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Sermones de sanctis (Franciscan)

In Latin, manuscript on parchment

Low Countries(?) or North-Central Italy(?), c. 1440-1460

iii + 212 + iii folios on parchment (moderate quality, with some imperfections), foliated in contemporary hand in red ink, upper margin, centre, as ff. 1-199 and (in error, without break in the text) 110-118, the register and final blank leaves omitted, complete (collation i-xvii¹² xviii⁸ [wants 1 after f. 210 and 3 after f. 210, cancelled without loss of text], pricked and lightly ruled in hard point, (justification c.115 x c.80 mm.), in one hand throughout, a very small *textualis libraria* in two columns, usually on 38 lines in black and red inks, two- or three-line initials in red at the start of each new sermon, headings in red, and rubrication throughout in very good condition, with modern excision of f. 210 at lower right, and some historic damage to f. 212 at lower right. Modern (twentieth century) binding of brown leather over pasteboards, with shallow external centre bevels; sewn on five cords, with white endbands; modern paper pastedowns and three flyleaves each at front and rear. Dimensions: binding 158 x c.110 mm; book block 150 x 105 mm.

This important manuscript emerges as the most complete witness now known of a Franciscan sermon cycle from the Umbrian-Tuscan heartlands of the Friars Minor. The cycle was composed in the late thirteenth or early fourteenth century in the literary milieu of the Franciscans Ubertino da Casale and Jacobus de San Gimignano (author of the *Meditationes vitae Christi*), and beyond the friars, to the world of Dante. A valuable source for Franciscan history and preaching, only five of these sermons have been edited; with the identification of this new manuscript, the time is ripe for a modern edition of the complete cycle.

PROVENANCE

1. Our manuscript was almost certainly of Franciscan origin. Evidence of the script, a northern *textualis libraria*, suggests a scribe from North-Western Europe, likely active in the middle decades of the fourteenth century (c. 1440-1460). The principal textual content and the parallel transmission of this sermon cycle points towards North-Central Italy. We can therefore conclude that this was probably copied by a Franciscan scribe from the Low Countries, either somewhere in the Low Countries, or in North-Central Italy. Given the well-known international mobility of the friars, it is impossible to provide any more precise statement of its origin. Further conjecture is offered in discussion of the texts below.

No direct evidence of early provenance survives. The excision of the lower right-hand portion of f. 210 immediately after the conclusion of the register, with residual incision marks visible on f. 211, may well have been undertaken to remove such evidence from a location in which a scribal colophon or mark of ownership would typically have been entered. It is impossible to know when this mutilation occurred.

2. Belonged to Willem Lourdaux (1923-1988), of the University of Leuven (on whom see Goossens, 1995); pencil inscription, fol. iii.

TEXT

ff. 1r-v, *Prologus*, incipit, "TRes sunt qui testimonium dant in celo. 1. Io. 5. Sicut dicit beatus Gregorius in [Macha, deleted] Moralia. Diuinus(?) sermo habet in publico vnde paruulos nutriat in secreto. vnde mentes sublimium in admiracionem ducat. Et huius [sic] Augustinus 5. super Genesim. Sacra scriptura altitudine sua superbos irridet ...vnde etiam est quod tribus nominibus censetur. videlicet. Salomon. id est. pacificus. quia in primo. hoc est in prouerbia. Ecclesiastes//";

Glossa tripartita super Cantica, prologue (incomplete, ends abruptly). The *Glossa tripartita* was, as its name suggests, a tripartite commentary (ecclesiological, mystical, and mariological) on the Song of Songs. It is a Franciscan work of the first quarter of the fourteenth century, which survives in four complete manuscripts and three with just the mariological sections; all were made in the Dutch- and German-speaking lands. The earliest manuscript, though written in a series of northern hands, had made its way to Italy at some point in the fourteenth century: in 1381 it was recorded in a catalogue of the Franciscan convent library in Assisi, where it remains (Assisi, Fondo antico presso la Biblioteca del Sacro convento, MS 354; on the genesis of the *Glossa tripartita* and its manuscript transmission see Schepers, 1995, and Schepers, 1999, re-published with light revisions in Schepers, 2006, vol. 1, pp. 65-126; for the suggestion that the *Glossa tripartita* may have originated in the Franciscan *studium* in Strasbourg, see Mossman, 2020, pp. 141-42).

