The paper continues the study of the manuscript transmission of the legend of the twelve Fridays adding material from the Latin tradition overlooked in the previous paper and focusing on the French and Italian traditions.

Part II: Vernacular - II.1 French, II.2 Italian

This paper is a continuation of the paper published in the previous volume of Acta (see Ivanov 2012b), and here I will continue listing the MSS containing the text of the twelve Fridays legend.

But since the study of the manuscript tradition of the Legend is a work in progress, and since new material continuously comes to light, first of all I have to return to the published Part I to offer some amendments and additions. In what follows I shall present corrigenda for the items already discussed, referring to the number they had been given in the Part I.

Corrigenda to the Part I:

1. MS Vat.lat. 1349, Biblioteca Apostolica Vaticana
   For the MS description see Kuttner, Elze 1986: 109, who noted that the Clementine entry was added in a late 11th cent. hand.

23. The reference to the MS Harley 1820 in Flower (1926: 496) is actually a slip of the pen, as he obviously has meant MS Harley 1280 (CHM I: 646).

24. MS Harley 1294, British Library
   See also CHM I: 650.

* Данная работа выполнена при поддержке гранта РГНФ (проект № 1304-00062).

30.* MS 2146, Biblioteca Universitaria de Salamanca
   Recently edited by the present author (Ivanov 2012a).

31. MS Reg.lat. 399, Biblioteca apostolica Vaticana

Addenda to the Part I:

54. In the MS Vat. lat. 86, Biblioteca Apostolica Vaticana (1st half of the 12th cent.), one finds Psalter and canticles with ordinary and interlinear glosses, and the Legend text on fol. 4. See Vatasso, Cavalieri 1902: 89.

55.* The MS 33 from Biblioteca Civica di Fermo (12th cent.) contains sermons and the Legend on fol. 5r-v. This text was published by Serafino Prete (1954) who also gave a description of the MS.

56. The text of the Legend is written on the last page (fol. 155r) in Cod. 660, Osterreichische Nationalbibliothek (12th
cent.) from the Mondsee Abbey which also contains homilies by Gregory the Great, St Jerome and Beda, and some notices relating to the lands in the Abbey’s possession. On the MS see Tabulae I, 113-4, and on the legend text cf. Schöffmann 1901: 365.

57. The MS Vat. lat. 4406, Biblioteca Apostolica Vaticana (12th cent.), contains a Benedictine Psalter, canticles, calendar tables, and the Legend (fol. 120), see Ehrensberger 1985: 22-3.

58. The Legend is preserved in the MS 169, Eton College Library (early 13th cent.), fol. 177v. See Ker 1977: 767-8.

59. In the MS C 12, St John College Library (13th cent.), one can find excerpts from the Church Fathers, a bestiary, sermones de tempore, a legend of the 15 signs before Doomsday, Vita Eadmundi Cantuariensis, various short items including a note on dignatio diei Veneris (fol. 123r, lower margin) which is repeated on fol. 126v. On the MS see James 1913: 82-6.

60. The MS D 20 of the same Library (14th-15th cent.) comprises Tabula Ianuensis, collections of short stories and notes, among them the text of dignatio on fol. 193v-194r. On the MS see James 1913: 125.

61. The Ms Barth. 37 from Goethe Universität, Universitäts-bibliothek, Frankfurt-am-Main (circa 1300) contains decrets of Gregory IX and Innocent IV and a number of short notices by various later hands (of 14th cent.) on fol. 229v, including the Legend text. See Powitz, Buck 1974: 75-6.

62. The MS Vat. lat. 9422, Biblioteca Apostolica Vaticana (14th cent.), includes calendars, antiphonary, canticles, music notes, and our text on fol. II, see Ehrensberger 1985: 316-7.

63. It is also found in a late 14th cent. MS 14, Stonyhurst College, Society of Jesus, fol. 11v. See Ker, Piper 1992: 387-8.

64.* The MS 899, Beinecke Rare Book and Manuscript Library, Yale University (14th cent.) is a collection of sermons, with a note on the reasons for fasting on Fridays added by another hand on the last fol. 85r of the MS. A description of this MS by Albert Derolez who also edited the list of events is available on-line http://brbl-net.library.yale.edu/pre1600ms/docs/MS899.pdf.

65. The MS 10 C sup., Biblioteca Ambrosiana, Milano (13401342), contains a treatise De mineralibus libri quinque, De natura rerum by Isidore, a treatise by Burgundio of Pisa, and the Legend on fol. 133v. On the MS see Rivolta 1929: 488.


