

Technical signs and *signes de renvoi* in Rome,
BAV, Reg. lat. 49 (saec. X^{ex}; Brittany?)



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TECHNICAL SIGNS AND *SIGNES DE RENVOI* IN ROME, BAV, REG. LAT. 49 (SAEC. X^{EX}; BRITTANY?)¹

ABSTRACT

This case study of the technical signs and *signes de renvoi* in Rome, BAV, Reg. lat. 49 (R) describes their forms, functions, and possible origins, referencing the work of P.-Y. Lambert, M. B. Parkes, and E. Steinová. The primary annotator may have drawn from at least two sign collections. The sign inventory may help locate R in the scribal community that produced it by exploring possible links with sign collections in contemporary manuscripts from different regions.

INTRODUCTION

ROME, BAV, REG. LAT. 49 (R),² a compilation of fifty-six Latin insular and non-insular religious texts, is a late-tenth-century manuscript of possible Breton origin transcribed by a scribe calling himself ‘Guilhelm’ (fol. 53rb27–8).³ It has been of interest to modern scholars since 1913, but except for an

¹ An earlier version of this paper was presented at the 41st Annual Harvard Celtic Colloquium at Harvard University on 8 October 2022. I am grateful to the anonymous reader for valuable suggestions. I would like to thank Dr Christina Cleary for sending me a pdf of her article (‘Critical notes and signs’). Any remaining errors are my responsibility alone.

² A digital facsimile of the manuscript Rome, BAV, Reg. lat. 49 is available online at *DigiVatLib*, at the URL: <https://digi.vatlib.it/mss/detail/Reg.lat.49> (accessed 10 December 2022). A description of the manuscript is in Wilmart (1937: 112–17). The folio numbers used here are those in the upper right corner of the folio recto. The appendix to this paper offers an updated list of the contents of manuscript R, following a revision carried out in 2023.

³ Scholars have suggested a range of dates (from the end of the ninth century to the end of the tenth century) and geographic origins for this manuscript. Bannister (1913: §118) suggested a probable tenth-century date. Wilmart (1933: 29, 31) proposed the end of the ninth century as *la date la plus haute* (‘the earliest possible date’) and the tenth century as *plus probable* (‘more probable’), expressing a preference for the first half of the tenth century, with origin in a scribal centre in Wales, Cornwall, Armorica, or a Frankish foundation frequented by Celtic scholars, such as Fleury-sur-Loire. In his catalogue (1937: 112), Wilmart adopted the tenth-century date and origin in Brittany or the British Isles. Bischoff assigned it to ninth-century Brittany (1966: 216 = 1976: 82), but later to ninth- or tenth-century Brittany (2014: §6608). Deuffic (1985: §109) opted for Brittany and a date range between 850 and 950. Others adopted a tenth-century date but differed over the strength of the evidence for a Breton origin (Lemoine 2001: 265 [Brittany]; (*DigiVatLib*: <https://digi.vatlib.it/mss/detail/313227> [Brittany (?)]). *IrCaBritT* adopted an end-of-the-ninth-century date or a tenth-century date and accepted a probable Breton origin (<https://ircabritt.nuigalway.ie/handlist/catalogue/189>) (accessed 14 December 2022). An anonymous palaeographer, whom McNamara (1994: 197) consulted in 1991, dated the manuscript to the ‘second half of the tenth century’ and described the script as ‘English, English Caroline minuscule’. Most convincing as to date is Leonard Boyle, who in 1992 wrote McNamara (1994: 197) that the ‘ubiquitous’ cedilla ‘definitely’ dates this manuscript to the ‘late tenth century’. Finding its ‘mixture of caroline script,

examination of two glosses now believed to be Breton, none has discussed the marginal and interlinear additions, both verbal and non-verbal, that the scribe and contemporary scholars added to correct, gloss, and clarify the meaning of the text.⁴ A construer added *signes de grammaire* to identify syntactical, grammatical, and logical units. Annotators added technical signs and *signes de renvoi* that fall into four categories: I (Technical Signs), II (*Signes de renvoi*: Cross-Reference Marks), III (*Signes de renvoi*: *Appels de note*), IV (*Signes de renvoi*: Omissions and Corrections). This case study of the technical signs and *signes de renvoi* in R has a three-fold goal. The first is to inventory the graphic symbols from a single manuscript (R), describing their forms, their functions, and their origins, where possible. The second goal is to situate R, whose origin is uncertain, but whose scribe may have been acquainted with

insular tricks and insular symbols intriguing', he speculated that the continental scribe Guilhelm could have been working in an Irish monastery. Bauer (2008: 183) adopted a date *vom Ende des 10 Jh.* ('from the end of the tenth century'). Lindsay, in a letter to Joseph Loth (1915–16: 411), had already dated this manuscript to *la dernière partie du X^e siècle* ('the last part of the tenth century') because [*les caractères sont du type de la minuscule continentale qui était aussi en usage dans les Isles Britanniques au X^e siècle* ('the characters are of the type of continental minuscule that was also in use in the British Isles in the tenth century'). He noted, moreover, that the insular abbreviations in the manuscript were used in both the British Isles and Brittany at this time.

⁴Two vernacular extra-textual glosses exist, which Loth believed were Co, but which Fleuriot later confirmed were OBr. The designations 25R and 26R *infra* refer to the individual texts in R where these glosses are found. The 'Appendix: Contents List' at the end of this article has basic information about each of R's texts.

(1) 25R, fol. 21rb29^{mg}: *Ita terre motus factus est .i. fracta est summitas inferni cum resurgerent mortui, uicto rege illius* ('So the earthquake happened, that is, the highest part of hell was broken open when the dead rose after its king had been defeated'): *summitas* is glossed by *.i. guorcher*. Preceding his analysis of the non-scribal neumes accompanying the Antiphon to the Magnificat for the feast of St Martin on the back flyleaf (fol. 54v), Bannister (1913: §118) mentioned that the vernacular *quorcher* was *probabilmente* added as a gloss of *summitas* but did not specify its language although he stated that the *probabilmente* tenth-century scribe was *un Irlandese del continent*. Loth (1915–16: 411–12) cited a private communication from Lindsay, who corrected Bannister's spelling of the gloss (*guorcher* not *quorcher*) and believed it to be Brittonic, but whether W, Co, or Br, he could not say. Loth speculated that *guorcher* was a non-extant Co word related to '*gorhery*, couvrir'. Wilmart (1933: 31) mentioned Loth's inclination toward *guorcher* being a Co word. Fleuriot (1985: 198) accepted it as OBr with the meanings *couvercle*, *surface*, *partie supérieure* ('lid, cover, surface, upper part'); the OCo form would have been **worcher*. Peter Schrijver (1995: 113, 120) confirmed *guorcher* as OBr.

(2) 26R, fol. 32va12: *Ipse oblatas est super altare crucis pro capite proles Adae* ('He sacrificed himself upon the altar of the cross on behalf of the race of Adam'): *pro capite* is glossed by *.i. tra pen*. In a private communication (12 May 1932) Wilmart queried Loth about an interlinear gloss *.i. trapen* over (*pro*) *capite* (*proles Adae*). Loth (1933: 357–8) identified it as Brittonic, gave the meaning of the MW as *par dessus la tête* ('over the head'), and added his understanding of the full sentence: *Le sacrifice du Christ se serait étendu par-dessus la tête de la race d'Adam, sur la race tout entière* ('Christ's sacrifice would have extended over the head of the race of Adam', that is, 'over the whole race'). Wilmart (1933: 47 and 1937: 117) mentioned this gloss again. Both Loth and Wilmart took *.i. trapen* to be a gloss of *capite* alone rather than of *pro capite*. Grosjean (1936: 116) clarified that *tra* glossed *pro* and had a meaning found frequently *dans toutes les langues brittoniques*. *C'est le sens requis par le context, celui de la préposition latine sur laquelle porte la glose, pro, 'en faveur de'* ('[...] in all the Brittonic languages. It is the sense required by the context, that of the Latin preposition on which the gloss rests, *pro*, 'in favour of'). Fleuriot (1985: 318) confirmed that the OBr phrase *tra pen* 'à cause de, en faveur de' ('due to, in favour of') glossed the Latin phrase *pro capite*, understood literally as 'pour la tête de' ('for the head of'), comparing it to the Br expression *diwar benn* 'au sujet de' ('about').

Breton practices, within the scribal community that produced it, by exploring any possible affiliations between R's inventory and the sign collections in contemporary manuscripts from various geographic regions. The third goal is to examine the possibility that Guilhelm, the scribe and chief annotator, used sign collections himself and to list their contents.

TECHNICAL SIGNS AND *SIGNES DE RENVOI*: TERMINOLOGY

Technical signs were graphic symbols added in the margin next to the text in a manuscript. They had no inherent meaning but were assigned their functions by members of the 'professional groups of sign users in Antiquity', Late Antiquity, and 'the Early Middle Ages' (Steinová 2019: 55). The Late Antique 'tradition of sign use was transmitted [...] to early medieval scriptoria', whose Christian scribes 'regionalized' both the forms and the functions of the technical signs that they inherited (Steinová 2019: 195–6).

Signe de renvoi, meaning 'sign of return', is a term for a visual mark [...] that links a location in a text to a corresponding correction, annotation, or cross-reference in the margin. The 'return' refers to the reader's practice of leaving the primary text to read the annotation and then returning to the primary text. (Neudorf and Liu 2016)

This term encompasses different uses, all expressing the idea of repetition. The symbol is always doubled. R's three categories of *signes de renvoi* use graphic symbols repurposed from available collections of technical signs, borrowed from existing collections of *signes de renvoi*, or freshly created.

(1) The *signe de renvoi* can signal a cross reference. The annotator's signs facilitate the identification of two or more widely separated places in the text (not in the same column) where the same word or subject is discussed or where the same quotation appears (Lambert 1987: 223, 226). In his study of St Gallen, Stiftsbibl., 904, Lambert (1987: 217) restricted the term *signe de renvoi* to a system of cross-references, *destinés à faciliter l'utilisation d'un épais codex* ('intended to facilitate the use of a large codex').

