

Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 27

Manuscripts in Italy



Descriptions

by

Peter J. Lucas

Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

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MEDIEVAL AND RENAISSANCE
TEXTS AND STUDIES

VOLUME 533

*Anglo-Saxon
Manuscripts*

IN MICROFICHE FACSIMILE

Volume 27

Manuscripts in Italy

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ARIZONA CENTER FOR MEDIEVAL

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In English with segments in Anglo-Saxon and Latin.

Provides descriptions of manuscripts held in various libraries, including the manuscript's history, codicological features, collation, list of contents, notes on special features and problems, and selected bibliography.

May be used as a guide to microfiche collection with the same title.

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This book is made to last. It is set in Adobe Minion Pro,
and printed on acid-free paper to library specifications.
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PREFACE

Anglo-Saxon Manuscripts in Microfiche Facsimile provides students and scholars with a fundamental tool in the field of Anglo-Saxon studies. The project aims to produce complete microfiche facsimiles of the five-hundred or so manuscripts containing Old English. Each volume presents facsimiles and descriptions of complete manuscripts (typically between 8 and 16 items). The descriptions are prepared by experienced scholars basing their work on first-hand examination of the manuscripts and extensive research. Images in most cases are from existing microfilm stock provided by the holding libraries. New photography is limited to those manuscripts that had not yet been photographed or were poorly photographed in the early period of the project when images were generally being acquired, plus supplemental photos on a case-by-case basis as seems necessary. The images are up to the standards of good black-and-white microfilm reproduction.

The fiche images are presented on DVDs. Despite obvious advantages to this format, users should keep in mind that these are still the fiche images, generated from the microfilm stock, and are not intended to compete in quality with true digital images. Whenever the editors or describers are aware of available on-line or DVD digital images of a particular item, they call attention to them in the descriptions. The editors would appreciate being made aware of any such digital versions we may have overlooked. In a future volume we will publish a list of digital facsimiles corresponding to the manuscripts in this series.

Manuscripts are reproduced *in toto*, even though the post-Anglo-Saxon material that is found as part of many of them may demonstrate no immediate or ultimate relationship with Anglo-Saxon interests. Many or most manuscripts are basically in Latin, with small amounts of Old English text. To have edited the facsimiles, presenting only confirmed Anglo-Saxon parts, or Old English words, would eliminate important material to be noticed or discovered and in any case would remove Anglo-Saxon vestiges from their actual material and cultural contexts. Users must decide for themselves the relevance of the images presented in this series.

Each manuscript is assigned a main index number for this series; that number is given before the shelf-mark and always appears bolded and in square brackets after the shelf-mark when a manuscript in this series is mentioned in the body of a description. The index number is concorded with the catalogue of numbers of Ker and Gneuss/Lapidge. A complete handlist of all manuscripts included in this project has been published in Vol. 15. An interim cumulative index of volumes 1–10 has been published as a separate volume (2006) and a further interim cumulative index of volumes 1–25 is forthcoming; a final comprehensive index will follow the completion of the volumes of descriptions, now projected as about forty in number. Users of these descriptions (and of the indices) are requested to bring any errors, omissions, or relevant new scholarship to the attention of the publisher or the editors.

The editors are grateful to the National Endowment for the Humanities, an independent federal agency, for generous grants in support of the project over many years. Thanks are also due to the Evjue Foundation of Madison, Wisconsin and to the International Society of Anglo-Saxons for generous gifts.

The editors and describer wish to extend their thanks and acknowledgment for providing access to, photographs/films of, and permission to publish the manuscripts in this volume: Mons. Gianfranco Ravasi and Dr. Angelo Colombo of the Biblioteca Ambrosiana, Milan; the late Prefect of the Biblioteca Apostolica Vaticana, Dr. Leonard E. Boyle, and the Vice Prefect, Ambrogio M. Piazzoni; and Don Mario Capellino of the Biblioteca Capitolare, Vercelli.

Thanks, as always, to Prof. Robert Bjork, Director of the Arizona Center for Medieval and Renaissance Studies at Arizona State University, Tempe, for agreeing to publish the Project, and to its excellent staff, particularly Roy Rukila, Todd Halvorsen, and the late Leslie MacCoull, who have been of much assistance with this and preceding volumes.

A.N.D., M.T.H.

Notes to Users

The header of each fiche includes the following information:

[first line:] (1) assigned number for final index, city, library, and shelf-mark (note that for British Library manuscripts, the abbreviation “BL” is used, and for Bodleian Library manuscripts, the abbreviation “Bodl. Lib.” is used); (2) fiche number;

[second line:] (3) Ker number (N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* [Oxford: Clarendon Press, 1957; repr. with supplement 1990]); (4) Gneuss number (Helmut Gneuss and Michael Lapidge, *Anglo-Saxon Manuscripts: A Bibliographical Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* [Toronto: University of Toronto Press, 2014]); (5) short title or indication of contents; (6) folios contained on each fiche (foliation may occur on first line in some cases for reasons of space).

The layout is as follows:

177. London, BL, Cotton Caligula A. vii	1 of 6
Ker 137, Gneuss 308 Heliand	ff. 1r–40r

In addition to Ker and Gneuss numbers, descriptions may also include Lowe numbers (E. A. Lowe, *Codices Latini Antiquiores: A Paleographical Guide to Latin Manuscripts Prior to the Ninth Century*. [Oxford: Clarendon Press, 1934–1971])= *CLA*.

Abbreviations

The following character sets and abbreviations are used:

- < > expansions, e.g., d(e)i
- [] supplied; when blank, used to indicate missing text
- () erasure

	line end
	page or column end
/	used to separate folio numbers from line numbers, e.g., f. 154v/13a–6b = folio 154v, line 13, column a to line 6, column b
\	indicates run-on line, written above
/	indicates run-on line, written below
a b, etc.	indicate columns, e.g., f. 154v/13a–6b
“ ”	customary title
Ⓢ	incipit, explicit, gloss
˘ / ˘˘	interlinear (above/below)
F./f.	folio
Ff./ff.	folios
r	recto
v	verso
c	century, e.g., 15c, 10/11c
chap(s).	chapter(s)
corr.	corrected
d.	died, e.g., d. 998
fl.	floruit
boldface	used for titles or headings written in MSS
A-S	Anglo-Saxon
ME	Middle English
OE	Old English
PG	<i>Patrologia Graeca</i>
PL	<i>Patrologia Latina</i>

In cases where Ker's dating of a manuscript is cited, readers should note that dating is indicated by quarter-century intervals; thus, s. x/xi, s. x¹, s. x med., s. x². A full explanation is given in his *Catalogue of Manuscripts Containing Anglo-Saxon*, p. xx.

Some descriptions include “Photo Notes” that compare the microform reproduction with the original manuscript, indicating readings visible in the original, but not on the microfiche. In this section, italics are used to indicate words and letters visible in the gutter (i.e., binding margin) of the manuscript but not visible in the reproduction, etc.

324. Milan, Ambrosiana M.79 sup.

“Miscellanea varia ecclesiastica,”

including Biblical Glosses sourced to Theodore and
Hadrian of Canterbury (Items 39, 42, 44)

[Ker App.20; Gneuss --]

HISTORY: Almost certainly written in Piacenza (Northern Italy, in the Piedmonte) in the last quarter of the 11c by two main scribes working in collaboration, with additions by other hands, this manuscript is aptly described as “Miscellanea Varia Ecclesiastica.” Its main contents are Latin biblical glossaries, including some relics of specifically A-S material (Items 39, 42, 44). The *terminus post quem* for the date is the inclusion of the record of a Council held at Rome under Gregory VII in 1078 (Item 50). The *terminus ante quem* is the addition of the record of the Council held at Piacenza under Pope Urban II in 1095 (Item 59). The Calendar (Item 55) includes saints that were venerated particularly at Piacenza, so this feature and the fact that the first addition (Item 59) concerns Piacenza strongly suggests the manuscript’s origin there. It comprises three separate booklets, the second beginning at f. 156, the third at f. 191. Scribe 1 wrote quires I-XIII, and the first column of f. 105r, the first leaf of quire XIV, leaving the lines at the bottom of the column blank. Scribe 2 wrote quires XIV-XXXI from f. 105rb up to f. 250rb. Both scribes prepared the membrane in much the same way (details below), but while the first scribe wrote rubrics in red but without decorated initials, the second scribe drew initials in pen, which he then colored in red. On f. 245v in the bottom margin there is a trial ornamental capital F on its side in brown ink. There are annotations by a later hand (?13/14c) in the bottom margins of ff 81v, 82v, 85r, 103v, showing that the manuscript was read with interest. On f. 144 a thin cord tag has been sewn into the outside edge of the leaf, presumably to assist a reader find his place. On f. 2r there is an added inscription (?16c): ‘Iste liber est mej francisci de raynerij de brixia | cum duobus aliis libris et erat iste liber quo(n)dam | habbatis de gaijbo in territorio brixienſi’, indicating subsequent provenance in Brescia; ‘Gaijbo’

may be Borgo S. Giacomo, near Brescia (Mazzuconi 1983: 202). The same hand may have written over some faded text on f. 32r.

The manuscript underwent "Restaurato" at "Badia Monumentalis di Santa Maria di Grottaferrata" in December 1953 with a new binding of polished oak boards and spine of brown calf which also covers the adjacent one third of the boards, and there are two clasps with leather straps to hold the book closed. New paper endleaves, one at the front (f.i), and one at the back, were added at the same time. Leaves that were separate before the restoration have been fused together, hopefully in a correct reconstruction of the original state.

CODICOLOGICAL DESCRIPTION:

[**Note:** The present state is the one described here. No full description of this manuscript has been printed; Ceruti compiled a handwritten catalogue (19c/20c), photocopied in the 1970s; for previous notices see Revelli 1929: 96, and Bischoff and Lapidge 1994: 278–87. The manuscript has suffered some damage through heavy use or unsuitable storage conditions in earlier times and has therefore been much restored. Quire I, for example, has the two outer bifolia mounted on membrane slips. On ff. 66–7, 70–1, 100–3, there is some loss of text at the top of the leaves. The last page, f. 254v, might be legible under favorable conditions. Foliation in pencil (20c) in the top right hand corner of recto leaves has ff. 90 and 126 twice and so is superseded by the machine-stamped foliation in the bottom right-hand corner of recto leaves (provided during 1953 restoration), to which reference is made in this description, but accounts of the manuscript printed before 1953 naturally refer to the older numbers.]

Folios viii (paper) + 254 + i (paper), handwritten foliation in upper right rectos superseded by machine numbering in lower right rectos; membrane (except for the endleaves as indicated), leaves measuring approx. 255 × 195 mm.

The framed areas for writing are approximately as follows: Booklet A (quires I–XIX): quire I: 208 × 142/152 (inner/outer) mm.; quires II–XIX: 192–5 × 143 mm. with each column 64 mm. wide. Booklet B (quires XX–XXIII): ff. 156–8 (the first three folios of quire XX) 196/202 × 143/153 (inner/outer) mm.; the rest of quire XX, and quires XXI–XXIII : 204 × 153 mm. with each column 64 mm. wide. Booklet C (quires XXIV–XXXI): 195 × 142/153 (inner/outer) mm. with each column 64 mm. wide. F. 231 shows an area for writing that measures 203 × 141 mm.

Although some care was taken to provide decent membrane, (e.g., the outer leaves of quire XI [ff. 81/88] are thick and strong) the membrane is mostly of moderate or poor quality and there are holes in ff. 44, 53 (repaired), 54, 57, 58, 60, 116–117, 207, and 250. Many folios have holes or

flaws in the margins (sometimes extending into the text area), as ff. 5, 9, 12–13, 15 (repaired), 17, 21, 26, 34, 38, 43–46, 58–61, 71–73, 75–79, 86, 89–90, 93, 99, 106, 108, 119–120, 124, 126–127, 129, 133–134, 136–138, 141, 143–144, 146, 148–149, 154–155, 159, 167, 169, 176, 178–179 (repaired), 181, 197, 203, 206, 213, 216, 219, 229–230, 235, 251, 253–254, and some have tears sewn (or fused) back together, as ff. 37, 126, 130, 152, 162 (fused), 174. Booklet C uses better quality membrane on the whole. The make-up of hair/flesh sides is generally HFHF, with quire XVI, having 10 leaves, showing HFHFH. The only irregularities are quire VII, which shows HFFF, and quire XXIII, which shows FFHFH.

Pricking: In Booklet A quire I two pairs of prick-marks (5 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves. In quire IX the prick-marks for the horizontal lines curve inwards towards the bottom of the leaf. In quire XV they curve inwards about half way down and then slightly outwards again. The prick-marks (in the shape of short slits, characteristic of Italian manuscripts of this date) for 43 horizontal lines are visible near the outside edge of many leaves. In quires II–XVII the pricking is similar except that there are two additional prick-marks 15 mm. apart for the central divisional area between the two columns. There are prick-marks for 41 horizontal lines, falling to 40 prick-marks in quire XIII, clearly visible near the outside edge of leaves. On f. 130, a singleton added to quire XVI, there are 47 prick-marks. In quire XVIII the pricking reverts to 41 marks for the horizontal lines. In Booklet B, as in Booklet A, two pairs of prick-marks (5 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves, and in addition from f. 159 onwards there are two additional prick-marks 15 mm. apart for the central divisional area between the two columns. There are usually 43 prick-marks for the horizontal lines, going down to 41 in quire XXII. In Booklet C the pricking is similar to that in Booklets A–B, with 41 prick-marks for horizontal lines shown. It is particularly clear on ff. 225v–226r, where the marks for the horizontal lines swing inwards at the middle and then straighten towards the bottom. For lines 20–22 a second prick-mark is made.

Ruling: In Booklet A, quire I, the double vertical hardpoint frame lines extend through the margins to the prick-marks. Quire I shows 43 long horizontal lines (but the bottom two contain no writing) with each sheet ruled separately on the flesh side and then re-arranged; the top line is used for writing but the bottom two are not. The top four, central five, and bottom four horizontal lines extend to the outer edges of the leaves. In quires II–XIX the double vertical hardpoint frame lines extend through the mar-

gins to the prick-marks and those for the central column division extend beyond the prick-marks to the edges of the leaves. The 41 horizontal lines are ruled between the columns except that on some leaves the rule is extended to the outer edge of leaves, as on f. 13 the top four and the bottom three lines are so extended, and on f. 14 the top line and the bottom two lines are so extended, while on many other leaves none of the horizontal lines are so extended; sometimes one or two lines just below the middle are so extended, as lines 25–6 on f. 18, line 25 on f. 20. There is no absolutely consistent pattern. In quires XIII onwards, although only 40 horizontal prick-marks are shown, nevertheless there are 41 ruled lines in quire XIII except on ff. 98/103, the second and seventh leaves; there is also some variation in succeeding quires. On f. 130, a singleton added to quire XVI, there are 47 horizontal lines. In quire XVIII the ruling reverts to 41 horizontal lines, but then 40 lines in quire XIX. In Booklet B, as in Booklet A, the double vertical hardpoint frame lines extend through the margins to the prick-marks. Quire XX shows 43 long horizontal lines (but the bottom two contain no writing) on f. 156, going down to 42 lines on ff. 157–158, 43 again on f. 159. The horizontal lines are sometimes ruled through the central divisional column and sometimes to the edge of the leaf as in Booklet A. In quire XXI there are 43 lines ruled, but only 40 written. In quire XXII there are 41 lines. In Booklet C the ruling is similar to that in Booklets A-B usually with 41 ruled horizontal lines. It is particularly clear on ff. 225v–226r, where the horizontal lines are drawn out to the prick-marks in the outer margin. F. 231, the first leaf of quire XXIX, is ruled in long lines despite having been pricked for double columns. It shows prick-marks for 42 lines, although only 40 are written.

Color and decoration: In Booklet A a large initial 'P' occurs on f. 148v, probably drawn by the scribe, in brown and red with green surround. Red ink is used for headings and sub-headings on ff. 1, 5r, 9v, etc. Red plain capitals are used for paragraph divisions on ff. 5r, 6v, 7r–9v, etc. Ornamental initials in or using red occur on ff. 108v, 109r, 110r, 112v, 113v, 117r, 127r, 128v. Scribe 2 is responsible for all the more elaborate initials found after f. 105r including a large interlace 'T' on f. 144v. In Booklet B an ornamental initial occurs in red on the first leaf, f. 156r. Large plain red capitals are used to indicate paragraph or sectional divisions throughout item 44. Red capitals are used frequently to indicate separate glosses throughout item 44. In Item 46, the Calendar, red is used liberally for headings, the days of the month, and elsewhere. In Item 47, the Computus, red is used for headings and for the frames of diagrams, and elsewhere. There is an impressive table on f. 24r with two facing male figures, and, on f. 171v, a diagram in brown

ink with red and green infill. In Booklet C there is an ornamental initial in red (similar to that on f. 156r) on f. 246v. Headings written in brown capitals with a red line drawn through for emphasis occur on ff. 191r and 193r. Chapter headings occur in red on ff. 193r, 194r, 194v, etc. Plain red capitals are used as initials on ff. 191r, but later calligraphic capitals in red are used on ff. 218r, 220r, 221r, 223r, etc. Small red capitals are used for the first letters of verse lines, as on f. 193r. There is no color after f. 250r.

COLLATION:

Booklet A: I⁸ (ff. 1–8), II⁸ (ff. 9–16), III⁸ (ff. 17–24), IV⁸ (ff. 25–32), V⁸ (ff. 33–40), VI⁸ (ff. 41–48), VII⁸ (ff. 49–56), VIII⁸ (ff. 57–64), IX⁸ (ff. 65–72), X⁸ (ff. 73–80), XI⁸ (ff. 81–88), XII⁸ (ff. 89–96), XIII⁸ (ff. 97–104), XIV⁸ (ff. 105–112), XV⁸ (ff. 113–120), XVI¹⁰⁺¹ 10 (f. 130) a singleton added with stub showing between ff. 121/122 (ff. 121–131), XVII⁸ (ff. 132–139), XVIII⁸ (ff. 140–147), XIX⁸ (ff. 148–155);

Booklet B: XX⁸ (ff. 156–163), XXI⁸ (ff. 164–171), XXII⁸ (ff. 172–179), XXIII¹⁰⁺¹ 9 (f. 188) a singleton added with stub showing between ff. 181/182) (ff. 180–190);

Booklet C: XXIV⁸ (ff. 191–198), XXV⁸ (ff. 199–206), XXVI⁸ (ff. 207–214), XXVII⁸ (ff. 215–222), XXVIII⁸ (ff. 223–230), XXIX⁸ (ff. 231–238), XXX⁸ (ff. 239–246), XXXI⁸ (ff. 247–254).

Original quire signatures in the center of the bottom margin on ff. 8v 'i', 16v 'ii', 24v 'iii', 32v 'iiii', 40v 'v', 48v 'vi', 56v 'vii', 64v 'viii', 72v 'iiiiii', 80v 'x', 88v 'xi', 96v 'xii', 104v 'xiii', 112v 'xiiiij' added later, 120v 'xv' added later, 131v 'xvj' added later, 139v 'xvii', 147v 'xviii', 155v 'xviiiij' with the last four digits inked over later, 163v 'xx' in later hand with scribal signature 'a.' below, 171v 'xxi' in later hand with scribal signature 'b.' (very faint) below, 179v 'xxij' in later hand with scribal signature 'c.' below, 190v 'xxiiij' in later hand with scribal signature 'd.' apparently written on every verso leaf (clear on f. 180v) and the later hand has also written 'd' to the right of his numerical signature on f. 190v, 198v 'xxiiiij' in later hand with scribal signature 'i.' below to the right, 206v 'xxv' in later hand with trace of scribal signature below to the right, 214v 'xxvj' in later hand, 222v 'xxvij' with trace of scribal signature below to the right, 230v 'xxviiij' in later hand with scribal signature 'k' below to the right, 238v 'xxviiiij' in later hand, 246v 'xxx' in later hand with scribal signature 'm' below, 254v 'xxxj' in later hand. The later hand has also added initial quire signatures in the center of the bottom margin on ff. 215r 'xxvij', 223r 'xxviiij'.

CONTENTS:

Preliminaries (paper leaves):

unnumbered paper endleaf, verso, shelfmark, 'M. 79 sup.' and in a later hand, 'Restaurato nella Badia di Grottaferrata | (dicembre 1953); Ambrosiana stamp below.

f.i recto dated in pencil 29.9.64 [= date of pencil foliation of preliminary leaves?].

f.i verso blank.

f.ii recto (paper) in 19c hand 'M. 118 79 | olim Q. 98. | Seculi XI `?' sive anno 1007 `?' ut ex fine | calendarii in regulis,' below, in 20c hand, 'M. 79 sup.' and Ambrosiana stamp.

f.ii verso also inscribed 'M. 79'.

ff.iii recto-v recto has list of contents (19c?) headed 'Excerpta 'Varia' and containing 51 items, with a note 'Codex Seculi XI. / sive anno MVII ut in / fine Kalendaru(m) in tabella / Indict. Cycl. lunæ etc.' with a later pencil annotation of 'f.179r'; f.iv (smaller, and torn at bottom) has been added with a note on the recto about Gezo Dertonensis (Item 57), the verso blank; f.v verso blank.

ff.vi recto-vii recto has an older (18c?) list of contents containing 54 items, now crossed through.

f.vii verso-viii recto blank.

f.viii verso contains a pencil note repeating the inscription at the bottom of f. 2r concerning Brescia (see above, "History"): 'Iste liber est meii francisci de raynesis de brixio | cum duobus aliis libris et erat iste liber quo(n)dam | habbatis de gaybo in territorio brixienisi'.

Booklet A

Quire I, in long lines:

1. ff. 1r/1–5r/1 Claudius Taurinensis (of Turin) (fl. 810–30), "Commentarius in Genesim" (first part, lacks introductory paragraph): **Incipit expositio [de] creationi[s]** | '[In principio fecit deus] Hic [sensus] duobus modis [sine offens]ione a[ccipitu]r; ends imperf.: 'quo ab ipsis in se ipso requieuit' (as Wotke 1897: 1–13, also [inferior text] PL 50.893B–903; Stegmüller no.1950).

[Note: For discussion see Cantelli 1990: 240–8 and esp. Gorman 1997; Bischoff and Lapidge 1994: 278, n. 8.]

2. ff. 5r/2–6r/41 (a) Augustine, "De Civitate Dei," bk. 18, ch. 42 (extract) + (b) Hilary of Poitiers (ca. 310–367), 'In tractatu Psalmorum,' Ps.2 + (c) Pseudo-Haymo of Halberstadt, "In Epistolam I ad Corinthios," ch.1 (extract):

- a. f. 5r/2–8 *De Septuaginta int(er)p(re)tib(us) Aug(ustinis) in libro octauo decimo ciuit(as) d(e)i*. ‘TRaditur sane tam mirabile[m] ac stupendu(m) pleneq(ue) diuinu(m) in septu|aginta int(er)p(re)tu(m) uerbis fuisse consensu(m) . . . q(uonia)m re uera sp(iritu)s unus erat in om(n)ib(us) illis’ (as Dombart and Kalb 1955: 638/22–9, also PL 41, 603);
- b. f. 5r/9–30 ‘Mediis na(m)q(ue) legis de eisdem hylarius in tractatu psalmorum | temporib(us) priusqua(m) unigenitus d(e)i filius . . . auctoritas manet’ (as PL 9. 262–3, §§ 2–3/2);
- c. ff. 5r/31–6r/41 ‘GRa(tia)s ago d(e)o meo [1 Cor.1.14]. id (est) laudes refero d(e)o meo’; ends: ‘Ite inq(ui)t nuntiate fr(atr)ib(us) meis [Mt.28.10]’ (as PL 117.510/13–512/-9).
3. ff. 6v/1–9va/9 [double columns begin on f. 9r] Excerpts from Isidore, Jerome, Bede and others: ‘D(omi)n(u)s ie(su)s p(er) hoc q(uo)d homo pariter et d(eu)s e(st) mediator n(oste)r e(st). Q(uonia)m sicut moyes | mediator fuit inter d(eu)m et p(o)p(u)l(u)m’; continues (f. 6v/6) ‘Quędam in reb(us) sunt Q(ue)d(am) s(un)t temporale p(er)petuu(m)’; (f. 6v/10) [attrib. Jerome] ‘Om(n)e q(uo)d e(st) aut ingenitu(m) e(st) aut genitu(m)’; ends: ‘Zenonis poterit dici en enchiridion. [sic]’
- Quires II–XIX, in double columns beginning at f. 9r:
4. ff. 9va/10–11ra/37 Excerpts from *Delibro Salomonis*. ‘Disciplina d(omi)ni fili mi ne abicias | nec deficias cu(m) ab eo corripelris’ [Prov. 3:11]; ends: ‘et ipse curabit te’ [Eccl. 38:9].
5. f. 11ra/38–b/37 from Haymo of Halberstadt, “Expositio in D. Pauli epistolas”, ch. 1: *De trac(tatu) prime ep(isto)le ad corrint(hios)*. | ‘Non debemus puerilit(er) intellige|re filiu(m) d(e)i’; ends: ‘de ipsa carne meremus corruptione(m)’ (as PL 117.518).
6. ff. 11rb/39–17ra/14 Paterius? catena of quotations attrib. correctly to St. Gregory the Great: *Expositio s(an)c(t)i Gregorii p(a)p(e) | in canticis cantico(rum)*. || (title repeated) *Expositio s(an)c(t)i Gregorii p(a)p(e) | in canticis cantico(rum)* | ‘Osc(ul)etur me osculis oris sui. [Song of Songs 1:1] | S(an)c(t)a eccl(esi)a quot p(re)cepta ex eius | p(re)dicacione cognouit’; ends: ‘in | te ipso nobis inco(m)p(re)hensibilis p(er)|mane. am(en).’ *Exp(licit) testimonia s(an)c(t)i | GG*. [Gregorius] (listed as Ps.-Paterius B by Stegmüller no.6317,15; cf. also 6277; the text is printed in PL 79.905–916 as Paterius, bk. 13 of *Expositio Veteri ac Novi Testamenti*; CPL 1718).
7. ff. 17ra/15–18vb/40 Gregory, “Homiliae in Ezechielem”, bk. I, homily 4, §§1–7: *Item ipse de (quattu)or animalibus*. | ‘Per s(an)c(tu)m p(ro)phetię sp(iritu)m pennata | animalia subtiliter describunt(ur) | ut [per] hęc euang(e)lio(rum) significare per|sonas’; ends: ‘et penitentia(m)

- diuer|su(m) e(st) q(uo)d deplorant' (as Adriaen 1971: 47–53, also PL 76.814–19; CPL no.1710).
8. ff.18vb/40–19va/5 two theological comments:
- a. ff. 18v/b40–19ra/19 *De hereticis*. 'Aliter eni(m) nesciens d(eu)m. aliter || punitur. recedens a deo . . . q(uo)d gl(ori)atur | terra et cynus' (cf. Jerome, *Comm. in Osee* PL 25.890C, *Comm. in Joelem* PL 25.971);
- b. f. 19ra/19-va/5 *De antichr(ist)o*. | 'De tribu e(ni)m dan antichr(istu)s doce|tur nasciturus . . . et in toto mundo | cru' c' ifixus credatur fuisse' (cf. Gregory, *Moralia* bk 31, ch. 24, PL 76.596).
9. f. 19va/6–31 Bede, "Super Apocalypsim Sancti Johannis, Epigramma": *Versus Bedę sup(er) tractatum | apocalipsis*. | 'Exul ab humano du(m) pellit(ur) orbe ioh(anne)s'; ends 'Beda d(e)i famulus. tu fixa obsecro p(er)hen\ne(m) | Qui legis astra sup(er) mente tuere diem' (as PL 93.133–4, lacking last two lines; cf. also PL 100.1088; Stegmüller no.1640; SK 4853).
10. ff. 19va/32–21ra/38 Excerpts from a work on the Apocalypse: *Excerta [sic] quęda(m) de trac(tatu) apoca/lipsi*. 'Nicolaus | ut fertur. unus fuit ex illis | septem diaconib(us)'; ends: 'chr(ist)i insinuat asperitas' (un-identified).
11. f. 21ra/39-b/32 *De co(m)munib(us) no(mini)b(us) regum*. | 'Om(ne)s reges p(er)saru(m) artarxersee | dicuntur. Om(ne)s reges egypti || pharaones. et postea phtolomei | d(icunt)ur . . . Edent paup(er)es | et saturabuntur. et laudabunt | d(omi)n(u)m. [Ps.21.27]' (begins as Stegmüller no.10432, second paragraph).
12. f. 21rb/32ß–21vb/2 On clerical orders:
- a. f. 21rb/32–21va/5 "The Ordinals of Christ" (Hiberno-Hispanic-Hierarchical version): *De gradib(us) in q(ui)b(us) chr(istu)s fuit*. | 'Hostiarus fuit. q(ua)ndo aperuit | hostia inferni'; As PLS 4.943, Version D; cf. Reynolds 1978: 95;
- b. f. 21va/5–21vb/2 On the grades of a bishop: 'Ordo ep(iscopo(rum) in | (quattu)or partes diuiditur'; ends: 'Sinagoga grec(e) lat(ine) | congregatio. et e(st) iudeo(rum) solum modo.'
13. ff. 21vb/1–22vb/12 (untitled) The Five Keys of Wisdom: 'Claues sapientię sunt (quinque) | Prima e(st) timor dei'; ends: 'Diabolus aut(em) in celo iam | erat collocatus'(for comparable material see Bischoff and Lapidge 1994: 279, n.16).
14. ff. 22vb/12–23rb/20 On the virginity of the BVM: *Q(uo)d (Christu)s clauso / exiit uirg(ine) utero*. | 'Homo namq(ue) | adsumtus ex maria operatio | sp(iritu)s s(an)c(t)i non porcio fuit . . . q(ua)m d(ominu)s

d(eu)s | isr(ae)l ingressus e(st) p(er) eam eritq(ue) | clausa' (unidentified).