67. The Ms. m. r. IX 3 25, Biblioteca Berio, Genova (year 1353), contains Chronicon by Jacobus de Voragine, Passion of Jesus Christ (in Genoese), Visio Trugddali, a Letter of St Bernard to Raymond (in Italian, cf. Italian section, №№ 2, 12, 13), De imagine crucifixi by Anastasius of Alexandria and the Legend on fol. 57r. See Pezzi 1963: 105-107.

68. Grazyna Rosinska (1984: 133) has observed that our text occurs on fol. 56v of the MS 2729, Biblioteca Jagiellonska, Krakow (2nd half of the XVth cent.).

69. The Ms. II. 1. 4o 62, Augsburg Universitätsbibliothek (late 14th cent.), includes rhetorical treatises, a vocabulary to Lucian, a calendar of diocese Eichstatt, computistical and astrological matters, inter alia a versified (!) Latin version of the Legend with an explanation in German (fol. 134v), a Passion Play, and Lamentations of Mary. See Hilg 2007: 412-8.

70. The Ms. I. XL/2, Archiv Praeskeho Hradu, Rukopisy knihovny u sv. Vita (year 1384), is a collection of juridical documents and papal letters, our text is preserved on fol. 1a, see Patera, Podlaha 1922: 157-9.

71. The Ms. O. XLl of the same collection (1st half of the 15th cent.) contains, inter alia, statutes of the archbishop of Prague, treatises by Thomas Hibernicus and Jacobus de Lausanne, Mammotractus, collectanea from patristic sources and various liturgical and homiletic texts, see Patera, Podlaha 1922: 510-513. The Legend is found on fol. 75v.

72.* The Ms Pal. 763, Biblioteca Nazionale Centrale, Florence (year 1466), was described by Gentile (1890: 293-295). It contains medical recipes, verses on the correspondence between the signs of the zodiac and parts of the human body, other astrological topics, the Book of Sidrach, some devotional verses in Italian, and the Legend on fol. 160v. This text was recently published by Britta Orlin Frederiksen (2008: 187-8).

73.* In the same paper (Frederiksen 2008: 186), the author edited the Latin text of the Legend from MS R II.64 fol. 392va, Bibliotheca Batthyanyana, Alba Iulia (Roumania), written in 1427, where it is found surrounded by medical
74. The Ms II.II.67, Biblioteca Nazionale Centrale, Florence, is a volume written in many hands of different (13th-15th) centuries. Our text is found in the portion written by a 15th century hand on fol. 159r-v. On the MS see Bertolini 1988: 459-469.

75. In the MS British Library, Royal 17 A XVI (year 1420) there is a calendar, other astronomical and computistical matters, charms, and mnemonic verses. On the fly-leaves many additions were written down in later hands of the 15th cent., among others reasons for fasting on Fridays on fol. 3.

76. The Legend text is added by a hand of 14th-15th cent. On fol. 1v of the MS lat. 2509, Bibliotheque Nationale de France (12th cent.), which contains Expositio in Psalmos by Bruno Signiensis. On the MS see Catalogue general 1940: 495. Thus, so far in my list there are 76 MSS containing the Latin text of the Legend, including 17 texts published. They range from the 11th till 16th ccent., and, as has been already noted, there are several types of texts with which the Legend is more likely to occur. To the juridical and disciplinary texts in the MSS N°° 1, 3, 9, 10, 13, 14, 31, 51, 52 now we can add those in the MSS 61 and 70. The list of the MSS containing astronomical texts, calendars, dies Egyptiaca, Easter tables and other computistical matter (N°° 4, 5, 15, 29, 32, 33, 40, 41, 44, 45, 49) may now be broadened with the MSS 57, 62, 69, 72, and 75. The co-occurrence with medical texts (as in the MSS N°° 26, 28, 32, 36, 40, 48) is also attested in the MSS 72 and 73.

With regard to the position of the text in the manuscript, the text is often written on the first or the last page of the MS, or on the flyleaf inserted later, or written in a later hand in the MSS N°° 56, 61, 64, 70, 75, and 76. In the MS N°° 31 the text is crossed out just as in the MS N°° 19.

Part II

1. French

1.* The Legend in the form of dignatio diei Veneris occurs on fol. 60r at the end of the MS 1098 Nouvelles Acquisitions fran^aises, Bibliotheque Nationale de France (middle 13th cent.) which contains Vita of St Denis. On the MS see Omont 1899: 144-5, Delisle 1877. The text was edited by Suchier (1910: 584).

