

## MS. 305

### Legendary, in French France; s. xv<sup>3/4</sup>

#### Text

Paul Meyer thought this to be the unique surviving copy of a text compiled from various sources in the 14th century. He knew of no other copy of the present versions of the lives of Sts. Placidus, Nicaise, Francis, Geneviève, Margaret, Bathilde, and Bertille. He did not, however, know of a manuscript then in private hands, which subsequently became BL, Add. MS. 41179 (France, s. xv<sup>2</sup>), which has apparently also been overlooked by most subsequent scholars; it contains the same lives in the same order as those of the female saints in the second half of the present manuscript (fols. 256r–379v).

Despite being described in some detail by both Coxe and Meyer, their lists of textual contents appear to be contradictory, they both contain misprints, and neither gives full rubrics and incipits. Each scribe is inconsistent in his spelling (e.g. ‘sain’, ‘saint’, ‘sainct’) and word-division (e.g. ‘lasension’, ‘la sension’), so some regularisation has been necessary when expanding abbreviations; a few abbreviations are expanded in parentheses.

[For fols. i–iv, see under Provenance]

1. (fol. v<sup>r-v</sup>) Table of contents: ‘*Sensuit la table de ce present liure ouquel est contenue la precieuse natiuite et glorieuse passion de nostreseigneur ihesu crist. Et [a]ussi lassumpcion de la benoiste glorieuse pucelle vierge marie sa mere. Et aussi y sont escriptes. les vies et passions de appostres et euuangelistes de plusieurs martirs de plusieurs arceuesques euesques confesseurs. abbez moynes hermites lesquelz sont sainctz et glorifiez en paradis et approuuez par nostre mere sainte eglise. Et avecques ce y sont aussi escriptes les vies et passions que ont souffert pour lamour de nostreseigneur ihesu crist. plusieurs vierges martires femmes mariees. vesues nonayns et religieuses. Et plusieurs autres choses touchans concernans la foy christiane pour le saut de ames. Ainsi comme il appert par le teneur et contenu dicellui liure. Et comme on pourra veoir et trouuer plus legierement selon ladite table designee et declairee selon la rubrique et Intitulacion desdites vies en chascun feuillet nombre cy apres. [Table with folio numbers:] Et premerement commence la natiuite de nostreseigneur Ihesucrist. i. | ... | La vie de sainte bertille. CCCLxxvi.*’; fol. vi ruled, otherwise blank. [\[Image\]](#)
2. (fol. 1r) [Start of text excised] ‘|| sanctorum et sanctarum. Amen. Adsit nobis spiritus sancti gracia. Adsit principio sancta *MARIA* meo. ¶Ycy commence la natiuite nostre seigneur *IHUXpist*. Quand le temps fu acomplis que nostre sire *IHESUCrist* vout naistre de nostre dame la benoite vierge sainte *MARIE* ...’. [\[Image\]](#)
3. (fol. 1v–6r, rubric on 1r) ‘*De la sainte passion nostre seigneur IHESUXpist*. Il auint el nonantieme an de la seignorie de tybere cesar ...’ (cf. Alvin A. Ford, *L'Évangile de Nicodème: les versions courtes en ancien français et en prose* (Geneva, 1973), citing the present manuscript at pp. 17, 22–3, and *passim*, belonging to his ‘Tradition A’ of the text; Bengt Lindström, *A late Middle English version of*

*the Gospel of Nicodemus edited from British Museum MS Harley 149*, Studia Anglistica Upsaliensia, 18 (Uppsala, 1974), discussing the present manuscript at pp. 14, 182–3); and Zbigniew Izydorczyk, ‘The Latin source of an Old French *Gospel of Nicodemus*’, *Revue d’histoire des textes*, 25 (1995), pp. 265–79, at 266).

4. (fols. 6r–7v) ‘*La vengeance nostre seigneur ihesurist. Il auint el temps de la passion nostreseigneur ihesu crist que tibere cesar lempereur de romme. fu seurpris de grieue enfermete. ...*’.
5. (fols. 7v–8r) ‘*La conuersion saint poul. Apres ce que saint estienne fu lapideis. le iouencel qui gardoit les robes a ceuls qui le lapiderent ...*’.
6. (fol. 8r–v) ‘*La chayere monseigneur saint pierre. Sainte eglise fait feste en remembrance de loneur que sains pierre out. quant il fu le premier euesques dantioche. ...*’. [\[Image\]](#)
7. (fols. 8v–11v) ‘*La disputacion monseigneur saint pierre et saint poul contre symon magus deuant lempereur noyron. Quant saint poul fu venus a rome. tous les iuif vinrent a ly. ...*’. [\[Image\]](#)
8. (fols. 11v–14v) ‘*La passion & le crucifiment de saint pierre lapostre. A entendre la glorieuse passion saint pierre lapostre. ...*’.
9. (fols. 14v–17r) ‘*La passion & decolacion mon seigneur saint poul lapostre. De la passion saint poul sachent tuit creant en nostreseigneur que quant saint luc leeuangeliste fu venus a rome de galice. ...*’.
10. (fol. 17r) ‘*Comment monseigneur saint iehan fu mis ou tonel plein doile boillant. Au temps que domicien estoit empereur de rome. estoit s. iehan euuangeliste le frere s. iaque lapostre en ephese ...*’. [\[Image\]](#)
11. (fols. 17r–19r) ‘*La vie saint iehan euuangeliste et apostre. Domicien fu empereur de rome apres noyron. et commanda que tous les crestiens fussent occis. ...*’.
12. (fols. 19r–21v) ‘*La vie saint iacque de galice. Sachent tous crestiens que apres le iour de penthecoste. que le saint esperit fu descendus sur les apostres. ...*’.
13. (fols. 21v–27r) ‘*Apres sont escript des grans miracles de iaques. Or nous couient reuenir aus hauls miracles ... Ung miracle de .xx. hommes que monseigneur saint iaques deliura de mout grant prison. Il auint ou temps le roy adefans. qui estoit sires & roys despaigne ...*’.
14. (fols. 27r–30r) ‘*La vie mon seigneur saint mathieu lapostre. Uoir est que dieus a cure des homes. mais il a plus grant cure des ames que des corps. ...*’.
15. (fols. 30r–33r) ‘*La vie de saint symon & saint iude apostre de ihesu crist. Puis le hault iour de lascension nostreseigneur & apres la venue de s. esperit ...*’. [\[Image\]](#)
16. (fols. 33v–37r) ‘*La vie sain thomas lapostre. Nostre sire ihesu crist saparut a saint thomas lapostre en ce temps quil estoit a sesaire ...*’.
17. (fol. 37r–v) ‘*La vie sain phelippe lapostre. Apres lascension nostreseigneur prescha saint phelippe en siche qui est en une partie de grece le non ihesu crist .xx. ans. ...*’.