(2) It can be an *appel de note*, a doubled symbol linking a word in the main text to a marginal gloss.⁵ This is the type of *signe de renvoi* that Isidore, *Etymologiae* 1.21.28, is referring to when he explains that the *signe de renvoi* in the margin introduces 'an explanation of the same word or line' in the text that has 'a similar mark lying above it':

Fiunt et aliae notulae librorum pro agnoscendis his quae per
extremitates paginarum exponuntur, ut, ubi lector in liminare

⁵Lambert (1987: 225) cited Draak (1957: 274), who called them 'reference marks' because they 'have their partners, their twins, in the margins, and they never have more than one partner'.

huiusmodi signum invenerit, ad textum recurrens eiusdem sermonis vel versiculi sciat esse expositionem, cuius similem superiacentem notam invenerit. (IS ety 1.21.28)

‘There are also other small marks (i.e. *signes de renvoi*) made in books for drawing attention to things that are explained at the edges of the pages, so that when the reader finds a sign of this type in the margin he may know that it is an explanation of the same word or line that he finds with a similar mark lying above it when he turns back to the text.’ (Barney, et al. 2010: 51)

Lambert (1987: 225) insisted that the *appel de note* was functionally different from the true *signe de renvoi* used for cross reference:

[L]es appels de note sont généralement des signes plus petits et plus simples, composés de points, traits ou virgules. [...] La lecture (la compréhension) de ces appels de notes est généralement immédiate, parce qu’il est évident que l’on trouve le signe correspondant deux fois dans la même page. [...]

‘The *appels de note* are generally smaller and simpler signs, composed of points, dashes, or commas. [...] The reading (the understanding) of these *appels de notes* is generally immediate because it is evident that one finds the corresponding sign twice on the same page. [...]

The true *signe de renvoi*, on the other hand, cross-references one passage in the main text with another passage in the main text:

[L]es véritables signes de renvois renvo[ient] d’un endroit du texte principal à un autre endroit du même texte de Priscien.

‘The real reference signs refer from one place in the main text to another place in the same text of Priscian.’

Still, scholars generally count the *appel de note* and other doubled marks as *signes de renvoi* because they link a word or space in the text to an annotation in the margin.

(3) It can be a ‘graphic symbol marking a place’ in the text ‘where a correction or insertion is to be made’; the same symbol, usually added in the margin, ‘introduces the corrected text or insertion’ (*HMML School*, ‘Lexicon: Signe-de-renvoi’. Online at the URL: <https://hmmlschool.org/lexicon/14740> [accessed 4 June 2022]).

LIST OF MANUSCRIPTS MENTIONED IN THIS PAPER, LISTED BY APPROXIMATE DATE⁶

⁶Unless otherwise indicated, the first bibliographical entry supplies the information regarding date, origin, and provenance.

CATHACH OF COLUMBA, DUBLIN, RIA, 12 R 33 AL., (suggested dates of saec. VI², saec. VI^{ex}, saec. VII¹, saec. VII^{med}; ‘origin Iona’). (*CLH* §12; <https://elmss.nuigalway.ie/catalogue/585>). A digital facsimile of the manuscript is available online at the URL: https://www.isos.dias.ie/RIA/RIA_MS_12_R_33.html (accessed 29 September 2024).

SAINT-OMER, BIBL. MUN., 342BIS, FOL. B (saec. VII/VIII [Lowe], saec. VII^{ex} [Parkes]; ‘origin Ireland or Wales’ [Lowe], ‘copied in Ireland’ [Parkes]; ‘provenance St Bertin’) (*CLH* §47, 61; <https://elmss.nuigalway.ie/catalogue/1243>; Parkes 1993: 25, 176–7; *CLA* vi, §826). A digital facsimile of the manuscript is available online at the URL: <https://arca.irht.cnrs.fr/ark:/63955/md257d27cc2q> (accessed 10 May 2024).

Punctuation system: | . | : . |

THE BOOK OF MULLING, TCD, A 1.15 (60 OLIM) (saec. VII^{ex} or saec. VIII² (?) or saec. VIII/IX; ‘origin Tech Moling now St Mullins [Co. Carlow]’) (*CLH* §14; O’Neill 1984: 16–17). A digital facsimile of the manuscript is available at the URL: <https://doi.org/10.48495/9019s695d> (accessed 26 September 2024).

Punctuation system: | . | : | .. | : ~ |

ROME, BAV, PAL. LAT. 68 (saec. VIII; origin Northumbria; provenance Lorsch or Mainz) (*ASM* §909; Steinová 2017: 43, 76). A digital facsimile of the manuscript is available online at *DigiVatLib*, at the URL: <https://digi.vatlib.it/mss/detail/Pal.lat.68> (accessed 30 April 2024).

Punctuation system: | . | .. | ... | : . |

ST PETERSBURG, RUSSIAN NATIONAL LIBRARY, Q.v.XIV.1 (saec. VIII¹; origin Northumbria [Lindisfarne?]; provenance Corbie) (*ASM* §847; *CLA* xi, §1622; Parkes 1993: 28).

Punctuation system: | . | : | .., | :, | : . |

WÜRZBURG, UNIVERSITÄTSBIBL., M. P. TH. F. 12 (saec. VIII^{med} or saec. VIII^{ex}; ‘origin Ireland’) (*CLH* §800; Steinová 2017: 43–4, 77). A digital facsimile of the manuscript is available online at the URL: <http://vb.uni-wuerzburg.de/ub/mpthf12/ueber.html> (accessed 1 May 2024). A collotype facsimile is available in Stern (1910).

Punctuation system: | . | .. | ... | .., | : . |

MILAN, BIBL. AMBROSIANA, C 301 INF. (saec. IX^{1/4}; ‘origin Ireland, perhaps Bangor, possibly Leinster’) (*CLH* §343; Steinová 2017: 44, 77). A collotype facsimile of this manuscript is available in Best (1936).

Punctuation system (approximation): | . | .. | .~ | ... | ..~ | :~ | : . | ∴ |

ST GALL, STIFTSBIBL., 48 (saec. IX^{2/4}; ‘Continent, perhaps northern Italy’) (Steinová 2017: 42, 69–70; *CLH* §491). A digital facsimile of this manuscript

is available online at the URL: <https://www.e-codices.unifr.ch/en/list/one/csg/0048> (accessed 1 May 2024).

KARLSRUHE, BADISCHE LANDESBIBL., AUG. PERG. 132 ('AD 826 × 848'; 'origin southern Ireland or a southern Irish settlement near Soissons; provenance Reichenau') (*CLH* §802; Steinová 2017: 43, 74). A digital facsimile of the manuscript is available online at the URL: <https://digital.blb-karlsruhe.de/blbhs/content/titleinfo/64199> (accessed 1 May 2024).

Punctuation system: | . | .. | ... |~ |

DRESDEN, SÄCHSISCHE LANDESBIBL., A 145^B AL. (saec. IX^{2/3} [Steinová]; 'origin probably St Gall') (*CLH* §487; Steinová 2017: 42, 71–2). A digital facsimile of the manuscript is available online at the URL: <https://digital.slub-dresden.de/id274591448/1> (accessed 26 September 2024).

KARLSRUHE, BADISCHE LANDESBIBL., AUG. PERG. 195 (saec. IX^{med.}; 'origin Ireland; provenance Reichenau') (*CLH* §811; Steinová 2017: 43, 75). A digital facsimile of the manuscript is available online at the URL: <https://digital.blb-karlsruhe.de/blbhs/content/titleinfo/3298726> (accessed 1 May 2024).

ST GALLEN, STIFTSBIBL., 904 AL (AD 850–1 [Ó Néill]; 'origin Ireland, perhaps Nendrum or Bangor; in Cologne in the time of bishop Gunther (850–69) and probably did not reach St Gall before the end of the ninth century') (*CLH* §805; Ó Néill 2000: 178; Steinová 2017: 44, 77–8). A digital facsimile of the manuscript is available online at the URL: <https://www.e-codices.unifr.ch/en/csg/0904> (accessed 6 June 2022).

Punctuation system: | . | , | .. | ,, |

BASEL, UNIVERSITÄTBIBL., A VII 3 (saec. IX^{3/4} [Steinová]; 'origin probably a North Italian scriptorium under Irish influence, possibly Bobbio, and brought to St Gall c. AD 850; provenance St Gall') (*CLH* §489; Steinová 2017: 42, 70–1). A digital facsimile of the manuscript is available online at the URL: <https://www.e-codices.unifr.ch/en/searchresult/list/one/ubb/A-VII-0003> (accessed 1 May 2024).

BERN, BURGERBIBL., 363 ('AD 855 × 869; an Irish scriptorium in Northern Italy') (*CLH* §459; Steinová 2017: 42, 72–4). A collotype facsimile of the manuscript is available in Hagen (1897).

PARIS, BNF, LAT. 10290 (saec. IX²; Northern Francia: Saint-Germain-des-Prés?, Soissons?) (*IrCaBritT*, DHBM #146; *CLH* §803). A digital facsimile of the manuscript is available online at the URL: <https://gallica.bnf.fr/ark:/12148/btv1b84790031> (accessed 1 May 2024).

Punctuation system: | . | : | . ' | .., |

PARIS, BNF, LAT. 10289 (saec. IX^{ex}/Xⁱⁿ; Brittany?: Redon?, North-Western Francia?: Chartres?) (*IrCaBriTT*, DBHM #145). A digital facsimile of the manuscript is available online at the URL: <https://gallica.bnf.fr/ark:/12148/btv1b10550775c> (accessed 1 May 2024).

Punctuation system: | . | : | ; |

ROME, BAV, REG. LAT. 49 (saec. X^{ex} [Boyle]; Brittany (‘probably’) [*IrCaBriTT*] (McNamara 1994: 197; *IrCaBriTT*, DBHM #189). A digital facsimile of the manuscript is available online at *DigiVatLib*, at the URL: <https://digi.vatlib.it/mss/detail/Reg.lat.49> (accessed 10 December 2022).

Punctuation system: | . | .. | ., | : | .., | : · |

EDITORIAL TREATMENT OF THE EXCERPTS FROM R

I have adopted the following practices in regard to the editing and translation of the Latin excerpts from R.

Edited excerpts

For categories I (Technical Signs) and II (Cross-Reference Marks) the original layout of each passage is retained in order to show the position of these marginal signs in relation to the entire excerpt. Retaining the layout for categories III (*Appels de Note*) and IV (Omissions and Corrections) is not necessary because a marginal sign joined to a brief comment (III) or omission or correction (IV) pairs with the same interlinear sign joined to a word or space in the text where the comment or omission/correction belongs. In categories I–III, to aid in reading the excerpts, proper names and lemmata are capitalised, and the Bible verses are identified by quotation marks, but the original punctuation and capitalization (or lack of it) are otherwise retained. Category IV presents diplomatic, edited, and translated versions of the excerpts. Each diplomatic version keeps separate the incomplete text and the omission added in the margin while linking them together through the annotator’s paired omission marks. The edited version assembles the two parts into the scribe’s intended statement.

Translations

The English translations of quotations from the Vulgate translation of the Hebrew Bible are from the Challoner-Douay version (*The Holy Bible* 2007). The English translations of quotations from the Vulgate translation of the New Testament are from the revision of the Challoner-Rheims (*The Holy Bible* 1948). Unless otherwise indicated, translations of other passages from R are my own.