The text here corresponds to the text of the prologue as found in Assisi, mentioned above, ff. 5ra-va (and to Munich, Bayerische Staatsbibliothek, Clm 21244, ff. 1ra-va, as transcribed in Schepers, 2006, vol. 1, pp. 171-75), but breaks off incomplete in mid-sentence. It is presented in this manuscript as if it were a preface to the sermon cycle that follows, but with which it has no connection. Was the scribe copying incautiously from a mutilated manuscript, and did not realize that the prologue belonged to a different work altogether, which had now – through damage – been otherwise lost from his model?

ff. 2-210, *Incipiunt sermones de sanctis per totum annum. De sancto Andrea*, incipit sermo 1, "GEmma gratissima expectacio prestolantis quocumque se uertit prudenter intelligit. Proverbia. Sicut dicit Bernardus. Totus debet esse in disciplinis discipulis Christi ... [f. 4], ... quia nullus intelligit in eternum peribunt. Rogemus dominum. etc."; ..., [f. 207], *Item de eodem [festo de S. Katharina]*, incipit sermo 125, "TOta pulchra es amica mea et macula non est in te. Can. 4. Quoniam solet sponsus sponsam de uenustare ... [f. 208v] ... scilicet pulchra sunt ubera tua uino fragrantia unguentis optimis et cetera. Rogemus," *Expliciunt sermones*; ff. 208v-210, Thematic register; [ff. 210v-212 blank].

This is the most extensive and best-preserved text of an important cycle of Franciscan *Sermones de sanctis* from the later thirteenth or earlier fourteenth century, formerly (and incorrectly) attributed to Luca da Bitonto. The cycle was brought to proper scholarly attention in 2003 by Jean Désiré Rasolofoarimanana, and the older attribution to Luca da Bitonto rightly rejected (see Rasolofoarimanana, 2003, especially pp. 301-13; Schneyer, vol. 8, 1978, pp. 48-51 and 302-3). He knew the text in three manuscripts: one complete, Rome, Biblioteca del Pontificio Ateneo Antonianum 24, ff. 1-239 (R); and two partial, Assisi, Fondo antico presso la Biblioteca del Sacro Convento, MS 505, ff. 9-68v (A) and Florence, Biblioteca Medicea Laurenziana, Plut. XIX. 29, ff. 134-163 (F)

The evidence of our newly discovered manuscript (unknown to Rasolofoarimanana) of these sermons underlines the need for a modern edition of the complete cycle. Rasolofoarimanana, 2003, provides a detailed description of the sermons included in Rome, Biblioteca del Pontificio Ateneo Antonianum 24, ff. 1-239, and an edition of five of the sermons in that manuscript related to the Franciscans (pp. 351-372). The present manuscript contains a cycle of 125 sermons, over twenty more than in the manuscript now in Rome (sigla R). It has all of those missing in R through its loss of two quires (the ten between R6 and R7, plus the full texts of R6 and R7 themselves, which are incomplete in R), together with a further twelve (our nos. 3, 4, 5, 6, 20, 22, 33, 52, 78, 79, 80 and 82) that R never contained. All that are otherwise in R are found in our manuscript, with the exception of the two sermons for St. Nicholas (R3 and R4), for which this manuscript gives two different sermons on the same scriptural lemmata. Our manuscript contains the full cycle of these *Sermones de sanctis*, and the cycle in R is an abbreviated version.

The possibility that our manuscript is a secondarily augmented cycle, inflated through the addition of further sermons into an original cycle represented by R, can be ruled out. This can be established by comparison of our manuscript with the cycle in R on the one hand, and with the smaller selections found elsewhere on the other. Our manuscript shares 29 sermons in common with A, and a further 46 in common with a set unknown to Rasolofoarimanana (Assisi, Fondo antico presso la Biblioteca del Sacro Convento, ms. 515, ff. 70v-151v; recorded by Schneyer, 1965, p. 281; brief description in Cenci, 1981, vol. 2, pp. 459-60, no. 815; the sets preserved in these two Assisi manuscripts must be two parts of one whole, as MS 515 has no sermon after our no. 53, and MS 505 has no sermon before our no. 57). In addition, our manuscript contains all but one of the first 24 sermons in the selection presented in F. The comparison reveals that in several instances, our manuscript contains sermons that are also found in the selections of the two Assisi manuscripts and/or of F, but which are not found in R. Working on the assumption that those selections derived ultimately from manuscripts that contained the full cycle, then this comparison provides a strong indication that that original, full cycle is best represented by the lengthier cycle in our manuscript, and not by the shorter cycle in R.

