

THE LATIN TWELVE FRIDAYS TEXTS: TEXTUAL ANALYSIS AND EDITION*

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THIS study presents an analysis and comprehensive edition of the Latin versions of the Twelve Fridays text, with a focus on textual classification. On these Fridays, allegedly discovered by St. Clement of Rome, a strict fast was to be observed in exchange for some heavenly rewards. The text was widely spread in different versions and languages throughout Europe and continues to live on in popular religiosity. Its remarkable longevity and broad dissemination make it a cross-language and cross-cultural phenomenon which calls for an adequate description. The rich diversity of the Latin texts found in a wide range of manuscripts has not been recognized in the previous scholarship, and the picture that has emerged from earlier studies must be revised. In this article I present editions of the Latin texts known to me and a discussion of their classification in order to provide the foundation for a separate study on the origins and use of the text.

PREVIOUS SCHOLARSHIP

Study of the Twelve Fridays texts has a long history. Alexander Veselovsky was the first scholar to provide an extensive study, addressing the Slavic tradition in particular but also summarizing data of West European traditions available at his time and publishing some German, Occitan, French, and Italian texts.¹ He drew a fundamental distinction between two

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¹ Alexandr Veselovsky, “Опыты по истории развития христианской легенды. II. Берта, Анастасия и Пятница. Гл. IV: Сказание о 12 пятницах [Essays on the History of the Development of the Christian Legend. II: Berta, Anastasia, and Friday. Ch. IV: Narration on the Twelve Fridays],” *Журнал Министерства народного просвещения* [*The Journal of the Ministry of National Education*] 185 (1876): 326–

main text types—so-called “Clementine” and “Eleutherian” versions. Of these two, the latter is predominantly Slavic and will not concern us here.² He did not cite any Latin text in full but mentioned the opening line of one (*F⁴*).³ It was only later that Latin instances came to scholarly attention. Paul Meyer published a full Latin text (*R*) from a French manuscript in connection with the French text also present there.⁴ Other Latin texts were edited subsequently by Steinmeyer and Sievers (*M²*), Giovanni Mercati (*V⁵*), Paul Fournier (*F¹*), and Edmund Bishop (*Wor*).⁵ While considering a list of events said to have happened on Friday in “L’enfant sage,” Walther Suchier undertook the first detailed study of the Twelve Fridays text in West European scholarship.⁶ He offered inter alia a transcription of *Sa*, but the most important point is his distinction of two parts of the text which he calls Part A and Part B. Part A is a list of the twelve Fridays and Part B is a list of Friday events. It can be inferred that he regarded an original text to have consisted of both parts, since he remarks that full Latin texts must exist or have existed as the evidence of vernacular full texts shows. There are Latin texts combining both parts, as will be seen below, but their origin can be explained differently.

Over the next several decades, the scholarly interest in the Latin Twelve Fridays text faded, apart from rather occasional references in the manu-

67; “Гл. VI: Freiheit — Элевферий” [Ch. VI: Freiheit — Eleutherius], *ЖМНП* 191 (1877): 76–125.

² On the Slavic version and some rare Western parallels, see Sergey Ivanov, “Anti-Jewish Polemics and the Texts on Friday Fasts,” *Literaturwissenschaftliches Jahrbuch* 57 (2016): 87–112.

³ The sigla are explained in the following section, with the manuscripts listed by century, and in the alphabetical list at the end of the article.

⁴ Paul Meyer, “Notice du Ms. A 454 de la Bibliothèque de Rouen,” *Bulletin de la Société des anciens textes français* 9 (1883): 76–111.

⁵ *Die althochdeutschen Glossen*, ed. Elias Steinmeyer and Eduard Sievers, vol. 4 (Berlin, 1898), 530; Giovanni Mercati, *Note di letteratura biblica e cristiana antica*, Studi e Testi 5 (Rome, 1901), 238–41; Paul Fournier, “Un groupe de recueils canoniques italiens des X^e et XI^e siècles,” *Mémoires de l’Institut national de France, Académie des Inscriptions et Belles-Lettres* 40 (1916): 125–26 n. 1 (he mentions also *V¹* and *F²*); Edmund Bishop, “An Old Worcester Book,” *The Downside Review* 25 (1907): 174–87, 182.

⁶ Walther Suchier, “L’enfant sage”: *Das Gespräch des Kaisers Hadrian mit dem klugen Kinde Epitus*, Gesellschaft für romanische Literatur 24 (Dresden, 1910), 164–76, 580–89.

script catalogues and publications of isolated texts,⁷ but was revived in the context of Clementine studies. The text was entered in the list of Clement's writings in *Clavis patrum graecorum*.⁸ In 1991, Detlev Jasper extended the circle of edited Latin texts, adding four (*Bo*, *G*, *La*, and *Le*).⁹ Johannes Hofmann has reconsidered the question of the relationship of Latin and Greek versions raised previously by Mercati and Suchier, and claimed that the Greek version is derivative of the Latin one.¹⁰ Most recently, Britta Olrik Frederiksen has published two Latin texts (*Al* and *F⁴*),¹¹ and I have published an additional one (*Sal*).¹²

The last three decades saw also a revival of interest in the vernacular versions of the Twelve Fridays, as some Spanish, Catalan, English, German, and Scandinavian texts were edited and discussed.¹³ These studies

⁷ Cf. the text of *Fe* edited by Serafino Prete, "Ordinatio Palatii Regis Gundafori," dal manoscritto 33 della Biblioteca Civica di Fermo, in *Miscellanea Giulio Belvederi, Collezione "Amici delle catacombe"* 23 (Vatican City, 1954), 507–15, and, e.g., the catalogue entry for *Ba* by Gustav Meyer und Max Burckhardt, *Die mittelalterlichen Handschriften der Universitätsbibliothek Basel. Beschreibendes Verzeichnis, Abteilung B: Theologische Pergamenthandschriften, Bd. 1: Signaturen B I 1–B VIII 10* (Basel, 1960), 492, who mention also *Gr*, *Le*, and *V⁷* as parallels.

⁸ Maurice Geerard, ed., *Clavis patrum graecorum I: Patres antenicaeni* (Turnhout, 1983), 7 (no. 1006); and Maurice Geerard and Jacques Noret, eds., *Suppl.* (Turnhout, 1998), 2, with references to the papers by Mercati and Jasper.

⁹ Detlev Jasper, "Inveni in canonibus apostolorum. . .": Zu einer mittelalterlichen Fälschung auf Papst Clemens I.," in *Papsttum, Kirche und Recht im Mittelalter: Festschrift für H. Fuhrmann zum 65. Geburtstag*, ed. Hubert Mordek (Tübingen, 1991), 201–13.

¹⁰ Johannes Hofmann, "Das Profil des Klemens von Rom in den gottesdienstlichen Texten des christlichen Ostens," in *Studi su Clemente Romano: atti degli Incontri di Roma, 29 marzo e 22 novembre 2001*, ed. Philippe Luisier, *Orientalia Christiana Analecta* 268 (Rome, 2003), 107–26, at 113–14.

¹¹ Britta Olrik Frederiksen, "On the Clementine Text Concerning the Twelve Annual Fast-Fridays," in *A Danish Teacher's Manual of the Mid-Fifteenth Century (Cod. AM y6, H), II: Commentary and Essays*, ed. Britta Olrik Frederiksen, John Bergsagel, and Inge Skog, *Skrifter utgivna av Vetenskaps-societeten i Lund* 96 (Lund, 2008), 182–227.

¹² Sergey Ivanov, "Dos versiones de La leyenda de los 12 viernes encontradas en los manuscritos de las bibliotecas españolas," *Revista de literatura medieval* 24 (2012): 293–98.

¹³ Tomas Martinez Romero, "Tradicció catalana medieval del *De duodecim diebus ueneris* atribuít a Climent de Roma. Contribució a l'estudi de les traduccions "quotidianes" d'obres religioses breus," *Anuario de estudios medievales* 41 (2011): 291–

pose the inevitable question as to the relationship of the vernacular versions among themselves on the one hand and with the Latin tradition on the other. The diversity of the Latin tradition in terms of the types of texts and the quantity and chronological range of manuscripts in which they appear has to be sufficiently taken into account before the problem can be solved. On the basis of the limited Latin material considered in the existing studies, attempts at classifying the texts and specifying their relationship give only a very broad outline and can be misleading in details. Thus, Frederiksen is certainly right in picking up *V*⁵ from her selection of four Latin texts (*V*⁵, *R*, *Al*, *F*⁴) as “a rather reliable representative of the original of the fast-day text,”¹⁴ but the narrow scope of comparison conceals the fact that *V*⁵ has two unique features which cannot go back to a prototype, namely, the perfect tense of the verb in “parauī uobis uitam eternam” and the designation of the ninth Friday “post festum sanctorum Iacobi et Christophori.”¹⁵ Hofmann declares the list of events in the Greek variant to have been borrowed from some Italian source without taking into account the rich Latin tradition of the events lists. An approach that ignores the Latin tradition or delineates it as isolated cases cannot demonstrate the full history of the text, as Veselovsky already recognized by pointing out in his early study that “the variant readings of the vernacular texts are probably to be derived from those of the Latin recensions.”¹⁶ Therefore, I deem it necessary to focus on the Latin tradition and to limit myself for the present to the edition and classification of Latin texts. The quantity of the material included in this study secures the reliability of the general picture.

THE DATA

For the purpose of the present study I have collected Latin texts from sixty-seven manuscripts, fourteen of which have been previously edited. The collection at large corresponds to my hand-list of the manuscripts con-

309; Sergey Ivanov and Svetlana Kleyner, “The English Versions of the Friday Legend: Three and Twelve,” *Medium Aevum* 84/2 (2015): 189–212; Ivanov, “Dos versions de la Leyenda”; Frederiksen, “On the Clementine Text.”

¹⁴ Frederiksen, “On the Clementine Text,” 212.

¹⁵ The tense of “parauī” plays a role in her further discussion, *ibid.*, 221.

¹⁶ Veselovsky, “Опыты по истории развития христианской легенды,” 329.

taining Latin Friday texts, with some additions and omissions.¹⁷ The dates of the manuscripts or hands in which the Twelve Fridays texts were written range from the tenth century to the sixteenth.¹⁸ The manuscripts and their sigla are listed below, grouped by century:¹⁹

- s. X: London, British Library Additional 36736 (**L**¹).
- s. XI: Florence, Biblioteca Medicea Laurenziana Plut. 4 sin. 4 (**F**¹); Reims, Bibliothèque municipale 427 (**Re**); Vatican City, Biblioteca Apostolica Vaticana Vat. lat. 1349 (**V**¹); Vat. lat. 4227 (**V**²).
- s. XII: Admont, Stiftsbibliothek 131 (**Ad**); Basel, Universitätsbibliothek B V 21 (**Ba**); Bordeaux, Bibliothèque municipale 11 (**Bo**); Cambridge, St. John's College K. 23 (**C**¹); Cambridge, Corpus Christi College 320 (**C**²); Florence, Biblioteca Riccardiana Ricc. 240 (**F**²); Florence, Biblioteca Medicea Laurenziana Plut. 45.23 (**F**³); Fermo, Biblioteca Civica 33 (**Fe**); Fiecht, Benediktinerabtei St. Georgenberg Stiftsbibliothek 113 (**Fi**); 's-Gravenhage, Rijksmuseum Meermanno-Westreenianum 10 D 14 (**G**); Leipzig, Universitätsbibliothek 172 (**Le**); Munich, Bayerische Staatsbibliothek Clm 4648 (**M**¹); Oxford, Bodleian Library Bodl. 309 (**O**); Vatican, Biblioteca Apostolica Vaticana Vat. lat. 86 (**V**³); Vat. lat. 4406 (**V**⁴); Vat. lat. 3838 (**V**⁵).
- s. XIII: Eton College 169 (**E**); London, British Library Harley 1294 (**L**²); Harley 1280 (**L**³); British Library Additional 16975 (**L**⁴); Lambach, Stiftsbibliothek 73 (**La**); Lincoln, Cathedral Chapter Library 132 (**Li**); Munich, Bayerische Staatsbibliothek Clm 7999 (**M**²); Paris, Bibliothèque nationale de France lat. 2984 (**P**¹); lat. 2774 (**P**²); lat. 3001 (**P**³); Rouen, Bibliothèque municipale A 454 (671) (**R**); Utrecht, Universiteitsbibliotheek 711 (**U**); Vatican City, Biblioteca Apostolica Vaticana Pal. lat. 470 (**V**⁶); Vienna, Österreichische Nationalbibliothek 660 (**W**¹).

¹⁷ Sergey Ivanov, "The Legend of the Twelve Golden Fridays in the Western Manuscripts. Part I: Latin," *Colloquia classica et indogermanica* 5, *Acta linguistica Petropolitana* 7, ed. N. Bondarko and N. Kazansky (St. Petersburg, 2011), 561–72, and "The Legend of the Twelve Golden Fridays in the Western Manuscripts. Part I: Latin. Addenda et Corrigenda. Part II: Vernacular – II.1 French, II.2 Italian," *Colloquia classica et indogermanica* 6, *Acta linguistica petropolitana* 10(1) (St. Petersburg, 2014), 347–67.

¹⁸ If a manuscript is composite or the Fridays text is a later addition, the date indicated is the date of the relevant part of the manuscript or of the addition.

¹⁹ The sigla with the manuscripts, folio numbers, and notes containing bibliographical references are listed alphabetically at the end of the article.

- s. XIV: Augsburg, Universitätsbibliothek II.1.4^o 62 (**Au**); Frankfurt, Universitätsbibliothek Barth. 37 (**Fr**); Genoa, Biblioteca Berio m.r. IX 3 25 (**Ge**); Kassel, Bibliothek der Stadt und Landesbibliothek 2^o Ms. theol. 39 (**Ka**); Munich, Bayerische Staatsbibliothek Clm 28275 (**M³**); Milan, Biblioteca Ambrosiana C 10 sup. (**Mi¹**); Paris, Bibliothèque nationale de France nouv. acq. lat. 693 (**P⁴**); Bibliothèque nationale de France lat. 2509 (**P⁵**); Salamanca, Biblioteca Universitaria 2146 (**Sal**); Stonyhurst College 14 (**St**); Vatican City, Biblioteca Apostolica Vaticana Reg. lat. 399 (**V⁷**).
- s. XV: Alba Iulia, Bibliotheca Batthyanyana R II 64 (**Al**); Cambridge, Gonville and Caius College 386/606 (**C³**); Cesena, Biblioteca Malatestiana D XXVI 1 (**Ce**); Chicago, Newberry Library 82 (**Ch**); Cracow, Biblioteka Jagiellońska 2729 (**Cr**); Florence, Biblioteca Nazionale Centrale Pal. 763 (**F⁴**); Florence, Biblioteca Nazionale Centrale II.II.67 (**F⁵**); Graz, Universitätsbibliothek 1008 (**Gr**); Koblenz, Landeshauptarchiv, Best. 701 Nr. 138 (**Ko**); Munich, Bayerische Staatsbibliothek Clm 27417 (**M⁴**); Milan, Biblioteca Ambrosiana I 171 inf. (**Mi²**); Paris, Bibliothèque nationale de France lat. 3528 (**P⁶**); nouv. acq. lat. 1090 (**P⁷**); Prague, Národní Muzeum, Křivoklátská Knihovna I.e.10 (**Pr**); Rome, Biblioteca Casanatense 1020 (**Ro**); Salins-les-Bains, Bibliothèque municipale 12 (**Sa**); Schlägl, Stiftsbibliothek Cpl. 122 (**Sch**); Vienna, Österreichische Nationalbibliothek 14869 (**W²**); Wolfenbüttel, Herzog August Bibliothek Guelf. 11. Aug. 4^o (**Wol**); Worcester, Chapter Library of the Cathedral F 160 (**Wor**).
- s. XVI: Weimar, Herzogin Anna Amalia Bibliothek Q 48/1-13 (**We**).

The dating of some of the texts is approximate, and the list is by no means complete, but the overall view of the distribution may not be too far from reality. While only a few texts are attested in the tenth to eleventh centuries, from the twelfth century onwards the Twelve Fridays texts gained popularity that remained stable until the introduction of print. The text was readily added to the manuscripts by the later copyists or possessors as in case of *Ce*, *E*, *Fr*, *L²*, *O*, *P¹*, *P²*, *P⁴*, *P⁵*, *V³*, and *Wor*. The text is sometimes crossed out as in *M¹* and *V⁷*, possibly on account of its dubious status.

TEXT STRUCTURE AND CLASSIFICATION

Generally, the Twelve Fridays texts consist of three main parts: an introduction, the list of Fridays, and a conclusion. The introduction conveys information on the transmission, as a rule attributing the message to St.

Clement who received it from St. Peter who received it from the Saviour. The short narrative is written in the first person, or more rarely in the third person. This appeal to authority lends prestige to the text and to the fasting practice prescribed by it, but at the same time includes it into the category of pseudepigrapha not welcomed by the Church. The introduction also explains that one should fast on bread and water on the twelve Fridays listed after the introduction and refers to the twelve Apostles. The list of Fridays is central and constitutive to this text and will be discussed in the next section. The conclusion generally includes rewards promised to those who observe the fast. Sometimes the rewards are transferred to the introduction and the conclusion is absent, as in the texts of type 3 in the classification described below.

The list of events occurs relatively seldom as part of the Friday text—in thirteen of the sixty-seven texts considered here, the earliest from the thirteenth century (*P*³ and *L*²). The biblical events included in the list in order to stress the importance of Friday begin (mostly) with the creation and fall of Adam. If present, the list normally occurs at the end of the text, with some exceptions: it is placed between the introduction and the list of Fridays in *Fr*, at the very beginning of *Sa*, and at the end of the first text but before the introduction of the second in *Ko* (which has a double text undoubtedly as a result of contamination). This list was also transmitted as a separate text,²⁰ and there is every reason to believe that the list of Fridays and the list of Friday events were originally two different texts which were occasionally contaminated in the manuscript transmission.²¹ The mere presence of this part is not significant for the overall classification since it accompanies texts which evidently belong to different types on the basis of the criteria explained below: *Ge V*⁷ *Ch Fr* [type 2]; *F*⁴ [type 3]; *L*² [type 4]; *Mi*² *Ce* [type 4a]; *P*³ [type 5]; *Ko* [type 6]; *Sa F*⁵ [type 8a]; and *P*⁶.²²

²⁰ Cf. Staatsbibliothek zu Berlin theol. lat. qu. 233; Cambridge, St. John's College C 12, D 20; London, British Library Additional 34763 and 33957; British Library, Royal 17 A XVI; New Haven, Yale University, Beinecke Rare Book and Manuscript Library, MS 899; Philadelphia, University of Pennsylvania, MS Lat. 55 (now Codex 696), fol. 70v; and Vienna, Österreichische Nationalbibliothek 1629.

²¹ A similar picture is assumed by Clare A. Lees for the relation between the Sunday Letters and the Sunday lists; see "The 'Sunday Letter' and the 'Sunday Lists,'" *Anglo-Saxon England* 14 (1985): 129–51.

²² *P*⁶ is included in the discussion of the list of Fridays but has not been classified as one of the types or included in the edition because parts are difficult to read.

The special forms of the lists of events may, however, be instructive: in some cases their similarity clearly corroborates the classification or points to an especially close relationship between texts within the same type, especially in the case of type 2 or type 4a, but sometimes the correspondence must be explained differently, since the same variants are attached to different types, e.g., in the similar lists of events in F^4 , L^2 , P^3 , and F^5 .