Notation conventions

- « » doubled carets enclose the lemma identifier, e.g., «Io 20, 26».
- () parentheses enclose the Bible verse identifier, e.g., (Io 6, 20).
- { } curly brackets enclose glosses, technical signs, and *signes de renvoi*.

- \ / diagonal lines enclose interlinear glosses.
- | a vertical bar marks the end of a line in the manuscript.
- < > carets enclose words omitted in R and supplied from the source, e.g., *flos* <lilii>.
- [] square brackets indicate letters or words added to the text or translation by the editor, e.g., [i.e., *fragrantia*].
- [] square brackets also indicate correction to the Latin text by *intentional* scribal cancellation through washing, scraping, pouncing, or the *punctum delens*, or where the correction is written over the cancelled word or letter, e.g., [ualet/uult] means ‘ualet *corr.* e uult’.
- [*] square brackets enclose asterisks to indicate the estimated number of intentionally deleted letters that are illegible in the Latin text.
- [[]] doubled square brackets indicate illegible text from *accidental* loss, e.g., tearing, trimming, staining, fading. Where possible, text is restored from the source, e.g., [[nos]].
- [[*]] doubled square brackets enclose asterisks to indicate the estimated number of letters lost through accidental damage.

TECHNICAL SIGNS AND *SIGNES DE RENVOI* IN R

R has three annotators. Annotator¹, Guilhelm the scribe, added the majority of the technical signs and *signes de renvoi*. Annotator² added the cross² technical sign (I.C.1–16), characterized by thin cross strokes in reddish ink. Annotator³, the rubricator, added one *signe de renvoi* (IV.J.2).⁷ Steinová (2019: 196) observed that early medieval scribes, trained as they were in sign use, would add the technical signs as part of the transcription process:

[S]cribal sign use was so widespread and overall of such a high quality and consistency in the Carolingian period (among both insular and Frankish users) that it is clear that knowledge of scribal conventions was common among the Christian literary elite. In fact, the absence of signs in a manuscript is atypical. [...]

In this Guilhelm was like his predecessors and contemporaries. Moreover, based on a comparison of the ink and scripts in both text and margin, he added not just the majority of the technical signs, but the *signes de renvoi* as well.⁸

⁷The two categories and subcategories mentioned *supra* (I.C and IV.J) belong to the categories of signs described in the rest of the article.

⁸I concluded that Guilhelm the scribe and Annotator¹ were the same person for the following reasons:

1. The ink used to add the technical signs and *signes de renvoi* matches the dark brown-black ink used by the scribe.
2. The scribal hand and the script of the *signes de renvoi* are the same.
 - (a) The ascender of *b*, *d*, *h*, *l* is a flat-angle (verging on wedged). It is not clubbed.
 - (b) The descender of *q* ends in a slightly angled point.
 - (c) The waist of *f* and tall *s* is not well articulated.
 - (d) The neck of *f* and tall *s* is narrow and ends in a short, angled hook.
 - (e) The bowl of *b* and *p* is circular.

Each entry includes Category (I–IV), Subcategory (A–M), Item Number (1–36). Then follow the Text Number ending in R (for a fuller description, see ‘Appendix: Contents List’), Folio Number, and Line Number where the technical sign or *signe de renvoi* is located in the digital facsimile. For example, **IV.G.1: 4R**, fol. 7va^{25mg. s.} shows a double punctus { : } used to mark an omission. To locate a sign in the digital facsimile, use the hand-written number added to the upper, right-hand corner of each folio recto (not the ‘official’ number stamped on the lower, right-hand corner).

I. TECHNICAL SIGNS

Early medieval technical sign

I.A: ± asteriscus cross with two points (*asteriscus*: Steinová 2017: 58; 2019: 204–6) (cross: Steinová 2017: 47; 2019: 209)

This could be one of two technical signs: either an ‘*asteriscus* cross with two points’ related to the ‘*asteriscus* cross with four points’ (my terms), the latter symbol counted by Steinová (2019: 204) as a variant of the *asteriscus*; or a ‘cross with two points’, related to the ‘cross with four points’ (my terms), the latter counted by Steinová (2019: 209) as a variant of the cross. She (2019: 205) described the *asteriscus* in papyri as ‘a text-structuring sign marking lesser breaks in the text’. This convention is the origin of the practice in Western manuscripts of using the *asteriscus* to mark the beginning of a lesson or new section. It also serves as an omission sign (Steinová 2019: 205–6). Additionally, Jerome used the *asteriscus* ‘to mark differences between Greek and Hebrew texts of the Psalter’ (Steinová 2017: 58). When both the *asteriscus* and the cross (I.B infra) are drawn as ‘crosses with four points’ and used as text-structuring signs that mark the beginning of a passage, neither appearance nor use distinguishes them. In the case of R’s ‘cross with two points’ as a text-structuring sign, I have chosen to categorize it as a variant of the *asteriscus*.

I.A.1: 28R, fol. 36rb^{3mg. d.}

TEXT: Egrotos pestifero peccati ueneno prostratos.

uerbo uini ueri salutifero curauit dicendo..., .i. ±

COLUMNÆ CAELI CONTRAMESCENT ET PAUENT AD NUN-

CIUM EIVS. [...] huius .v. ciuitates loquuntur lingua motata quod

(f) The bowl of *d* and *q* is an elongated oval.

(g) The head of *g* is a narrowed eye slit with a short tail. A short, straight neck joins the head to the bowl, which is an ample, unclosed circle

(h) Wilmart (1933: 37 n. 15; 81 n. 6; 47 n. 3; 61 n. 12) mentioned four instances where the scribe added marginal notes and interlinear glosses: 15R, fol. 18ra^{36mg. med.} (III.D.1); 39R, fol. 24va²⁸ ‘in cantico legitur in mg.’; 26R, fol. 32va¹² ‘.i. trapez sup. pro capite’; 28R, fol. 36rb²⁹ ‘.i. esaias add. sup. In die’.

3. In support of Steinová’s conclusion that scribes added technical signs to the manuscripts they transcribed, one clue suggests that Guilhelm did as well. The transom of cross¹ (I.B.2: 26R, fol. 32vb^{33mg. med.}) has the same upturn at one end and the same downturn at the other end as the cross-stroke used to abbreviate *Ioh(annem)* in the top margin of fol. 32vb, where it is part of the heading, *S(e)c(un)d(u)m Ioh(annem)*.

interpretatur Chanan., SI QUIS UULT UENIRE POST ME reliqua.. Quid est ut nos ipsos abnegemus nisi uitia quae sumus occidamus.

TRANSLATION: 'With the saving word of the true vine he has cured those who are sick, laid low by the deadly poison of sin, by saying, that is,'

«Ib 26, 11» 'THE PILLARS OF HEAVEN TREMBLE AND QUAKE WITH FEAR AT HIS NOD. [...] The five cities of this [land of Egypt] speak in a changed language, which is called Canaanite' (cfr Is 19, 18).

«Mt 16, 24» 'IF ANYONE WISHES TO COME AFTER ME, and the rest. What is it to deny ourselves if not to kill the vices that we are?'

NOTES: 28R is a passage of reordered excerpts from Bede, *In Lucae Euangelium Expositio*, 5.19 and 6.21–2 on the End Times that the exegete applied to Ib 26, 11.⁹ It intrudes into the middle of 27R, a sermon on discipleship (Mt 16, 24), where *dicendo*, followed by an end-of-section pause (a triple mark ...), and an *i. nota* are set to introduce a Bible verse. This intrusion of 28R ends mid-line, forty-three lines later (fol. 36va6), marked by an end-of-sentence pause (a double mark .), after which the sermon resumes without warning (*SI QUIS UULT UENIRE POST ME*), finally providing the Bible verse introduced on fol. 36rb3 by *dicendo...*, *i.* When the scribe realises that the sermon is contaminated by a second text, he adds a text-structuring sign { ± } to alert the reader that the section following is separate from the discipleship sermon. Unfortunately, he fails to add a second sign { ± } that shows where the interpolation ends. I have indented the interpolation in the translation for easier identification.

Early medieval technical sign

I.B: ✚ ¹: bold 'Greek' cross (Steinová 2017: 47–8; 2019: 209)

The cross is a frequent technical sign in medieval manuscripts (Steinová 2017: 47). Apparently 'a generic graphic symbol since Antiquity', it was used for many purposes and consequently lacked a specific function (Steinová 2019: 209). This may be why Isidore, *Etymologiae*, 1.21: *De notis sententiarum* (IS ety) does not include it in his catalogue of technical signs. In papyri they are 'text-division, omission, and correction signs'. In Late Antique and early medieval manuscripts they are 'excerption signs', 'attention signs' and text-structuring signs that identify 'scriptural quotations, [...] lessons, [...] the end of patristic quotations, [...] the beginning of new sections' (Steinová 2019: 209). In three manuscripts in Irish minuscule that Steinová (2017: 47–8) examined, it serves as a text-structuring sign to 'mark the beginning of new sections' or 'lessons': Rome, BAV, Pal. lat. 68; Karlsruhe, Badische Landesbibl., Aug. perg. 132; Karlsruhe, Badische Landesbibl., Aug. perg. 195. In R both Annotator¹ and Annotator² treat the cross as an attention sign and a text-structuring sign.

I.B.1: 1R, fol. 4va35^{mg. s.}

TEXT: Qui uult orationem | ✚ suam uolare ad Deum. Faciat illi duas alas. Elumosina et ieiunium et ascendet celeriter et exaudietur.

⁹BED Lc: 369, ll. 267–70; 372, ll. 367–76; 374, ll. 457–67; 339, ll. 1721–36.

TRANSLATION: ‘And he who wants his prayer to fly to God, let him make two wings for it, alms and fasting, and it will climb quickly and be heard.’

NOTES: Cross¹ as an attention sign marks this sentence as one to remember: A prayer’s two wings of alms and fasting will quickly bring it to God’s attention.

I.B.2: 26R, fol. 32vb33^{mg. med.}

TEXT: in Hie | ✚ rusalem: Ipsa est ergo .vi. ostensio quae narratur. hic | de qua dicit Iohannes: POST DIES VIII ITERUM ERANT DISCIPULI | INTUS ET TOMAS CUM EIS:

TRANSLATION: ‘[...] to Jerusalem. So, this is the sixth appearance that is related here, about which John says:’ «Io 20, 26» ‘AFTER EIGHT DAYS THE DISCIPLES WERE AGAIN INSIDE, AND THOMAS WITH THEM.’

NOTES: The homily concerns Christ’s post-resurrection appearance to Thomas and the other disciples (Io 20, 26–31). Having just listed Christ’s ten post-resurrection appearances, the homilist returns to his main subject by noting it is Christ’s sixth appearance that is related here. Cross¹ functions as a text-structuring sign, drawing the reader back to the subject of the homily.

