Medieval Manuscripts and Fragments at the University of Victoria: An Early Grant of Hubert de Burgh, Constantine the African’s Translation of Isaac Israeli, and a Mendicant Breviary between Italy and Croatia

Adrienne Williams Boyarin, Ravana Eagleheart, James Kendrick, Lynnea Ness, and Merridy Peters

2016

© 2016. With permission from publisher.

This article was originally published at:
https://doi.org/10.3138/flor.33.009

Citation for this paper:
Medieval Manuscripts and Fragments at the University of Victoria: An Early Grant of Hubert de Burgh, Constantine the African’s Translation of Isaac Israeli, and a Mendicant Breviary between Italy and Croatia

Adrienne Williams Boyarin, Ravana Eagleheart, James Kendrick, Lynnea Ness, and Merridy Peters

This essay presents some results of an ongoing pedagogical project, led by Adrienne Williams Boyarin, through which students are engaging with medieval materials in the University of Victoria’s Special Collections and University Archives. The three sections below present collaboratively researched findings in respect to a selection of manuscripts and fragments, specifically Doc.Brown.1, a grant of Hubert de Burgh, newly discovered to bear the only known complete seal dating from Hubert’s early career; Fragm.Lat.4, a single leaf of Constantine the African’s translation of Isaac Israeli’s _Liber dietarium_, here identified for the first time; and MS.Lat.2 (“Codex Lindstedt”), a ferial Breviary with a calendar that places it at the boundaries of late fifteenth-century Habsburg territories. Transcriptions of these items are provided in Appendices 1-3.

The University of Victoria’s current holdings of medieval and early modern manuscripts comprise sixteen charters and documents, seventeen manuscripts, more than thirty loose-leaf fragments of various genres, an early sixteenth-century genealogical roll of English kings, several Islamic fragments including two medieval Qur’an leaves,1 and a number of incunabula and English indentures. Items of special note are a thirteenth-century redacted copy of Bartholomaeus Anglicus’s _De proprietatibus rerum_, a late fifteenth-century copy of John Lydgate’s _Fall of Princes_, and a mid-sixteenth-century _Statutes of the Order of the Garter_. The University has substantially increased this collection over the last decade or so (2006-2018). Erik Kwakkel, during his time at Victoria (2005-2010), was instrumental in the

---

1 See Witkam, “The Islamic Manuscripts in the McPherson Library.”

acquisition of several fragments of works produced in university settings, including a leaf of Aristotle’s *De caelo* (Fragm. Lat. 5). In 2010, a small group of medieval items were donated by Sandra Mattia, including a Pamplona Bible fragment.\(^2\) Since 2012, under the guidance of University Librarian Jonathan Bengtson, and with the help of donors and with funding generously provided by Brian Pollick, the University has acquired several of its full codices, including the Breviary discussed below, a thirteenth-century notated Breviary, two Books of Hours, one French and two German property and toll registers, a Spanish-language copy of the Rule of the Third Order Regular of Franciscans, an early sixteenth-century collection of notarial records associated with the Sienese family of Pietro Gori Michelangelo ("Codex Kemp"), two sixteenth-century treatises on mathematics by Aldus Manutius the Younger, and a fourteenth-century copy of Gregory the Great’s *Dialogues*.

The University’s Department of English, Department of Art History and Visual Studies, and its Program in Medieval Studies, along with Special Collections and University Archives, offer a range of teaching with the medieval and early modern collections, but recent courses have resulted in substantial new resources, primarily in the form of manuscript descriptions and transcriptions freely available online (as PDFs) through a well-maintained Medieval and Early Modern Manuscripts Collections website.\(^3\) In addition to what we detail below, these courses have yielded a new identification of our *Statutes of the Order of the Garter* (1553) as a rare survival of King Edward VI’s short-lived revision;\(^4\) the linking of our English genealogical roll to a similar roll at Pepys Library, Cambridge;\(^5\) a full transcription of the 1528

\(^2\) This was recently identified by Kwakkel, “From Navarre to Victoria.” See also Dean, “Looking Good, 900 Years Later.”

\(^3\) University of Victoria Special Collections and University Archives maintains the Medieval and Early Modern Manuscripts Collections website. Further details on all items mentioned here, as well as digital surrogates and links to the student work cited in notes below, can be found through this online inventory. For supporting class design and student research, and for maintaining the site, special thanks are due to Lara Wilson, Director of Special Collections and University Archives; Heather Dean, Associate Director of Special Collections; and John Frederick, Special Collections Assistant.

\(^4\) Oldfield and Terepocki, “Victoria, McPherson Library MS Brown Eng. 1.” Titles for this and similar citations refer to the headers of PDFs available on the Medieval and Early Modern Manuscripts Collections site described in note 3 above; dates recorded in the Bibliography refer to the dates of student projects, not the copyright date of the website.

\(^5\) Boucher et al., “MS Brown Lat.1.”
Spanish *Regla de la sagrada orden*, a text nowhere else in print;\(^6\) identification of a fourteenth-century fragment of Geoffrey of Vinsauf’s *Poetria nova* on a reused piece of parchment in an Italian recipe book;\(^7\) more precise identification and transcription of our Aristotle *De caelo* fragment;\(^8\) and more than 150 pages of transcription of our copy of Lydgate’s *Fall of Princes*.\(^9\)

Drawing exclusively on our local collection and allowing instructor-student collaboration in order to further research and mutually reinforce technical training, to augment linguistic knowledge, and to edit or revise findings, these courses function as a laboratory to test what is achievable in an introductory manuscript studies classroom. Cross-term collaborations are encouraged, and thus progress on full codices and complex items is ongoing from term to term. For example, students continue to transcribe and annotate the *Fall of Princes* and to work on the connections of our genealogical roll to its newfound Cambridge counterpart. This pedagogical method — which fosters high-quality co-authored and co-produced work by students and their instructor, as presented below — argues on its own evidence for a commitment to the use and development of small local collections. Such work in the classroom also reinforces the need (supported by the generosity of donors) for new acquisitions, even as it furthers students’ career preparation through training, the creation of archive-based research questions, and publication.

The findings presented here are also a significant contribution to manuscript studies in Canada.

**An Early Grant and Personal Seal of Hubert de Burgh**

The earliest Latin medieval item at the University of Victoria is Doc.Brown.1, a charter donated in 1989 by Bruce and Dorothy Brown, who purchased it from Maggs Bros. in London. Until recently, all that was known of the item was the information provided in the 1976 Maggs catalogue (no. 977, item 68), which suggests the date of 1201 and provides a brief summary of the document’s physical characteristics and content: it describes the item as a charter “by which Hubert

\(^6\) Tan, “Regla de la Sagrada Orden de Penitencia.”

\(^7\) Chwyl, “Victoria, McPherson Library, MS.Brown.It.1.”

\(^8\) Thompson, “Victoria, McPherson Library, Fragm.Lat.5.”

\(^9\) Zeindler et al., “Victoria, McPherson Library, MS Eng.1.” For a current description of this manuscript, see also Kazakoff, “Victoria, McPherson Library, MS.Eng.1.”
de Burgh grants to the Cistercian House of Abbey Dore [in Herefordshire] the land of Linchoit which Henry II had given to the Abbey but which had come into Hubert’s hands as governor of Herefordshire when King John gave him Gros- mont and the land around it.”

Hubert de Burgh (d. 1243) was chamberlain to King John in 1201 and Chief Justiciar of England from 1215 to 1232. The “land of Linchoit” (terra de linchoit in the charter) is Lingoed or Llyncoed Grange, part of Dore Abbey’s lands at the English-Welsh border. The present section of this essay outlines the special importance of Doc.Brown.1, and particularly of its seal, as evidence of Hubert’s early career, and it also identifies significant connections to holdings at other libraries.