15. f. 23rb/20–23va/9 On the death of the BVM: **Cassianus**. | 'Preciosa e(st) in conspectu d(omi)ni. | mors s(an)c(t)o(rum) eius [Ps.115:15]. O d(omi)ne ego ser|uus tuus . . . q(uo)d huma|na non potest intellegentia inues|tigari' (unidentified).
16. f. 23va/9 ~ 23vb/6 ~ 24ra/26–40 ~ 24rb/26–38 against heretics: **Ioh(anne)s** | 'Vos ex patre diabolo estis [Jn.8:44]. Scien|du(m) quia fuerunt heretici mani|chei . . . homicidio(rum) reus est', continuing on f. 23vb/6, "Et reuera maius e(st) homicidiu(m), then continues to 24r in the two lower corners, as two columns, col. a beg. 'Na(m) sic(ut) deus', continuing col. b, 'ei q(ui) fuerit' and ending: 'apostata fieret p(ro)p(ter) | anathemem' (unidentified).
17. f.23vb/1–5 (in box, top right) "De mensura corporis Christi Domini": 'Hęc mensura sumta [sic] e(st) constantino|polim ex aurea cruce ad mensura(m) | corporis d(omi)ni facta. | Hęc mensura Sedecim ducta. men|suram corporis d(omi)ni co(m)p(re)hendit'.
18. f. 24r + 24va/1–25va/13 from Isidore, "De Etymologiis," a table showing consanguinity (surmounted by two facing male figures, one young, one old), **Diffinitio humane consanguinitatis**. (as Lindsay 1911: 384) + text explaining the table: **Incipit exordiu(m) generationis** | 'Pat(er) e(st) a quo initiu(m) nascetur g(e)n(er)is'; ends: 'similia gesserint ad | posteros p(er)ueniunt' (cf. *Etym.* 9.5–6, Lindsay 1911: 375–85; last ¶ is as Jerome, *Comm. in Jer.*, bk. 3, ch. 15, PL 24.775).
19. ff. 25va/13–26rb/39 De grecis | **litteris cu(m) diptongis ac nume/ris suis**. 'O(m)nis igitur grecę | litterę. similiter ut latinę | ponuntur'; ends: 'uerba sed numeru[m] sig(natur)'.
20. ff. 26va/1–28va/7 Venantius Fortunatus, "Expositio Symboli Apostolorum": **Incipit expositio a fortunato | p(res)b(ite)ro conscripta**. | 'Summa[m] totius fidei catholicę | recensentes in qua et integrita(s) | credulitatis ostenditur'; ends: 'cu(m) patre et sp(irit)u s(an)c(t)o glo(ri)oso p(ri)n|cipatu intrans uictor regnat in | çęlo' (as Leo 1881: 253–8, PL 88, 345–51; CPL 1035. Stegmüller no.8283).
21. ff. 28va/7–29ra/40 Exposition of the Apostles' Creed: **Item alia expositio simb(oli)** | 'Simbolu(m) grec(e) latinę indicium | siue con(.)latio d(icitu)r'; ends: 'Am(en). q(uod) dicit(ur) fidelit(er) siue firmiter' (ed. Burn 1900: 135–7; Stegmüller no.9812; for discussion see Kelly 1972: 398–434).

22. ff. 29ra/41–30rb/41 Rufinus of Aquileia, “Commentarius in Symbolum Apostolorum” (abbreviated): **Item alia expositio Simboli.** || ‘Tradunt maiores n(ost)ri q(uod) post ascen|sionem d(omi)ni’; ends: ‘et inueniri | int(er) eos qui resurg(un)t ad uita(m) et(er)na(m) | P(er) d(om)i(nu)m chr(istu)m d(ominu)m n(ost)r(u)m.’ (as Simonetti 1961: 134–82, Heurtley 1864: 48–87, PL 21, 337–86; Stegmüller no. 7541, CPL 1196; for discussion see Kelly 1972: 101–4).
23. ff. 30va/1–32ra/6 Chromatius of Aquileia (d. 406), “Tractatus xxviii [olim xiv] in Matthaeum,” on Mt. 6.9–15: **Expositio orationis d(omi)nicę.** | ‘D(omin)us n(oste)r qui orantes se exaudire | consuevit. quib(us) uerbis orare | debeam(us) ostendit’; ends at f.31vb/33: ‘a domino postulamus’ (= CCSL 9.335/176), then adds ‘Sicut in decalogo | in duab(us) tabulis scripto’ finally ending ‘sequentia | amore(m) p(ro)ximi docent’ (as Étaix-Lemarié 1974: 329–35, also PL 20.359–62; Stegmüller, no.1941.1; CPL no. 218).
24. f. 32ra/7–32rb/19 another commentary on the Lord’s Prayer: **Item alia expositio.** | ‘Pat(er) n(oste)r qui es in cęlis. Patre(m) c(on)fitemur | u(e)l inuocam(us) d(eu)m in cęlis. quia om(ne)s | ab uno d(e)o o(m)nip(oten)te creati sum(us)’; ends: ‘ut a dia|boli seruitute. amen’ (Bloomfield et al. 1979: no. 8855).
25. ff. 32rb/20–33rb/7 another commentary on the Lord’s Prayer: **Item alia expositio.** | ‘Oratio d(omi)nica d(icitu)r. quia d(omin)us eam | dixit. Ie(s)o(s) [sic] docuit discip(ul)os suos | orare’; ends: ‘et in ful|tura cu(m) illo mereamur esse’ (Bloomfield et al. 1979: no.8699).
26. ff. 33rb/8–36vb/31 On the Athanasian Creed: **Expositio fidei catholicę.** | ‘Quicu(m)q(ue) homo uult saluus e(ss)e | ante om(n)ia id(em) sup(er) om(n)ia op(us) e(st) | id(em) necesse e(st)’; ends: ‘et ad querenda(m) recte fidei semi|tam p(ro)uocet’ (listed by Burn 1896: 43 and by Häring 1972: 234, no. xi).
27. ff. 36vb/31–38vb/7 Venantius Fortunatus [?], “Expositio Symboli Quicumque”: **Item expositio fidei catholicę \ fortunati.** | ‘Quicu(m)q(ue) uult saluus e(ss)e ante | om(n)ia opus e(st). ut teneat catho|lica(m) fidem. [Qua(m) nisi q(ui)sq(ue) in|tegra(m) inuiolata(m)q(ue) seruauerit | absq(ue) dubio in et(er)nu(m) peribit. Pri|mo (er)g(o) om(niu)m fides necessaria e(st) . . . non p(er)ueni|et ad speciem beatę d(omi)ni ie(s)u chr(ist)i.] | (f. 37ra/13) Catholica uniuersalis d(icitu)r’; ends: Hęc e(st) fides catholica quam | nisi q(ui)sq(ue) fidelit(er) firmit(er) q(ue) crediderit | saluus e(ss)e n(on) poterit. **Explicit exposit(io) | fidei catholicę.** (ed. Krusch 1881: 106–10 and see also pp. xxxii–xxxiii; coll. Burn 1896: 28–39; as PL 88, 585–92; CPL no. 1747; cf. Häring

- 1972, esp. pp. 210 and 226 no. 7; text in brackets is citing other sources, mainly Alcuin, *De Fide Trinitatis*, 1.2, PL 101.13D; see also Burn 1896: lxiv; cf. Item 21 above).
28. f. 38vb/8–18 Prayer: ‘O beata. ó gl(ori)osa. ó benedicta et | amplectenda fides . . . suo creatori | p(er)petuo lēturos coniungis.’
29. ff. 38vb/19–44ra/18 Bede, “De Locis Sanctis”: **BEDÆ | Incipiunt capitula de locis s(an)c(t)is.** | ‘i de situ ih(e)r(usa)l(e)m . . . xviii de constantinopoli et basilica | in ea q(uo)d cruce(m) d(omi)ni continet’ || **Expliciunt cap(itula).** **Ite(m) ipse lib(er) de situ / ier(usa)l(e)m** ‘Situs urbis hier(usa)l(e)m’; ends: ‘temperare | satagas. Orante(m) p(ro) nobis beatitu|dinem tua(m). d(omin)us om(ni)p(oten)s c(on)seruare | dignetur.’ **Explicit de locis | s(an)c(t)is libellus Bede p(res)b(ite)ri felicit(er).** (coll. Geyer 1897: 301–24, Fraipont 1965: 251–80; CPL 2333, Stegmüller no.1644, listed by Laistner 1943: 84).
30. f. 44ra/20–44va/18 “Breviarius de Hierosolyma” (6c): **Incipit breuiarius q(uo)m(odo) hiero|solima constructa est.** | ‘Ipsa ciuitas in monte posita. | in medio ciuitatis e(st) basilica | constantini . . . et uocatur s(an)c(t)a sophia. | Finit. Am(en). D(e)o gratias.’ (coll. Weber, in Fraipont et al. 1965: 109–12; CPL 2327).
31. ff. 44va/20–45ra/26 **De int(er)p(re)tationib(us) duo(rum) p(ro)ph(et)a(rum) | hieremieꝯ scilicet et aggei. et | dua(rum) ciuitatu(m) hier(usa)l(e)m uideli|cet & babilonis.** | ‘Hieremias int(er)p(re)tatur exelsus [sic] d(omi)ni. | aggeus sollemnis siue festiuus. | Quo(rum) hieremias captiuitate(m) illam . . . hymnu(m) d(e)o | non e(ss)e cantandu(m)’ (unidentified).
32. ff. 45ra/27–46ra/10 Catechism by question and answer: ‘Quib(us) modis sit int(er)rogatio. R(esponso). | trib(us). Cum discere uult h(om)o | u(e)l cu(m) docere desiderat. aut | cu(m) increpare contendit’; ends: ‘Septem | sunt signacula que sanant hunc | mundu(m). Prima incarnatio chr(ist)i . . . Septima regnu(m).’
33. f. 46ra/11–46va/40 Two lists:
- a. f. 46ra/11–46va/20: **Item de vii sigilla q(uę) d(omin)us ap(er)uit.** ‘Primu(m) sigillum natiuitas . . . Septimu(m) iudicium | et regnu(m). Quib(us) causis p(er)ditus est’; ends ‘Quando melius e(ss)e | ceteris om(n)e q(uo)d facit putat’ (begins as Ps.-Alcuin, *De Septem Sigillis*, PL 101.1169);
- b. f. 46va/21–40 **De sex cogitationib(us) s(an)c(t)o(rum) et iusto(rum) |** ‘De d(omi)no cogitare semp(er) et delectarti’; ends: ‘uincit anima iusti inimicum | diabolu(m).’

34. ff. 46va/40–51rb/23 another catechism by question-and-answer, falsely attributed to Eucharius: **Incipit uinculu(m) int(er)|rogationu(m) Eucharii int(er)rogat.** || ‘In scripturis frequent(er) legim(us) et dix(it) | d(omin)us. Quomodo accipiendu(m) e(st) istud | dicere d(omi)ne; ends: ‘Persecutor herbaru(m). p(er)|ditor folio(rum).’
35. ff. 51rb/24–52ra/21 Virgilius Maro Grammaticus (7c), “Epitomae” ch. 11, 1.4–7.1: **Hic secuntur ethimologię Virgilius p(res)b(ite)r hispanus.** | ‘Cęlu(m) d(icitu)r quia quęda(m) grandia | archana cęlat’; ends: ‘Sicut | homo sine actu auis sine uolatu. | piscis sine natatu’ (as Polara 1979: 146–58).
36. ff. 52ra/21–58va/31 excerpts from Isidore of Seville, “De Etymologiis” [ff. 54, 58, 59 are naturally truncated on outer edges, no loss of texts]: **Ex libro ethimologia(rum) domni \ Ysidori.** / ‘AUGustus ab augendo q(ui) augeat | rem publica(m). Monarchia sin|gularis principatus [9.3.23]’; ends: ‘Topica e(st) discipli|na inueniendu(m) argumento(rum) [2.30.1]. Mathematica g(re)ę lat(inę) doctrinalis | scientia. quę abstractam consi|derat quantitatem (bk.3, preface, as Lindsay 1911, *ad loc.*).
37. ff. 58va/32–59va/17 Odo of Cluny (d. 942), “De Musica”, concluding part: **De musica et eius no(min)e Ysidorus.** | ‘Musica ex musis sumsit prin|cipium. ipseq(ue) musę apo tu | moso appellatę sunt’; ends: ‘Tritus tercius. | Tetrarchius quartus. Plagi pars | u(e)l inferiores eo(rum). Paracter | circu(m)ęqualis’ (the attribution to Isidore is false; as PL 133.793–6).
38. f. 59va/19–59vb/23: “Catonis de Musis Versus” (expanded version), followed by brief commentaries on the names and attributes of the Muses: **Int(er)p(re)tatio noue(m) camenaru(m) | ide(m) musa(rum) historias. tybias. | tragoedias. Comedias. Retho|ricam. Geometrica(m). Psalteriu(m) | Astrologia(m). Litteras.** | (poem, a different hand adding a one word definition after each line, except last two) ‘Clio gesta canens transactis | tempora reddit. Historiae . . . In medio residens co(m)-plectitur | om(n)ia phoebus’ (as Baehrens 1879–83: 3:243–4; SK 2425); commentary, similar to Remigius of Auxerre, *Comm. in Martianum Capellam*, beg. (f. 59vb/5): ‘Clio quasi cogitatio prima dis|cendi . . . Caliope | i(d est) bona uox’; (followed, f. 59vb/15–23, by their attributes): **ERGO hic erat ordo.** | ‘Primu(m) e(st) ut(i)le doctrina(m) . . . Nonu(m) bene p(ro)ferre | quod elegeris’ (cf. Ellsworth 1993: 62–5).
- ff. 59vb/24–[128]ra/24 [= Items 39, 40, 42] “Canterbury Biblical Glossaries” probably compiled in Canterbury, England, in the late 7c from the oral teachings of Archbishop Theodore and Abbot Hadrian, of St. Augustine’s

(Sts. Peter and Paul). (partly ed. and tr. Bischoff and Lapidge 1994: 298–423 (designated *Pent*, *Ex*, *Ev*, etc.), text on even numbered pages); the rest of 39 and all of 40 ed. Vaciago 2004: 1.3–224 (designated *A*¹, etc.), details specified below):

[Note: The original OE elements were systematically removed in the course of transmission leaving only traces behind. The collection here is a compilation of several distinct biblical glossaries, some elements being similar to the “Leiden Glossary” (Leiden, Bibliotheek der Rijksuniversiteit Vossianus Lat. Q. 69 [157]) (as noted by Stüben 1939; ed. Hessels 1906); for discussion of the origin of the glosses see Bischoff and Lapidge 1994: 285–7 and, more briefly, Vaciago 2004 1. v–vi). As there is no trace of OHG material, the transmission was probably directly from England (Bischoff and Lapidge 1994: 294 and n. 43).]

39. Glossary strand *A*¹:

- a. ff. 59vb/24–64vb/23 (*PentI*) glosses on Jerome’s Prologue to Genesis and on Genesis 1:1–50:2: **In no(mine) S(an)c(t)ę trinitatis incipit li|bellus glosaru(m) ueteris ac noui | testamenti. In primus de p(ro)logo | hieronimi. in Genesi. | ‘Obtrectator(um) i(d est) Grecoru(um) auctor(uam)’; (f. 60va/20) ‘In principio fecit d(eu)s cęlu(m). id (est) fir|mam(en)tu(m) cęlu(m)’; ends: ‘Condierunt eu(m) i(d est) | intera-nea eius repleuer(unt) aroma|tib(us) p(er) dies xl.’ (ed. Bischoff and Lapidge 1994: 298–340);**

[Note: Bischoff and Lapidge highlight the OE word *cesaringas* (solidos) 3x (f. 63vb/6, 7, 19).]

- b. ff. 64vb/23–66ra/1 “Commentarius augmentatus in Genesim, Exodum, et Euangelia” (*Gn-Ex-EvIa*): **Item in Genesi | ‘Fiat lux i(d est) corp(us) solis . . . in scyphu(m) | cu(m) aliq(ui)d sortiebant’; [~ Item in Exodo] ‘D(eu)s abraham || d(ei)s usaac. [sic] & d(eu)s iacob. Cur illor(um) || et non ada(m) . . . Iudei p(er) x. | loca in fimbriis suis faciebant si|gna p(ro) misterio decalogi’; (f. 65va/27) De eu(an)g(e)l(i)o | ‘Ioh(annes) chrisostonus [sic] ait. Om(ne)s ho(min)es | resurrecturos quasi xxx annos | habentes . . . [. . .]polim sunt’ [inner top of f. 66r torn off] (ed. Bischoff and Lapidge 1994: 386–94).**

- c. ff. 66ra/2–67va/18 Etymological extracts and epitomes, mostly from Isidore:

- i) f. 66ra/2–66rb/3 Various astronomical notes, perhaps epitomizing parts of Isidore, *Etymologiae* 3D.29, 51, 58, 59 on “mundus,” “days,” “months,” “eclipses of sun and moon”: [. . .]**moloth** [reflex of OE “monoth”?] | ‘[. . . mund]us e(st) cęlu(m) & t(er)ra, et sydera | [. . .] Et dictus mundus. quasi in | motus uideatur . . . et solem uident. Ut a sole | uideatur. Et illuminetur’;

- ii) f. 66rb/4–66vb/13 *De mensib(us) et eor(um) uocabul(um) ysidori*. | ‘Mensis dictus e(st) a gr(e)co uocabulo | mene. i(d est) luna . . . Un(de) & d(icitu)r uidua. Quasi i[n] dua. i(d est) | a uiro diuisa.’ (cf. Isidore, *Etymologiae* 5B.6 + 9.7.16);
- iii) ff. 66vb/13–67ra/18 *Ethimologie*. | ‘Uirgo dicta a uiridiori etate sicut | uirga & uitula’; ends: ‘Que ideo sic fiebat.ut | çeli imagine(m) redderit q(uo)d c(on)stat | e(ss)e conuexu(m)’ (cf. *Etymologiae* 11.2.21, 13.10.1–8, 15.7.1–6, 15.8.8);
- iv) f. 67ra/18–67va/18 *Ethimologie*. q(ue)da(m) | ‘Aer dictus. Ab inanitate’; ends: ‘Pestilentie principiu(m) ex negle|gentia exoritur. Sed his trib(us) | de pellitur. IEIUIINO. [sic] oratione. et | helemosina.’ (epitome of *Etymologiae* Bk. 13, sections 7, 11, 10, 8, 9, 12; the item on “Pestilence” does not follow either 13.11.7 or 4.6.17–18).
- d. ff. 67va/19–70va/31 (*PentII–III, A^{b-c}*) *GLoş de p(ro)logo Libri Genesis* | ‘Prologus id (est) p(re)fatio . . . p(ro) hiericho cheri|cho. p(ro) abraham abraham’; *Glose de libro Genesi*. | ‘In principio fecit d(eu)s çelu(m) et t(er)ra(m). Pleriq(ue) | estimant sicut in alt(er)catione [quoque] | iasonis papisci scriptu(m) e(st)’; ends: ‘In genib(us) ioseph i(d est) sub potestate ei(us)’ (ed. Vaciago 2004: 1.3–17);
- e. ff. 70va/32–72vb/9 (*PentI*) *Item in Exodo Glose*. | ‘In fiscellam. i(d est) in modu(m) loculi u(e)l | nauiule paruissimę de papirio|ne textu(m)’; ends: Uermiculu(m). i(d est) ideo du(m) radi|ces croci fiunt. similes uermiu(m)’ (ed. Bischoff and Lapidge 1994: 342–60);
- f. ff. 72vb/10–73vb/21 (*PentII, A^b*) *In exodo*. ‘Ellesmoth | hebraicę. exodus gr(e)c(e). exit(us) | latine’; ends: ‘Sub tectu testimonii i(d est) | tabernaculi’ (ed. Vaciago 2004: 1.17–22);
- g. ff. 73vb/21–75rb/20 (*PentIII, A^c*) *Item in exodo*. | ‘Tabernacul(um). mansionu(m)’; ends: ‘Sub tecto testimonii i(d est) tabernaculi’ (ed. Vaciago 2004: 1.22–9);
- h. ff. 75rb/21–76rb/24 (*PentI*) *De libro Leuitico*. | ‘Masculu(m) immaculatu(m) i(d est) sine lepra | et diminutione alicui(us) membri | in eo’; ends: ‘si e(ss)ent tres boues adderet quat|tuor .i.’ (ed. Bischoff and Lapidge 1994: 360–72);
- i. f. 76rb/24–76va/34 (*PentII, A^b*) *In eodem*. | ‘Vaiecra hebraicę. leuiticus grecus. | ministerialis latinus’; ends: ‘Item. Siclus x. denarii | siue semiuntia e(st)’ (ed. Vaciago 2004: 1.29–31);
- j. f. 76va/34–b/23 *De quibusda(m) | ponderib(us) u(e)l mensuris*. | ‘Sy-cel qui corrupte syclus dicitur’; ends: ‘De qua poeta. Çelo tegitur q(ui) n(on) habet | urna(m)’ (ed. Bischoff and Lapidge 1994: 562–3);

- k. ff. 76vb/23–77vb/2 (*PentIII, A^c*) **Item in leuitico.** | ‘Rupto uulneris loco i(d est) inciso loco’; ends: ‘Sub pastoris uirga transe||unt i(d est) sub bacul eius cucurrer(un)t | foras’ (ed. Vaciago 2004: 1.31–4);
 [Note: Vaciago highlights two OE words in this batch: ‘Bubon(n)em qui rusticę buf dicit(ur)’ (f. 77ra/31), ‘Opupa(m). hupupa.’ (f. 77ra/41).]
- l. ff. 77vb/2–78vb/22 (*PentI*) **De libro numerorum.** | ‘Mensis s(e)c(un)di i(d est) maio q(ui) s(e)c(un)d(us) e(st) april(i)’; ends: ‘Et majris magni littore finit(ur) i(d est) pardo|nici que(m) dicim(us) adriaticu(m) in alt(er)a | parte. quia multa no(min)a habet ipsud’ (ed. Bischoff and Lapidge 1994: 372–82);
- m. ff. 78vb/23–79ra/41 (*PentIII, A^b*) **In eodem** ‘Vaiedaber i(d est) | numerus. quia numerati sunt | filii isr(ahe)l’; ends: ‘ab occidente(m) et septe(m) trione(m) [sic] similit(er)’ (ed. Vaciago 2004: 1.35–6);
- n. f. 79rb/1–79vb/26 (*PentIII, A^c*) **Item in lib(ro) numeri.** | ‘Surísaddái. unu(m) e(st) nom(en)’; ends: ‘P(ro)mulgata data’ (ed. Vaciago 2004: 1.37–40);
- o. ff. 79vb/26–80rb/41 (*PentIII, A^c*) **In deuteronomio.** | ‘Hęc sunt uerba de sequ(en)tib(us) dicit’; ends: ‘Thesauros arenaru(m) i(d est) sapientia | t(er)rena’ (ed. Vaciago 2004: 1.40–2);
- p. f. 80rb/41–80va/39 (*PentIII, A^b*) **In eodem** || ‘Heleaddabarim hebraice de|uteronomiu(m) gr(e)c(e). s(e)c(un)da lex lat(ine)’; ends: ‘O|pitulent(ur) adiuuent’ (ed. Vaciago 2004: 1.43–4);
- q. ff. 80va/40–81ra/5 (*PentI*) **Item de deuteronomio.** | ‘Vsq(ue) ad flum(en) magnu(m) eufra|ten’; ends: ‘tu diuide | et leuitis de manu tua p(ro)-pria’ || **Hi sunt q(ui)nq(ue) libri moysi`ab | e`o`dem conscripti. id (est) genesi. | exodus. leuiticus. numerus. | deuteronomiu(m). quos hebrei | thorath. id (est) lege(m) apellant** (ed. Bischoff and Lapidge 1994: 382–4);
- r. f. 81ra/7-b/4 (*A¹*) **In libro iosuę benun siue ie(s)u | nauę i(d est) iosuę filiu(s) nun.** | **Hui(us) libri scriptor s(e)c(un)d(u)m hebreo(s) | ipse iosuę extitit.** | ‘Sumtu inpensa’; ends: ‘Nouellis ouib(us) i(d est) iuuenib(us) q(ue) nec | nondu(m) generant’ (ed. Vaciago 1.44–5);
- s. f. 81rb/4-va/21 (*A¹*) **In iudicu(m) | libro qui hebricę d(icitu)r sophim | que(m) samuhel edidit.** | ‘Iudas ascendet i(d est) othonihel de | ipsa tribu iuda’; ends: ‘Ducen|tos choros i(d est) cantantes in choro | tenentes manus in uice(m)’ (ed. Vaciago 1.45–7).
- [Note: Vaciago highlights OE croca (lapidea) (f. 81rb/21).]
- t. f. 81va/22–26 (*A¹*) **In libro ruth.** | ‘Sarcinula | in quib(us) portant cibos . . . i(d) e(st) locu(m) d(e)o legi | p(ro) p(er) dono’ (ed. Vaciago 1.47);

u. ff. 81vb/26–83rb/23 (glosses on 1–4 Kings, *A*¹): **In libro primo regum.** | **Hui(us) libri principia scripsit sa|muhel un(de) et ei(us) no(min) primus | scilicet regum titulatur.** | (Prol.) ‘Eccl(esi)asten concionator’; (f. 81va/35, beg. 1 Kings) ‘Circulu(m) dieru(m) i(d est) annu(m)’; (f. 82ra/41, beg. 2 Kings) ‘In conpetis in || capitib(us) p(ro)uintiar(um)’; (f. 82va/19, beg. 3 Kings) ‘Ego et filiu(s) m(eu)s salomon | peccatores i(d est) deformes’ [3 Kings continues in a smaller duct into bottom margin of f. 82v and concludes at f. 83ra/9 ‘Co(m)|min(us) propriu(s)’]; (f. 83ra/10, beg. 4 Kings) ‘Cancellos i(d est) ligna sub|tilia’; ends: ‘Locut(us) | e(st) cu(m) eo iuditiu(m) increpauit illum | u(e)l iudicauit illu(m)’ (ed. Vaciago 1.47–55);

[**Note:** The prologue contains several Greek words in majuscule. Vaciago highlights two OE words: ‘palas i(d est) scofla’ (f. 82rb/41); ‘Amuulas sic(ut) | eroce’ (f. 82vb/21–22).]

v. f. 83rb/23–41 (*A*¹) **In lib(ro) paralip|pomenon. id (est) p(re)t(er)missor(um) u(e)l reli|quor(um).** **Quia quę in lege u(e)l regu(m) | omissa u(e)l n(on) plene relata in isto | su(m)matum ac breuit(er) explicatur.** | ‘Dimidiu(m) requietionu(m) u(e)l nom(en) | loci t(er)cia u(e)l s(e)c(un)dam generatio|ne’; ends: ‘In mausoleo in monum(en)to’ (ed. Vaciago 1.55–6);

[**Note:** The batches for the rest of the OT glossaries in *A*¹ correspond to those of the “Leiden Glossary” (Leiden, Rijksuniversiteitsbibliotheek Voss. Q^o Lat. No. 69 [157]) as edited by Hessels 1906 (and also Vaciago 2004: 2.75–94), and indicated below; the batches Joshua-Ezra correspond even more closely to those in Leiden Rijksuniversiteitsbibliotheek Voss Lat. F. 24 [156] (ed. Vaciago 2004: 1.269–84, 287–91), which he says represents the tradition “in its pure form” (2004: 1.vi).]

w. f. 83va/1–vb/4 (*A*¹) **In libro qui hebraice d(icitu)r mas|loth. Gr(e)c(e) parabolat(um) latinę p(ro)uerbior(um) a salomone scriptu(m).** | ‘Panarethos. Sapientia’; ends: ‘Emungitur emull|gitor’ (ed. Vaciago 1.56–7; cf. Hessels 1906: no. VIII);

x. f. 83vb/4–18 (*A*¹) **In libro qui hebraicę | dicit(ur) c’o’ęleth. Grecę eccl(esi)asten. | id (est) concionator. Hoc e(st) multitu|dinis allocutor.** | ‘Lustrans circuens. u(e)l inluminans. | siue circu(m)spiciens’; ends: ‘ANAKEΦΑΛΕΩC reca|pitulatio’ (ed. Vaciago 1.57–8; cf. Hessels 1906: no. IX);

y. ff. 83va/18–84va/11 (*A*¹) **In libro Syrasirim | id (est) cantica canticorum.** | ‘Osculetur me. Ista s(un)t oscula quę eccl(esi)ę suę porrigit chr(istu)s’; ends: ‘mustu(m) faciunt de malis | granatis’ (ed. Vaciago 1.58–60; cf. Hessels 106: no. X);

z. f. 84va/11–84vb/28 (*A*¹) **In libro Sapientię | Salomonis. Hunc iudei philonis | e(ss)e affirmant. n(on) salomonis . . . Tu me | constituisti regem sup(er) p(ro)p(ri)u(m) tuu(m). & cet(er)a. Hic lib(er) int(er) apocrif(a).** | ‘Traducens. Tradens. Habetur’; ends: ‘Bona(m) esca(m) i(d est) manna quę soluebatur | a sole non ab igne’ (ed. Vaciago 1.50–62; cf. Hessels 1906: no. XI);

[Note: The lengthy subtitle is struck through, probably for emphasis; the same is true in the next item.]

aa. ff. 84vb/28–85rb/8 (*A*¹) **In libro ie(s)u | filii sirach. Que(m) ipse scripsit ie(s)u(s).** | **Hic liber apud hebreos habetur sed int(er) apocrif(a) deputatur.** | ‘Euergetis boni operantis. U(e)l boni | factoris’; ends: ‘Pediles cęlisę eccl(esi)ę’ (ed. Vaciago 1.62–4; cf. Hessels 1906: no. XII);

[Note: Vaciago highlights the OE word ‘Aspaltu(m) aspalor’ (f. 85ra/21); cf. Leiden XII.18 ‘Aspaltum; spaldur’ (Hessels 1906:13).]

ab. f. 85rb/9–85vb/11 (*A*¹) **In libro isaię p(ro)ph(et)ę ab ipso isa|ia conscriptum.** | ‘Tuguriu(m) domuncula’; ends: ‘Lectica uehicu|lu(m) e(st) q(uod) trahitur a mulis siue equis’ (ed. Vaciago 1.64–6; cf. Hessels 1906: no. XIII);

ac. ff. 85vb/12–86ra/22 (*A*¹) **In libro hieremię que(m) ipse hie|remias edidit.** | ‘Constuprauer(unt) contaminauer(unt)’; ends: ‘Laci|nias extremas partes uestium’ (ed. Vaciago 1.66–8; cf. Hessels 1906: no. XIV);

ad. f. 86ra/23–rb/28 (*A*¹) **In hiezechielis libro que(m) q(ui)da(m) | sapientes scripserunt.** | ‘Syneces uituperationes’; ends: ‘Theraphin [ido]|lu(m) . sic nominatur’ (ed. Vaciago 1.68–9; cf. Hessels no. XV);

ae. f. 86rb/28–va/38 (*A*¹) **In danihelis | libro a quib(us)da(m) sapientib(us) scripto.** | ‘Pistrinu(m) ubi panes coquuntur’; ends: ‘Trię artabę .x. modios faciunt’ (ed. Vaciago 1.69–71; cf. Hessels no. XVI);

af. f. 86va/39–vb/29 (*A*¹) **In libro xii p(ro)ph(et)ar(um) qui hebraicę | d(ici)tu tharessa. Liber xii p(ro)ph(et)ar(um) auctorum suorum nominibus . . . qui et esdras alio nomine uocatur.** | ‘Area sitiens i(d est) siccans in tritura’; ends: ‘Herba | fullonu(m) borith. quia inde faciunt | sapore(m) [written saponem?]’ (ed. Vaciago 1.71–2; cf. Hessels 1906: no. XVII);

[Note: The lengthy second sentence of the title, giving the names of the minor prophets, is struck through, probably for emphasis. The same is true for the next item.]

ag. ff. 86vb/29–87rb/11 (*A*¹) **In libro iob. Libru(m) iob quida(m) moysen . . . deo rep(ro)batus.** | ‘Obelis uirgis’; ends: ‘Nicromantia diuinatio | de mortuis infantib(us) p(er) ipsa intesti|na’ (ed. Vaciago 1.72–4; cf. Hessels no. XIX);