The list of Fridays itself can only rarely serve for distinguishing text forms because of its relative stability (see the following section). In some cases, distinctive designations for individual Fridays in the list can be associated with the text types based on other criteria: thus, the designation of the eighth Friday as the one after the feast of St. John the Baptist seems to be restricted to type 7, but in general the designations that fall out of the standard pattern may be associated not with the types used in the classification described below but perhaps rather with regional or temporal variation. For example, the reference to the sixth Friday as the Friday before Trinity occurs in *Al Cr* [type 7] and *Pr* [type 4a], all produced in the area of modern Czechia and southern Poland in the fifteenth century.

The protean nature of the text makes any attempt at representing the manuscript tradition in the form of a traditional stemma extremely difficult. Any combination of features does not reach a clear-cut division and leaves many variants in between the groups. A more suitable way of visualizing the relations between the copies would be perhaps a field with numerous transitional zones between some prototypical variants or rather a network with a number of main knots connected through various types of links. Of course, there are a few cases of undoubtedly genetic relationship, the most evident being C^1 and C^2 . Generally, though, one is much more often confronted with ambiguities when a text combines characteristics common for two or more groups, no matter which features are chosen as distinctive. It plays a crucial role in the classification since the combination of features is especially conclusive when substantiated through relative chronology and/or regional proximity in order not to be quite arbitrary. For example, the incipit in *Al* (“Ego papa Clemens doceo uos acquiri uitam eternam”) resembles most of all that of *We* (“Ego Clemens pontifex romanus doceo uos uitam eternam accipere”) and for this reason *Al* could be connected to type 4a, but other features suggest its strong connection to *Cr* and W^2 in type 7. Decisive for the grouping is the fact that all three texts have a similar dating and were written in eastern Europe. The similarity of incipits *Al* and *We* is then a secondary feature which should be noted but does not determine the texts’ classification.

Frederiksen pointed out that “the scribes need not necessarily have relied upon a single written source. They can have had purely oral sources or written sources that had been adapted to comply with oral ones (e.g. stored in their own memories) and oral sources mean contamination and interpolation with formulaic material and other sources of common knowledge.”²³ The process of contamination as well as the problem of multiple sources can be illustrated by *Ko* which belongs to type 6 but has an addition best paralleled by the texts of types 2 and 3.

Despite the problems outlined above, it is possible to offer a homogeneous and consistent classification based on the narrative components of the text, that is, on the introduction and conclusion. Though mostly composed of formulaic phrases, they show reproducible patterns in arrangement, mutual position, and wording of those blocks of information which can serve as reliable criteria for classification. Most useful are specific additions, e.g., specific rewards or conditions. Thus, type 3 adds a demand for confession, type 6 a special salutation, and type 7 a reward. The wording of the incipit is also significant in many cases.

On the basis of these criteria, eight types are to be distinguished. I give a short survey here, reserving the detailed discussion of their features for the editions:

—Type 1 (*F¹ F² V⁴ WoI*) is a text with a standard introduction, a list of Fridays, and a conclusion containing a reward such as “*accedunt angeli et ministrant uobis*” or “*accedunt angeli et suscipiunt (animam)*” without the special features of the other types.

—Type 2 (*V¹ Ge V⁷ Ch Ro Mi¹ Fr*) adds a reward of avoiding the punishment of hell. Both types 1 and 2 contain predominantly Italian texts.

—Type 3 (*Re G O U L³ E M² M³ P⁵ F⁴*) introduces the demand for confession to be made for obtaining the reward. This is the most strictly delineated type, as it has an additional structural distinctive feature: the reward which in other types is reserved for the conclusion appears here directly before the list of Fridays and thus forms part of the introduction.

—Types 4 (*L¹ L² L⁴ Ad Fi V² V⁵ V⁶ W¹ Gr Ka St*) and 4a (*P⁷ Mi² Ce Le We Ba La Pr V³*), popular in Germany and Austria, have a characteristic incipit, “*Ego Clemens Romanus pontifex parabo uobis uitam eternam,*” with type 4a substituting “*doceo,*” “*predico,*” “*preparo,*” etc. for “*parabo.*”

²³ Frederiksen, “On the Clementine Text,” 211.

—Type 5 ($C^1 C^2 P^1 P^2 P^3 Sal$) has as its incipit “Clemens romanus pontifex hanc parabolam inuenit,” suggesting a transformation of “parabo” in type 4.

—Type 6 ($Bo C^3 M^4 Ko$) includes a salutation of the faithful which is absent from the other types.

—Type 7 ($W^2 Al Cr$) is a specifically eastern European type with a characteristic conclusion which promises the appearance of the Virgin Mary forty days before death and threatens excommunication for not sharing the knowledge of the Twelve Fridays.

—Types 8 ($Fe M^1 Wor F^3$) and 8a ($P^4 Li R Sa F^5$) consist of abridged versions with no clear features for assigning them to one of the other types.

There are also two special cases (Au, Sch).

THE LIST OF FRIDAYS

The list of Fridays is relatively stable for such a variable text. The first ten Fridays and the twelfth are especially well established. The most common sequence is

1. the first Friday in March;
2. the Friday before the Annunciation (25 March);
3. Good Friday;
4. the Friday before the Ascension;
5. the Friday before Pentecost;
6. the Friday in the Ember week of June;
7. the Friday before the Nativity of John the Baptist (24 June);
8. the Friday before the feast of Peter and Paul (29 June);
9. the Friday after this feast;
10. the first Friday in September;
11. the first (or second) week of December
12. the Friday before Christmas (25 December).

This standard scheme occurs in twenty-nine manuscripts, which vary only with regard to the eleventh Friday. Nineteen of these place the eleventh Friday in the first week of December:

Mi^1 [type 2], M^2 [type 3], $L^1 L^2 L^4 V^2 Fi V^6$ [type 4], $Mi^2 V^3$ [type 4a],

*C*¹ *C*² *P*¹ *P*² *P*³ *Sal* [type 5],²⁴ *Bo M*⁴ [type 6],²⁵ and *Wor* [type 8].²⁶

The remaining ten place the eleventh Friday in the second week of December:

*F*¹ *F*² *Wol* [type 1], *V*¹ [type 2], *Re* [type 3], *O E G* [type 3],²⁷
Ce [type 4], and *La* [type 4a].

Some other texts evidently follow this pattern in the assignment of the twelve Fridays, but it is obscured by scribal errors or inaccuracy as in *L*³ [type 3] with the eleventh Friday “in decembris,” or in *St* [type 4] with the tenth and eleventh Fridays denoted simply as “in mense septembri” and “decembris.” This pattern can be regarded as standard on account of the quantity as well as the regional and temporal diversity of the texts in which it is attested.²⁸ About half of the sixty-seven manuscripts considered here, however, show deviations from the standard scheme. The following special designations for individual Fridays in the list occur in these texts.

The first Friday is sometimes the first before March as in *L*³ [type 3] (“primus ante intrante marcio”) and perhaps *Al* [type 7] (“ante diem martii”). In *Sch* [special] it is “ante festum Gregorii pape” (12 March). In *W*² [type 7] it is placed “in translatione sancti Marci,” i.e., around 31 January. Another designation pointing to the end of January may be found in *Au* [special] where the first in the adjusted sequence (“ante purifi / altera dicetur”) appears to be before the Purification (2 February). In *R* [type 8a] “dies ueneris prima XL^e” seems to refer to the first Friday of Lent. Some

²⁴ In *P*¹ the fifth and sixth Fridays are merged: “ante pentecostes in IIII tempora.”

²⁵ In *M*⁴ the eleventh Friday is designated as “post festum sancti Andree” (30 November), which gives the same date as the designation in the first week of December. The Twelve Fridays texts may designate a particular Friday in various ways. For example, the second Friday in *M*² is designated as “ante incarnationem Domini,” which is of course the same as “ante annunciationem”; and the third Friday is designated as Good Friday in various ways.

²⁶ The only difference from the standard list in *Wor*, the sixth Friday “ante mens- em iunii,” may be the result of a scribal error; see below.

²⁷ In *G* the tenth and eleventh Fridays are reversed through obvious scribal errors: “primus in decembri” and “secundus in septembri.”

²⁸ The ordinal numbers can vary, especially in *Au* where the list of Fridays starts before Christmas, the twelfth Friday of the standard sequence; its Fridays will be col- lated with the others here, the first in *Au*—“(sexta feria) prima”—with the twelfth in the others, and the second to twelfth in *Au* with the first to eleventh in the others.

designations are clearly corrupt: “in prima ecclesia de martirum” in *F*³ [type 8] and “prima in nomine patris et filii et spiritu sancti” in *Cr* [type 7].

The second Friday shows minimal variation, with the only exception being *Au* [special], which designates the Friday after the first Sunday in Lent as the second Friday in the adjusted sequence (“post inuocauit habetur / tercia”). In *Fr* [type 2], “secundus ante natiuitatem beate Marie uirginis” has the Nativity of Mary as an evident scribal error for the Annunciation.

The third Friday is invariably Good Friday and is designated in alternative ways as “die ueneris crucis adorande” in *R* [type 8a], as “ante pascham” in *W*² [type 7], and as “ante pascha resurrectionis” in *Sa* [type 8a], and *Au* [special] has “Domini post cenam . . . quarta” as the third in the adjusted sequence. In *P*⁴ [type 8a] “ante festum sancte crucis” may be a corruption of “crucis adorande” or some similar designation.

The fourth Friday is designated as the Friday before the feast of St. Mark (25 April) in *M*³ [type 3] and *Ka* [type 4], corresponding to the specific designation “ante terminum rogationis” in *Fe* and “ante rogationes” in *F*³ [both type 8]. The Friday before the Ascension, which is the fourth Friday in the standard scheme, is the fifth Friday in these four manuscripts. In *Au* [special] the fourth Friday in the adjusted sequence is before Pentecost (“pnematis ante diem sit quinta”).

The fifth Friday has special designations in the four manuscripts that place it before the Ascension and in manuscripts that place it on day following the Ascension: *Fr* [type 2], *P*⁴ [type 8a], and *P*⁶; in *V*⁷ [type 2] it is noted as a former practice. In *Au* [special] the fifth Friday in the adjusted sequence (“sexta”) is after Pentecost

The sixth Friday is placed before Pentecost in *M*³, *Ka*, *Fe*, *F*³, and in *Fr* and *P*⁴ on account of the insertions in the sequence for the fourth or fifth Friday discussed above. The other manuscripts place the sixth Friday after Pentecost, designating it as the Friday in the Ember week of June,²⁹ which corresponds to the designations after Pentecost or in the week of Pentecost in *Ch* [type 2], *U F*⁴ [type 3], *Le* [type 4a], *C*³ [type 6], *W*² [type 7], *M*¹ *R* *Sa* [type 8a], and *P*⁶, “ante festum sancte Trinitatis” in *Al* and *Cr* [type 7], “infra ieiunia quatuor temporum penthecostes” in *Ko* [type 6], and “infra quatuor tempora ante Trinitatem” in *Pr* [type 4a]. While Pentecost is a movable feast, *Ad* [type 4] assigns the sixth Friday to the second week of June (“in secunda ebdomada iunii”), which is also associated with the Fri-

²⁹ *Ro* has “in IIII temporibus mai.”

day in the Ember week.³⁰ In V^7 [type 2] the sixth Friday is placed before the feast of John the Baptist, the seventh Friday in the standard scheme, and this designation is also used for the sixth Friday in the adjusted sequence in Au [special] (*septima precedit . . . Baptistam*). Other designations for the sixth Friday seem to be a result of corruption: “ante mensem iunii” in Wor [type 8] and “in operibus iunii” in Li [type 8a].

The seventh Friday is almost always before the feast of John the Baptist, with the exception of texts with the shift in sequence: in Ka it is “in secunda ebdomeda in kalendis iunii” (cf. the sixth Friday in Ad as noted above), in Fe it is “de mense iunii in IIII tempora,” and in F^3 it is “ante ieiunio de iunio,” all corresponding to the sixth Friday of the standard version (in M^3 the seventh Friday is illegible). In V^7 the seventh Friday is before the feast of Peter and Paul, the eighth in the standard scheme; and the seventh in the adjusted sequence in Au [special] is “post festum Petri . . . octava.”

The eighth Friday is shifted as usual in M^3 , Ka , Fe , and F^3 , which have the seventh Friday of the standard scheme, that is, the Friday before the feast of John the Baptist. In $Al Cr W^2$ [type 7] the eighth Friday is designated as the Friday after the feast of John the Baptist, a denotation that is proper to this type to designate the eighth Friday of the standard scheme, before the feast of Peter and Paul. In Pr [type 4a] the eighth Friday comes after Peter and Paul; P^4 [type 8a] puts it before Peter in Chains (1 August); and in V^7 [type 2] it is before the Assumption (15 August) as is the eighth Friday in the adjusted sequence (“nona”) in Au [special].

The ninth Friday is shifted as usual in Ka , Fe , and F^3 (M^3 is illegible) and placed before the feast of Peter and Paul. $W^2 Al Cr$ again use a denota-

³⁰ There were two concurring traditions concerning the exact dates of the Ember days. According to one tradition, “the fasts are in the first week of March, the second week of June, the third week of September, and the fourth week of December” while the other puts them “the first in the first week of Lent, the second during the week after Pentecost, and the fourth in the third week of a four-week Advent; the third fast in September remaining in the third week of that month” (G. G. Willis, *Essays in Early Roman Liturgy*, Alcuin Club 46 [London, 1964], 60). On the ambiguity of Ember days tradition in connection with the Twelve Fridays texts, see Sergey Ivanov, “The Legend of the Twelve Fridays and Quattuor Tempora,” *Scrinium 9: Patrologia Pacifica Tertia: Selected Papers presented at the Seventh Asia-Pacific Early Christian Studies Society Annual Conference (Luce Center, Presbyterian College and Theological Seminary, Seoul, South Korea, July 5–7, 2012)*, and *Other Patristic Studies*, ed. Pauline Allen, Vladimir Baranov, and Basil Lourié (Piscataway, N.J., 2013), 185–206.

tion proper to type 7 to designate the ninth Friday of the standard scheme, designating it as the Friday immediately following the Friday after the feast of St. John the Baptist. In the standard scheme the ninth Friday should be approximately in the first week of July, but some texts transfer it to the end of July or later. *V⁴ Wol* [type 1] and *Sch* [special] place it after the octave of Peter and Paul; *Pr* [type 4a] and *Ko* [type 6] put it before Peter in Chains (cf. the eighth Friday in *P⁴*); *V⁵* [type 4] has a unique designation after the feast of St. James and St. Christopher (25 July); *Ch* [type 2] and *Sa* [type 8a] place it before the Assumption of the Virgin (15 August); and *We* [type 4a] places it after the Assumption. *P⁴* [type 8a] and *P⁶* place it on the first Friday of September, that is, the tenth Friday of the standard scheme, and the ninth Friday in the adjusted sequence in *Au* [special] is after the Nativity of Mary on 8 September (“proponit decimam natalis sancte Marie”).³¹ *V⁷* [type 2] notes two practices, the first Friday of September and before Ember week of September. The designations in “ante natale apostolorum Petri et Pauli” in *L¹* [type 4] and “infra octavam corporis Domini”) *P⁷* [type 4a] are obvious scribal errors.

The tenth Friday is shifted as usual in *M³*, *Ka*, and *Fe* and placed after Peter and Paul (for *F³* see below). In the standard scheme the tenth Friday falls in the first week of September, which can be loosely identified with the Friday before the Nativity of Mary (8 September) as in *Ba* [type 4a], *Ro* [type 2], and *Al Cr* [type 7]. It is designated as the Friday after the Nativity of Mary in *F³* [type 8], which is the same as the Friday before the Exaltation of the Cross (14 September) in *Sa* [type 8a], a date corresponding to the second Friday in September, the designation for the tenth Friday in *P⁶* (“Decimus est secunda ebdomada eiusdem mensis.”). The tenth Friday in *Gr* [type 4], *We* [type 4a], *Ko* [type 6], and the adjusted sequence in *Au* [special] is placed in the Ember week—that is, in the third week of September, which is the designation for the eleventh Friday in *Ka* [type 4], *Fe* [type 8], and *R* [type 8a]. In *P⁴* [type 8a] it is the Friday in the last week of September (cf. the eleventh Friday in *F³*). *Pr* [type 4a] and *M¹* [type 8] do not offer any specific information, giving only a vague indication “in September.” The tenth Friday also appears in connection with Michaelmas (29 September)—before it in *Sch* [special], and after it in *W²* [type 7]; and in *V⁷* [type 2] it is before the All Saints’ day (1 November).

The eleventh Friday is placed in the second week of September in *P⁵*

³¹ Cf. the tenth Friday in *F³*.

and F^4 [type 3],³² the third week of September in M^3 [type 3], Ka [type 4], Fe [type 8], and R [type 8a],³³ the fourth week of September in F^3 [type 8], the first week of October in Ch [type 2], and before All Saints' Day (1 November, i.e., in the last week of October) in W^2 [type 7] and in the adjusted sequence of Au [special cases]. It is placed before the feast of St. Andrew (30 November), that is, in the last week of November, in V^4 [type 1], $Ge V^7$ [type 2], C^3 [type 6], We [type 4a], $P^6 Ko$ [type 6], $Al Cr$ [type 7], and $P^4 Sa$ [type 8a], and P^7 has two designations: "primus dies ueneris decembris uel ante festum sancti Andree." The designation after St. Andrew occurs in M^4 [type 6] and in Ba [type 4a], where the equivalence of this expression and the date in the standard scheme is indicated ("intrante decembre post natale sancti Andree apostoli"). As noted above, the manuscripts that have the standard scheme place the eleventh Friday in the first or second week of December,³⁴ and the designation "ante conceptionem uirginis Marie" in Ro [type 2] also places the eleventh Friday in the first week of December, before the Immaculate Conception on 8 December. The eleventh Friday in Sch [special] is before Christmas.

The twelfth Friday, before Christmas, is very stable. There are only two exceptions: F^3 [type 8] places it after Christmas, and Sch [special] transfers it to January before St. Peter in cathedra (18 January). Ko [type 6] and Ka [type 4] mention Ember days in addition to Christmas ("in ieiuniis quatuor temporum ante natale Domini").

PRINCIPLES OF THE EDITION

The presentation depends on the degree of uniformity and number of texts within each type. For types with two or more texts that are close enough, base texts are selected and the variant readings of the other texts grouped with them are given in the apparatus along with any readings from the base texts that have not been retained in the edition. If texts clas-

³² See the introduction to the edition of the type-3 text on the possibility that the designation of the eleventh Friday in F^4 and P^5 [type 3] is the result of a scribal error.

³³ Cf. the tenth Friday in Gr [type 4], We [type 4a], and Ko [type 6].

³⁴ In addition to the nineteen manuscripts listed above with the eleventh Friday in the first week as part of the standard scheme, $Ad Gr V^5$ [type 4], $Pr Le$ [type 4a], and $Li M^1$ [type 8] place it in the first week, and in addition to the ten manuscripts with the eleventh Friday in the second week as part of the standard scheme, Fr [type 2], $L^3 U$ [type 3], and F^5 [type 8a] place it in the second week.

sified together contain considerable differences and no advantage or economy of space can be gained by reporting variants in an apparatus, they are presented as parallel texts or separately.