18. (fols. 37v–38r) ‘*La vie mon seigneur sain iaque lapostre*. Sains iaques dou vous auez oy qui fu cusin nostreseigneur *ihesucri*s fu nez de iherusalem & fu appelez iustes en son non ...’.
19. (fols. 38r–40r) ‘*La vie saint bertholomier lapostre*. Or vous dirons de monseigneur saint bertholomier lapostre. qui apres le hault iour de lasension nostreseigneur ...’  
[Image]
20. (fols. 40r–46r) ‘*La vie monseigneur saint andrier lapostre*. Uien sachent tous ceuls qui sont creant en nostreseigneur *ihesucri*s que .i. enfes qui auoit non egipcus. ...’.
21. (fol. 46v) ‘*La vie sain barnabe lapostre*. Sains barnabe lapostre fu de chipre. & fu appelez ioseph & fu en lofice dapostre auec saint poul ...’.
22. (fols. 46v–48r) ‘*La vie monseigneur sain marc euuangeliste*. En cel temps que sain pierre lapostre preschoit en anthioche. ...’ [Image]
23. (fol. 48r) ‘*Saint pierre angole aoust*. Ci dit pour quel raison est celebree la feste saint pierre que le dit aduincula. ...’.
24. (fol. 48r–v) ‘*La vie saint luc euuangeliste*. Sains luc euuangeliste selond [sic] ce que dient li liure de sainte eglise fu sulurgiens & neis danthioche. & fu fusiciens. ...’.
25. (fols. 48v–50r) ‘*Linuencion sainte crois*. Lan .cc. & .xxiiij. Au temps constantim [sic] ou .vi. an de son regnement. estoient mout de gens assemblez sus la riuere de danubion ...’.
26. (fols. 50r–51r) ‘*La vie dentrecrist comment il regnem*. Or deuez sauoir premierement que antecris est appelez pour ce quil sera en toutes choses contraire a *ihesucri*s. ...’.  
[Image]
27. (fols. 51r–53r) ‘*Du iour dou iugement mout espauentable*. Quant li .xl. iour seront passeis apres la mort dentecris nuls homs ne sceit cun grant temps il a iusques au iour du iugement. ...’.
28. (fols. 53r–56r) ‘*La vie saint ieham baptiste*. Mout deuroit chaulcuns volentiers oir parler de dieu & de ses amis ...’.
29. (fol. 56r–v) ‘*La vie saint estienne le premier martir*. Apres pentecoste. quant la foy de sainte eglise prit a essaulcier les apostres *iesucri*s ...’.
30. (fols. 56v–57v) ‘*La vie saint climent pape*. Sains climens fu li tiers pape de rome. il gardoit volentiers les ensiegnemens saint pierre ...’.
31. (fols. 57v–59v) ‘*La vie sain criseut & sainte daire*. Tholomeus tres nobles homs & honorez de la cite dalixandre bien poissans. ...’.
32. (fols. 59v–65r) ‘*La vie saint sebastien*. Sain sebastien fu neis a narbone & norris. mout estoit prodons & de bonne vie & bons crestiens. ...’ (cf. Hugues Micha, ‘Une redaction en vers de *La vie de saint Sebastien*’, *Romania*, 92 (1971), pp. 405–19, at p. 19 n. 3, citing other manuscripts with this version). [Image]
33. (fols. 65r–67r) ‘*La vie saint vincent le martir*. Sains vincen fu mout hauls hom. son pere & sa mere le norrent mout richement & le firent en senfance bien aprendre. ...’.

34. (fols. 67r–69r) ‘*La vie saint ignace*. En ce temps que traiuns estoit empereur de rome. saint ignace qui fu disciple saint iehan euuangeliste estoit euesque dantioche. ...’.
35. (fols. 69r–70r) ‘*La vie saint valentin*. Sains valentin fu euesque dune cite qui auoit non interantre. mout estoit prodom & bon clers. & de grant renon. ...’. [[Image](#)]
36. (fols. 70r–76v) ‘*La vie saint iulien le martir*. Ungs pr[o]doms translata la vie de saint iulien de latin en romans. ...’.
37. (fols. 76v–79r) ‘*La vie saint alixandre pape*. Saint alixandre fu le cinquiesme pape de rome. apres saint pierre. Il fu mout prodon & iones daage. ...’.
38. (fol. 79r–v) ‘*La vie gordien. ianuien & epimachien*. En ce temps que iuliens estoit empereur de rome sen fuirent maintes crestiens sa & la pour la peur quilz orent de li. ...’.
39. (fols. 79v–80v) ‘*La vie de .iiij. freres germains*. Au temps que sepeosipus & eleosipus & meleosipus ces .iiij. frere vindrent auant courrit par la cite de lengres renomee. ...’.
40. (fols. 80v–81r) ‘*La vie saint babile le martir*. Sains babile leuesque dentioche qui fu au temps numerien le roy. ...’. [[Image](#)]
41. (fol. 81r–v) ‘*La vie saint marin saint marthe saint audifax & saint abacuch*. Au temps lempereur claudien vint a rome .i. homs a tout sa femme & ses .ij. fils. ...’.
42. (fols. 81v–82v) ‘*La vie saint siste pape & martir*. In ce temps que decius cesar fu empereur que ceuls qui nostreseigneur appelloient. estoient martirie par grans tormens pour lamour de li. ...’.
43. (fols. 82v–84r) ‘*La vie saint lorent le martir*. Apres ce que saint siste fu martiries. si comme vous auez oy. Les chevaliers qui auoient pris saint lorent le baillerent a partheme. ...’.
44. (fols. 84r–85v) ‘*La vie saint ypolite le martir*. Uous auez oy de saint lorent le martir comment il ressent martire pour lamour de nostreseigneur *ihesu*cris & commant saint iustin le prestre & saint ypolite lenseuelirent ...’.
45. (fols. 85v–87v) ‘*La vie saint lambert le martir*. Gloire & honors & loenge doit estre a tous crestiens de raconter les passions des saints martirs. ...’.
46. (fols. 87v–89v) ‘*la vie sain cosme & sain damien*. Ceuls qui nostreseigneur aiment doiuent volentiers oir les paroles de li. & les vies des sains martirs. ...’. [[Image](#)]
47. (fols. 89v–90r) ‘*La vie sain sauinien le martir*. Sauinien le frere sainte sauine laissa son pere & tous ses amis. & sen vint a troies. ...’.
48. (fol. 90r–v) ‘*La vie sain blaise le martir*. Pour ce que saint blaise fu de bonne vie & honeste. il fu fais euesques dune cite qui a non sebaste. ...’.
49. (fol. 91r, rubric and miniature on 90v) ‘*La vie sain nichaise de rains martir*. Au temps que les wandres gastioient maintes terres. Ilz vindrent a la cite de rains. ...’.