The author of this sermon cycle is not known. But we can say with certainty that the cycle is a Franciscan work, written in North-Central Italy (possibly in Florence or even Assisi itself) in the later thirteenth or earlier fourteenth century. It is indubitably Franciscan, including no fewer than eleven sermons for St. Francis of Assisi (nearly one-tenth of the entire cycle), along with sermons for St. Clare of Assisi and St. Anthony of Padua. Where individual sermons from this cycle are also documented in other collections known to Schneyer, those collections are uniformly Franciscan either in authorship or in provenance: among them are three also attributed to Servasanto da Faenza and one each to Guibert de Tournai and the German friar known as 'Greculus'. (The question of the original authorship of the individual sermons shared between otherwise different collections will require careful philological comparison to determine). And there is no evidence of Dominican influence (note that Rasolofoarimanana's attribution of one sermon, R8, no. 21, to the Dominican friar Nicola da Milano, was an error). A firm *post quem* is provided by Bonaventura's lives of St Francis (composition and formal approbation in 1263-1266), which are used extensively in the sermons in his honor (see Rasolofoarimanana, 2003, p. 312).

The modern provenance, the general aspect of the script (a *textualis libraria* with northern features), and the orthographical marker of the use of w for the ‘vu’ sound, point towards a scribe from north-western Europe, possibly the Low Countries; yet the sermon cycle itself takes us right into the Franciscan heartlands. The other manuscripts discussed above are all from North-Central Italy; two are from Assisi itself and another is from Florence. The excerpt from Augustine’s *De verbis Domini* appended to no. 39 in our manuscript may well have the Tuscan collection of canon law known as the *Collectio CLXXXIII titulorum* as its immediate source, a text found only in Florentine manuscripts (see Online Resources below). Whether this manuscript was copied from an Italian exemplar of the sermon cycle by a scribe working in northern Europe, where he would have had readier access to the *Glossa tripartita super Cantica*, or by a northern-trained scribe working in Italy, where the *Glossa tripartita* may have been available – in Assisi at least – by the time that this manuscript was copied, is impossible to say.

The following tabulation presents all the sermons and their correspondences in the order in which they appear in this manuscript, using the forms of the rubrics as they are given there. Its scribe only ever uses ‘de eodem’ to introduce further sermons for the same saint, even when the saint in question is female, or the feast is for more than one saint; the sense must be ‘de eodem <festo>’. The sermons for St. Francis are further identified with reference to the conspectus of Franciscan sermons published by Horowski, 2013.