The texts are presented with breaks between the introduction, list of Fridays, conclusion, and list of events, and the texts in parallel columns are aligned for ease of comparison. Capitalization and punctuation are introduced, and abbreviations are tacitly expanded with normal case endings. Conjectured readings that are damaged or illegible in the manuscripts are in brackets $\langle \rangle$. Transcriptions of individual texts preserve the distinction between numerals and numbers that are written out (e.g., “XII” and “duodecim”), but a text edited with an apparatus has numerals in the base text written out as cardinal or ordinal numbers to simplify the apparatus. The previously edited texts are reproduced in accordance with the principles used for the unedited texts, and the editions of *Bo*, *F¹*, *Le*, *M²*, *Sal*, and *V⁵* have been checked against the manuscripts

TYPE 1

Texts: *F¹* *F²* *V⁴* *Wol*

The four texts in this group, three associated with eleventh- or twelfth-century Italy, display the basic form of the introduction and conclusion, containing the general information found in most of the Twelve Fridays texts but lacking the specific features of other types. These four texts form two distinctive pairs. *F¹* and *F²* are very close, sharing readings that lack the correct case endings or agreement, e.g., “inueni in canones” and “ad beatum Petrum apostolum magister meus” (though these also appear in *V¹* [type 2]). *V⁴* and *Wol* are also quite similar, the only significant difference being the placement of the eleventh Friday before the feast of St. Andrew in *V⁴* and in the second week of December in *Wol*. These two texts also have very similar wording in the phrase “dies ueneris sunt constituti in honore XII apostolorum” (*V⁴*) and “duodecim apostoli sunt et in eorum constituti sunt honore” (*Wol*), although this correspondence is not exclusive, as the same phrase appears in *Ce P⁷ Mi²* (a sub-group of type 4a). The conclusion also has almost the same phrasing and contains the expression “suscipiunt animam (eam)” with the verb “suscipere” paralleled only in and *Mi¹* [type 2] and *La* [type 4a]

The texts of *F¹* and *V⁴* are edited in parallel columns with variant readings from the paired manuscripts, *F²* and *Wol*, in the respective apparatus.

F¹

Ego Clemente Romanus pontifice
 inueni in canones apostolorum hoc
 quod Dominus dixit ad beatum Pe-
 trum apostolum magister meus de
 5 istis duodecim diebus ueneris quibus
 omnes christianos debuit ieiunare in
 pane et aqua usque ad uesperum.
 Duodecim apostoli sunt, duodecim
 dies ueneris sunt.

10 Primus de mense martio.
 Secundus ante annuntiatio sanctę
 Marię.
 Tertius parasceuen.
 Quartus ante ascensa Domini.
 15 Quintus ante pentecostes.
 Sextus in quattuor tempora de
 mense iunio.
 Septimus ante missa sancti Iohan-
 nis baptiste.
 20 Octauus ante festiuitate sancti Pe-
 tri.
 Nonus post natale apostolorum.
 Decimus primus in mense sep-
 tember.

F²

1 Clemente] Clemens *F²* pontifi-
 ce] pontifex *F²* 5 istis] isti *F²* die-
 bus . . . quibus] ueneri que *F²* 6 de-
 buit] debet *F²* 7 aqua] aquas *F²*
 9 dies . . . sunt] ueneris *F²* 10 primus]
 in primo *F²* 11 annuntiatio] nuntia-
 tio *F²* 14 ascensa] ascensione *F²*
 17 mense iunio] iung *F²* 18 mis-
 sa *om. F²* 20 festiuitate *om. F²*
 22 natale apostolorum] sancti Petri *F²*
 23 primus in mense] prima ebdomada
 de mense *F²*

V⁴

Ego Clemens Romanus pontifex
 inueni in canonibus apostolorum hoc
 quod Dominus dixit ad beatum Pe-
 trum apostolum de istis XII diebus
 ueneris quos omnes christiani debent
 ieiunare usque ad uesperas in pane et
 aqua. XII dies ueneris sunt constituti
 in honore XII apostolorum.

Primus in prima edomada martii.
 Secundus ante annuntiationem
 sancte Marie uirginis.
 III in parasceuen.
 IIII ante ascensionem.
 V ante pentecostes.
 VI in IIII te(m)pora iunii.

VII ante natiuitatem sancti Iohan-
 nis baptiste.
 VIII ante festiuitatem beati Petri.

VIII post octauam apostolorum.
 X in prima edomada septembris.

Wol

1 Romanus pontifex] papa Romanus
Wol 3 Dominus dixit] dixit Domi-
 nus *Wol* 5-7 debent . . . aqua] ieiunare
 debent in pace in pane et aqua usque ad
 uesperas duodecim apostoli sunt et *Wol*
 7-8 sunt . . . apostolorum] in eorum con-
 stituti sunt honore id est *Wol* 12 uir-
 ginis *om. Wol* 16 tempora iunii]
 temporum *Wol* 20 festiuitatem beati]
 natiuitatem sancti *Wol* 22 octauam
 apostolorum] octauas apostolorum Petri
 et Pauli *Wol*

	(<i>F</i> ¹)	(<i>V</i> ⁴)
25	Undecimus secunda ebdommada mense decembrio.	XI ante festiuitatem sancti Andree.
	Duodecimus ante natiuitatem Do- mini.	XII ante natiuitatem Domini.
30	Hoc sciatis, fratres et sorores, quia istis duodecim diebus obseruandi sunt usque ad uesperum in pane et aqua. Si istos dies obseruare poterit- tis, in exitus anime uestrę accedunt angeli et ministrant uobis in uitam ęternam. Amen.	Hoc sciatis, fratres, qui istos dies obseruauerit, ad exitum anime sue accedent angeli Dei et suscipiunt animam eius.
35		

25–26 ebdommada mense decem-
bri] edomada de mense december *F*²
27 natiuitatem] natalem *F*² 29 sci-
atis] scitis *F*² 30 istis] isti *F*² 30–
32 diebus . . . aqua] dies omnes chris-
tiani ieiunare debet in pane et aqua us-
que ad uesper(um) et *F*² 32–33 pote-
ritis] potueritis *F*² 33 exitus] exitu *F*²
accedunt] p(ro)cedent *F*² 34 uobis
in *om.* *F*² 35 amen *om.* *F*²

25 ante . . . Andree] in secunda ebdom-
mada decembris *Wol* 27 XII] est *add.*
Wol 29 fratres] et sorores *add.* *Wol*
32 obseruauerit] bene obseruat *Wol*
33 exitum] exitus *Wol* accedent] ac-
cedunt *Wol* 34 Dei *om.* *Wol* ani-
mam eius] eam *Wol*

TYPE 2

Texts: *V*¹ *Ge* *V*⁷ *Ch* *Ro* *Mi*¹ *Fr*

These six texts of predominantly Italian origin show a significant gap between the first attestation in *V*¹—one of the earliest of any type—and the remaining manuscripts of the fourteenth and fifteenth centuries, suggesting the existence of other texts of this type in the period between them. Their characteristic feature is a reward variously expressed in the conclusion of *V*¹, *Ge*, *V*⁷, and *Ch*, and transferred to the introduction of *Ro* and *Mi*¹: those who fast will avoid the pains of hell. It has the form “infernum (eum/eam) non possidet/possidebit” in *V*¹, *Ge*, and *V*⁷ (which also has “non pacietur penas inferni”), “eripietur a penis inferni” in *Ch*, “non patiuntur penas infernales” in *Ro*, and “absque pena purgatorii” in *Mi*¹. In *Fr* the conclusion mentions the reward of being admitted into the heavenly kindgom—com-

mon to many types—without the characteristic reward of the other type-2 texts, but the distinctive use of the verb “possidere” in the phrase “anime illorum cum angelis regnum Dei possidebunt” suggests that *Fr* or one of its sources had contracted and reinterpreted an original conclusion with a reference to hell like the one in *V¹* (“in exitum anime accedunt angeli et perducunt ipsum omnes in regnum Dei et in infernum eum non possidet”). The type-2 reward also occurs in a fragmentary text added to the main text in *Ko* [type 6]: “nunquam in infernum eius anima introibit.”

Other features are shared by some of the texts within the type. *Ch* and *Mi¹* have titles beginning “Infrascripti sunt (XII) dies ueneris,” and *Ge*, *V⁷*, and *Fr* share the phrase “sicut scriptum est” in the conclusion. The correspondence of the twelve Apostles and the twelve Fridays, a frequent element in Twelve Fridays texts, appears in its common form in *V¹*, *Ge*, and *V⁷*, but the wording is more specific in *Ch* (“ad honorem XII apostolorum . . . inuenti”), *Mi¹* (“in honore apostolorum”), *Fr* (“in honore quod duodecim apostoli sunt”), and especially *Ro* (“propter amorem Dei et duodecim apostolorum”). In this regard *Ch*, *Mi¹*, and *Fr* may be compared to *V⁴ Wol* [type 1] and *U* [type 3], while *Ro* may be compared to *P⁷ Mi²* [type 4a] and *Sal* [type 5]. The phrase “angeli suscipiunt” links *Mi¹* to *V⁴ Wol* [type 1] and *La* [type 4a]. The reference to *uita eterna* in the conclusion of *Ge* establishes ties to a wide range of other texts, and the phrase “ducent eam in paradisum” is a link to the type-3 texts.

The individual texts of this type are especially rich in features not found anywhere else. *V¹* mentions “in terminum rogacionis” in the conclusion; “Rogationes” occur in the list of Fridays in *Fe* and *F³* [type 8] but their position in the text does not correspond to *V¹*. *Ge* is unique in explicitly prohibiting sexual intercourse (“custodiendo . . . a propria uxore illi qui habent”). *Ro* has very specific wording, using “usque a stellis” where all the other texts have “usque ad uesperum,” and “homo uel mulier” instead of “quicumque.” *Mi¹* has “audiui ab antiquis patribus” instead of “inueni in canonibus” and “[duc]unt in synu eterni patris” instead of “in paradisum” or “in celum.” Moreover, it promises as a reward that the Devil will not know the day of one’s death.

V¹ along with *Ge*, *V⁷*, and *Ch*, which have very similar lists of events at the end of the text, are presented here in four parallel columns spread out over facing pages. *Mi¹* and *Ro*, which have the introduction and conclusion combined before the list of Fridays (as in the type-3 texts), are then presented on facing pages and followed by *Fr*, which has an abridged list of events between the introduction and the list of Fridays.

	<i>V^l</i>	<i>Ge</i>
		De duodecim diebus ueneris
5	Ego Clementes Romanus pontifice inueni in canones apostolorum hoc quod Dominus dixit ad beatum Petrum apostolum magister meus de istis duodecim dies ueneris quibus omnes christianos debuit ieunare in pane et aqua usque ad uesperum. XII apostoli sunt, XII dies ueneris sunt.	Ego Clemens Romanus pontifex inueni in canone apostolorum hoc quod Dominus dixit ad Petrum magistrum nostrum de istis diebus ueneris quos omnes christiani debent ieunare in pane et aqua usque ad uesperum, quia XII sunt apostoli et XII sunt dies ueneris, quorum
10		
15	I de mense martio. II ante annunciatio sancte Marie. III in parascebe. III ante ascensa Domini.	primus est in introitu mensis marcii. Secundus ante adnuntiationem sancte Marie de marcio. Tertius in parasceuen uidelicet die ueneris sancti. Quartus ante ascensionem Domini.
20	V ante pentecosten.	Quintus ante pentecostem.
25	VI in quatuor tempora de mense iunio. VII ante sancti Iohanni baptiste.	Sextus in quatuor tempora mensis iunii. Septimus ante festiuitate sancti Iohannis baptiste.
30	VIII ante sancti Petri apostoli. VIII post nat. apostolorum.	Octauus ante natalicia apostolorum Petri et Pauli. Nonus post festiuitatem eorundem.

3 Romanus] Romamanus *with second ma erased* inueni] inuenit *with t erased* **6** magister] magitster *with first t marked for deletion*

*V**Ch*

5 Ego Clemens Romanus pontifex
 inueni in canones apostolorum hoc
 quod Dominus Ihesus dixit ad bea-
 tum Petrum magistrum meum de is-
 tis XII diebus ueneris quos omnis
 christianus debet ieunare in pane et
 aqua usque ad uesperum, prout apos-
 10 toli sunt XII, dies ueneris sunt XII,
 quorum

primus est dies ueneris intrante
 mense marcii.

15 Secundus est ante annunciationem
 uirginis Marie.

Tercius est dies ueneris sancti.

20 Quartus est ante assentionem
 Domini.

Quintus erat post ascensionem
 Domini antequam celebratum fuisset
 festum omnium sanctorum, set post-
 ea fuit quintus ante pentecosten.

25 Sextus est ante festum beati Io-
 hannis baptiste.

Septimus ante festum apostolo-
 rum Petri et Pauli.

30 Octauus ante assumptionem beate
 Marie.

Nonus est intrante mense septem-
 bris secundum aliquos sed est ante
 quatuor tempora de mense septem-
 bris.

Infrascripti sunt XII dies ueneris
 sancti boni et honorandi ut infra.

Ego Clemens Romanus pontifex
 inueni in canonibus apostolorum hoc
 quod Dominus Ihesus dixit ad Pe-
 trum magistrum nostrum de istis
 duodecim diebus ueneris quos chris-
 tiani ieunare debent in pane et aqua
 usque ad uesperam, quia ad honorem
 XII apostolorum isti duodecim dies
 ueneris inuenti sunt sancti, quorum
 primus est ut infra.

Primus dies ueneris mensis martii.

Secundus ante annuntiationem
 beate Marie.

Tertius dies ueneris sanctus.

Quartus ante ascensionem Do-
 mini.

Quintus ante pentecosten.

Sextus post pentecosten.

Septimus ante festum sancti Io-
 hannis baptiste.

Octauus ante festum apostolorum
 Petri et Pauli.

Nonus ante assumptionem beate
 Marie.

	(V ^l)	(Ge)
35	X primus in mense septembri.	Decimus in prima edogmada septembris.
	XI secunda ebdomada de mense decembrio.	Umdecimus ante natalem sancti Andree.
	XII ante nat. Domini.	Duodecimus ante natalem Domini.
40		
	Hoc sciatis, fratres karissimi, quia istis XII diebus obserbandi sunt usque ad uesperum in pane et aqua, fratres karissimi, quia istis dies obserbare debetis, in exitum anime accedunt angeli et perducunt ipsum omnes in regnum Dei et in infernum eum non possidet, sicut fuerit in terminum rogacionis dies ueneris pre sua sancta Domini.	Hoc sciatis, fratres karissimi, quia isti dies sunt obseruandi et custodiendo a uino et buscas [?] et a propria uxore illi qui habent. Hoc sciatis, fratres, quia quicumque hos dies obseruauerit, sicut scriptum est, in exitu anime sue desendent angeli Domini pro ea et ducent eam in paradisum et ministrabunt omni uitam eternam et infernum non possidebit.
45		
50		
		Quia in die ueneris Adam plasmatus est, in die ueneris pecauit.
55		In die ueneris Caym occidit Abel.
		In die ueneris diluuium uenit super terram.
		In die ueneris occidit Abel Daud Goliam.
60		In die ueneris occidit Elias propheta C.III.III milia uiros de Israel.
		In die ueneris degolatus est sanctus Iohannes baptista.
65		In die ueneris Dominus crucifixus est.
		In die ueneris beata Maria ascendit in celum.
		In ueneris crucifixus est sanctus Petrus et decolatus est sanctus Paulus.
70		

	(V ⁷)	(Ch)
35	Decimus ante festum omnium sanctorum. Undecimus est ante festum sancti Andree. Duodecimus ante natiuitatem Domini nostri Ihesu Christi.	Decimus in prima ebdomoda septembris. Undecimus in prima mensis octobris. Duodecimus ante natiuitatem Domini.
40	Hoc sciamus, fratres carissimi, quod quicumque in istis ueneris diebus cum deuotione et debite ieiunauerit, sicut scriptum est, non pacietur penas inferni nec cadet in aliquo periculo, et semper erit in amorem Christi, et in exitu anime sue ipsa a sancto angelo ducta erit in regnum dei et infernum eam non possidebit.	Si quis hos dies ueneris ieiunauerit in pane et aqua et non epulet usque ad uesperum, sciat quod anima eius eripietur a penis inferni in die iudicii.
45		
50	Etenim fuit Ihesus in die ueneris passus. Adam plasmatus est et in die ueneris peccauit.	In die ueneris Adam blasphematus fuit et in ipsa die peccauit.
55	In die ueneris Caym occidit Abel. In die ueneris uenit diluuium super terram. In die ueneris Daud occidit Goliath.	In die ueneris Caym occidit Abel. In die ueneris diluuium uenerit super terram. In die ueneris Daud occidit Goliath.
60	In die ueneris occidit Elias propheta centum quinquaginta IIII milia uiros in sol. [?] In die ueneris decollatus fuit sanctus Iohannes baptista.	In die ueneris Helias occidit CLXIII pueros Ysrael. In die ueneris decolatus fuit sanctus Iohannes baptista.
65	In die ueneris Dominus crucifixus fuit. In die ueneris assumpta est sancta Maria in celis.	In die ueneris sanctus Stephanus lapidatus fuit. In die ueneris Petrus apostolus crucifixus et decolatus fuit.
70	In ueneris sanctus Petrus crucifixus fuit et Paulus decollatus.	In die ueneris crucifixus est Dominus.

*(V^l)**(Ge)*

In die ueneris lapidatus est sanctus
Stefanus.

75

In die ueneris pugnavit antichris-
tus cum Elya et Enoc in omnibus tri-
bus filiorum Israel.

Ro

Isti sunt duodecim ueneris sacri qui debent ieiunare in pane et aqua usque a
stellis. Homo uel mulier qui ieiunauerit ueneris istos sacros propter amorem
Dei et duodecim apostolorum usque ad extremum diem non patiuntur penas
infernales, uidelicet imprimis:

5

Primus ueneris martii.

Secundus est ante annunciationem beate Marie uirginis.

Tertius est ueneris sanctus.

Quartus est ante assentionem Domini.

Quintus est ante pentecosten.

10

Sextus est in IIII temporibus mai.

Septimus est ante natiuitatem beati Iohannis baptiste.

Octauus ante festum apostolorum Petri et Pauli.

Nonus est post festum ipsorum apostolorum Petri et Pauli.

Decimus est ante natiuitatem uirginis Marie.

15

Undecimus est ante conceptionem uirginis Marie.

Duodecimus est ante natiuitatem Domini nostri Yhesu Christi.

1 sunt followed by erased dies **13** Nonus . . . Pauli omitted and added at the
end of the text with an insertion mark **14** uirginis repeated twice, one crossed out
16 ante followed by n, crossed out.

(V⁷)

In die ueneris lapidatus fuit sanctus Stefanus et

75 In die ueneris debet pugnare antichristus cum Elia et Enoch in die iudicii.

(Ch)

In die ueneris assumpta est Maria in celum.

In die ueneris pugnabit antichristos cum Enoch et Helia et omni tribu filiorum Ysrael.

Mi¹

Infrascripti sunt dies ueneris quos numerat beatus Clemens papa dicens:

Ego Clemens papa audiui ab antiquis patribus quod si quis infrascriptos dies ueneris ieiunauerit in honore apostolorum usque ad uesperam in pane et in aqua uidelicet quod usque ad horam uespertinam nichil <co>medat uel bibat et
5 post uesperas comedat panem et aquam, <dia>bolus ignorat diem sui exitus et angeli suscipiunt eam et <duc>unt in synu eterni patris absque pena purgatorii.