2.* The Legend text is found on fol. 170 of the MS 815, Universitats- und Landesbibliothek Darmstadt (2nd half of the 13th cent.) which, among other texts, comprises medical recipes, a herbal, and Lunar calendar. The text was edited by Haust (1941: 129-130).

3.* The Legend, along with other short notes, such as a note on the fairs of Champagne, is written in the lower margin of the Latin calendar (fol. 3) in MS 412, Fonds Fran^ais, Bibliotheque Nationale de France (late 13th cent.), which also contains a collection of legends of the saints and a bestiary. On the MS see Catalogue 1868: 39. On the Legend text see Suchier 1910: 169. The text was edited several times: by Montaiglon (1853: 171-3, as MS shelfmark is given N°° 70193), then by Veselovsky (1876: 333-4), who used a transcription prepared by Gaston Paris (this version is reproduced by Frederiksen 2008: 193-4), and the second part of the text (dignatio diei Veneris) was also edited by Moland (1857: 411), and later reproduced in (Moland 1862: 104) and in anonymous Curiosites theologiques attributed to P.G. Brunet (Brunet 1861: 3145). This diversity of editions, which do not agree completely because of editorial conveniences, caused some errancies: thus, Alexander Veselovsky, misguided by such a heap of evidence, published the text after Gaston Paris' transcription, but added variant readings from Curiosites, not being aware that this is the same text. See Suchier 1910: 169-170, note 3.

4.* The MS in private possession (13th cent.) was described by Schneegans 1910. It is a small volume containing a calendar, a compute, a fragment of the Latin Gospel of Luke, dies egyptiaci, the text of the Legend (fol. 15r-v), les foires de Champaigne, the prophecies of Ezekiel, the prophecies of Ezekiel (a kind of prognostics for the year depending on the day of the week on which January begins) and an apocryphal story of Adam’s creation. The text was edited by Schneegans (1910: 641). Unfortunately, I was not able to determine the current whereabouts of this MS. However, its contents suggest a strong affinity with N°° 3 and N°° 11 (cf. entry on the fairs of Champagne), and with N°° 17 (cf. apocryphal legends on the creation of Adam), but also with N°° 19. Cf. also Suchier 1910: 170.

5.* The MS 671 (A. 454), Bibliotheque de Rouen (13th-14th cent.), includes both the French and the Latin texts of the Legend (fol. 251v French, fol. 261 Latin). Among other topics, the MS contains a computistical treatise in verse, the prophecy of Ezekiel, dies egyptiaci, and the legend on the creation of Adam. On the MS see Omont 1886: 178-181. See also Suchier 1910: 171. Both texts were edited by Meyer (1883: 96-98). The Latin text entered the first part of our inventory (Ivanov 2012b) under N°° 29.

6.* The illuminated MS 9391 Bibliothèque royale de Belgique, comprises a calendar, Psalter-Hours of the use of St-Ame, prayers and other liturgical matters, and our Legend on fol. 170r-v, followed by dies egyptiaci. Van den Gheyn (1901: 475) dates it back to the 13th cent., but Suchier (1910: 641) dates it to the middle of the 13th century.
7. The MS lat. 7486, Bibliotheque Nationale de France (14th cent.), contains mainly Latin treatises on calendrical, computistical and prognostical matters, such as De prognosticatione somniorum by William of Aragon, Physiognomia by ps-Aristotle, De aureo numero et de terminis Paschalibus, astrological writings De astrologia judicia, etc., but also three short texts in French, including our Legend on fol. 2r. On the MS see CCM: 365. The incipit and explicit of the Legend text are reproduced in (Crespo 1982: 69).

8.* The text of the Legend occurs on fol. 12r-v of the MS I. 4.

31. Emmanuel College, Cambridge (14th cent.) along with selections from Lucidarius on astronomical matters, some poems in French, le office des Mors, prayers in French and Latin, a Latin dialogue between the body and the soul, some Middle English notes, a calendar, proverbs (excerpts from ancient philosophers and prophets), a dialogue between father and son, etc. On the MS see James 1904: 90-94. Edited by Suchier (1910: 580-1).

