

and even the sewing to repair parchment damage. The quality of the parchment is remarkably uniform throughout, and the leaves are the same size for all four volumes, averaging 300 × 230 mm. The letters are consistently the same size, averaging 4 mm for lowercase to 5–6 mm for descenders and ascenders. The use of large rubricated capitals, which begin each saint's life or passion, is also the same. The bindings are virtually identical: a light, almost white, parchment stretched over old boards, which contain closing clasps, and leather straps at the top and bottom of the spine for additional strength. Although there are different hands present, the bulk of the composition is the work of one principal scribe. Codices 247, 249, and 250 all appear to be in one hand. However, MS 248 (380) is written by two different scribes—hand one from page 1 to 480, and hand two from 481 to 488.

MS E 247 provides a rubricated calendar for the saints' festivals, assigning them their liturgical importance—for example, assigning them either the status of semi-duplex or duplex for this volume. This calendar includes feasts that appear in some of the other three volumes. However, a note in this calendar (p. 6), written in a different hand in brown ink following the "Passion of Saint Narbor," suggests that the lives which follow "Narbor" are to be found written in the other volumes.

The calendar lists the saints' festivals under their respective months. The entries are incomplete. Under February, we have only Dorothy, Polochronia, Montanus, and Nestorius. For March, the calendar is also limited, providing the names of only six feasts: Albinus, Focus, Deacon Apollonius, Pionus, Teoderius presbyter, and Acasius. The calendars in the other volumes are not as elaborate, nor do they assign the solemnity of the feast day, and they are more in the manner of lists than festival calendars.

Date: s.xii. See Bruckner, *Scriptoria* V, pp. 49, 53, 57, 70, 88, 180. There is a possible dating remark on page 2 in MS 247. There we read: "Ex consilio Bonifaci Papae qui quartus a beato greg[orio] fuit quid liceat monachis bene sacerdotali officio ministrare." Could this be a reference to Boniface VIII or IX? A brief two-page treatise then follows.

Contents: This is a *legenda Sanctorum*. It contains a table of contents on page 2, which lists thirty saints' lives and passions and five treatises, which are the last five items in the MS.

1. p. 3: Vita Sancti Syri et Niuentii Episcoporum
2. p. 25: Passio sanctae Eullalie Virginis
3. p. 31: Passio Sancti Valenti Episcopi
4. p. 38: Passio Sanctarum Marie et Marthe et Valentini
5. p. 49: Passio sanctae Iuliane Virginis
6. p. 61: Vita sanctae Walpurgae Virginis
7. p. 74: Passio Sanctae Magre Virginis
8. p. 78: Passio Sanctarum Perpetue et Felicitatis
9. p. 90: Passio Sanctorum Quadraginta Militum
10. p. 102: Passio Sanctae Gerdrudis Virginis
11. p. 129: Passio Sancti Pimenii Presbiteri
12. p. 136: Vita sancti Leonis Pape
13. p. 214: Passio Druthperti Heremite

14. p. 224: Vita Sancti Athansii Episcopi
15. p. 232: Vita Sancti Iuuenalis Episcopi
16. p. 236: Passio Sancti Quiriari Episcopi
17. p. 247: Passio Sanctarum Virginum Fidei, Spei, et Caritatis
18. p. 257: Passio Sanctorum Septem Fratrum Filiorum Sanctae Felicitatis
19. p. 277: Translatio Sancti Alexandri M[artyris]
20. p. 286: Vita sancti Arbogasti Episcopi
21. p. 292: Vita Sancti Abraham heremite
22. p. 310: Penetentia sanctae marie neptis eius [Abraham heremite]
23. p. 322: Passio sancti Felicis
24. p. 332: De Puero †aseam† Maria Liberato
25. p. 333: Epistola Chromati, et Helidori, ad Ierominum
26. p. 334: Epistola Beati Ieromini ad eosdem
27. p. 336: De Infantia Sanctae Marie et Christi Salvatoris
28. p. 362: De Dormitatione S. Marie
29. p. 375: Festa Salvatoris Nostri
30. p. 412: Epistola Herodis (concerns a letter that Herod sent to Pontius Pilate about John's death)
31. p. 413: De Origene (a short treatise on the errors of Origen)
32. p. 414: De XII Lectoribus (a tract identified as by Jerome the Priest directed to Desiderius, containing twelve readings: Augustine, Hylarius, Orienes, Eusebius, Helidorus, Ambrosius, Dardamis, Paulinus, Pelagius, Souianus, Iulianus, Fannonius)
33. p. 418: De Antichristo
34. p. 421: De Die Iudicii (a brief commentary on the signs foretelling the Day of Judgment)

Number of Folios: 426 pages. There is a system of numbering in the MS, but it is confused. It begins by assigning page numbers. Hence, written on the recto side of the first leaf in ink is the number 1, and on its verso, also in ink, is the numeral 2. The next leaf, which is number 2, following this system of pagination is numbered 3. Thus far it is a correct system of pagination. However, on the verso side of this leaf, which is numbered 3, instead of the page number 4 there is written (now in pencil in a modern hand) 3,a. The next leaf is 3b (a recto), and on the next leaf the verso is 4. From this point on the numbering system is paginated correctly to its end at page 426. The problem lies in assigning the leaf numbers 3a and 3b. These should have been simply pages 4 and 5. Thus the pagination is off by two pages. The old pen numbering appears again at the end (see pp. 424, 425, and 426).