Early medieval technical sign

I.C: ✚ cross²: fine-nibbed, light reddish-brown cross by Annotator²

I.C.1: 13R, fol. 14rb1^{mg. med.}

TEXT: ✚ CUM APPROPINQUASSENT. heret. “egredientibus illis | ab Iericho..”

TRANSLATION: «Mt 21, 1» ‘WHEN THEY DREW NEAR joins to: “As they were leaving Jericho”’ (Mt 20, 29).

NOTES: This homily on Palm Sunday (Mt 21, 1–17) opens with the full pericope (fol. 14ra3–40). Annotator² uses cross² as a text-structuring sign to mark the first line of historical exegesis in the next column.

I.C.2: 15R, fol. 18rb4^{mg. med.}

TEXT: ✚ gratias post cibaria.., IN MONTEM OLIUETI. osten | dit quod qui inebriatus fuerit calice Domini laudat | Dominum .i. uino scripturae sanctae et ille ascendit in lo | cum ubi laboris refectio .i. regnum caeli ibi | doloris solacium ac ueri luminis notitia habetur | .i. uerum lumen quod non habet finem..

TRANSLATION: ‘[...] thanks after the food.’ «Mt 26, 30» ‘<THEY WENT OUT> TO MOUNT OLIVET. It shows that whoever has become drunk from the Lord’s cup praises the Lord, that is, from the wine of Holy Scripture, and he climbs up to a place where refreshment from labour, that is, the kingdom of heaven, solace from sorrow, and the notice of the true light are found there, that is, the true light, which does not have an end.’

NOTES: In this homily on Maundy Thursday (Mt 26, 20–30) cross² suggests that the lemma (*IN MONTEM OLIUETI*) and allegorical commentary are important to the annotator. The person who drinks the wine of Scripture and climbs thereby

to the kingdom of heaven will find rest from labour, comfort from sorrow, and the true, eternal light.

I.C.3: 18R, fol. 18va20–1^{mg. s.}

TEXT: Et sicut per hanc lectionem primus Adam de terra creari ostenditur.. Ita in hac sollempnitate .iii.^a | ✠ natiuitas secundi Adae .i. Christi facta est.. Ter enim natus est Christus. pri | mo ex patre secundum diuinitatem. secundo ex Maria uirgine secundum | carnem. iii.^o ex utero terrae in resurrectione sicut in hac sollempnitate completum est..

TRANSLATION: ‘And just as through this reading the first Adam is revealed to be created from the earth, so in this festival did the third birth of the second Adam, that is, of Christ, happen. For Christ was born three times: first, from the Father according to the divinity; second, from the Virgin Mary according to the flesh; third, from the womb of the earth in the resurrection, just as it has been accomplished in this festival.’

NOTES: This homily on the Paschal Vigil (Gn 1, 1–26) discusses the meaning of Christ’s baptism. Cross² is in the margin next to the list of Christ’s three births: from the Father (divinity), from the Virgin Mary (the flesh), from the earth (the resurrection).

I.C.4: 18R, fol. 19ra2^{mg. med.}

TEXT: Secunda diuisione | FACTUM FIRMAMENTUM .i. caelum aereum uel glacialiale | et iacinthinum. uel celum igneum. Deus autem firma ✠ | mentum posuit. quasi tabulatas in domu ut mi | steria caelestia ab hominum oculis caelaret., | Quia praesciuit quod peccarent homines..

TRANSLATION: ‘.ii. In the second diuision,’ «Gn 1, 7» ‘THE FIRMAMENT WAS MADE, that is, an airy heaven or chilly and blue or a fiery heaven’ (cfr Gn 1, 6–8). ‘In fact, God set the firmament as floors in a house, so to speak, to hide the heavenly mysteries from men’s eyes because he knew in advance that men would sin.’

NOTES: The lemma (Gn 1, 7) introduces the firmament. Cross² draws attention to the description of it as floors of a house that hide the heavenly mysteries from men because God knew that men would sin.

I.C.5: 26R, fol. 34vb38^{mg. med.}

TEXT: plus profuit | nobis infidelitas Tomae quam credulitas aposto | lorum quia pro illa causa ostendit se Tomae. et | ✠ apostolis. ut fides : illorum integra esset post resurrectionem \{illos}/ ut | habeamus beatitudinem perpetuae uitae pro fide | nostra.

mg. d. :
nostra

TRANSLATION: ‘The infidelity of Thomas benefited us more than the credulity of the apostles because Jesus showed himself to Thomas and to the apostles for this reason: so that their {our} faith might be whole after the resurrection {them} so that we may have the blessedness of eternal life by virtue of our faith.’

NOTES: The homily about Doubting Thomas (Io 20, 26–31) has a marginal *appel de note* that updates the phrase *fides illorum* to *fides nostra*, referring to the contemporary audience, where the double *punctus* symbol links *nostra* to *illorum* (see III.B.4). Interlinear *illos* glossing (*post*) *resurrectionem* (i.e., *post illos*), added by a non-scribal glossator, refers to the apostles. Cross², prefixed to this line draws attention to the updated comment: Jesus showed himself to Thomas and the apostles so that our faith might be whole after them, i.e., after the example they set by accepting the truth of Christ’s resurrection.

I.C.6: 27R, fol. 36va16^{mg. s.}

TEXT: Tunc nos ipsos abnegamus cum uitamus quod per uetustatem fuimus.. | Nisi enim quis a se ipso difficiat ad eum qui supra ipsum est non | *✱* appropinquat. et nec [ualet/uult] [apprehendere/-are] quod ultra ipsum | est si nescierit mactare quod est.

TRANSLATION: ‘Then we deny ourselves when we escape what we were in our old state. In truth, unless a person forsakes himself, he would not draw near to the one who is above himself, and he cannot lay hold of what is beyond himself if he does not know how to slay what he is.’

NOTES: This homily on discipleship (Mt 16, 24) is comprised of patristic excerpts, this one from Gregory the Great, *Homiliae in Euangelia*, 32.2 (GR-M Ev: 279, ll. 46–7 and 57–9). Cross² is prefixed to a line with two scribal corrections: *ualet* (*corr. e uult*) and *apprehendere* (*corr. ex -are*). Is it intended to mark these two corrections or the partial definition of what ‘denial of the self’ means?

I.C.7: 32R, fol. 42rb4^{mg. d.}

TEXT: Christus uero | fructus est et pomum sicut ei sponsa dixit. “sicut malum inter ligna siluarum sic dilectus meus inter filios” .i. Christus inter sanctos. quia licet arbo | res sint pulchrae. tamen fructus earum pulchriores sunt | *✱* et dulciores [*sic*]. Sic Christus sanctos omnes praecellit.. Itaque ca | uendum est unicuique ne in pomario isto aeclesiae. sicut ficul | nea quae absciditur infructuosus sit.

TRANSLATION: ‘Truly Christ is the fruit and the apple, just as his spouse said to him: “As the apple tree among the trees of the woods, so is my beloved among the sons”’ (Ct 2, 3), ‘that is, Christ among the saints, because although the trees are beautiful, nevertheless their fruits are more beautiful and sweeter. So does Christ surpass all the saints. And so, each person must take care that he not be barren in this orchard of the church like the fig tree that is cut down.’

NOTES: In this homily about the fig tree (Lc 13, 6–9), righteous men (i.e., repentant sinners) are fruit-bearing trees (olive, palm), but Christ the apple tree, whose fruits are more beautiful and sweeter, surpasses all the saints. Cross² is here a text-structuring *nota* that marks the beginning of the homilist’s reflections on barrenness and fruitfulness in the church, which opens with a warning: *Itaque cauendum est*. [...]

I.C.8: 32R, fol. 42rb17^{mg. d.}

TEXT: aliter. flos | rosae. quia mira <est> fragrantia [i.e., fragrantia] quae rutulat

et redolet | ex cruore martirum. aliter. flos <lilii>. quia flos candi 𐌹 | da est uita carnis. de incorruptione <uirginitatis>. aliter. flos ui | olae.

TRANSLATION: ‘Another kind, the flower of the rose, because its fragrance <is> wonderful, which gleams and has the fragrance of the blood of the martyrs. Another kind, the flower <of the lily>, because its life of the flesh is a flower white with the incorruptibility <of virginity>. Another kind, the flower of the violet.’

NOTES: This excerpt from Gregory the Great, *Homiliae in Hiezechielem Prophetam*, 1.6.4 (GR-M Ez: ll. 73–75), describes the symbolic virtues of six different flowers. Annotator² draws attention to the fourth flower, the white lily, which symbolises a life of incorruptible virginity.

I.C.9: 33R, fol. 42vb34^{mg. med.}

TEXT: Sicut has sanitates quae in euangelio narrantur | 𐌹 fecit. Ita etiam animas saluat. sicut de eo angelus ad Mari | am dixit: “paries filium et uocabis nomen eius Iesum. Ipse enim | saluum faciet populum suum a peccatis eorum:”

TRANSLATION: ‘Just as he performed these cures, which are related in the gospel, so he also saves souls, just as the angel described him to Mary: “You shall bring forth a son, and you shall call his name Jesus”’ (Lc 1, 31). ‘“For he shall save his people from their sins”’ (Mt 1, 21).

NOTES: In this homily about Jesus’ conversation with Matthew the tax collector (Mt 9, 10–13), cross² marks the statement that Christ also saves souls, supported by two Bible verses.

I.C.10: 34R, fol. 44va1^{mg. s.}

TEXT: Ubi martirum exercitus apud | Christum. qui pro humano genere martirium perpetravit in beatitudi | ne habitat. ut Iohannes baptista .xii. apostoli et omnes sancti qui pro | Christo passi sunt. de quibus dictum est.. “hi sunt qui uenerunt ex ma | 𐌹 gna tribulatione et lauauerunt stolas suas et | candidas eas fecerunt in sanguine agni..”

TRANSLATION: ‘Where the army of martyrs near Christ, who achieved martyrdom for the sake of the human race, live in blessedness, as John the Baptist, the twelve apostles, and all the saints who suffered for Christ’s sake, about whom it was said: “These are they who have come out of the great tribulation and have washed their robes and made them white in the blood of the Lamb”’ (Apc 7, 14).

NOTES: In this homily on the many mansions in heaven (Io 14, 1–2), cross² draws attention to the white robes washed in Christ’s blood and worn by the martyrs, who now dwell with Christ.

I.C.11: 41R, fol. 26rb18^{mg. med.}

TEXT: Est et alia de margaretis can | didis gemma quae dicitur pedros de qua quaeritur in quo | 𐌹 colore nummari debeat toties iactata. per ali | enas pulcritudines nominis adeo ut dedecoris prae | rogatiua uocabulo facta sit. qui ergo hanc margare | tam uariam inuenit multo praetio emit..