9.* In the MS British Library, Harley 2253 (c. 1330-1340), there are many different texts in Latin, French and English both in verse and prose, such as The Harrowing of Hell and the Debate between the Body and the Soul, medical recipes as well as poems The fair maid of Ribblesdale and The Death of Edward I. The Latin texts include Lives of the Saints and various prayers. Among the French items, most notable are Passion of Our Lord, Gospel of Nicodemus, stories of the Apostles, stories from the Old Testament, short poems, and the reasons for fasting on Friday (fol. 135r). On the MS see CHM, II, 585-591. The facsimile of the MS was published in the Early English Text Society series, see Ker 1965.

10.* The Legend occurs on the last page (fol. 28) of the MS 2485, Fonds Francais, Bibliotheque Nationale de France (14th cent.), a small collection of computistical and astrological texts. On the MS see Catalogue 1868: 424. The text was edited by Suchier (1910: 583-4), and, recently, by Frederiksen (2008: 194), who considers it as ‘not previously published’.

11.* The MS 2 fondo antico, codici francesi, Biblioteca Nazionale di S. Marco, Venice (14th cent.), is occupied mostly by the account of world history since the Creation till Mithridatic wars which is preceded by a collection of short notes, most notably les foyers de Champaigne, fisique des mois, a Lunar calendar, and our Legend on fol. 4r-v. The text was edited by Suchier (1910: 583-4). On the MS see Ciampoli 1897: 2-6. The contents of the notes suggests a strong connection with the MSS No 3 and No 4.

12.* The MS 12, Bibliotheque de Salins (15th cent.) contains Le livre des temptacions de l'enemie de l'enfer, the treatise "de mendicite spirituelle" by Jean Gerson, la regle de vie, the French text of the Legend on fol. 152, Elucidaire, L'escriture divine abregiée followed by the Latin text of dignatio diei Veneris (fol. 231), some other works by Jean Gerson, Destructio de Jherusalem, and Enfant sage. This MS is considered under No 46 in part I of the manuscript inventory due to the occurrence of the Latin text, see Ivanov 2012b: 568. On the MS see Catalogue general 1888: 5-8. Both the French and the Latin texts of the Legend were edited by Suchier (1910: 87, 137 (Latin), 581-3 (French)). It should also be mentioned that the Legend, in the form of dignatio diei veneris is preserved in the famous dialogue L'enfant sage, which was thoroughly studied by Suchier (1910). The Legend text in Enfant sage was edited from this MS by Suchier (1910: 424 (answer 22)).

13-15.* The next three MSS, namely MS 1164 Fonds Francais, Bibliotheque Nationale de France (before 1446), MS 57, Bibliotheque municipale, Rodez (15th cent.), and MS 3391, Osterreichische Nationalbibliothek, Wien (15th cent.) contain dignatio diei veneris within L'enfant sage, edited by Suchier (1910: 424, 436, and 457-8).

16.* The Legend text from the MS 70, Archives departementales du Doubs, Besançon (year 1430), fol 2v, was edited by Suchier (1910: 585-9) and represents a longer recension which prescribes to read a certain number of Pater Noster and Ave Maria on each Friday. The MS contains a breviary of the diocese of Besangon and short notes. Most of the notes were added later (around 1460). On the MS see Catalogue 1886: 85.

17.* The MS Ottobon, lat. 2523, Biblioteca Apostolica Vaticana (1450-1460) contains Le Miroir de la Conscience, le Doctrinal aux simples gens, ballades, the lives of St Servatius and St Stephen, computistical and calendrical matters, apocryphal notes on the elements used at Adam's creation, our Legend (fol. 52v), L'image du Monde, and some Latin sermons: Sermo de Sacramento Altaris by St Bernard of Clairvaux, De conceptione beatae Mariae by Anselm, In clementinis de solemnitate sacramenti altaris, and De sacramento Eucharistiae. The Legend text, edited by Langlois (1885: 67), is actually an abridged version, retaining only the introduction and concluding with the phrase "et quezre le sourplus en Lucidere". See also Suchier 1910: 170.

18.* The MS 217 (59), Bibliotheque Municipale, Epinal, from Metz is a commonplace book which was being filled in from the beginning till the very end of the 15th cent. It contains many short notes and excerpts from various sources, including prayers, calendars, verses etc. In Latin, French, but also in German, among them the French Legend text on fol. 31r. On the MS see Catalogue general 1861: 422 (marked here as No 59) and Bonnardot 1876 (under No 189). The text was edited by Suchier (1910: 583-4), and, recently, by Frederiksen (2008: 194-5), who considers it as 'not previously published'.