- ah. f. 87rb/11–23 (*A'*) **In libro tobię.** | **Tobi & iudith libri.** q(ui)b(us) aucto|ribus. scripti sunt nescitur. | ‘Mancipar(unt) tradider(unt)’; ends: ‘Infula | ornam(en)ta regalia’ (ed. Vaciago 1.74; cf. Hessels 1906: no. XX);
- ai. f. 87rb/23–va/18 (*A'*) **In libro iudit.** | ‘Lugubraciuncula uniu(s) noctis | uigilantia’; ends: ‘Mirro unguento’ (ed. Vaciago 1.74–5; cf. Hessels 1906: no. XXI);
- [Note: Vaciago highlights as possibly vernacular ‘Femur uirginis i(d est) dinę’ (f. 87rb/37), but Hessels 1906: 113, explains as “Dinae,” Genesis 34:2]
- aj. f. 87va/19–vb/20 (*A'*) **In libro hester.** / **H(i)c liber / scripsit / esdras ** ‘Themate con|positione u(el) ordine’; ends: ‘Purpura. cocco rubeum. | Coccu(m) rubeu(m)’ (ed. Vaciago 1.75–6; cf. Hessels 1906: no. XXII);
- ak. ff. 87vb/20–88ra/15 (*A'*) **In libro esdre et | neemię.** Exdras ipse e(st) ut | **hebrei dicunt malachias p(ro)ph(et)a.** | ‘Ex ore hieremię. i(d est) p(ro)ph(et)ia | de captiuitate’; ends; ‘Collecta(m) | c(on)gregatione(m)’ (ed. Vaciago 1.76–7; cf. Hessels 1906: no. XXIII);
- al. f. 88ra/16–88va/34 unidentified glosses from various sources: **In tractatu eu(an)g(e)lii | mathei.** ‘Eu gr(e)c(e) lat(ine) bonu(m). Ange|liu(m). annuntiatio. Eu(an)g(e)l(iu)m bonum | nuntiu(m). u(el) bona annuntiatio. | A bimatu a biennio. Asse nummus [sic]’; ends: ‘Om(n)is eni(m) rei inspectio ethimologia | cognita planior e(st)’ (cf. Isidore, *Etymologiae* 1.23.2);
- am. ff. 88va/34–89ra/11 (*A'*) **In marco.** | **luca. ioh(ann)e & matheo.** (marg.) **In Marco** | ‘Alpei de loco d(icitu)r’; (f. 88va/40) (marg.) **In Luca** ‘Sy-cera d(icitu)r om(n)is | potus quo inębriari potest ex|cepto uino’; (f. 88vb/14) **I(n) ioh(ann)e.** ‘Metreta m(en)sura’; (f. 88vb/25) **In matheo** / ‘Palleu(m) uestis la|nea circa latera. | Decapolim. x ciuitates in una p(ro)|uintia’; ends: ‘Sidon | ciuitas’ (ed. Vaciago 1.77–80);
- an. ff. 89ra/11–90ra/19 (*EvII*) **In matheo.** | ‘Prim(us). matheus hebreis heb(re)o | sermone eu(an)g(e)l(iu)m scripsit. | Zorobabel genuit abiud’; ends: ‘Sindon [= σινδών] gr(e)c(e) lat(ine) sabana [recte -anum]’ (ed. Bischoff and Lapidge 1994: 396–406);
- ao. f. 90ra/19–90vb/15 (*EvII*) **In marco.** | ‘S(e)c(un)d(u)s marc(us) discip(u)-l(u)s petri & filiu(s) eius baptismo’; ends: ‘Decuria. Curus c(on)silia|rius p(er)fecti d(icitu)r’ (ed. Bischoff and Lapidge 1994: 406–12);
- [Note: The old foliation runs f. 90, f. 90 bis. The manuscript was refoiliated in 1954 (using a machine stamp at bottom right of rectos), and these are now f. 90, f. 91.]
- ap. ff. 90vb/15–91va/13 (*EvII*) **In luca.** | ‘Tercius lucas medicus gr(e)co ser|mone eruditissimus in grecia(m) || conscripsit eu(an)g(e)l(iu)m

- theophilo ep(iscop)o'; ends: 'Deliramenta | gr(e)c(e). Lat(ine) quasi uaria uerba' (ed. Bischoff and Lapidge 1994: 412–18);
- aq. f. 91va/13–92ra/13 (*EvII*) **In ioh(ann)e** | 'Quartus ioh(anne)s scripsit eu(an)g(e)(iu)m ultim(us) | gr(e)co elogo in asia'; ends: 'Nemo tollit anima(m) mea(m) a me sed | ego pono eam a me ipso' (ed. Bischoff and Lapidge 1994: 418–22).
40. f. 92ra/14–30 Unidentified: **Aug(ustinus) Quod chr(istu)s d(eu)s & homo e(st).** | 'Chr(istu)s d(omi)n(u)s n(oster)r d(eu)s e(st) p(ro)pt(er) assum<p>te(m) d(eu)m. | homo p(ro)pter assu(mp)tu(m) ho(min)em'; ends: 'aquo semel ani(m)a | asu(mp)ta. nu(m)qua(m) e(st) separata.'
41. f. 92ra/31–va/6 Smaragdus of Saint-Mihiel (d. ca. 840), "Collectiones in epistolas et evangelia de tempore et de sanctis," extract from Ev. Matt. 25: **De morte pessima p(er)secutor(um) chr(ist)i.** | 'Paulisp(er)cu(m) ministratoribus p(er)se|cutionis chr(ist)i q(uo)d actu(m) sit uidea|mus'; ends: 'cruciatus e(st) | ut p(ro)pria se manu transuerbera' (PL 102.198D).
42. ff. 92va–124r Glossary strand A^{II}, biblical glosses, OT Joshua through minor prophets; NT Gospels, Acts, Epistles (ed. Vaciago 2004 1.83–224):
- a. f. 92va/6–25 **Apostrofa Glosaru(m) p(er) p(re)ce|dentes libros a ie(s)u naue et de|inceps in prologo iosue** | 'Tandem postremo u(e)l postmodu(m) | EZAPAOIC . . . numeru(m) | sine dubio'; (line 14) **In libro iosue**. | 'Fateor confiteor . . . Sudes. Stipites';
- b. f. 92va/25–b/12 **In iudicum.** | 'Experiar certe sciam . . . Ducentos choros. i(d est) | in choro tenentes manus in uice(m)';
- c. f. 92vb/13–20 **In libro ruth.** 'Confecta. debili(s) . . . Area. loc(us) ubi granu(m) excutitur a pa|leis';
- d. ff. 92vb/2–93rb/30 **In prologo libri regum.** | 'Elem(en)ta litt(er)ę'; ends: 'Q(uod) antea nescieba(t) | in lxx & in latinis codicib(us)';
- e. ff. 93rb/31–96ra/21 **In libro primo Regum. He|braicę malac-hun. Lat(ine) Regum.** | 'Libru(m) regu(m) hieremias p(ro)ph(et)a p(r)imu(m) | in unu(m) uolum(en) coegit'; ends: 'In dece(m) milib(us) | suis quasi minore(m) exercitu(m) habe|ret';
- [Note: Glossary to 1 Kings ends here, as Vaciago 96/165; the title to 2 Kings is displaced 2 lines down.]
- f. ff. 96ra/21–97ra/8 (line 23) **In libro. ii.** (line 21) 'Stansq(ue) sup(er) illu(m) occidi eum'; ends: 'xxiii nahari. | xxiii hyra. xxiii careb. xxx | hurias';
- g. f. 97ra/8–vb/37 to 3 and 4 Kings: **In libro tercio regum.** | 'De lignis cędrinis. Sing(u)l(ari) u(er)o numero | cędrus di(citur)'; glosses to 3 Kings end (f. 97va/32) 'ieiuni metu | consternatus non sensit esuriem';

- glosses to 4 Kings beg. 'Perturbine(m) in cęlum'; glosses to 4 Kings end: 'Et posuit multam | t(er)rę. id (est) & induxit tributū(m) in t(er)ra';
- h. ff. 97vb/38–98ra/26 on 1 Par.: **In libro dabreiamin. i(d est) uerba di/erum.** 'Palestinus a palestina pro|uintia dicti sunt . . . apotheca. Cella uinaria';
- i. f. 98ra/27-b/20 on 2 Par.: **In libro paralipomenon.** | 'Purpura a puritate lucis . . . Exedra. adiacens domus';
- j. f. 98rb/21–98va/20 Two comments as prologues on the Psalms ultimately from Hilary of Poitiers, "Tractatus super Psalmos," Prologue, sections 19 and 23 (PL 9. 244C, 246C-D):
- i) **Excerpta que(m) de psalmis.** De iii^{or} generib(us) musicę artis . . . & ex ipsis doctrinę musicę diuersitatibus causa uniu(s)cuiusq(ue) sup(er)scriptionis | ostenditur';
- ii) f. 98va/7–20 **Item idem.** | 'In diapsalma u(er)o q(uod) int(er)iectu(m) pluri|m(us) psalmis e(st) . . . Cęteru(m) modi | musici disciplina(m) conuersare | translatio greca & latina n(on) potuit';
- k. ff. 98va/21–103vb/18 glosses on the whole Psalter, the interpretations largely extracted from Cassiodorus, "Expositio in Psalterum" (PL 70.25–1056) and Hilary of Poitiers (as above, Item 40j): **In primo psalmo cassiodorus.** | 'Beatus d(icitu)r quasi bene aptus'; ends: 'Cimbalu(m) e(st) ęris sonit(us) | u(e)l crepitus ferri';
- l. f. 103vb/18–33 **In p(ro)logo hie|ronimi in libro p(ro)uerbioru(m).** | 'Pręualitudine. Valitudo dicta | est a ualendo. Siue bene siue ma|lle . . . Co(m)mendata(m). Amabilem factam';
- m. ff. 103vb/34–104va/27 **In libro masloth que(m) gręci | parabolas. Lat(ine) p(ro)uerba uocant.** | 'Disciplina. A discendo nomen | accepit'; ends: 'Dicta aut(em) stragula q(uo)d hęc in stra|tu & amictu sit apta.';
- n. f. 104va/28-b/31 **In libro q(uo)d hebraicę ac 'o'eleth | gr(ec)e ęc(c)-l(esi)astes. lat(ine) c(on)cionator d(icitur).** | 'Non redundat. n(on) exuberat | u(el) non refluit . . . Rota sup(er) cisterna. | rota que ponitur sup(er) puteuum | ad haurien du(m) aqua(m)';
- o. ff. f. 104vb/31–105ra/27 **In cantica / canticorum.** 'Vbi p(er) epitamiu(m) | carm(en) coniunctione chr(ist)i et | ęccl(esi)ę misticę canit . . . Nam q(uo)d odor nisi aer?' [rest of col. a blank];
- p. ff. 105rb/1–106rb/2 **In libro ęcclesiastico.** | 'Dictus ęcclesiasticus. eo q(uo)d totius ęccl(esi)e | disciplina(m) religiose conuersatio|nis magna cura et ratione sit eddit(us)'; ends: 'frugi. parci';
- q. ff. 106rb/3–26 Two comments as prologues to Job:

- i) De iob. | AVG(VSTINVS) in lib(er) xviii de ciuitate d(e)i | Iob eni(m) nec indigena nec p(ro)selit(us). id est | aduena . . . generatione posteriorem esse | qua(m) isr(ae)l' (Augustine, *De ciu. Dei* 18.47, PL 41.609–10);
- ii) (line 14) Hyeronimus in lib(er) hebrajicarum(m) contra precedentem sermone(m). | 'Est aut(em) p(ri)mogenitu(us) nachor fr(at)r(i)s | abraham hus . . . in hebreis | uoluminibus non hibetur' (cf. Jerome, *Comm. in Job*, ch. 1, PL 26.619–20);
- r. f. 106rb/26-va/24 In p(ro)logo iob. | 'Obtrectatorem. detractore(m). Cogor | co(m)pellor. . . Erat moyses | mitissimus sup(er) om(n)es ho(min)-es q(ui) mora|bant(ur) sup(er) terram';
- s. ff. 106va/24–108rb/39 In IOB. | 'HVS. T(er)ra gentiliu(m) e(st)'; ends: 's(ed) in latinu(m) | eloqu(m) uers(a) ap(er)tius | demonstrare' [large natural hole, around which text is written];
- t. f. 108va/1–28 In libro tobię | 'Inpertire. dare . . . Cassidile. sacellu(m) | <ue>l sacciperiu(m)';
- u. f. 108va/28-b/30 In libro IVDITH. | 'Expeditus. excussus. n(on)grauit(er) armatus . . . Cincinno [*corr. from* 'Con-']. crines | i(d) est) birrum capilli';
- v. ff. 108vb/30–109rb/24 IN HesteR. | 'PREfecti dicti. Q(uo)d p(re)toria pote|state p(re)sant'; ends: 'Adminiculi. adiutores';
- w. f. 109rb/25–109vb/6 IN ESDRA. 'Fiale. Uasa | patula ad portandu(m) . . . Obiur|gat. corrigit. monet';
- x. ff. 109vb/6–110ra/18 In libro machabeor(um) | 'Gimnasiu(m). general(is) exercitionu(m) locus . . . Libei. pat(er). apud g(re)cos inuen|tor uini. que(m) gentiles p(ost) morte(m) deum e(ss)e | uoluerunt';
- y. f. 110ra/18–22 In prologo YSAIE. | 'Concio. arbitror existimo <ue>l estimo . . . Obtrectatione. de/tractrione';
- z. ff. 110ra/22–111rb/31 IN YSAIA. 'Fota. | nutrita. <ue>l curata'; ends: 'que torqueat in supplicis [*sic, for* '-iis'] constitutos';
- aa. f. 111rb/32–111vb/18 In Hyr/remia \ 'PRIVSQVA(M) te formare(m) | et cet(er)a. q(ui) uocat ea que | non erant q(ua)si ea que e(ss)ent'; ends: 'Extabescit. langues|cit. flet. plusqua(m) tabuit';
- ab. ff. 111vb/18–112vb/18 In yezechielis / libro. 'Et factu(m) e(st) in tric-esimo anno. | in quarto. in q(ui)nta m(en)sis. Hiezechihel | interp(re)-tatur fortitudo d(e)i'; ends: 'P(ro)fana. Loca n(on) sa(n)cta';
- ac. f. 112vb/19–36 In p(ro)logo danielis. | 'Repudiatu(s). reiect(us). c(on)-te[m]ptus . . . Labuntur | cadent. errant. u(e)l decurrent';
- ad. ff. 112vb/36–113ra/41 In danihele. | 'TERRA sanar. loc(us) e(st) babi-lonis | in quo fuit ca(m)pus dura(m) et turris . . . Artabę tres artabę .x. modios faciunt';

- ae. f. 113rb/1–113va/41 (line 2) **In oseę** / ‘Coma. particular sententie. <ue>l incisiono | <ue>l capilli . . . Vallis c(on)cisionis. Id (est) iudicii’;
- af. f. 113vb/1–31 **In amos**. ‘VERTEX ca(r)meli. | vertice(m) posuit p(ro) cacum(en). P(ro) met(a)fora | dictu(m) . . . Tabescet. adtenuabit(ur)’;
- ag. f. 113vb/31–33 **In abdia** ‘Conticuisses. Tacuisses . . . Iugiter. p(er)-severant(ur)’;
- ah. ff. 113vb/33–114ra/28 **In iona** | ‘Ionas int(er)p(re)tatur colu(m)ba. <ue>l dolens. q(ui) ueritas | int(er)p(re)tatur . . . Ut p(ro)tegeret | eum. al(ia) æd(itio) ut obu(m)braret et amabilis eius’;
- ai. f. 114ra/29-b/6 **In michea** ‘Decurrunt in p(re)ceps. | p(ro)fluent in descensu(m)’; ends: ‘Paliur(us). herba asperissima & | spinosa . . . et ab unco dente co(m)|prehendens’;
- aj. f. 114rb/6–22 **In naum**. | ‘D(EU)S emulator. Uox p(ro)ph(et)ę laudantis deu(m) . . . Subegit. domat’;
- ak. f. 114rb/23–32 **In abbacuc** [*corr. from* ‘abbacum’] ‘ONVS q(ui) uidit abbacuc | P(ro) onus . . . uisio’; ends: ‘Scateat. ebulliat’;
- al. f. 114rb/32-va/5 **In soffonia** | ‘Et no(min)a ædituor(um) idolor(um) Sacerdotes. | ædituos uocat . . . Nugax. uan(us). fatuu(s). | Est aut(em) nom(en) heb(re)um’;
- am. f. 114va/5-b/7 **In zacharia** | ‘PERSVTV(M). p(er)foratu(m) . . . Preruptio. P(re)cipitiu(m). al(ia) editio p(ro) pre|ruptione chaos habet’;
- an. f. 114vb/7–16 **In malachia** | ‘IN manu malachie. lxx. in manum ang(e)-li ei(us) . . . Anathemate. | al(ia) ædit(io) habet. Ne forte p(er)cutia(m) t(er)ra(m) fundit’;
- ao. f. 114vb/17–26 **In p(re)fatione quattuor / eu(an)g(e)lista(rum)** \ ‘NOV-VM opus | facere me cogis. id (est) p(ro)uocas | <ue>l co(m)pellis . . . Arcendos. p(ro)hibendos’;
- ap. ff. 114vb/27–115vb/12 **In matheo** ‘NOLLET eam | traducere Ac si diceret Noluit duce|ret [‘t’ *expuncted*]’; ends: ‘Maria iacobi. soror marie matris d(omi)ni | et mat(er) iacobi fr(ratr)is d(omi)ni’;
- aq. f. 115vb/12–116ra/35 **In euang(e)lio / marci** ‘Leuin alpei. ipse e(st) matheus . . . Parasceue. p(re)paratio’;
- ar. f. 116ra/35-vb/14 **IN LUCA**. | ‘Q(UONIA)M q(ui)de(m) multi conati s(unt). id (est) adgressi | siue subito orti . . . Sabbato siluerunt. | Mandatu(m) erat ut sabbato silentium | a’ d’ uesp(er)a(m) usqu(e) [hole] seruarater’;
- as. ff. 116rb /14–117ra/34 **In iohanne** ‘IN PRINCIPIO. | sed om(n)is creature erat uerbum | s(ed) n(on) nuncupatiu’v’m [*corr. from* ?‘-iuom’] . . . Aloa. ut sup(ra) | in lib(er) p(ro)u(er)bior(um)’;

- at. f. 117ra/34–117vb/18 **In libro actuum ap(osto)lor(um)** | ‘Theophilus. int(er)p(re)tatur | d(e)i amator . . . Mansit aut(em) in suo c(on)ducto | i(d est) is suo ospicio q(uod) ipse sibi conduxerat’;
[Note: Large natural hole in top of outer columns of f. 117; no loss of text.]
- au. f. 117vb/19–26 **In ep(isto)la IACOBI** | ‘Hesitans. dubitans . . . Serotinu(m). tardu(m)’;
- av. f. 117vb/26–36 **In ep(isto)la | petri prima** ‘Discrimine (gl.: ‘i(d est) iudicio’). discRe|tione. <ue>l periculo . . . Continue. iugit(ur) p(er)seueranter’;
- aw. ff. 117vb/37–118ra/10 **In eiusde(m) s(e)c(un)da** ‘Presto est. presens e(st) . . . Ele|me(n)ta. ignis. aer. aqua. et t(er)ra’;
- ax. f. 118ra/10–17 **In ioh(ann)is / ep(isto)la prima** ‘Anti.chr(istu)s. anti g(re)ce. lat(ine) | c(on)tra signif(icat) . . . Adtendite a falsis p(ro)p(hetis [sic]. et cet(era)’;
- ay. f. 118ra/18–25 **In eiusdem tercia.** | ‘Senior. idem ioh(anni)s’; ends: ‘Diotrepes . . . siue décor | insaniens’;
- az. f. 118ra/25–30 **In iude ep(isto)la.** | ‘IVdas ap(osto)l(i)s ipse e(st) et tadeus . . . Bismortua e(st) que facit malum’;
- ba. f. 118ra/31–va/40 **In ioh(anni)s apocalipsi.** | ‘Apocalipsin aut(em) ex g(re)co in lat(ine) reue|latio (gl.: ‘i(d est) manifestatio’) int(er)p(re)tur’; ends: ‘Mensuram | ho(min)is q(uo)d e(st) angeli (Quant)u(m) u(er)o ad litte|ra(m) sensus e(st). significant sibi ang(e)l(u)m in | hominis apparuisse figuram’;
- bb. ff. 118vb/1–119rb/15 Bede, “Explanatio Apocalypsis”, from ch. 21 [cf. Revelations 21.19]: **Lapidu(m) no(min)a et genera. xii. Beda.** | ‘FVndamen(en)tu(m) p(ri)mum iaspis. Iaspitiam | multa s(unt) g(e)n(e)ra . . . in monte s(an)c(t)o ei(us) ornat(ur) atq(ue) | fundat(ur) sp(irit)alis tam(en) gr(aci)ę luce fulgentes’ (as PL 93.197B–202D);
- bc. f. 119rb/16–va/29 **In ep(isto)la PAVLI AD ROMANOS.** | ‘In p(er)tiar. i(d est) minister(m) <ue>l partes de(m) . . . Cu(m) p(ro)ficisci cepero in ispania(m) et cet(era)ra | Vtru(m) in ispania fuerit. incertu(m) habet(ur)’;
- bd. ff. 119va/30–120rb/3 **Ad corinthios prima.** | ‘Scisma. ascissum animor(um) uocata . . . Hoc erit trader regnu(m) | d(e)o patri ostendere ipsu(m) e(ss)e ex quo om(n)is | pat(er)nitas in cęlis 7 in t(er)ra’ no(min)atur’;
- be. f. 120rb/3–va/34 **Ad eosde(m) / s(e)c(un)da** ‘Non est in illo est et non | i(d est) nulla e(st) in illo a(m)biguitas . . . Seditio. tumultus. discordia. disceptatio’;

- bf. ff. 120va/35–121ra/29 **In ep(isto)la ad galathas.** | ‘Non adq(ui)eui carni 7 sa[n]guini. Vocaltus p(er) gra(cia)m suscepit [corr. from ‘sua-’] dispens[ti]one(m) doni d(e)i . . . Stigmata. cacitrices plagarum’;
- bg. f. 121ra/30–121va/33 **Ad ephesios** | ‘Restaurans om(n)ia in chr(ist)o queꝝ in cęlo s(un)t | 7 queꝝ in t(er)ra. Om(n)is creatura et in cęlis | et in t(er)ris du(m) discit agnitione(m) chr(ist)i . . . Fungar. utar. Fungitur. | parcet obseq(ui)tur. administrat. p(ro)|fatet(ur) u(e)| obsequium facit’;
- bh. f. 121va/33-b/27 **In ep(isto)la / Ad philippensis.** | ‘IN om(n)ia p(re)toria. | i(d est) in om(n)is iudaismo. et p(er) uniuersas | eccl(esi)as gentiu(m) . . . Pudica. abstinens. al(ia) æditio | magnifica’;
- bi. ff. 121vb/27–122ra/19 **Ad tesalonicenses** | ‘A contribulibus. a c(on)ciuibus . . . et | q(ui)cq(uid) sobrię et benedictu(m) fuerit retinen/du(m)’;
- bj. f. 122ra/19-b/8 **Ad eosdem. se(cun)da** | ‘Q(uonia)m nisi uenerit discessio prima p(ri)mu(m) . . . Curiosus. auscultator’;
- bk. f. 122rb/9-va/6 **Ad collosenses.** | ‘QVI dignos nos fec(it) in parte sortis | s(an)c(t)or(um) in lumine . . . hoc e(st) rędimere te(m)pus’;
- bl. f. 122va/7-b/10 **ad timotheum.** | ‘Genealogus int(er)minatis. i(d est) genera[ti]onib(us) antiquor(um) . . . Anus. | mulier [written ‘milier’] ætate de`cre`pita’;
- bm. ff. 122vb/10–123rb/25 **Ad eundem in / s(e)c(und)a.** ‘Potens e(st) depositu(m) meum | seruare in illu(m) diem . . . q(ui)a q(uo)d cupiuit inplere n(on) potuit’;
- [Note: At [122]vb/30–31 is *De hoc augu[st]inus*, heading a comment on 2 Tim. 3.5 excerpted from Augustine, *In Joh. evang. tractatus CXXIV*, tract 123 (PL 35.1968): ‘Uel int(er) allos sua lucre . . . chr(ist)o uiuere uolum(us)’ (ff. 122vb/30–123ra/25 = Vaciego 2004: 1.219, 68.10–11).]
- bn. f. 123rb/26–43 **Ad titum** | ‘Oportet ep(iscopu)m sine crimine e(ss)e. Ipsum dicit ep(iscopu)m que(m) p(res)b(ite)r(u)m sup(er)ius [corr. from ‘sup(er)us’] no(min)auit . . . ut p(ro)ph(et)e impossibile e(st)’;
- bo. f. 123va/1–14 **Ad philemonem.** ‘Paulus uincti. | i(d est) in carcere. (ue)l catena . . . p(ro) chr(ist)o | uincula n(on) recusat’;
- bp. f. 123va/14–124ra/41 **In ep(isto)la ad / hebreos.** | ‘MVLTI faria(m). multusq(ue) modis’; ends: ‘Fornica[ri]os et adulteros iudicabit d(eu)s. Si | eni(m) conubiu(m) c(on)cessu(s) e(st). iuste fornicator | suppliciiis afficitur’.
43. ff. 124ra/42–125va/10 excerpts from Haymo of Halberstadt (d. 853), ‘Exposition in D. Pauli epistolas’: (from ch. 16, PL 117.606) ‘Anathema hebraicę . lat(ine) int(er)p(re)tatur | p(er)dit. siue alienat(ur)’ . . . (cf. ch. 9, PL 117.448) ‘Lapis offensio[n]is. i(d est) chr(istu)s q(ui)a ueniens in humilis; (from ch. 7, PL 117.544C–D) ‘Vrie(m) p(ro)prię | calore

corporisq(ue) cogente libidine(m) explere | 7 q(u)oc(u)nq(ue) m(odo)
nefas p(er)petrare'; (from ch. 3, PL 117.524–28): (f. 1214rb/12) **De eo**
q(uod) ap(osto)l(o)r(u)m. 'fundam(en)tu(m) aliud nemo | potest po-
nere. p(re)t(er) id q(uo)d positu(m) e(st). q(uod) e(st) chr(istu)s | ie(su)
s. Fundam(en)tu(m) appellat in hoc loco. fide(m) | chr(ist) ie(s)u';
ends: 'et ab illo habet origine(m)'. [lines 11–14 blank]

[Note: Not edited by Vaciago; given the date of the source this is not possibly part of the "Theodoran" glossaries.]

44. Glosses corresponding to parts of the Leiden Glossary (Leiden UB Voss Q^o 69 [157], ed. Hessels 1906):

- a. ff. 125va/15–20: **De libro officio(rum)**. | 'Decrepita· fracta. u(e)l ueterosa
... Com(m)onitориu(m). co(m)motionem' (cf. Hessels no. XXVI);
- b. f. 125va/21–38 **De libro rota(rum)**. 'Supp(rim)a | qu(a)nd(o) sol
ad occasu(m) supp(ri)mit(ur) . . . Mappanus. apollo' (cf. Hessels
no. XXVII);
- c. f. 125va/38-b/10 **De libro / uite s(ancti) antonii**. \ 'In agello. in agro . . .
Inpolastis. inpugnastis. (ue)l inping[ua]/stis' (cf. Hessels no. XXVIII);
- d. f. 125vb/10–15 **De cassiano**. 'Maxis. et maxillis . . . Pr`o`emus. p(re)fa-
tionibus' (cf. Hessels 1906: no. XXXIV);
- e. ff. 125vb/16–127ra/41 **De eusebio** 'TRAgodia. bellica. | cantica. u(e)l
fabulatio (ue)l yrcania . . . Fuco. pigm(en)to' (cf. Hessels no. XXXV; ed.
Goetz 1894: 425/1–431/24; noted by Stüben 1939);

[Note: The pencil foliation has '126', '126bis' and hence hereafter falls behind the mechanical foliation by two.]

- f. f. 127ra/41-b/12 **De orosio** 'Iani portę . . . viteleos. iuuenes' (cf. Hessels
no. XXXVI);
- g. f. 127rb/13–32 **De augustino** | 'Obsorioru(m) / negotiationu(m) . . . Toga.
dignitas' (cf. Hessels no. XXXVII; noted by Stüben 1939);
- h. f. 127rb/32-va/22 **De clem(en)te** | 'Examussim. inq(ui)sitię . . . Sitatum
| [. . .]inale odoratum' (cf. Hessels no. XXXVIII);
- i. f. 127va/22-vb/41 **De dialogor(um)** | 'A primo. euę flore. a primo flore
Barbe . . . Autenticu(m) | aucturale' (cf. Hessels no. XXXIX);
- j. f. 127vb/41–128ra/24 **Incipiunt ex diversis || libris diuersa no(min)a**. |
'Excipiuntur. separantur . . . Diocesis. | adiacens domus' (cf. Hessels
nos. XLI-XLIII). [line 25 blank]

45. Two more glossaries, not related to Leiden:

- a. ff. 128ra/26–131vb/21 **Incipiunt glosę | de regula s(an)c(t)i benedicti**
abb(ati)s. | 'REGULA RECTITVDO. | Regula eni(m) no(min)at(ur)
q(ui) reget | u(e)l moneat'; ends: 'Protegente. (ue)l p(ro)piciante aux-

iliente | siue adiuuante. atque opitulante' (listed by Kristeller 1963: 1.301);

- b. ff. 131vb/22–148vb/9 **de diuersis codicibus glose**. | 'Dogma doctrina'; ends: 'corpo(ri)s humanum' (unidentified).

[Note: Section 45 was presumably copied from an exemplar quire by quire as the last columns of ff.131v, 139v at the ends of Quires XVI and XVII show the last ten lines or so blank. Note also the insertion of f.130 with 47 lines of writing.]

46. ff. 148vb/10–153rb/41 On the world and computistics by question and answer, incorporating computistical material attributed to Augustine and Isidore : **INTERROgatio**. | 'PRO QUID DICITVR E [. . . ?] | R(esponsorium) Mundus e(st) qui constat | de celo & terra & mare . . .'; (f. 151va/1, not in question-and-answer form) **De athomi & momentis**. 'Athomos philosophi uocuet(ur) [?, for "uocant"] . . . Athomus indiuisio' (Isidore, "De Etymologiis" 13.2 [as Lindsay 1911: 2.85]); (f. 151vb/9) 'It[em] athomus exiguissim(um) spatium | motionis . . . Hore in qui beda(m) [sic, recte "breuibus"] | interuallis. cum aliquid sibi | cedit atq(ue) succedit' (cf. Bede, *De temporum ratione* 3 [Jones 1943: 182–4] and Isidore, "Etym." 5.29 [as Lindsay 1911: 1.199]); (152ra/11) **DE NVmero ysidor(us)**. | 'NVmervs co(m)put(us)que latine d(icitu)r. | Hebraice & chaldaice uageda|ber. Grece arithm(etica) & cyclus . . .'; (f. 152a/28) ~ **Item 'de' nu(mer)o cuius supra**. | 'Quom(odo) nu(meru)s no(min)at(us) apud hebreos | & chaldeos. & syros . . .' (cf. *Liber de Computo* 66 [PL 129.1306] and see Walsh and Ó Cróinín 1988: 117–8, n. 8); (f. 152rb/27) **De laude co(m)|poti augustinus dicit**. 'Quattuor necessaria sunt in eccl(esi)a d(e)i' (see Walsh and Ó Cróinín 1988: 117); text in main hand ends at f. 152va/31: 'Nec differri possunt a ceteris | animalibus. qui calculi nesci|unt RATIONEM'; followed by various later additions, beg. at f. 152va/34 'Te(m)pora anni quattuor . . .', another hand at f. 152vb/10 'Te(m)poras que caluarie dextra | leuaq(ue) subiacent . . .'; a lunar table set out on f. 153r (cf. McGurk 1966: 66, *re.*: Padua, Bibl. Antoniana 27, ff. 50r–54r).