TRANSLATION: ‘There is another jewel from among the white pearls, and it is called *pedros*, about which it is asked in which colour it ought to be counted, [a jewel] of a name so much tossed about among other [jewels] of conspicuous beauty that it has become in its name a sure sign of beauty. Therefore, the man who finds this pearl with its diverse colours buys it for a great price.’

NOTES: In this homily on the pearl (Mt 13, 45–6), *cross*² precedes the line querying the color of the type of white pearl called *pedros*.

I.C.12: 43R, fol. 29va^{8mg. s.}

TEXT: “Dedit ergo regi .c.xx. talenta au | ri. et aromata multa nimis. et gemmas preti | ✠ osas:” huc usque ex regum libris.. hoc itaque item de | lonquinquis terrae regionibus quo uenit regina | austri pro honore et amore sapientiae. ad | filium Daud. Hic laudauit. Christus dicens. REGINA | AUSTRI SURGET et reliqua. usque SALAMO. quasi diceret. regina austri laborauit uenire | de longe ut sapientiam inueniret.. Ego autem ad | uos de longinquo cum sapientia [ueni]. ut dictum est. “Deus ab | austro ueniet. et non me recipistis..”

TRANSLATION: ‘“And she gave the king one hundred and twenty talents of gold, and of spices a very great store, and precious stones”’ (3 Rg 10, 10). ‘Thus far, from the books of Kings. And so, this passage is likewise about the distant regions of the land from which the queen of the South came to the son of David for the sake of honour and a love of wisdom. Christ praised her here, saying:’ «Mt 12, 42» ‘THE QUEEN OF THE SOUTH WILL RISE UP, and the rest, up to SOLOMON, as if he were saying: “The queen of the south strove to come from afar to find wisdom. Now I [have come] to you from afar with wisdom, as it is said: “God will come from the south, and you did not receive me”’ (Hab 3, 3; Io 5, 43).

NOTES: This homily about the queen from the south (Mt 12, 42) provides the historical background to Jesus’ narrative by summarising the story of Solomon and Sheba in 3 Rg 10. Following the end of this section, the homilist begins a new topic, describing how far the queen came to find wisdom and that Jesus has also come a long way to bestow wisdom, which was rejected by those who heard him. *Cross*², here a text-structuring sign, is affixed to the line where the first narrative ends and the new topic begins (*huc usque ex regum libris.. hoc itaque item*).

I.C.13: 45R, fol. 49ra^{12mg. s.}

TEXT: Exemplum nobis est. ut cum prae | dicationem audierimus statim diligen-
tissime me | ✠ ditemur.. TRANSEAMUS .i. curramus. Non dicunt eamus. | Quia
per transitum celeriter euenientia tam aduersa | quam prospera non cernuntur.
Hinc Paulus dicit. “per gloriam et ignobilitatem. per infamiam et bonam famam.
ut se | ductores et ueraces..”

TRANSLATION: ‘This is an example for us that when we have heard preaching, we should immediately reflect very attentively.’ «Lc 2, 15» ‘LET US GO OVER, that is, Let us run. They do not say: “Let us go,” because in crossing quickly from one place to another place, unfavourable and favourable events are not

distinguished. Hence, Paul says: “In honour and dishonour, in evil report and good report, as deceivers and tellers of truth” (2 Cor 6, 8).

NOTES: In this homily on the shepherds (Lc 2, 1–20), cross² marks the first of three interpretations of the lemma *TRANSEAMUS* (Lc 2, 15).

I.C.14: 49R, fol. 50vb5^{mg. med.}

TEXT: Et iudicabit illas. Atque illis di | cetur. Ite et uenite. Resurget impius ut dam | *✠* naetur. Iustus ut iudicet. Timendum est iudicium. etiam | iusti timent. Timuit Paulus.

TRANSLATION: ‘And he shall judge them, and it shall be said to them: “Go and come.” The wicked man will rise again in order to be condemned, the just man in order to judge. Judgement is to be feared. Even the just fear it. Paul feared it.’

NOTES: In this homily about Christ’s second coming (Mt 19, 16–30), the annotator prefixes cross² to the line to remind him and others that even the just must fear the Last Judgement.

I.C.15: 50R, fol. 51vb15^{mg. med.}

TEXT: Caueamus in tempore ieiunii. Mare quod mun | dum significat. Moris est maris. amaritudinem | habere. Sic sunt peccatores amari in mundo pug | nantes inter se inuicem et inter se et aeclesiam.. Moris | *✠* est maris. Amaritudinem habere. Fluctibus ex | tollitur temptationibus instinctu diaboli..

TRANSLATION: ‘In the period of fasting let us avoid the sea, which signifies the world. It is the nature of the sea to have bitterness. In the same way, there are sinners in the world who are bitter, fighting between themselves by turn and fighting between themselves and the church. It is the nature of the sea to have bitterness. It is lifted up by waves, by temptations at the devil’s instigation.’

NOTES: The homilist provides both historical and allegorical reasons why we should avoid the sea, which signifies the world, during a time of fasting. Cross² draws attention to the sea’s second kind of *amaritudo*, wherein the waves lift it up, that is, temptations provoked by the devil lift up bitterness, which, by implication, shatters the world.

I.C.16: 52R, fol. 52rb2^{mg. med.}

TEXT: Praecepta Dei factis cotidie adim | plere. Castitatem amare. Nullum odire. | zelum et inuidiam non habere. Contentionem non amare. E | *✠* lationem uel iactantiam fugere. Seniores amare. | Iuniores diligere in Christi amore. pro inimicis orare. | Cum discordantibus ante solis occasum <in pacem> redire. De Dei | misericordia numquam desperare. (BEN-N 4.63–74: 36–7)

TRANSLATION: ‘To fulfil God’s commandments daily by one’s actions. To love chastity. To hate no one. To have no jealousy and envy. To hate quarrelling. To flee self-exaltation or boasting. To love the elderly. To love the young. To pray for one’s enemies in the love of Christ. To return <to peace> with those with whom you disagree before the setting of the sun. Never to despair of God’s mercy.’

NOTES: In this excerpt from Benedict of Nursia, *Regula*, IIII. *Quae sunt instrumenta bonorum* (BEN-N), cross² marks the line that mentions both the need to flee self-exaltation and boasting and to love those older and younger than oneself.

Insular technical sign

I.D: ., *diple* using insular form (*punctus* + short-tailed *positura*) (Steinová 2017: 48; 2019: 214)

Latin manuscripts ‘from the late 4th century onwards’ adopted Greek methods of marking quotations. ‘Used in early Greek manuscripts to indicate pagan citations, they came to be employed almost exclusively for Christian texts in Latin manuscripts. [...] Insetting [...] disappeared with the decay of the Late Antique tradition of writing’ while the *diple* ‘bred a variety of corrupt forms’ (McGurk 1961: 8). Lindsay (1923: 19–20) noted that Isidore, *Etymologiae*, 1.21.13 (IS ety) limits *diple* usage to quotations of Scripture, but scribes also use it to signal quotations from Christian and secular authors. Ideally, it ‘stands in the margin and is repeated opposite each line of the quotation’. R’s compact *diple* descended from the { ., } or { .., } form, which may have originated in eighth-century Anglo-Saxon manuscripts (Lindsay called it an ‘English variety’) and spread to Irish and Continental scriptoria (McGurk 1961: 7, 10–13; Lindsay 1923: 20). Annotator¹ adds the *diple* to three texts, 12R (I.D.1–5), 13R (I.D.6–10), and 25R (I.D.11).

I.D.1: 12R, fol. 13va7, 12 (Mt 10, 27)

TEXT: Et iterum. “quod audistis

in aure praedicate super tecta..” Acsi dixisset.

., Quod dico uobis in secretis dicite coram cunctis reuelate populis. Et idcirco fratres karissimi sicut necesse est sacerdotibus uirtutes et mirabilia qui [*sic*] fecit Iesus narrare uobis. Ita et uos debitis humiliter audire et in corde firmiter tenere.

., In actu et in opere uoluntarie perficere.

TRANSLATION: ‘And again: “What you hear whispered, preach it on the house-tops” (Mt 10, 27), ‘as if he had said: “What I tell you in secrets, say it in front of everyone, reveal it to the peoples.” And therefore, most beloved brothers, just as it is necessary for priests to recount to you the works of power and the miracles that Jesus did, so also you ought to listen humbly and keep them firmly in your heart, to accomplish them in action and in deed of your own free will.’

NOTES: Rather than marking the Bible verse (Mt 10, 27) being commented on in the previous line, the *diple* marks the beginning and end of a passage that includes both a paraphrase of it and an admonition to the audience of brethren to take to heart the stories of Christ’s miracles told to them by the priests and to perform them voluntarily in their own lives. The *diple* is not normally used as a text-structuring sign.

LD.2: 12R, fol. 13va15–19 (Lc 18, 31–3)

TEXT: Surgens quidem Iesus hodie a Bethania uolens

ire in Hiericho assumpsit .xii. discipulos suos. dicens
 ., illis. ECCE ASCENDIMUS HIEROSOLIMAM ET CONSUM
 ., MABUNTUR OMNIA QUAE SCRIPTA SUNT PER PROFETAS DE FILIO
 ., HOMINIS. TRADETUR EUM GENTIBUS ET ILLUDETUR ET FLA
 ., GELLABITUR ET CONSPUETUR. ET POSTQUAM FLAGELLAUERINT OC
 ., CIDENT EUM. ET TERTIA DIE RESURGET.

TRANSLATION: ‘Indeed, Jesus getting up, wanting to go from Bethany into Jericho today, took his twelve disciples, saying to them:’ «Lc 18, 31–3»
 “‘BEHOLD, WE ARE GOING UP TO JERUSALEM, AND ALL THINGS THAT HAVE BEEN WRITTEN BY THE PROPHETS CONCERNING THE SON OF MAN WILL BE ACCOMPLISHED. FOR HE WILL BE DELIVERED TO THE GENTILES AND WILL BE MOCKED AND SCOURGED AND SPIT UPON. AND AFTER THEY HAVE SCOURGED HIM, THEY WILL PUT HIM TO DEATH, AND ON THE THIRD DAY HE WILL RISE AGAIN’” (cfr Mt 20, 17–19).

NOTES: The *diple* marks each line of this homily’s first pericope, a quotation of what Jesus says to the disciples. Commentary by Gregory and Jerome follows.