19.* The Legend text from the MS 31, Emmanuel College, Cambridge (14th cent.) along with selections from Lucidarius on astronomical matters, some poems in French, le office des Mors, prayers in French and Latin, a Latin dialogue between the body and the soul, some Middle English notes, a calendar, proverbs (excerpts from ancient philosophers and prophets), a dialogue between father and son, etc. On the MS see James 1904: 90-94. Edited by Suchier (1910: 580-1).

20.* In the MS British Library, Harley 2253 (c. 1330-1340), there are many different texts in Latin, French and English both in verse and prose, such as The Harrowing of Hell and the Debate between the Body and the Soul, medical recipes as well as poems The fair maid of Ribblesdale and The Death of Edward I. The Latin texts include Lives of the Saints and various prayers. Among the French items, most notable are Passion of Our Lord, Gospel of Nicodemus, stories of the Apostles, stories from the Old Testament, short poems, and the reasons for fasting on Friday (fol. 135r). On the MS see CHM, II, 585-591. The facsimile of the MS was published in the Early English Text Society series, see Ker 1965.
19. The Legend is found on fol. 211v-212r of the MS 456 Lambeth Palace Library (13th and 15th cent.) which contains texts both in French and Latin, including De constructionibus by Priscian, Isagoge by Porphyry, Categories by Aristotle, De sex principiis by Gilbert de la Porree, De divisione and De topics differentis by Boethius, lecture notes on philosophy, De natura by Walter Burley, a selection of philosophers’ dicta in French, a French dialogue resembling the famous L’enfant sage, an account of the creation of Adam, Prognostics of Ezekiel, and dies egypciaci. The latter three texts also occur in the MSS №№ 4 and 5, suggesting a strong link between them. On the MS see James 1932.

20. The Legend text on fol. 322v-323r of the MS 574, Bibliotheque municipale de Cambrai (15th cent.), was noted by Brayer (1965: 215). The MS also contains the sermons of St Bernard, St Gregory, Maurice de Sully, Jean Gerson and Pierre d’Ailly, the legend of Barlaam and Josaphat, devotional poems, and the “examples” (i.e. short stories).

21. The Legend is found on fol. 154 of the MS 1751, Bibliotheque Mazarine, Paris (1st half of the 15th cent.), which contains Dialogues by Gregory the Great, Life and Rule of St Benedict, Constitutions of the Pope Nicholas III for the Order of Cluny (in Latin with the French translation), mnemonic verses, short notes including Liber de via Paradisi, and another French translation of St Benedict’s Rule. On the MS see Molinier 1886: 227.

22. The MS 791, Bibliotheque de l’Institut de France, Paris (15th - 16th cent.) is a collection of astrological and medical matters in French and Latin, containing De signis zodiaci, medical recipes, tables of Stephen of Alvernia (correspondences between zodiacal signs and medical treatment), phisique de chacun mois, Lunar tables, dies egypciaci, charms, prayers, a herbal, and the Legend on fol. 65. See Bouteron, Tremblot 1928.


24. A prayer-book MS 42, Bibliotheque de Poitiers (16th cent.) contains the Legend on fol. 140-146. See Catalogue general 1894:

25. The MS 2694, Bibliotheque Sainte-Genevieve is a convolute consisting of hand-written and printed works (mostly liturgical); among them Heures de Notre-Dame, other liturgical notes, collection of prayers (printed), including Les quinze effusions du sang with an attachment of douze vendredis blancs (fol. 224230), see below. The printed part is dated to the 16th cent. On the MS see Kohler 1898: 453-455.

26. The same recension occurs on fol. 11r-12v of the printed edition Lenfant saige a troys ans (Lyon, around 1520) which was edited by Suchier (1910: 585-9).

27. With this book, we enter into the realm of the printed word, and, although I have confined myself to the manuscript sources, it will be proper to mention here the printed books as well since from this time on the Legend had been transmitted both in hand-written and printed forms. The next edition to be considered is the one printed in Heures de Nostre Dame a l’usage de Rome, en Latin et en Frangois, avec le Calendrier perpetuel reforme et les Vesperes, et Compile de toute la sepmaine de nouveau adioustees (pp. 140r-v), Lyon 1591, by F. Arnoullet.

28. The same recension was reproduced in Lyon in 1597 by J. Didier. Actually, it is Officium B. Mariae Virginis, ad usum Romanum with an addition of “douze vendredi blancs” (pp. 479482) and “sept dons du Sainct Esprit” (p. 482).