47. f. 153va/4–41 Peter Damian (d. 1073), "De horis canonicis", ch. 10 "Horarum B. Virginis efficacia quanta": 'Cleric(us) quidam multis erat pec|catis obnoxius . . . matre(m) in die necessitans acq(ui)rit' (as PL 145.230C–D).

[Note: Three (apparently) lines of writing on f. 153va/1–3, blotched and illegible, beginning with 'quia'; part of Item 47, ch. 9?]

48. Ps.-Ambrose, Sermons:

- a. ff. 153vb/1–154rb/13 Sermo 25, De Sancta Quadragesima ix: **Sermo S(an)c(t)i ambrosii ep(iscop)i**. | 'Ecce n(un)c te(m)pus acceptabile. [2

Cor.6.2] Te(m)p(us) | ade(st) in quo 7 pecc(at)a u(est)ra c(on)fit(er)i d(e)o 7 sac(er)|doti'; ends: 'ip(s)o donante q(ui) uos creau(it) 7 p(re)tio sui s[anguinis] | redim(er)e uoluit. q(ui) uiu(at) 7 r(egnat) [per infinita saeculorum saecula]' (as PL 17.676–8);

[Note: Between the sermons is the inscription 'Joh(anne)s ep(iscopu)s', of obscure significance.]

b. f. 154rb/14–154vb/13 Sermo 14, Dominica in Septuagesima: 'Redimite / uos [from marg. with s.d.r.] du(m) p(re)ciu(m) habetis'; ends: 'me(m)-bra estis regnare possitis. | P(er) infinita s(e)c(u)la s(e)c(u)lo(rum) AmeN' (as PL 17.631–2).

49. f. 154vb/14–26 a later addition, Jerome, Ep. 25, ad eamdem Marcellam, concerning the Ten Names of God: 'Primu(m) d(e)i nom(ina) e(st) el . . . Nos robustu(m) 7 sufficiente(m) | ad o(m)n(ia) p(er)petrandu(m) [written '-transda'] accip(er)e possum(us)' (as PL 22.429). [f. 154v/b/27–40 blank]

50. f. 155ra/1–155vb/13 record of a Council held at Rome under Gregory VII in 1078 (heading in another (early modern) hand) 'Conciliat edictum vide apud Labbeum in Conciliis Rom. 10. col. 369.'): 'Anno ab incarnatione d(omi)ni mil(lessimo) | lxxviii. pontificat(us) uero do(mi)ni | Gregorii p(a)pe vii. anno .v. celebrau(it)'; ends: 'causa aliq(ui)d dare | uoluerit fieri non p(ro)hibentis. | ACTV(M) ROMÆ IN ECCL(ESI)A D(OMI)NI SALVA|TORIS .V. NON(AS) MAR(TII)' (as Mansi 1775: 20.503–6).

51. f. 155vb/14–40 formerly attributed to Hildebertus de Lavardino (d. 1134), possibly by Hugh of St. Victor, "Tractatus Theologicus", ch. 38 (extract): 'Prima sup(er)bie spe(cie)s est cu(m) h(om)o bonu(m) q(uo)d | hab(et) s(ib)i adtribuit . . . q(ue) e(st) | libidinose uoluptatis appetitus. | Quid (est) uirt(us). o(m)nis scil(icet) abitus [uitę dec(us)] | Ratio mo(rum)' (as PL 171. 1143A–B, except for the last sentence; cf. Item 62b). [lines 41–42 blank]

Booklet B:

[Note: Quire XX shows single long lines on the first three leaves (i.e., ff. 156–158), after which the double-column format resumes. The first recto is headed by an elaborately decorated foliate capital letter.]

52. ff. 156r/1–171rb/41 untitled and unidentified glossaries: 'TRES sunt p(ri)ncipales lingue. scilicet hebraea. & grega. et latina'; ends: '& cum moriunt(ur) corpore mori|VNTVR & ANIMA.'

53. f. 171va/1–15 ~ vb/1/15 A note on the four elements, written either side of a diagrammatic roundel: 'Aqua est frigida & humida ~ Humiditas aq(ę) | mediata est. q(ui)a me|ditate.'

54. ff. 171va/16–172rb/12 “Breviarum Apostolorum” (ca. 700, BHL 652): **Incipit breuiarum apostolorum uel locis ubi p(re)dicauerum | orti. uel obiti sunt |** ‘Symon q(ui) int(er)p(re)tatur obediens. | petrus agnoscens. filius ioh(ann)is’; ends: ‘id est martyrio per|ficituR’ (sim. to Lowe 1926: 368–9, but fuller at the end; also see also Gaiffier 1963, Allen and Calder 1976: 35–39). There follow two further short items, the first, f. 172rb/16–22, glosses on 2 Kings; the second, f. 172rb/24–34, certainly added later (dated 1147): ‘Anni d(omin)i mcxlviij `h`Oc anno Conrad(us) R(egum) rex | 7 fra(n)co(rum) rex cu(m) i(n)genti multitudine teutonico(rum) | fra(n)co(rum) 7 Amid(eu)s [*written* ‘Asmid(eu)s’] langobardo(rum) mare tra(n)sier(un)t. . .’ (a reference to Conrad III and the Second Crusade, cf. Mazzuconi 1983: 202–3). [f. 172rb/35–41 blank]
55. ff. 172v/1–178r/11 Calendar: Kł. Mense ian(uarie) hab(et) dies xxxi’: ends: ‘Vmbrifert ast m(en)sis tumq(ue) dece(m)ber adest.’ (pr. Muratori 1723–51: 2.2, 1027–34).
- [Note: Saints entered only for January: they include Sts. Sabinus, bishop of Piacenza (17 Jan., BHL s.n., vol. 2, p. 1079, Supp. p. 763) and Martina (1 Jan., BHL no. 5587), both of whom were venerated particularly at Piacenza (Bischoff and Lapidge 1994: 283).]
56. f. 178r/12–190v/43 Computus, including 19-year cycles for the years 1007–1158 (ff. 181r–184v): **Incipit co(m)potus do(mi)ni bede p(res)-b(yte)ri de m(en)sura et concordia mensuum | Jan. Aug. Dece(m)b’ .iiii. non(as) habent’;** ends: ‘T(un)c eni(m) post embolismu(m) p(er) interiore(m) req(ui)ris numeru(m),’ followed by another table. (begins as PL 90.799; cf. Cordoliani 1951).

Booklet C:

57. ff. 191ra/1–240rb/6 Gezo Dertonensis (of Tortona) (10c), “De corpore et sanguine Christi”: **INCIPIT PROLOGVS UEL | EP(ISTO)LA SE- QVENTIS OPERIS:** [crossed through in red] | ‘Dilectissimis fr(atr)-ib(us) q(ui)b(us) ex di|uina dispensatione quan|tu(m) p(ro)pria p(er) mittat infir|mitas’; ends (ch. 70): ‘Vnitas ergo | operationis, unitas p(re) dicationis e(st) | que non potest separari.’ **EXPLI|CIT LIBER. FINIT D(E)O GRA(TIA)S | AM(EN).**

[Note: For references to the sources and transmission of this work see Bischoff and Lapidge 1994: 282, n.36. F.231, the first leaf of quire XXIX, and the beginning of ch.48, is written in long lines. On f. 230vb/24–41 the scribe left a blank space that was subsequently filled with an annotation by a later hand. The original space at the end of quire XXVIII suggests that the item may have been copied from a similar exemplar quire by quire.]

58. ff. 240ra/18–250rb/42 excerpts from various Church authorities (including Gerbertus Auriliacensis, Jerome, Cassiodorus, Cyprian, and Augustine) concerning the Eucharist, God, the soul, etc.:

- a. f. 240ra/18-rb/6 **Definitio B`r`evis de uchar/istia.** [*sic*] ‘Accipit ITAQUE chr(istu)s | carnem . . . que co(m)mune(m) d(omin)um | ang(e)lico iteru(m) reuecto officio. | subinde contigeri`n`t.’ (as PL 137.371–406 [incomplete]);
- b. f. 240rb/6–21 Gerbertus Auriliacensis (Pope Sylvester II), “De corpore et sanguine Domini,” conclusion and figural summary: **Prepositio.** ‘Est homo exterior qui corru(m)pit(ur) | e(st) & interior qui renouatur.’ | **Adsu(m)tio.** ‘Est aut(em) corpus | chr(ist)i sp(iritu)alis a`li`monia . . . Accipit Ab ipso Datam’ (as PL 139.188D, 186–7) [at line 16 ‘Conclvsio’ in margin, perhaps by a different hand];
- c. f. 240rb/21–29 excerpt from Canons: **DE CO(M)MVNIONE.** | ‘COM-MVNIO habet NOMEN | uiaticu(m). id (est) uie custodia(m). Custodit | eni(m) anima(m) usq(ue) dum steterit ante | tribunal chr(ist)i . . . ad pena(m) nisi | d(omi)n(u)s da(m)pnauerit eam’ (as PL 96.1284, bk 2, ch 16 in what is entitled *Capitula selecta ex antiqua canonum collectione facta in Hibernia saeculo circiter VIII*);
- d. f. 240rb/29–240va/4, excerpt from Augustine, “De genesi ad litteram,” bk 8, ch. 20: **De trib(us) substantiis. / ex libro de [ge]nesi alit(er)** | ‘Sicut ergo substantia(m) . . . per tempus | et locum’ (PL 34.388);
- e. f. 240va/4–13 a chart of attributions to God, soul, and body headed **De D(e)o et An(imo) et Corpore;**
- f. On the body and soul’s substances, sim. to “Florilegium Casinense”:
- i) f. 240va/14–41 **HIERONYMVS DE UTROQUE HOMINE** | ‘Homo ex dvabvs constat sub|stantiis . . . Manducabo. biben|da generando. dormiendo’ (cf. *Florilegium Casinense* 1874: 1.228; sim. to Ermanric of Ellwangen “Epistola ad Grimaldum”; see Dümmler 1899: 560/5 — 13);
- ii) f. 240va/41-vb/19 **Hec || corporis Ratio. Sequitur | de ORIGINE AN-IME ITE(M) IPSE.** | ‘ORIGO ANIME. FLATVS vite ex spiritu d(ei) . . . disposition creatoris sui uestitur’ (cf. *Florilegium Casinense* 1874: 1.228–9; see Dümmler 1899: 560/14–18);
- g. f. 240vb/20–36 Gennadius of Marseilles (?) “De ecclesiastica dogmatibus,” ch. 14: **DE ORIGINE ANIME** ‘ANIMAS hominum . . . ab initio inter ceteras intellectuales | naturas . . . plenus | humana substantia’ (cf. PL 42.1216);
- h. ff. 240vb/37–241ra.31 excerpts from Isidore, “Etymologiae” on body, soul, senses: **DE VTROQVE HOMINES** | ‘HOMO DICTVS q(ui)a ex humo factus | sicut ex in genesi dicitur . . . et per | om(n)ia membra

uigore(m) sensus | asp(er)gat' (as Lindsay 1911: 11.1.13–2, 16, 18, 21–23);

- i. ff. 241ra/32–248ra/31 excerpts from Cassiodorus, “De anima”: **Quare anima dicitur / Cassiodorus** ‘ANIMA IGITVR ho(min)is | p(ro)prie d(icitu)r n(on) etia(m) pecudu(m)’; ends: ‘possis offendi’ (as Halporn 1973: 536–75, chs. 3, 9, 4, 11, 12, 14–18 and as PL 70.1282–1308, chs. 1, 7, 2, 9, 10, 12);

[Note: At f. 144va/6–18 an elaborate interlace initial ‘T’ opens ch. 16 (as Halporn) of *De anima*. Items 59–62 below were added by several scribes.]

- j. f. 248ra/32–rb/41 excerpt from Augustine, “In Johannis evang. tractatus 43”: **Augustinus** | ‘SICUT SUNT DUÆ TE(M)PTATIONES. | una que decipit altera q(ue) p(ro)bat . . . sed indicium | om(n)e dedit filio’ (cf. PL 35.1708–9);
- k. f. 248va/1–12 Canon: ‘NON REQUIRENDV(M) e(st) CVR D(OMI)-N(U)S | aliquando tardes. aliquando | cito . . . timere | magis qua(m) discutere debemus’ (as Wassersleben 1885: 91);
- l. f. 248va/13–16 sententia: **AUG(USTINUS)** ‘Non multu(m) curandu(m) e(st) . . . q(uo) ire cogant(ur) (cf. *De civitate dei* 1.11, PL 41.26);
- m. f. 248va/17–249va/31 excerpt from Cyprian, “De mortalitate”: **Cyprianus**. | ‘EIUS e(st) MORTEM timere. | qui ad chr(ist)i nolit ire . . . daturus eis curitatis suę a(m)ploiora | p(re)mia quor(um) circa se fuerint maiora | desideria’ (cf. PL 4.584B–602B);
- n. ff. 249va/31–38 from Jerome, Ep. 119: **Hieronimus**. | ‘QUOMODO LEVIAS ELUMA uel stipula . . . ad aduentum | iudicas’ (PL 23.969);
- o. f. 249va/39–vb/13 excerpt from Julian of Toledo, “Prognosticon”: ‘QUODAM SIT ANIMA post separa|tione(m) corporis . . . ac subtiliores recipiat potius | qua(m) amittat’ (as Hillgarth 1976: 53);
- p. f. 248vb/13–18 **De te(m)p(o)r(um) u(e)l die iudicii**. | ‘IVdicii te(m)pus et die(m) incognitu(m) . . . Na(m) p(ro)pter dies future(m) | iudiciu(m) tendat(ur) [for “extendatur” (?)] incertu(m) e(st)’ (unidentified);
- q. ff. 249vb/38–250ra/8 **De aduentu(m) domini ad iudiciu(m)** | ‘TREMendus aut(em) ualde et pauendus adueniet . . . diuinum | regis cęlestis ingressu(m) a t(er)ras trem(en)tib(us) | nuntiabunt’ (unidentified);
- r. ff. 249vb/38–250ra/8 **De conditione primi hominis | & morte(m) ei(us) animeę simulq(ue) et re|de(m)ptione** | ‘Homo ENI(M) inmortalis e(st) condit(or) . . . Resedit tam(en) mores corporis p(ro)pt(er) | poena(m) peccati’ (unidentified);
- s. f. 250ra/9–41 from an unidentified commentary on 4 Kings 22: **De uita HOMINVM**. | NVlla om(ni)p(oten)s d(eu)s que in hoc mundo

- | hominib(us) tribuit . . . sine | augm(en)to p(re)scientię fuit int(us) statute(m)' (as PL 50.1198A-B);
- t. f. 250rb/1–23 **De paradiso deliciarum**. | 'Paradisus deliciarum eminet | om(n)ib(us) montib(us) . . . sed se(m)p(er) equalit(er) se(m)p(er) iuvene(m). se(m)p(er) letu(m) | se(m)p(er) immobile(m) faciunt p(er) manere' (cf. Ps.-Abdias, "Historiae Apostolicae" 7.5, as Giles 1852: 398/12–27).
- u. f. 250rb/24–40 in a different hand: GG. [Gregorius] 'Est q(ui)de(m) peccatorib(us) 7 indigne fu|m(en)tib(us) . . . efficaciam q(u)a n(ostri) adh(uc) d(icu)n(tu)r' (unidentified).
59. f. 250va/1–250vb/42 Record of the Council held at Piacenza under Pope Urban II in 1095: 'Anno d(omi)nice incarnati|onis millesimo xc.v. Indi[c]tionē. [over hole] | iii. celebrata e(st) placentie sinodus | p(re)si-dente d(omi)no urbano. p(a)p(e)'; ends imperf. in cap.xiv: 'statuim(us) etia(m) ut ieiunia quatuor | te(m)po(rum) hoc ordine celebrentur' (as Somerville 2011: 89 ff.; Mansi 1775: 20.801–6).
60. f. 251ra/1–42 "Nonnulla de Eucharistia": **Primu(m) ieiunium i(n) initio q(ua)dragesimi. | S(e)c(un)d(um) in ebdomada pe[n]tecoste. | Tertiu(m) & quartu(m) in septe(m)bri & de[ce(m)bri] more solito fiat. | 'Qua(m)uis sub(stanti)a panis i(n) corp(us)'; ends: 'filii isr(ae)l p(ro)-uenie(n)tes'** (unidentified).
61. f. 251rb/1–251vb/4: Report of a Lateran Council under Pope Pascal II in 1112: **Actio c[on]cilii c[on]tra heresim de i(n)uestitura.** 'Anno ab incarnat(ione) d(omi)ni mil(lessimo) cxii. In die(m) | v. Anno pontificat(us) do(mi)ni p(a)p(e) P(ascalis) s(e)c(un)di. | xiii^o; ends: 'Co(m)muni alio(rum) c(on)scilio' (as Weiland 1893: 571–73; Mansi 1776: 21.49–52).
62. f. 251vb/5–38 several brief additions in different hands:
- a. f. 251vb/5–6 'Fides e(st) uoluntaria certitudo eor(um) que s(un)t sup(er) opinion(n)em | i(n)fra scientia(m) c(on)stituta' (cf. Hugh of St. Victor, "De sacramentis legis naturalis et scriptae" PL 176.35D); and continuing in same hand ~
- b. f. 251vb/7–22 **Vers(us) de q(ua)ttuor fluminib(us) paradisi uoluptatis.** | 'Phison ad nigros paradisu(m) dirig(it) indos . . . Est tibi uult(er)nus desicca(n)s frigora iunctus' [followed by some erased words on next line] (unprinted? Walther 1959: no.14104, citing Paris BN lat. 6560, f. 84r). [line 23 blank]
- c. f. 251vb/25–29 Hildebertus de Lavardino, "De Plagis Egipti": 'Prima rubens unda. clades raneq(ue) s(e)c(un)da . . . Nona regit solem. p(ri)-

ma necat ultima p(ro)lem' (as Scott 1969: 21, no.34; also PL 171.1436, no.cxxii, cf. Item 51).

- d. f. 251vb/30–38 topographical notes: 'Sic(ut) ysidor(us) in cronica sua sc(ri)bit . . . excepto t(ra)ns tyberim 7 ciuitas | leonina.' [lines 39–42 blank]
63. ff. 252ra/1–254vb/40: [Orthographica quaedam imperfecta.] 'Dictiones t(er)minate i(n) v vr'; ends imperfect, the text on 254v is mostly illegible to the naked eye.
- paper flyleaf.

IMAGE NOTES: Use as a general guide the machine-made folio numbers at the bottom right-hand of the recto pages, which this description follows. As mentioned above, the pencil foliation doubles folios '90' and '126' and hence falls behind the mechanical foliation accordingly. Unfortunately the latter is often smudged or distorted and difficult or impossible to read on many folios. Several poorly legible folios have been redigitized from the original microfilm.

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Vienna: Verlag des K.K. Staatsgymnasiums im XVII Bezirke von Wien
(Hernals), 1897

475. Vatican City, Biblioteca Apostolica Vaticana,
Pal. lat. 68

“Glossa in Psalmos”

[Ker 388; Gneuss 909; *CLA* 1.78]

HISTORY: Written by Edilberict son of Berictfrid (colophon, f. 46r, ed. Gameson 2001: no. 6) in insular minuscule of the first half of the 8c, presumably in Northumbria, at a center where there was Irish influence, as the manuscript contains Irish as well as OE glosses. The scribe used a system of marginal references to indicate sources, e.g., ‘hir’ = Jerome on f. 3r beside the commentary on Ps. 47:14–15 (McNamara 1986: 12, on the sources themselves 46–56); this method was adapted from one used by Bede (Laistner 1933; Gorman 2002: 258–61; Schipper 2007: 29–30). Later additions on f. 46v (McNamara 1986: 18), including the Frankish name ‘CUNIBRAHT’ (top), indicate that the manuscript was already on the continent when they were written, probably at Lorsch or Mainz, since these are the centers from which the Palatine manuscripts mostly come. A 12c inscription at the bottom of f. 1r ‘codex sancti’ followed by an erasure may have read ‘codex sancti nazarii’ or ‘codex sancti albani’, as these are known forms of inscriptions in books from Lorsch and Mainz respectively. Together with others in the Palatine collection this manuscript was removed from Heidelberg to the Vatican in 1623 (see Montuschi 2014). At the bottom of f. 1r there occurs the early modern number ‘23’. Modern binding of white vellum provided by the Vatican in common with other manuscripts in their collections. Modern foliation provided in the top right-hand corner of recto leaves.

CODICOLOGICAL DESCRIPTION: Folios 46, membrane of good quality, thick and strong and slightly yellow, with only two holes in the text area (on ff. 16, 33), measuring approx. 308 × 187 mm. Fol. 3 has had a tear repaired, and ff. 39/46, the outer sheet of quire V, has apparently been fused back together. Hair side mostly outside, but in quire III HFHFH, and in quire IV HHHHF; the membrane is well prepared so it is sometimes difficult to distinguish the two sides. The written area (from the top of the as-

enders on the top line to the bottom of the descenders on the bottom line) is variable, but approximately as follows: quire I, 261 × 155 mm., quire II 268 × 155 mm., quire III 271 × 147 mm., quire IV 265 × 143 mm., quire V 267 × 155 mm.

Prick-marks for the horizontal long lines ruled with hardpoint were provided down the single vertical frame boundaries for leaves when folded, as, e.g., on f. 19, there are 40 on the inside margin and 41 on the outside margin. The number of written lines per page varies from 39 to 46, and the size of the writing and the space between lines also varies between quires. The scribe may have been copying page by page from an exemplar, as there are frequent instances of words or phrases added below the bottom line of writing, as ff. 3r, 5r, 5v, etc., and also of the last line of text ending before the end of the line set for writing, as ff. 6v, 7r, 7v, 8v, 15v, etc. Occasionally the scribe has added matter in the outside margin, as on f. 9r. Interlinear corrections also occur, as on ff. 12v/10, 13r/4, 17v/16, etc. Generally there is no color other than the brown ink of the text, except on f. 10r there is red highlighting in Ps. 68. Each psalm begins with a large capital followed by some smaller capitals and is marked in the margin by a cross, e.g., 'FUNDamenta' on f. 18r/34 at the beginning of Ps. 86.

COLLATION: I⁸ (ff. 1–8), II¹⁰ (ff. 9–18), III¹⁰ (ff. 19–28), IV¹⁰ (ff. 29–38), V⁸ (ff. 39–46).

Quire signatures added later (or written over scribal numbering?) in the center of the bottom margin in darker ink on ff. 8v 'i', 18v 'ii', 28v 'iii', 38v 'iiii', and (at the beginning) 39r 'v'.

CONTENTS:

ff. 1r/1–46r/46 "Glossa in Psalmos": beg. imperf. at Ps.39:11 '[. . .] a concilio multa i(d est) toto isr(ae)l p(re)dicabo'; commentary ends at Ps. 151:7: 'Et obstulli obp(ro)prium de filis isr(ae)l. | i(d est) per xl. dies p(ro)uocabat nos ad bellum'; followed by a scribal colophon at f. 46r/41: 'finit liber psalmoru(m) . . . Edilberict filius berictfridi scripsit hanc glosa(m) | Quicumque hoc legat oret p(er) scriptore. et ipse similiter omnib(us) populis | Et tribubus et linguis et universo generi humano aeternam salute(m) optat | :- :- :- :- :- , In Chr(ist)o. amen. amen' (ed. McNamara 1986: 91–311; ff. 1r and 46r previously ed. Maurice Sheehy from photographs in McNamara 1973: 281–4; Stegmüller no. 11035; Lapidge and Sharpe, no. 1261).

OE glosses, of which there are five, occur as an integral part of the text on ff. 12v/31–2 (Ps.73:14), 15r/20–23 (Ps.77:45), 20v/20 (Ps.89:13), where, they

are distinguished from the Latin by multiple strokes in the shape of acute accents written above them (ed. Napier 1900: no. 54, and recorded in McNamara 1986: 24–5, who prints OE ‘æ’ as two letters).

Irish glosses of which there are twenty-five in the manuscript (e.g., ff. 4r/20 [Ps.49:13], 11v/3 [Ps.71:10]) are distinguished from Latin in the same manner as the OE glosses (ed. Stokes and Strachan 1901–3: 1.3, and McNamara 1986: 19–24).

f. 46v blank apart from later pen-trials and scribbles.

IMAGE NOTES: There is a complete high-quality digital facsimile available at “Bibliotheca Laureshamensis Digital” [http://bibliotheca-laureshamensis-digital.de/bav/bav_pal_lat_68].

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**476. Vatican City, Biblioteca Apostolica Vaticana,
Pal. lat. 1746
Grammatical Texts**

[Ker App. 45; Gneuss -- ; CLA 1775]

HISTORY: An important collection of Grammars begun at Lorsch in Germany by hands of the end of the 8c, with further material added by hands of the early 9c. The older material is on ff. 1–10, and 72–126r. The material thus brought together came from different parts of Europe, probably filtered through the Carolingian court and St. Riquier in NW France (cf. Law 1979), and relics of national content or scribal practice, presumably taken over from various exemplars, can be seen, including some OE glosses in item 7. The contents match those recorded in the 10c Lorsch catalogue (BAV Pal. lat. 1877, f. 30v/12–18, ed. Wilmanns 1868: 390–91, also [less clearly] Becker 1885: no. 37, §416 [+ 417?], and no. 38, §§71–2 [+ 73?]). On f. 1r there occurs a 12c/13c Lorsch ex libris inscription ‘Codex s(an)c(t)i nazarii i(n) laurissa’ and table of contents written in black over the text that is faded or “washed” to facilitate clearer imposition. Later the manuscript was in the Palatine collection at Heidelberg, whence it was removed to the Vatican in 1623 (see Montuschi 2014). The manuscript has been heavily restored, with some apparent fusing of leaves on to new gutters, and tightly re-sewn in a 20c binding. Early descriptive notice in Migne 1850: cols. 879–83, and recent description in Pelegrin et al. 1982: 392–5; with a brief notice in Buffa Giolito 1990: 16–18.

CODICOLOGICAL DESCRIPTION: Folios iii + 184 + i, membrane (except for the endleaves) measuring approx. 297 × 220 mm. Foliated in ink at the top right-hand corners of recto leaves, where there are also faint traces of a pencil pagination (e.g., f. 9 = p. 17). F. 52, a singleton, was misplaced before 51, after the foliation, so the numbering runs 50, 52, 51, 53. Ff .i and [185] were added with the binding, ff. ii and iii, also paper, were added to the manuscript in the Vatican at an earlier stage. The manuscript may be

divided, as a result of various stages of production, into six booklets: A ff. 1–10; B ff. 11–71; C ff. 72–98, not coincident with present quire break after f. 98; D ff. ff. 99–126, not coincident with present quire break after f.126; E ff. 127–152; F ff. 153–184. The membrane is generally of good quality, although there are holes in the text area on ff. 17 (repaired during restoration), 27, 34, 35, 41, 42 (repaired during restoration), 62, 64, 73, 108, 112, 130, 134, 155, and 183. Since the membrane has been well prepared, hair/flesh sides are sometimes difficult to distinguish: the hair side is normally outside, except for the inner sheet in quires I and III, and the second sheet in quires II, III and V. The written area (normally between the inner ruled vertical frame-lines) measures as follows:

Booklet A: Quire I, 230 × 172 mm., quire II, ff. 8–10, 228 × 190 mm.;

Booklet B: Quire II (ff. 11–17), 235 × 175 mm. [see note to “Collation” of Booklets A, B, and C], quire III 230 × 172 mm.; quires IV–IX (ff. 26–71, 76) are up to f. 71 generally about 232 × 162 mm. (but from f. 69r the scribe starts to use the space between the outer and inner bounding lines as well as that between the inner bounding lines, thus extending the width of the written area to about 175 mm. on ff. 69–71). Headings in Booklet B, as on f. 27r, occur above and outside the usual written area;

Booklet C: Quires X (ff. 72–75), XI–XIII (ff. 77–98) generally about 235 × 165 mm., but from f. 77r in quire XI the width increases to 173 mm. because the scribe uses the column of space between the vertical bounding lines on the hinge side of the leaf, and this practice continues to the end of the booklet [see note to “Collation” of Booklets A, B, and C];

Booklet D: Quires XIV–XVI (ff. 99–121), and quire XVII (ff. 122–126r) generally about 230 × 173 mm. with the scribe using the column of space between the vertical bounding lines on the hinge side of the leaf;

Booklet E: Quires XVII (ff. 126v–127), XVII–XX (ff. 128–152) generally 230 × 160 mm. [see note to “Collation” of Booklets D and E];

Booklet F: Quire XXI 230 × 163 mm., but increasing in quire XXII to 235 × 167 mm., and again in quires XXIII–XXIV to 235 × 180 mm.

Prickmarks for the horizontal long lines can be seen on the outside line of the double vertical frame, as on ff. 44, 45, and the prick-marks for the other vertical frame-lines occur 8 mm. apart on the top and bottom horizontal lines; there also appear to be what were presumably guide prick-marks for the verticals in the bottom margin. The pricking and the ruling in hardpoint were done before folding from the outside sheet for each quire; sometimes the rule was pressed in so hard that the leaf is cut through, as f. 144. The vertical frame-lines generally do not extend beyond the top and bottom horizontal lines and the horizontal lines are ruled between the in-

ner vertical frame-lines, as can be seen exceptionally clearly on f. 49v, where three quarters of the page has been left blank. Extra vertical rules were provided for grammatical forms set out on ff.169–72.

Color and illustrations: Headings are normally in red, with these notable features: in Booklet B, red capitals mark textual divisions on ff. 12rv, 13r, red underling/bracketing of subheading on f. 13v; black large capital infilled with red on f. 31v; chapter numbers in red in the margins of ff. 40v, 43v; in Booklet F, red capitals to mark lesser divisions, as on f. 157r. On ff. 60v, 61rv occur large diagrams of the divisions of *Philosophia* in red (see note to item 5). F. 54v shows a drawing in the left-hand margin of Christ with arms outstretched.

COLLATION:

[Note: Because of the tight binding and possible modifications made during restoration the collation is difficult, and what follows is therefore provisional.]