First, the date. In relation to what we know of Hubert de Burgh’s activities in the early part of the thirteenth century, the posited year 1201 is plausible for this otherwise undated grant. Hubert names “Willelm[us] de Breosa” in Doc.Brown.1 (line 9) but without the title of sheriff; William (III) de Briouze (d. 1211) served as sheriff of Herefordshire from about 1191 until October of 1200, and when he was removed from that position, he was replaced by Hubert, who shortly after, on 26 July 1201, was granted the Three Castles of Grosmont, Skenfrith, and White Castle — all significant because of their tactical position at the English-Welsh border. The lands and manors of Grosmont are the subject of Doc.Brown.1. Lingoed (Llyncoed) Grange was located on the grounds of Grosmont, and it therefore comprised part of Hubert’s custodial lands in 1201. From October 1202, however, Hubert was in France, and he was in captivity there from 1205 to 1207. He was last styled chamberlain in 1205, the same year when his Welsh-border castles were granted in turn to William de Briouze, the former sheriff of Herefordshire. This charter, therefore, can only date from the period between July 1201 and October 1202: it thus provides insight into a time when Hubert de Burgh was rapidly expanding his landholdings, political power, and wealth, and it involves the lands and manoeuvres of his once powerful rival William de Briouze, who would later fall from royal favour.

---

10 Maggs Bros., “King John’s Chamberlain.”
11 West, “Burgh, Hubert de, earl of Kent.”
12 Williams, The Welsh Cistercians, 246-47 and 303; Crouch, “The Culture of Death,” 175-76.
16 Turner, “Briouze [Braose], William”; Veach, Lordship in Four Realms, 104-106; Veach, “King John and Royal Control.”
Of particular interest is Hubert de Burgh’s intact seal. Though some of his other seals are known, this double-sided seal, impressed in the green wax that marks a royal grant, is unique (see Fig. 1). It may be his earliest surviving seal. On the obverse it features a shield charged with three lions or leopards passant guardant in pale, with the legend +SIGILL’ HVBERTI DE BVRGO; on the reverse a smaller gem-seal impression of a human figure with the legend +CELO SECRETVM. We have been able to find only one reference to a similar seal: a white-wax seal with a nearly identical obverse described in 1854 by J. R. Planché. Although Planché’s article provides an image of the obverse — which matches the Victoria seal very closely — it makes no mention of a reverse impression, nor does it note any surviving legends. The white seal is attached to British Library, Lord Frederick Campbell Charter XXIII.3, a grant from Hubert de Burgh to Alan de Wichton, in which Hubert is likewise styled chamberlain of King John and

Figures 1. Hubert de Burgh’s seal, obverse (left) and reverse (right). Doc.Brown.1 (accession no. 1989-069-2), University of Victoria Special Collections and University Archives. Reproduced by permission; all rights reserved.

17 Clemens and Graham, Introduction to Manuscript Studies, 226.
18 The reverse is a good example of a “gem-seal, carved into a semi-precious stone and usually set in a ring or pendant”; Williams Boyarin, “Sealed Flesh,” 93.
which Planché dates simply “before 1227.” More recent scholarship on Hubert’s biography and the dating of Doc.Brown.1, however, suggest that the Campbell charter can now be more accurately dated to 1204 or slightly earlier.

The existence of the Campbell white seal, furthermore, allows interesting comparisons with Doc.Brown.1’s green seal. Planché notes that the “armorial bearings” on Hubert’s seals usually “correspond with those set down for him in the rolls of arms of the reign of Henry III” after he was made Earl of Kent; the white seal, however, does not match these arms, and thus it must be either a personal seal showing his original heraldic shield or an early use of “the royal signet” (three leopards). Planché emphasizes that Hubert “distinctly calls it ‘sigilli mei’ [my seal]” — the same phrase which he also uses in Doc.Brown.1 (line 20) — and thus Planché concludes that it must be a personal seal. With Doc.Brown.1 and its unique legends, we can now confirm that this is indeed a personal heraldic seal used by Hubert de Burgh during his time as chamberlain. While Planché states that Hubert used the seal “on one occasion” only, what is now Doc.Brown.1 was clearly unknown to him: not only did Hubert use a nearly identical heraldic seal more than once, but he also used a personal gem-seal; Doc.Brown.1 holds, on its seal’s reverse, the only known instance of this additional gem-seal.

The main text of Doc.Brown.1 is written in Latin in an English chancery hand, but the dorse includes an English-language description of the charter’s contents written in a much later cursive. Transcription of the dorse, because it allowed English search terms, proved critical to our uncovering yet a further corresponding document: University of Kansas, Kenneth Spencer Research Library MS 191:1, a charter of Hubert de Burgh confirming the grant detailed in Doc.Brown.1. The overlapping content, however, is not the most significant connection. Rather, annotation of both charters shows that their contents were once collated. The significance of two cross symbols drawn in the left margin and interline (at lines 10-11) on the face of Doc.Brown.1 had been unknown, but Kansas MS 191:1 has the same two small cross symbols drawn in its left margin.

---

21 This dating is also supported by Campbell XXIII.3’s granting of a house to Alan de Wichton, undersheriff (to Hubert de Burgh) of Somerset and Dorset at the beginning of the thirteenth century; see Weiss, “The Castellan,” 238 n. 20; and Holt, Magna Carta, 65 n. 70.
and interline (at lines 9-10), highlighting the same words on both charters and suggesting that the two were collated with each other at some early point in their history. It is likely that Doc.Brown.1 was used as a reference document to verify the details of Hubert’s grant to Dore Abbey, the terms of which are reiterated and confirmed in Kansas MS 191:1.

Modern reference to the grant points only to the Kansas charter, and mid-twentieth-century historians of Hubert de Burgh’s career cite details of neither charter’s contents. David Crouch published a transcription of the text of Kansas MS 191:1 in 2001 and used it as evidence of Hubert’s grant to Dore Abbey and attendant condition that its monks offer commemorative masses. In an earlier essay, Crouch offers more detail:

> In 1201 [. . .] Dore abbey had a grange in Grosmont called Lingoed, which Hubert confirmed to them and, in doing so, recalled the circumstances in which Dore had obtained it. Lingoed, it appears, had been a grant to the abbey by King Henry II, and the terms of the grant had been that four *monachi sacerdotes* should be supported to offer mass for his soul and those of his successors and predecessors as kings of England in perpetuity. [. . .] Hubert opportunistically added his own soul and those of his family to the intercessory mass as the price of his confirmation.

In the passage above, Crouch cites only the Kansas charter, but all that he surmises from it is set out in Doc.Brown.1, *including* the stipulation of masses for Hubert’s soul — not an opportunistic condition of his confirmation, then, but part of the terms of the original grant. What is now Victoria’s Doc.Brown.1, it seems, has been unknown to scholars since at least the middle of the nineteenth century.

Doc.Brown.1 thus bears the only complete and, it appears, the earliest personal seal of Hubert de Burgh, which can be compared with BL Campbell Charter XXIII.3. It constitutes a hitherto unknown survival of Hubert’s original grant of Lingoed (Llyncloed) Grange to Dore Abbey, and it is connected to, and was once collated with, a later confirmation of the same grant, now Kansas, Spencer Research Library MS 191:1. These multiple connections attest to the Victoria charter’s significance.

---


27 Crouch, “The Culture of Death,” 175-76.
Doc.Brown.1 provides new evidence of Hubert de Burgh’s early career, as well as of English-Welsh relations at the beginning of the thirteenth century.