	Primus est prima dies ueneris mensis marcii.	primus
	2 ^{us} est ante festum annunciacionis sancte Marie.	secundus
	3 ^{us} est dies ueneris santi.	tercius
10	4 ^{us} est ante ascensionem.	quartus
	5 ^{us} est ante pentecosten.	quintus
	6 ^{us} est in quatuor temporibus iunii.	sextus
	7 ^{us} est ante festum natiuitatis sancti Iohannys baptiste.	sextimus
	8 ^{us} est ante festum apostolorum Petri et Pauli.	octauus
15	9 ^{us} post festum predictorum.	nonus
	X ^{us} est primus dies ueneris mensis septembris.	decimus
	XI ^{us} est primus dies ueneris mensis decembris.	undecimus
	XII est ante natiuitatem Domini nostri.	Duodecimus

Fr

<Cleme>ns Romanorum pontifex hoc inueni in canone apostolorum <...> dixit ad beatum Petrum magistrum nostrum quod XII dies ueneris sunt in anno quos omnes christiani ieiunare debent in aqua et in pane usque ad uesperas in honore quod duodecim apostoli sunt et in primo

5 Adam primus homo in die ueneris plasmatus fuit et in die ueneris peccauit.
In die ueneris occidit Caym fratrem suum Abel occidit.
In die ueneris uenit diluuium super terram.
In die ueneris occidit Dauid Goliam.
In die ueneris decollatus est Iohannes baptista.

- 10 In die ueneris Ihesus Christus positus fuit in cruce.
 In die ueneris sumpta fuit beata uirgo in celum.
 In die ueneris crucifixus fuit beatus Petrus et beatus Paulus decollatus.
 In die ueneris lapidatus fuit beatus Stephanus.
- Isti supradicti dies ueneris:
- 15 Primus in prima ebdomoda marci.
 Secundus ante natiuitatem beate Marie uirginis.
 Tercius ante parasceuen.
 Quartus ante ascensionem.
 Quintus in crastino ascensionis.
- 20 Sextus ante penthecosten.
 Septimus ante festum beati Iohannis baptiste.
 VIII^{us} ante festum Petri et Pauli.
 IX^{us} infra octaua eorundem.
 Decimus in prima ebdomada septembris.
- 25 XI^{us} in secunda ebdomoda decembris.
 XII^{us} ante natale Domini proximus.
- Et hoc sciant omnes quod quicumque istos dies ueneris ieiunauerit, sicut scriptum est, anime illorum cum angelis regnum Dei possidebunt. Amen.

TYPE 3

Texts: *Re G O U L³ E M² M³ P⁵ F⁴*

The texts of this type range from the eleventh century to the fifteenth and are distributed at relatively similar rates in France, England, and Germany, including three from twelfth- to thirteenth-century England (*O L³ E*). The only text from Italy (*F⁴*) has a somewhat divergent position within the group. The other nine share the following features: they have the incipit “Isti sunt duodecim dies ueneris de quibus ego Clemens romanus pontifex inueni in canonibus apostolorum Dominum dixisse meo magistro Petro,” with only minor variations except in *Re*, which has different wording at the beginning, and *E*, which has the narrative in the third person; instead of a conclusion, the texts have an introduction including the reward that is mostly reserved for the conclusion in other types (e.g., “in exitu anime sue angeli deducunt eum in paradysum”) but with the specific condition that confession be duly made (e.g., “si confessus fuerit peccata sua”). *F⁴* differs from the rest in the wording and is also the only text with a list of events added to the list of twelve Fridays, but it has a similar condition

and reward in the introduction (“si fuerit in penitentia certus sit quod angelii portabunt eum in paradisso”) and is therefore classified as type 3.

Some texts share particular phrases and ways of expression. *Re*, *O*, *G*, and *P*⁵ have a common end of the introduction (“si confessus fuerit peccata sua”), and *Re*, *G*, and *P*⁵ add salt to bread and water, which is also to be found in *Ka* [type 4]. The phrase “in honore XII apostolorum” links *U* to *V*⁴ *Wol* [type 1] and *Ch Mi*¹ *Fr* [type 2]. It is interesting that *G* has an evident error in reversing months for the tenth and eleventh Fridays (“X primus in decembri, XI secundus in septembri”) and *P*⁵ and *F*⁴ also have the eleventh Friday designated as the second in September but have it placed after the tenth Friday (“decimus est primus septembris, undecimus est secundus ipsius mensis septembris” *P*⁵; “10^{us} est primus dies ueneris setembris, 11^{us} est secundus setenbris” *F*⁴). Their unusual placement of the eleventh Friday in the second week of September may have arisen from a misplacement similar to the one in *G*. In any case, *G* and *P*⁵ seem to be especially close to each other, as they also have the common features in the introduction noted above.

Type 3 is edited from *O*, with variants from all texts in the apparatus.

[O]

Isti sunt duodecim dies ueneris de quibus ego Clemens Romanus pontifex inueni in canonibus et in actibus apostolorum Dominum dixisse meo magistro Petro. Si quis hos ieiunauerit in pane et aqua usque ad uesperum, certissime

*Re G O U L*³ *E M*² *M*³ *P*⁵ *F*⁴

(*Tit.*) De XII diebus ueneris *L*³ 1–2 isti sunt . . . Petro] Clemens episcopus seruatorum Dei Romanorum dixit quod inuenerat in actibus apostolorum quod Yhesus Christus diserat sancto Petro apostolo quod *F*⁴ 1 isti . . . ueneris] hi sunt dies VI ferie *Re* XII dies ueneris] dies ueneris XII *M*³ *P*⁵ : dies XII *M*² ego *om.* *E* Romanus pontifex] papa *E M*³ : Romanus episcopus *Re L*³ inueni] inuenit *E* 1–2 inueni in canonibus] in canonibus inueni *Re* in canonibus] in canonicis *L*³ : canonicis *M*³ 2 et in actibus] actibus *L*³ : et actibus *M*³ *P*⁵ : *om.* *U* apostolorum *om.* *M*² Dominum dixisse] Dominum dixisse (*from* dississe) *O* : Dominum Deum dixisse *L*³ : dixisse Dominum *M*² meo magistro] discipulo suo *E* : magistro meo *Re L*³ *M*² *M*³ *P*⁵ Petro] Petro et Paulo *M*³ 3 hos] os *O* : hos dies *U* : hos diei *L*³ : hos dies ueneris *P*⁵ : sequentes XII dies ueneris *F*⁴ : *om.* *E M*³ ieiunauerit *om.* *F*⁴ in pane . . . uesperum] in honore XII apostolorum usque ad uesperam in pane et aqua *U* : usque ad uesperum in pane et aqua *M*³ aqua] in aqua et sale *Re* : in aqua et in sale *G* in pane et aqua] in panem aquam et sal *P*⁵ uesperum] uesperam *P*⁵ : uesperam ieiunauerit *F*⁴ 3–4 certissime . . . deducunt] si fuerit in penitentia certus sit quod angelii portabunt *F*⁴

- sciat quia in exitu anime sue angeli deducunt eum in paradysum, si confessus fuerit peccata sua.
- 5
- Primus est intrante marcio.
 Secundus ante annunciationem sancte Marie.
 Tertius est in parasceue.
 Quartus ante ascensionem Domini.
 10 Quintus est ante pentecosten.
 Sextus in quatuor tempora de mense iunio.
 Septimus ante festiuitatem sancti Iohannis baptiste.
 Octauus ante festiuitatem Petri et Pauli.
 Nonus post natale eorum.
 15 Decimus primus in septembri.

4 sciat] sciad *G* quia] quod *OUE*: si bene confessus fuerit quod *L*³ 3–4 in exitu] exitu *G* 4 anime sue] sue anime *M*³ sue] eius *E* angeli] sibi erunt angeli qui eam *P*⁵: angeli Domini *M*³ deducunt] deducunt *G*: ducent *E*: ducunt *M*² eum] eam *GUL*³ *M*³: *om.* *P*⁵ paradysum] paradiso *P*⁵ *F*⁴ 4–5 si confessus ... sua] si uere confessionem fecerit *U*: *om.* *L*³ *F*⁴ 4 si confessus] tamen si confessus *E*: si confexus *P*⁵ 4–5 peccata sua] de peccatis suis *P*⁵: *om.* *EM*² *M*³

6 primus est] primus ante *L*³: primus dies ueneris est *F*⁴ marcio] mense martii *P*⁵ 7 ante] est ante *P*⁵: est autem *F*⁴ annunciationem] adnuntiationem *O*: anuptionem *P*⁵: incarnationem *M*²: anonciazione *F*⁴ sancte Marie] dominicam *Re*: Domini *EM*²: sancte uirginis Marie *M*³: *om.* *P*⁵ 8 est] infra ebdomada *M*³: *om.* *ReGUL*³ *EM*² parasceue] parasceuen *OL*³ *M*² *P*⁵ 9 quartus] est *add.* *P*⁵ *F*⁴ ascensionem Domini] Domini ascensionem *Re*: festum sequentem sancti Marci (<...> *M*³: asensionem Christi *F*⁴ ascensionem] ascensionem *O*: asscensionem *U*: ascencionem *E*: ascentionem *P*⁵: ascensione *M*² 10 est *om.* *ReGUL*³ *EM*² *M*³ *F*⁴ pentecosten] penstecosten *O*: pentecostes *L*³: pentecostem *F*⁴: asscensionem Domini *M*³ 11 in quatuor ... iunio] in ieiunio IIII temporum mense iunio *Re*: in feria pentecostes *U*: in ieiunio IIII temporum *E*: in quatuor tempore mensis iunii *M*²: ante pentecosten *M*³: est post pentecostem *F*⁴: est in quatuor temporibus iunii *P*⁵ tempora de] temporibus *L*³ 12 septimus] est *add.* *P*⁵ *F*⁴ festiuitatem sancti Iohannis] festum sancti Iohannis *ReEM*² (*M*³ *illeg.*): natiuitatem sancti Iohannis *UF*⁴: festum Iohannis *P*⁵ baptiste *om.* *M*² 13 octauus] est *add.* *F*⁴ festiuitatem] natale apostolorum *ReE*: festiuitatem apostolorum *G*: festum apostolorum *UM*² *P*⁵ *F*⁴: apostolorum *L*³ festiuitatem ... Pauli] festum Iohannis baptiste *M*³ 14 nonus] est *add.* *P*⁵ *F*⁴ post natale eorum] in octauis ipsorum *U*: proximus post eorum festiuitatem *L*³: post festum eorundem primus dis ueneris *F*⁴ eorum] ipsorum *ReM*² (*M*³ *illeg.*): eorundem *E* 15 decimus] est *add.* *P*⁵ *F*⁴ primus in septembri] ante post ipsorum festum *M*³ in septembri] in septembris *OL*³ *E*: in decembri *G*: in septembre *U*: in septembri *M*²: septembris *P*⁵: dies ueneris setembris *F*⁴

Undecimus secundus in decembri.
Duodecimus ante natale Domini.

16 secundus in decembri] est secundus ipsius mensis septembris P^5 : est secundus setenbris F^4 : tertia ebdomada septembris M^3 secundus] primus M^2 : *om.* L^3 in decembri] in septembri G : in decembre U : in decembris L^3 : decembris E **17** duodecimus] proximus *add.* L^3 : est *add.* P^5 natale] natalem G : natiuitatem $M^2 M^3$: festum natiuitatis P^5 natale Domini] Quod fore uerum probatum est, qui scripsit sit benedictus, amen *add.* E : natiuitatem Christus. Quoniam die ueneris plasmatus fuit Adam a Deo. In die ueneris peccauit Adam comedit fructus fetidus. In die ueneris interfecit Cain fratrem suum Abel. In die ueneris dilluuium uenit super terram. In die ueneris Dauit interfecit Goliam philisteum. In die ueneris fuit decolatus sanctus Iohannes batista. In die ueneris fuit crucifissus Dominus noster Yhesus Christus. In die ueneris asendit sancta Maria in celum. In die ueneris positus fuit sanctus Petrus in cruze. In die ueneris fuit decolatus sanctus Paulus. In die ueneris fuit crucifissus santus Andreas. In die ueneris fuit lapidatus santus Stephanus. In die ueneris Noe et Ellias qui sunt in paradiso deliciarum in prelio con Christo. In die ueneris ueniet Dominus ad iudicandum peccatores. In die ueneris per meridiem uenit nox et sol morietur et luna obscurabitur. In die ueneris uenient miracula super terram que fieri debent in die iudicii F^4

TYPES 4 AND 4A

Texts (type 4): $L^1 L^2 L^4 Ad Fi V^2 V^5 V^6 W^1 Gr Ka St$
(4a): $P^7 Mi^2 Ce Le We Ba La Pr V^3$

The common feature of the texts in the larger group is “parabo uobis uitam eternam” after “Ego Clemens Romanus pontifex.” The texts of type 4a are similar to the texts in the main group but substitute other verbs for “parabo,” such as “predico,” “preparo,” and “doceo.”

The texts in the main group span from the tenth century to the fifteenth, including the earliest known Twelve Fridays text (L^1), and were especially popular in the territory of modern Germany and Austria where L^1 , Ad , Fi , V^2 , W^1 , Gr , and Ka were written. Some texts in this group share additional features. The usual statement regarding the number of Apostles and Fridays is absent from V^5 , V^6 , and Gr ; Ad and Ka specify the second week of June for the sixth and seventh Fridays respectively rather than the Ember days of June for the sixth and the Friday before the feast of John the Baptist for the seventh as in the other manuscripts. L^2 and L^4 are especially close to each other in the list of Fridays and the wording of the conclusion.

Ka has many special features within the group, including some that link the text to texts of other types: it has salt along with bread and water (cf. *GP*⁵ [type 3]); “sicut XII apostoli fecerunt” (cf. *Le We* [type 4a] and *Bo C*³ *Ko* [type 6]); and “Undeci(m)us 3^a ebdomeda in kalendis septembris” (cf. *M*³ [type 3]). Moreover, *Ka* has the fourth Friday before the feast of St. Mark (“Quartus ante festum Marce ewangeliste”), which affects the rest of the sequence and causes the Friday in December to be omitted in order to preserve their overall number, a development also found in *M*³ [type 3]. These affinities suggest a close relationship between *Ka* and *M*³, at least in the list of Fridays.

Other individual texts in the main group have unique features. *V*⁵ uses the perfect “parauit” instead of “parabo” and has the designation “post festum sanctorum Iacobi et Christofori” for the ninth Friday. *L*² omits the words “parabo uobis” which are characteristic of this type and has a list of events which the other texts in this group lack, but it has been included here because it is more closely aligned with other texts in this group than with those of type 4a. *W*¹ has only the beginning of the text but is placed in this type since it has the characteristic opening. *L*¹, the earliest known Twelve Fridays text is missing the twelfth Friday and conclusion, and the ninth Friday has the same designation as the eighth (“VIII ante natale apostolorum Petri et Pauli,” where “ante” stands for “post”) as the result of a scribal error, which indicates the existence of an earlier original text.

Among the texts of type 4a, the first three—*P*⁷, *Mi*², and *Ce*—constitute a clearly delineated group, closely related textually, and since they were all written in Italy in the fifteenth-century, they can be regarded as a regional variant of this type. Their textual correspondences are the substitution of “predico” for “parabo,” the special way of expressing the correspondence between the twelve Apostles and Fridays (“XII sunt apostoli in cuius amore et honore constituti sunt” *P*⁷; “XII sunt enim apostoli et XII dies ueneris in amore eorundem et honore constituti” *Mi*²; “XII apostoli sunt et XII dies ueneris constituti in eorum honore” *Ce*), which links this group to *V*⁴ and *Wol* of type 1, and (3) the Apostles added to the angels ministering to the soul, also in *Ba* [type 4a] (cf. *We* [type 4a] and *C*³ of [type 6], which have Apostles without angels). *P*⁷ and *Mi*² share the reference to *castitas* (“cum castitate” *P*⁷; “cum caritate et castitate” *Mi*²) which is also in *Bo* [type 6], and the use of “tenentur” with “ieiunare” where most texts have “debent”; and *Mi*² and *Ce* share a list of events. *Mi*², however, places the conclusion immediately after the introduction.

The other six texts of type 4a have different words in place of “parabo” (“preparo” in *Le*, “doceo” in *We*, “ad demonstrandum” in *Ba*, “insinuans” in *La*, “aquirō” in *Pr*, and “patefacio” in *V*³), they do not have close relationships among themselves, and they seem to have more distant relationships to the main type than *P*⁷ *Mi*² *Ce*. Some links to the other types and individual texts are to be noted. *Le* and *We* share the phrase “sicut apostoli fecerunt” with *Ka* [type 4] *Bo* *C*³ *Ko* [type 6]. The phrase “preparo uitam eternam credentibus” in *Le* also has ties to type 6, which has the salutation to the faithful (“fidelibus”) as a distinctive feature, and the introduction of *We* is very close to that of *Al* [type 7]. *V*³ lacks a conclusion, but unlike the texts of type 3 and *Mi*², it does not have the final phrases shifted to the introduction, and it is more likely that the omission is a result of a scribal error or a defective original.

Type 4 is edited here from *V*² with variants from all texts of the main group in the apparatus. This is followed by the texts of type 4a, with *P*⁷, *Mi*², and *Ce* presented in three parallel columns spread out over facing pages; *Le* and *We* are then presented in two parallel columns, and *Ba*, *La*, *Pr*, and *V*³ are presented separately.

[*V*²]

Isti sunt duodecim dies ueneris per annum pane et aqua ieiunandi. Ego Clemens Romanus pontifex parabo uobis uitam eternam. Inueni in canonibus apostolorum, hoc est quod Dominus dixit ad beatum Petrum magistrum meum de duodecim diebus ueneris in quibus omnes christiani in pane et aqua ieiunare

*L*¹ *L*² *L*⁴ *Ad* *Fi* *V*² *V*⁵ *V*⁶ *W*¹ *Gr* *Ka* *St*

(*Tit.*) De XII diebus ueneris ieiunandis *L*⁴: De XII diebus ueneris *Fi* 1 isti . . . ieiunandi *om.* *L*² *L*⁴ *Ad* *V*⁵ *V*⁶ *Gr* *Ka* *St* isti] hii *W*¹ per annum . . . ieiunandi] qui obseruandi sunt christianis *L*¹: *om.* *Fi* *W*¹ 2 Romanus] Romanorum *St* pontifex] potifex *Ka* parabo] parauit *V*⁵: *om.* *L*² uobis *om.* *L*² *L*⁴ *V*⁶ *W*¹ *St* uitam] uiam *V*⁶: uitatam *W*¹ inueni] inuenio *L*² 2–21 inueni . . . uobis *om.* *W*¹ 3 hoc est] scilicet *L*⁴: hoc *Ka*: *om.* *L*¹ *L*² *Ad* *V*⁵ *St* quod] quos *Ka*: *om.* *Gr* Dominus dixit] dixit Dominus *L*¹ *V*⁶: Dominum dixisse *Gr*: dixit *St* ad beatum Petrum] Petro *Ad* magistrum meum] apostolum *L*²: magistrum nostrum *Fi*: *om.* *Ad* *V*⁶ *Ka* *St* 4 de] de istis *L*¹ *Fi* *V*⁶ *St*: de hiis *Gr*: *om.* *Ad* diebus ueneris] dies ueneris sunt *Ad*: diebus ueneris *V*⁵: diebus *V*⁶ omnes *om.* *L*¹ in pane] et sale *add.* *Ka* 4–5 in pane . . . debent] ieiunare debent in pane et aqua *Ad*: debent ieiunare in aqua et pane *Gr* ieiunare debent] usque ad uesperum *L*²: debent ieiunare *L*⁴

- 5 debent usque ad uesperam. Duodecim apostoli sunt et duodecim dies ueneris sunt.
- Primus in mense martio.
 Secundus ante annuntiationem sancte Marie.
 Tercius in parasceue.
- 10 Quartus ante ascensionem Domini.
 Quintus ante pentecosten.
 Sextus in IIII temporibus in mense iunio.
 Septimus ante natiuitatem sancti Iohannis baptiste.
 Octauus ante festiuitatem sancti Petri.
- 15 Nonus post nat. apostolorum sanctorum.
 Decimus primus in mense septembri.