(1) ff. 1vb-4rb, De sancto Andrea [R1; Assisi 515, ff. 70v-73v]; (2) ff. 4rb-5va, De eodem [R2; Assisi 515, ff. 73v-75r]; (3) ff. 5va-6va, De eodem [Assisi 515, ff. 75v-76r; Schneyer, 8:302 (Florence, Plut. XIX. 29), no. 6]; (4) ff. 6va-7rb, De eodem; (5) ff. 7rb-va, De sancto Nicolao [Assisi 515, ff. 76r-77v]; (6) ff. 8rb-9vb, De eodem [Assisi 515, ff. 77v-79r]; (7) ff. 9vb-12rb, De sancto Ambrosio [R5; Assisi 515, ff. 79r-81v]; (8) ff. 12rb-13vb, De eodem [R6 <ends incomplete>]; (9) ff. 13vb-15rb, De sancta Lucia [Assisi 515, ff. 81v-83r]; (10) ff. 15rb-16va, De eodem [Assisi 515, ff. 83r-84v]; (11) ff. 16va-17va, De eodem [Assisi 515, ff. 84v-85v]; (12) ff. 17va-19vb, De sancto Thoma [Assisi 515, ff. 85v-87v]; (13) ff. 19vb-21vb, De eodem [Assisi 515, ff. 87v-89v; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 5]; (14) ff. 21vb-24rb, De nativitate Domini [Assisi 515, ff. 89v-92r; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 2]; (15) ff. 24rb-26va, De eodem [Assisi 515, ff. 92r-94v; Schneyer 8:186 (Bordeaux 282), no. 132]; (16) ff. 26va-28vb, De sancto Stephano [Assisi 515, ff. 94v-96v; Schneyer 8:186 (Bordeaux 282), no. 131]; (17) ff. 29ra-30rb, De eodem [Assisi 515, ff. 96v-98r]; (18) ff. 30rb-31va, De eodem [Schneyer 8:302 (Florence, Plut. XIX. 29), no. 3]; (19) ff. 31va-33va, De sancto Johanne apostoli [R7 <begins incomplete>; Assisi 515, ff. 98r-100r]; (20) ff. 33va-35ra, De eodem; (21) ff. 35ra-37vb, De eodem [R8; Assisi 515, ff. 100r-103r]; (22) ff. 37vb-39ra, De innocentibus [Assisi 515, ff. 103r-104r]; (23) ff. 39ra-40rb, De eodem [R9]; (24) ff. 40rb-41va, De eodem [R10; Assisi 515, ff. 104r-105r]; (25) ff. 41va-43rb, De sancto Thoma [R11; Assisi 515, ff. 105r-107r]; (26) ff. 43rb-45ra, De sancto Silvestro [R12; Assisi 515, ff. 107r-108v]; (27) ff. 45ra-46vb, De circumcissione Domini [R13; Assisi 515, ff. 108v-110r; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 7]; (28) ff. 46vb-48va, De eodem [R14; Assisi 515, ff. 110r-112r]; (29) ff. 48va-51ra, De epiphonia (sic!) [R15; Assisi 515, ff. 112r-114r; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 8]; (30) ff. 51ra-52vb, De eodem [R16; Assisi 515, ff. 114r-116r]; (31) ff. 52vb-55ra, De sancta Agnete [R17; Assisi 515, ff. 116r-118r; Schneyer 9:791 (Vatican, Chigi C. V. 127), no. 27]; (32) ff. 55ra-57rb, De eodem [R18; Assisi 515, ff. 118r-120r]; (33) ff. 57rb-58va, De sancto Vincentio; (34) ff. 58va-60rb, In conuersione sancti Pauli [R19; Assisi