50. (fols. 91r–v) ‘*De saint gensien & sain fusien & sain victorique & sain quentin*. Sain fusien & sain victorique furent nez de rome. Euls & sain quentin se partirent ensemble de rome. pour preschier la foy. *ihesucriis ...*’.
51. (fol. 91v) ‘*La vie sain fabien pape & martir*. Sain fabien demoroit a rome. & auint que le pape trespassa. ...’.
52. (fols. 91v–92r) ‘*La vie sain pancrasse le martir*. En ce temps que valerien & galerien estoient emperours a rome. auoit en frise .i. mout hault homme & riche. dedonius auoit non. ...’.
53. (fols. 92r–93r) ‘*La vie sain victor le benoist martir*. Anthonius .i. roi de sarrazins commanda par tout son empire. que se les crestiens ne voloient sacrifier aus ydoles. que len les occist. ...’.
54. (fol. 93r–v) ‘*La vie saint pierre lacolite & martir*. Il auint ou temps que serenus fu iuge de rome. quil fit prandre .i. acolite prodome pierre auoit non. ...’.
55. (fols. 93v–94v) ‘*La vie sain prime & sain felicien*. En ce temps que dioclecien & maximien estoient emperours de rome. Si commanderent par tout lempire que len tourmentast tous ceuls qui ne voudroient sacrifier. ...’.
56. (fols. 94v–100r) ‘*La vie sain denis & de ses compaignons*. Apres la pr[e]cieuse mort que nostre seigneur *ihesucriis* qui est vrais dieus & vrais homs. vout soffrir en la crois. pour le salu du monde. ...’.
57. (fols. 100v–102v, rubric on 100r) ‘*La vie le roy dangober. & la dedicacion saint denis*. Le premier roi crestien qui onques regnast en france fu clodois. lequel [sain remi *added above the line*] enseigna la uerite de la sainte euuangele. ...’.
58. (fols. 102v–106r) ‘*La vie sain christofle le glorieus martir*. Mont puet estre lies acui nostre seigneur donne tant de sa grace quil ne li desplaist mie a oir les paroles qui de li sont ...’.
59. (fols. 106r–108v) ‘*La vie saint hernoul*. Ceste parole puet estre entendue de saint hernoul. Il fit grans uertus deuant nostre seigneur. & toute la terre fu remplie de sa doctrine. ...’.
60. (fols. 108v–109r) ‘*La vie saint kyriace*. Apres la fin du regnement lonore emperour constantin entra ou regne iulien. qui estoit pleins de grant cruaulte. ...’.
61. (fols. 109r–110r) ‘*La vie saint thomas de canturbie*. Mes chiers filz ceste feste doit estre celebree a grant solennite par vraie deuocion. en laquelle saint thomas de canturbie. ...’.
62. (fols. 110r–111r) ‘*La vie saint longin qui ferit ihesucriis de la lance*. Mout deuroit volentiers chaulcuns oir & entendre & retenir. les vies & les passions des saints. ...’.
63. (fols. 111r–113v) ‘*La vie saint george*. Raconte la diuine escripture que quant les saints hommes sefforsoient dessaulcier la sainte loi nostre seigneur *ihesucriis*. ...’.
64. (fols. 113v–116v) ‘*La vie saint panthaleon*. Ou temps que maximien estoit emperour a rome estoit grant persecutions sur les crestiens. ...’.

65. (fols. 116v–118r) ‘*La vie saint placide*. Au temps iustin & iustien [sic] qui furent empereur de rome. auoit .i. pape a rome qui auoit no(n) jeh(an). En ce temps resplendissoit saint benoist en lombardie. ...’.
66. (fols. 118r–121r) ‘*La vie saint aymon*. En ce temps que donstans larceuesque de duramme saiges & ancien homs faisoit sa visitation par sa prouince. vint en vne abaie qui aubeflorie estoit appellee. ...’ [\[Image\]](#)
67. (fols. 121r–122v) ‘*La vie sain nicaise & de ses compaignons*. La diuine escripture \dit/ que nulle chose terrienne nest estable en ce siecle. ...’ (pr. Meyer, 1905, p. 226).
68. (fols. 122v–126r) ‘*La vie saint eustache & de ses compaignons*. Au temps traien lempereur estoit .i. homs maistre des chevaliers & de grant lignage. placidas auoit non. ...’.
69. (fols. 126r–133v, rubric on 125v) ‘*La vie sain siluestre*. Sain siluestre quant il estoit enfes. iuste sa mere qui ione femme estoit le bailla a .i. prodomme prestre pour aprandre qui auoit non cirinus. ...’.
70. (fols. 133v–137r) ‘*La vie saint gregoire pape*. Sains gregoire fu nez a rome. son pere out non gordianus & sa mere saluia. & furent de la lignie aus senateurs. ...’ [\[Image\]](#)
71. (fols. 137r–141r) ‘*Le purgatoire saint patrice*. En ce temps que saint patrice le grant preschoit en illande. nostreseigneur conferma son preschement par grans miracles. ...’.
72. (fol. 141r–v) ‘*La vie saint eloir*. Saint eloir fu nez de limoge. son pere out non anchiers & sa mere frige. Quant il estoit ancor ou ventre sa mere. ...’ [\[Image\]](#)
73. (fols. 141v–144v) ‘*La vie saint nicholais*. Saint nicholais fut nez de haultes gens & de saintes. & tantost comme il fu nez. le pere & la mere vesquirent en continence toute leur uie. ...’ [\[Image\]](#)
74. (fol. 144v) ‘*La vie saint felix*. Au temps que lempereur de rome destruoit les crestiens. saint maxime qui euesque estoit de cuida. ...’ [\[Image\]](#)
75. (fols. 144v–145r) ‘*La vie saint hylaire*. Sainte hylaire fu boriois de poitiers. & out femme & une fille qui uirge fu toute sa vie. ...’ [\[Image\]](#)
76. (fols. 145r–146r) ‘*La vie saint anthoine*. Sains anthoine fu nez & norris en egipte en la maison son pere & sa mere qui crestiens estoient. ...’ (cf. Paul Noordeloos, ‘Le modèle latin de la Vie brève de saint Antoine en français’, *Revue bénédictine*, 72 (1962), pp. 138–49, *passim*, siglum ‘N’).
77. (fols. 146r–147r) ‘*La vie saint remy de rains*. Au temps que les wandres gastoient le terre de france .i. saint homs qui souent pour la pais de sainte eglise prioit nostre seigneur uit en dormant vne auision. ...’.
78. (fols. 147r–148r) ‘*La vie saint felix*. Uoirs est que apres le trespasement saint felix le benoist prestre. vint .i. aultre saint felix qui son frere estoit ione de non & daage & vieuls de sen ...’.
79. (fol. 148r) ‘*La vie saint arsene*. Uns homs fu on palais lempereur theodoise qui auoit non arsene. Si out .ij. filz. ...’ [\[Image\]](#)