Material: Good quality white parchment throughout. It is difficult to determine if the system of flesh facing flesh is used, as the quality of the parchment is uniformly an undarkened white.

Columns: Single columns throughout.

Lines per Folio: 25.

Size of Text Letters:

Lowercase: 4 mm

With descenders and ascenders: 5–6 mm

Uppercase: 7 mm; see pages 25, 63. These uppercase letters are only used in the first word of the text after the rubricated letter. For example, on page 49 in the *Passio Sanctae Iulianae virginis*, the first word of the text is *Martyrum*. The *M* is a rubricated capital (60 mm h × 69 mm w), while the rest of the letters are capitals, not rubricated, and measure approximately 7–8 mm.

Size:

Average size: width 230 mm and 295 mm length

Reconstructed: width 230 mm and 300 mm length

The leaves show some evidence of loss of identifying headers, which give saints' names. It appears that they were cropped approximately 3–5 mm. Fol. 108v has only the very bottom of the letters for the name Gerdrudis, but on its facing fol. 109r the entire name appears at the top of the top margin.

Pricking: Yes. See fol. 181.

Catchmarks: None.

Quire Signatures: Quire signatures are marked with small Roman numerals from ii through xiii; xiv is not marked; xv is; xvi is not; xvii–xx are marked; xxi through xxiv are not; and xxv and xxvi are marked. The last gathering is not marked, since this is the last leaf and very damaged, and none were intended to follow.

Foliation: The MS consists of twenty-seven quires of eights, 1–27⁸. It is only lacking three leaves. Gathering 25 (quire 25) is lacking leaf number 6, which, following the pagination system, should be pp. 393–94. However, the enumerator has simply passed over the stub and numbered the next full page 393 and 394. Quire 26 is lacking leaf 7, which would be page numbers 411 and 412, but once again he passed over and continued numbering the next leaf 411 and 412. Quire 27, the last quire, is also lacking leaf 7, which would be pages 425 and 426, but it is passed over and the last leaf numbered 425 and 426.

Running Heads: Throughout. The name of the particular saint is written in the top margin in the middle of the leaf. In some instances, these have been lost due to cropping. However, see page 109 for the name Gerdrudis. In some instances the verso contains part of the title and the recto the rest. For example, page 34 (which is actually a verso) reads *Passio S[ancti]* and page 35 (a recto): *Valentini Episcopi*.

Lineation (ink quality, etc): The ink is a rich black color throughout and has not faded.

Initials: Are used.

Punctuation: The *punctus* is used throughout (see page 80, l. 25 in the *Passio*). The *punctus elevatus* is also used, but seems to indicate a less-than-full stop; see page 96, l. 8, in the text of the *Passio Sanctorum Quadriginta Militum: Tunc duos iussit eos duci in carcerem! [punctus elevatus here] ut cogitaret aliquid de eis [punctus]*.

Capitals: Large red-ink capitals are used throughout as the initial letter with which to begin the saint's life. For example, on page 31, a capital *P* (101 mm high × 68 mm wide) begins the *Passio Valentini*, with the opening word *Propheta*. In the *Vita Sanctae Walpurga*

Virginis, page 61, the text begins with a 70 × 70 mm capital **D** with the opening word *Domino*. Additionally, there are occasional uses of large red capitals scattered throughout the texts. For example, in the life of Saint Walpurga, there is a capital **P** (42 mm h × 38 mm w) beginning the word *Postquam*. There are smaller capitals in the *Life of Gerdrudis*. For example, see on page 112, line 7, **Erat** (12 mm h × 11 mm w) and scattered randomly throughout the MS; see page 158, line 24, **Victoriosus** (12 mm h × 20 mm w) in the *Vita Sancti Leonis Pape*. One section of the life of Saint Leo, which purports to indicate the miraculous signs after his burial, employs many of these small capitals. For example, on page 209, ten appear, most of which are 12 × 12 mm.

Historiated Capitals: None.

Illuminations: None.

Rubrics: Incipits are rubricated in red ink, but explicits often are not. Page 224 contains the rubricated incipit *Vita Sanctorum Alexandri et Athansii Episcoporum*, but the explicit, written immediately above this incipit, is not rubricated and simply reads: *Finit Passio Sancti Thrutperti [Heremite]*.

