)no c(on)firmans | & illuminans. cu(m) bono cursu req(ui)euit in pace, Adiuuante d(omi)no | n(ost)ro ie(s)u chr(ist)o. cui e(st) honor & gl(ori)a in s(e)c(u)la s(e)c(u)lo(rum) Am(en)’ (as Gebhardt 1902: 2–126, where this text conforms to his Recension Ba).
24. ff. 140v/25–144r/20 on St. Marsus of Auxerre (4/6 Oct., BHL 5544c): SERMO IN FESTIVITATE S(AN)C(T)I MARSII PR(ES)B(ITE)RI & C(ON)FESS(ORIS). | ‘GLORIOSA(M) hui(us) diei solle(m)pnitate(m). exultabile(m) nob(is) fr(atre)s k(arissi)mi | Beati c(on)fessoris MARSII’ [‘m(arty)ris felicitis’ written superscript in another hand]; ends: ‘cuncta | u(e)l corporib(us). u(e)l animab(us). n(ost)ris necessaria p(er) eu(m) c(on)sequem(ur). Pr(e)stante | D(OMI)NO N(OST)RO

IE(S)U CHR(IST)O Q(U) CU(M) PATRE & SP(IRIT)U S(AN)C(T)O VN(US) VIVIT & REGNAT D(EU)S | P(ER) OM(N)IA S(E)C(U)LA S(E)C(U)LO(RUM) AM(EN)' (ed. Honselmann 1960: 200–04; summary excerpts in Poncet 1910: 525–6; cf. Pothmann 1985: 14–16, Röckelein 2002: 117–27, 394 Tafel 16).

25. ff. 144r/20–146v/31 Passion of St. Censurinus and his associates (5 Sept., BHL 1723): *Pass(io) s(an)c(t)o(rum) m(arti)r(um). Censurini p(rae)-fecti. Cyriaci ep(iscop)i. | Maximi p(res)b(ite)ri. Archelai diaconi. Taurini. & Erculani militu(m) cu(m) sociis eo(rum). | 'Postqva(m) impiissim(us) imp(er)ator deciv's; ends: 'Non dilexerunt animas suas usq(ue) ad morte(m) p(ro) nomine eius. Qui cum| | PATRE ET SP(IRIT)VS S(AN)C(T)O VIVIT ET REGNAT D(EU)S P(ER) OM(N)IA S(E)C(U)LA S(E)C(U)LO(RUM)'* (as *Acta SS*, Sept.2.520F–524D).
26. ff. 146v/32–153r/11 Nine sermons or readings for particular occasions:
- a. ff. 146v/32–147v/3: *Sermo In cathedra S(an)c(t)i Petri apostoli.* || 'Institvtio solle(m)pnitatis [*sic*] hodiernę a seniorib(us) n(ost)ris cathedrę | nom(en) accepit'; then eight readings, of which the last ends (f. 147v/2–3): 'Adhibeat q(uo)q(ue) unus q(ui)sq(ue) p(ro) caris suis s(an)c(t)o(rum) p(re)ces. sa|cristicia offerat. & sac(er)dotali eos p(ro)secutione d(omi)no commendet' (cf. Augustine, *Sermo* 191, PL 39. 2100–2101, §2, line 8);
- b. ff. 147v/4–148r/12 for St. Matthew's day (24 Feb., BHL 5696b): *S(an)c(t)i Mathię ap(osto)li.* | 'CU(M) [PRAECLARA] BEATIMATHIĘ ap(osto)li festiuitas p(er) anni | cursus reuolutione(m) se rep(re)sentat'; then eight readings, of which the last ends: 'que(m) iste | s(an)c(tu)s suscipiens obediendo. honorifice decorauit euangelizando' (the first part of a sermon for St. Matthew's day, as Bartholomaeus 1645: 2.76b–77a/–11);
- c. f. 148r/13–148v/22 brief readings for St. Nicolaus (6 Dec.), or excerpts from his *Miracula*, numbered [IV]–VIII; lacks I–III: [IV] begins: 'POSTQUA(M) IG(ITUR) beatissim(us) NICOLAVS ex hoc mundo migravit ad d(omi)n(u)m' (sim. Falconius 1751: 124, §19; BHL 6160); VII begins: 'Reuersus itaq(ue) | cedron [*recte* "Jethron"] in ciuitate(m) sua(m)' (sim. Bollandists 1886: I.257/29–258/17; cf. BHL 6168); last ends: 'Post hęc itaq(ue) singulis annis cu(m) magna lęcticia agebant | Sole(m)pnitate(m) S(an)c(t)i Nicolai in anniu(er)sario natiuitatis filii';
- d. ff. 148v/22–150r/5 DE .I. M(ARTY)R(E) | 'BEATVS HOMO q(ui) inuenit sapientia(m). & q(u)I affluntur prudential. | & cętera. [Prov.3.18] Om(n)i deuotione & sollicitudine' (cf. Barré 1962: 252); then eight