Booklets A, B and C:

I⁸ wants 1, probably blank (ff. 1–7), II⁶⁺⁴ original quire 1–3/8–10 + 4–7 added (ff. 8–17), III⁸ (ff. 18–25), IV¹⁰ (ff. 26–35), V⁸ (ff. 36–43), VI¹⁰⁺¹ f. 52 a singleton originally before 9, now before 8 (ff. 44–54, numbering runs . . .49, 50, 52, 51, 53. . .), VII⁴ (ff. 55–58), VIII⁸ (ff. 59–66), IX⁶ = ff. 67–71, 76 + X⁴ = ff. 72–75 X sewn in before 8 (ff. 67–76), XI¹⁰ (ff. 77–86), XII⁴ (ff. 87–94), XIII⁴ (ff. 95–98);

[Note: The quires are disordered; correct text order (Item 6) is: quire XII, quire X + quire IX 6; quire XI, quire XII. Quire II was originally composed of ff. 8–10, with ff. 15–17 blank, then, to begin a new booklet (B), ff.11–14 were added later at the center and ff. 15–17 then utilized for writing. Quire IX is of six, into which quire X of four, ff. 72–75, the beginning of booklet C, has been sewn before leaf 8, f. 76, which was previously blank. On the disposition of the booklets, also see above, “Codicological Description”.]

Booklets D and E:

XIV⁶ (ff. 99–104), XV¹⁰ wants 10 after f.113 (ff. 105–113), XVI⁸ (ff. 114–21), XVII⁶ (ff. 122–127) XVIII⁸ (ff. 128–135), XIX⁸ (ff. 136–143), XX⁸⁺¹ f. 152 added (ff. 144–152);

[Note: In quire XVII ff. 126v and 127 were originally left blank but then a new booklet (E) was begun on f. 126v.]

Booklet F:

XXI¹⁰ (ff. 153–162), XXII⁶ (ff. 163–168), XXIII⁸ (ff. 169–176), XXIV⁸ (ff. 177–184). [A quire lacking after XXIV]

Quire signatures occur in the center of the bottom margin of the last verso leaf of the first three quires, as f. 7 ‘A’, f. 15 ‘B’, f. 25 ‘C’.

CONTENTS:

f.ii recto (on paper stuck onto parchment) notes on the contents in the (19c) hand of Angelo Mai (Marco 1957: 273) beg. 'f.1. Opusculum Ars Augustini | ineditum.'

f ii verso blank.

f. iii 19c paper with current shelfmark and old shelfmark cancelled on recto [recto not shown on film].

Booklet A:

1a. ff. 1r/1–10v/15 Augustine (for the attribution see Law 1984), "Ars Grammatica pro Fratrum Mediocritate Breviata": (preface, in uncials) 'LATINITAS EST OBSERVATIO INCORRUPTAE LOQUENDI SECUNDUM ROMANAM LINGUAM. . . USU PLACITA ADSUMPTAQ[UE SUNT]'; ch. 1 (line 9 = Weber: 8/14) : 'Partes orationis sunt octo [continues, more or less illegible because of overwriting to line 22, and then with various legibility to end of page] 'coniunctis fiunt alia tria'; continues at f.1v/1 (= Weber: 8/26): 'comparatio au(tem) & sup(er)latiuo n(on) est aequalitas'; ch. 2 begins on f.3r/18 (= Weber 13/10): INCIPIT DE PRONOMINE. | 'PRONOMEN EST PARS ORATIONIS QUAE PRO IPSO NOMINE POSITA | minus quidem plene. Idem t(ame)n significat. Pronomina accedunt quae | c(on)siderare nunc oportet'; ends: 'tali | uitio nec nom(en) inpositu(m) est'. (ed. Mai 1852: 1:2.167–81; coll. Weber 1861: 7–31; excerpts in Keil 1857–70: 5.494–6; CPL 1557);

[Note: F. 1r is only partially legible as it was apparently extremely rubbed and has been treated with tannin reagent as well as being overwritten: on f. 1r/11–22 the 14c Lorsch inscription and table of contents have been written in black over the original text; ed. PL 81, 879A-B §42 (see also above, "History").]

1b. f. 10v/15–33 followed as if part of the same work by a brief tract, beginning: 'obliuiscor iniurie [*corr. from* 'incurie'] memor sum bono|r(um)'; ends: 'audiens dicto inuidens | bono maliuolus studenti utilis ciuib(us) aptus scenę'. | EXPLIC(IT) ARTES S(AN)C(T)I AGUSTINI FELICITER (coll. Weber 1861: 31; ed. Mai 1852: 1:2, 181, n.1).

Booklet B:

2a. f. 11r/1–26r/17 [paginated in pencil 21–51] Ps.-Augustine, "Regulae de Nomine et aliis Partibus Orationis": IN NOMINE D(OMI)NI INCIP(IT) REGULA AUGUSTINI E(PISCO)PI. DE NOMINE. 'Omnia nomina xiii litteris terminantur'; ends: 'ducenta mille indeclinabile est' (as Keil 1857–70: 5.496–524, also PL 32: 1365–1408. CPL 1558);

[Note: F. 26 below line 17, is replacement membrane attached to the half leaf during restoration and is blank.]

2b. f. 26v originally blank, added two-line sentence on the Holy Cross: ‘Ego sum crux benedicta . . . insidias diaboli’, with some other scribbles (ed. Reifferscheid 1865: 217).

3. ff. 27r/1–40r/9 Paul the Deacon, “Commentarius in Donatum, De Partibus Orationis Ars Minor” (in question-and-answer form): INCIPIT ARS DONATI QUAM PAULUS DIAC(ONUS) EXPOSUIT. | d[iscipulus] PARTES ORATIONIS QUOT SUNT. m[agister] OCTO d[iscipulus] QUAE. m[agister] NOMEN PRONOMEN UERBUM ADUERBIUM’: ends: ‘ut attat & si qua sunt SIMILIA’ (ed. with this manuscript as base, Buffa Giolito 1990: 53–96; ed. Amelli 1899: 1–30; also as Keil 1857–70: 4.355–66, except that Keil’s text of the chapter ‘de verbo’ is a truncated version); f.40r/10–35 blank.

[Note: This text is in a hand also found in St. Gallen, Stiftsbibliothek 1396 + Zürich, Zentralbibliothek C 80 (Bischoff 1974: 29).]

4. ff. 40v/1–58v/22 Isidore, “De Etymologiis”, Bk 1 “De Grammatica”: INCIP(IT) S(AN)C(T)I ISIDORI E(PISCO)PI DE GRAMMATICA ET PARTIBUS EIUS. | ‘DISCIPLINA A DISCENDO NOMEN ACCIPIT UNDE ET SCIEN|tia dici potest’; ends: ‘quia contra | natura(m) sunt’ (as Lindsay 1911, *ad loc.*; also PL 82: 73–124). Rest of f. 58v blank except for scribbles ‘Genus historie duplex est’, ‘Genus historia triplex est elemen[ta]’, etc. and drawing of a face.

[Note: f. 49v/10, ch. 26 ends: ‘Ex salomon annuit oculo terit pe|de digito loquitur;’ followed by a note in a different hand on lines 12–13: ‘Sunt queda(m) & digitor(um) note sunt & oculor(um) quib(us) secu(n)[. . .] taciti | p(ro)culq(ue) distantes conloquent(ur);’ remainder of f. 49v blank; f. 50r/1, a note in the main hand on pointing, ‘Punctumq(ue) ad capud littere . . . colon est totus autem uersus p(er)iodus est’; the text resumes at line 6 with ch. 27: DE ORTHOGRAFIA ‘Ortografia grecae latine recta scriptura interpre|tatur’ Ch. 31 ends at f. 51v/18: ‘quid sit utrumque cognoscitur sic &cetera;’ lines 19–35 blank apart from a later scribble; there follows a lacuna in the text which resumes (without chapter headings) on f.53r/1 in ch. 34.7: ‘Iacob ait uiuat ruben & non moriatur’ (cf. Deut. 33:2, 5, 6, where God is speaking). A leaf is missing after f. 52.]

5. ff. 59r/1–71v/29 attributed to (Flavinus) Dynamius Grammaticus of Marseille (d. 601), but probably mostly by Anonymus ad Cuimnanum, “Ars Grammatica”: DINAMIVS GRA(M)MATICVS AD DISCIPVLVM SVVM AIT. | [“Exhortatio ad discipulum” from Anonymus ad Cuimnanum] begins: ‘O quam dolenda conditio & fortiter ex’e’cranda’; ends (f. 59r/17): ‘Susceptor suscipiendo nos in ael|terna tabe’r’nacula’; Prologue with diagrams (see note) [possibly the only part by Dynamius according to Berschin 2005]: ‘IN(terrogatio) Quis primus philosophi nomine nuncupa|tus est’; ends: ‘& quae sursum

e(st) | hierusalem libera est;’ Text begins at f. 62r/1: INCIPIT DE ARTE GRAMMATICA. | ‘IN(terrogatio) Ars quid est (. . .) R(esponsio) Rei cuiusque scientia ad utilitate(m) dilectionem;’ ends: ‘preposita modo p(re)posita coniu`n`gi’ (ed. Mai 1852: 1:2.182 [“Exhortatio”], 183–5 [Prologue], 185–98 [Text]; Exhortatio as Bischoff and Löfstedt 1992: 16/510–29, also ed. Löfstedt 1990: 121–4; cf. CPL Addenda, no.536a; on text, see Munzi 1997, on Prologue cf. Bischoff and Löfstedt 1992: x-xi; summary of research by Jeudy in Law 1993: 138–9 and Jeudy 1994: 2–3. [f. 71v/30–35 blank]

[Note: In the manuscript, sections 14–16 of the Prologue (as Mai) are represented by branching diagrams, the “Philosophia Trifaria,” headed by titles (mostly) in majuscule Greek letters, with the text (in the usual header script and text minuscule) interspersed confusingly, sometimes as long lines, sometimes in medallions or small blocks; diagrams are: f. 60v “Philosophia” (‘ΘΕΟΠΙΤ|ΚΑ’), f. 61r “Practica” (‘ΠΡΑΚΤΙΚΑ’), f. 61r below, “Doctrina” (‘PRACTIKA HAEC DIUIDITUR’), and f. 61v “Logica” (‘ΛΟΙΚΑ’ [*sic*, also in the Latin] and f. 61v below ‘Spiritatis’, a division of “Logica”); pr. as continuous text by Mai; cf. Munzi 1997: 403–7. The same diagrams occur in Oxford, Bodleian Library Add. C. 144 ff. 64v–66r [336] in association with excerpts from the Prologue, ff. 67v/17–68v/4, and “De arte grammatica”, ff. 6v/4–26.; see Irvine 1994: 280–8 and Doane 2007: 63–4.]

Booklet C:

6. ff. 72r/1–98v/37 Julian of Toledo (642–690), “Ars Grammatica” (formerly attrib. but confirmed by Fraga 2005, ed. Lorenzana 1797: v-lx; coll. Maestre Yenes 1973: 113–240, as Part 2, to which primary reference is made; excerpts from Lorenzana in Keil 1857–70: 5.317–24; CPL 1555; see also item 8 below):

[Note: The quires are disordered; the text is described in correct text order.]

Quire XII

ff. 87r/1–94v/22 begins: ITEM IULIANI E(PISCO)PI TOLETANI DE LITTERA | ‘PARTES GRA(M)MATICAE ARTIS QUOT SVNT. | PRIMA PARS EST QUAE SCRIBITUR PER METAFORAM ET ANTI-FORAM | id est per interrogationem;’ ch.11 DE PEDIBUS breaks off: ‘In trisyllabis & tetrasyllabis pedibus’ (Maestre Yenes 1973: §2, 153/14; Lorenzana 1797: §77 xx/22 in) ~

Quire X + Quire IX, sheet 6 (f. 76)

ff. 72r/1–74v/23 continues: ‘quot syllabas sibi uendicat arsis & quo`t` thesis In trisyllabis;’ ends: ‘quia unus pes duos. efficit’ (Maestre Yenes 1973: §71, 169/396; Lorenzana 1797: §106) ~

ff. 75r/1–76v/24 ch. 12 (Lorenzana 1797: ch. 27) continues: DE TONIS | ‘TONOS ALII ACCENTUS alii tenores nominant; quomodo | alii dicunt tonos alii a`c`centus alii tenores;’ ch. 13 ends: ‘Quia de multis

libris | abscise sententiae ibi sunt posite.' EXPLICIT TRAC|TATUS PRIMUS. [f. 76v/25–36 blank, except for some later pen-trials and scribbles] ~

Quire XI

ff. 77r/1–86v/35 ch. 14 (Lorenzana 1797: ch. 12): DE BARBARISMO | 'BARBARISMVS EST UNA PARS ORATIONIS UITIOSA | in co(m)-mune sermone'; breaks off in ch. 19: 'It(em) in euangelio chr(istu)s de herode dix(it) uulpi illi' (Maestre Yenes 1973: §108 220/456; Lorenzana 1797: §213) ~

Quire XIII

ff. 95r/1–98v/37 ch. 19 (Lorenzana 1797: ch. 17) continues: 'Paradigma e(st) p̄positio exempli hortantis'; ch. 25 ends: 'da eius exe(m)plu(m) uolans ecce. gerens arma | ruitque la&us' (Maestre Yenes 1973: ch.25, §5 238/15; Lorenzana 1797: §269).

Booklet D:

7. ff. 99r/1–126r/8 Tatwine (ca. 670–734), "Ars Grammatica (de viii partibus orationis)": INCIPIT ARS TATUINI. 'PARTES ORATIONIS S(ECUNDUM) GRAMMAT(ICOS) SUNT UIII. ID EST | Nomen Pronomen Uerbum.' Ends: 'ut p&e p&ere Indue Induere' (coll. Marco 1968: 5–93); followed at f. 126r/9–15 by a grammatical note: **Communia** | 'Inter communia nomina & Incerti generis haec discriptio est . . . data est' (pr. as f.n. to line 163, Marco 1968: 93; on Marco's edition see Löfstedt 1972). [f.126r/16–35 blank apart from a few later pen-trials]

OE Content: Sixteen OE glosses occur superscript in the scribal hand in Bk I 'De Nomine', on ff. 107r, lines 19, 22, 23, 25, 27, f. 108r, lines 32, 34, f. 108v, lines 11, 12, f. 109r, lines 22, f. 109v, line 26, f. 110v, lines 26, 27, f. 111r, lines 10, 31, printed by Marco in her footnotes to pp. 27–41, lines 814, 817, 819, 823, 825, 955, 959, 979–80, 982, 1042, 1043–4, 1110, 1232, 1234, 1267, 1306 respectively, as noted by Ker ("Supp."). Ker also notes a gloss at line 1244, but 'ceol', which is not superscript, would appear to be an error for Latin "celocis". He also notes the occurrence of most or some of these glosses in other (later) manuscripts of the work, where they have been incorrectly integrated into the text: (A) Karlsruhe, Aug.127 [143] (CLA VIII, no.1127), (N) Paris, BN lat.17959 [436] (CLA V, no.672), and (P) Paris, BN 7560 [427]; see also Law 1977: 78–9.

Booklet E:

8. ff. 126v/1–152r/26: Julian of Toledo, "Ars Grammatica" (Lorenzana 1797: Bk 2; Maestre Yenes 1973 Pt 1): ARS IULIANI TOLOTANI E(PISCO) PI | 'PARTES ORATIONIS QUOT SUNT. OCTO. | Quae. Nomen'; ends: 'Multa quae | ad significationes partis ipsius istius pertinent'

(ed. Lorenzana 1797: lxi-cix; coll. Maestre Yenes 1973: 9–110; excerpts from Lorenzana in Keil 1857–70: 5.317–24; CPL 1555).

[Note: F. 152 shows the part of the leaf below the end of the text removed and inlaid into a membrane; sheet supplied in restoration; cf. online digital image.]

9. f. 152v originally left blank but later a hymn was added, now extremely faint: “Vita sanctorum deus Angelorum” (text illegible) (cf. PL 81, 881–2 and Chevalier 1897: no. 21977).

Booklet F:

10. ff. 153r/1–161v/35 Ps.-Asper, “Ars Grammatica: De octo partibus orationis”: **INCIP(IT) ARS ASPERI DE OCTO PARTIBUS ORATIONIS** | ‘PARTES ORATIONIS SUNT OCTO NOMEN PRONOMEN. | uerbum aduerbium’; ends: ‘luguduno uel agustuduno & his similia’ [lacks last section “De Interiectione”] (as Keil 1857–70: 7.39–61).

11. ff. 162r/1–184v/35 Boniface, “Ars Grammatica”, lacks “Praefatio ad Sigibertum”: **ARS DOM’i’NI BONIFACII ARCHIE(PISCO)PI ET MARTYRIS** | ‘PARTES ORATIONIS PRIMUS ARISTOTILIS DUAS | fertur tradidisse’. On f. 173r the section setting out the verb conjugations ends at line 30 ‘Deponentia ut metior orior ingredi|or & similia.’ with space below and to the right left blank. The main text resumes without any loss at f. 173v/1 (= Gebauer and Löfstedt 1980: 56/711): ‘Igitur bifariam declinationem uerborum’; ends incomplete lacking the end of the chapter “De praepositione” and all of the chapter “De interiectione”: f. 184r/35 (=Gebauer and Löfstedt 1980: 93/192): ‘mutatur & in .r. & altrinsecus’; text continues on f. 184v, mostly illegible, the page seemingly washed off (coll. Gebauer and Löfstedt 1980: 15–93/192).

IMAGE NOTES: A complete digital facsimile is available at the BAV website: http://digi.vatlib.it/view/bav_pal_lat_1746

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477. Vatican City, Biblioteca Apostolica Vaticana, Reg. lat. 204
Bede's verse "Life of St. Cuthbert" with glosses, etc.
[Ker 389; Gneuss 913]

HISTORY: Written at St. Augustine's, Canterbury, at the beginning of the 11c (cf. Bishop 1963: 413, 417, but the attribution is queried by Barker-Benfield 2008: 3.1818; see also Sole 1998: 124–28, Lapidge 1995: 143, Stokes : 2014: 70). There are sixteen contemporary glosses in OE in the same hand as sporadic Latin glosses; all of these glosses except 'stif' also appear among the 47 glosses found in Harley 1117 [268] printed by Meritt 1945: no. 7. The office relating to Cuthbert on f. 1r was probably added by the glossator. Owned in the 14c by the abbey of Bonneval (nr. Chartres), France: 'Hic lib(er) est s(an)c(t)o(rum) florentini hil(arii) 7 m(art)i(ru)m. bonevall(is)' (f. 24v/14). Subsequently it was in the collections of the French antiquaries Paul Petau (1568–1614) and his son Alexandre (d. 1672), as Paul's class-mark 'Y.42' occurs at the top f.1r (and his handwriting on f.1r-v; see below), although Alexandre's class-mark (926) is no longer present. All the manuscripts in the Petau library were sold in 1650 (the sale catalogue being now Leiden University Library, Voss. lat. Q 76) to Queen Christina of Sweden, whose note of accession, '1651', occurs cropped on f. 1r, and crossed through on f. 2r; she died in Rome in 1689 and the manuscript went with the rest of her collection to the Vatican in 1690, where it received the stamp of Pope Alexander VIII (1689–91) on f. 1r (for the Petau's see Callmer 1977: 156, 170–1; for the transfer of Christina's library in Rome to the Vatican see Callmer 1977: 217–34; for the subsequent history of the manuscripts in the Vatican 1690–1814, see Callmer 1977: 220–22).

Binding of brown calf with gold tooling on the spine provided in the Vatican. Annotations at the top of ff. 1–2 cropped by the binder. Modern foliation in ink in the top right-hand corner of recto leaves.

CODICOLOGICAL DESCRIPTION: Folios iii + 24 + ii, membrane of moderate quality, measuring 205 × 115 mm., showing a hole in the text area on f. 14 and a tear in the outer margin of f. 12. The endleaves were no

doubt added with the binding. The area prepared for writing measures 164 × 98 mm. in quire I, 153 × 84 mm. in quire II, and 147 × 84 mm. in quire III. The relics of the pricking have suffered from cropping by the binder. Prick-marks for the double vertical frame lines are visible about 5 mm. apart at the bottom of some leaves, e.g. ff. 7, 16, 17–22. The prick-marks for the horizontal long lines can be seen on ff. 7 (where they start at the top near the frame bounding line but then veer out towards the edge), and on ff. 16, and 24. There are 27 lines in quire I, 23 in quires II and III. The ruling is in hardpoint and the vertical frame-lines extend to the edges of the leaves, while the horizontal lines are drawn between the inner vertical frame-lines, except that the top and bottom lines can sometimes be seen to extend to the outer margins of the leaves, as on f. 20.

Color: The text of Bede's "Life of Cuthbert" on f. 2r begins with a blue capital 'M' followed by green capitals for the rest of the first line of writing, then red capitals for the next line of writing. Green capitals occur on ff. 2v, 4r (small), 4v, 5r (small), 5v, 8r, etc., alternating with red. Red is used for headings throughout.

COLLATION:

I⁸ leaves 3 and 6 attached by a strip visible in the gutter of 6 (ff. 1–8); II⁸ (ff.9–16); III⁸ 3 and 6 (ff.19/22) are singletons with 3 attached by a strip in the gutter) (ff.17–24. Hair side outside throughout except for the singleton f.19, which shows flesh side outside. On f.16v in the middle of the bottom margin close to the edge there is a faint quire signature 'Q ii'.

CONTENTS:

1. f.1r/1–19: Liturgical Office relating to Cuthbert with neumes written above, beg. imperf.: '[. . .] operibus et uerbis diuina sapientia uitam composuit. Proph(etie)' | IN M(ATITUTINIS) LAUD(IBUS) 'Cristi fortis hic adthleta ac uerus anachorita' . . . DE EUANG(ELIO) | 'Languor ad crescens . . .'; at line 16 the last response from Vespers: ALIA | 'O magne presul cuthberhte cui chr(istu)s fuit uiuere' [this is the same as that in Harley 1117 ed. Dreves 1892: 102]; ends: 'hoc rogamus pia prece | tu pro nobis intercedo' (coll. Sole 1998:142–4; see Hiley 1993: 407 and pl. 1).

[Note: For the musical notation cf. Bannister 1913: 1.10 8, no.291, who suggests that Harley 1117 [268] and Reg. lat. 204 had a common place of origin; Hartzell 2006: no. 314 says the "Breton" neumes are possibly by the same scribe who entered the neumes in Harley 1117, ff. 43r-44r.]

2. f. 1r/20–31 (originally blank) + f. 1v, 4 lines in top margin 16c scholarly bibliographical annotation by Paul Petau: ‘Non habetur hæc vita ‘Cuthb(er)ti ep(iscop)i’ vita versibus scripta in imprese | Bedæ voluminib(us) . . . ad implere satago’.
3. ff. 1v/1–24v/11 Bede, Latin verse “Life of St Cuthbert”: prologue beg: **INCIPIT EPISTOLA BEDAE PRESBITERI AD IO|HANNEM PRESBITERVM.** | ‘D(OMI)NO IN D(OMI)NO DOMINORVM DILECTISSIMO (gl: ‘i(d est) carissimo) IO||hanni pr(es)b(ite)r(o). beda famulus (gll: ‘i(d est) sacerdote’ ‘s(iue) mittit.’ ‘i(d est) seruus’) chr(ist)i salute(m). | Dici n(on) potest dilectissime in chr(ist)o domine . . . p(r)ime int(er)-cedere me|mineris’; text beg. (f. 2r/1): ‘MVLTA SVIS | D(OMI)N(U)S FVLGESCERE | LUMINA SAECLIS’; ends (with Bede’s prayer addressed to Father John): ‘Vita manens castis lumenq(ue) salusq(ue) p(er) eum’ (coll. Jaeger 1935: 56–133; as PL 94. 575–96; BHL 2020).
- OE glosses on ff. 4v/11, 5r/15, 8v/14, 8v/18 (2), 17r/16, 20r/12 (3), 20v/1, 20v/12, 21r/6, 21r/7, 24r/3 (2), added in a contemporary hand which has also entered sporadic Latin glosses (ed. Napier 1900: no. 32, except, as noted by Ker (*Cat.*), for the word ‘stif’ in the inner margin beside the line containing the Latin gloss ‘i. dura’ above the word ‘chalyps’ on f. 23r/2 = line 907 in ed. Jaeger 1935 (= PL 94, 594/28); previously ed. Stokes 1891: 145 (incomplete). The same glosses as are edited by Napier 1900 occur in Harley 1117 [268].
- f. 24v/12–23 originally blank except for later additions of the Bonneval ownership inscription on line 14.
4. f. 24v/16–19 an added note: **SEX AETATES HOMINIS SUNT.** | ‘Prima infantia . . . Seniu(m) que | nullot(em)pore finitur’ (cf. Isidore, *De Etymologiis*, 11.2.1–7, ed. Lindsay 1911: 2.21–2.)

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478. Vatican City, Biblioteca Apostolica Vaticana,
Reg. lat. 338

“Leges Ribuaria” and “Salica” (both imperf.);
Metrical Calendar from York (frag.),
Amalarius, “Eclogae de ordine romano,”
six alphabets, liturgical forms from a pontifical,
“Psalter of St. Jerome,” monastic hymnal (imperf.), etc.,
added charms against fever and hemorrhage (OE)
[Ker 390; Gneuss 914]

HISTORY: Two damaged manuscripts, both probably from northern France (though Lapidge 1993: 352–3, following Bannister, suggests Germany), brought together into one, probably in the 16c. The first, Part A, from the first half of the 9c, contains Carolingian laws, the “Leges Ribuaria” and “Salicae,” the second, Part B, from the late 10c or early 11c, contains various liturgical works. Part A was added to in the 9c at ff. 31r-33v, and the same reader/contributor annotated f. 3r in the bottom margin. Ff. 2r and 63v show 11c pen-trials. Part B was annotated by two A-S hands of the 11c, items 6b on f. 91r and 9b on f. 111v and several have suggested or implied that it was in England for a time (Dumville 1992: 86, 136–7, P. Stokes 2014); there are also pen-trials and notes of a similar date on ff. 73r, 77r, 92v-93r, 97v, 103v, 104r, 113v, 114r (a prayer), 116r, 117r-118v, 119r, and 125v-126r, where they include a statement of confession ‘Confiteor deo 7 sante marie 7 omnib(us) santis eius 7 uobis pater || quia pecaui nimi(s) in dictis in facti(s) in loco’. The added journey prayer on f. 114r includes neumes, which Bannister considered probably English (1913: 1.11, no.24). Part B was presumably exposed to a fire (or possibly acid) and is burnt and shriveled at the beginning, so that f. 64 is illegible, f. 65 is fractionally legible, f. 66 about two-thirds legible, and f. 67 about 90 per cent. legible on the recto and fully legible on the verso.

Part A belonged to the French antiquary Paul Petau (1568–1614), whose accession number ‘T. 40’ occurs on f. 1r, and he wrote on f. 2r

'Fragmenta Legis Ripuariæ et | Salicæ'. Underneath his son, Alexandre Petau (1610–72), has written 'De ordine Romano et missa | Breuiariu(m) Psalterij | hymnj', so indicating that Parts A and B were probably combined by him. In 1650, the Petau library, including this manuscript as a whole, was bought by Queen Christina of Sweden. Following her death in Rome in 1689 her manuscripts went to the Vatican in 1690, where this one received the stamp of Pope Alexander VIII (1689–91) on ff. 3r and 67r (see also description of Reg. lat. 204 [477], "History" and Callmer 1977: 156, 170–1, 217–34, 220–2). The combined parts have been restored, with some fusing of new membrane onto damaged leaves, and the whole provided with an early 20c binding showing the stamp of Benedict XV (1914–22) on the spine. Part A shows a 15c ink foliation in the top right-hand corner of recto leaves, supplemented by a 19c ink foliation (with f. 7 numbered 6a) that continues into Part B, but both have been superseded by the machine-made foliation in the bottom right-hand corner of recto leaves; however, even this foliation omits f.108*bis*. The manuscript was incorrectly designated "Reg. Lat. 388" by Ker (*Cat.*).

CODICOLOGICAL DESCRIPTION: Folios i + 63 + 64 + i, measuring approx. 180 × 151 mm., membrane, except for the paper endleaves added with the early 20c binding.

Part A (ff. 1–63) is made up of good quality, fairly stiff, membrane, although there are holes in the text area on ff. 20–21. All quires HFHF. The ruled frame-area measures 134 × 104/123 mm. (inner/outer), but with the top line utilized for writing; the written area is generally approx. 140 mm. high, and the marginal columns of the frame are used for capitals but not otherwise generally utilized for text. The pricking was done with the sheets folded. Prickmarks for the double vertical frame-lines are visible at the bottom of most leaves about 10 mm. apart. The prick-marks for the fourteen horizontal long lines follow the path of the outer vertical frame lines on each sheet. The ruling was done in hardpoint sheet by sheet on the flesh side. The horizontal lines stop at the outside of the sheet-frame, and so extend through the hinge area, and sometimes the vertical frame-lines extend through the bottom margin. As for color, there are red capitals for chapter headings and numbers from f.3r onwards.

Part B (ff. 64–126) is made up of moderately good quality membrane, with holes in the text area on ff. 86 and 89. All quires HFHF, although in the case of the first quire (which suffered heat or acid damage) it is hard to tell. The ruled frame-area measures 139 × 79/94 mm. (inner/outer), but with the top line utilized for writing; the written area is generally approx. 143

mm. high, and the marginal columns of the frame are used for capitals but not otherwise generally utilized for text. Prick-marks for the double vertical frame-rules, about 8 mm. apart, are sometimes visible in the top and bottom margins, e.g., f. 99. Prick-marks for the twenty horizontal long lines have suffered from the binder's guillotine and so are only occasionally partly visible at the edge of leaves, as on f. 89. The ruling is done in hardpoint from the outside with the sheets unfolded, and sometimes the point was pressed so hard that the membrane is virtually cut through, as on f. 71. The vertical frame lines are ruled to the edges of leaves, and the top and bottom horizontal lines are ruled right across the hinge-area as well as to the outer edges of the leaves. Otherwise the horizontal lines are generally ruled only between the inner vertical frame lines. As for color there is green shading of capitals from f. 67v to f. 90r. On ff. 103v-4r (which contain blessings for every day) green coloring, presumably acidic, has been applied later (perhaps 16c?) and has caused the membrane to disintegrate in small patches where it has been applied.

COLLATION:

Part A: I^a (ff. 1-8), II^a (ff. 9-16), III^a (ff. 17-24), IV^a (ff. 25-32), V^a (ff. 33-40), VI^a (ff. 41-8), VII^a (ff. 49-56), VIII^a (ff. 57-63, wants 8).

[Note: The only trace of a quire signature to survive the binder's guillotine is the top part of 'vi' at the bottom of f. 32v, which suggests that two quires are missing at the beginning, an amount that fits with the lost beginning of item 1.]

Part B: XI^a (ff. 64-71), XII^a (ff. 72-79), XIII^a (ff. 80-87), XIV^a (ff. 88-95), XV^a (ff. 96-103), XVI^a 6 (f. 108*bis*) largely cut or torn off and restored with blank membrane but not included in the numbering (ff. 104-108, 108*bis*, 109-110), XVII^a (111-118), XVIII^a (ff. 119-126).

The quire signatures 'II', 'III', 'VI' and 'VII' can be seen at the center of the bottom margin on the verso side of ff. 79, 95, 110, and 118 respectively.