80. (fols. 148r–159r) ‘*La vie saint brandan*. En la vie saint brandan qui est mout delicteuse a oir. Il fu nez dirlande en vne contree qui a non staguille. ...’. [\[Image\]](#)
81. (fols. 159r–162v) ‘*Icy commence la vie monseigneur saint martin*. Mout doit len doucement et volentiers le bien ouyz et entendre. Car par le bien scauoir et retenir. puet len souuant a bien venir. ...’. [\[Image\]](#)
82. (fols. 163r–184r) ‘*Ung des miracles monseigneur saint martin*. Pres de la cite de tours auoit vng lien que len appelloit calitone la auoient fut vng monstier ceulx de la contree. ...’
83. (fols. 184r–185v) ‘*Icy commence la vie de saint brice*. Quant saint brice estoit jouencel Il espyoit et guettoit mout saint martin pour ce quil le veoit viel homme. Et de grant abstinence et sainte vie. ...’
84. (fols. 185v–191v) ‘*Icy commence la vie saint mor des fossez*. Saint mor fut ne de romme Et fut mout gentil homme. Son pere eut nom euenonis [sic?] et sa mere Julia. ...’
85. (fols. 192r–196r) ‘*Icy commence la vie saint Alexis*. En cellui temps que la loy de nostre seigneur ihesucrist estoit et fut exauree et creue. ...’
86. (fols. 196r–208r) ‘*Icy commence la vie de saint benoist*. Ung homme fut de mout sainte vie Ainsi comme saint gregoire nous racompte. Cellui homme auoit nom et estoit appelle benoist. ...’
87. (fols. 208r–209v) ‘*Icy commence la translation de saint Benoist le confesseur*. Au temps que les longuebars qui ne creoint pas nostreseigneur Ihesucrist furent Ilz estoient si cruelz que ilz occoioent tous les crestians quilz pouoient trouver. ...’
88. (fols. 209v–211r) ‘*Comment Saint benoist fut transporte de la cite et ville dorleans*. Au temps que charlemaigne estoit et fut roy de france ...’.
89. (fols. 211r–214v) ‘*Icy commence la vie de saint pol lermite*. Assez de gens out souuent doubte qui fut le premier hermite qui premierement habitast en forest ...’.
90. (fols. 214v–217r) ‘*Icy commence la vie de saint Julian euesque de la cite du mans*. Saint Julian qui fut euesque du mans fut ne de rome de mout gentilz gens ...’  
(Richard H. Rouse and Mary A. Rouse, *Illiterati et uxorati: manuscripts and their makers: commercial book producers in medieval Paris 1200–1500* (2 vols., Turnhout, 2001), I, p. 375 n. 138 cite this and other copies of the text).
91. (fols. 217r–219r) ‘*Icy commence la vie de saint Symeon*. Saint Symeon fut esleu de nostreseigneur pour le seruir et ses oeuvres lui pleurent des son enfance ...’.
92. (fols. 220r–222r) ‘*Icy commence la vie de saint Jheroysme*. Saint Jheroyme fut ne de haulte lignee dun chastel qui fu appelle aridons en la marche dannasse et de pannome ...’.
93. (fols. 222r–224r) ‘*Icy commence la vie de saint forsin de perone*. Ung preudhomme fut qui eut nom forsin de mout honnorable vie mout noble par lignaing ...’.

94. (fols. 224r–237r) ‘*Icy commence la vie de saint marcial*. Au temps que nostreseigneur Ihesucrist preschoit et ensignoit les juifz qui estoient de la lignee beniamin en la terre de Iherusalem ...’.
95. (fols. 238r–241r, rubric and miniature on 237r) ‘*Icy commence la vie de saint gile de prouence*. Nul crestian nest en terre qui nostre seigneur vueille seruir et amer que moult volentiers nentende et oye ceulx qui racomptent et dient Les oeuvres des sains hommes et les vies ...’.
96. (fols. 242r–255v) ‘*Icy commence la vie de saint francoys*. Ung preudhomme fut qui saint francoys eut nom et estoit des contrees de celle cite qui a nom spolitaine marchant estoit riche des choses de cest siecle et monde qui tu espasse. ...’ [\[Image\]](#) (cf. P. Ubald d’Alençon, ‘Vie inédite de saint François d’Assise (texte français du XIII<sup>e</sup> siècle)’, *Études franciscaines*, 18 no. 106 (1907), pp. 507–29, at p. 511; P. Ferdinand M. Delorme, ‘A propos d’une ‘Vie inédite de S. François d’Assise’’, *Archivum Franciscanum Historicum*, 3 (1910), pp. 167–9, *passim*; and Marcel Thomas, ‘Recherches sur les légendes françaises de saint François d’Assise: édition de la version anglo-normande (ms. Bibl. nat. fr. 13505)’, in *Ecole nationale des chartes: Positions de thèses soutenues par les élèves de la promotion de ... pour obtenir le diplôme d’archiviste paléographe* (Nogent-le-Rotrou, 1942), pp. 113–18, citing the present manuscript at p. 117, and stating that it ‘utilise Julien de Spire’).
97. (fols. 256r–258v) ‘*Icy commence la vie de nostre dame Sainte marie mere de nostreseigneur Ihesucrist*. Quant nostre sire & nostre sauueur Ihesucrist pour le sauueement de tout le monde pendoit en larbre de la croix fischie et estachie a gros cloz de fer ...’.
98. (fols. 259r–263v) ‘*Icy commence la vie de sainte marie magdelaine*. La benoiste marie magdalaine selon lorgueil du siecle et monde si fut nee de lignee de moult grant noblesse dun chastel qui est appelle magdalon dont elle fut dicte magdelaine. ...’.
99. (fols. 264v–270v) ‘*Icy commence la vie de sainte marie Egyptiane*. Ung preudomme fut en leglise de palestine aorne de vertuz et de saintes paroles et de bonnes oeuvres. ...’ (edited by Peter F. Dembowski, *La Vie de sainte Marie l’Egyptienne: versions en ancien et en moyen français*, Publications romanes et françaises, 144 (Geneva, 1977), describes the manuscript at p. 172 and classifies this text as belonging to his version ‘O’).
100. (fols. 270v–279r) ‘*Icy commence la vie de vierge sainte katherine*. Les vrayes hystories nous racomptent que cellui constantins qui receut de son pere constantin le grant le gouuernement de lempire ...’.
101. (fols. 279r–282v) ‘*Icy commence la vie de madame sainte Agnes*. Saint Ambroyse nous racompte que quant sainte agnes fut de laaige de .xiiij. ans ...’.
102. (fols. 282v–285r) ‘*Icy commence la vie de sainte Agathe*. Muintiens [*recte* Quintiens] qui estoit preuost et conseiller de sezelle. Quant il ouy la renommee de sainte agathe que elle gentille femme et Jeune. ...’.
103. (fols. 285r–288v) ‘*Icy commence la vie de sainte Juliane*. Au temps que maximiens qui estoit empereur de rome faisoit les crestiens tormentez ...’.