**A New Fragment of Constantine the African’s Translation of Isaac Israeli’s Liber dietarium**

University of Victoria’s Fragm.Lat.4 is a single-leaf fragment with text concerning various fruits and vegetables. It was acquired in 2006 with the assistance of Erik Kwakkel, who determined at that time that it was written in France c.1250-1300, and while he was unable to identify the text, he noted its similarity to several medieval encyclopedic texts, including works by Rabanus Maurus, Vincent of Beauvais, Piero Cantalupo, and Isidore of Seville. In 2015, student work on the leaf led to the discovery that some of its text was included in Bartholomaeus Mini de Senis’s *Tractatus de herbis* as preserved in the late thirteenth-century British Library, MS Egerton 747. Aided by Iolanda Ventura’s edition of the Egerton 747 version of the *Tractatus* and with the aid of the British Library’s facsimile, we discovered further that the matching text corresponded specifically to sections of Isaac Israeli’s *Liber dietarium universalium et particularium* that had been added to Egerton 747 as later marginal insertions, and we confirmed that Fragm.Lat.4 records part of the Latin version of Isaac’s Arabic text on diets (*Kitāb al-aghdhiya*) as translated by the eleventh-century Benedictine monk Constantine the African. The full text of the fragment — on the medicinal and nutritional uses of melon, cucumber, squash, watermelon, and lettuce — can be verified through comparison with what is still the only edition of Constantine’s translation, the 1515 *Opera omnia Ysaac* printed in Lyon by Andreas Turinus, as well as through collation with other medieval manuscripts preserving the same text.

Isaac Israeli ben Solomon or Ishāq ibn Sulaymān al-Isrā’īlī, also known as Isaac Judaeus, was a philosopher and court physician in the late ninth and early tenth centuries (d. c.932) in a region that today is part of Tunisia. He served the

---

28 Kwakkel, “Liber dietarium.”
31 Isaac Judaeus, *Omnia opera Ysaac*, fols. 124r-125r (near the beginning of the “Tertia particulares de herbis”). See also Munich, Bayerische Staatsbibliothek, MSS Clm. 13066 (fols. 60vb-61va) and Clm. 13111 (fol. 84rb-84vb), and Philadelphia, University of Pennsylvania, Rare Book and Manuscript Library, MS LJS 24 (fols. 65va-66rb).

DOI: 10.3138/flor.33.009  FLORILEGIUM 33 (2016)
Aghlabid dynasty and, after the fall of the Aghlabids in 909, the Fatimids. 32 His works on urinalysis, fevers, and diet were influential to both Judeo-Arab and Western medical traditions, and all of Isaac’s medical works were translated into Latin by Constantine the African sometime in the second half of the eleventh century. Only a single manuscript of the Arabic Kitāb al-aghdhiya survives,33 and, while Constantine’s full translation was printed in 1515, extant medieval manuscripts of the Liber dietarium usually contain only extracts and redactions.34 This does not mean that it was not a significant text — Raphaela Veit’s recent work adds thirty manuscript witnesses to the previously known eighty-two35 — but it is difficult to know the relative rarity of the text surviving in the Victoria fragment.

In her article on the translation and reception of Isaac’s text, Veit points out that whereas Constantine’s Latin translation divides the text into two main parts (the “universals” and the “particulars”), Isaac’s Arabic original has four parts, the first containing what became the universales section, and the final three what became the particulares (on grains and meat, fruit, and vegetables).36 Veit notes that, while Constantine does not change the order of the text aside from restructuring its partitions, his translation is characterized by elisions varying in length from a few words to entire chapters.37 Her comparison is based on the sole Arabic manuscript, the 1515 edition, and three digitally accessible manuscripts of Constantine’s Latin version.38 The primary text used to assist our transcription (see Appendix 2) was the 1515 edition, though variants were also checked against Veit’s comparison manuscripts. All of these copies of the text differ from

32 Veit, “Les Diètes universelles,” 230. Our thanks to Monica Green for providing us with this article.
33 Veit, "Les Diètes universelles," 232. The Arabic manuscript is Istanbul, Maktaba al-Süleymaniye, MS Fatih 3604-3607.
34 Veit, “Les Diètes universelles,” 236. This is true even of the earliest (mid twelfth-century) survivals.
35 See Veit, “Les Diètes universelles,” 243-49; for the other additions, see the “Inventaire n° 4: Manuscrits des Diètes universelles et particulières d’Isaac Israëli et de leurs commentaires,” in Nicoud, Les régimes de santé, 2:989-1006. We can add British Library, MSS Egerton 747, Harley 3140, and Harley 3247; Modena, Biblioteca Estense, MS Lat. 961/1; and University of Victoria, Fragm.Lat.4 — in total, 117 manuscripts, including extracts, redacted or abridged versions, and fragments.
38 These manuscripts are as listed in notes 31 and 33 above.
Fragm.Lat.4 and from each other only in very minor ways, for instance, in the occasional restructuring of sentences or addition of new clauses. In no case do they contain material elided in Fragm.Lat.4, and the Victoria leaf thus seems to represent a faithful copy of Constantine’s translation.

As Veit points out, Constantine’s version of the *Liber dietarium* was a core text in university medical curricula throughout the Middle Ages; however, the statutes of the Sorbonne from 1270 to 1274 put a much stronger emphasis on the teaching of its *universales* than its *particulares*. This points to the likelihood that the *universales* section was more widely read and copied, and it suggests that the *particulares* — of which Fragm.Lat.4 is a part — might survive with less consistency of content and copying. Though both the *universales* and the *particulares* were used in *Articella* compilations, for instance, comparison with a complete British Library *Articella* shows that the Victoria fragment’s text is omitted. Furthermore, some manuscripts listed by Veit and her sources contain only the *universales* section. Certainty concerning the number of other manuscripts witnesses containing the text of Fragm.Lat.4 will have to await collation with a significant sampling of other known manuscripts.

Fragm.Lat.4 was cut out of its original codex and reused as a wrapper or binding aid. When reused, it was unevenly trimmed along the outside margin, with the result that the marginal corrections done by the scribe of the main text are cut off along both edges (see Fig. 2). This copy of the *Liber dietarium*, however, was never pristine: the parchment is of “mediocre quality,” and the scribe makes many errors. Nevertheless, Fragm.Lat.4 is now, with this new identification, a noteworthy survival and a significant part of the University of Victoria’s medieval holdings. It is an artefact of the transmission of Judeo-Arabic learning in the Latin West through two extraordinary figures of early medieval learning, Isaac Israeli and Constantine the African. And it is the only known copy of the *Liber dietarium* in Canada.