- readings, of which the last ends: ‘Ad qua(m) nos p(er)ducatur d(omi)n(u)s sub sua p(ro)tectione; cui e(st) honor i(n) s(e)c(u)la s(e)c(u)lorum’;
- e. f. 150r/6–150v/11: **Lectiones De martirib(us)**. | ‘OMNIVM S(AN)C(T)-O(RUM) martyru(m) | fr(atre)s k(arissi)mi Natale(m) deuotissime celebrare debem(us)’; then four readings, of which the last ends: ‘q(uo)s defensores | habere possum(us) in futuro’;
- f. ff. 150v/11–151r/23 **lectiones De .I. c(on)f(essore) 7 p(ontifice)**. | ‘Ad s(an)c(t)i ac beatissimi isti(us) patris n(ost)ri | cui(us) hodie festa celebram(us) laudes’ (as Maximus Taurinensis, beginning of Sermo 78, PL 57.417–19/4); then four readings, of which the last ends ‘Quantos intrinsecus uulneratos ang(e)lici oris arte & | orationu(m) firmitate liberauit’;
- g. f. 151r/23–151v/28 “De confessore”, first verse S(e)c(un)d(u)m IoH(annem) [*corrected to Math(eum)*] ‘Vigilate quia nescitis . . .’ [Mt.24.42] Om(i)l(ia) lect(ionis) eiusdem. | ‘Hic aperte ostendit(ur) quare d(omi)n(u)s die(m) iudicii superius ignorasse | dicatur’; then Lectiones [IX-]XII, the last ending ‘Quo eni(m) quisq(ue) amplius laborauerit. eo ampliore / mercede donabitur’;
- h. ff. 151v/28–152v/13 **In dedicat(ion)e eccl(esi)e** ‘Hęc (er)g(o) festa fr(atre)s k(arissi)mi | quę modo celebram(us). apud antiquos encenia dicebantur’; then three more (unnumbered) lectiones, of which the third overall, beginning (f. 152r/15) ‘Considerate fr(atre)s rogo uos. | si hodie aliq(ui)s’ corresponds to §4, and the end of the fourth corresponds to the end of §6 of Caesarius of Arles, Sermo 227 (Morin 1953: 2.898–900 = PL 39, 2167–8): ‘Ad q(uo)d gaudiu(m) nos d(omi)n(u)s n(oste)r ie(su)s | chr(istu)s sub sua [protectione] p(er)ducatur. q(ui)cu(m) Patre 7 sp(irit)u s(an)c(t)o uiuit & regnat P(er) om(ni)a | s(e)c(u)la s(e)c(u)lorum) AM(EN)’.
- i. ff. 152v/13–153r/11 excerpt from Augustine, “Iohannis Evangelium Tractatus 52,” §11–12: **In exal(ta)tione s(an)c(t)aq(ue) crucis**. S(e)c(un)d(u)m IoH(annem) | ‘IN ill(o). Dix(it) d(omi)n(u)s ie(su)s disc(ipuli)s. Ego si exaltat(us) fuero’ (Jn. 12.32), then [Omilia] lect(ionis) ei(us)de(m) which begins ‘Quę o(m)nia. n(isi) ex quib(us) ille eicit(ur) foras’; ends: ‘q(uo)d facere cogitabant’ (as Willems 1954: 450 §11/2–451 §12/18, also PL 35, 1773/21–1774/10).
27. ff. 153r/12–159r/6 (much of this item written in a larger script but by the same hand) Latin Life of St. Christina (24 July, BHL 1757f.): **Passio vel vita Sanctę CRISTINE virginis**. | ‘Erat quęda(m) s(an)c(t)a & sacra puella de tiro p(ro)pter d(eu)m habens uirginitate(m) ei(us) integra(m) custodita(m)’; ends: ‘et sepeliuit corpus beate chr(ist)ine. |