104. (fols. 289r–290v) ‘*Icy commence la vie de sainte perpetue et de sainte feliciane.* En celui temps que *valerians* et *galians* estoient emperours de rome Ilz faisoient crestians destruire. ...’ (printed by Jean-Pierre Perrot, *Le passionnaire français au Moyen Âge*, Publications romanes et françaises, 200 (Geneva, 1992), p. 112).
105. (fols. 290v–294v) ‘*Icy commence la vie de sainte domicille.* A Rome auoit vne moult riche damoyselle gentil femme et jeune daaige et si estoit nyepce de domician lempereur & auoit nom *domicilla* ...’.
106. (fols. 294v–195v) ‘*Icy commence la vie de sainte peronnelle fille de saint pierre.* Ung des disciples de saint pierre lappostre. Nous racompte que sainte peronelle fut paralitique...’.
107. (fols. 295v–296r) ‘*Icy commence la vie de sainte colombe.* Au temps que *aureliens* fut empereur il vint en la cite de sens. Et adonc il ouy dire que sainte colombe estoit crestianne. ...’.
108. (fols. 296r–297r) ‘*Icy commence la vie de sainte geneuieue de la cite de paris.* Sainte geneuieue fut nee de la cite de paris en vne rue qui a nom nantuerre. Par la trespasloit vne fois saint germain lanteuroys et aloit en bretagne. ...’.
109. (fols. 297r–298v) ‘*Icy commence la vie de sainte felice* [the guide to the rubricator ends ‘*felice la benoiste*’] Uerite est ainsi comme lescripture tesmoingne que en icellui temps que vng homme appelle *anthonius* lequel estoient empereur de rome ...’.
110. (fols. 299r–306r) ‘*Icy commence la vie de sainte cristine.* Quant sainte crestiante croyssoit et florissoit par les haulx miracles que nostreseigneur Ihesucrist faisoit pour les saintz ...’.
111. (fols. 306r–307r) ‘*Icy commence la vie de sainte luce.* Il aduint en cellui temps que sainte agathe fut martyree que sainte luce et sa mere et bien mil que hommes que femmes de la cite de sarragoce ...’.
112. (fols. 307r–317v) ‘*Icy commence la vie de sainte Eufraise.* Au temps de theodose lempereur fut vng homme senateur en la cite de rome qui *antigonus* auoit nom ...’.  
[Image]
113. (fols. 318r–319r) ‘*Icy commence la vie de sainte marine.* Ung preudomme estoit qui auoit vne fille petite. Et aduint que sa mere mourent icellui preudomme fut moult seculier. ...’.
114. (fols. 319r–325v) ‘*Icy commence la vie de sainte cecile.* Haulte chose est de ouyr et dentendre et de retenir la sainte foy et la sainte loy de nostre seigneur ihesucrist ...’.
115. (fols. 326r–335v, rubric and miniature on 325v) ‘*Icy commence la vie de sainte Anastayse.* Or entendez si dirons auant a vous autres que oiiez et escoutez dune sainte vierge qui moult ama nostreseigneur & ses oeuvres. Sainte anastaise auoit nom. ...’.
116. (fols. 335v–336r) ‘*Icy commence la vie de sainte fenicle.* Flaceus vng homme moult cruel tyrant tourna son courage a la sainte vierge qui estoit appelee fenicula. ...’.

117. (fols. 336r–339r) ‘[rubric badly rubbed] *Icy commence la vie de sainte marguerite*. Madame sainte marguerite fut nee dantyoche la cite Quant elle fut nee len lenuoya en vne ville pres de la cite ...’ (cf. H. E. Keller and M. A. Stones, eds., *La vie de sainte Marguerite*, Beihefte zur Zeitschrift für romanische Philologie, 229 (Tübingen, 1990), p. 19 & n. 64).
118. (fols. 339v–354v) ‘*Icy commence la vie de sainte Helyzabeth file du roy de hongrye*. Bonne chose est de bien penser lire et lescrire et souuent recorder les vies et les saintes conuersacions des amys et des amyges de nostreseigneur Ihesucrist ...’.
119. (fols. 355r–356r) ‘*Icy commence la vie de sainte pelage*. Nous deuons tousiours rendre graces a nostre seigneur ihesucrist qui ne veult pas que les peicheurs perissent mais quilz soient conuertiz a penitance ...’.
120. (fols. 356v–364v) ‘*Icy commence la vie de sainte Baltheut de chielle qui fut royne du royaume de france*. Benoist soit nostreseigneur qui voudroit que chascun feust saint ...’ (edited as ‘Version I’ of the *Life* by Anders Bengtsson, *La Vie de sainte Bathilde: quatre versions en prose des XIII<sup>e</sup> et XV<sup>e</sup> siècles, publiées avec introduction, notes et glossaire*, Études romanes de Lund, 54 (Lund, 1996), this manuscript described at pp. XI–XII; the text edited on pp. 1–48, from BNF ms fr. 23112).
121. (fols. 364v–366v) ‘*Icy commence la vie de sainte foy la vierge*. Sainte foy la glorieuse vierge fut nee de la cite dageneuse de hault pere et de haulte mere ...’.
122. (fols. 367r–370v) ‘*Icy commence la vie des .xj<sup>m</sup>. vierges*. Ou temps que a nostreseigneur plusieurs conquis et conuertiz estoient a la sainte foy de baptesme par les oeuvres des saints martyrs et des saintes vierges. ...’.
123. (fols. 370v–376r) ‘*Icy commence la vie de sainte marthe hostesse de nostreseigneur Ihesucrist*. La benoiste honnoree hostesse de nostreseigneur Ihesucrist sainte marthe fut ne de bethanye dun chastel pres de Iherusalem ...’.
124. (fols. 376r–379v) ‘*Icy commence la vie de sainte bertille la premiere abbessse de labbaye de chielle que sainte baltheut royne de france fonda*. De tant comme la vie religieuse aux saintes vierges est greigneur Et de plus grans merites ... par la priere de sainte bertille nostreseigneur sauueur et redempteur Ihesucrist. Qui vit et regne. Per omnia secula seculorum amen’ [[Image](#)]; fols. 380–381 are a blank bifolium; fol. 382 was formerly a pastedown, but is conjoint with fol. 379, and is thus ruled like it, otherwise blank.