---

40 London, British Library, MS Harley 3140, where Isaac’s *Dietae particulares* (fols. 110v-137r) includes only the first part of the *particulares*.
41 This is true of six manuscripts on Veit’s list and eight on Nicoud’s (see note 35 above), not counting the many cases of ambiguity. Thorndike and Kibre, *A Catalogue of Incipits*, is also useful for identifying specific content in manuscripts containing Isaac’s works.
42 Kwakkel, “Liber dietarium.”
Figure 2. Constantine the African’s Liber dietarium, translated from Isaac Israeli. Fragm.Lat.4, verso (accession no. 2006-23), University of Victoria Special Collections and University Archives. Reproduced by permission; all rights reserved.
Calendrical Mapping of a Mendicant Breviary between Italy and Croatia

University of Victoria’s MS.Lat.2 (known locally as Codex Lindstedt), a ferial Breviary produced c.1460, was purchased for Special Collections and University Archives in 2012. It has been a helpful object for students of manuscript studies, especially because it survives in its original binding. However, no sustained work had been done on the codex — beyond the description provided by bookseller Les Enluminures — until we produced our transcription of its liturgical calendar (fols. 59r-63v). Based on the calendar, Les Enluminures surmised an origin and early provenance of Austria or Trieste in northern Italy. Due to the inclusion of the 5 April feast of Vincent Ferrer (canonized 1455), combined with a flyleaf note by a second scribe who dates his minor additions to 1493, the seller also suggested that the book was copied between 1455 and 1493 and indicated Franciscan or Dominican use, given the appearance of the Dominican Vincent Ferrer and the calendar’s notable Franciscan observances (such as the feast of the Stigmata of St. Francis). Since much of this preliminary evidence came from the calendar, calendrical details seemed to us an ideal entry point for further assessment of Codex Lindstedt and its original users.

This manuscript’s charms are synonymous with its challenges. It includes countless scribal errors and corrections, inconsistent abbreviations, haphazard ruling, and significant use-related damage (including small burn marks from nearby candles, ink smudging, and soiling). It was made in haste: the main scribe frequently writes until his pen runs out and then returns to the page so quickly that the dark ink left bleeds or blots; moreover, makeshift parchment bookmarks are cut from pieces that, unusually, retain thick bovine hair on the hair sides and text on the flesh sides. The book was also well used. In addition to a scribe who added texts and a brief contents list in 1493, at least three other readers added marginal annotations during the fifteenth and sixteenth centuries. That is, this Breviary was made and augmented by people who cared more about its function than its appearance. In the liturgical calendar, as in the rest of the manuscript, the pages are ruled unevenly and the difficult Gothic cursive contains several errors, only some of which are corrected (see Fig. 3). But these irregularities reveal much about the book’s users.

43 Les Enluminures, “Ferial Psalter and Breviary.”
Figure 3. Liturgical calendar for February and March. “Codex Lindstedt,” MS.Lat.2, fol. 59v (call no. BX2033 A2 1455). University of Victoria Special Collections and University Archives. Reproduced by permission; all rights reserved.
The calendar does predominantly conform to Franciscan use, but also included are the Dominican saints Vincent Ferrer (5 April, as mentioned above), Peter of Verona (29 April), Dominic himself (5 August), and the feast of the Conversion of Mary Magdalene (29 February), which was especially promoted by Dominicans. It is, then, broadly interested in mendicant observance (Franciscan, Poor Clares, and Dominican). However, the calendar is perhaps more interesting for what it reveals about the manuscript’s regional affiliations and its users’ travels. Variations in script and ink indicate that several writers contributed to the calendar’s contents: the main scribe, the 1493 scribe, and at least two later hands. As the readings in the Sanctorale (fols. 179r-328r) were written at about the same time and in the same order as the main calendar entries, we were able to collate the two to see which calendar entries do not align with the Sanctorale. These entries were often noticeably in a different ink or different hand and, therefore, were clearly later insertions. The additions are too numerous to list here, but notable examples include the feasts of Hilary and Tatian (16 March), Ulrich of Augsburg (4 July), and Oswald of Northumbria (5 August). The addition of Hilary and Tatian, twice by different hands, perhaps indicates more than one user’s connection with Gorizia in northeastern Italy, where the cathedral was dedicated to these saints. In the case of Ulrich, a manicule points to the entry (fol. 61r), signalling his particular importance to the user(s), who may have been German-speaking (the main scribe has a tendency to substitute w for u/v, writing, for instance, ewangelist rather than euangelist). The addition of Oswald suggests an interest in an English saint whose late medieval cult developed in Germany and northern Italy and who was the subject of a Middle High German romance, the Münchener Oswald.

One of the most interesting aspects of this calendar is that its additions not only point to the location of its users but also reveal their explicit interest in locations: a handful of saints’ days include annotations mentioning place names. Examples include the feast of St. Maurus “in ventzon” (21 November), where the note associates observance of the feast (or the saint himself) with the northeastern Italian town Venzone; other notes refer to Justus “in triesto” (2 November),

---

44 Les Enluminures, “Ferial Psalter and Breviary.” Comparison of Franciscan and Dominican calendars is also possible through Grotefend, Zeitrechnung.
45 Marušič, “Gorizia and the Province of Gorizia,” 55.
46 Craig, “Oswald [St Oswald].”
indicating the saint’s association with Trieste near the Italian border with Slovenia, and to Daniel “in pocz” (30 August), presumably an association with Pec in southwestern Serbia or Pécs in southwestern Hungary, near the Croatian and Serbian borders. Elsewhere, a marginal addition notes “in sadrio festum blasii,” connecting the feast of St. Blaise to Zadar, a significant pilgrimage hub on the Croatian coast, where St. Blaise was especially venerated. The repeated annotation “In gorto” links SS. Cantius, Cantianus, and Cantianilla (31 May) to Gorizia (or Görz, in German).

These locations suggest the site of the Breviary’s use over time, at the borders of present-day southern Germany, Austria, northeastern Italy, Slovenia, Croatia, and perhaps Serbia. This itinerary marks the contours of Habsburg territories at the time of the book’s production and plots pilgrimage routes between Italy and Croatia. The calendar seems to indicate, then, that this manuscript (or its users) travelled. While the bookseller’s assessment allows for this possibility — which is implicit in the reference to mendicant use — and while it notes points of origin consistent with our analysis (Trieste or Austria), the majority of the calendar evidence for these conclusions in fact comes from later accretions, and these later additions tend to point toward the east. Close work with the calendar reveals that Codex Lindstedt has a history attuned to specific regional contexts and pilgrimage routes. At the University of Victoria, it is now a singular example of its kind and geographical associations: a pilgrim’s book, annotated and well used, movingly preserving its users’ locations and devotional concerns.

University of Victoria, British Columbia

Appendix 1: Transcription of Hubert de Burgh’s Charter – Victoria, McPherson Library, Doc.Brown.1

[Face]

1 Sciant omnes sancte matris Ecclesie filij presentes et futurj. francij. anglicj. et Walenses. quod Ego hubertus de burc. Camerarius Iohannis Regis an
2 glie. concessi deo et sancte marie et monachis de dora. pro anima regis henricj secundj. et pro animabus omnium predecessorum et successorum suorum.
3 Et pro salute
4 Iohannis Regis Anglie. et pro animabus omnium predecessorum et successorum suorum. Et pro animabus HenRici et Ricardj fratrem suorum regum.
5 Necnon pro
6 salute mea. et pro animabus omnium predecessorum et successorum meorum.
7 terram de linchoit. quam rex Anglie Henricus secundus eis dedit.
8 per easdem metas et terminos. quibus predictam terram prenominatj monachi tenuetur. quando Comitatus herefordie mihi traditus fuit custo
9 diendus. Et quando Johannes Rex Grossum montem cum omnibus pertinencijs suis mihi donauit. Et hij sunt terminij. Scilicet a terra Iagou
10 king. usque ad capud troin. Et a capite troin. usque ad terram Willelmj de Breosa sicut troin currit. Et ex alia parte a terra predictj
11 Iagou king. usque ad moram que subtus est. et a mora usque ad terram Seysil filij Win. Et a terra anteditcj Seysil usque ad
12 uiam que uadit de grosmunt ad sanctum michaelem. Et a predicta uia usque ad terram Willelmj de Breosa. sicut terra anteditcj
13 Willelmj et terra Regis diuidjt. Et preterea concessi anteditctis monachis paschuum terre mee in bosco et in plano ad omnia pecora
14 eorum Scilicet terre terre mee de grosmunt. Et quotiens glandes fuerint in foresta mee de grosmunt. ponant porcos
15 suos in predicta foresta sine pasnagio. Et ad edificia sua facienda in grangia sua de linchoit. et ad sepes claudendas