29. Les quinze effusions du sang de nostre Sauveur et Redempteur Jesus Christ, en la fin desquelles sont adjoustez les douze vendredis blancs was published by P. Corbault (Paris 1615). It actually contains also the Life of St Margaret.

The French versions of the Legend are contained in the MSS from the mid-13th cent. till 16th cent. when the hand-written texts start being ousted by the printed variants, see №№ 27, 28, 29. Especially instructive is the case of № 25 - a MS which consist of both hand-written and printed parts.

As well as the Latin texts, the French ones are often transmitted together with certain types of topics. Thus, they frequently co-occur with medical matters - recipes (№№ 2, 9, 16, 22) and herbals (№ 2, 22). They are also very likely to be accompanied by calendrical (№№ 2, 3, 4, 5, 6, 11, 21, 22), computistical (№№ 4, 5, 10, 17), prognostical (№№ 4, 5, 6, 19, 22), and astronomical items (№№ 7, 10) - and within this type specific texts may be noted, such as dies egypciaci (№№ 4, 5, 6, 19, 22) and the prophecies of Ezekiel (№№ 4, 5, 19).

These two types of texts are also found with the Latin texts of the Legend. But, unlike the Latin texts, the French version of the Legend does not co-occur with the juridical or disciplinary topics. Instead, there is a number of texts that are frequently coupled with the Legend in the French MSS, but not so often accompany it in the Latin ones. Such are the apocryphal story of Adam’s creation (№№ 4, 5, 17, 19), Lucidarius (№№ 5, 8, 12), the dialogue between the body and the soul (№№ 8, 9), and excerpts from ancient philosophers and prophets (№№ 8, 19).
Sometimes, the Legend occurs within a fixed set of texts, which may give rise to the suggestion that this is not a mere coincidence and that there is a link between the MSS involved. For example, the conjunction of dies egypitaci, prognostics of Ezekiel, story of Adam’s creation, and the Legend is to be found in three MSS - №№ 4, 5, and 19. Whatever the ultimate interrelation between these MSS, it is very probable that this block of texts was transmitted as a whole.

Although we were able to find only 25 hand-written texts of the French version of the Legend, its popularity is confirmed by the fact that they appear in print since 1520. An indirect witness of its wide distribution comes from the Index librorum prohibitorum compiled under the surveillance of the French Inquisitor General Vidal de Becanis between 1540 and 1550 where one can find an entry Le livre des vendredys blancs which without doubt means the Legend of the twelve Fridays (see Reusch 1886: 132). The Legend also entered another list of forbidden books by the Inquisitor of Toulouse in 1548-1549 (see de Freville 1853: 18).

2. Italian

1.* The MS Biblioteca Corsiniana, Rossi 30 (44.C.5), Biblioteca dell’Academia Nazionale dei Lincei (early 14th cent.) contains legends of saints (St Louis, St Zenobius, St Jerome, St James, the Virgin), St Patrick’s Purgatory, 7 gifts of the Holy Spirit, some treatises by St Bernard, including De conscientia and De quattro gradi della caritate. On the MS see Amati 1866: xxii-xxxi. On the text see also Suchier 1910: 167. The text was edited by Amati (1866: 5-7), and reprinted by Veselovsky (1876: 331-2).

2. In the MS 1354 Biblioteca Riccardiana, Firenze (late 14th cent.), one can find the Life of Jesus Christ according to Gospels, the Gospel of Nicodemus, various notes, among them our Legend (fol. 41r), a Letter of St Bernard to Raymond, the legends of St Catherine, St Julian, St Hilary, account of some miracles, and the Life of St Francis. On the MS see Morpurgo 1900: 412-4.

3. MS 1422 Biblioteca Riccardiana, Firenze (14th cent.), comprises two treatises by St Bernard of Clairvaux (De conscientia and Contemplationes), the legend of Barlaam and Josaphat, followed by the twelve Fridays (fol. 102r), I trenta gradi della scala celestiale attributed to St Jerome, some sermons and notes. On the MS see Morpurgo 1900: 460-461.

4. The Legend is found on fol. 44v-45r of the Cod. Pal. 93, Biblioteca Nazionale Centrale, Firenze (late 14th cent.), among other doctrinal and disciplinary notes, including Dei Doni dello Spirito Santo. The MS also contains the Legend of St Jerome, miracles of St Zenobius of Florence, legends of St Margaret, St Lucia, St James, and St Christofanus, as well as St Patrick’s Purgatory. On the MS see Gentile 1889: 86-8, Palermo 1853: 168-9, 276, 290, and Bertolini 1988.