LD.3: 12R, fol. 13va40–13vb3 (Mt 20, 30–1)

TEXT:

., ET ECCE II CECUS [*sic*] SEDENTES SECUS UIAM AUDIERUNT
 ., QUIA IESUS TRANSIRET. ET CLAMAUENERUNT [*sic*] UOCE MA
 ., GNA DICENTES. DOMINE FILI DAUID MISERERE NOBIS.. TURBA AUTEM IN
 ., INCREPABAT EOS. UT TACERENT. AT ILLI MAGIS
 MAGISQUE CLAMABANT. DICENTES. DOMINE MISERERE NOSTRI
 FILI DAUID..

TRANSLATION: «Mt 20, 30–1» ‘AND BEHOLD, TWO BLIND MEN SITTING BY THE SIDE OF THE ROAD HEARD THAT JESUS WAS PASSING BY, AND THEY CRIED OUT, SAYING: “LORD, SON OF DAVID, HAVE MERCY ON US!” AND THE CROWD ANGRILY TRIED TO SILENCE THEM. BUT THEY CRIED OUT ALL THE LOUDER, SAYING: “LORD, HAVE MERCY ON US, SON OF DAVID!”’

NOTES: A *diple* marks the first four lines of this homily’s 5-1/4-line second pericope. Commentary on individual lemmata follows.

LD.4: 12R, fol. 13vb14–16 (Mt 30, 32–3)

TEXT:

., tuisent.., STETIT IESUS ET UOCAUIT EOS AD
 ., SE. ET AIT QUID UULTIS UT FACIAM UOBIS. AT ILLI
 ., DIXERUNT. DOMINE UT UIDEAMUS..,

TRANSLATION: «Mt 20, 32–3» ‘JESUS STOPPED AND CALLED THEM, AND SAID: “WHAT WILL YOU HAVE ME DO FOR YOU?” THEY SAID TO HIM: “LORD, THAT OUR EYES BE OPENED.”’

NOTES: A *diple* marks the three lines of this homily's third pericope and is also added above *ait* to introduce a quotation of Jesus, similar to citing a Bible verse within commentary.

I.D.5: 12R, fol. 13vb19, 22 (Mt 20, 34)

TEXT:

., ut [...] uirtutem ex remedio omnes cognoscerent..
 MISERTUS AUTEM EORUM IESUS TETIGIT OCULOS EORUM. ET
 CONFESTIM UIDERUNT ET SECUTI SUNT EUM.. O ineffabi
 ., les potentia. praestat artifex quod natura <non> dederat..

TRANSLATION: 'so that [...] from the cure they might all perceive his work of power.' «Mt 20, 34» 'AND JESUS, MOVED WITH COMPASSION FOR THEM, TOUCHED THEIR EYES, AND AT ONCE THEY RECEIVED THEIR SIGHT AND FOLLOWED HIM. O unutterable power! The maker guarantees what nature had <not> given.'

NOTES: Perhaps in error, Annotator¹ prefixes a *diple* to the lines before and after this homily's fourth pericope, rather than next to the pericope itself. Commentary follows.

I.D.6: 13R, fol. 14rb8, 11, 13 (Mt 21, 3 and 5)

TEXT: Haec praedixit illis in signum confirmationis uerborum

., eius de cruce et resurrectione., DICITE QUIA DOMINUS .i. consue
 to honore nominis est et uere quia Dominus caeli et terrae
 id est .i. ac si diceret. quis creaturas eius a creatore tenere
 ., poterit.. FILIAE SION .i. siue ciuitas Dauid. siue ipsa Hi
 erusalem.. REX TUUS .i. Heremias in reuersione de Ba
 ., bilone: TUUS .i. non extraneus non alienigena..

TRANSLATION: 'He foretold these things to them as a sign of confirmation of his words about the cross and resurrection.' «Mt 21, 3» 'YOU SHALL SAY THAT THE LORD, that is, It is because of the accustomed honour of his name and, truly, because he is Lord of heaven and earth, that is, as if he were saying: "Who can keep his creatures away from the Creator?"' «Mt 21, 5» 'DAUGHTER OF ZION, that is, either the city of David or Jerusalem itself. YOUR KING, that is, Nehemiah in the return from Babylon' (cfr 1 Esd 2, 1–2; 2 Esd 7, 6–7). 'YOUR, that is, not a stranger, not an alien.'

NOTES: After the entire pericope (Mt 21, 1–17 = 13R, fol. 14ra3–40) introduces the next part of the homily on Palm Sunday, the homilist breaks down the historical meaning of the text, lemma by lemma. For the rest of the homily, Annotator¹ seems to treat the *diple* as if it were an attention sign, like the use of the cross symbol, identifying passages of interest (I.C.2–6, 8–11, 13–16). He marks one lemma from Mt 21, 3 and two lemmata from Mt 21, 5.

I.D.7: 13R, fols. 14vb39, 15ra2 (Mt 21, 14–15)

TEXT:

., "Ab illo ergo die cogitauerunt ut interficerent eum.."
 ET ACCESSERUNT AD EUM CAECI ET CLAUDI IN TEMPLO ET SANAUIT EOS.
 .i. Ideo Dominus in templo uirtutes operatur. ut quid in tem

.. plo facundum esset doceret.. UIDENTES HAEC MIRA
BILIA INDIGNATI SUNT. MIRABILIA .i. infantes cla
mantes siue supradictae uirtutes.

TRANSLATION: “So, from that day forth their plan was to put him to death”
(Io 11, 53).

«Mt 21, 14» ‘AND THE BLIND AND THE LAME CAME TO HIM IN THE TEMPLE, AND HE HEALED THEM, that is, So the Lord performs works of power to teach what is to be said in the temple.’ «Mt 21, 15» ‘SEEING THESE MIRACLES, THEY WERE INDIGNANT. MIRACLES, that is, the infants crying out or the above-mentioned works of power.’

NOTES: Annotator¹ may have mistakenly prefixed the *diple* to the final line of the quotation from Io 11, 47–53, rather than to the Mt 21, 14 lemma. A second *diple* is placed next to the line citing the Mt 21, 15 lemma.

LD.8: 13R, fol. 15rb13 (Mt 21, 3)

TEXT:

.. credit nouus efficitur.. SOLUTE ET ADDUCITE MIHI
hoc est praedicate illis ut agant penitentiam
et conuertantur ad me. hoc significat conuersationem omnium gentium
ad Christum..

TRANSLATION: ‘<when the gentile people> believes, it is made new.’ «Mt 21, 3» ‘LOOSE THEM AND BRING THEM TO ME. that is, “Preach to them to repent and to be restored to my favour.” This signifies the restoration of all the gentiles to Christ’s favor.’

NOTES: A *diple* is placed next to the line quoting the lemma (Mt 21, 3) in the spiritual section of commentary.

LD.9: 13R, fol. 15rb23, 25, 32–5, 37, 15va2 (Mt 21, 5)

TEXT:

.. uationem.. et sion pro speculatione uitae aeternae. REX
TUUS .i. Christus qui proprie tuus est., Diabolus enim est: alienus ..
.. MANSUETUS .i. qui ait. “Discite a me. quia mittis sum” reliqua
Diabolus enim inmitis est “qui circumit. ut leo rugiens..” Siue
MANSUETUS .i. nunc. quia iratus erit cum ad iudicium uene
rit. quod dicit REX TUUS non extraneus. sed proprius rex caeli ac
terrae. corporis et animae. qui mentem regit. qui in aeter
num consulit. qui in regnum caelorum credentes speran
tes amantes se perducit. non ferox. non inmitis.
.. non superbus. sed proprius. MANSUETUS. qui cum pateretur non commina
.. batur.. MITTIS qui cum malediceretur non maledicebat.,
.. HUMILIS. qui de caelis descendit. ut nos ascendemus
.. in caelis., SEDENS SUPER ASINAM ET PULLUM .i. quia Dominus .ii.
populos supersedet. quando regebat per patriarchas et pro
.. fetus et sacerdotes et iudices et reges.. Cuius populi FRENUM est.
lex dura. et inmite erat in eo quod [docuit] oculum pro

., oculo dentem pro dente.. Istius populi FRENUM est. ca
stitas et timor et misericordia. cum ait. “bea

I.D.10: 13R, fol. 15va4–5 (Mt 21, 5, continuation of I.D.9)

TEXT:

., ti mundo corde..” et Dauid dicit. “sanctus timor Domini permanens.”
., et Dominus ait. “Beati misericordes..”

TRANSLATION OF **I.D.9** AND **I.D.10:** and «Mt 21, 5»

‘ZION for the contemplation of eternal life. YOUR KING, that is, Christ, who is properly your [king], for the devil is alien. MEEK, that is, he who says: “Learn from me because I am meek,” and the rest’ (Mt 11, 29), ‘for the devil is harsh, “who goes about as a roaring lion”’ (1 Pt 5, 8 or Ez 22, 25). ‘Or, MEEK, that is, now, because he will be angry when he comes to the judgement. And he says this: YOUR KING, not a foreign [king], but the proper king of heaven and earth, of body and soul, who rules the mind, who gives counsel forever, who conducts those believing in him, hoping in him, loving him into the kingdom of heaven, not fierce, not harsh, not proud, but the proper [king]. MEEK, “who, when he suffered, did not threaten.” MILD, “who, when he was reviled, did not revile”’ (1 Pt 2, 23). ‘HUMBLE, who descended from heaven so that we may ascend into heaven. SITTING UPON AN ASS AND UPON A COLT, that is, because the Lord sits upon two peoples when he ruled the patriarchs and prophets and priests and judges and kings, whose people’s BRIDLE is a hard law. And it was harsh in that [it taught]: “An eye for an eye, a tooth for a tooth”’ (Ex 21, 24). ‘The BRIDLE of this people is chastity and fear and mercy when he says: “Blessed [I.D.10 begins] are the clean of heart”’ (Mt 5, 8), ‘and David says: “The fear of the Lord is holy, enduring”’ (Ps 18, 10), ‘and the Lord says: “Blessed are the merciful”’ (Mt 5, 7).

NOTES: Annotator¹ prefixes the *diple* to the lines containing lemmata except in the one case where he does not mark the lemmata for the second interpretation of MANSUETUS [...] REX TUUS. He includes words that he treats as lemmata but are not (*mittis*, *humilis*, *frenum* × 2). In a separate instance (I.D.10) that provides biblical support for the exegesis of *frenum* (I.D.9), he tags lines that contain two verses from the Beatitudes (Mt 5, 8 and 7) and from Ps 18, 10, following a standard practice, i.e., marking Bible verses quoted within commentary, which support the exegete’s statement that chastity, fear, and mercy are this people’s bridle.

I.D.11: 25R, fol. 21rb22 (Mt 28, 2)

TEXT:

., sepulcri et aeclesiae rotundē. Arculfus refert.. ET ECCE
TERRAE MOTUS FACTUS EST MAGNUS .i. terre concutio. uel terrae confractio..