48 All transcriptions follow the conventions set out in Clemens and Graham, Introduction to Manuscript Studies, 75-81, with the exception that expanded abbreviations are marked by italics rather than parentheses and all erasures by strikethrough. Transcription of Doc. Brown.1, by Merridy Peters, began with a review of a draft completed by Sarah Willson in December 2015 and has been checked by Adrienne Williams Boyarin.
13 in predicta foresta mea de grosmunt omnia necessaria capiant rationabiliter.
et per uisum forestariorum. et mortuum boscum ad ignem
eorum. Tali conditione omnia antedicta predictis monachis concessi: quod
ipsi quatuor monachos sacerdotes in perpetuarij debent inuenire. qui pro
anima regis Iohannis et omnium predecessorum et successorum suorum.
necnon pro anima mea et omnium predecessorum et successorum meorum
in perpetuarij debent
celebrare. Hec autem omnia qui supra nominauj. concessi predictis monachis
de dora in puram et perpetuam elemosinam. libere et quiete ab omnj
seruicio seculari. et consuetudine. et seculari exactione que ad dominum uel
ad regem pertinent. uel pertinere possunt. Et quia hoc ratum esse
uoio in perpetuum: presentj scripto et sigillj mej impressione confirmauj. His
Testibus. Ricardo de Seingis tunc vicecomite. Et
Waltero de muchegros. Stephano de Cuerewes. Henrico
de grosmont. Wronoij filio Win. Meurich et Roberto filijs Win. Wronoij velin.
Et multis alijs.

[**Dorse**]
Date loste Grant in ffrancalmoigne to Abbot of Dore
from Hubert de burgo chamberlaine of King John of lands
Pasture and Panage in fforest of Grosmont and of lumber to build
and wood to burne in his Graing of Linchott upon conidic to
keepe 4 Monkes Prestes there foreuer to pray for his
and other soules No 1º

**TEXTUAL NOTES**
*Face*, lines 10-11: Two cross symbols drawn here — one in the left margin at line
10 and another between lines 10 and 11 just below Et preterea — correspond to
the same symbols and placement at lines 9-10 of Kansas MS 191:1, where the text
is substantially the same as that in the Victoria MS: *Et preterea dedi et concessi
predictis monachis pasturam in terra mea de Grosmont tam in bosco et in plano
ad omnia pecora sua.*
line 11: The scribe wrote the word terre twice.
*Dorse*: No 1º is in the same hand and ink as the content summary and appears
to be part of a prior cataloguing system.
Appendix 2: Transcription of a fragment from the Liber dietarum – Victoria, McPherson Library, Fragm.Lat.4

[recto]

1 Semen melonis atque radix eius minus carne frigida sunt. Sed cum desiccantur sunt sicca in .ii. gradus idcirco plus carne sunt colatiua. Semen autem urinam prouocat. Renes et uesicam ab harenis et lapidibus mundificat maiorem tamen accionem facit in renibus quam in uesica. Renes enim sunt carnosi vnde lapides et harene in eis nascen
tes sunt molles. vesica quidem quonia est nervosa duros generat lapides et harenam Qua de re necesse est ut fortior medecina detur uesice quam renibus. Corticis autem melonis puluis oris fetorem tollit. Si ex eo lauetur. diascorides. Semen inquit melonis in superficie mundatum. et cum carne melonis et ciceris et fabe farina temperatum in modum trocisci componitum et ad solem desiccatum ualet ad faciem mundandam et ctem extenuandera. Rursus radicis pulueris. ii .3. pondus cum ox imelle bibitum irritat uomitum. Est etiam et aliud genus melonis qui palestimum uocatur. et dicuntur wlgariter sarracenicim. humiditas istius minor ceteris est. frigidiores tamen illis sunt. proinde sunt tardiores durique ad conversionem. dicimus etiam corruptioni ino bedientes. vnde calorem habentibus in stomaco atque febricitantibus con-
ueniunt. quoniaem gros sicies eorum que frigiditas repugnando febris earum calorem extingunt De cucumeribus.

49 Transcription of Fragm.Lat.4, by James Kendrick, began with reference to a partial transcription done by Zoe Lommerse in December 2015 and has been checked and corrected by Adrienne Williams Boyarin. It was completed through comparison with Isaac Judaeus, Omnia opera Ysaac, fols. 124r-125r; Munich, Bayerische Staatsbibliothek, MSS Clm. 13066 (fols. 60vb-61va) and Clm. 13111 (fol. 84rb-84vb); and Philadelphia, University of Pennsylvania, Rare Book and Manuscript Library, MS LJS 24 (fols. 65va-66rb).
Cucumeres frigidis sunt et humidis in .ii. gradu. grossi sunt et duri ad digerendum. et tarde e
stomaco descendunt. stomaco uero sunt nociui. nerusitatem enim. eius
perciunt. Qui ci
bum aliquem in stomaco inuenientes cum sui frigitate illum seruant crudum. nec dimit
unt a stomaco dissoluui. Sed tamen minus stomaco nocent quam melones. 
Quia cucumeres di
gestuie inobedientes uirutui faciunt in stomaco laborem. melones uero stoma-
cum emoll
unt. et convertuntur in uenenosos humores. quibus stomacus percutitur. 
verumptamen melones si
bene digesti fuerint meliores quam cucumeres chymos generant. quia cucu-
meris cy
mus est grossus. flegmati uitreo uicinus. vnde Galenus. cucumeres sunt grossi et
dificiles
ad dissoluendum et magis quam melones urinam prouocant. et uentrem hu-
nectant
Cytruli sunt frigidiores et cucumeribus grauiiores. frigiditudo enim. eorum 
De citrulis
est in fine .ii. gradus. proinde grossum generant flegma. et nerusitati stomaci
cucumeri
bus magis nocent. Rursus propter suam duritiam et frigitudinem sunt
grossorum
et frigidorum humorum generatiui. Quod certificatur. quia cytruli in stomaco
moram facientes ue
nenosorum corruptionem generant humorum. Cytruli ergo magis stomaco
nocent. medul
la tamen eorum perfectiorem generant chimum De cucurbitis.
Cucurbita est frigida. et humida in .ii. gradu chimum flegmaticum generat 
propterea conuenit
caloris natura econtrario frigidis colericis melior est quam sanguinolentis. 
quia eius humiditas
stomacum humectat. atque sitim colericam extinguit. Similiter debemus eam
intelligere
esse nociuam flegmaticis plus quam melancholicis. Que quidem melius est si colericis tali modo de tur. coquatur cum coctanis aut sunt maligranati. succo. aut agrestis uue. cum ace
to malorum citrinorum. aut cum oleo amigdalino. aut oleo omfacino condiatur.