### Decoration

One hundred and fifteen (of an original 116?) rectangular miniatures, each the width of a column, framed in gold; in which the saints depicted are frequently not nimbed, but usually wear appropriate headgear, such as mitre or papal tiara, and their torture/martyrdom is usually observed and directed by an emperor or other ruler.

1. (fol. 1r) Miniature(?) excised, leaving offsets on fol. vi verso. [[Image](#)]
2. (fol. 1v) Miniature divided into quarters with four scenes of the Passion of Christ: (i) Christ before Pilate; (ii) the Flagellation; (iii) the Crucifixion; and (iv) the Harrowing of Hell, with an angel behind Christ.

3. (fol. 7v) St. Paul's conversion on the road to Damascus; another rider beside him, God above.
4. (fol. 11v) St. Peter being crucified: two men hammer nails into his hands, directed by Nero.
5. (fol. 14v) St. Paul being beheaded, directed by Nero.
6. (fol. 17r) St. John writing his gospel. [[Image](#)]
7. (fol. 19r) St. James the Great speaking to Hermogenes the magician, who is attended by three devils.
8. (fol. 27r) St. Matthew dismissing two dragons brought by the magicians 'Aroes' and 'Arfaissar'; watched by the Ethiopian king and queen.
9. (fol. 30r) St. Symon and St. Jude disputing with 'Zaroes' and 'Arphassar', the magicians expelled from Ethiopia by St. Matthew; directed by the king of Persia (Alexander & Temple, pl. XLVIII). [[Image](#)]
10. (fol. 33v) Miniature divided vertically into two scenes: (i) St. Thomas watching two builders; (ii) St. Thomas speaking to king Gondoforus of India about his riches.
11. (fol. 37r) St. Philip baptising the king of Scythia, attended by two candle-bearers and by two others, one of whom places a hand on the king's shoulder.
12. (fol. 37v) Miniature divided vertically into two scenes: (i) St. James the Less preaching from a pulpit; (ii) St. James being thrown from the pulpit and beaten to death.
13. (fol. 38r) St. Bartholomew being flayed directed by the King of India. [[Image](#)]
14. (fol. 40r) St. Andrew tied to the cross by three men, directed by Egeas.
15. (fol. 46r) St. Barnabas kneeling before a golden idol, directed by a king.
16. (fol. 46v) St. Mark writing his gospel. [[Image](#)]
17. (fol. 48r) St. Luke writing his gospel; an empty seat and bookstand nearby.
18. (fol. 48v) St. Helen, crowned but not nimbed, holding a cross-topped staff (i.e. the True Cross?), surrounded by several men.
19. (fol. 50r) Miniature divided vertically in two: (i) Antichrist enthroned, speaking to seated men; (ii) Antichrist thrown into a Hellmouth by the hand of God holding a spear. [[Image](#)]
20. (fol. 51r) The Last Judgement.
21. (fol. 53r) The Baptism of Christ (in a man-made pool with water-spouts) by St. John the Baptist.
22. (fol. 56r) St. Stephen being stoned.
23. (fol. 56v) St. Clement being thrown into the sea from a ship, wearing his papal tiara, and with a millstone tied around his neck.

24. (fol. 57v) Sts. Chrysanthus and Darius, both naked, being stoned and buried alive by two men.
25. (fol. 59v) St. Sebastian shot with crossbows. [\[Image\]](#)
26. (fol. 65r) St. Vincent, being lacerated and beaten while in stocks.
27. (fol. 67r) St. Ignatius being beheaded.
28. (fol. 69r) St. Valentine being beheaded. [\[Image\]](#)
29. (fol. 70r) Miniature divided vertically in two: (i) St. Julian shooting a stag; and (ii) killing his sleeping parents.
30. (fol. 76v) St. Alexander wearing a papal tiara, being beheaded.
31. (fol. 79r) St. Gordian being beheaded.
32. (fol. 79v) The Holy Triplets of Langres, Sts. Speusippus, Eleusippus, and Meleusippus, being burned alive.
33. (fol. 80v) St. Babylas (wearing a mitre but not nimbed) preaching from a pulpit. [\[Image\]](#)
34. (fol. 81r) Sts. Marius, Audifax, and Abachum, being beheaded.
35. (fol. 81v) St. Sixtus (wearing a papal tiara but not nimbed) being beheaded.
36. (fol. 82v) The martyrdom of St. Lawrence on the gridiron.
37. (fol. 84r) St. Hippolytus being pulled apart by two horses.
38. (fol. 85v) St. Lambert being beheaded.
39. (fol. 87v) Sts. Cosmas and Damian tied to a pillar and being shot with arrows. [\[Image\]](#)
40. (fol. 89v) St. Savinian being beheaded.
41. (fol. 90r) St. Blaise tied to a post and being lacerated with iron combs.
42. (fol. 90v) St. Nicaise of Rheims being beheaded.
43. (fol. 91r) Sts. Gentian, Fuscian, and Victorinus, being beheaded.
44. (fol. 91v) St. Fabian, wearing a papal tiara but not nimbed, being beheaded; the hand of God above.
45. (fol. 91v) St. Pancras being beheaded, directed by Valerian and his wife.
46. (fol. 92r) St. Victor (i) being beheaded, and (ii) being hung upside-down.
47. (fol. 93r) Sts. Peter the acolyte and Marcellinus being beheaded.
48. (fol. 93v) Sts. Primus and Felician being beheaded.
49. (fol. 94v) The execution of St. Denis and his companions Sts. Rusticus and Eleutherius.
50. (fol. 100v) King Dagobert and two other men watching Christ asperging the church of St. Denis.

51. (fol. 102v) St. Christopher about to be beheaded.
52. (fol. 106r) The covered body of St. Hernoul being carried on a bier, watched by a kneeling monk.
53. (fol. 108v) St. Cyriacus being forced into a cauldron of boiling oil; the hand of God above.
54. (fol. 109r) The martyrdom of St. Thomas Becket by the three soldiers, watched by Edward Grimm.
55. (fol. 110r) The execution of St. Longinus.
56. (fol. 111r) The execution of St. George.
57. (fol. 113v) The execution of St. Pantaleon.
58. (fol. 116v) The execution of St. Placidus and his companions Sts. Eutychius, Victorinus, and Flavia.
59. (fol. 118r) The execution of St. Aymon, directed by Hyrgar on horseback. [\[Image\]](#)
60. (fol. 121r) The execution of St. Nicaise, wearing a mitre but not nimbed.
61. (fol. 122v) St. Eustace's vision of the crucifix between the stag's antlers.
62. (fol. 126r) The baptism of Constantine by St. Silvester, wearing a crown but not nimbed, surrounded by his queen and other figures
63. (fol. 133v) St. Gregory, wearing a papal tiara but not nimbed, preaching from a pulpit to seated men including an archbishop. [\[Image\]](#)
64. (fol. 137r) St. Patrick/Owein? looking at souls in the flames of purgatory (reproduced in Owen, 1970).
65. (fol. 141r) St. Eloi enthroned, flanked by a beseeching man and a horse whose foot has been severed. [\[Image\]](#)
66. (fol. 141v) St. Nicholas putting the gold balls through the window of the house of the poor man with three daughters. [\[Image\]](#)
67. (fol. 144v) St. Felix attacked by two men while preaching to a group of seated men. [\[Image\]](#)
68. (fol. 144v) St. Hilary of Poitiers, wearing a mitre and pallium but not nimbed, seated between two other archbishops and two monks. [\[Image\]](#)
69. (fol. 145r) St. Anthony Abbot, standing in flames, his pig at his feet, being tempted by two female figures with horns, one of whom offers him a crown.
70. (fol. 146r) The baptism of King Clovis by St. Remy of Rheims, watched by Queen Clothilde, another woman, and a monk.
71. (fol. 147) St. Felix kneeling before an idol on a stand.
72. (fol. 148r) St. Anselm preaching to seated monks. [\[Image\]](#)
73. (fol. 148r) St. Brendan and his companions in a ship. [\[Image\]](#)