5. The MS It., II. 2, Biblioteca Nazionale di S. Marco, Venezia (14th-15th cent.), opens with the Legend text (fol. 1r), followed by the description of Holy Land, Ethics by Aristotle, a treatise “della petizione”, the Latin itinerary by Odoric of Pordenone, a Latin poem, sermons by St Bonaventure, a letter from Rabbi Samuel of Marocco to Rabbi Isaac of Subiulmeta, exposition of Psalms, the Latin Gospel of Nicodemus. On the MS see Frati, Segarizzi 1909: 192-5.

6. Rossi (1888: 492) noted the text of the Legend in the MS It., XI. 32, Biblioteca Nazionale di S. Marco, Venezia (15th-17th cent.), as part of a selection of devotional and astrological topics.

7. The MS 1052 Biblioteca Riccardiana, Firenze (15th cent.), contains regulations by Cato, Credo di Dante, verses by Niccolo Cieco, Life of St Cecilia, meditations on the life of Jesus Christ, short notes, including our Legend (fol. 89-90), the legend of St Ismeria. On the MS see Morpurgo 1900: 47-8, Lawless 2010: 362.

8. In the MS 1334 Biblioteca Riccardiana, Firenze (15th cent.), are included sermons by St Augustine translated into Italian by Agostino della Scarperia, the legend of Barlaam and Josaphat, the Legend (fol. 55), a florilegium Fiore di virtù, the Life of Jesus Christ according to Gospels, and two treatises by John Chrysostom. On the MS see Morpurgo 1900: 394-5.

9. The MS 1368 Biblioteca Riccardiana, Firenze (15th cent.), comprises epistles by St Jerome, various notes, including the Legend text (fol. 105v-106v), the legend of the priesthood of Christ, and the legend of St Sylvester. On the MS see Morpurgo 1900: 422-3.

10. The MS 1416 Biblioteca Riccardiana, Firenze (15th cent.) contains sermons by St Augustine translated into Italian by Agostino della Scarperia (cf. № 8), and Confessionale by St Antoninus, followed by short notes, including the Legend text (fol. 225r-v). On the MS see Morpurgo 1900: 457-8.

11. In the MS 1634 Biblioteca Riccardiana, Firenze (15th cent.), are found a Letter of St Jerome to Demetriades, the Life of St Jerome, an apocryphal Letter of St. Augustine to Cyril, and various notes in verse and prose at the end of the MS, including the Legend text (fol. 97v-98v) and the Letter to Agbar. See Morpurgo 1900: 596-7.

12. The MS 1672 Biblioteca Riccardiana, Firenze (15th cent.), comprises sermons by St Augustine, a florilegium from the Old Testament, a Letter of St Bernard to Raymond, sermons, prayers, psalms, our Legend (fol. 103v-104a), and some devotional poems. See Morpurgo 1900: 620-621.

13. Very much like the preceding item, the MS 1680 Biblioteca Riccardiana, Firenze (15th cent.), contains many similar topics, including the Legend of St John the Baptist, sermons by St Augustine, legends of various saints, a
The Legend begins as follows: A laude de l'eterno Redemptore. On the MS see Gamurrini 1896: 220.

20. The verse version of the Legend is found on fol. 195v-196v of the MS II, II, 395, Fondo Nazionale, Biblioteca Nazionale Centrale, Firenze (late 15th - 17th cent.), which includes Specchio di Croce and the legends of the saints. The Legend begins as follows: A laude de l'eterno Redemptore. On the MS see Bartoli 1881: 281 and Mazzatinti 1899: 116-7.

21. The text of the Legend was noted by Stefanin (2000: 91, n. 53) on fol. 79v-80r of the MS II, III, 335, Fondo Nazionale, Biblioteca Nazionale Centrale, Firenze (late 15th - 16th cent.), which contains Libro di vari storie by Antonio Pucci, and many short notes and excerpts, primarily from the writings of the Renaissance humanists, such as Petrarch and Boccaccio.

22. The MS 2049, Biblioteca Riccardiana, Firenze (early 15th cent.), contains the text Venerdì dati da Cristo agli apostoli da digiunare which is obviously the text of the Legend, and also comprises Storia della Madonna dell'Umiltà by Sigismondo Bellucci, Del disprezzo del Mondo, Ammaestramento di confessione, and a chronicle by Luca Dominici. See Lami 1756: 371.