5 usque ad uesperam] ieiunato debent L^2 : ad uesperam $FiGr$: usque ad uesperas V^5 **5–6** duodecim apostoli . . . ueneris sunt] sicut XII apostoli fecerunt Ka : *om.* V^5V^6Gr **5** duodecim apostoli] duodecim apostoli L^1 : duodecim enim apostoli St sunt] similiter *add.* L^2 : *om.* L^4 duodecim dies] duodecim dies L^1 dies] diebus St **6** sunt *om.* *Ad*

7 primus] primus dies V^5 in mense martio] est in initio mensis martii L^2L^4 : in prima ebdomada martii *Ad*: initium mensis martii V^6 illorum est in martio mense Gr : dies ueneris est in mense martio prima ebdomada Ka martio] marci FiV^5 **8** ante . . . Marie] dies ueneris est ante annuntiationem Marie uirginis Ka annuntiationem] annuntiatione V^2 sancte Marie] beate Marie L^4 : sancte Marie proximus *Ad*: Domini St : *om.* L^2V^6 **9** parasceue] parasceuen L^1St **10** ascensionem Domini] ascensionem Domini L^2 : proximus *add.* *Ad*: ascensionem Gr : festum Marce ewangeliste Ka **11** pentecosten] pentecosten proximus *Ad*: pentecosten L^4 : ascensionem Domini Ka **12** in IIII . . . iunio] in secunda ebdomada iunii *Ad*: ante pentecosten Ka temporibus in] temporibus L^4Gr : tempora St in mense iunio *om.* V^6 iunio] iunii $L^2L^4FiV^5GrSt$ **13** septimus . . . baptiste] septimus in secunda ebdomada in kalendis iunii Ka septimus] primus *add.* L^4 natiuitatem sancti] natalem sancti L^1 : natale sancti L^2L^4 baptiste] proximus *add.* *Ad* **14** festiuitatem sancti Petri] festum beati Petri apostoli L^2 : natiuitatem apostolorum Petri et Pauli proximus *Ad*: festiuitatem apostolorum Petri et Pauli V^5 : festum sancti Petri V^6 : festum Petri et Pauli Gr : natiuitatem sancti Iohannis baptiste Ka **15** post . . . sanctorum] ante natale apostolorum Petri et Pauli L^1 : post festum sancti Petri L^2 : proximus post festiuitatem sancti Petri L^4 : post natiuitatem apostolorum proximus *Ad*: post natalem apostolorum Fi : post festum sanctorum Iacobi et Christofori V^5 : post festiuitatem sancti Petri V^6 : post festum eorundem Gr : ante festum apostolorum Petri et Pauli Ka : post natiuitatem apostolorum St **16** primus in mense septembri] primo mense septembri L^1 : primus in initio mensis septembris L^2L^4 : in prima ebdomada septembris *Ad*: in mense septembri primus Fi : primus septembris V^6 : in mense septembris in quatuor temporibus Gr : post festum ipsorum Ka : in mense septembri St

Undecimus in ebdomada prima mensis decembris.

Duodecimus ante natiuitatem Domini.

20 Hoc sciatis, fratres et sorores, quia isti sunt usque ad uesperam in pane et aqua. Si istos dies bene obseruaueritis, in exitu anime uestre accedunt angeli et ministrabunt uobis.

17 in ebdomada . . . decembris] primus in initio mensis decembris $L^2 L^4$: in prima ebdomada decembris *Ad* : primus in mense decembri V^5 : primus decembris V^6 : 3^a ebdomada in kalendis septembris *Ka* : in mense decembris *St* mensis] in mense *Fi* **18–21** duodecimus . . . uobis *om. L¹* **18** duodecimus] primus *add. L² L⁴* : in ieiunio *add. Ka* Domini] proximus *add. Ad*

19–21 hoc . . . uobis] si quis ita seruabit in statu anime tue saluaberit *Gr* : *om. V⁶* **19** et sorores *om. L²* **19–20** quia . . . aqua] quod isti duodecim dies ueneris in pane et aqua obseruandi sunt L^2 : quod isti duodecim dies ueneris in pane et aqua sunt obseruandi L^4 : sicut isti XII obseruandi sunt in pane et aqua usque ad uesperam amen *St* : *om. FiAdV⁵Ka* **20** si . . . obseruaueritis] quia quisque istos dies in pane et aqua bene obseruauerit V^5 : quod si istos dies obseruaueritis in pane et sale et aqua *Ka* : dico uobis *St* istos dies] autem illos $L^2 L^4$ bene] *om. FiAd* anime uestre] anime sue V^5 : animarum uestrarum *Ka* accedunt] accedent $L^2 L^4$: accident V^5 : occurrent uobis *Ka* accedunt angeli] angeli accedunt *St* **21** uobis] ei amen V^5 : ad uitam eternam Amen *add. Ka* : amen amen *add. St* : In die enim ueneris natus est Christus et crucifixus, et sancta Maria concepta de Spiritu sancto et eodem die assumpta est in celum. Petrus apostolus crucifixus et Paulus decollatus, et sanctus Stephanus lapidatus est. Eodem die intrauerunt filii Israelis in terram promissionis. Et Moyses mortuus est in monte Abarim. Et Daud occidit Goliath. Et Helias decollauit pseudos prophetas CCC.XL, et Herodes occidit pueros C.XL.III milia, et diaboli decepti Euam, et Chaym occidit fratrem, et Abraham immolauit filium. A multis licitis oportet abstinere, qui illicitorum ueniam petit *add. L²*

<i>P</i> ⁷	<i>Mi</i> ²
<p>5 Ego Clemens papa Romanus pontifex predico uobis de uita eterna quod ego inueni in canoni apostolorum quod Dominus dixit ad beatum Petrum apostolum de istis duodecim diebus ueneris in quibus omnes christiani tenentur ieiunare in pane et aqua cum castitate, quia XII sunt apostoli in cuius amore et honore constituti sunt.</p> <p>10</p> <p>15</p> <p>20 Primus dies ueneris martii.</p> <p>20 Secundus ante anuntiationem sancte Marie.</p> <p>Tertius in die ueneris sancti.</p> <p>Quartus ante ascensionem Domini.</p> <p>25 Quintus ante pentecostes.</p> <p>Sextus in IIII temporibus post pentecostes.</p> <p>Septimus ante natiuitatem Iohannis baptiste.</p> <p>30 Octauus ante festum apostolorum Petri et Pauli.</p> <p>Nonus infra octauam corporis Domini.³⁵</p> <p>35 Decimus est primus dies ueneris septenbris.</p>	<p>XII dies ueneris ieiunandi in pane et aqua usque ad uesperam cum caritate et castitate.</p> <p>Ego Clemens Romanus pontifex predico uobis de uita eterna quod ego inueni in canonis apostolorum quod Dominus dixit ad beatum Petrum apostolum de istis XII diebus ueneris in quibus omnes christiani ieiunare tenentur in pane et aqua usque ad uesperum cum caritate et castitate. XII sunt enim apostoli et XII dies ueneris in amore eorundem et honore constituti. Quod si bene seruaueritis, in morte uestra accedent angeli et isti XII apostoli ministrabunt animabus uestris in uita eterna.</p> <p>Primus est prima dies ueneris martii.</p> <p>Secundus est ante annuntiationem beate Marie uirginis.</p> <p>3 est in die ueneris sancta.</p> <p>4 est ante ascensionem Domini.</p> <p>5 est ante pentecosten.</p> <p>6 est in IIII temporibus post pentecosten.</p> <p>7 est ante natiuitatem sancti Iohannis baptiste.</p> <p>8 est ante festum apostolorum Petri et Pauli.</p> <p>9 est infra octauam eorundem.</p> <p>10 est primus dies ueneris septenbris.</p>

³⁵ A scribe must have read the abbreviation of “eorundem” as “corporis Domini.”

Ce

5 Ego papa Clemens predico uobis
de uita eterna in ueneracione³⁶ apos-
tolorum quod Dominus dixit ad bea-
tum Petrum apostolum magnum mi-
raculum de istis XII diebus ueneris in
10 quibus omnes christiani ieiunare de-
bent in pane et aqua usque ad ues-
perum. XII apostoli sunt et XII dies
ueneris constituti in eorum honore.

15

Primo dies ueneris martii.

20 Secundus ante annunptiationem
sancta Marie.

Tertius in parasceue.

Quartus ante ascensionem Do-
mini.

25 Quintus ante pentecosten.

Sextus in quatuor temporibus iu-
nii.

30 Septimus ante natiuitatem sancti
Iohannis battiste.

Octauus ante nat. Petri et Pauli.

Nonus post natale apostolorum.

35 Decimus prima die ueneris de
mense septembris.

³⁶ Perhaps a corrupted form of “inueni in canonibus.”

	<i>(P⁷)</i>	<i>(Mi²)</i>
	Undecimus est primus dies ueneris decembris uel ante festum sancti Andree.	11 est primus dies ueneris decembris.
40	Duodecimus est ante natiuitatem Domini.	12 est ante natiuitatem Domini.
45	Hoc sciatis, fratres et sorores, quod isti dies sunt ieiunandi, et si bene ieiunaueritis, ad exitum animarum uestrarum accedant angeli et XII apostoli et ministrabunt animabus uestris in uitam eternam. Amen	
50		Quia in die ueneris plasmatus est Adam, in tali die ipse peccauit,
		in tali die Caim occidit Abel,
55		in tali die diluuium fuit emissum super terram, in tali die Daud occidit Goliam, in tali die beatus Iohannes baptista decollatus est,
60		in tali die Ihesus Christus crucifixus est, in tali die assumpta est uirgo Maria in celum, in tali die lapidatus est beatus Stephanus,
65		in tali die crucifixus Petrus et decollatus Paulus,
70		in tali die erit pugna contra antichristum per Enoch et Elyam, in tali die omnes tribus intrandi sunt ad iudicium.

(Ce)

Undecimus secunda die ueneris
de mense decembris.

40 Duodecimus ante natiuitatem Do-
mini.

Hoc sciatis, fratres et sorores,
quia isti dies ueneris obseruandi
us(q)ue ad uesperas in pane et aqua,
45 quia si eos obseruaueritis, ad exitum
anime uestre accedent angeli Christi
et apostoli et ministrabunt animam
uestram in uita eterna.

Quia in die ueneris Adam plas-
matus fuit,
50 in die ueneris peccauit Adam,
in die ueneris occidit Caym Abel
fratrem suum,
in die ueneris ueniet ad diluuium
super terram,
55 in die ueneris occidit Dauit So-
liam,
in die ueneris decollatus fuit
sanctus Iohannes battista,
in die ueneris Dominus fuit cruci-
60 fixus,
in die ueneris fuit assumta in celo
mater Domini,
in die ueneris fuit lapidatus beatus
Stephanus,
65 in die ueneris fuit crucifixus bea-
tus Petrus et Paulus decollatus,
in die ueneris erit pugna ante-
christi in terra et in fine mundi Ely-
ya et Enoc et omnes tribus simul
70 sunt uenturi, in die ueneris et cae-
tera.

	<i>Le</i>	<i>We</i>
	Notate omnes.	Nota de XII sextis feriis.
5	Ego Clemens Romanus pontifex preparo uitam eternam credentibus. Inueni in canonibus apostolorum quod Dominus ad beatum Petrum magistrum meum dixit de duodecim diebus ueneris in quibus omnes christiani ieiunare debent in pane et aqua donec ad uesperam, sicut omnes apostoli fecerunt.	Ego Clemens pontifex Romanus doceo uos uitam eternam accipere. Inueni in canonibus scriptum quod dixit Dominus ad beatum Petrum apostolum de duodecim diebus ueneris in quibus omnes christiani debent ieiunare in pane et aqua, sicut XII apostoli fecerunt.
10	Hii sunt primus dies ueneris in marcio.	Primus marcii.
	Secundus autem ante annuntiationem sanctę Marie.	Secundus ante annuntiationem sancte Marie.
15	Tertius in paraceue.	Tertius in parasceue.
	Quartus ante ascensionem Domini.	Quartus ante ascensionem Domini.
	Quintus ante pentecosten.	Quintus ante pentecosten.
	Sextus in pentecosten.	Sextus in quatuor temporibus.
20	Septimus diem ante sancti Iohannis Baptistę.	Septimus ante natiuitatem Iohannis Baptiste.
	Octauus ante festum apostolorum Petri et Pauli.	Octauus ante festum apostolorum Petri et Pauli.
	Nonus post natale apostolorum.	Nonus post festum annuntiationis assumpcionis Marie.
25	Decimus in prima ebdomada septembris.	Decimus in quatuor septembris temporibus.
	Undecimus in prima ebdomada decembris.	Undecimus ante festum sancti An- dree.
	Duodecimus ante natale Domini.	Duodecimus ante natalem Domini.
30	Hoc autem sciatis, fratres et sorores, si dies istos seruaueritis, in exitu animarum uestrarum aderunt angeli et ministrabunt uobis. Amen.	Hoc autem sciatis, fratres mei, si hos dies seruaueritis, in exitu anime uestre duodecim apostoli ministra- bunt uobis ante Deum.

16–17 ante ascensionem Domini.
Quintus *in margin* 27–28 ante festum
sancti Andree. Duodecimus *in margin*

Ba

5 Ego Clemens Romanus pontifex ad demonstrandum uitam eternam. Inueni
in canonibus apostolorum hoc est quod dicit ad Petrum magistrum meum et
apostolum de his duodecim diebus in quibus omnes christiani ieiunare debent
in pane et in aqua usque ad uesperam. Duodecim apostoli, duodecim dies
ueneris sunt.

Primus in mense martio.
Secundus ante annuntiationem sancte Marie.
Tercius in parasceue.
10 Quartus ante ascensionem Domini.
Quintus ante pentecosten.
Sextus in quatuor temporum.
Septimus ante natiuitatem sancti baptiste Iohannis.
Octauus ante natale apostolorum Petri et Pauli.
Nonus post natale apostolorum.
15 Decimus in mense septembri ante natiuitatem sancte Marie.
Undecimus intrante decembre post natale sancti Andree apostoli.
Duodecimus ante natiuitatem Domini.

20 Hoc sciatis, fratres, quia si hos dies obseruaueritis usque ad extremum ani-
marum uestrarum usque ad uesperam in pane et aqua, angeli occurrerent uobis
in exitu uestro et apostoli offerent animas sine reatu peccatorum in uitam eter-
nam. Amen.

La

Clemens episcopus urbis Rome insinuans uiam uite. Dixit se inuenisse in
canonibus apostolorum Dominum dixisse Petro apostolo, quia quisquis has
sextas ferias in pane et aqua ieiunauerit usque in uesperam, eternam promere-
bitur uitam.

5 Prima enim est in ebdomada inchoantis martii.
Secunda ante annuntiationem sancte Marie.
III^a in parasceue.
III^a ante ascensionem Domini.
V^a ante pentecosten.
10 VI^a in quatuor temporibus iunii.
VII^a ante natum sancti Iohannis Bapiste.
VIII^a ante festiuitatem apostolorum Petri et Pauli.
VIII^a post festum apostolorum.

- 15 X^a in prima ebdomada septembris.
 XI^a in secunda ebdomada decembris.
 XII^a proxima natiuitate Domini.

20 Manifestum ergo sit omnibus, quia quicumque has duodecim ferias usque in serum noctis in pane et aqua ieiunauerit, non dubitare debent, quando anime eorum exeunt de corpore quod angeli sanctitatis eas suscipiant et in conspectu Domini perducant; ipsi enim animam non deserunt donec dimittantur ei peccata omnia sua.

Pr

De duodecim diebus.

Ego Clens Romanus pontifex aqiro uobis uitam eternam. Inueni enim in actibus apostolorum quod Dominus ad sanctum Petrum magistrum nostrum de diebus in quibus omnes christiani debent ieiunare in pane et aqua.

- 5 Primus dies est in martio qui est post primam eiusdem mensis.
 Secundus ante annunciacionem beate Marie uirginis.
 Tercius in parasceue.
 Quartus ante ascensionem Domini.
 Quintus ante pentecosten.
 10 Sextus infra quatuor tempora ante Trinitatem.
 Septimus ante festum beati Iohannis baptiste.
 Octauus post festum sancti Petri et Pauli.
 Nonus ante ad uincula sancti Petri.
 Decimus in septembri.
 15 Undecimus in prima ebdomada decem decembris.³⁷
 Duodecimus ante natiuitatem Domini.

Quicumque istis diebus abstinerit se tam a cibus quam et potibus et uiciis, in fine uite sue exhibunt angeli et mi<nis>trabunt ei. Expertum est.³⁸

³⁷ The dittography is due to a tear in the page.

³⁸ A short text that follows, on three days in the year, is a variant of the Three Fridays text and very close to the one published in Ivanov and Kleyner, "English Versions of the Friday Legend," 193, from Claremont College (California), Honnold Library, Crispin 24 (southern Germany, s. XII), but not considered in the paper as the authors were unaware of the text in *Pr*, which reads as follows ("medio septembris" is for "medio februario" as the Crispin 24 text shows): "Item tres sunt dies uerius obseruandi per annum quos perfidi iudei tam cibus quam potibus uiciis pro redempcione anime sue. Primus est in medio septembris, in illo fecit Deus miraculum in Israel.

 V³

Ego Clemens Romane sedis pontifex patefacio uitam quam inuenimus in canone apostolorum. Hoc dixit Dominus Petro meo magistro. Duodecim dies in quibus christiani ieunare debent in pane et aqua usque ad uesperum, secundum quod sunt duodecim apostoli.

- 5 Primus de prima ebdomada martii.
 Secundus ante annuntiationem sancte Marie.
 Tertius in parasceue.
 Quartus ante ascensionem.
 Quintus ante pentecostes.
- 10 Sextus in IIII tempora post pentecosten in iunio.
 Septimus ante natiuitatem sancti Iohannis baptiste.
 Octauus ante festiuitatem sancti Petri.
 Nonus post nat. apostolorum.
 Decimus prima edompmada mensis septembri.
- 15 Undecimus prima ebdomada mensis decenbris.
 Duodecimus ante natiuitatem Domini.