74. (fol. 159r) St. Martin dividing his cloak with the beggar. [[Image](#)]
75. (fol. 163r) St. Martin kneeling in prayer while two men garrotte him with a rope tied around a tree; another man cutting down the tree with an axe.
76. (fol. 184r) St. Brice questioning a baby held by a woman, surrounded by five other monks.
77. (fol. 185v) St. Maurus holding a book and seated on an elaborate throne, healing a lame man, watched by a kneeling woman.
78. (fol. 192r) St. Alexis asleep in his bed under the stairs; his parents suddenly recognising him.
79. (fol. 196r) St. Benedict in a pulpit, preaching to seated monks.
80. (fol. 211r) St. Paul the hermit visited by St. Anthony Abbot.
81. (fol. 214v) The baptism of Defensor, prince of Le Mans, by St. Julian, bishop of Le Mans; a composition similar to that on fol. 146r.
82. (fol. 217r) St. Simeon Stylites, dressed as a monk, visited by King Basilicus and two other men.
83. (fol. 220r) St. Jerome helping the wounded lion (Herbert Friedmann, *A bestiary for St. Jerome* (Washington, DC, 1980), fig. 205).
84. (fol. 222r) The death of St. Fursey; his soul taken by two angels in a mandorla.
85. (fol. 224r) The baptism of St. Martial by St. Peter, attended by three others.
86. (fol. 237v) St. Giles of Provence protects an animal that is being hunted by an archer.
87. (fol. 242r) St. Francis preaching to the birds. [[Image](#)]
88. (fol. 256r) The Dormition of the Virgin: her body is blessed by Christ, and carried by the disciples.
89. (fol. 259r) St. Mary Magdalene kneeling before Christ, in the garden after his Resurrection.
90. (fol. 264r) St. Mary of Egypt prepared for her burial by Zozimus, in the grave dug by the lion.
91. (fol. 270v) St. Catherine of Alexandria disputing with three pagan doctors.
92. (fol. 279r) St. Agnes standing in the doorway of a brothel, watching a devil in the form of a pig/wolf killing the prefect's son, watched by the prefect(?) and a distraught woman.
93. (fol. 282v) The martyrdom of St. Agatha.
94. (fol. 285r) St. Juliana beating the devil Belyan with a club, watched by King Helyscus flanked by a devil and a man.
95. (fol. 289r) The execution of Sts. Perpetua and Feliciana.
96. (fol. 290v) The execution of St. Domitilla.

97. (fol. 294v) St. Petronilla crucified and being assaulted by two men.
98. (fol. 295v) St. Columba of Sens being burned, and about to be beheaded.
99. (fol. 296r) Miniature divided vertically into two parts: St. Geneviève drawing water from a well; and using the water to restore the sight to her blinded mother.
100. (fol. 297r) The execution of Alexander, Vitalis, and Martial, the sons of St. Felicia.
101. (fol. 299r) St. Christina in a pillory, being mocked, with King Julian to the left and a kneeling saint (Christina again?) to the right.
102. (fol. 306r) St. Lucy being burned, and about to be beheaded.
103. (fol. 307r) St. Euphrasia and other nuns kneeling before an altar with a cross on it.  
[Image]
104. (fol. 318r) St. Marina, dressed as a monk, in a coffin surrounded by monks, one of whom blesses her and holds a baby.
105. (fol. 319r) St. Cecilia, with a wounded neck, stands while a would-be executioner falls to the ground.
106. (fol. 325v) St. Anastasia being nailed to a cross by two men.
107. (fol. 335v) St. Fencula laid on a table, being tortured.
108. (fol. 336r) St. Margaret and the dragon; the miniature badly rubbed.
109. (fol. 339v) St. Elizabeth of Hungary feeding cripples and the poor from a large basket of loaves.
110. (fol. 355r) The baptism of St. Pelagia by bishop Nonnus, while a monk holds an unidentified object and two attendants hold her clothes.
111. (fol. 356v) St. Bathilde of Chelles, crowned, with three nuns before an altar with a cross
112. (fol. 364v) The execution of St. Faith.
113. (fol. 367r) The 11,000 Virgins about to be executed.
114. (fol. 370v) St. Martha kneeling before Christ and Mary Magdalene, outside a town gate.
115. (fol. 376r) St. Bertille, first abbess of Chelles, stands amid seven nuns, two of them each holding a book.

Major initials usually five- or six-line, often parted initials in red and blue [Image] [Image] [Image]; unusual two-line minor initials, in red on a gold ground, gold on a blue ground, blue on a red ground, or various other combinations, often also of the parted type, occur only on fols. 1–16, the first two quires of the main text; thereafter they are alternately plain red or blue.

The style of illumination is very similar to, and perhaps by the same artist as, that of Philadelphia Museum of Art, The Philip S. Collins Collection, 1945-65-8, a book of hours localised due to the presence of St. Siffred in the calendar (27 November) to Provence, probably Carpentras (about 20 miles north-east of Avignon). I am grateful to

Roger Wieck for confirming the likelihood of this attribution, for informing us that the calendar also has some evidence pointing towards Apt (about 30 miles south-east of Avignon), and for suggesting a date of the 1460s for the present manuscript, on the basis of the costumes worn. For a colour reproduction of the Philadelphia hours see James R. Tanis and Jennifer A. Thompson, eds., *Leaves of gold: manuscript illumination from Philadelphia collections* (Philadelphia, 2001), no. 38 (entry by Roger Wieck); a black and white reproduction is in Maggs Bros., *The art of writing 2800 B.C. to 1930 A.D.*, Catalogue 542 (London, 1930), no. 97; for two further black and white reproductions, see the *Philadelphia Museum of Art bulletin*, vol. 68 no 275 (Autumn, 1962), pp. 20–21.