TRANSLATION:[...] ‘of the sepulchre and the church of round shape, [as] Arculf relates.’ «Mt 28, 2» ‘AND, BEHOLD, THERE WAS A GREAT EARTHQUAKE. A violent shaking of the earth or a rupture of the earth.’

NOTES: A *diple* is placed next to the line where the lemma begins.

*Irish technical sign***I.E:** ☉ *oculus* (Steinová 2017: 58; 2019: 218)

The *oculus*, Irish in origin, has ‘the form of a dotted circle. [...] Its function is entirely unclear’ (Steinová 2017: 58).¹⁰ R has two instances, one used as a text-structuring sign and the other as an *appel de note* to add a textual variant (III.A.1).

I.E.1: 2R, fol. 3rb^{20mg. s.}, 38^{mg. s.}

TEXT: Curet unusquis | que de paupere quem habet secum in domu sua .i. de anima..

☉ SPIRITUS SAPIENTIAE. qui fuit cum Adam qui prius profetauit et nomina .i. uit omnem creaturam quae est sub sole. SPIRITUS INTELLECTUS [...] de libro uitae. SPIRITUS TIMORIS qui fuit cum Daudid. qui dixit. “non contingat mihi mittam ut manum meam in Christum ☉ Domini.” Oportet unumquemque animam suam diligere .i. quomodo diligit corpus suum..

TRANSLATION: ‘Let each person care for the poor person whom he has with him in his own home, that is, for his soul.’

«Is 11, 1» ‘THE SPIRIT OF WISDOM, which was with Adam, who first prophesied and named every creature under the sun. THE SPIRIT OF UNDERSTANDING [...] from the book of life. THE SPIRIT OF FEAR, which was with David, who said: “May it not happen to me that I lay my hand upon the anointed of the Lord”’ (1 Rg 24, 7).

‘Each person must love his own soul as he loves his body.’

NOTES: 2R, a brief exposition on the seven gifts of the Spirit, commenting on Is 11, 2–3, intrudes into the middle of the exegete’s discourse in IR on the six works of mercy and the five needs of the soul. Noticing the interpolation, the scribe adds the *oculus* in conjunction with the .i. *nota*, here a text-structuring combination, to mark the beginning (*SPIRITUS SAPIENTIAE*) and end (*DOMINI*) of the eighteen-line interpolation, which I have indented in the translation for easier identification.

*Annotator^l innovation (based on the oculus (I.E)?)***I.F:** ☉ *oculus* with hooked tail

The ‘*oculus* with hooked tail’ may be an Annotator^l variation of the *oculus*.

I.F.1: 25R, fol. 22va^{1mg. s.}

TEXT: ☉ ad mulieres loquitur. ILLE [*leg. illae*] AUTEM ACCESSERUNT .i. corpore | primo fide deinde accedunt ut explorarent fidem | resurrectionis. ET TENUERUNT PEDES EIUS .i. utrum hominem forsitan | enim angelum putabant. uel pro adoratione et timore. | ut sequitur.. “Nolite timere.” ADORAUERUNT EUM.

TRANSLATION: ‘[...] he speaks to the women.’ «Mt 28, 9» ‘AND THEY CAME UP, that is, They approach first in the body, then by faith to explore the faith of the

¹⁰Early examples of the *oculus* are in the *Cathach*, Dublin, RIA, 12 R 33 al. They are placed above the decorated initials introducing each psalm, e.g., fols 3r15, 4r11, 6r4, 8v16, 11r5.

resurrection. AND THEY EMBRACED HIS FEET, that is, for perhaps they thought the man was an angel, or out of adoration and fear, as follows: “Do not be afraid” (Mt 28, 10). ‘THEY WORSHIPPED HIM.’

NOTES: This sign functions as an attention sign, noting the moment when the two Marys recognise the risen Jesus.

Summary of the use of technical signs in R

The cross in R functions as both a text-structuring sign and an attention sign. Cross¹ marks the beginning of a new section (I.B.2) and for content (I.B.1). Cross² marks the beginning of new sections three times (I.C.1, 7, 12) and for content thirteen times (I.C.2–6, 8–11, 13–16). In one instance (I.C.6) it is unclear whether cross² is marking a partial definition of what ‘denial of the self’ means or two corrections. The ‘*asteriscus* cross with two points’ and the *oculus* are used as text-structuring signs (I.A.1 and I.E.1). The ‘*oculus* with hooked tail’, possibly an Annotator¹ innovation based on the *oculus*, functions as an attention sign (I.F.1).

Annotator¹ applies the *diple* in multiple ways to three texts, 12R, 13R, and 25R, but sparingly, haphazardly, and with errors:

- (1) Standard practice (the *diple* marks Bible verses quoted within commentary):
I.D.10: 13R, fol. 15va4–5 (Mt 5, 8 and 7 and Ps 18, 10).
- (2) Standard practice (the *diple* marks each line of the scriptural pericope in margin):
I.D.2: 12R, fol. 13va15–19 (Lc 18, 31–3);
I.D.4: 12R, fol. 13vb14–16 (Mt 20, 32–3);
I.D.5: 12R, fol. 13vb19, 22 (Mt 20, 34). In an apparent error, the *diple* is prefixed to the lines above and below the pericope.
- (3) Standard practice modified (the *diple* marks part of the pericope):
I.D.3: 12R, fol. 13va40–13vb3 (Mt 20, 31).
- (4) Standard practice adapted (the *diple* serves as an attention sign to identify scattered lemmata of interest to annotator¹):
I.D.6: 13R, fol. 14rb8, 11, 13 (Mt 21, 3 and 5);
I.D.7: 13R, fols. 14vb39, 15ra2 (Mt 21, 14–15). The second lemma is marked correctly, but the first *diple* may be placed in error on the line preceding the first lemma;
I.D.8: 13R, fol. 15rb13 (Mt 21, 3);
I.D.9: 13R, fol. 15rb23, 25, 32–5, 37; fol. 15va2 (Mt 21, 5);
I.D.11: 25R, fol. 21rb22 (Mt 28, 2).
- (5) Standard practice abandoned (the *diple* is used as a text-structuring sign to mark the beginning and end of a passage that is not a quotation):
I.D.1: 12R, fol. 13va7, 12.

II. THE THREE CATEGORIES OF *SIGNES DE RENVOI*:
SIGNES DE RENVOI AS CROSS-REFERENCE MARKS

None of R's four cross-reference signs is recorded as a technical sign in either Isidore, *Etymologiae*, 1.21 (IS ety) or Steinová's catalogues (Steinová 2017: 46–58; Steinová 2019: 201–22). Like many of the cross-reference signs in two mid-ninth-century Priscian manuscripts written in Irish minuscule, they have a two-part structure, consisting of a shape plus one or more dots.¹¹ The cross-reference signs in St Gallen, Stiftsbibl., 904 not only connect passages quite close to each other (within one to four pages), but they also connect passages quite distant from each other (29, 36, 38, 42, 142, 181, 219 pages) (Lambert 1987: 226–7). In the same way, R's cross-reference signs connect passages on the same folio (II.C.1; II.D.1) but also passages seventeen folios apart (II.A.1) and twenty-five folios apart (II.B.1).

Annotator^J innovation?

II.A:  **waning crescent moon rising in early dawn cradling a double dot**¹²

This consists of a shape-plus-dot combination, a crescent moon cradling a double dot.

II.A.1: 26R, fol. 35vb13^{mg.}

TEXT: Item erunt signa magna per .vii. dies
 qui numerantur ante diem iudicii. haec sunt signa primi diei .i.

tonitrua magna..., reliqua., 

54R, fol. 52va1^{mg. s.}

TEXT:  <D>e diebus .vii. ante diem iudicii. primo die primum signum iudicii. Mormur magnum erit in caelo. Hora tertia diei erit uox magna. In firmamento caeli nube magna sanguinea discendente ab aquilone. Et **tonitrua magna** erunt. Et fulgora fortia sequentur illam nubem. Et cooperient nubes caelum. Et erit pluuiam sanguinis super terram.

TRANSLATION: 26R: 'Likewise, there will be great signs during the seven days that are enumerated before the day of judgement. These are the signs of the first day, that is, **Great claps of thunder**, and the rest.'

TRANSLATION: 54R: 'Concerning the seven days before the day of judgement. On the first day, the first sign of the judgement will be a great murmuring in heaven. At the third hour of the day there will be a great voice in the firmament

¹¹Lambert (1987: 229, 231, 234) inventoried the cross-reference marks in St Gallen, Stiftsbibl., 904 and Karlsruhe, Badische Landesbibl., Aug. perg. 132.

¹²The name of this graphic sign is taken from the title of the photograph archived at the URL: <https://stock.adobe.com/images/waning-crescent-moon-rising-in-the-early-dawn/305240286> (accessed 22 July 2022).

of the sky descending on a great bloody cloud from the north. And there will be **great claps of thunder**, and powerful flashes of lighting will follow, and the clouds will cover over the sky, and there will be a rainfall of blood over the land.’

NOTES: This cross-reference symbol alerts the reader that another account exists of the first of the seven days before Judgement Day (in fact, it is a description of all seven days), only briefly alluded to in 26R, by the phrase *tonitrua magna*. The matching symbol and second account (54R) are found on the penultimate folio of the manuscript, which also includes *tonitrua magna* as one of the signs of the first day.

Annotator¹ innovation based on ‘staff with double punctus’, an insular signe de renvoi?

II.B: :: staff with twin double punctus

This cross-reference mark is another shape-plus-dot combination, a staff enclosed by two sets of the double *punctus*. It may be an Annotator¹ variant of the ‘staff with double punctus’, found both as a *signe de grammaire* and as a *signe de renvoi* (i.e., an *appel de note*) in Milan, Bibl. Amb., C 301 inf. (Best 1936: 29). Although Annotator¹ does not use this specific sign in R, he may have been familiar with it from an insular *signes de renvoi* collection and may have based the three ‘staff’-centered *signes de renvoi* that he does use on it (see also II.C and IV.1, IV.E). Here, the annotator enters both signs, not in the margins, but interlinearly, using the *signum omissionis*.

II.B.1: 11R, fol. 12vb34^{i.l.}

TEXT: BEATI MUNDO CORDE. [...] Agustinus.. stulti sunt et infelices qui Deum quaerunt istis praesentibus oculis dum corde conspicitur mundo.. Hoc est mundum cor quod simplex. sicut scriptum est. “In simplicitate cordis quaerite illum.” Agustinus.. **Sicut lumen hoc uideri non potest :: nisi mundum illud fuerit. a quo uideri possit.** Infelices sunt miseri et corde polluti qui Deum uidere non possunt.. Cor mundum dicitur pro animo puro. qui est fons omnium cogitationum. dicente Christo “de corde exiunt cogitationes,” reliqua.