Corrections: The composition has been put together with care. Cuts in the parchment have been carefully sewn; see page 159 in the lower margin, where a 35-mm tear has been sewn, and page 119, where two such repairs have been made. Textual omissions are supplied in the margins. In the margin of page 88, the scribe has written the text of a passage to be inserted and has indicated with three dots in the margin and on the line where the insertion is to go. Another example of this use of dots is on page 334 with the word *uiris* (to be placed after the phrase *domini +armenuist*) in the outside margin. Corrected letters are occasionally marked above the letter to be replaced with a dot below the offending letter. See page 127, in *sancto exemplo radians*, where the incorrect “e” in *radiens* has a dot beneath it and an “a” directly above it in the line. Sometimes entire words are simply caretred in where they should be. See page 201, where the phrase *in corruptorum* is caretred in before the word *sacramentorum*.

Marginalia: The margins are comparatively free from marginal annotations. However, there is a consistent use of the *nota bene* sign of the long, pointing finger.

Margins:

Outside: 50 mm from drypoint ruled mark to edge of leaf

Top: average 20 mm

Bottom: average 55 mm

Gutter: average 25–30

Drypoint: The MS is entirely in drypoint. There are no lines for formatting text lines in the MS. The drypoint ruling consists of two vertical framing lines approximately 8 mm wide, which run the length of the leaf. There are two horizontal lines, also of 8 mm, which form the frame for the top and bottom lines.

Hands: There is only one hand in the MS for pages 1 through 423. The last two pages, 424 and 425, however, are in two different hands. The texts on page 424 are of the twelfth century, and copies of these texts were made in the thirteenth century on page 425. Page 424 contains the *Salve Regina misericordie*, *Vigilate omnes*, with neumes, *Alma redemptoris mater*, and ends fragmentarily. Page 425 contains the *Iuxta trenum Jeremie* [*Trental of Jeremiah*] . . . *nec habebit iudicem*, *Vigilate omnes* with neumes for singing the *Salve*

Regina . . . O dulcis Maria. The twelfth-century scribe wrote these items on page 424, and they were subsequently copied in a thirteenth-century hand on page 425.

Provenance: Einsiedeln or a related Swiss Benedictine house. There are no ownership attributions in the MS.

Binding: The MS is in its original medieval board binding with white suede-like leather stretched over the boards. The spine has two additional modern brown leather straps at the top and the bottom to strengthen the binding. The top is 18 mm wide and only goes 35 mm into the front and back of the board; the bottom strap is 32 mm wide and goes 45 mm onto the boards. In addition, the MS binding has two leather straps with clasps for closing the MS.

Bibliography

Meier, P. Gabriel, *Heinrich von Ligerz Bibliothekar von Einsiedeln im 14. Jahrhundert* (Leipzig: Harrassowitz, 1896), pp. 29, 56: dates the MS as XII cent.

———, *Catalogus Codicum Manuscriptorum qui in Bibliotheca Monasterii Einsidlen-sis*, Vol. 1 (Einsiedeln: Harrassowitz, 1899), pp. 215–19: provides very abbreviated description, dates it to twelfth cent. and lists contents.

Lang, Otto. *Das Commune Sanctorum in den Missale-Handschriften und vortridentinischen Drucken der Stiftsbibliothek Einsiedeln* (Otto beuren: Winfried-Werk, 1970), pp. 8–15.

Albert Bruckner, *Scriptoria Medii Aevi Helvetica: Denkmäler schweizerischer Schreib-kunst des Mittelalters*, 14 vols. (Geneva, 1935–78), V: p. 181: dates the MS “xii s.”

Manuscript Name: MS BN Latin 17626.

Sigil: P.

Subject: Thirteen saints' lives for March. In the top margin of fol. 1r, in a hand of the sixteenth or seventeenth century, we read *Vitae sanctorum q[ui] mense februar.* In the top outer margin, badly faded, there is a list of the contents of the saints whose texts appear in the manuscript, beginning with [*Vita*] *S. Yuentii* and ending with *S. Cyriaci*.

Provenance: There are two ownership attributions in the margins on fol. 1r. They are in a seventeenth-century hand and read *S. Corneille Compiègne* in the top margin in black ink, and “Comp. 40 bis” at both the top and the bottom of the outer margin in black ink. Similar annotations concerning ownership provenance exist on fol. 1r in the sister manuscript BN Latin 17625, which was received by the Bibliothèque Nationale from the Benedictine house of Saint-Corneille Compiègne in 1802.

Date: s.x².

Contents: A selection of saint's lives for the month of March. This volume is part of a much larger and no longer entirely extant *legenda sanctorum*. For example, BN Latin 17625 (v+ 261 + iv fols.) is, I believe, sister to this volume but not presently identified as such. The two codices, BN 17625 and BN 17626, are virtually identical in layout, quality of parchment, format, and rubrication, and the same scribal hands appear in both volumes. BN 17625 and 17626 also use the same rubricator for incipits as well as capitals (see fol. 62 capital *Beatorum* in BN 17625, a capital which, in style, is very similar to the *Revocatus* in the *Passio* in P). The codices share the same provenance, the Abbey of