TYPE 5

Texts: *C¹ C² P¹ P² P³ Sal*

This group of manuscripts from England, France, and Spain with texts mostly written in the twelfth or early thirteenth century (except *Sal*, which is later) shares the following features: (1) In the introduction, beginning “Clemens Romanus pontifex hanc parabolam inuenit,” Pope Clement is said in the third person to have found this *parabola*. This may have had some connection with the phrase “parabo uobis uitam eternam” of type 4, to which this type is close also in other respects. The priority of type 4 is suggested by the relative dates and number of extant manuscripts; and the first-person reference “ad beatum Petrum magistrum meum” of type 4 and the other types with introductions written in the first person is included in at least some of the type-5 manuscripts. (2) The reward that appears in the

Secundus est XII intrante marcio, quia tunc exierunt filii Israel de Egipto et transierunt mare. Tercius qui est X intrante septembrem, quando Deus fecit miracula coram filiis Israel in tabernaculo. Qui istos dies custodiet et obseruauerit, saluus erit et caetera.

conclusion or introduction of the other types is absent. (3) The third Friday in the list has the particular form “in sancto parasceue.”

The texts in the Cambridge manuscripts *C*¹ and *C*² coincide even in the absence of the word “decimus” in the list of Fridays, indicating that one was copied from another or that they were copied from a common source.³⁹ Some variant readings and differences in the other manuscripts are clear results of scribal errors: the tenth Friday in *Sal* (“decimus in initio mensis decembris”) has December written for September; and the numeration of the Fridays in *P*¹ is confused after the fifth and sixth are collapsed into one (“ante pentecosten, in IIII tempora mense iunio”). The most important differences occur in the conclusion: *Sal* and *P*¹ have none, ending abruptly after the list of Fridays; and *C*¹, *C*², and *P*³ have a short reminder to observe the fast; and *P*² has the expression “in die iudicii misericordiam consecutus fuerit,” which is close to “misericordiam Domini consequetur” in *W*² [type 7]. *P*³ is the only text with a list of events.

Type 5 is edited from *C*¹, with variants from all texts in the apparatus.

[*C*¹]

Clemens Romanus pontifex hanc parabolam inuenit in canonibus apostolorum quod Dominus dixit ad beatum Petrum magistrum meum de duodecim diebus ueneris quos omnes christiani debent ieunare in pane et aqua usque ad uesperum. Duodecim apostoli, duodecim dies ueneris sunt.

- 5 Primus initio mensis marcii.
Secundus ante annuntiationem sancte Marie.

*C*¹ *C*² *P*¹ *P*² *P*³ *Sal*

(*Tit.*) De XII diebus ueneris quare ieunandi sunt *P*³ (*in marg.*) 1 inuenit *om.* *P*³
1–2 apostolorum *om.* *C*² (*and erroneously in my ed. of Sal*) 2 quod] quam *P*² *P*³ *Sal*
ad beatum Petrum] beato Petro *Sal* magistrum meum] magistrum *P*³ : *om.* *P*¹ *P*² *Sal*
3 ueneris quos] uenierins *P*³ quos] quibus *P*¹ : in quibus *P*² debent ieunare] ieunare debent *P*¹ *Sal* 3–4 usque . . . sunt *om.* *P*¹ (*and in C*² *a line cut at the top of the page has resulted in the loss of usque . . . sunt and Primus . . . marcii*) 4 uesperum] amore dei *add.* *Sal* apostoli] sunt apostoli et *P*³ apostoli] sunt et *add.* *P*² dies ueneris sunt] sunt dies ueneris *P*³ 5 primus] est in *add.* *P*¹ : in *add.* *P*² *P*³ *Sal* marcii] martio *P*¹ 6 sancte] beate *P*¹ *P*² Marie] matris Domini *add.* *P*³

³⁹ M. R. James, *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge* (Cambridge 1911), 135, notes that the two manuscripts including the miscellaneous extracts at the end correspond very closely.

- Tercius in sancto parasceue.
 Quartus ante ascensionem Domini.
 Quintus ante pentecosten.
 10 Sextus in quatuor temporum mense iunio.
 Septimus ante natiuitatem sancti Iohannis baptiste.
 Octauus ante festum sancti Petri.
 Nonus post festum eiusdem.
 <Decimus> initio mensis septembris.
 15 Undecimus initio mensis decembris.
 Duodecimus ante natiuitatem domini.

Et hoc sciatis, quia isti duodecim dies ueneris in pane et aqua sunt obseruandi.

7 sancto] die sancto *P*³ **8** ascensionem] acensionem *C*¹ *P*¹ Domini *om.* *P*³
10 Sextus] ante *add.* *Sal* : *om.* *P*¹ temporum mense iunio] temporibus mensis iunii *P*³ iunio] iunii *Sal* **11** Septimus] *VI* *P*¹ **12** Octauus] *VII* *P*¹ festum] festiuitatem *C*² : *om.* *P*¹ sancti Petri] sancti Petri apostoli *P*¹ : Petri apostoli *P*²
13 Nonus . . . eiusdem] *VIII* postea sancti Petri *P*¹ **14** Decimus] in *add.* *P*¹ *P*² *Sal* : est in *add.* *P*³ : *om.* *C*¹ *C*² mensis *om.* *P*¹ septembris] decembris *Sal* **15** Undecimus] in *add.* *P*¹ *P*² *Sal* : est in *add.* *P*³ initio mensis] principio *P*¹ **16** Duodecimus] est proximus *add.* *P*³ Domini] nostri Ihesu Christi *add.* *P*³ : *om.* *P*¹

17 Et hoc . . . obseruandi *om.* *P*¹ *Sal* : Et hoc sit certum omnibus hominibus quicumque istos XII dies ueneris in pane et aqua ieiunauerit absque dubio in die iudicii misericordiam consecutus fuerit *P*² : hii omnes duodecim dies ueneris cum magna ueneratione a christianis obseruandi sunt. Oportet ergo nos in sexta feria plus ieiunare quam in ceteris diebus. In die ueneris intrauerunt filii Israel in terram promissionis, in die ueneris interfecit Caym fratrem suum Abel, in die ueneris Moyses mortuus fuit in monte Abarim, in die ueneris occidit Dauid Goliath, in die ueneris Dauid mortuus fuit, in die ueneris decollati sunt phseudoprophete CCC quadraginta, in die ueneris decollatus fuit sanctus Iohannes bapstista, in die ueneris Herodes rex interfecit pueros propter dominum, in die ueneris iudei crucifixerunt Christum Dominum, in die ueneris Maria mater Domini mortua fuit, in die ueneris lapidatus fuit sanctus Stephanus, in die ueneris crucifixus est Petrus et Paulus decollatus *P*³

TYPE 6

Texts: *Bo C*³ *M*⁴ *Ko*

This group is close to *Le* and *We* [type 4a] and contains four texts. Their distinctive feature is the salutation to the faithful (“omnibus fidelibus salutem”) which resembles the incipit in *Le* (“preparo uitam eternam credentibus”). Another feature that is common to three of the four texts—the

phrase “sicut duodecim apostoli fecerunt” in *Bo* and *C*³ or “sicut fecerunt apostoli” in *Ko*— is also found in *Le We* [type 4a] and *Ka* [type 4].

Among the features in the individual texts, in *Bo* the final phrase on the virtues seems not to be a part of the original text and does not occur elsewhere; and in *C*³ the twelve Apostles take the place of the angels in helping the soul, a feature also found in *We* (cf. the other type 4a-texts *P*⁷, *Mi*², *Ce*, and *Ba*, which have angels and the Apostles). *C*³ was either transcribed from a corrupted text or has many scribal errors, especially in the names “Thomas” (for “Clemens,” with *cl-* read as *th-*), and “Martinum” for “magistrum.”

Ko is a contaminated text. The first part with an introduction beginning “Clemens episcopus seruus seruorum Dei omnibus fidelibus Ihesu Christi salutem” and a list of Fridays is close to *Bo* and *C*³, but instead of “in exitu anime uestre duodecim uobis ministrabunt angeli” or “in exitum anime uestre xii apostoli uobis ministrabunt” as the reward in the conclusion it has “fine uite uestre cognoscetis.” Then, after a list of events not found in the other type-6 texts, it has a second text beginning “Clemens papa in actibus apostolorum Dominum dixisse legitur,” resembling a shortened version of types 2 and 3 with “nunquam in infernum eius anima introibit” as part of the reward and with the condition “si peccata sua confessus fuerit.”

The position of *M*⁴ within this group is less certain. It differs from the other three texts and its clause “quos Dominus noster Iesus Christus sancto Petro magistro meo insinuauit et ipse mihi” uses a verb that appears in the opening of *La* [type 4a] (“insinuans uiam uite”); the phrase “pando fidelibus” also resembles the type-4a text *Le* (“preparo uitam eternam credentibus”), but on account of its use of “fidelibus,” it is grouped here with the other three texts of type 6.

Bo and *C*³, in two columns, are followed by *Ko* and *M*⁴, separately.

	<i>Bo</i>	<i>C</i> ³
5	Ego Clemens Romanus pontifex omnibus fidelibus salutem. Inueni in canonibus hoc quod Dominus dixit ad beatum Petrum magistrum meum de duodecim diebus ueneris in quibus omnes christiani in pane et aqua ieiunare debent usque ad uesperam, sicut duodecim apostoli fecerunt.	Ego Thomas Romanus pontifex omnibus Christi fidelibus salutem. Inueni in canonibus hoc quod Dominus dixit ad beatum Martinum quod duodecim dies fuerunt ueneris in quibus omnes christiani in pane et aqua ieiunare debent usque ad u(esper)um, sicut XII apostoli fecerunt.

- | | | |
|----|---|---|
| 10 | Primus est in martio primus dies ueneris. | Primus in marcio I dies ueneris. |
| | Secundus est ante annuntiationem sanctę Marie. | Secundus est ante annuntiationis beate Marie. |
| | Tercius in parasceueen. | Tercius est in passione. |
| 15 | Quartus ante ascensionem Domini. | Quartus in ascensione Domini. |
| | Quintus ante pentecosten. | Quintus ante pentecosten. |
| | Sextus est in quattuor temporibus in mense iunio. | Sextus infra septimana pentecostes. |
| 20 | Septimus ante natale sancti Iohannis Baptistę. | Septimus ante natale sancti Iohannis baptiste. |
| | Octauus est ante natale sancti Petri. | Octauus ante festum sancti Petri apostoli. |
| | Nonus est post natale apostolorum Petri et Pauli. | Nonus post festum apostolorum Petri et Pauli. |
| 25 | Decimus est in mense septembri primus dies ueneris. | Decimus in mense septembris I ^{us} dies ueneris. |
| | Undecimus est in mense decembri primus dies ueneris. | Undecimus ante festum sancti Andree. |
| 30 | Duodecimus est ante natiuitatem Domini. | Duodecimus ante natale Domini. |
| | Et hoc sciatis, si hos dies obseruaueritis, ut uobis dixi, in exitu anime uestre duodecim uobis ministrabunt angeli. | Et scias, si om(n)es hos dies obseruauerunt, in exitum anime uestre XII apostoli uobis ministrabunt. Amen dico uobis. |
| 35 | Sed alię uirtutes apponi debent, scilicet dilectio Dei et proximi, karitas, fides, spes, largitas, castitas, humanitas, pacientia: he sunt uirtutes que ducunt ad uitam beatam. | |

Ko

Clemens episcopus seruus seruorum Dei omnibus fidelibus Ihesu Christi salutem. Inueni in libro uno canonicorum quod Dominus dixit ad beatum Petrum apostolum duodecim dies esse quos quilibet bonus christianus debet ieiunare in pane et aqua ante mortem, sicut fecerunt apostoli.

- 5 Primus est primus dies ueneris marcii.
 Secundus est dies ueneris ante annunciationem Ihesu Christi.

- Tercius est dies ueneris in passione Domini.
 Quartus est dies ueneris ante ascencionem Domini.
 Quintus est penthecosten.
- 10 Sextus infra ieiunia quatuor temporum penthecostes.
 Septimus ante festum sancti Iohannis baptiste.
 Octauus ante festum apostolorum Petri et Pauli.
 Nonus ante festum sancti Petri ad uincula.
 Decimus in ieiuniis quatuor temporum in septembri.
- 15 Undecimus ante festum sancti Andree.
 Duodecimus in ieiuniis quatuor temporum ante natale Domini.
- Et ueraciter sciatis quod si duodecim istos dies ieiunaueritis in pane et aqua,
 fine uite uestre cognoscetis.
- Et notandum quod plus tenemur ieiunare feria sexta, quam aliis diebus,
 20 propter rationibus.
- Feria sexta Adam factus fuit.
 Moyses propheta defunctus est in monte Dabylon.
 Et feria sexta occidit Daud Golyam.
 Et feria sexta mortuus est Daud propheta.
- 25 Et feria sexta decollauit Helyas CCC falsos prophetas.
 Et feria sexta fuit decollatus sanctus Iohannes baptista.
 Et feria sexta occidit Herodes XLIII milia innocenti.
 Et feria sexta nunciauit Gabriel archangelus Marie aduentum Ihesu Christi.
 Et feria sexta fuit Dominus crucifixus.
- 30 Et feria sexta assumpta est beata Maria uirgo.
 Et feria sexta fuit beatus Petrus crucifixus et beatus Paulus decollatus.
 Et feria sexta fuit beatus Stephanus lapidatus.
 Et propter istas rationes debe(m)us plus abstinere et carnem marcerare et
 affligere in sexta feria, quam in aliis.
- 35 Clemens papa in actibus apostolorum Dominum dixisse legitur quod qui-
 cumque eos in pane et aqua usque ad uesperum ieiunauerit, nunquam in infer-
 num eius anima introibit, sed angeli Dei in fine uite illius in paradisum eam
 inducent, si peccata sua confessus fuerit.

M⁴

- Ego Clemens pontifex discipulus sancti Petri apostoli de duodecim diebus
 ueneris quos Dominus noster Iesus Christus sancto Petro magistro meo in-
 sinuauit et ipse mihi, nunc pando fidelibus Crucis, si quis ieiunauerit usque ad
 uesperam in pane et aqua, cum anima eius exierit a corpore, angeli sancti
 5 assumment eam in celum.

- Primus primus dies marti mensi marti.
 2^{us} ante annuntiationem.
 3^{us} in pascheue.
 4^{us} ante ascensionem.
 10 5^{us} ante pensithecosten.
 6^{us} in 4 temporibus mensi iunii.
 7^{us} ante natiuitatem Iohannis baptiste.
 8^{us} ante festum sancti Petri.
 9^{us} post Petri.
 15 10^{us} primus in septembri.
 11^{us} post festum sancti Andree.
 12^{us} ante natiuitatem Domini.
 Bullam non uidi.

TYPE 7

Texts: *W*² *Al* *Cr*

The group consists of three texts written in the fifteenth century in the East European area of southern Poland and Moravia. They have in common (1) the designation of Friday as *sexta feria* instead of *dies veneris* in most of the other texts, (2) the appearance of the Virgin Mary forty days before death as a reward, and (3) the threat of excommunication for those who know and conceal the Twelve Fridays.

Some features are common to two of the manuscripts within this group, but their combination does not distinctively separate one manuscript from the other two: *W*² and *Al* share “sacra scriptura” and “precepit discipulis” in the introduction; *Al* and *Cr* designate the sixth Friday as “ante festum sancte Trinitatis” (cf. “sextus infra quatuor tempora ante Trinitatem” in *Pr* [type 4a]), the tenth as “ante festum natiuitatis Marie,” and the eleventh as “ante festum sancti Andree,” and they state that Jesus himself fasted on these days (“quos Deus ieiunauit” *Al*; “quas Dominus ieiunauit” *Cr*).

The incipit of *Al* (“Ego papa Clemens doceo uos acquiri uitam eternam”) is close to *We* [type 4a] (“Ego Clemens pontifex Romanus doceo uos uitam eternam accipere”), and the incipit of *Cr* (“Duodecim sexte ferie inuente per Clementem papam”) is similar to that of *P*^d [type 8a] (“Isti sunt XII dies ueneris qui sunt inuenti per beatum Clementem papam”). In the conclusion, the phrase “misericordiam Domini consequetur” of *W*² is similar to *P*² (“in die iudicii misericordiam consecutus fuerit”).

	<i>W²</i>	<i>Al</i>
5	Ego Clemens papa inueni in sacris scripturis Deum dixisse de duodecim sextis feriis quos ieiunaueritis et precepit discipulis, ut ipsi eas ieiunarent.	Ego papa Clemens doceo uos acquiri uitam eternam, inueniri in sacra scriptura Dominum Deum ieiunare 12 sextas ferias. Si quis ea ieiunauerit quos Deus ieiunauit et præcepit discipulis suis, ut omnes ieiunarent.
10	Prima est in translatione sancti Marci. Secunda proxima ante festum annunciationis sancte Marie. Tercia ante pascham.	Prima sexta feria est ante diem martii. 2 ^a ante annunciationem uirginis.
15	Quarta ante festum ascensionis.	3 ^a in die parasceue id est in bona sexta feria. 4 ^{ta} ante ascensionem Domini.
20	Quinta est proxima ante festum penthecostes. Sexta est post festum penthecostes.	Quinta ante penthecosten. Sexta ante festum sancte Trinitatis.
25	Septima ante festum sancti Iohannis baptiste. Octaua est post festum sancti Iohannis baptiste. Nona est sequens immediate.	Septima ante festum sancti Iohannis baptiste. Octaua post festum sancti Iohannis baptiste. Nona statim sequens immediate.
30	Decima est post festum festum sancti Michaelis. Undecima est ante festum omnium sanctorum. Duodecima est ante festum natiuitatis Christi.	Decima ante festum natiuitatis Marie. Undecima ante festum sancti Andree. Duodecima ante festum natiuitatis Christi.
35	Et quicumque has sextas ferias ieiunauerit in pane et aqua, misericordiam Domini consequetur et quadraginta dies ante obitum suum ueniet beata Maria et ministrabit ei. Et quicumque eas scit et alteri non dixerit excommunicatus est.	Si quis has sextas ferias ieiunauerit in pane et aqua, quadraginta die ante obitum suum ueniat beata uirgo Maria et omnes angeli et ministrabunt sibi. Et si quis sciret et non reuelauerit, in maiori excommunicatione innouabitur.

Cr

Sequitur de XII sextis feriis.

5 Duodecim sexte ferie inuente per
Clementem papam quas Dominus
ieiunauit cum suis apostolis in pane
et aqua.

10 Prima in nomine patris et filii et
spiritu sancti.

Secunda est ante annunciationem
beate Marie.

Tercia est in parasceue.

15 Quarta est ante ascensionem Do-
mini.

Quinta ante pentecosten.

Sexta ante sanctam Trinitatem.

20 Septima est ante festum sancti Io-
hannis baptiste.

Octa prima sequens.

Nona iterum sequens.

25 Decima ante natiuitatem uirginis
Marie.

Undecima ante festum sancti An-
dree.

30 Duodecima ante natiuitatem Do-
mini nostri Ihesu Christi.

35 In istis sextis feriis sancti apostoli
passi sunt et ipsas taliter deuote ieiu-
nantibus quadraginta diebus sancta
uirgo ante obitum ipsorum cum om-
nibus sanctis apparebit eis que minis-
trabit. Easque scientes aliis non
manifestantes sunt in excomunica-
cione papali.