### Physical description

Parchment, with occasional flaws, prepared in the southern manner; c.385 x c.285 mm.

ff. i (a spine lining, fol. i) + i (a former pastedown, now lifted, fol. ii) + 376 (the last of these a former pastedown, now lifted) + i (a guard, fol. 383), the main text with original foliation in red ink roman numerals, on the verso, in the middle of the upper margin, but omitting 70–79 and 208, and having 231 twice (these now foliated 231a and 231b); because the manuscript has been widely published according to this foliation, it has been followed, uncorrected, in the modern pencil foliation, which includes the previously unnumbered leaves at each end of the volume: i–vi, 1–383.

Quires almost all of 8 leaves each, each arranged with a flesh-side outermost: 1<sup>2</sup> (fols. v–vi) | 2–47<sup>8</sup> (fols. 1–378), 48<sup>4</sup> (fols. 379–382); catchwords survive in the great majority of quires, but less often in the second half of the volume; leaf signatures survive in the second half of the volume, including parts of the alphabetical sequence ‘h’–‘z’ (quires 28–42), suggesting that the sequence began in quire 21, the first quire completely written by the second main scribe; these leaf signatures consist both of the quire letter and a running folio number in Arabic numerals (e.g. ‘s.140’, fol. 302r).

Ruled in brownish leadpoint; the top two and bottom two horizontal lines ruled the full width of the page, each column with single vertical bounding lines extending the full height of the page; the space ruled for the writing c.280 x c.210–5 mm., each column c.95 mm wide; prickings often survive in the top and bottom margins, sometimes also at the fore-edge.

Written in two columns of 41 lines of text per page, ‘below top line’, in a bâtarde script; capitals touched with yellow; by two main scribes, one finishing mid-word at the bottom of the second column of fol. 150v, the other starting at the top of the first column of fol. 151r, the former usually writes the names of Jesus and Mary in red; each seems to have written his own rubrics, since both the wording and the script change when the scribe of the main text changes. A third contemporary scribe supplied the table of contents (fol. v recto-verso) on a bifolium ruled as for the main text. On the possible authorial role of the second scribe see Anders Bengtsson, ‘La réduplication synonymique dans le ms. Queen’s College 305 (Oxford)’, in Giuseppe Di Stephano and Rose M. Bidler, eds., *Autour de Jacques Monfrin: Néologie et creation verbale, Actes du colloque international Université McGill, Montréal, 7-8-9 octobre 1996* (Montreal, 1997), pp. 19–24.

Secundo folio: ‘teniens les enseignes.’ (fol. 2r).



## Binding

17th-century binding. The former spine-lining (now fol. i) is part of a 15th-century parchment taille document in French, mentioning ‘A marcel offroy greffier ... de bayeux la somme de ... et ordonnee par mess<sup>r</sup> les generaulx des finances pour ... et pour ces gaiges ’ (recto) [\[Image\]](#), and ‘... apppartenent de la taille de ceste present annee laquelle somme ... montant la somme de vingt livres tournois ... Jehan dubuisson’ (verso); suggesting that the binding may have been executed in Normandy. Sewn on five slit/double tanned(?) leather thongs, laced into thick pasteboards; covered with polished brown calf, each cover tooled in gilt with an outer fillet frame, an inner panel, and a delicate central lozenge-shaped ornament [\[Image\]](#); the spine with a red leather title-piece lettered in gilt capitals ‘Legende | Doree’; extensively repaired, and rebacked re-using the spine leather; considerably worn and damaged; the sewing bands broken in the middle of the volume; the front board includes printer’s waste from a folio volume in Latin with the heading ‘Secunda Iaso. super Digesto ceteri [...]gasti’ [\[Image\]](#); the spine with a paper label printed ‘1’, and a blue-edged label inscribed ‘305’ (cf. under Provenance). Boxed.

## Provenance

1. Written in France in the third quarter of the 15th century, probably in or near Avignon or Carpentras in the 1460s (see under Decoration).
2. Unidentified early 17th-century owner: inscribed ‘Ihon ... [deleted and uncertain up to this point, only the following numerals are clear] 1616’ (fol. iii r). [\[Image\]](#)
3. Inscribed ‘Isaac Crommeling. 1653. lxxvii’ (fol. iir) [\[Image\]](#); perhaps rebound for him.
4. Peter Causton of London, 1697, with three inscriptions, one below the other: ‘Quanta, eheu, miserum caligo oppresserat orbem! | ...| Somnia, quæ sapiens usque legenda neget. | [signed] P. C.’; ‘Donum Petri Causton. Merc: Lond.’; and ‘Qui et Tunbrigialia cecinit quorum exemplar deauratæ | affixum tabellæ huic collegio dono dedit – A<sup>o</sup> 1697’ (fol. iii r). [\[Image\]](#)
5. Queen’s College: given by Causton in 1697 (see above), thus too late to be included in Bernard, *CLM*; inscribed with a note in pencil by Samuel Meyrick (1783–1848) (on whom see *DNB*) (fol. iii verso); College shelfmarks: ‘C. 9’ in ink (fol. iii verso); ‘S. 1’ and ‘305’ in pencil (fol. iii r; cf. spine), and in ink (fol. iv verso); and inscribed in pencil ‘MS Queens 305 (in M<sup>r</sup> Coxe’s Catalogue)’ (fol. iiv, the former pastedown).

## Bibliography

Coxe, *Catalogus*, pp. 71–3; the College Library copy corrected and annotated in a French(?) hand, perhaps that of Meyer, who incorporates such corrections in his 1905 article.

Heinrich Spies, review of Pierce Butler, *Legenda aurea - Légende dorée - Golden legend: a study of Caxton’s Golden legend with special reference to its relations to the earlier English prose translations* (Diss., Baltimore, 1899), in *Englische Studien*, 29 no. 2 (1901), pp. 282–5, at p. 283.

Paul Meyer, 'Notice du MS. 305 de Queen's College, Oxford (légendier français)', *Romania* 34 (1905), pp. 215–36 [detailed study, with corrections to Coxe's description].

P[aul]. M[eyer]., 'Légendes hagiographiques en français, II: Légendes en prose', in *Histoire littéraire de la France*, 33 (Paris, 1906), pp. 378–458, at p. 435; but also at pp. 382 n. 1, 386 n. 1, 418 n.1, 424, 425, 432, 433 nn. 7, 9, 10–21, 436, 457.

Alexandre Micha, "'Matière' et 'sen' dans l'*Estoire dou graal* de Robert de Boron' *Romania*, 89 no. 4 (1968), pp. 457–80, at p. 459 n. 1 (passing reference).

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