CONTENTS:

[Note: The folio numbers in the top right-hand corner of recto leaves should be ignored as they are erroneous after f. 7, which was numbered 6a, while '51' is counted twice (ff. 52, 53) and the fragmentary leaves ff. 64-66 are not counted in the manual foliation; the machine-made numbers stamped in the bottom right-hand corner of recto leaves are the ones followed here.]

Part A (ff. 1-63):

1. ff. 1r/1-28r/12 "Lex Ribuaría", beginning imperfectly in ch. 39 (scarcely legible after the application of chemical bleach to ff. 1r-2v in the 16c): '[et tertium parte] de omni re quam' (as Sohm 1883: 232/20).

Legible text begins at f. 3r/1, end of ch. 47 (as Sohm 1883: 235/29): 'uel quicquid ei da(m)nu(m) accesserit aliud | tantu(m) restituat' **XL-VIII DE QUA|DRUPEDIB(US) SI HOMIN(EM) OCCIDER(IT)** 'Si quis `q(u)a`drupes homine(m) . . .'; ends: 'ut pax p(er)p&ua stabilis p(er)|maneat' (as Sohm 1883: 213–68; manuscript noticed as no. 18, one of those recording Recension B, on p. 201; as as B 18 Beyerle and Buchner 1954: 91–134).

[Note: There is a lacuna in the text between ff. 24r/9 and 25r/1 caused by the application of chemical bleach in the 16c. The text at f. 24r/9 ends 'LXXVII DE [RE PROPRIISA VEL SECUTA]' with most of the chapter heading illegible and only the bare beginning of the text of the chapter 'Si q[uis caballum]' legible at line 11 (as Sohm 1883: 262/17). Folio 25r/1 begins 'numero iur& quod hoc n(on) feciss&' (as Sohm 1883: 263/15), followed by the heading for ch. 'LXXX'.]

2. ff. 28v/1–63v/14 "Lex Salica Emendata" [recension K] (802–803):

- a. ff. 28v/1–31r/6 **INCIPIUNT CAP(ITU)L(A) LEGIS SALICÆ.** | 'I de manire . . . LXX De eo qui aliena(m) filia(m) desponsauelrit & non uult ea(m) accipere' | **EXPLICIUNT CAPITULA** (as Eckhardt 1969: 4–16, 5–15 (as "K"); as Hessels 1880: xxiii–xxxviii [*recte* xxviii]; cf. Baluze 1677: 1. cols. 281–4).
- b. ff. 31r/8–32v/14 in another hand, probably added on space left blank: "Recapitulio Solidorum": 'Sciendum est q(uo)d in quibusda(m) legibus | salicis'; ends: 'in duo|bus locis habetur' (as Baluze 1677: 1. cols. 323–6);
- c. ff. 33r/1–33v/13 also probably added on space left blank, a Preface in the form of the first chapter of the additional Laws of Louis the Pious (818–9): **DE HONORE ECCLESIARUM** | 'Si quis aut ex leui causa. aut sine causa homine(m) in ec|clesia interfecerit'; ends 'q(uo)d inmunitate ui|olata co(m)mittitur' (as Boretius 1881: 281/3–20);
- d. ff. 34r/1–63v/14 the main hand resumes at the beginning of the main text of "Lex Salica": **INCIP(IT) LIB(ER) LEGIS SAL(ICE) | I DE MAN' n'IRE I 'SI Q(UIS) AD MALLV(M) LEGIBVS DOMINICIS | mannitus fuerit'**; ends imperf. as ch. 39 but which is really ch. 37.3: 'quod se agnoscere dicit tulisse [conuincitur]' (as Eckhardt 1969: 18–236, noted as "K69" but not coll. (p. xxv); coll. Hessels 1889: cols. 8–215, under "Lex. Emend."; as Baluze 1677: 1. cols. 281–306/3; cf. Holder 1880: 1–25/11).

Part B (ff. 64–126):

- 3a. ff. 64r/1–67r/11 "Metrical Calendar from York," often attributed to Bede in manuscripts, fragmentary at the beginning, possibly preceded by a prologue: f. 64r illegible; on f. 64v the words 'alma' (end of line 21),

- 'caeli' (22), '[Letani]a claret' (23) are visible (Quentin 1908/21–23, see varr.); on f. 66r/[5] the text becomes and continues mostly complete and legible, 'Protasius simul in regnumque per[. . .] (= Quentin 1908: 124/37); ends: 'Siluestrem pridie celebram(us) ab orbe colendum' (as Quentin 1908: 123–6, also PL 94.603–6; cf. Wilmart 1934: 65–8, Lapidige 1984: 327–42; CPL 2032).
- 3b. ff. 67r/13–19: Added in another hand: verses from Proverbs (31:17, 18b, 25, 30b, 31) and Wisdom (4:1, 8:3), probably used liturgically for antiphons of the BVM: 'Accinxit fortitudine lu(m)bos suos'; ends 'sed omnium d(omin)us dilexit illa(m)'.
 4. ff. 67v/1–88r/20 Amalarius of Metz, "Eclogae de ordine romano et de quattuor orationibus in missa" ("Eclogae de Officio Missae"): INCIPIUNT AELOGAE [sic] | DE ORDINE ROMA|NO ET DE QUAT|TUOR ORATIO|NIBUS EPISCOPO|RUM. SIUE POPU|LI IN MISSA. | [introductory paragraph reduced to the following as if part of a heading] INCIPIUNT CAPI|TULA SEQUEN|TIS OPUSCULI. || [then capitula proper] CAP(ITULUM) 'I | Illud uero intimandum est . . . XV | Et fractio oblatarum. illam fractione (signi)|ficat. quam d(omi)n(u)s (duo)b(is) fecit discipulis in emais [sic]'; text begins at f. 69r/8: DE ROMANO ORDINE | ET DE STATIONE IN E(C)CL(ESI)A | 'Masculi stant ad australem partem. & feminae | ad borealem'; ends, with the last words spilling over into the right-hand margin: '& | erant se(m)p(er) in te(m)plo laudantes & benedicentes d(eu)m. q(ui) uiuit In se(cu)la se(cu)lo(rum). Am(en)' (as Hanssens 1950: 3.229–64, as PL 105.1315–30; cf. Ehrensberger 1897: 565).
5. ff. 88v/1–89v/20 DE DECEM PRAECEPTIS UEL | DECEM PLAGIS. | 'Diligenter considerandu(m) est cur numerus praecepto(rum) legis | d(e)i cum numero plagaru(m) aegypti q(ui) sibi aduersan|tur coaequari uideat(ur)'; ends: 'Isti namq(ue) aegyptii homines s(un)t | iniqui. hebrei aute(m). p(er) d(e)i auxiliu(m) a diabolo salutj.' (probably adapted and condensed from Augustine's Sermon *De Decem Plagis et Decem Praeceptis*, as Morin 1930: 1.169–88; also PL 46.945–60, as abridged by Caesarius of Arles, Sermon 99 in Morin 1953: 403–16, also PL 39.1783–6).
6. ff. 90r/1–91r/17 Horologium: DE MENSURA PEDUM IN | UNO QUOQUE MENSE | QUE PERTINET AD | DISTINCTIONEM | HORARUM. | 'Si quis scire uoluerit pedum horarum q(uo)d pe|des hab& unus quisq(ue) mensis in omnib(us) horis | sciat in primo congruere'; ends (with reference to 'IUN(IUS) ET IUL(IUS)'): 'pedes. III. Hora secta. pedem'.

7. f. 91r/18–22 (addition by an unpracticed A-S hand of the first half of 11c) charm against fever: ‘*þis man sceal wið ‘þ(æt)’ gedrif writan on þreom | leacbladan 7 his naman þær mid*’, followed by the names of the seven sleepers of Ephesus; ends: ‘*& cyriacus*’ (ed. W. Stokes 1891: 144 [who omitted ‘*7*’ after ‘*leacbladan*’ as Ker notes], also pr. Ker *Cat.*, 458).
8. ff. 91v/1–93r/20 six alphabets (in various columnar arrangements): ‘*Haec sunt litteras hebreorum | iuxta numeru(m) .xxii. . .*’; f. 92r/10 ‘*Haec sunt caracteres | grecas iuxta numeru(m) | xxiii*’; f. 92v/1 ‘*Haec s(unt) caracteres que caldei | & asyrii utunt(ur)*’; f. 92v/18 ‘*Haec s(unt) caracteres egypt(iorum) quas | utunt(ur)*’; f. 93r/5 **RUNAS** (for which cf. W. Stokes 1891: 144–5, and Derolez 1954: 242–7); f. 93r/10 **NORMA(NI)**; ends ‘*zepput*’. Partly ed. and discussed by Derolez 1954: 237–48, who states that, despite many corruptions, the runic alphabet reflects an archaic, possibly Anglian, exemplar. Followed on lines 15–18 by crude pentrials.
9. ff. 93v/1–108r/15 Twenty-five miscellaneous liturgical forms for particular occasions or days from an unidentified Gallican Benedictinal/Pontifical (cf. Gneuss 1985: 134 (S.12):
- a. f. 93v/1–6 **OR(ATIO) AD CAPILLATURA(M)**. | ‘*O(m)nip(oten)s sempiternae d(eu)s . . .*’ (as Wilson 1915: 138–9);
 - b. f. 93v/7–16 **OR(ATIO) AD CLERICU(M) FACIENDUM**. | ‘*Praesta q(uaesumu)s o(m)nip(oten)s d(eu)s. et huic famulo tuo . . .*’ (as Wilson 1915: 139);
 - c. ff. 93v/17–94r/7 **ALIA**. ‘*Adesto d(omi)ne . . .*’ (as Wilson 1915: 183);
 - d. f. 94r/8–16 **ITEM DUM TONDIS EUM DICIS | HANC ORATIONEM**. | ‘*O(m)nip(oten)s sempiternae d(eu)s. p(ro)pitiare peccatis n(ost)ris. | & ab omni seruitute . . .*’ (as Andrieu 1938: 124/6);
 - e. f. 94r/16–94v/1 **ORATIO | POST TONSURAM**. ‘*Praesta q(uaesumu)s o(m)nip(oten)s d(eu)s. huic famulo . . .*’ (as Wilson 1915: 183);
 - f. f. 94v/1–11 **OR(ATIO) | AD BARBAS TONDENDAS**. ‘*D(eu)s cuius sp(irit)u creatura o(m)n(is) . . .*’ (as Wilson 1915: 139, but with an added antiphon: ‘*Sicut ros hermon qui descendit in sion*’;
- g ff. 94v/12–95v/1 **ORATIO AD INFANTE(M) CON|SIGNAN(DUM)**. | ‘*O(m)nip(oten)s sempiternę [sic] d(eu)s. q(ui) regenerare dignatus es . . .*’ (as Wilson 1915: 57–8, but with many alternative phrasings included, then (f. 95r/6) **DEINDE FACIAT CRUCEM | PER SINGULOS DE S(AN)C(T)O CHRIS|MATE IN FRONTIBUS EORU(M) | DISTINC-TIS PROPRIIS NO|MINIBUS ITA DICENDO**. | ‘*Confirmo & con-signo ‘+’ te signo s(an)c(t)ae cruces . . .*’ (as Martene 1736: 1.256B–C);

- h. f. 95v/2–10 MODO LEGANDI SUNT. | ‘D(eu)s qui apostolis tuis s(an)c-
(tu)m dedisti sp(iritu)m . . .’ (sim. Greenwell 1853: 7; Martene 1736:
256E, 257C);
- i. ff. 95v/11–96r/7 MODO COMMUNICAN|DI SUNT DE SACRIFICIO. |
SEQUIT(UR) BEN(EDICTIO) EPISCOPALIS. | ‘Benedicat uos o(m)-
nip(oten)s d(eu)s q(ui) cuncta ex | nihilo creauit . . .’; ends: ‘Quod ipse
praestare dignetur’ (sim. Greenwell 1853: 7–8; Martene 1736: 257D;
Moeller 1971–9: no. 187);
- j. f. 96r/8–96v/9 ALIA BEN(EDICTIO) AD MISSAM POST | CONFIR-
MATIONEM. | ‘Effunde q(uaesumu)s d(omi)ne sup(er) hos famulos
tuos . . .’ (as Greenwell 1853: 8; Martene 1736: 257E–58A);
- k. f. 96v/10–20 BEN(EDICTIO) IN NATALE UNIUS AP(OSTO)LI. |
‘D(eu)s qui uos in apostolicis tribuit . . .’ (as PL 78.634B; Moeller 1971–
9: no.1203);
- l. f. 97r/1–8 B(ENEDICTIO) IN NATALE UNIUS MARTYR(IS). | ‘Beati
martyris sui . . .’ (as PL 78.634B; Warren 1883: 171; Orchard 2002: 315,
no. 1875);
- m. f. 97r/9–19 B(ENEDICTIO) IN NAT(A)L(E) PLURIMORU(M)
MARTYRU(M). | ‘Benedicat uobis o(m)nip(oten)s d(eu)s beato(rum)
martyru(m) . . .’ (as PL 78.634C);
- n. f. 97r/19–97v/8 BEN(EDICTIO) IN FES|TIUITATE UNIUS
CONFESSOR(E). || ‘O(m)nip(oten)s d(omin)us det uobis copiam
suam benedictionis . . .’ (as PL 78.634C);
- o. ff. 97v/9–98r/8 ITEM ALIA BENE(DICTIONES). | ‘D(eu)s qui p(er)
moysen famulu(m) tuum peccata populi dimisisti’ (unidentified);
‘dignetur’ and ‘Orem(us)’ added around heading (12c);
- p. f. 98r/8–17 BENEDICTIO | IN NAT(A)L(E) PLURIMORU(M)
CONFESSORU(M). | ‘S(an)c(t)oru(m) confesso(rum) ih̄. meritis
uos . . .’ (as PL 78.634D; Warren 1883: 173);
- q. f. 98r/17–98v/11 IN NATALE | UNIUS UIRGINIS (. . .). | ‘Benedicat
uobis d(omin)us qui beatae uirgini . . .’ (as PL 78.634D–635A; Warren
1883, 174; Orchard 2002: 520, no. 1904);
- r. ff. 98v/11–99r/3 BEN(EDICTIO) IN NAT(A)L(E) | PLURIMARU(M)
UIRGINU(M). | ‘O(m)nip(oten)s d(omin)us intercedentib(us) s(an)c-
(t)is uirginibus suis . . .’ (as PL 78.635A; Wilson 1903: 48);
- s. ff. 99r/4–102v/19 ten Sunday blessings: BENE(DICTIONES)
DOMINICAL(ES). | ‘Benedicat uos o(m)nip(oten)s d(omin)us. &
mentes u(est)ras omni reatu | malitiae separet’; ends: ‘det uob(is) |
laetitiam spirit`v`alem in future. AMEN. | Q(uo)d ipse p(re)stare
dignet(ur)’.

- t. ff. 102v/20–104v/2: five blessings for any day: **BENEDICTIO** 'NES' **COTIDIANÆ**. || 'Inclina d(omi)ne aure(m) tuam ad p(re)ces u(est)ris & (in) tri(bulatio)nib(us) u(est)ris miserere uobis . . .' (sim. PL 78.635D, Wilson 1915: 313); f. 103v/5 **ITEM ALIA BE**[**NEDICTIO** - **COTIDIANA** 'Purificet o(m)nip(oten)s d(omin)us u(est)rorum cordium . . .' (as PL 78.636C, Wilson 1915: 315); f. 103v/12 **ITEM ALIA B**(**ENEDICTIO**) **COTIDIANA** | 'O(m)nip(oten)s d(omin)us dies u(est)ros in sua pace disponat . . .' (as PL 78.636D, Wilson 1915: 315); f. 103v/20 **ITEM ALIA B**(**ENEDICTIO**) **COTIDIANA**. || 'Benedic d(omi)ne omnem istam familiam . . .' (as Moeller 1971–9: no.98); f. 104r/14 **ITEM ALIA BENEDICTIO**. | 'Agnoscat d(omin)us in uobis p(ro)prium signum'; suite ending: '& p(er)fectam | caritatem concedat . . .' (as Wilson 1915: 254);
- [Note: Fol. 104r has various crude notes or scribbles in several later hands.]
- u. f. 104v/3–13 **BENEDICTIO** | **DE RESURRECTIONE**. | 'D(eu)s qui p(er) resurrectione(m) unigeniti sui uobis contulit . . .' (as Wilson 1915: 308, Wilson 1903: 19);
- v. ff. 104v/14–105r/4 **BENED**(**ICTIO**) **IN ALBAS**. | 'D(eu)s qui inter orbis primordia sub ducto fluctu | pelagi terras uario germine foecundasti . . .' (as Wilson 1903: 18, Dürig 1954: 174–5);
- w. ff. 105r/4–107r/4 six blessings for various special occasions: **BENEDICTIO** | **IN TEMPORE HOSTILITATIS**. 'Populi tui q(uaesumu)s d(omi)ne p(ro)pitiare peccatis . . .' (as Moeller 1971–9: no.1856); f. 105r/20 **BENEDICTIO** || **IN TEMPORE MORTALITATIS**. | 'D(eu)s qui non morte(m) sed paenitentiam desideras peccatoru(m) . . .' (as Wilson 1903: 10); f. 105v/13 **BENEDICTIO** | **IN MONASTERIO MONACHORU(M)**. | 'D(eu)s qui renuntiantib(us) saeculo mansione(m) prae]paras in caelo . . .' (as Wilson 1903: 133); f. 106r/7 **B**(**ENEDICTIO**) **PRO ITER AGENTIBUS**. | 'Exaudi d(omi)ne preces n(ost)ras. & iter famulum ih̄. p(ro)pitiu)s | comitare . . .' (sim. Wilson 1915: 195); f. 106r/20 **B**(**ENEDICTIO**) **SUPER UNUM HOMINE(M)** | 'B[ened]icat te d(eu)s caeli Adiuuet te chr(istu)s filius d(e)i . . .' (as Moeller 1971–9: no. 137); f. 106v/9 **BENED**(**ICTIO**) **AD INFIRMU(M)**. | 'O(m)nip(oten)s d(eu)s hunc infirmu(m) uisita . . . Quod ipse praestare dignetur' (as Moeller 1971–9: no. 1575);
- x. f. 107r/6–107v/19 five blessings for a wedding: 'Manda d(eu)s uirtuti tuae. Usque arg[um]ento. | **OREMUS**. | 'Benedic d(omi)ne adolescentes istos . . .'; f. 107r/12 **ALIA ORATIO** | 'Respice d(omi)ne de caelo sup(er) hanc conuentione(m) . . .'; f. 107r/18 **ALIA** 'D(eu)s Abraham. d(eu)s isaac. d(eu)s iacob. ipse con]iungat uos . . .'; f. 107v/3 **SEQUITUR**

BENEDICTIO. | ‘Benedicat uos d(eu)s pat(er). & custodiat uos ie(su)s chr(istu)s . . .’; f. 107v/13 ‘Benedic d(omi)ne thalamu(m) hoc . . .’; ends: ‘Benedicat uos pater & filius & sp(iritu)s s(an)c(tu)s. qui tri|nus est in numero & unus in nomine. Per’ (sim. Martene 1736: 2.360C-E, Wilson 1910: 203);

y. ff. 107v/20–108r/15: Two prayers of consecration: AD CONSECRAND-A(M) PATENAM. || ‘+’ Consecramus & `+’s(an)c(t)ificamus hanc patena(m) . . . Qui tecum’; f. 108r/9 AD CALICEM BENEDICENDU(M) | ‘Dignare d(omi)ne d(eu)s n(oste)r calice(m) istam’; ends: ‘atq(ue) s(an)c(t)ificatum’ (as Wilson 1915: 185, nos 59–60; cf. PL 78.602–36 = CPL no. 1921a; Ehrensberger 1897: 565). [rest of f. 108r blank]

10a. ff. 108v/1–115r/20 Digest of verses from the Gallican Psalter, known as the “Psalter of St Jerome” (CPL 629; Turner 1960: 362; Biggs 1990: 98–9): INCIPIT BREUIAR(UM) PSALTERU(M). | ‘Verba mea aurib(us) p(er)cipe d(omi)ne. intellege clamore(m) meu(m)’ (Ps. 5:2); ends at f. 115r/9: ‘Salus mea de manu d(omi)ni. & gloria mea in conspectu d(e)i’ (as PL 115.1451–6); followed by selected verses in three columns, beginning at f. 115r/10 ‘Beatus uir q(ui) non abiit’ (Ps. 1:1) and ending ‘Miserere mei d(eu)s’ (Pss. 55:2 or 56:2).

[Note: There is a lacuna arising from the loss of most of f. 108bis: f. 108v ends ‘Tu aute(m) d(omi)ne ne elangaueris auxilium tuu(m) a me.’ (Ps. 21:20a, sim. PL 115.1451/21); f. 109r resumes ‘In manus tuas d(omi)ne commendo sp(iritu)m meum’ (Ps. 30.6, as PL 115.1452/13).]

10b. f. 111v added sideways up the left-hand margin in a hand of the first half of the 11c (different from the annotator of f. 91r, item 7) OE words followed by letters from the Latin, Runic, and Greek alphabet: ‘+ wið bl’ o’ dryne’, (cf. Ker *Cat.*, 458 [not in W. Stokes 1891: 144, *pace* Ker]).

10c. f. 114r added sideways in right hand margin, in hand of 12c [top trimmed losing a few letters at head of some lines], prayer probably for safe journey for an abbot and his entourage, partly neumed: ‘Saluator bonoru(m) dirige uiam Famuli tui & nostror(um) cu(m) societate | [. . .] angelos & omniu(m) elector(m) ad sit magnus Raphael duxit in itinere [. . .]cul sit a nobis umana & diabolica calliditas sic nobis | [. . .]jutor tua in expugnabilis clippeo eundo & vede|ndo & abomni prauitate in commoditate mente & c[. . .]’ (“English” neumes, Bannister 1913 1.11, no. 24; facs. 2.Tav 14b).

11. ff. 115v/1–126v/20 Forty-two hymns for the monastic office at specified times, including some by Ambrose (cf. Jullien 1989: 109–10; Gneuss 1968: 44, Gneuss 1985: 119 [K8]):
- a. f. 115v/1–19 (neumes added, first 4 lines; see Bannister 1913: 1.75–6, no.225) YMNUS DIE DOME(NICO) AD NOCT(URNUM). | 'Primo dieru(m) omnium quo mundus extat conditus . . .' (as Dreves 1886–1922: vol. 51. no. 23);
 - b. ff. 115v/20–116r/18 (neumes added, first 4 lines) YMNUS AD MATUTIN(UM). || 'Aeterne rerum conditor noctem . . .' (as Dreves 1886–1922: 50.4);
 - c. f. 116r/18–116v/5 (neumes added, first 2 lines) ITEM | YMNUS DIE DOME(NICO) AD NOCTUR(NUM). | 'Nocte surgentes uigilem om(ne)s . . .' (as Dreves 1886–1922: 51.24);
 - d. ff. 116v/6–11 YMN(US) AD MATUTIN(UM). | 'Ecce iam noctis . . .' (as Dreves 1886–1922: 51.31);
 - e. ff. 116v/12–117r/1 YMNUSAD PRIMA(M) | 'Iam lucis orto sidere d(eu)m . . .' (as Dreves 1886–1922: 51.41);
 - f. f. 117r/1–11 ITE(M) YM(NUS) AD PRIMA(M). | 'Post matutinas laudes . . .' (as Dreves 1886–1922: 14a.56);
 - g. f. 117r/12–17 YMN(US) AD TERTIAM. | 'Nunc s(an)c(t)e nobis sp(iritu)s unus patris cum filio dignare . . .' (as Dreves 1886–1922: 50.18);
 - h. f. 117r/17–117v/2 YMNUS AD SEXTA(M). | 'Rector potens uerax d(eu)s q(ui) . . .' (as Dreves 1886–1922: 50.19);
 - i. f. 117v/2–7 YM(NUS) AD NONAM. | 'Rerum d(eu)s tenax uigor immotus . . .' (as Dreves 1886–1922: 50.20);
 - j. f. 117v/7–13 YM(NUS) AD CO(M)PLETORIU(M). | 'Te lucis ante terminu(m) . . .' (as Dreves 1886–1922: 51.42);
 - k. ff. 117v/13–118r/3 YMNUS | AD UESPERU(M) DIE DOMENICO. | 'Lucis creator optime luce(m) . . .' (as Dreves 1886–1922: 51.34);
 - l. f. 118r/3–12 YM(NUS) AD NOCT(UR)N(UM). F(E)R(IA) .II. | 'Somno refectis artubus . . .' (as Dreves 1886–1922: 51.25);
 - m. f. 118r/12–118v/9 YM(NUS) AD MATUT(INUM). F(E)R(IA) .II. | 'Splendor paternę glorię de luce luce(m) p(ro)ferens . . .' (as Dreves 1886–1922: 2.1 and 23.19);
 - n. f. 118v/9–18 YMNUS AD UESP(ERUM). F(E)R(IA) .II. 'Inmense caeli conditor q(ui) mixta . . .' (as Dreves 1886–1922: 2.2 and 51.35);
 - o. ff. 118v/18–119r/5 YM(NUS) AD NOCT(URNUM). F(E)R(IA) .III | 'Consortes paterni luminis. Lux . . .' (as Dreves 1886–1922: 2.3 and 51.28);
 - p. f. 119r/5–14 YMN(US) AD MATUT(INUM). F(E)R(IA) .III. | 'Ales diei nuntius . . .' (as Dreves 1886–1922: 2.4 and 50.22);

- q. f. 119r/14–119v/3 YM⟨NUS⟩ AD UESP⟨ERUM⟩. F⟨E⟩R⟨IA⟩ .III. | ‘Telluris ingens conditor . . .’ (as Dreves 1886–1922: 2.5 and 51.36);
- r. f. 119v/3–12 YMN⟨US⟩ AD NOCT⟨URNUM⟩. F⟨E⟩R⟨IA⟩ .III. | ‘Rerum creator optime rectorq(ue) n(oste)r . . .’ (as Dreves 1886–1922: 2.6 and 51.27);
- s. ff. 119v/12–120r/1 YM⟨NUS⟩ AD MATUT⟨INUM⟩. F⟨E⟩R⟨IA⟩ .III. | ‘Nox & tenebrae & nubila . . .’ (as Dreves 1886–1922: 2.7 and 50.23);
- t. f. 120r/1–10 YMN⟨US⟩ AD UESP⟨ERUM⟩. F⟨E⟩R⟨IA⟩ .III. | ‘Caeli d(eu)s sanctissime . . .’ (as Dreves 1886–1922: 2.8 and 51.37);
- u. f. 120r/11–19 YMN⟨US⟩ AD NOCT⟨URNUM⟩. F⟨E⟩R⟨IA⟩ .V. | ‘Nox atra reru(m) . . .’ (as Dreves 1886–1922: 2.9 and 51.28);
- v. f. 120r/20–120v/9 YMNUS AD MATUT⟨INUM⟩. F⟨E⟩R⟨IA⟩ .V. || ‘Lux ecce surgit aurea pallens . . .’ (as Dreves 1886–1922: 2.10 and 50.24);
- x. f. 120v/9–18 YMN⟨US⟩ AD UESP⟨ERUM⟩. F⟨E⟩R⟨IA⟩ .V. | ‘Magnę d(eu)s potentiae qui ex aquis . . .’ (as Dreves 1886–1922: 2.11 and 51.38);
- y. ff. 120v/18–121r/9 YM⟨NUS⟩ AD NOCT⟨URNUM⟩. F⟨E⟩R⟨IA⟩ .VI. | ‘Tu trinitatis unitas . . .’ (as Dreves 1886–1922: 2.12 and 51.29);
- z. f. 121r/9–20 YM⟨NUS⟩ AD MATUT⟨INUM⟩. F⟨E⟩R⟨IA⟩ .VI. | ‘Aeternae caeli gloria beata . . .’ (as Dreves 1886–1922: 2.13 and 51.32);
- aa. f. 121r/20–121v/9 YMN⟨US⟩ AD UESP⟨ERUM⟩. F⟨E⟩R⟨IA⟩ .VI. || ‘Plasmator hominis . . .’ (as Dreves 1886–1922: 2.14 and 51.39);
- ab. f. 121v/9–18 YMN⟨US⟩ AD NOCT⟨URNUM⟩ DIE SABB⟨ATI⟩ | ‘Summe d(eu)s clementie mundi(ue) . . .’ | (as Dreves 1886–1922: 2.15 and 51.30);
- ac. ff. 121v/18–122r/5 YMN⟨US⟩ AD MATUTINU⟨M⟩. | ‘Aurora iam spargit . . .’ (as Dreves 1886–1922: 2.16 and 51.33);
- ad. f. 122r/5–10 YM⟨NUS⟩ AD UESP⟨ERUM⟩ DIE SABBATI. | ‘O lux beata trinitas & principalis unitas . . .’ (as Dreves 1886–1922: 2.17 and 51.40);
- ae. f. 122r/10–122v/6 YM⟨NUS⟩ IN NAT⟨A⟩L⟨E⟩ AP⟨OSTO⟩LORU⟨M⟩ AD UESP⟨ERUM⟩ | ‘Aeterna chr(ist)i munera & martyru(m) uictorias . . .’ (as Dreves 1886–1922: 50.17);
- af. f. 122v/7–14 IN NAT⟨A⟩L⟨E⟩ AP⟨OSTO⟩LORU⟨M⟩ SIUE MAR⟨TYRUM⟩ AD MATUT⟨INUM⟩ | ‘Rex gloriose martyrum corona confidentium . . .’ (as Dreves 1886–1922: 51.112);
- ag. ff. 122v/14–123r/13 IN NAT⟨A⟩L⟨E⟩ PLURIMORU⟨M⟩ | MARTYRUM AD UESPERU⟨M⟩. | ‘S(an)c(t)oru(m) meritis inclyta gaudia . . .’ (as Dreves 1886–1922: 2.97);
- ah. f. 123r/14–123v/4 IN NAT⟨A⟩L⟨E⟩ UNIUS MAR⟨TYRUM⟩ AD UESPERU⟨M⟩. | ‘D(eu)s tuoru(m) militu(m) sors & corona proemium . . .’ (as Dreves 1886–1922: 12.20);

- ai. f. 123v/4–12 IN NAT(A)L(E) UNI|US MAR(TYRUM) AD MATUT-
(INUM) | ‘Martyr d(e)i q(ui) unicum patris . . .’ (as Dreves 1886–1922:
2.98 and 51.113);
- aj. ff. 123v/12–124r/13 IN NAT(A)L(E) UNIUS CON|FESSORIS AD UES-
PERUM. | ‘Summe c(on)fessor sacer . . .’ (as Dreves 1886–1922: 2.102);
- ak.f. 124r/14–124v/4 IN NAT(A)L(E) UNIUS CONFESS(ORIS) AD
UESP(ERUM). | ‘Iste confessor d(omi)ni sacrat(us) . . .’ (as Dreves
1886–1922: 2.101 and 51.118);
- al. f. 124v/5–15 YM(NUS) AD MATUT(INUM). | ‘Ie(s)u redemptor om-
nium p(er)p’es’ corona p(re)sulum . . .’ (as Dreves 1886–1922: 2.100
and 51.117);
- am. ff. 124v/16–125r/16 YM(NUS) IN NAT(A)L(E) UIRG(INIS) AD
UESPERU(M). | ‘Virginis p(ro)les . . .’ (as Dreves 1886–1922: 2.103
and 51.121);
- an. ff. 125r/16–126r/4 INCIPIUNT YMNI | DE ADUENTU D(OMI)NI. |
YMNUS AD NOCT(URNUM). | ‘Sol astra terra . . .’ (as Dreves 1886–
1922: 2.110);
- [Note: Written sideways on inner margins of ff. 125v–126r, a statement of confession,
‘Confiteor. . .’; for various notes in this hand throughout Part B, see “History.”]
- ao. f. 126r/5–20 YMNUS AD MATUT(INUM). | ‘Veni redemptor gentium
ostende partu(m) . . .’ (as Dreves 1886–1922: 2.21);
- ap. f. 126r/20–126v/13: YM(NUS) AD UESPERU(M) IN ADUENTUM ||
‘Conditor alme siderum aeterna lux . . .’ (as Dreves 1886–1922: 2.18
and 51.47);
- aq. f. 126v/13–20 YMN(US) IN UIG(ILIS) NAT(A)L(IS) | D(OMI)NI AD
NOCTURNUM | ‘Surgentes ad te d(omi)ne’; ends imperf.: ‘rex mysti-
cus agnosceris [. . .]’ (as Dreves 1886–1922: 14a.10 and 27.78).