ubi huc usq(ue) orationibus eius multa fecit d(omi)n(u)s mirabilia. & |
 siquis peccator eius iuuamine preces fundendo ueniam postulat. nulla
 dubitacione impetrabit. Prestante d(omi)no n(ost)ro `i`e(s)u chr(ist)o
 | patre sp(irit)uq(ue) s(an)c(t)o uiuit & regnat in secula seculo(rum)
 AMEN' (cf. *Acta SS*, Jul.5.524b-528a; Poncelet 1910: 341).

Scribe 6:

28. ff. 159r/7–161r/14 Latin Life of St. Alexius (17 July, BHL286) VITA S(AN)
 C(T)I ALEXII (CON)F(ESSORIS). | 'Fuit Romę uir magn(us) & no-
 bilis EVFIMANVS nomine | diues ualde'; ends: 'T(un)c p(o)p(u)l(u)s
 iocundantes maximas d(omi)no gr(ati)as agebant . . . sin`e` dubio c(on)
 seq(ui) ualeat. P(er) d(omi)n(u)m . . .' (as *Acta SS*, Jul. 6.251b-253b).

Scribe 7 (similar to the 12c annotator of item 30):

29. ff. 161r/15–163r/11 "De confessore": 'In ill(o) tempore) Dixit d(omi)-
 n(u)s IE(SUS) | discipulis suis parabola(m) hanc. Homo q(ui)da(m)
 nobilis abiit in | regione(m) longinqua(m) . . . (Lk.19.12); homily be-
 gins: 'Homo iste nobilis qui abire in regione(m) | longinqua(m) dici-
 tur'; ends at f.162v/37: '& mar|cida luxus ocia sectante(m) ex eo q(uo)d
 dederat priuat' (abridged from Bede, *In Euangelium Lucae* Expositio,
 Bk 5, as Hurst 1960: 336/1635–341/1814, also PL 92. 562C-566B/10
 and cf. PL 94. 471); sixteen verses beginning at f.162v/37 are added:
 'Sim(us) itaq(ue) in opere d(e)i in|deficientes p(ro)pt(er) ęt(er)na(m)
 retributione(m)'; and eleven more on f.163r now cut away: beg. 'Vnde
 et alio loco dicit P[. . .]'; ends: 'quibusda(m) gradib(us) ascen[. . .]'.
 30. f. 163r/13–37 added by a 12c annotator, letter from A[dalbert I]
 archbishop of Mainz to H[einrich II] bishop of Paderborn (1119):
 'A[delbert] d(e)i mise(ricor)dia mogo[ntinensis ecclesię archiepisco-
 pus in] chr(ist)o fr(atr)i & coep(iscop)o H[einrico] e[. . .] | pather-
 brunnenensis ęcc(lesi)ę [. . .] | Cognoscentes penitent[am . . .] ac d(e)
 i mi(ericordi)a ut op(us) | bonum q(uo)d in te cępit'; ends: 'in unitate
 s(an)c(t)ę matris ęcc(lesi)ę' (ed. Stimming 1932/1972: 390, no.485; as
 PL 172.1339–40, Letter VI; cf. Jakobs 2003: 33, no.39).

31. f.163v/1–9 added by a 14c/15c reader: Response for the BVM 'Maria
 uirgo dei genitrix que(m) totus no(n) capit or|bis'; ends: 'inuiolata |
 manet Deo g(ra)cias'. Also a large partly trimmed drawing of the BVM
 with the sign of the cross at her right hand.

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