[verso]
1 flegmaticis autem elixa et ab aqua expressa cum synapi pipere apio utilius datur
2 et menta ut eorum caliditate condimentorum temperetur. et calidum generet chimum. et condi
3 mentum eius sit cum coctanis et ceteris supradictis. ut temperiem accipiat. et ad
4 extinguendum calorem et ad stomacum confortandum preparetur. Que etiam habent accionem
5 medicine congruam. quia si operiantur pasta et assentur. et succus intrinseceus in pasta
6 inueniarur et potui donetur. calorem febris mitigat. sitimque extinguit.
7 Preterea si cum cassiafistula. uiola. zuccara manna ad potandum tribuatur colera rubea. pur
8 gatur. porro si in aqua elixetur eius que ius cum melle et modico nitro
9 potui detur: eos quibus flegma ut colera dominari uidetur. summa celeritate adiu
10 uat et tuetur. Corticis uero eius succus cum oleo rosaceo mixtus. dolorem capitis
11 ortum ex colerica complexione amputat. Rursus si ex eodem succo in aure calidum
12 apostema habente distilletur. mire dolorem placat. et apostemati repugnat. Sed tamen co
13 lerice passioni nocet. †qualiter† aquis lacuum assimilauerunt propter sue lubricitatis indigentiam
14 Lactuce duo sunt genera. est enim. domestica et silustris. domestica De lactuca.
15 licet sit frigida et humida. non tamen dominantur ei ultime hee etenim qualitates si
quantitati lactue dominarentur. natura cibi careret. sed accio eius soli medicine
comuenit maxime in fine sui temporis cum induratur. Ideoque antiqui dixerunt eam
frigidam esse in .ii. gradu. et aquis lacuum eam assimilauerunt. quarum complexio minus aquis
fluminum frigida est propter solis calorem eam usque in profundum perforentem. et propter uicini
tatem terre. et commixtionem sui cum luto. lactuca uero cum sit mediocriter
frigida et humida melior est ceteris herbis ad generandum bonum sanguinem in qualitae
te et quantitate. Que si non lauetur aqua melior est. aqua enim. sue frigiditati et humiditati.
tribuit augmentum. lactuca cito digeritur. urinam prouocat. stomaci mors
cionem de colera rubea
hortam extinguit. vnde fit causa placandi tussim. Sanguinis ebullitionem refrigerat
\[vigilias habentibus la]\udabilem/ sompnum prestat. capitis dolorem ex
caloris humidi mitigat. cataplasmia in timporibus
ad suprascripta ualet. Sed cocta plus quam cruda fit esui conueniens. quia eius lac
calore ignis minuitur. per quod erat sompnum inducens. propter hoc lactuca
in exor
dio suo cum lacte indiget. et propter paruitatem sui acuminis et propter
temperiem frigidita
tis et humiditatis. fit stomaco utilior. fit etiam conueniens ad augmentandum
\[lac mulieribus et sperm]\a uiris [[conuenientior. causa stomacum iuuans
par]\uitas est [[sui acuminis propter]] humiditatis/ lac et sperma \a[[ug]]
mentat/ propter
sanguinemis \bonitatem/ que generat in quantitate et qualitate. Rursus eius
accio nec uentrium est
solutiuas nec constipatiuas. indiget .enim. acumine. salsedine et dulcedine.
vnde sit
solubilis. aut stipticaitate aut ponticaitate per que iudicetur esse constipatia
iuas. Sed tamen
cum induratur et lactis copiam habuerit eius humiditas minuitur. et fit amari
34 saporis. vnde fit aperiitua. sanguinem tamen generat pessimum. Idcirco assuescantibus
35 fit nociua. tenebrositatem oculorum facit propter mortifitacionem sensus quam in
36 ducit. vnde spiritus uisibilis extinguit. spermatis materiam corrumpit. quia cum sua

TEXTUAL NOTES
recto 23: The reference to Galen is unusual: comparison texts cite Hippocrates.
verso 13: The word qualiter may also be expanded as quare.
verso 25: The insertion is cropped at the left margin but reconstructed based on comparison texts; the scribe connects it to the beginning of the line.
verso 29: The insertions are cropped at the left and right margins but reconstructed based on comparison texts; interline signes-de-revenoi mark the intended insertion points.

Appendix 3: Transcription of the Calendar from a Ferial Breviary – Victoria, McPherson Library, MS.Lat.2 “Codex Lindstedt”

[fol. 59r]
KL Januarius habet xxxi dies
Dies habet octo horas
prima dies mensis et septima truncat ut ensis
ii A Octaua circumsicionis Basilii episcopi et confessoris sancte marte maritae virginis et martiris
b Octaua steffani
xi c Octaua Iohannis
d Octaua innoccentium
xix e

Transcription of the Codex Lindstedt calendar, by Lynnea Ness and Ravana Eagleheart, has been checked and corrected by Adrienne Williams Boyarin. The following were used to aid transcription and identification of saints: Bollandists, BHL; Clemens and Graham, Introduction to Manuscript Studies; Cross and Livingstone, The Oxford Dictionary of the Christian Church; Grotefend, Zeitrechnung; Gunhouse, On-line Calendar of Saints Days; Hampson, Medii Aevi Kalendarium; Harper, The Forms and Orders; and Les Enluminures, “Ferial Psalter and Breviary.”

DOI: 10.3138/flor.33.009
Epiphanie

G

Pauli primi heremite

Iginii pape et martiris

Februarii

Felicis in pincis presbiteri et martiris

Mauri abbatis

Marcelli pape et martiris

Antonii abbatis

Prisce virginis et martiris

Sol in aquario/

Marii marte audifac et abbacuc

Fabiani et sebastiani

Augnetis virginis et martiris

Vincentii et anastasii

Emerenciane virginis et martiris

Conversionis sancti pauli

Paule et eustochie

Octaua agnetis secundo

A

Ciri et iohannis

In sadrio festu(m) blasii

Februarius habet dies 28

Sed bisextus habet 29

Ignacii episcopi et martiris

Purificatio marie

Blasii episcopi et martiris

Gilberti confessoris

DOI: 10.3138/flor.33.009
A agate virginis et martiris
xvi b Dorothee virginis et martiris
v c
 d
xiii e appollonie virginis et martiris
ii f scolastice virginis
g x A
b
xviii c valentini martiris
 d Translatio antonii \Sol in pisces/
x e iuliane virginis
xv f
iii xii g
 A
xii b
 c
d Cathedra sancti petri
ix e gerardi episcopi \et martiris/ vigilia
 f Mathie apostoli
xvii g
vi A
 b
xiii c conversio marie magdalene

[fol. 59vb]

KL Marcius habet dies 28
et dies habet xii horas
iii d
 e
xi f
 g
xix A
viii b
c thome perpetue et felicitatis
Medieval Manuscripts and Fragments at the University of Victoria

[xvi] d
[v] e quadranginta martirum
[f]
[xiii] g
[ii] A Gregorii pape
[b]
[x] c
[xviii] d
[vii] e \Sanctorum martirum helari et tacianj/ longini episcopi et martiris \hilarii et taciani/
[f] Gertrudis
[xv] g patricii episcopi et confessoris so \Sol in aries/
[iii] A Iosep confessoris
[b]
[xii] c Benedict abbatis
[i] d
[e]
[ix] f
[g] Anunctiatio
[xvii] A
[vi] b
[c]
[xiii] d
[iii] e
[f]

[fol. 60ra]
KL Aprilis habet dies xxx
Dies habet horas xiii
[g]
[xi] A
[b]
[xix] c ysidori confessoris
[viii] d vincentii ordinis predicatorum
[xvi] e
[v] f

Florilegium 33 (2016) DOI: 10.3138/flor.33.009
A

Tiburtii et valeriani

Sol in tauro/ aniceti pape et martiris

marci evangeliste

cleti et marcellini

petri. martiris.