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**479. Vatican City, Biblioteca Apostolica Vaticana,
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(riou)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 Wilmar 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 enarrantes'; 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 EGIDII confessoris.** | 'SANCTORU(M) QUIDE(M) a propensiori cultu reueren[tię]; text begins at f. 22v/10: **INCIPIT VITA S(AN)C(T)I EGIDII 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 PRĘFATIO 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)tæ 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 FESTIUITATE 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 | quæ 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 aliqui(us)’ 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) et(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[albert I]
 archbishop of Mainz to H[einrich II] bishop of Paderborn (1119):
 'A[delbert] d(e)i mise(ricor)dia mogo[ntinensis ecclesie] archiepisco-
 pus in) chr(ist)o fr(atr)i & coep(iscop)o H[einrico] e[. . .] | pather-
 brunnenensis ecc(lesi)e[. . .] | Cognoscentes penitent[am . . .] ac d(e)
 i mi(ericordi)a ut op(us) | bonum q(uo)d in te cepit'; ends: 'in unitate
 s(an)c(t)e matris eccl(esi)e' (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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Hugo Floriacensis, "Historia regum Francorum
monasterii Sancti Dionysii,"

Ps.-Turpinus, "Historia Karoli Magni,"

Dares Phrygius, "Epistola at Sallustium" and
"Historia Troiana,"

Julius Valerius Polemius, "Epitome de Gestis Alexandri,"

M. Junianus Justinus, "Epitoma Historiarum

Phillippicarum Pompei Trogis";

list of bishoprics of Rouen, Law X Æthelred (OE)

[Ker 392; Gneuss 917]

HISTORY: Although written throughout by one scribe of the 13c, the main part of the manuscript (ff. 1–71) now falls into two booklets, A1 and A2, laid out almost identically, but with Booklet A1 showing 59 lines of writing and Booklet A2 60. From the 15c table of contents on f. 1v and the gap in the early roman numbering of the folios (wants nos. xxiv–xxxvii) it is evident that there were originally 14 leaves (one slightly large quire?) between what are now quires II ending on f. 23 and quire III beginning on f. 24 which contained another work. So what is now treated as Booklets A1 and A2 was originally all one integrated unit with more material between them.

Booklet B, ff. 72–6, comprises a bifolium wrapped around three singleton leaves, with the OE decree of King Æthelred written on the verso of the third of these in England in the first half of the 11c, possibly Worcester or York (Stokes 2014: 108–9). All the leaves in this booklet are ruled for 20 long lines in a spacious format on good-quality membrane, probably for a *de-luxe* service book (Ker, *Cat.*), but were left blank and not used for that purpose. The whole quire somehow went to Normandy where in the 12c additions were made on the verso side of the front leaf and the two following ones; since the ruling on f. 73 differs slightly from the others it is also

possible that this leaf was added in Normandy to accommodate the desired text (cf. Gameson 2003: 159).

The manuscript shows annotations, including a table of contents, on ff. 1v–2v in the hand of Alexandre Petau (1610–72), son of Paul (1568–1614), a former owner. In 1650, the Petau library, including this manuscript, was bought by Queen Christina of Sweden and became part of her library, 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, 71v, 72r and 75v, suggesting the possibility that Booklets A and B were brought together permanently in the Vatican (see also description of Reg. lat. 204 [477], “History” and Callmer 1977: 156, 170–1, 217–34, 220–2).

The binding is of plain white membrane on cardboard and the two paper endleaves are bound with it, but there is no papal stamp or other indication of it having been provided in the Vatican. Previous descriptions by Berger 1879: 26–7 and by Pellegrin 1978.

CODICOLOGICAL DESCRIPTION: Folios $i + 71 + 5 + i$, membrane except for the paper endleaves, which came with the binding, and measuring approx. 300×223 mm.

Booklets A1 and A2: The membrane is of fine quality, flexible and well prepared, although there is a hole in f. 17. Quires of 12, in so far as it is possible to tell, generally arranged HFHFHF. The prick-marks for the frame rule in double columns and 59/60 horizontal lines cannot be seen in all quires because they have been almost entirely cut off by a binder’s guillotine (cf. f.2 at the bottom), but in Booklet B, Quire III, those for the verticals in the text area can be seen in the bottom margin, as on f.24; there are one each side and three in the middle. The ruling is in thin crayon with two outer vertical bounding lines for the text area and three lines down the center, one at the center and two marking off the two columns for text, about 13 mm. apart. These vertical lines extend to the edges of the leaves. The horizontal lines are drawn across between the outer bounding lines, including across the central column space, and the top and bottom lines are extended to the edges of leaves. Outside this text frame area there is an outer frame consisting of a double frame-line (about 6 mm. apart) up each outer margin, a double frame-line across the bottom margins, and a single frame-line across the top margin, used for guide-headings. The dimensions of the written area are approx. 225×152 mm., with each inner column 72 mm. wide and each outer column 67 mm. wide. The dimensions of the outer frame are approx. 245×177 mm.

Color: There are handsome ornamental initials decorated with purple, blue and gold, A on f. 1r, G on f. 11v, both in Booklet A1. In Booklet A2 there are large decorative initials in blue and red on ff. 24r, 28v, and 34r. Chapter number page headings occur in blue and red in Booklet A2 on ff. 36r-71r and on these leaves the penwork is designed to lead the eye to the beginnings of chapters. Throughout, less important initials are in blue and red with long vertical scroll decoration down the margins, as on ff. 7v, 8r, 8v, 9r, etc. Red is used for incipits and explicits and for page headings. Throughout there are headers by the original scribe showing titles of works.

Booklet B: The bifolium (ff. 72/76) shows hair-side outside. Prick-marks for the double vertical frame-lines are visible, e.g., on f. 72, but prick-marks for the 20 horizontal long lines are not to be seen. Some slight damage has been caused subsequently by the random application of a pricking wheel on f. 75. The leaves were ruled in hardpoint for 20 long lines with double bounding lines, with the area prepared for writing measuring 198 × 132 mm., plus the width between the frame-lines of about 12 mm. each side. There is no use of color.

Booklet A was foliated with roman numbers probably in the 15c: i-xxiii (quires I-II, ff. 1-23), xxxviii-lxxxv (quires III-VI, ff. 24-71), indicating that the folios numbered xxiv-xxxvii were subsequently removed in or after the 15c. Modern foliation using arabic numbers in pencil throughout Booklets A and B: 1-76.

The binding is of plain white membrane on cardboard with two paper endleaves. On the front endleaf there is a monogram-of-Jesus watermark, 45 × 43 mm., showing the letters IHS (S backwards) with a plain cross rising from the center of the widened H and the letters ND (D backwards) underneath, similar in conception to Heawood 1950: no. 2962, but different in execution. The cross is fairly squat, and is composed of single lines with the ends stopped. These kinds of watermarks began to appear in the 16c (Briquet 1968: nos 9461-6), but the style and design of this watermark suggest a date from the second half of the 17c

COLLATION:

Booklet A1: I¹² (ff. 1-12), II¹² lacks 11, probably blank, after f. 22 (ff. 13-23); Booklet A2: III¹² (ff. 24-35), IV¹² (ff. 36-47), V¹² (ff. 48-59), VI¹² (ff. 60-71),

Booklet B: VII²⁺¹⁺¹⁺¹ (ff. 72-6).

A catchword occurs in the bottom right-hand corner of the last leaf of quire I on f. 12v. Catchwords occur in the bottom right-hand corner of the

last leaf of quires on ff. 35v, 47v, 59v. There are no catchwords to conclude quires II and VI, and no quire signatures.

CONTENTS:

f.i recto, paper fly, blank [not shown on film]

f.i verso list of contents in the hand of Alexandre Petau (17c, with later additions) beg.: 'In hoc volu(m)ine.' According to this list the missing folios numbered 'xxiii-xxxvii' contained a 'historia anglorum' apparently crossed through, presumably after the missing folios were removed.

Booklet A:

1. ff. 1ra/1-6vb/35 Hugo Floriacensis, "Historia regum Francorum monasterii Sancti Dionysii": **Incipiunt gesta fra(n)coru(m)**. | 'Antenor et alii profugi ab ex(c)idio troie asia p(er)uagata'; ends: 'et successit ei ludouicus filius eius | rex francorum. et dux aquitanorum Anno ab | incarnat(i)one domini. Millesimo. cº. xxxvii.' **Expliciunt gesta francorum**' (similar to the version printed by Waitz 1851: 395-406; rpt. PL 163. 911-40; cf. Berger 1879: 26).
2. ff. 6vb/36-11rb/18 compilation on the reigns of Philippe I, Louis VI and Louis VII (1060-1180): **Incipiunt gesta sp(eci)alia regum francoru(m) philip|pi senioris filii rob(er)ti. Ludouici grossi et Alt(e)r(i)us | ludouici eius filii uidelicet patris alterius phi|lippi**. [lines 9-10, in the style of the heading, crossed out, apparently a botched version of the beginning] 'Anno d(omi)ni ·M(illesimo)· xlº nono· uiuente ac iubente | francorum rege Henrico"; ends: 'et due uidue parisienses matrine | fuerunt' (cf. Berger 1879: 27).
3. ff. 11rb/18-22vb/26: Pseudo-Turpinus, "Historia Karoli Magni": (prologue) **Incipit ep(isto)la d(omi)ni turpini ep(iscop)i ad / leop(ra)ndum**. 'Turpinus dei gracia archiep(iscopu)s | remensis ac sedulus karoli magni im|peratoris consocius . . . uolumen istud. ab ea discordasse. | Uiuas | et ualeas et deo placens amen.' (as Meredith-Jones 1972: 87, BHL 1589); (f. 11rb/39) title: **Incipit | ep(isto)la d(omi)ni turpini remensis eccl(es)ie Arci|episcopi. De fermosissimo [sic, for "fam-"] Karolo magno | Quomodo terram hispanicam et gale|cianam. De potestate sarracenorum li|berauit.**; list of chapter headings (f. 11rb/44) **Capitulum primu(m)** 'De hoc | q(uo)d ap(osto)l(u)s iacobus karolo apparuit'; text begins at f. 11va/44: 'Gloriosissimus | namq(ue) chr(ist)i iacobus apo|stolus aliis apostolis'; ends at f. 21ra/11: 'in eo depicta sunt' (as Meredith-Jones 1972: 88-220, BHL 1590); ch. 31: **de .vii. lib(er)alibus artib(us) q(ua)s karol(us) i(n) palatio suo / depingi fecit** 'Grammatica que est scilicet | om(n)ium arcium mater'; ends (f. 21va/9): 'Titu-

lus enim nigromantie sic (est) Incipit | mors anime' (as Meredith-Jones 1972: 220–8, BHL 1591); ch.32: **De morte karoli regis** | 'Post exiguum uero tempus'; ends (f. 21vb/40): 'quorum edificat bassilicas col|locatur' (as Meredith-Jones 1972: 228–34, BHL 1592); ch.33: **De miraculo rotholandi comitis** | **q(uo)d apud urbem granopolim deus per eu(m) / facere dignitatus** (est) 'Sed ualde dignum est'; ends (f. 22ra/46): 'A d(omin)o f(a)c(tu)m est | istud et est mirabile in oc(u)lis nostris. Q(ui) | legit hoc carmen. Turpino posce iuuam(en) | Ut (uertie) [? cancelled] pietate ['dei' *in marg. w/signe*] subueniatur ei.' **Explicit hystoria turpini archiepiscopi** (as Meredith-Jones 1972: 234–8, BHL 1593); App. 1: **ca|lixtus. p(a)p(a) de inuentione corporis b(e)ati / turpini ep(iscop)i.** 'Beatus turpinus re|mensis archiep(iscopu)s'; ends (f. 22rb/46): 'fas est inuenire' (as Meredith-Jones 1972: 240–2, BHL 1594); App.3: **de altu/maiore cordube** 'Quid patrie galecie | post karoli mortem acciderit'; ends (f. 22vb/26): 'ce|lesti munere remunerabuntur' (as Meredith-Jones 1972: 244–8, BHL 1596; App. 2, BHL 1595, is lacking).

f. 22vb/27–58 blank; f. 23rv blank

4. ff. 24ra/1–28va/34: so-called Dares Phrygius, "Epistola ad Sallustium", and Historia Troiana (ed. Meister 1873):

ff. 24ra/1–22 (epistola) **Incipit epistola cornelii nepotis ad crispum sa|lustium In troianorum historia. que in greco | a darete frigio historio grapho facta est** | 'Cornelius salustio crispo [suo] salutem. Cum | multa athenis studiosissime agere(m). in|ueni historiam daretis frigii . . .ad pollicitu(m) reuertam(ur)'. **Explicit epistola.** (as Meister 1873: 1);

ff. 24ra/23–28va/34 (text) **Incipit historia daretis troiano(rum) frigii de gre|co tra(n)slata in latinum a cornelio nepote.** | 'Peleus rex in pelopone(n)so esonem fra|trem habuit'; ends at f.28va/33: 'Antenore(m) secuti su(n)t ·ii· milia ·d· An|dromacham et helenu(m) ·i· dcc. ["milia ducenti"]'. Huc usq(ue) historia | daretis scripta est' (as Meister 1873: 2–52);

f. 28va/34–50 postscript (list of combatants slain): '¶ Quis troianoru(m) que(m) gre|co(rum) occiderit . . .'; (f. 28va43) '¶ Quis grecor(um) que(m) tro|janor(um) occiderit'; ends: 'pala|mone(m) epistrophu(m) scidium' (cf. Meister 1973: viii-ix).

f. 28va/50–60 "Epitaphium Alexandri" (Walther 1959: no.1494), 12 verses written as prose but with verse divisions indicated by capitals: 'Armi-potens a|lexandri hic conscripta tenent(ur) . . . Vict(us) et extinct(us) herebi penet(ra)lia scandit' (pr. from BAV Reg.lat. 971 by Dosson 1887: 322, and from CUL Kk.iv.25, f.17v by Hilka 1911: 71; cf. CCCC 414, pp. 341–2, James 1909–12: 2.302).

5. ff.28vb/1–33vb/46 Julius Valerius Polemius (3c/4c A.D.), “Epitome [II] de Gestis Alexandri Regis Magni Macedonum”: [in header: **hystoria alexandri magni**] **Origo. ortus. uita. et astus.** [sic] **alexandri magni.** | ‘Egipti sapientes sati gen(er)e diuino | primi ferunt(ur)’; ends: ‘uino | et ueneno sup(er)atus. atq(ue) extinctus occubuit.’ | **Explicit uita miri** [sic] **alexandri magni.** | **macedonum regis** (cf. Rosellini/Calderan 1993; Kuebler 1888: 1–168).

[Note: The received explicit is “Alexander Imperator Genus Iouis Condidit. Obitus tamen eius diem etiam nunc Alexandriae sacratissimum habent” (Rosellini/Calderan 187, Kuebler 168); the corresponding words are at f. 33vb/42–43: ‘Ale|xander rex genus Iouis fecit. A.b.c.a.H’, continuing ‘et qui | quibus uniu(er)-sis ferro superare non potuit. uino et ueneno sup(er)atus’ This extended explicit matches that of Walters MS 21 (NW France, last quarter of 11c) given by Randall 1989: 24, no.10, item 7.]

6. ff.33vb/46–71va/40: M. Junianus Justinus, “Epitoma Historiarum Philippicarum Pompei Trogis” and “Pompeius Trogus, Prologi historiaum Philippicarum” [headers: **abbreviatio hystoriarum Pompeii trogi**]:

ff. 33vb/46–34ra/19 General Prologue: **Incipit prefatio** | **iustini in epythoma i(d est) abbreviac(i)onem hystoriarum pompeii trogi.** | ‘Cum multi ex romanis etiam consularis dignitatis uiri . . . industrie testimoniu(m) habituro.’ **Explicit** | **prefatio totius op(er)is** (as Seel 1935/1972: 1–2);

- f. 34ra/19–32 Text, beg. with Prologue to Book 1: ‘Primo uolumine continentur hec. imp(er)ium | assiriorum . . . ba|bilone. bella serthica [sic] molitus sit’ (as Seel 305). ff. 34ra/32–71va/40 Book 1 beg.: **Incipit liber (primus)** | ‘Principio rerum. gentium. | nationumq(ue) imp(er)ium penes | reges erat’; (f. 35vb/8) Bk 1 ends: ‘Post hec darius bellu(m) scychis | infert. q(uo)d seq(ue)nti uolumine refertur’ (as Seel 1935/1972: 3–16). Each book thereafter, of which there are 44 total, is preceded by the appropriate prologue by Pompeius Trogus (as pr. separately by Seel 305–24). Book 44 ends: ‘traductu(m) in forma(m) prou(n)cie | redegit.’ **Explicit.** (as Seel 1935/1972: 1–2 [Prologue], 3–302 [text], 305–24 [prologues to individual books]).

f.71va/41–60 and f.71vb/1–60 blank.

Booklet B:

f. 72r blank

7. ff.72v/1–74v/27 12c addition written in Normandy by one scribe: Customs and diocesan authority of the cathedral at Avranches (under Rouen), with a list of bishoprics in another hand in the diocese of Rouen (at ff.74r/11–16). ‘¶ Prior et conuent(us) monacho(rum) s(an)c-

(t)e Marię de moretonio [Mortain] ab anti|quis te(m)porib(us)'; ends: 'si non poss(un)t int(er)esse' (pr. Berger 1879: 27–31).

f. 75r blank

8. f. 75v/1–20: Law X Æthelred, Prologue and §§1–2 (all that survives): 'Ān is ece godd. wealdend 7 wyrhta ealra gesceafta. | 7 on þæs naman weorðunge. ic æðelred cyning'; ends: 'þ(æt) man | frið 7 freondscype rihtlice healde. for god 7 for worulde'. Marginal addition in another hand supplying an omission in the text of Prologue §3, partly lost because part of the leaf has been torn away: '[. . .] godes gife. | [. . .]dgares cinges ge | [. . .]m. þe ic æðel | [. . .] ealle witan'; ed. Steinmeyer 1880: 193; Liebermann 1903–16: 1.269–70 (X Atr.); first printed in part (inaccurately) by Bethmann 1874: 311.

f. 76rv is blank.

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**481. Vatican City, Biblioteca Apostolica Vaticana,
Reg. lat. 1283 (f. 114)**

Short comments on grammar and the liberal arts,
extracts from Ælfric's translation of
Bede, "De temporibus anni"
[Ker 393; Gneuss 918]

HISTORY: Reg. lat 1283 is a collection of unrelated manuscript fragments evidently made in or before Queen Christina's time. A reader has written in the margin the names of writers cited. When Queen Christina of Sweden died in Rome in 1689 the collection went with the rest of her manuscripts to the Vatican in 1690, where each leaf received the stamp of Pope Alexander VIII (1689–91). Since 2001 the collection has been bound in a handsome binding of thick polished wooden boards and spine of brown calf which also covers the adjacent one third of the boards, and there are two clasps with leather straps to hold the book closed. Folio 114 was originally written in English caroline minuscule in the second half of the 10c, to which the OE (item 3) was added in vernacular minuscule in the first half of the 11c. Since the leaf shows rust marks in the top margin, it was probably next to a former binding and therefore either at the beginning or the end of a book, where it was perhaps used as protective material regarded as expendable. Having been removed it became part of this collection of fragments. Description of this leaf, Blake 2009: 18.

CODICOLOGICAL DESCRIPTION: A single leaf of membrane measuring 295 × 209 mm. Prickmarks for the 34 long lines are clearly visible in the outer margin. One prickmark for the single vertical frame-lines is visible at the top on the hinge side; the rest have presumably been cut off by a binder's guillotine. The ruling is in hardpoint, somewhat faint, with the horizontal lines apparently drawn no further than the vertical frame-lines. As for color, red was used for headings in the part written in the 10c with a

green initial 'T' at the beginning and green shading of capitals on the recto side only; no color on the verso.

CONTENTS:

1. f.114r/1–11 INCIP(IT) SENTENTIA IHERON(IMI) [sic] DE UTILITATE GRAM(M)ATICAE ARTIS. [title repeated above in 13c hand] | 'Inter philosophos & gra(m)maticos & rethoricos pene Ab incunabulis nutritus sum': ends: 'donati regulae nominentur' (cf. Bursill-Hall 1981: no.139.9, an 11c copy in Leiden, Bibl. Der Rijksuniversiteit, BPL 154).
2. f.114r/12–114v/27 "De Laude Computi ex Augustino et Isidoro" (Carolingian compilation): HEC SENTENTIA TRANSLATA --. EX DICTIS AGUSTINI EPISCOPI. | 'Quattuor necessaria sunt in Aecclesia d(e)I. canon diuinus in quo narratur & p(re)dicatur uita | future . . . (f. 114v/6) Geometrica terræ m(en)suræ. Musica modulatio. Astrolo`g`ica astroru(m) | lex latine dicit(ur). Compotus u(ero) Ad philosophos p(er)tin&. id (est) Ad arithmetica(m) specialit(er)' (similar to PL 90, 647–50; cf. Kurz 1976: 498, who notes text occurs in 9c Munich, Bayer. Staatsbibl. Clm 6404, f. 30r); continues at f.114v/8: 'Secunda u(ero) philosophiae species & hica nuncupat(ur). quae ad em(en)datione(m) moru(m) p(er)tine(n)s | d(icitu)r. In quattuor principales animae uirtutes'; ends: 'Ab eade(m) uoce littere oriuntur. de litteris uero efficitur | syllaba.' FINIT.

[Note: Bishop: 1971: xii–xiii, n. 2, notes that the abbreviation for "est" here, '· ·', is a Fleury characteristic but copied from a Fleury exemplar into an English manuscript?]

3. f.114v/27–33 (added subsequently in the first half of the 11c) Ælfric's translation of Bede's "De temporibus anni," extracts from ch.1, §§19–21, and ch.4, §§31–3: ch.4, §31 begins 'On sumu(m) geare bið se móna ·xii· siðu(m) geniwod fra(m) þare halgan eastertide'; §33 ends: '7 on oðru(m) nigon 7 xx.' Ch. 1, §19 begins at line 30 'Æfre seo sunne bið yrnende ymbe | þas eorþan'; §21 ends 'Æfre bið on sumre sidon | þare eorðan dæg 7 on sumre sidan niht' (coll. Henel 1942 [from Steinmeyer]: 34/9–16, 10/1–7; coll. Blake 2009 [from photographs]: 82–4/178–83; 76/37–41).

[Note: Occasionally the last letter is missing at line ends as a result of damage to the inner margin. First printed in part (inaccurately) by Bethmann 1874: 316; ed. (with errors) by Steinmeyer 1880: 192 ('hatað' in line 28, not Steinmeyer's 'hatat' at his line 3).]

IMAGE NOTE: The images of f. 144rv are extracted from the full fiche card 8 of 10, at positions 16 and 18, of the complete Reg. Lat. 1283. Full digital facsimile at http://digi.vatlib.it/view/MSS_Reg.lat.1283.pt.A.

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482. Vercelli, Biblioteca Capitolare CXVII

“The Vercelli Book”:

Vercelli Homilies I-XXIII, “Andreas”, “Fates of the Apostles”, “Soul and Body 1”, “Homiletic Fragment 1”,
“Dream of the Rood”, “Elene”
[Ker 394; Gneuss 941]

HISTORY: Written in the late 10c by a single scribe, probably over a period of time that included intervals between the different parts of the manuscript. There are three distinct Booklets, A (ff. 1–24), B (ff. 25–120), and C (ff. 121–135), but they were probably not planned in this order. Linguistic evidence suggests that the manuscript had its origins in the SE of England (Scragg 1973: 206; see further Scragg 2008; cf. Treharne 2007). If the suggestion of Ó Carragáin (1998: 96–7) that the book was the work of a secular canon is followed, then Rochester is a plausible place of origin, as the cathedral there had five secular canons attached to it up to 1080 (Knowles and Hadcock 1971: 74, also 435). Others favor St. Augustine’s, Canterbury (Scragg 1992: lxxviii–lxxix).

[**Note on Compilation:** Several scholars have written on the compilation of the Vercelli Book, notably Scragg 1973, Sisam 1976: 40, and Szarmach 1979: 184–7. Scragg’s divisions have the merit of following the codicological structure of the manuscript, so giving Groups A, B and C corresponding to Booklets A, B and C. Only his Group B is subdivided, thus:

- 1a Homily V
- 1b “Andreas” and “The Fates of the Apostles”
- 2a Homilies VI–X
- 2b Homilies XI–XIV
- 3 Homilies XV–XVIII
- 4a “Soul and Body 1”, “Homiletic Fragment 1”, and “The Dream of the Rood”
- 4b Homilies XIX–XXI
- 4c Homily XXII.

Group 1b contains distinctive (provision for) decorated initials. Apart from the content, Group 2a is suggested by the numbering in the manuscript of Homilies

VII–X as ‘ii’–‘v’, and is drawn from a south-eastern homiliary of the second half of the tenth century. Group 2b is suggested by the rubrics, ‘Spel to forman gangdæge’, ‘spel to ðam oðrum gangdæge’ and ‘spel to þridan gangdæge’; Wright (2002: 212–24) has argued that Homilies XI–XIII were written (or adapted) with secular clergy in mind. Group 3 derives from a Mercian homiliary of unknown date. And Group 4b, which shows distinctive (provision for) decorated initials, is drawn on a late West-Saxon collection. This kind of analysis of how the texts in the manuscript were compiled shows that they are drawn, probably in groups, from a variety of sources and presumably from a number of exemplars, and that, just as the scribe took over aspects of lay-out and display, he also preserved linguistic features that he found in his exemplars. Other commentators have remarked on the scribe as a faithful copyist (Sisam 1976: 44; North/Bintley 2016: 9, 21). For a table showing the arrangement and contents of the Vercelli Book see Lucas 2011: 173–4. Zacher 2009: 287–90 (= Appendix 2) sets out a table showing exemplar (Scragg) in relation to quire (Sisam).]

On f. 111v, the last page of quire XV, the last line is left blank and the writing on the penultimate line is spaced out as if to fill the whole space of the line. This evidence suggests that the scribe was copying an exemplar quire by quire at this stage. The manuscript was corrected, at least in part, contemporaneously, as indicated by excision marks suprascript on f. 14r/23–4 (cf. Scragg 1973: 204, n.2). On f. 49v there is a trial animal drawing, perhaps a practice for a capital. At the bottom of f. 63v (the last leaf of quire VIII) an 11c hand has written ‘writ þus’, presumably an instruction to a copyist to carry on from one quire to the next. At the bottom of f. 135v, set in a little from the outer edge of the written area, probably the same annotator has written ‘writ þis’. The words may possibly have been preceded by a few others, but, if so, they are now irrecoverable, as the area is one affected by reagent and the letters of the text on the other side show through. They may also be an indication that there was once more material after the present end of the manuscript. Perhaps the manuscript was copied before being removed to the continent.

On f. 24v an 11c Italian hand has added the liturgical heading ‘R[esponsio] Adiutor meus esto domine ne derelinquas me deus salutaris meus. V[ersus]’ (Ps. 26:9) with neumes above. On the basis of this addition and its distinctive form, K. Sisam (1953: 113–16) concluded that the manuscript was in Italy in the 11c, most likely at Vercelli itself (see further C. Sisam 1976: 44). There, in the Biblioteca Capitolare, it has stayed until the present day.

In the early 19c it was provided with a binding of brown calf on medieval boards blind-stamped with a double ornamental border in a pattern found in other Vercelli books in the Biblioteca Capitolare, with membrane

pastedown and endleaves. The spine is inscribed 'HOMILIARUM | LIBER | IGNOTI IDIOMATIS | 41 | SÆCULO X | CXVII' ['41' is a former Vercelli number]. In 1834 the manuscript was copied by Johann Christian Maier (1791–1835), and his transcription and notes now comprise London, Lincoln's Inn, MS misc. 225, which is to be relied upon for some readings (Ker 1950: 22–5, and C. Sisam 1976: 51–3), as well as for indications of the structure before the *restaurazione* (see below). This transcript, probably edited by Benjamin Thorpe, was printed in 1836 but not issued by the Public Record Office until it appeared in Cooper in 1869. In the meantime copies were not made public, much to the annoyance of other scholars such as John Kemble (Wiley 1979: 223); however Richard Cleasby acquired a copy in 1837 on which he made extensive notes (Fell 1981).

At the same time as he made his transcript, Maier applied a reagent called *Gallaepfel-tinktur* 'gall-nut-tincture' (cited from Maier's own testimony by Halsall 1970: 4, 6, repr. C. Sisam 1976: 48; for a recipe see Bock 2015: 257), which was rich in tannins and, while intended to enhance legibility over a short period, had the effect of staining brown the areas to which it was applied, and some of the writing was obliterated. The first leaf, which contained the beginning of the unique text of a homily for Good Friday on Jn. 18–19 (Item 1 below), is now virtually illegible. Elsewhere the damage is less. At least twenty-nine other places are affected (most still legible): f. 2r/24, f. 25r/29, f. 26r/12–24 (in a streak), f. 36v/7–11 (patch), f. 37v/14–16 (blot), f. 37v/21–4 (another blot), f. 38r/4–11, f. 38v/1–2, f. 42v/1–3, f. 54r/1–17 (blot), f. 54v/1, f. 55r/10, f. 55v/20–2 and 24–5, f. 57r/1, f. 65r/2 and 15 (blots), f. 67v/21–2, f. 75v/1–6 and 8–24 (i.e., the whole page except for the writing in red), f. 77r/4–5 and 10–24 (streak), f. 84r/13–24 (streak), f. 86r/20–4, f. 86v/23–4, f. 103v/7, f. 106v/27–9, f. 119r/28–31 (blot), f. 120v/17, f. 121r/21, f. 134r/24–9 (blot), f. 135r/23–30 (blot), f. 135v/17–28 (patch); see further Bock 2015: esp. 260–74, who finds a total of 33 leaves affected and notes that Maier treated 17 out of 89 erasures.