TYPES 8 AND 8A AND SPECIAL CASES

Texts (type 8): *Fe M¹ Wor F³*
 (8a): *P⁴ Li R Sa F⁵*
 (special): *Au Sch*

The final type in this classification can be divided into two groups. *Fe*, *M¹*, *Wor*, and *F³*, presented below in parallel columns on facing pages, lack the opening of the other types (e.g., “Ego Clemens Romanus pontifex inueni in canonibus apostolorum” in type 1 or “Ego Clemens Romanus pontifex parabo uobis uitam eternam. Inueni in canonibus apostolorum” in type 4) and begin abruptly with “Dixit Dominus”/“Dominus dixit” (*Fe/Wor*) or “Hoc est quod Dominus dixit”/“dixit Dominus” (*M¹/F³*). Nevertheless, the conclusion in *Fe*, *M¹*, and *Wor* is in a form that is closely related to that of type-4 texts (or the type-1 texts *F¹* and *F²*). *F³* differs from the rest of the group in the conclusion but has a similar introduction and a fourth Friday “ante rogationes,” which links it to *Fe* “ante terminum rogationis,” since Rogation days occur nowhere else in the lists of Fridays. The unique conclusion in *F³* includes the statement “de carne non comedant neque de pisce et uinum non bibant,” which has some points in common with *Ge* [type 2] (“custodiendo a uino . . .”).

Type 8a is not a type or recension in the proper sense. Its five texts have none of the features of the introductions and conclusions in the other types and instead have the list of twelve Fridays with nothing but a very short introduction or title, making it impossible to determine from which type any of these abbreviated texts may be derived. The manner of abbreviation resembles the representation of the twelve Fridays in the calendar of the *Liber Floridus*.⁴⁰ The only text in this group that specifies a reward of any sort is *P⁴* (“non morientur sine confessione”); its incipit (“Isti sunt XII dies ueneris qui sunt inuenti per beatum Clementem papam et ordinati”) most closely resembles the texts of type 3 (“Isti sunt duodecim dies ueneris de quibus ego Clemens Romanus pontifex inueni”), which also have a reference to confession, or *Ch* [type 7] (“Duodecim sexte ferie inuente per Clementem papam”). The only other text that mentions the pope is *F⁵*, which has “Ego Clemens episcopus Romanorum inueni in natiuitatibus apostolorum”

⁴⁰ See Sergey Ivanov, “A Note on the Calendar of the Liber Floridus,” *Traditio* 70 (2015): 145–58.

between the list of Fridays and the list of events that follows. The Apostles are also mentioned in *R* (“dies in quibus apostoli ieiunauerunt”; cf. “sicut apostoli fecerunt” *Ka* [type 4] *Le We* [type 4a] and *Bo C³ Ko* [type 6]), which includes a general reference to the Friday events (the Crucifixion and the martyrdom of saints). Longer lists of events are included before the list of Fridays in *Sa* and after the list of Fridays in *F⁵*. Because the texts of type 8a do not have common introductions or conclusions, they are presented separately.

The first of the two special cases, *Au*, stands out as the only versified Latin rendering of the text. It is found in the third section of a composite manuscript written around 1390 in the area of Heilsbronn Abbey and precedes a German version of the Twelve Fridays united under the common heading “von den zwelf gūt freytagen.” It is interesting that the list of Fridays starts here with the Friday before Christmas, which is the twelfth Friday in the other versions.

The other special case, *Sch*, is exceptional in many respects. It attributes the text to St. Jerome; it adds four rewards which have parallels in the vernacular versions, but those versions normally include the seven gifts of the Holy Spirit and have no exact correspondences with the rewards of *Sch*; and it links each Friday with an event, but not the events included in the lists of Friday that appear with some of the other texts. The events in *Sch* are borrowed from the Old Testament and symbolically related to the corresponding feasts, while the standard lists include only events thought to have happened on Friday, without any correspondence to the feasts.

<i>Fe</i>	<i>M^l</i>
5	
Dixit Dominus ad beatum Petrum apostolum. Duodecim apostoli sunt et XII ueneris ad custodiendum.	Hoc est quod Dominus dixit ad beatum Petrum de istis XII diebus ueneris in quibus omnes christiani in pane et aqua ieiunare debent usque ad uesperam. XII apostoli ⟨XII⟩ dies sunt.
10	
Prima est in prima ebdomada de martio de IIII tempora.	Primus in mense martio.
Secunda ante annuntiationem sancte Marie.	II ante annuntiationem sancte Marie.
Tertia in parasceuen.	III parasceuen.
Quarta ante terminum rogationis.	IIII ante acensionem Domini.
15	
Quinta ante ascensionem Domini.	V ante pentecosten.
Sexta ante pentecosten.	VI in ebdomada pentecosten.
Septima de mense iunii in IIII tempora.	VII ante natale sancti Iohannis baptiste.
20	
Octaua ante natalem sancti Iohannis baptiste.	VIII ante festiuitatem sancti Petri.
Nona ante natalem sancti Petri.	VIII post natale apostolorum Petri et Pauli.
X post natalem apostolorum.	X in mense sep⟨tembri⟩.
25	
Undecima de mense septembris de IIII tempora.	XI in ebdomada prima decembris.
XII ante natalem Domini.	XII ante natale Domini.
30	
Isti sunt duodecim dies ueneris ad custodiendum in pane et aqua usque ad uesperum, et si hoc feceritis fratres et sorores, et bene custodieritis, exhibunt angeli et ministrabunt uobis in uitam eternam. Amen.	Si istos dies obseruaberis, in exitu anime tue accedunt angeli et ministrabunt tibi. Amen.

<i>Wor</i>	<i>F³</i>
5	<p>In nomine Domini incipit de illis diebus XII ueneris.</p> <p>Hoc est quod dixit Dominus ad beatum Petrum apostolum. Duodecim apostoli sunt, duodecim ueneris sunt.</p>
10	<p>Primus in prima ecclesia de martirum.⁴¹</p> <p>Duo ante annuntiatio sancte Marie.</p>
15	<p>Tertius in parasceue.</p> <p>Quattuor ante rogationes.</p> <p>Quintus ante ascensa Domini.</p> <p>Sex ante pentecostes.</p> <p>Septem ante ieiunio de iunio.</p>
20	<p>Octauus ante festum Petri et Pauli.</p> <p>Novem ante sancti Petri.</p>
25	<p>Decimus primus dies ueneris septembris.</p> <p>Decem post natale sancte Marie.</p>
30	<p>Undecimus primus dies ueneris decembris.</p> <p>Undecim post ieiunia de septembris.</p> <p>Duodecim ante natiuitatem Domini.</p> <p>Duodecim post natale Domini.</p>
30	<p>Si istos duodecim dies obserueratis sciatis quod in exitu anime uestre accedent angeli et ministrabunt uobis et in uitam aeternam perducent.</p> <p>Istis XII diebus de IIII tempora anni sunt de carne non comedant neque de pisce et uinum non bibant. Hoc sciatis, fratres karissimi, quod maiore remedium anime praestant.</p>

⁴¹ This is obviously a corruption of “ebdomada de martio.”

P^d

Isti sunt XII dies ueneris qui sunt inuenti per beatum Clementem papam et ordinati, et qui uoluerint illos ieiunare in pane et aqua usque ad uesperas, non morientur sine confessione, scilicet

- Primus dies ueneris marcii.
 5 Proximus dies ueneris ante annuntiationem beate Marie.
 Tertius s. ante festum sancte crucis.
 4. proximus ascensionem Domini.
 5. proximus post ascensionem Domini.
 6. proximus ante pentecosten.
 10 7. proximus ante festum sancti Iohannis baptiste.
 8. proximus ante festum sancti Petri quod dicitur ad uincula.
 9. primus dies ueneris septembris.
 10. ultimus dies ueneris septembris.
 11. ante festum sancti Andree.
 15 12. ante natiuitatem Domini.

5 annuntiationem *preceded by* ascensionem, *crossed out*

Li

Hii sunt XII dies ueneris ieiunandi in pane et in aqua.

- Primus est in inicio mensis martis.
 Secundus autem ante annuntiationem beate Marie.
 Tertius est in paratorio, id est in die boni ueneris.
 5 <Q>uartus ante ascensionem Domini.
 Quintus ante pentecosten.
 Sextus in operibus ieiunii.
 Septimus ante natiuitatem sancti Iohannis baptiste.
 Octauus ante festum sancti Petri.
 10 Nonus post festum eiusdem.
 Decimus in inicio mensis septembris.
 Undecimus in inicio decembris.
 Duodeci(m)us ante natiuitatem Domini.

1 Hii . . . aqua *added in the margin*

R

Isti sunt dies in quibus apostoli ieiunauerunt.

Ecce dies in quibus apostoli ieiunauerunt, et quilibet christianus debet ieiunare, quia Dominus noster Christus fuit in die ueneris crucifixus et multi sanctorum fuerunt in die ueneris martyrisati.

- 5 Prima dies est dies ueneris prima XL^c.
 Secunda est die ueneris ante annuntiationem beate Marie, in marcio.
 Tercia est die ueneris crucis adorande.
 III^{us} ante ascensionem Domini.
 Quinta ante pentecostem.
- 10 VI^a post pentecostem.
 VII^a est ante natiuitatem beati Ioannis baptiste.
 VIII^{us} ante festum apostolorum Petri et Pauli.
 IX post eorum festum.
 X prima ueneris septembris.
- 15 est dies ueneris IIII temporum septembris.
 XII die ueneris ante natiuitatem Domini.

Sa

Notum omnis de die ueneris quam sit notabilis. Die ueneris Adam fuit plasmatus; eodem die peccauit; Cayn occidit Abel; diluuium fuit super terram; Dauid occidit Goliath; Elias occidit CLX prophetas; Iohannes baptista decollatus; Petrus crucifixus; Paulus decollatus; Stephanus lapidatus; Christus crucifixus;

- 5 assumpta est Maria celum; eodem die pugnabit Antichristus contra Enoch et Heliam et tribu(m) prophet(arum); eodem die erit tremendum iudicium.
 Ieiuna cum pane et aqua hos dies ueneris XII qui sequuntur et iter bis (. . .)
- Prima dies ueneris mensis marcii.
 II ante annuntiationem sancte Marie.
- 10 III ante pascha resurrectionis.
 IV ante ascencionis Domini.
 V ante pentecostes.
 VI post pentecostes.
 VII ante festum Iohannis baptiste.
- 15 VIII ante nat. Petri et Pauli.
 IX ante ascensionem beate Marie uirginis.
 X ante exultationem sancte crucis.
 XI ante festum sancti Andree.
 XII ante festum natiuitatis Domini.

*F*⁵

Duodecim ueneris sunt in ano quibus tenetur iegunari sol in pane et aqua primus dicitur

- Primo dies ueneris intrante marcio sol in pane et aqua.
 Secunda dies ueneris ante anutiationis sancte Mareia sol in pane et aqua.
 5 Tertia ueneris sancti sol in pane et aqua.
 Quartta ueneris ante assensionem sol in pane et aqua.
 Quintta ueneris ante penttecosten sol in pane et aqua.
 VI intra iegunia quattor tenporum post penstecosten sol in pane et aqua.
 VII ante nattiuitate sancte Iohannis battiste sol in pane et aqua.
 10 VIII ante nattiuitate apostolorum Petri et Pauili sol in pane et aqua.
 VIII post festiuitatem eorum sol in pane et aqua.
 X prima edomoda settenbris sol in pane et aqua.
 XI in secunda edomoda decenbris sol in pane et aqua.
 XII ante nattiuitatem Domini sol in pane et aqua.
- 15 Hoc credatis uitam etterna a beatis.
 Ego Clemens episcopus romanorum inueni in nattibus apostolorum.
 In die ueneris Dominus fecit Adam;
 in die ueneris pechaut Adam;
 in die ueneris interfecit Caim Abel frater suus;
 20 in die ueneris uenit diluium supra terram;
 in die ueneris interfecit Dauit Guliat filissteum;
 in die ueneris decollatus fuit sancte Iohannes battista;
 in die ueneris posuerunt iudei Christus in cruce;
 in die ueneris ascendit sancta Maria in celum;
 25 in die ueneris illi qui apellabantur liberttinorum et cironensium lapidaue-
 ratur Stepanum;
 in die ueneris fuit positus in cruce sanctus Petrus papa et dechollatus;
 in die ueneris fuit crucciffissus santus Andreas primus cristianus;
 in die ueneris ueniet Enoc et Elia in oc mundo i prelio cum Antecristo;
 30 in die ueneris ueniet Dominus noster Yhesus Christus at iudicandum;
 et ueniet super teram mracula multa et in sol et luna et in stellis secundum i
 scripturis.

9 sancte *followed by Marie, crossed out* **13** secunda *abbreviated as isa*

Au

Ad sextas ferias meliores hec lege scripta.
 Ante natalem tibi prima sit; ante purifi
 altera dicetur; post inuocauit habetur
 tertia; sed Domini post cenam sit tibi quarta;
 5 pnematis ante diem sit quinta; sequens tibi sexta;
 septima precedit semper Baptistam in anno;
 post festum Petri tamen est octaua reperta;
 discessum nona reperitur ante Marie;
 proponit decimam natalis sancte Marie;
 10 undecimam queras per bis duo tempora semper;
 ante diem festum sanctorum sit duodena.

2 purifi *for* purificationem

Sch

Refert namque Ieronimus se comperisse in quibusdem libris hebreis spe-
 ciale ieiunium duodecim sextarum feriarum in quibus Deus sanctis patribus
 apparuit et multa in hysdem diebus fecerit et fecit has ferias memorialiter ob-
 seruari cum omni humilitate, reuerencia et sanctione. Si quis has ferias obser-
 5 uauerit, 4 bona a Deo consequentur.
 Primum quod temporibus uite sue cum debito honore in temporalibus ha-
 bundabit sine defectu.
 Secundum quod gratiam Dei et fauorem homini habebit, nec scandalo aut
 crimine confundetur hic aut in futuro.
 10 Tercium est quod nec mala morte morietur aut sine corpore dominico.
 Quartum est quod angelos habebit in adiutorium.
 Percepimus hos effectus nec luxuriatur per diem et noctem qua(n)do instat
 ieiunium.
 Surgat post mediam noctem sicut castiget cor(p)us suum uigiliis, ieiuniis,
 15 orationibus, uerberibus et intersit diuino officio.
 Largiatur denique elemosinas iuxta suum posse.
 Prima feria sexta est ante festum Gregorii pape et ambulauit in fortitudine
 cibi illius usque ad montem Dei Oreb 40 diebus et 40 noctibus.
 Secunda feria sexta ante annunciationem Marie uirginis, tunc annuntiatus
 20 fuit Ieremias propheta per angeli.

Tertia magna feria sexta siue parasceue, tunc ymolatus fuit Ysaac et crucifixus.

Quarta uero ante ascensionem Domini, tunc Elias propheta ductus est in curru igneo in paradisum.

25 Quinta ante festum pentecosten, quando Dominus diuidebat li(n)guas filiorum Noe et Spiritus Sanctus diffusus est in apostolos.

Sexta ante festum Trinitatis, quando angeli apparuerunt Abrahe ad radicem Mambre.

Septima ante festum Iohannis baptiste, tunc Enoch fuit raptus in paradisum.

30 Octaua ante festum apostolorum Petri et Pauli, quando Aaron elatus est in sacerdotem a Domino, ut offerret pro se et pro populo Dei.

Nona post octauas eorundem apostolorum, quando in tabernaculo uirga Aaron fronduit et floruit fructumque protulit.

Decima ante festum sancti Michaelis, quando angelus Raphael Saram.

35 Undecima ante natiuitatem Domini, quando apparuit Dominus Moysi in rubo igneo.

Duodecima ante festum Petri ad cathedram, quando rex Salomon fecit iudicium inter duas mulieres.

27 Trinitatis *preceded* by Iohannis Baptiste, *crossed out*

MANUSCRIPTS

If a manuscript is composite or the Fridays text is a later addition, the date indicated is the date of the relevant part of the manuscript or of the addition.

- Ad* Admont, Stiftsbibliothek 131, fol. 206v (Austria, s. XII²)⁴²
Al Alba Iulia, Bibliotheca Batthyanyana R II 64, fol. 392va (Cracow, 1427)⁴³
Au Augsburg, Universitätsbibliothek II.1.4^o 62, fol. 134va (the area of Heilsbronn, about 1390)⁴⁴
Ba Basel, Universitätsbibliothek B V 21, fol. 120v (s. XII)⁴⁵
Bo Bordeaux, Bibliothèque municipale 11, fol. 144vb (s. XII)⁴⁶
C¹ Cambridge, St. John's College K. 23, fol. 77r (s. XII in.)⁴⁷
C² Cambridge, Corpus Christi College 320, fols. 109v–110r (s. XII)⁴⁸
C³ Cambridge, Gonville and Caius College 386/606, fol. 97r (s. XV)⁴⁹
Ce Cesena, Biblioteca Malatestiana D XXVI 1, fol. 117v (addition, s. XV)⁵⁰

⁴² See http://manuscripta.at/m1/hs_detail.php?ID=26020; also Valerie I. J. Flint, "The Place and Purpose of the Works of Honorius Augustodunensis," *Revue bénédictine* 87 (1977): 97–127, at 126.

⁴³ Edited by Frederiksen, "On the Clementine Text" (n. 11 above), 186.

⁴⁴ See Hardo Hilg, *Lateinische mittelalterliche Handschriften in Quarto der Universitätsbibliothek Augsburg. Die Signaturengruppen Cod. I.2.4^o und Cod. II.1.4^o*, Die Handschriften der Universitätsbibliothek Augsburg 1.3 (Wiesbaden, 2007), 412–18.

⁴⁵ See Meyer and Burckhardt, *Die mittelalterlichen Handschriften* (n. 7 above), 492; Rolf Bergmann and Stefanie Stricker, eds., *Katalog der althochdeutschen und altsächsischen Glossenhandschriften*, vol. 1 (Berlin, 2005), 175–77.

⁴⁶ Edited by Jasper, "Inveni in canonibus apostolorum" (n. 9 above), 211. Jasper dates the manuscript to the late eleventh century. Camille Couderc, *Catalogue général des manuscrits des bibliothèques publiques de France. Départements*, vol. 23: Bordeaux (Paris, 1894), 7–16, dates it to the twelfth century, the dating used here.

⁴⁷ See Montague Rhodes James, *A Descriptive Catalogue of the Manuscripts in the Library of St. John's College, Cambridge* (Cambridge, 1913), 263.

⁴⁸ See idem, *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge* (Cambridge, 1911), 135.

⁴⁹ See idem, *A Descriptive Catalogue of the Manuscripts in the Library of Gonville and Caius College* (Cambridge 1908), 2:446–47.

⁵⁰ See Gerhard Baader, "Die Bibliothek des Giovanni Marco da Rimini. Eine Quelle zur medizinischen Bildung im Humanismus," in *Studia codicologica, Texte und Untersuchungen zur Geschichte der altchristlichen Literatur* 124, ed. Kurt Treu, (Berlin, 1977), 43–97, at 73–75.

- Ch* Chicago, Newberry Library 82, fol. 1r–v (Gubbio, s. XV)⁵¹
Cr Cracow, Biblioteka Jagiellońska 2729, fol. 56v (s. XV²)⁵²
E Eton College 169, fol. 177v (addition, s. XIII ex.)⁵³
F¹ Florence, Biblioteca Medicea Laurenziana Plut. 4 sin. 4, fol. 95v (s. XI)⁵⁴
F² Florence, Biblioteca Riccardiana Ricc. 240, fol. 1r (s. XII²)⁵⁵
F³ Florence, Biblioteca Medicea Laurenziana Plut. 45.23, fol. 63r (s. XI)⁵⁶
F⁴ Florence, Biblioteca Nazionale Centrale Pal. 763, fol. 160v (after 1466)⁵⁷
F⁵ — II.II.67, fol. 159r–v (s. XV)⁵⁸
Fe Fermo, Biblioteca Civica 33, fol. 5r–v (s. XII)⁵⁹
Fi Fiecht, Benediktinerabtei St. Georgenberg, Stiftsbibliothek 113, fol. 29r–v (Austria, s. XII)⁶⁰

⁵¹ See Paul Saenger, *A Catalogue of the Pre-1500 Western Manuscript Books at the Newberry Library* (Chicago, 1989), 150.