vitalis martiris/ petri-martiris-ordinis-predicatorum

Mayus habet dies xxxi

Dies habet horas xvi

philippi et iacobi

Inuentionis crucis Alex[an]
dri euentii etc. floriani martiris./
f floriani Gohtardi. episcopi./
iohannis ante portam latinam

apparitio michaelis

DOI: 10.3138/flor.33.009  Florilegium 33 (2016)
<table>
<thead>
<tr>
<th></th>
<th>d</th>
<th>Gordiani et epy</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td></td>
<td>pontii martiris</td>
</tr>
<tr>
<td>x</td>
<td>f</td>
<td>nerei et achillei</td>
</tr>
<tr>
<td>g</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xvii</td>
<td>A</td>
<td>bonifacii martiris</td>
</tr>
<tr>
<td>vii</td>
<td>b</td>
<td>bernardini confessoris</td>
</tr>
<tr>
<td>c</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xv</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>iii</td>
<td>e</td>
<td>potentiane virginis</td>
</tr>
<tr>
<td>xii</td>
<td>g</td>
<td>bernadini confessoris</td>
</tr>
<tr>
<td>i</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>leene uidue</td>
</tr>
<tr>
<td>ix</td>
<td>c</td>
<td></td>
</tr>
<tr>
<td></td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>xvii</td>
<td>e</td>
<td>Translatio francisci urbani</td>
</tr>
<tr>
<td>vi</td>
<td>f</td>
<td>eleuterii pape et martiris</td>
</tr>
<tr>
<td>g</td>
<td></td>
<td>Iohannis pape et martiris</td>
</tr>
<tr>
<td>xiii</td>
<td>A</td>
<td></td>
</tr>
<tr>
<td>iii</td>
<td>b</td>
<td>helene crucis inuentricis</td>
</tr>
<tr>
<td></td>
<td>c</td>
<td>felicis pape et martiris</td>
</tr>
<tr>
<td>xi</td>
<td>d</td>
<td>petronille Cancii cantiani In gorto/</td>
</tr>
<tr>
<td></td>
<td></td>
<td>et cantianille In gorto</td>
</tr>
</tbody>
</table>

[fol. 60v]

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Junius habet dies xxx</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Dies habet horas [x]vi</td>
</tr>
<tr>
<td>xix</td>
<td>e</td>
<td>Marcellini petri et herasimi martirum</td>
</tr>
<tr>
<td>vii</td>
<td>f</td>
<td></td>
</tr>
<tr>
<td>xvi</td>
<td>g</td>
<td>A</td>
</tr>
<tr>
<td>v</td>
<td>b</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c</td>
<td></td>
</tr>
<tr>
<td>xiii</td>
<td>d</td>
<td></td>
</tr>
<tr>
<td>ii</td>
<td>e</td>
<td></td>
</tr>
<tr>
<td></td>
<td>f</td>
<td>primi et felciani</td>
</tr>
</tbody>
</table>
v  g  A  barnabe apostoli
xviii  b  basilidis ciri naboris et nazarii
xii  c  Antonii confessoris de padua
xv  d
iii  e  viti et modesti martirum
f  geru
xiii  g
i  A  marci et marcelliani martirum
b  geruasii et prothasii
c  Octaua antonii  Siluerii pape et martiris
ix  d
  e  \achacii cum decem milibus martirum in sancti bartholomei in
  partes/ paulini episcopi et confessoris in principio terti tii dialogorum
xiii f  vigilia
vi  g  Iohannis babt[ist]e
A  eulogii confessoris
xiii f  vigilia
iii  c
  d  leonis pape et confessoris
xi  e  petri et pauli apostolorum
  f  Commemoratio sancti pauli

[fol. 61r]

KL  Julius habet dies xxxi
  et dies habet xvii horas
xix  g  octaua iohannis
viii  A  visitationis marie processi et martiniiani
  b
xvi  c  Suclene Oderici
v  d  e  Octaua apostolorum
x  f  g
xvii  b  Septem fratrum Rurfine et secunde
[fol. 61v]

KL  augustus habet dies xxxi
    Dies habet xii horas

xiii c  xvi f Egidii abbatis xii machaborum fratrem Aduincola petri
xvi d  v g antonini martisan Indulgentiarum steffani pape et martisanis
  e A Inuencio sancti teffani
  f xiii b Iustini presbiteri et martiris
xiii g ii c niuis Dominici confessoris Oswald
  ii A d Sixti felicissimi et agapiti
     b x e Donati episcopi et martisanis
  x c f Ciriaci largi et smaragdi martisanum
     d xiii g Romani martisan vigilia
xviii e vii A laurentii martisanis
     b Tiburcii et susanne
<table>
<thead>
<tr>
<th>g</th>
<th>xii</th>
<th>c</th>
<th>Clare virgine</th>
</tr>
</thead>
<tbody>
<tr>
<td>xii</td>
<td>A</td>
<td>iii</td>
<td>d</td>
</tr>
<tr>
<td>iii</td>
<td>b</td>
<td>e</td>
<td>Eusebii confessoris</td>
</tr>
<tr>
<td>c</td>
<td>xii</td>
<td>f</td>
<td>Assumpcionis</td>
</tr>
<tr>
<td>xii</td>
<td>d</td>
<td>i</td>
<td>g</td>
</tr>
<tr>
<td>I</td>
<td>e</td>
<td>A</td>
<td>Octaua laurencii</td>
</tr>
<tr>
<td>s</td>
<td>ix</td>
<td>b</td>
<td>agapiti martiris</td>
</tr>
<tr>
<td>ix</td>
<td>g</td>
<td>c</td>
<td>Ilodowici episcopi et confessoris</td>
</tr>
<tr>
<td>A</td>
<td>xvii</td>
<td>d</td>
<td>Bernardi abbatis</td>
</tr>
<tr>
<td>xvii</td>
<td>b</td>
<td>vi</td>
<td>e</td>
</tr>
<tr>
<td>vi</td>
<td>c</td>
<td>f</td>
<td>Octaua assumpcionis Tymotei et simporni martirum</td>
</tr>
<tr>
<td>d</td>
<td>xiii</td>
<td>g</td>
<td>vigilia</td>
</tr>
<tr>
<td>xiii</td>
<td>e</td>
<td>iii</td>
<td>A</td>
</tr>
<tr>
<td>iii</td>
<td>f</td>
<td>b</td>
<td>Ilodwici regis francie confessoris</td>
</tr>
<tr>
<td>g</td>
<td>xi</td>
<td>c</td>
<td>Zeuerini pape et martiris</td>
</tr>
<tr>
<td>x</td>
<td>A</td>
<td>xix</td>
<td>d</td>
</tr>
<tr>
<td>xix</td>
<td>b</td>
<td>e</td>
<td>augustini episcopi et confessoris Hermetis martiris</td>
</tr>
<tr>
<td>c</td>
<td>viii</td>
<td>f</td>
<td>Decallacionis iohannis Sabine martiris</td>
</tr>
<tr>
<td>vii</td>
<td>d</td>
<td>g</td>
<td>feliciis adauctic martirum</td>
</tr>
<tr>
<td>e</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Danielis in pocz
Decallationis in †leizang†

[fol. 62r]