In 1910–11 the manuscript was sent for a heavy *restaurazione* carried out at the Vatican. For example, the last quire (ff. 129–135) lacks leaf 8 but f. 136 has been fused to it to form an apparent bifolium. But as noted by Ker (1957/91: 463) the pattern of wormholes indicates that f. 136 once stood back to front and the other way up at the front of the manuscript and the heading on the verso 'CVM PERUENISSE[T]' (probably from Lk. 22:40 and associated with Homily I for Good Friday) being presently upside down confirms this deduction. F. 136 was once at the beginning of the volume, perhaps put there for protection, but was possibly originally the last leaf of quire XVIII, in which case it would have been the other way

round, with hair side outside. There are paste-marks on f. 135v that suggest it was next to the binding, and these are consonant with f. 136 having been at the front of the volume when the manuscript received its medieval binding (assuming it did receive one). Nearly all scholars who have studied the manuscript in any detail have done so not knowing its state before the 1911 *restaurazione*.

CODICOLOGICAL DESCRIPTION: Folios i + 135 + i (f.136) + i, originally 147 but twelve have been lost (unless f. 136 originally belonged where it now is), membrane, measuring approx 318 × 203 mm. Foliation at the top right-hand corner of each leaf, 1–136, supplied in ink during the 19c, supplemented by pencil.

The quality of the membrane varies from good (as quire IV) to moderate, never limp. Some leaves are very yellow and translucent so that the writing on one side shows through on the other, e.g., ff. 12–15, quire VII. Some leaves have holes in the text area, as ff. 2, 42, 44, 45, 54, 55, 56, 66, 71, 75, 76, 77, 78, 83, 84, 85, 88, 90, 113, 120 (patched subsequently). Sometimes a hole has been patched before writing, as ff. 9, 10. The written area varies. In Booklet A the framed rule measures 232/234 × 135/137 (including an outer vertical rule 144 or when both ruled 157) mm. In Booklet B the inner framed rule measures in quire IV 255/256 × 143 (or including an outer vertical rule 151) mm., in quire V 221 × 137 mm., in quire VI 234 × 140 mm., in quire VII 234 × 137 mm., in quire VIII 218 × 142 mm., in quire IX 219 × 138 mm., in quire X 218 × 140 mm., in quire XI 214 × 141 mm., in quire XII 214 × 143 mm., in quire XIII 214 × 145 mm., in quire XIV 213 × 140 mm., in quire XV 232 × 158 mm., in quires XVI–XVII 225 × 145 mm. In Booklet C the inner framed rule measures in quire XVIII 224 × 153 mm., in quire XIX 233 × 152 mm..

Hair side generally outside, as follows: quire I HHHF, quire II HFFF, quire III HHH; quire IV HHHF, quire V HHHH, quire VI HFFH, quire VII HFHF, quire VIII H[?]HHF, quire IX HFHF, quire X HFHH, quire XI HHHH, quire XII HHF, quire XIII HHHH, quire XIV HFFH, quire XV HHF, quire XVI HHHH, quire XVII HH; quire XVIII HHHH, quire XIX HHHH. A set of wormholes, evident on f. 135, go back through the book as far as f. 123. A tear in the membrane on the last leaf of quire VIII (f. 63) in the bottom margin and into the last two lines of text has been sewn and patched with probable loss of the quire signature “H”; sim. with quire XVII (f.120). Another tear in the bottom margin has been sewn (with a coarser thread) on f.98.

Pricking:

Booklet A: Two pairs of prick-marks (9 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves. In quire I the marks have been made twice, close together. The prick-marks for 24 horizontal lines are visible near the outside edge of most leaves; they too have been made twice, except that this feature is not visible on f. 1. The prick-marks appear similarly in quire II, except that they appear to have been made twice only on ff. 14–18, the last leaves of the quire, presumably because the pricking was done from the front and the scribe perhaps did not press hard enough on his first attempt. In quire III the prickmarks appear similarly except that they appear to have been made twice only for the bottom three horizontal lines on ff. 19–24.

Booklet B: Two pairs of prick-marks (9 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves; those for the frame-lines on the hinge-side are higher than those for the outer side in quire IV. The prick-marks for the horizontal long lines are visible near the outside edge of most leaves. Quire XV seems to have been prepared according to a larger format and few prick-marks are visible; similarly quire XVI.

Booklet C: Two pairs of prick-marks (9 mm. apart) for double vertical frame-lines are usually visible at the top and at the bottom of leaves. The prick-marks for the horizontal long lines are partially visible near the outside edge of some leaves.

Ruling (usually done on alternate rectos and versos and is not distinct on all leaves):

Booklet A: The double vertical hard point frame lines extend to the present edges of the leaves. The top horizontal line extends to the prick-marks, while those below begin or end at the inner vertical rule on the hinge side and at the inner vertical rule or just beyond it on the side of the outer margin. quires I-III show 24 horizontal long lines, except that f. 11, a singleton inserted in quire II, shows 25 lines; Homily II ends exactly at the bottom of f. 12r.

Booklet B: The double vertical hard point frame lines extend to the present edges of the leaves. The top and bottom horizontal lines extend to the edges of the leaves (clear on ff. 28, 36, 64, 96, 105, but in quires VIII, XI, XII and XIV the bottom horizontal line does not extend beyond the vertical frame line), while those in between begin and end at the inner vertical rule on both sides of the frame rule, with only the occasional overlap into the column between the two vertical frame rules on the side of the outer margin. In quire IV there are 29 long lines, in quires V-VI 24 lines, in quire

VII 25 lines, in quires VIII-XIV 24 lines, in quire XV 32 lines (but 33 on ff. 110–111), and in quire XVI 31 lines.

Booklet C: The double vertical hard point frame lines extend to the present edges of the leaves. The horizontal long lines are ruled between the inner vertical frame lines with occasional overlap into the column between the two vertical frame rules on the side of the outer margin. In quire XVIII there are 30 lines, and in quire XIX there are 31 lines except for the central four leaves (ff. 131–4) which show 32 lines.

Decoration: Decorated initials occur or are allowed for only in quires VI-VII and XV-XVI, specifically on ff. 46r (space, “Andreas” line 1253), f. 49r (“Andreas” line 1478), f. 52v (space, “Fates of the Apostles”, beginning), and on ff. 106 f. (Homily XIX, beginning), f. 109v (replacement square initial, Homily XX, beginning), f. 112r (Homily XXI, beginning). In view of their intermittent occurrence these features may have been taken over from an exemplar.

Color: its use is very restricted. Red ink is used for the heading and the first word of item 13 on f. 71v, for the heading and first three letters of the first word of item 14 on f. 73v, for the heading and first two words of item 15 on f. 75v, for touching the letters ‘A’ and ‘EN’ in ‘AmEN’ and for the heading and first word of the following item 16 on f. 76v, and for capital ‘I’ in ‘Is’ on f. 74r/18, i.e. only in quires IX-X. Again the intermittent occurrence of these features suggests that they may have been taken over from an exemplar. On f. 90v in quire XII yellow-ochre-ish shading is shown in the three letters of ‘DE PVRIFICATIONE’ (indicated here in bold type).

COLLATION (as seen 24 September 2003; see note below):

Booklet A: I⁸⁺¹ f. 4 is a singleton, stub showing between ff. 6/7 but no loss of text (ff. 1–9), II⁸⁺¹ f. 11 is a singleton, stub showing between ff. 17/18 but no loss of text (ff. 10–18), III⁶⁺¹ f. 21 is a singleton, stub showing between ff. 23/24, wants 6 after f. 24, probably blank (ff. 19–24);

Booklet B: IV⁸ (ff.25–32), V⁸ (ff.33–40), VI⁸ lacks 3 after f. 42 (ff. 41–47), VII⁸ (ff. 48–55), VIII¹⁰ wants 1 before f. 56, and 10 after f. 63 (ff. 56–63,), IX⁸ (ff. 64–71), X⁸⁺¹ f. 73 is a singleton with stub showing between ff. 78/79, wants 5 after f. 75, f. 76 provided with a new hinge and reversed in the sewing (ff. 72–79), XI⁸ ff. 82, 84 are singletons, stub of latter showing between ff. 81/82; wants 6, probably a singleton, after f. 83, and wants 8 after f. 85 (ff. 80–85), XII⁶ (ff. 86–91), XIII⁸ wants 7 after f. 97 (ff. 92–98), XIV⁸ wants 3 after f. 100, and wants 7 after f. 103 (ff. 99–104), XV⁶⁺¹ f. 107 is a singleton, stub showing between ff. 109–110 but no loss of text (ff. 105–111), XVI⁸ + XVII² wants 1 before f. 112 (ff. 112–120); ff. 118–19, a bifolium, has

been added and sewn in between 7 and 8 of the basic quire of 8, and 8 (f. 120) has been secured with a tab added in restoration which shows as a stub between ff. 128/129, i.e. between the next quire and the one after;

Booklet C: XVIII⁸ (ff. 121–128), XIX⁸ wants 8, probably blank, but f. 136 has been fused with f. 129 in restoration to form an apparent bifolium (ff. 129–135).

Quire headings occur just to the left of the center of the top margin of the first recto page of quires, as [first page illegible], 'ii.' (f. 10), 'iii[.]' (f. 19), 'iiii' (f. 25), 'v' (f. 33), 'vi' (f. 41), 'vii' (f. 48), lacks the first leaf of quire VIII, 'ix' (f. 64), 'x' (f. 72), 'xi' (f. 80), 'xii' (f. 86), 'xiii' (f. 92), 'xiiii' (f. 99), 'xv' (f. 105), lacks first leaf of quire XVI, 'xvii' on f. 119, 'xviii' (f. 121), 'xix' (f. 129).

Quire signatures occur at the center of the bottom margin of the last verso page of quires, as 'A' (f. 9), 'B' (f. 18), lacking at the end of quire C, 'D' (f. 32), 'E' (f. 40), 'F' (f. 47), 'G' (f. 55), lacking at the end of quire H, as the last leaf is missing after f. 63, 'I' (f. 71), 'K' (f. 79), lacking at the end of quire L as the last leaf is missing after f. 85, 'M' (f. 91), 'N' (f. 98), 'O' (f. 104), 'P' (f. 111), lacking at the end of quire R, which has been patched and sewn (f. 120), 'S' (f. 128).

These headings and signatures are contemporary with the handwriting but probably not by the scribe, unless the headings for quires II and III (ff. 10 and 19) were his; some of these headings may have been supplied later, perhaps to continue a series already begun. They impose order on an arrangement that is otherwise not transparent.

[Note: Evidence from Maier's notes, and from the difference in color of the membrane observable now, indicates that in the *restaurazione* of 1911 some singleton leaves were fused to form bifolia. There are nine pairs of these leaves, as follows: quire II, ff. 13/16; quire IV, ff. 27/30; quire V, ff. 35/38; quire VII, ff. 50/53; quire VIII, ff. 58/61; quire IX, ff. 66/69; quire XI, ff. 82/84; quire XIII, ff. 94/97; quire XVI, ff. 113/116. Each pair is the 3rd and 6th leaves of a quire of eight, except that ff. 58/61 are the 4th and 7th leaves respectively of an original quire of ten. In quire XIV, where leaves 3 and 7 are missing, leaf 2 has been fused with 6 to make an apparent bifolium. In quire XVII the *restaurazione* has probably obscured the original make-up, which shows quire XVI comprising ff. 112–18, lacking leaf 1, and quire XVII comprising just two singletons, ff. 119–20. With this information the reconstructed collation of the manuscript is as follows:

Booklet A: I⁸⁺¹ f. 4 is a singleton (ff. 1–9), II⁸⁺¹ ff. 11 is, and ff. 13 and 16 were, singletons (ff. 10–18), III⁶⁺¹ f. 21 is a singleton, and lacks 6 after f. 24, probably blank (ff. 19–24);

Booklet B: IV⁸ ff. 27 and 30 were singletons (ff. 25–32), V⁸ ff. 35 and 38 were singletons (ff. 33–4), VI⁸ lacks 3 after f. 42 (ff. 41–47), VII⁸ ff. 50 and 53 were singletons (ff. 48–55), VIII¹⁰ ff. 58 and 61 were singletons, lacks 1 before f. 56, and

10 after f. 63 (ff. 56–63), IX⁸ ff. 66 and 69 were singletons (ff. 64–71), X⁸⁺¹ f. 73 is a singleton; lacks 5 after f. 75 (ff. 72–79), XI⁸, ff. 82, 84 are singletons, lacks 6, probably a singleton, after f. 83 and lacks 8 after f. 85 (ff. 80–85), XII⁶ (ff. 86–91), XIII⁸, ff. 94 and 97 were singletons, lacks 7 after f. 97 (ff. 92–98), XIV⁸ lacks 3 after f. 100, and lacks 7 after f. 103 (ff. 99–104), XV⁶⁺¹ f. 107 is a singleton), (ff. 105–111), XVI⁸ + XVII² ff. 113 and 116 were singletons, lacks 1 before f. 112 (ff. 112–118), XVII¹⁺¹ two singletons); (ff. 119–120);

Booklet C: XVIII⁸ (ff. 121–128), XIX⁸, lacks 8, unless f. 136, now fused with f. 129 to form an apparent bifolium, was the original leaf 8 (ff. 129–135).]

CONTENTS:

Booklet A:

1. ff. 1r/1–9r/24 (f. 1rv illegible) Vercelli Homily I, *Feria ·vi· in parasceuen*” on Jn. 18–19 for Good Friday: (HomS 24 (ScraggVerc 4)) (beginning illegible, legible part begins on f. 2r/1) ‘[. . .] | sceaþe forþan ne meaht ðu a þrowunge gelettan’: ends: ‘a in ecnesse þurh eallra worulda woruld | a butan ende. \ AMEN’ (ed. Scragg 1992: 16/1–42/303; Förster 1932: 1/1–43/378).
2. ff. 9v/1–12r/24 Vercelli Homily II [On Judgement Day] (HomU 8 (Scragg Verc 2)): ‘MEN ÐA LEOFESTAN. | þæs myclan dómðæges worc bið swiðe egeslic 7 andrys|lic’; ends: ‘middangeardes alysende. þæt is efne se ilca god | se ðe leofaþ 7 ricsaþ mid fæder 7 mid suna. 7 mid | þam halgan gaste þam is wuldor 7 wyrðmynd | þurh ealra worulda woruld aa butan ende am(en)’ (ed. Scragg 1992: 52/1–64/119; Förster 1913: 87/1–95/33; Förster 1932: 44/1–53/151).
3. ff. 12v/1–16r/18 Vercelli Homily III [First or Second Sunday in Lent] (HomS 11.2 (ScraggVerc 3)): ‘BRoðor þa leofestan. ic cyðe þæt þreo þing synt ærest | on foreweardu(m)’; ends: ‘þas þing us g(e)dafenað g(e)-fellan | mid fæder 7 mid suna 7 mid þam halga[n] gaste | á in ecnesse þurh ealra worulda woruld aa bu|tan ende AMEN’ (ed. Scragg 1992: 73/1–83/161; Förster 1932: 53/1–71/175). F. 16r/19–26 blank.
4. ff. 16v/1–24v/14 Vercelli Homily IV [Penitential] (HomU 9 (Scragg Verc 4)): ‘MEN þa leofestan ic eow bidde 7 eaðmodlice lære. | þ(æ)t ge wepen 7 fortien’; ends: ‘In his wuldres fægernesse | þær he leofað 7 ricsað In ealra worulda woruld a butan | ende ameN. (ed. Scragg 1992: 90/1–104/347; Förster 1932: 72/1–107/381).

[Note: The rest of f. 24v/19–24 was originally blank, and an 11c Italian hand has added on line 22 the liturgical heading ‘R[esponsio] Adiutor meus esto domine ne derelinquas me deus salutaris meus. V[ersus]’ (Ps. 26:9) with neumes above.]

Booklet B:

5. ff.25r/1–29r/10 Vercelli Homily V [On the Nativity] (HomS 1 (Scragg Verc 5)): **to middan wintra. Ostende nob(is) d(omi)ne** | ‘HER segð þis halige godspell be þære hean medomnesse | þisse halgan tide’; ends: ‘gastlice herigen | we ures dryhtnes naman hælendes cristes he leofað | 7 ricsað áá butan ende’ (ed. Scragg 1992: 111/1–121/204; Förster 1932: 107/1–131/230). F.29r/11–24 blank.
6. ff. 29v/1–52v/9 OE poem, “Andreas”: ‘HWÆT we gefrunan on fyrndagu(m) twelfe under tunglum tireadige hæleð; wants 1 leaf after f. 42v: ‘hæleð hyder on [. . .] || gewyrht eardes neosan’ (= *Andreas* 1024 ~ 1025); ends: ‘ece mid englum þ(æt) is æðele cyning’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 47–89; ed. Grein and Wülker 1888: 1–86; Krapp 1932: 3–51; Brooks 1961: 1–55; North and Bintley 2016: 118–210).
7. ff. 52v/11–54r/19 OE poem, Cynewulf, “The Fates of the Apostles”: ‘[H]WÆT ic þysne sang siðgeomor fand’; ends: ‘7 his miht | seomap ece 7 edgiong. ofer ealle gesceaft.’ **finit** (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 90–92; ed. Grein and Wülker 1888: 87–91; Krapp 1932: 51–4; Brooks 1961: 56–60). F.54r/20–25 blank.
8. ff. 54v/1–56r/23 Vercelli Homily VI [for Christmas] (HomU 10 (Scragg Verc 6)): **INcipit narrare miracula que facta fuerant ante aduentu(m) | saluatoris d(omi)ni n(ost)ri ih(es)u Chr(ist)i.** | ‘HER sagað ymb ðas mæran gewyrd þe to þyssum dæge ge|wearð; wants 1 leaf after f. 55: ‘þa uteodon of ðam scrafe manige dracan þæt mitte ðe’ [. . .] || ‘denum hy locedon on egypta dune’ [as Scragg 1992: 130/68–69]; ends: ‘þonne | gyldeð us god ece mede æt ussum ende’ (ed. Scragg 1992: 128/1–131/91; Förster 1913: 96/1–100/19; Förster 1932: 131/1–137/102). F. 56r/24–25 blank.
9. ff. 56v/1–59r/1 Vercelli Homily VII [against idleness] (HomU 11 (Scragg Verc 7)): ‘BVTAN tweon lar is haligdomes dæl’; ends: ‘þe us gehatene | synt on þ(am) hælendan criste. 7 mid þa(m) halegan gaste In ealra worulda || woruld’ (ed. Scragg 1992: 134/1–137/118; Förster 1932: 137/1–149/129); the text is preceded on f. 56r/23 by the number ‘.ii.’ F.59r/2 blank.
10. ff. 59r/3–61r/12 Vercelli Homily VIII [First Sunday after Epiphany] (HomS 3 (ScraggVerc 8)): ‘MEN ÞA leofestan manað us 7 myndgað on þyssum bocum’; ends: ‘ ‘7’ gecorenum | ðam godes suna ðam þe a liofað 7 rixaþ mid fæder 7 mid suna | a to widan feore AmeN’ (ed. Scragg 1992: 143/1–148/102; Förster 1932: 149/1–159/112; Willard 1927: 315–7. The text is preceded by the number ‘.iii.’ on f. 59r/2. F.61r/13 blank.

11. ff. 61r/14–65r/17 Vercelli Homily IX [Second Sunday after Epiphany] (HomS 4 (ScraggVerc 9)): ‘MEN ða lofestan manað us 7 myngað þeos halige boc’; wants 1 leaf after f. 63: ‘on þam hyhstan sæclife [. . .] || beflion þa helle wita.’ [as Scragg 1992: 170/125 ~ 178/167]; ends: ‘þonne moton | we mid him 7 mid his þam halegan gæste wunigean In ealra | worulda woruld AmeN’ (ed. Förster 1913: 100/20–116/13; Szarmach 1981: 3/1–7/146; ed. Scragg 1992: 158/1–184/228, missing text supplied from Bodleian Library, Bodley 340/342, ff. 35v–40v [358]). The text is preceded by the number ‘.iiii.’ on f. 61r/13. A scribal note ‘writ þus’ bottom line of f. 63v. F. 65r/18–19 blank.
12. ff. 65r/20–71r/10: Vercelli Homily X [Rogation Tuesday] (HomS 40.3 ScraggVerc 10): ‘HER sagað on þyssum halegu(m) bocum be ælmihtiges | dryhtnes godspelle.’; ends: ‘7 to þam cynelycan friðstole þær | drihten crist wunaþ 7 rixað mid eallu(m) halegum a butan | ende ameN’ (ed. Scragg 1992: 196/1–213/275; Szarmach 1981: 11/1–16/205). The text is preceded by the number ‘.v.’ on f. 65r/18. F. 71r/11–24 blank.
13. ff. 71v/1–73v/15 Vercelli Homily XI [Rogation Monday] (HomS 36 (ScraggVerc 11)): **spel to forman gangdæge.** | ‘MEN ða lofestan þis syndon halige dagas 7 halwendlice’; ends: ‘se god us to ða(m) | gefultumige þe ofer us ealle liofað 7 rixað. AmeN’ (ed. Scragg 1992: 221/1–225/107; Szarmach 1981: 19/1–21/85). The text is preceded on f. 71r/10 (the last line with writing) by the number ‘.vi.’.
14. ff. 73v/16–75v/6 Vercelli Homily XII [Rogation Tuesday] (HomS 39 ScraggVerc 12): **spel to ðam oðrum gangdæge** | ‘GIRsandæg we wæron manode men þa lofestan þissa haliga | daga bigangnes’; ends: ‘7 reste | mid him 7 mid his halgum a in ealra worulda woruld on ecnesse’ (ed. Scragg 1992: 228/1–230/82; Szarmach 1981: 23/1–24/65).
15. ff. 75v/7–76v/8 Vercelli Homily XIII [Rogation Wednesday] (HomS 43 (ScraggVerc 13)): **spel to þriðdan gangdæge** | ‘ÐIS IS se þriðda dæg men þa lofestan þyسه halgan tide’; wants 1 leaf after f. 75: ‘se man se ðe’ [. . .] || [holes in membrane] ‘unnytta lustas’ [as Scragg 1992: 234/17–18]; ends: ‘mid fæder 7 mid suna 7 mid þam halgan | gaste In ecnesse AmeN’ (ed. Scragg 1992: 234/1–236/47; Wülcker 1882: 464–5; Szarmach 1981: 27/1–28/39).
16. ff. 76v/9–80v/6 Vercelli Homily XIV [possibly intended for Rogation-tide (the source was for Lent)] (HomM 11 (ScraggVerc 14)): **larspel to swylcere tide | swa man wile.** | ‘MEN ða lofestan þis synt halige dagas 7 gastlice 7 ussu(m) | sawlum læcedomlice’; ends: ‘7 þæs siððan brucan | on ecnesse amen’ (ed. Scragg 1992: 239/1–246/179; Szarmach 1981:

- 29/1–32/140; cf. also Szarmach 1970: 316–7; Erickson 1972: 15–16). F. 80v/7 blank.
17. ff. 80v/8–85v/6 Vercelli Homily XV (HomU 6 (ScraggVerc 15)): ALIA OMELIA DE DIE IUDICII. | ‘M(en þa leofestan) sægð us on þyssum bocum hu se halga thomas; wants 1 leaf after f. 83: ‘7 sio wund bið swiðe grim þam [. . .] || borene sceoldon bion’ [as Scragg 1992: 259/140–141]; ends: ‘7 wyrðmynd 7 | ece gefean a butan ende In s(e)c(u)la s(e)c(u)lorum ameN’ (ed. Scragg 1992: 253/1–261/206; Förster 1913: 116/15–137/7; Szarmach 1981: 35/1–38/160). F. 85v/7 blank.
18. ff. 85v/8–90v/20 Vercelli Homily XVI (HomS 2 (ScraggVerc 16)): OMELIA EPYFFANIA D(OMI)NI. M(en þa leofestan) sceolon we nú hwylcumhwegu wordum secgan; wants 1 leaf after f. 85: ‘Respondit (autem) ie(su)s et dixit [. . .] || þæt wæter æt ðam fulwihte’ [as Scragg 1992: 267/15–16]; ends: ‘7 mid urne dryhten hælende crist. Se ðe leo-fað. 7 | rixað nú á þurh eallra woruldá [sic] woruld á butan | ende In s(e)c(u)la s(e)c(u)lorum ameN’ (ed. Scragg 1992: 267/1–274/205; Szarmach 1981: 43/1–46/160; cf. also Erikson 1972: 19–20). F. 90v/21 blank.
19. ff. 90v/22–94v/22 Vercelli Homily XVII [on Lk. 2.22–32 for Candlemas (2 Feb.)] (LS 19 (PurifmaryVerc 17)): DE PURIFICATIONE. S(AN)C(T)A MARIA. [sic] | ‘M(en þa leofestan) Sægeð us 7 myngap þis halige godspel; ends: ‘7 ece wuldor | mid hine 7 mid his þam hal-gum á in eallra worulða woruld a butan ende In s(e)c(u)la s(e)c(u)lorum am(en); (ed. Scragg 1992: 281/1–286/155; Szarmach 1981: 51/1–53/120). F. 94v/23 blank.
20. ff. 94v/24–101r/17 Vercelli Homily XVIII [Martinmas (11 Nov.)] (HomS 46 (BlHom 11)): DE S(AN)C(T)O MARTINO CONF(ESSORE). || ‘M(en þa leofestan) Magon we nu hwylcumhwego wordum ase-gan; wants 1 leaf after f. 97: ‘þá gefylde he [. . .] || his lare lufian’ [as Scragg 1992: 297/113 [~] 299/151]; wants 1 leaf after f. 100: ‘he ða ne gesawe [. . .] || heofonlican rice gena(m)’ [as Scragg 1992: 306/262 ~ 308/299]; ends: ‘dryhten us to þam gefultumige se ðe | leofaþ 7 rixaþ áá In eallra worulda world a bu|tan ende ameN’ (part [f.100r/6–23] ed. Napier 1903–4: 306–7; ed. Szarmach 1981: 57/1–62/186; ed. Scragg 1992: 291/1–308/311, missing text supplied from Princeton University, Scheide Library MS 71, ff. 70v–80v [439]). F. 101r/18–24 blank.
21. ff. 101v/1–103v/24 OE poem “Soul and Body I”: ‘HVRV ðæs behofað hæleða æghwylc; wants 1 leaf after f. 103, ends incomplete: ‘on woruld-ricc gepungen þrymlice þysses [. . .]’ (pr. from Maier’s transcript in

- Cooper/?Thorpe 1869: 93–97; ed. Grein/Wülker 1888: 93–107; Krapp 1932: 54–9; Moffat 1990: 49–64).
22. f. 104r/1–104v/5 OE poem on deceit, “Homiletic Fragment I” beg. imperf.: ‘sorh cymeð manig. 7 mislic. In manna drea(m)’; ends: ‘þonne god wile eorðan lifes ende ge|wyrca(n)’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 98–99; ed. Grein/Wülker 1888: 108–10; Krapp 1932: 59–60). F. 104v/6 blank.
23. ff. 104v/7–106r/32 OE poem “The Dream of the Rood”: ‘HWæt ic swefna cyst secgan wyllē’; ends: ‘þa heora | wealdend cwom ælmihtig god þær his eðel wæs’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 100–104; ed. Grein/Wülker 1888: 116–25; Krapp 1932: 61–5; Dickens and Ross 1934: 20–35; Swanton 1970: 89–97).
24. ff. 106v/1–109v/9 Vercelli Homily XIX [Rogation Monday] (HomS 34 (ScraggVerc 19)): ‘MEN ða leofestan us gedafenað ærest | þæt we gemunen 7 gereccan be gode | ælmihtigu(m)’; ends: ‘7 þær is ece gesæligenesse mid fæder. 7 mid þam | suna. 7 mid þam haligan gaste. Á butan ende ameN’ (ed. Scragg 1992: 315/1–326/177; Szarmach 1981: 69/1–72/139; cf. also Szarmach 1972: 183–92, and 1980: 319). F. 109v/10–11 blank.
25. ff. 109v/12–112r/9 Vercelli Homily XX [Rogation Tuesday] (HomS 38 (ScraggVerc 20)): ‘MENN ÐA | leofestan þis syndon halige dagas. 7 hal|wendlice’; wants 1 leaf after f. 111: ‘swa hwæt swa we on [. . .] || hie him on helle togenes’ [as Scragg 1992: 340/138 ~ 342/195]; ends: ‘7 mid his þam | efeneacan haligan gaste á butan ende’ (ed. Szarmach 1973: 1–26, and 1981: 77/1–80/114; ed. Scragg 1992: 332/1–343/203, missing text supplied from Cambridge, CCC 162, pp. 412–422 [33]). F. 112r/10–11 blank.
26. ff. 112r/12–116v/18 Vercelli Homily XXI [probably for Rogation Wednesday] (HomM 13 (ScraggVerc 21)): ‘MEN ÐA LEO|festan us ys mycel þearf þæt | we god lufien’; ends: ‘7 fulfremednes eallra | haligra se leofað 7 rixap mid fæder 7 mid suna. 7 mid ðam | haligan gaste on wuldre 7 on wyrðmynde áá butan ende | on ecnesse’; (ed. Scragg 1992: 351/1–362/257; Szarmach 1981: 83/1–88/216; cf. also Szarmach 1970: 320–1). F. 116v/19 blank.
27. ff. 116v/20–120v/17 Vercelli Homily XXII (HomU (ScraggVerc 22)): ‘HER sægð hu s(an)c(tu)s isodorus spræc be ðære sawle gedale 7 be | þæs lichoman’; ends: ‘þæt he us gehealde | her on worulde 7 on þære towardan. se ðe leofað 7 ricsað | áá butan ende In ecnesse’ (ed. Scragg 1992: 368/1–378/220; Förster 1932: 137/8–148/27; Szarmach 1981: 91/1–94/175). F. 120v/18–31 blank.

Booklet C:

28. ff. 121r/1–133v/6 OE poem, Cynewulf, “Elene”: ‘þA wæs agangen geara hwyrftu(m) tu hund 7 þreo’; ends: ‘forðan hie nu on wlite scinaþ englu(m) gelice | yrfes brucaþ wuldorcyninges to widan feore aMeN’ (pr. from Maier’s transcript in Cooper/?Thorpe 1869: 105–138; ed. Zupitza 1883: 1–47; Grein/Wülker 1888: 126–201; Holthausen 1914: 1–48; Krapp 1932: 66–102; Gradon 1958: 25–75). F. 133v/7 blank.
29. ff. 133v/8–135v/28 Vercelli Homily XXIII on St. Guthlac (LS 10 (Guth)): ‘Wæs þær In þam sprecenan iglande sum mycel hlæw’; ends: ‘7 hine se hælend þær onfeng 7 he þær leofað 7 rixaþ in heo|fona rices wuldre a butan ende on ecnesse amen fiat’ (ed. Scragg 1992: 383/1–392/152; Gonser 1909: 117/1–134/259; Szarmach 1981: 97/1–99/119;). Rest of f. 135v blank.
- f. 136rv blank, except for a few pentrials.

IMAGE NOTES:

For a printed facsimile see Sisam 1976. The images presented here are from 1997. An on-line facsimile, in preparation by Roberto Rosselli del Turco, is available as the “beta2” test version showing all pages, the interface not completed as of time of publication. <http://vbd.humnet.unipi.it/beta2/#doc>.

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