⁵² See Grażyna Rosińska, *Scientific Writings and Astronomical Tables in Cracow: A Census of Manuscript Sources (XIVth–XVIth Centuries)*, *Studia Copernicana* 22 (Wrocław, 1984), 133.

⁵³ Montague Rhodes James, *A Descriptive Catalogue of the Manuscripts in the Library of Eton College* (Cambridge, 1895), 91–92; N. R. Ker, ed., *Medieval Manuscripts in British Libraries. II: Abbotsford–Keele* (Oxford, 1977), 767–8.

⁵⁴ Edited by Paul Fournier, “Un groupe de recueils canoniques italiens” (n. 5 above), 125–26 n. 1; on the manuscript, see Lotte Kéry, *Canonical Collections of the Early Middle Ages (ca. 400–1140): A Bibliographical Guide to the Manuscripts and Literature*, *History of Medieval Canon Law* 1 (Washington, D.C., 1999), 276.

⁵⁵ See *Catalogo dei manoscritti della Biblioteca Riccardiana di Firenze: Ricc. 221–320*, ed. Francesca Mazzanti and Maria Luisa Tanganelli (Rome, 2018), no. 20; and Knut Berg, *Studies in Tuscan Twelfth-Century Illumination* (Oslo, 1968), 31.

⁵⁶ See Angelo Maria Bandini, *Catalogus codicum latinorum Bibliothecae Mediceae Laurentianae*, vol. 2 (Florence, 1775), col. 361; and Sidoine Apollinaire. *I: Poèmes*, ed. André Loyen (Paris, 1960), xxxvii.

⁵⁷ Edited by Frederiksen, “On the Clementine Text” (n. 11 above), 187–88; on the manuscript, see Luigi Gentile, *I manoscritti della Biblioteca Nazionale di Firenze: Sezione Palatina, Indici e cataloghi IV: I Codici Palatini della R. Biblioteca Nazionale Centrale di Firenze*, vol. 2 (Rome, 1890), 293–95.

⁵⁸ See Lucia Bertolini, “Censimento dei manoscritti della Sfera del Dati. I manoscritti della Biblioteca Nazionale Centrale e dell'Archivio di Stato di Firenze,” *Annali della Scuola normale superiore di Pisa: Classe di lettere e filosofia*, ser. 3, vol. 18/2 (1988): 417–589, at 459–69.

⁵⁹ Edited by Prete, “Ordinatio Palatii Regis Gundafori” (n. 7 above), 507–15.

- Fr* Frankfurt, Universitätsbibliothek Barth. 37, fol. 229v (France, addition, s. XIV)⁶¹
- G* 's-Gravenhage, Rijksmuseum Meermann-Westreenianum 10 D 14, fol. 28v (France, s. XI or XII)⁶²
- Ge* Genoa, Biblioteca Berio m.r. IX 3 25, fol. 57r (diocesi Ebredunense, 1353)⁶³
- Gr* Graz, Universitätsbibliothek 1008, fol. 37r–v (St. Lambrecht monastery, s. XV)⁶⁴
- Ka* Kassel, Bibliothek der Stadt und Landesbibliothek 2° Ms. theol. 39, fol. 135vb (s. XIV ex.)⁶⁵
- Ko* Koblenz, Landeshauptarchiv, Best. 701 Nr. 138, fol. 85v (s. XV, first quarter)⁶⁶
- L¹* London, British Library Additional 36736, fol. 87v (St. Maximin in Trier, s. X)⁶⁷

⁶⁰ See Peter Jeffery and Donald Yates, *Descriptive Inventories of Manuscripts Microfilmed for the Hill Monastic Manuscript Library: Austrian Libraries. II: St. Georgenberg-Fiecht* (Collegeville, 1985), 181–84; and Dorothea Weber, *Die handschriftliche Überlieferung der Werke des heiligen Augustinus. VI.2: Österreich, Verzeichnis nach Bibliotheken*, Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse. Sitzungsberichte 601 = Veröffentlichungen der Kommission zur Herausgabe des Corpus der lateinischen Kirchenväter 12 (Vienna, 1993), 39, under Ms. 142 (113).

⁶¹ See Gerhardt Powitz and Herbert Buck, *Die Handschriften des Bartholomaeusstifts und des Karmeliterklosters in Frankfurt am Main* (Frankfurt am Main, 1974), 75–76.

⁶² Edited by Jasper, “Inveni in canonibus apostolorum” (n. 9 above), 212.

⁶³ See Giovanna Pezzi, “Codici dei secoli XII–XIV nelle biblioteche genovesi,” *Atti della società ligure di storia patria* 77 (1963): 51–138, at 105–7.

⁶⁴ See Anton Kern, *Die Handschriften der Universitätsbibliothek Graz, Bd. 2: Ms. 713–2066* (Vienna, 1956), 189.

⁶⁵ See Konrad Wiedemann, *Manuscripta Theologica. Die Handschriften in Folio*, Die Handschriften der Gesamthochschul-Bibliothek Kassel - Landesbibliothek und Murhardsche Bibliothek der Stadt Kassel 1.1 (Wiesbaden, 1994), 47–50.

⁶⁶ See Christina Meckelnborg, *Die nichtarchivischen Handschriften der Signaturengruppe Best. 701 Nr. 1-190, ergänzt durch die im Görres-Gymnasium Koblenz aufbewahrten Hs. A, B und C*, Mittelalterliche Handschriften im Landeshauptarchiv Koblenz 1 (Wiesbaden, 1998), 210–28.

⁶⁷ See *Catalogue of Additions to the Manuscripts of the British Museum in the Years MDCCC–MDCCCXV* (London, 1907), 196–97; and Jude S. Mackley, *The Legend of St. Brendan: A Comparative Study of the Latin and Anglo-Norman Versions*, *The Northern World* 39 (Leiden and Boston, 2008), 16.

- L*² London, British Library Harley 1294, fol. 144v (addition, s. XIII²)⁶⁸
*L*³ ——— Harley 1280, fol. 195v (England, s. XIII²)⁶⁹
*L*⁴ ——— Additional 16975, fol. 163r–v (Abbey of Lire, Normandy, s. XIII–XIV)⁷⁰
La Lambach, Stiftsbibliothek 73, fols. 88v–89r (ca. 1200)⁷¹
Le Leipzig, Universitätsbibliothek 172, fol. 96r (s. XII)⁷²
Li Lincoln, Lincoln Cathedral Chapter Library 132, fol. 9v (s. XIII)⁷³
*M*¹ Munich, Bayerische Staatsbibliothek Clm 4648, fol. 45r [text crossed out] (area of Tegernsee, s. XII, second quarter)⁷⁴
*M*² ——— Clm 7999, fol. 147r (s. XIII)⁷⁵
*M*³ ——— Clm 28275, fol. 27v (Nuremberg, later addition, s. XIV med.)⁷⁶
*M*⁴ ——— Clm 27417, fol. 213v (Konstanz, s. XV, first quarter)⁷⁷
*Mi*¹ Milan, Biblioteca Ambrosiana C 10 sup., fol. 133v (1340–42)⁷⁸

⁶⁸ See *A Catalogue of the Harleian Manuscripts in the British Museum*, vol. 1, (London, 1808), 650.

⁶⁹ See *ibid.*, 646.

⁷⁰ See *Catalogue of Additions to the Manuscripts in the British Museum in the Years 1846–1847* (London, 1864), 335–36.

⁷¹ Edited by Jasper, “*Inveni in canonibus apostolorum*” (n. 9 above), 212.

⁷² Edited by Jasper, *ibid.*, 211; on the manuscript, see Rudolf Helssig, *Die lateinischen und deutschen Handschriften der Universitäts-Bibliothek Leipzig, Bd. I: Die theologischen Handschriften, Teil 1 (Ms 1–500)*, Katalog der Handschriften der Universitäts-Bibliothek Leipzig IV.1.1 (Leipzig 1926–35; rpt. Wiesbaden, 1995), 202–3.

⁷³ See Rodney M. Thomson, *Catalogue of the Manuscripts of Lincoln Cathedral Chapter Library* (Cambridge, 1989), 100–102.

⁷⁴ See Günter Glauche, *Katalog der lateinischen Handschriften der Bayerischen Staatsbibliothek München. Die Pergamenthandschriften aus Benediktbeuern Clm 4501–4663*, *Catalogus codicum manu scriptorum Bibliothecae Monacensis III.1* (Wiesbaden, 1994), 278–80.

⁷⁵ Edited by Elias Steinmeyer and Eduard Sievers, *Die althochdeutschen Glossen* (n. 5 above), 4:530.

⁷⁶ See Günter Glauche, *Katalog der lateinischen Handschriften der Bayerischen Staatsbibliothek München: Clm 28255–28460*, *Catalogus codicum manu scriptorum Bibliothecae Monacensis IV.8* (Wiesbaden 1984), 43–48.

⁷⁷ See Hermann Hauke, *Katalog der lateinischen Handschriften der Bayerischen Staatsbibliothek München: Clm 27270–27499*, *Catalogus codicum manu scriptorum Bibliothecae Monacensis IV.5* (Wiesbaden 1975), 182–89.

⁷⁸ See Adolfo Rivolta, “*Catalogo dei codici pinelliani dell’Ambrosiana*,” *Aevum* 3 (1929): 481–512, at 488.

- Mi*² — I 171 inf., fol. 125r (s. XV, first quarter)⁷⁹
- O* Oxford, Bodleian Library Bodl. 309, fol. 110v (Vendôme, addition, s. XII)⁸⁰
- P*¹ Paris, Bibliothèque nationale de France lat. 2984, fol. 40v (addition, s. XII–XIII)⁸¹
- P*² — lat. 2774, fol. 36v (addition, s. XIII in.)⁸²
- P*³ — lat. 3001, fol. 2v (s. XIII in.)⁸³
- P*⁴ — nouv. acq. lat. 693, fol. 193rb (England, addition, s. XIV in.)⁸⁴
- P*⁵ — lat. 2509, fol. 1v (addition, s. XIV–XV)⁸⁵
- P*⁶ — lat. 3528, fols. 91v–92r (1469–79)⁸⁶
- P*⁷ — nouv. acq. lat. 1090, fol. 39r (Genoa, ca. 1490)⁸⁷
- Pr* Prague, Národní Muzeum, Křívoklátská Knihovna I.e.10, fol. 54r–v (Česká Třebová, s. XV)⁸⁸
- R* Rouen, Bibliothèque municipale A 454 (671), fol. 261v (s. XIII–XIV)⁸⁹
- Re* Reims, Bibliothèque municipale 427, fol. 18v (s. XI)⁹⁰

⁷⁹ See https://manus.iccu.sbn.it/opac_SchedaScheda.php?ID=40077.

⁸⁰ See Charles W. Jones, “The ‘Lost’ Sirmond Manuscript of Bede’s Computus,” *English Historical Review* 52 (1937): 204–19.

⁸¹ See *Catalogue général des manuscrits latins III (Nos. 2693 à 3013a)*, Bibliothèque nationale (Paris, 1952), 364–68.

⁸² See *ibid.*, 73.

⁸³ See *ibid.*, 389–90.

⁸⁴ See Sergey Ivanov and Alexander Falileyev, “Bibliothèque nationale de France NAL 693 and Some Episodes in the History of Monmouth in the Fourteenth Century,” *The Welsh History Review* 28/3 (2017): 457–69, with bibliography.

⁸⁵ See *Catalogue général des manuscrits latins II (Nos. 1439 à 2692)*, Bibliothèque nationale (Paris, 1940), 495.

⁸⁶ See *Catalogue général des manuscrits latins V (Nos. 3278 à 3535)*, Bibliothèque nationale (Paris, 1966), 565–74.

⁸⁷ See Lucien Auvray, “Notice sur le manuscrit 1090 des nouvelles acquisitions du fonds latin de la Bibliothèque nationale,” *Bibliothèque de l’Ecole des Chartes* 75 (1914): 328–44.

⁸⁸ See Françoise Hudry, ed., *Liber viginti quattuor philosophorum*, Corpus Christianorum Continuatio Mediaevalis 143A (Turnhout, 1997), lxxiii–lxxiv.

⁸⁹ Edited by Paul Meyer, “Notice du Ms. A 454 de la Bibliothèque de Rouen” (n. 4 above), 97–98; on the manuscript, see Henry Omont, *Catalogue général des bibliothèques publiques de France. Départements*, vol. 1: Rouen (Paris, 1886), 178–81.

⁹⁰ See *Catalogue général des manuscrits des bibliothèques publiques de France. Départements*, vol. 38: Reims (Paris, 1904), 570–75.

- Ro* Rome, Biblioteca Casanatense 1020, fol. 80v (after 1433)
Sa Salins-les-Bains, Bibliothèque municipale 12, fol. 231v (s. XV)⁹¹
Sal Salamanca, Biblioteca Universitaria 2146, fol. 36rb (s. XIV)⁹²
Sch Schlägl, Stiftsbibliothek Cpl. 122, fol. 260v (s. XV²)⁹³
St Stonyhurst College, MS 14, fol. 11vb (s. XIV ex.)⁹⁴
U Utrecht, Universiteitsbibliotheek 711, fol. 77v (s. XIII)⁹⁵
V¹ Vatican, Biblioteca Apostolica Vaticana Vat. lat. 1349, fol. 2r (southern Italy, s. XI)⁹⁶
V² ——— Vat. lat. 4227, fol. 93v (Germany, s. XI–XII)⁹⁷
V³ ——— Vat. lat. 86, fol. 2r (addition, s. XII)⁹⁸
V⁴ ——— Vat. lat. 4406, fol. 120r (s. XII)⁹⁹
V⁵ ——— Vat. lat. 3838, fol. 57r (s. XII)¹⁰⁰

⁹¹ Edited by Suchier, “*L’enfant sage*” (n. 6 above), 87, 137; on the manuscript, see *Catalogue général des manuscrits des bibliothèques publiques de France. Départements*, vol. 9: Salins etc. (Paris, 1888), 5–8.

⁹² Edited by Ivanov, “Dos versiones de La leyenda de los 12 viernes” (n. 12 above); on the manuscript, see Óscar Lilao Francia, Carmen Castrillo González, *Catálogo de manuscritos de la Biblioteca Universitaria de Salamanca. II. Manuscritos 1680–2777* (Salamanca, 2002), 509–13.

⁹³ See Gottfried Vielhaber und Gerlach Indra, *Catalogus Codicum Plagensium (Cpl.) manuscriptorum* (Linz, 1918), 211–17.

⁹⁴ See N. R. Ker and A. J. Piper, *Medieval Manuscripts in British Libraries. IV: Paisley–York* (Oxford, 1992), 387–88.

⁹⁵ See [Pieter Anton Tiele, Abraham Hulshof], *Catalogus codicum manu scriptorum Bibliothecae Universitatis Rheno-Trajectinae*, vol. 1 (Utrecht, 1887), 186.

⁹⁶ See E. A. Loew, *The Beneventan Script: A History of the South Italian Minuscule* (Oxford, 1914), 362, second edition prepared and enlarged by Virginia Brown, 2 vols. (Rome, 1980), 2:145; and Kéry, *Canonical Collections of the Early Middle Ages*, 196–97. Fournier, “Un groupe de recueils canoniques italiens,” dates the manuscript to the tenth century, but Loew’s eleventh-century dating is commonly accepted.

⁹⁷ See *Catalogue of Canon and Roman Law Manuscripts in the Vatican Library, vol. III resuscitated: Continuation of the series of volumes published by Stephan Kuttner and Reinhard Elze in 1986 and 1987* (Provisional publication by Gero R. Dolezalek in collaboration with Martin Bertram), at <http://home.uni-leipzig.de/jurarom/manuscr/VaticanCatalogue/indexvatican.html>.

⁹⁸ See Marco Vattasso and Pio Franchi de Cavalieri, *Codices Vaticani latini. I: Codices 1–678* (Vatican City, 1902), 89.

⁹⁹ See Hugo Ehrensberger, *Libri liturgici Bibliothecae Apostolicae Vaticanae manu scripti* (Freiburg, 1897), 22–23.

¹⁰⁰ Edited by Mercati, *Note di letteratura biblica* (n. 5 above), 81.

- V⁶ — Pal. lat. 470, fol. 62v (s. XII or s. XIII)¹⁰¹
- V⁷ — Reg. lat. 399, fol. 62r [text crossed out] (Benevento region, after 1374)¹⁰²
- W¹ Vienna, Österreichische Nationalbibliothek 660, fol. 155r [beginning of text] (Mondsee Abbey, addition, s. XIII?)¹⁰³
- W² — 14869, fol. 222v (Moravia, Olomouc, s. XV¹)¹⁰⁴
- We Weimar, Herzogin Anna Amalia Bibliothek Q 48/1-13, fol. 181r (s. XVI)¹⁰⁵
- Wol Wolfenbüttel, Herzog August Bibliothek Guelf. 11. Aug. 4^o, fol. 212v (s. XV)¹⁰⁶
- Wor Worcester, Chapter Library of the Cathedral F 160, fol. 120r (addition, s. XV)¹⁰⁷

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¹⁰¹ See Enrico Stevenson, and Giovanni Battista De Rossi, *Codices Palatini latini Bibliothecae Vaticanae*, vol. 1 (Vatican City, 1886), 149.

¹⁰² See A. Wilmart, *Codices Regimenses latini. II: Codices 251–500* (Vatican City, 1945), 459.

¹⁰³ See Konrad Schiffmann, “Ein Mondseer Urbarfragment aus dem 12. Jahrhundert,” *Archiv für österreichische Geschichte* 89 (1901): 355–68.

¹⁰⁴ See Hermann Menhardt, *Verzeichnis der altdeutschen literarischen Handschriften der österreichischen Nationalbibliothek*, vol. 3, Deutsche Akademie der Wissenschaften zu Berlin - Veröffentlichungen des Instituts für deutsche Sprache und Literatur 13 (Berlin, 1961), 1375–76; and Karl Schwarzenberg, *Katalog der kroatishen, polnischen und tschechischen Handschriften der Österreichischen Nationalbibliothek*, *Museion*, N.F. 4, 4 (Vienna, 1972), 343.

¹⁰⁵ See Matthias Eifler, *Katalogisierung der lateinischen Handschriften bis 1600 der Herzogin Anna Amalia Bibliothek Weimar (2. Teilprojekt: Quarthandschriften). Vorläufige Beschreibungen*, at http://www.manuscripta-mediaevalia.de/?INFO_projectinfo/weimar#5.

¹⁰⁶ See Otto von Heinemann, *Die Handschriften der Herzoglichen Bibliothek zu Wolfenbüttel, Zweite Abtheilung: Die Augusteischen Handschriften IV* (Wolfenbüttel 1900), 155–58.

¹⁰⁷ Edited incompletely by John Kestell Floyer and Sidney Graves Hamilton, *Catalogue of Manuscripts Preserved in the Chapter Library of Worcester Cathedral* (Oxford, 1906), 92 n. 1, and completely by Edmund Bishop, “Old Worcester Book” (n. 5 above), 182.