515, ff. 120v-121v]; (35) ff. 60rb-62va, De eodem [R20; Assisi 515, ff. 122r-123v]; (36) ff. 62va-64ra, In purificatione [R21; Assisi 515, ff. 123v-125r]; (37) ff. 64ra-66ra, De eodem [R22; Assisi 515, ff. 125r-127v]; (38) ff. 66ra-68ra, De eodem [R23; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 9]; (39) ff. 68ra-70ra, De sancto Basilio [R24; Assisi 515, ff. 127v-129r; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 11, in all cases 'de sancto Blasio'], here followed f. 70ra by a dictum attributed to Augustine, for which the direct source is very probably the *Collectio CLXXXIII titulorum*, a Tuscan collection of canon law, text NO0001.14 ("nulle sunt quippe maiores divitie nulli..." – "...equales angelis Dei"); (40) ff. 70ra-71rb, De sancta Agatha [R25; Assisi 515, ff. 129r-130v]; (41) ff. 71rb-73va, De eodem [R26; Assisi 515, ff. 130v-132v]; (42) ff. 73va-76ra, In cathedra sancti Petri [R27; Assisi 515, ff. 132v-135r]; (43) ff. 76ra-78ra, De sancto Mathia apostolo [R28; Assisi 515, ff. 135r-137v]; (44) ff. 78va-80va, De eodem [R29; Assisi 515, ff. 137v-139v]; (45) ff. 80va-81ra, De sancto Gregorio [R30; Assisi 515, ff. 139v-140v]; (46) ff. 81ra-84ra, De eodem [R31; Assisi 515, ff. 141r-142v]; (47) ff. 84ra-85va, De sancto Benedicto [R32; Assisi 515, ff. 142v-143v]; (48) ff. 85va-87ra, De eodem [R33; Assisi 515, ff. 144r-145r]; (49) ff. 87ra-88vb, De annuntiatione virginis [R34; Assisi 515, ff. 145r-146v; Schneyer 7:409 (Rome, Casanatense 316), no. 15]; (50) ff. 88vb-90ra, De eodem [R36; Assisi 515, ff. 146v-147v]; (51) ff. 90ra-91vb, De eodem [R35; Assisi 515, ff. 147v-149r; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 13]; (52) ff. 91vb-92vb, De eodem [Assisi 515, ff. 149r-150r; Schneyer 9:791 (Vatican, Chigi C. V. 127), no. 20]; (53) ff. 92vb-94va, De eodem [R37; Assisi 515, ff. 150r-151v]; (54) ff. 94va-95vb, De sancto Marco ewangeliste [R38; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 20]; (55) ff. 95vb-97ra, De eodem [R39]; (56) ff. 97ra-98va, De sancto Philippo apostolo [R40]; (57) ff. 98va-99vb, De eodem [R41; Schneyer 8:49 (Assisi 505), no. 11]; (58) ff. 99vb-101va, De eodem [Schneyer 8:49 (Assisi 505), no. 2, and 8:302 (Florence, Plut. XIX. 29), no. 12]; (59) ff. 101va-103ra, In inventione sancte crucis [R42]; (60) ff. 103ra-104rb, De eodem [R43]; (61) ff. 104rb-105va, De eodem [R44; Schneyer 8:49 (Assisi 505), no. 3]; (62) ff. 105va-107ra, De sancto Johanne ewangeliste [R45; Schneyer 7:487 (Vienna, ÖNB, Cod. 4874), no. 68]; (63) ff. 107ra-108va, In inuencione sancti Michahelis [R46, 'de angelis']; (64) ff. 108va-110rb, De eodem [R47, 'de eisdem <angelis>']; (65) ff. 110rb-111vb, De sancto Francisco [R48, 'in translatione beati Francisci', with edition pp. 351-55; Schneyer 8:49 (Assisi 505), no. 5; Horowski 0724]; (66) ff. 111vb-113ra, De eodem [R49, 'de eadem <translatione beati Francisci>', with edition pp. 365-68; Schneyer 8:50 (Assisi 505), no. 23; Horowski 0712]; (67) ff. 113ra-114va, De eodem [R50, 'de eodem <die translationis beati Francisci>', Horowski 0085]; (68) ff. 114va-115va, De sancto Barnaba [R51]; (69) ff. 115va-117rb, De eodem [R52]; (70) ff. 117rb-118vb, De sancto Antonio [R53, with edition pp. 356-59; Schneyer 8:49 (Assisi 505), no. 6]; (71) ff. 118vb-119vb, De eodem [R54; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 10]; (72) ff. 119vb-121va, De sancto Johanne Baptista [R55]; (73) ff. 121va-123rb, De eodem [R56; Schneyer 8:49 (Assisi 505), no. 7]; (74) ff. 123rb-124va, De eodem [R57; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 23]; (75) ff. 124va-126va, Petri et Pauli apostolorum [R58, 'de sancto Petro apostolo']; (76) ff. 125va-128rb, De eodem [R59; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 17]; (77) ff. 128rb-130va, De sancto Paulo [R60]; (78) ff. 130va-131va, De sancta Margareta [Schneyer 8:49 (Assisi 505), no. 9]; (79) ff. 131va-133ra, De eodem; (80) ff. 133ra-134rb, De sancto Alexio [Schneyer 8:50 (Assisi 505), no. 32]; (81) ff. 134rb-135vb, De sancta Maria Magdalena [R61; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 21]; (82) ff. 135vb-137rb, De eodem [Schneyer 8:49 (Assisi 505), no. 10]; (83) ff. 137rb-139rb, De eodem [R62]; (84) ff. 139rb-141ra, De sancto Jacobo apostolo [R63; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 18]; (85) ff. 141ra-142va, De eodem [R64]; (86) ff. 142va-143vb, Ad vincula sancti Petri apostoli [R65; Schneyer 8:49 (Assisi 505), no. 12, and