23. The Legend is found on fol. 27v of the MS Conv.Soppr. B.Ill.268, Biblioteca Nazionale Centrale, Firenze (15th cent.), which also contains Le noie by Antonio Pucci, a selection of sonettes, a treatise on Divina Comedia by Jacopo Alighieri, and Laudi by Jacopone da Todi.


25. MS 527, Biblioteca San Bernardino, Trento (early 19th cent.) is a collection of juridical texts, acts, letters etc., the Legend is on fol. 16r-v. On the MS see R. Stenico.

In the late 15th or in the early 16th cent. Italian printed versions of the Legend began to appear. The first prints was printed in Milan about 1500 under the title In questa opereta itenderiti quail sono li duodeci venerdì preciosi che se douesseno ieiunare. Ancora le gotte de sangue quanto e il numero sua. Anchora la reuellatide chebe sactd Alberto da iesu christo celebrando lhostia. See Sander 1969: 1293, № 7507. The title suggests that this work may be directly compared with the French edition (№ 29 in the French section above) where the Legend is also coupled with the story of Christ's blood effusions.

In later printed Italian versions, the text was versified, and the poem of 28 stances (later reduced to 21) beginning with A laude dell' eterno Redentore / E della madre Vergine Maria has came down to us in many editions. One of the first editions was printed in Venice around 1520 under the title Operetta noua de li dodici Venerdì Sacrati e delle mirabil cose che furono in questi venerdì. Con la orazione de sancta Maria da Loreto. See Essling 1909: 617-8, № 2506, Cioni 1963: 272, № 1, Sander 1969: 1293, № 7508.
The same work under the title Operetta noua delli dodeci Uenerdi Sacrati e delle mirabil cose che furno in questi Venerdi was published by Benedetto Bindoni (around 1520), see Essling 1909: 618, N° 2507, Cioni 1963: 272, N° 2, Sander 1969: 1293, N° 1959. And then it was reproduced in Florence around 1550, see Cioni 1963: 272, N° 3, Sander 1969: 1293, N° 7510.

In 1575 in Venice Pietro de Franceschi issued another version of this text entitled Oratione Devotissima Delli Dodeci Venerdi Sacrati: Et delle virtu di essi, et delle mirabil, cose che furono in questi Venerdi (see ex. in the Research Library Olomouc Sig. 37.264).

The popularity of these editions and their longevity is testified by their inclusion into the lists of banned books during the 18th cent., see, for example, Index librorum prohibitorum 1704: 402, where the pamphlet Operetta nuova di dodici Venerdi is mentioned. For the 17th cent. we have a testimony of Hermann Bavinck (1628: 32) who wrote that the Romans held in special reverence the twelve sacred Fridays in the year ("Die Romaner haben durch das iahr erliche freitage in besonderer andacht und ehren, die sie li dodici Venerdi sacrati, die zwuef heilige freitage nennen"), which are undoubtedly the Fridays of the Legend.

If we compare the context of the Legend occurs in the Italian manuscripts with the French and Latin material, we shall see considerable difference. In the Italian manuscripts, the Legend very rarely occurs along with juridical texts or medical recipes, and even the natural combination with the calendrical or astronomical topics is found only in 4 manuscripts (N° 6, 13, 14, 17). Instead, in the Italian manuscripts, the Legend is often coupled with other text types. It is to be noted that three times it is accompanied by the text on the seven gifts of the Holy Spirit (N° 1, 4, 15). The legend of Barlaam and Josaphat (N° 3, 8) also occurs in one of the French manuscripts (N° 20 in the French section above). Fairly frequently it can be found in the MSS along with the Life of St Jerome (N° 1, 4, 11, 16) and his letter to Demetriades (N° 11, 16) or with the sermons by St Bernard and his letter to Raymond (N° 1, 2, 3, 12, 13), which is also present in the Latin MS N° 67 (see Addenda above). The co-occurrence of St Patrick’s Purgatory, seven gifts of the Holy Spirit and the Life of St Jerome in the MSS N° 1 and 4 may point to a close link between these MSS. And, at last, very notable is the frequent occurrence of the Legend with poems by Jacopone da Todi (N° 1, 19, 23) and Antonio Pucci (N° 21, 23).

Bibliography


S. V. Ivanov. The Legend of the twelve golden Fridays in the Western manuscripts

The paper continues the study of the manuscript transmission of the legend of the twelve Fridays adding material from the Latin tradition overlooked in the previous paper and focusing on the French and Italian traditions.

Keywords: the twelve golden Fridays, Latin manuscripts, bibliography, manuscript sources.