<table>
<thead>
<tr>
<th>KL</th>
<th>Septembris habet dies 30</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dies habet xii horas</td>
</tr>
<tr>
<td>xvi</td>
<td>f</td>
</tr>
<tr>
<td>v</td>
<td>g</td>
</tr>
<tr>
<td></td>
<td>A</td>
</tr>
<tr>
<td>xiii</td>
<td>b</td>
</tr>
<tr>
<td>ii</td>
<td>c</td>
</tr>
<tr>
<td>d</td>
<td></td>
</tr>
<tr>
<td>x</td>
<td>e</td>
</tr>
<tr>
<td>f</td>
<td>natuivitas marie Adrani</td>
</tr>
<tr>
<td>vxiii</td>
<td>g</td>
</tr>
</tbody>
</table>
vii  A  b  protigi et iacenti
xv  c
iii  d
e  Exultationis sancti crucis  Cornelii et cipriani
xii  f  Octaua natiuitatis marie nicomedis martiris
i  g  Ilucie et geminiani
[[A]]  Stigmatum sancti francisci
ix  b  quatuor temporum
c
xvii  d  eustachii et sociorum eius vigilia
vi  e  Mathei apostoli
f  Mauricii et sociorum
xiii  g  Illini pape et martiris
iii  A  b
xi  c  Cipriani et iustine
xix  d  Cosme et damiani
e  Elisarii confessoris Wenslai confessoris
viii  f  Michaelis
g  Ieronimi presbiteri et confessoris

[fol. 62v]
KL  October habet xxxi dies
Dies habet decem horas
xvi  A  Remigii episcopi et confessoris
v  b  Translatio sancte clare
xiii  c
ii  d  francisci confessoris
x  e
f  marci pape Sergi bachi martirum
xviii  A
vi  b  Dyanisii et sociorum eius
 c  Cerbonii episcopi et confessoris
xv  d
Adrienne Williams Boyarin et al.

Florilegium 33 (2016)DOI: 10.3138/flor.33.009

[iii] e
  f
xii g kalixti pape et martiris
i a
  b Gallii abbatis
iv c
  d luce evangeliste
vii e
vi f
  g xi milium virginis Hilarionis confessoris ursule Rubrica post
    psalterium/
xiiii a
iii b
  c
xi d Crisanti et darie martirum
xix e Euaristi pape et martiris
  f
viii g Symonis et iude appostolorum
    a yuonis confessoris
xvi b
v c Wlgangi episcopi et confessoris vigilia

[fol. 63r]
KL  November habet dies xxx
  Dies habet octo horas
    d Omnim sanctorum Cesarii martiris
xiii e Iusti martiris in triesto
  f
    g vitalis et agricole martirum
x a
  b lleonardi confessoris
xvii c
vii d Translatio sancti lodowici quatuor coronatorum
    e Dedicatio ba[si]licie Teodori martiris
  e
xv f trifonis et respicii
iii g Martini episcopi et confessoris menne martiris
A Martini pape et martiris
xii b Brictii con episcopi et confessoris
i c
d
ix e
f Sol in sagittario/
xvii g Didicatio basilice
vi A Elizabet vidue pontiani pape et martiris
b
xiii c ma rauri martiris in ventzon
iii d cecilie virginis
e Clementis pape et martiris felicitatis martiris
xi f Crisogoni martiris
xix g katherine virginis et martiris
A petri alexandrini episcopi et martiris
viii b
c
xvi d Saturnini martiris vigilia
v e andree apostoli

[fol. 63v]
KL December habet dies xxxi
Dies habet horas sex
x f Candidi episcopi et martiris
xiii g bibiane virginis
ii A
x b Barbare virginis et martiris
c Sabe abbatis
xviii d nicolai episcopi et confessoris
vii e ambirsii episcopi et confessoris
f Concepcio marie virginis
xv g
iii A Melchiadis pape et martiris
b Damasi pape et confessoris
TEXTUAL NOTES

1 Jan  *Basilii episcopi*…*martiris* is a later addition.

Feb  (fol. 58va, top margin) *In sadrio* (Zadar) *festum blasii* is a later addition.

23 Feb  The feast of the translation of St. Gerard (of Csanád, Hungary), traditionally associated with 24 Feb, is a later addition.

Mar KL  The scribe incorrectly copied February’s header here: 28 should read 31.

28-29 April  The feasts of St. Vitalis and St. Peter Martyr (of Verona) are later additions.

4-5 May  The feasts of St. Florian and St. Godehard are later additions; the same hand strikes the original placement of St. Florian’s day at 5 May.

22 May  The feast of St. Helena (*leene uidue*) is a later addition.
31 May The feast of SS. Cantius, Cantianus, and Cantianilla is a later addition; the annotation *In gorto* (Gorizia), written twice, is a separate later addition.

16 June The scribe began to write the name Gervase (*geruasii*) but struck the error.

22 June The feast of St. Achatius and the Ten Thousand Martyrs is a later addition, and *in sancti bartholomei in partes* indicates a regional association (several possibilities exist); the note *in principio tertii dialogorum* directs users to the reading on St. Paulinus at the beginning of Book 3 of Gregory the Great’s *Dialogues*.

4 July A manicule in the left margin points to the later additions of the names Suclene (Sigolena of Albi?) and Oderici (Ulrich of Augsburg).

Aug KL The scribe initially set columns of Golden Numbers and domini- cal letters for the month of September; the error is corrected with strikethroughs and rewriting down the left margin.

1-2 Aug The struck feasts of St. Giles (*Egidius*), St. Antoninus, and the Twelve Brothers belong to September.

5 Aug The feast of St. Oswald is a later addition.

Aug (fol. 61v, lower margin) *Daniel in pocz* and *Decallationis in leizang* are later additions, and both include regional associations: *pocz* is likely to be Pec (Serbia) or Pécs (Hungary), but the referent for *leizang* remains unclear (Lienz in southern Austria?).

6 Sept The feast of St. Odilia, a virgin martyr associated with St. Ursula, is a later addition.

8 Sept *In krauatz* (or *kranatz*?) is a later addition, probably with a regional association, but the referent remains unclear.

21 Oct The note *ursule Rubrica post psalterium* is a later addition; readings for the feast of St. Ursula follow the codex’s Psalter on fols. 55r-57v.

2 Nov *Iusti martiris in triesto* is a later addition.

13 Nov The 9-shaped abbreviation symbol for the beginning of the word *confessoris* was mistakenly written before the word *episcopi* but is not cancelled.

21 Nov The feast of St. Maurus is a later addition; the words *in ventzon* link it to Venzone in northeastern Italy.

1 Dec The feast of St. Candidus is a later addition.
Bibliography

Manuscripts

Manuscripts relating to Hugh de Burgh’s Charter, Doc.Brown.1
Lawrence, University of Kansas, Kenneth Spencer Research Library, MS 191:1; available at <http://www.digital-scriptorium.org/xtf3/search?rmode=digscript;smode=basic;text=Kansas%20MS%20191:1;docsPerPage=1;startDoc=1;fullview=yes>
London, British Library, Lord Frederick Campbell Charter XXIII.3

Manuscripts relating to Constantine the African’s Translation of Isaac Israeli, Fragm.Lat.4
London, British Library, MS Harley 3247
Modena, Biblioteca Estense, MS Lat. 961/1
Munich, Bayerische Staatsbibliothek, MS Clm. 13066; available at <http://daten.digitale-sammlungen.de/bsb00042780/image_1>
Munich, Bayerische Staatsbibliothek, MS Clm. 13111; available at <http://daten.digitale-sammlungen.de/bsb00042786/image_1>
Philadelphia, University of Pennsylvania, Rare Book and Manuscript Library, MS LJS 24; available at <http://hdl.library.upenn.edu/1017/d/medren/5266652>
Victoria, University of Victoria, McPherson Library, Special Collections and University Archives, Fragm.Lat.4; available at <https://www.uvic.ca/library/locations/home/spcoll/collections/medieval/fragm-lat-4.php>

Codex Lindstedt – Ferial Breviary, MS.Lat.2
Victoria, University of Victoria, McPherson Library, Special Collections and University Archives, MS.Lat.2 (Codex Lindstedt)

Published Primary Sources


DOI: 10.3138/flor.33.009


**Secondary Sources**