9:791 (Vatican, Chigi C. V. 127), no. 29]; (87) ff. 143vb-145rb, De sancto Dominico [R66; Schneyer 8:50-51 (Assisi 505), no. 33]; (88) ff. 145rb-146vb, De sancto Laurencio [R67; Schneyer 8:49 (Assisi 505), no. 13, and 8:303 (Florence, Plut. XIX. 29), no. 22]; (89) ff. 146vb-149rb, De eodem [R68]; (90) ff. 149rb-150vb, De sancta Clara [R69, with edition pp. 360-64; Schneyer 8:49 (Assisi 505), no. 14]; (91) ff. 150vb-151vb, De eodem [R70]; (92) ff. 152ra-155vb, In assumptione virginis gloriose [R71; Schneyer 8:49 (Assisi 505), no. 15]; (93) ff. 155vb-156vb, De eodem [R73]; (94) ff. 156vb-158rb, De eodem [R74]; (95) ff. 158rb-159rb, De sancto Bartholomeo [R75; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 14]; (96) ff. 159rb-160va, De eodem [R76]; (97) ff. 160va-162rb, De sancto Augustino [R77; Schneyer 8:51 (Assisi 505), no. 34]; (98) ff. 162rb-164ra, De eodem [R78; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 1]; (99) ff. 164ra-165vb, In decollatione s. Johannis [R79; Schneyer 8:49 (Assisi 505), no. 17]; (100) ff. 165vb-167rb, In nativitate virginis gloriose [R80]; (101) ff. 167va-168vb, De eodem [R81; Schneyer 8:49-50 (Assisi 505), no. 18]; (102) ff. 168vb-170va, De eodem [R82; Schneyer 8:50 (Assisi 505), no. 19]; (103) ff. 170va-171vb, In exaltatione s. crucis [R83; Schneyer 8:50 (Assisi 505), no. 20]; (104) ff. 171vb-173rb, De eodem [R84]; (105) ff. 173rb-174vb, De sancto Matheo [R85; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 19]; (106) ff. 174vb-176ra, De eodem [R86; Schneyer 8:50 (Assisi 505), no. 22]; (107) ff. 176ra-178ra, Michahelis [R87, 'in festo angelorum'; Schneyer 5:387 (Servasanto da Faenza OFM), no. 177]; (108) ff. 178ra-179rb, De eodem [R88, 'de eisdem <angelis>'; Schneyer 8:50 (Assisi 505), no. 21]; (109) ff. 179rb-181va, De sancto Francisco [R89; Horowski 0133]; (110) ff. 181va-183ra, De eodem [R90; Horowski 0474]; (111) ff. 183ra-184rb, De eodem [R91; Horowski 0599]; (112) ff. 184rb-185va, De eodem [R92; Horowski 0433]; (113) ff. 185va-187ra, De eodem [R93, with edition pp. 369-72; Schneyer 8:50 (Assisi 505), no. 24; Horowski 0030]; (114) ff. 187ra-188vb, De sancto Luca [R94; Schneyer 8:50 (Assisi 505), no. 25]; (115) ff. 188vb-190rb, De eodem [R95; Schneyer 8:303 (Florence, Plut. XIX. 29), no. 24]; (116) ff. 190rb-191vb, Symonis et Jude [R96; Schneyer 8:50 (Assisi 505), no. 26, and 6:217 (Vatican, lat. 11444), no. 109, and 2:314 (Guibert de Tournai OFM), no. 383]; (117) ff. 191vb-193vb, De eodem [R97; Schneyer 5:387 (Servasanto da Faenza OFM), no. 179, and 7:315 (Munich, BSB, Clm 7779: 'Greculus'), no. 255]; (118) ff. 193vb-195vb, De omnibus sanctis [R98; Schneyer 8:50 (Assisi 505), no. 27, and 9:792 (Vatican, Chigi C. V. 127), no. 31]; (119) ff. 195vb-197va, De eodem [R99]; (120) ff. 197va-199rb, De sancto Martino [R100; Schneyer 8:50 (Assisi 505), no. 28, and 5:388 (Servasanto da Faenza OFM), no. 183]; (120) ff. 199rb-200vb, De eodem [R101; Schneyer 8:302 (Florence, Plut. XIX. 29), no. 15]; (121) ff. 200vb-203rb, De sancta Cecilia [R102]; (122) ff. 203rb-204va, De eodem [R103; Schneyer 8:50 (Assisi 505), no. 29]; (123) ff. 204va-206ra, De sancto Clemente [R104]; (124) ff. 206ra-207ra, De sancta Katherina [R105]; (125) ff. 207ra-208vb, De eodem [R106; Schneyer 8:50 (Assisi 505), no. 30 and 8:302 (Florence, Plut. XIX. 29), no. 16]; register ff. 208vb-210rb.

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