29R, fol. 37va24^{i.l.}

TEXT: Quod nobis imitandum est.. Nam quando fuerimus senes plenitudine peccati. et quando caliginati fuerint oculi mentis nostrae.. **Tunc debemus abstinere et ieiunare carnis uoluntatibus .xl. diebus .i. per omne tempus uitae nostrae ::** .iiii. temporibus animus constat: nos quoque oportet senescentem pellem derelinquere. hoc est plenitudinem peccati.

TRANSLATION: 11R: «Mt 5, 8» ‘BLESSED THE CLEAN OF HEART. [...] Augustine: They are foolish and unhappy who seek God with these present [i.e., that is, bodily] eyes while he is perceived with a clean heart. This is a clean heart which is a simple heart, just as this passage says: “In simplicity of heart seek Him”’ (Sap 1, 1). ‘Augustine: **Just as this light cannot be seen unless it can be seen by what is clean.** Unhappy people, who cannot see God, are wretched and polluted in their heart. “Clean heart” is said instead of pure mind, which is the

fountain of all thoughts, as Christ says: “Out of the heart come thoughts,” and the rest’ (Mt 15, 19).

TRANSLATION: 29R: ‘And we must imitate this. For when we are old from a fullness of sin and when the eyes of our mind are darkened, **then because of the desires of the flesh we ought to abstain and to fast for forty days, through every period of our life.** The rational mind consists of four periods [of life]. We must also leave behind the old skin, that is, the fullness of sin.’

NOTES: Annotator¹ links two widely separated passages, possibly to explain that (29R) cleansing the desires of the flesh by abstaining and fasting forty days per year throughout our life will give us (11R) a pure heart that will allow us to see the light (i.e., God).

Annotator¹ innovation based on the triple punctus (IV.H), an insular signe de renvoi?

II.C: ¶ and † staff with/without left crook with triple punctus

This cross-reference mark consists of a shape-plus-dot combination, the ‘staff with/without crook with triple punctus’. As a simple ‘staff with triple punctus’ it also marks omissions (IV.I). Milan, Bibl. Ambrosiana, C 301 inf. has two similar *signes de renvoi*: the triple punctus { : } and the ‘staff with double punctus’ { † }, the latter also used as a *signe de grammaire*, but it does not have this sign (Best 1936: 29–30). This seems to be an Annotator¹ innovation built on the triple punctus (IV.H) and influenced by the ‘staff with double punctus’, which the annotator may have known from an insular *signes de renvoi* collection (see II.B).

II.C.1: 7 (a) R, fol. 9ra^{29mg. med.}

TEXT: Tria in hoc psalmo continentur. diffinitio increpa
tio laudatio. primo currit diffinitio hominis iusti.
a loco ubi dicit. “Beatus uir” per .ii. uersus usque dum dicit.
“Erit tamquam lignum.” Currit item laudatio ho
minis iusti. per .v. [*recte* .ii.] uersus usque dum dicit. “non sic impii.” Postquam
sequuntur. Item uersus .ii. **de hac laudatione** [*recte* increpatione] ubi dicit ¶:
“Non sic” usque dum dicit “peribit.”

7 (b) R, fol. 9rb^{8l.}

TEXT: aliter. **De Ioseph cantatus est psalmus iste qui corpus Domini
sepeliuit † :** ., BEATUS UIR .i. Ioseph. IN UIA PECCATORUM
.i. Ponti Pilati et Romanorum. IN CATHETRA .i. in sina
goga. IN LEGE DOMINI .i. custodiendi corporis Iesu., NOCTE .i. sepulcri.

TRANSLATION: 7 (a) R: ‘Three things are contained in this psalm: a definition, a rebuke, praise. First, the definition of the just man runs from the place where it says: “Blessed is the man,” through the two verses’ (Ps 1, 1–2) ‘up to the point where it says: “He shall be like a tree”’ (Ps 1, 3). ‘Likewise, the praise of the just man runs through five [*recte* two] verses’ (Ps 1, 3ab) ‘up to the point where it says: “Not so the wicked”’ (Ps 1, 4). ‘Afterwards, likewise, two verses’ (Ps

1, 4–5) ‘follow **about this praise** [*recte* rebuke], where it says: “Not so” up to the point where it says: “<The way of the wicked> shall perish”’ (Ps 1, 6b).

TRANSLATION: 7 (b) R: ‘In another way. **This psalm was chanted about Joseph, who buried the body of the Lord**’ (cfr Lc 23, 50–6; Io 19, 38–42). ‘BLESSED IS THE MAN, that is, Joseph. IN THE COUNSEL OF THE UNGODLY, that is, of Pontius Pilate and of the Romans. IN THE CHAIR, that is, in the synagogue. IN THE LAW OF THE LORD, that is, of the guarding of the body of Jesus. BY NIGHT, that is, of the sepulchre.’

NOTES: This symbol set links the two verses from Ps 1 (Ps 1, 3ab) that praise the just man to the fourth literal interpretation of Ps 1, which states that this psalm is about Joseph (of Arimathea), who buried Jesus’ body (cfr Mt 27, 57–61). The exegete writes that Ps 1 contains three things: a definition, a rebuke, praise. The scribe then writes *laudatio* twice, the second time instead of *inrepatio*. Misled by his own mistake, he later places a cross-reference mark after *de hac laudatione* (*recte inrepatio*) *ubi dicit* rather than two lines up after *Currit item laudatio hominis iusti*, where the just man is mentioned. Still, he understands the link between Ps 1’s just man and Joseph of Arimathea and cross-references it, carefully placing the second cross-reference sign before the ‘double mark’ punctuation {.,}, linking praise of the just man to the sentence, *De Ioseph [...]* *sepe liuit*.

From an insular collection of signes de renvoi?

II.D: ☂ umbrella with double mark

This cross-reference sign is another shape-plus-dot combination, an umbrella incorporating a double mark {..}. In Milan, Bibl. Ambrosiana, C 301 inf., it is an *appel de note* marking variants and glosses (Best 1936: 29).

II.D.1: 26 (a) R, fol. 32va29^{i.l.}

TEXT: quae ad uescendum pertinent.. Hic est dies in quo
uenit ☂ Christus ad apostolos suos in domu clausa. quae
non aperta est clauibus est clauibus ante illum.. In illa hora dixit

26 (b) R, fol. 32vb7^{i.l.}

TEXT:

☂ **Quia** .x. uicibus apparuit Christus apostolis suis per .xl. di
es a resurrectione usque ad ascensionem.,

TRANSLATION: 26 (a) R: ‘This is the day on which Christ came to his apostles in the closed house, which was **not opened** to him with keys.’

TRANSLATION: 26 (b) R: ‘**Because** Christ appeared to his apostles in ten places throughout the forty days from his resurrection until his ascension.’

NOTES: The cross-reference mark, which is interlinear at the beginning of both lines, joins Christ’s appearance to the apostles in the locked house to the sentence in the next column that lists Christ’s ten post-resurrection appearances (fol. 32vb7–33).

III. *SIGNES DE RENVOI* AS *APPELS DE NOTE*

Annotator¹ uses four doubled symbols as *appels de note* to link thirteen marginal notes to the corresponding word or phrase in the text: a repurposed Irish technical sign, two insular *signes de renvoi*, and an insular *nota latina*. A *signum omissionis* does not accompany the interlinear symbol since the marginal note is not part of the text.

Irish technical sign, repurposed

III.A: ☉ *oculus* (Steinová 2017: 58; 2019: 218)

Annotator¹ uses the *oculus* to add a critical reading. The annotators of Würzburg, Universitätsbibl., M. p. th. f. 12, fol. 3ra30 and Paris, BnF, lat. 10290, fol. 3r also treat the *oculus* as an *appel de note* to add a marginal Latin *nota* although the Paris annotator simply places the *oculus* next to the line with the relevant word, rather than adding a second *oculus* in the interlinear space above the word.

III.A.1: 1R, fol. 4rb^{9i.l.} + mg. d.

TEXT: [[Nos]] uero cum percepto babtismate gratia [[Spiritus heremum]] uirtutum adimus. cum ieunium qua[[dragesim]]ale suscipimus .i. ab illicebris sae[[cularib]]us toto uitae nostrae tempore continere debemus uel tacitis appatimur insidiis. uel aliquando etiam proximi ore pulsamur.

mg. d. ☉ disponimus

TRANSLATION: ‘But, after [[we]] have received baptism by the grace [[of the Spirit]], when we go [[to the desert]] of the works of power, when we take up the forty-day fast, that is, we ought {we arrange} to stay away from worldly enticements for our entire life, or we are eagerly gripped by silent plots or from time to time are even assailed by the word of a neighbour.’

NOTES: This exposition on Christ’s forty-day fast in the desert (Mt 4, 1–11) cites from Bede, *In Lucae Euangelium Expositio*, 1.4.13 (BED Lc: 98–9, ll. 3137–42), from which I have emended the damaged text. Annotator¹ has repurposed the *oculus*, an Irish technical sign (see I.E), as an *appel de note* to add a critical reading to the Bedan text. He implies that *disponimus* is the correct reading since he does not prefix *uel* as he does with the variant glosses listed in III.B and III.C. Indeed, Hurst’s edition (BED Lc: 99, l. 3141) has *disponimus* as the critical reading and does not offer any variants, including *debemus*.

From an insular collection of signes de renvoi, a repurposed punctuation mark?

III.B: ∷ *double punctus*

The double *punctus* is rare, used in some late-seventh-century and eighth-century Irish and Anglo-Saxon manuscripts, where it marks a medial pause (Parkes 1993: 28). The Book of Mulling, TCD, A 1.15 (60 OLIM) and St Petersburg, Russian National Library, Q.v.XIV.1 have examples. In the much later Breton manuscript, Paris, BnF, lat. 10290, it is a period-pause at

the end of a sentence. In R, fols 1r–4v, it marks different kinds of pauses: explanation, disjunction, connection, comma, end-of-sentence. Although a relatively uncommon punctuation mark, the double *punctus* is a popular *signe de renvoi*, especially for marking omissions: Rome, BAV, Pal. lat. 68, to mark omitted words only, not letters (McNamara 1986: 14, n. 50); Würzburg, Universitätsbibl., M. p. th. f. 12, to mark glosses (Stern 1910: xiv); Milan, Bibl. Ambrosiana, C 301 inf., to mark omissions only (Best 1936: 30); Karlsruhe, Badische Landesbibl., Aug. perg. 132, fol. 5r13 *in mg.*, to mark an omission; St Gallen, Stiftsbibl., 904, p. 4a17 i.l., to mark an omission; Paris, BnF, lat. 10290, fol. 3r7 i.l., to mark an omission; Paris, BnF, lat. 10289, fols. 4r *in mg.*, 6r3 i.l., 7r14 i.l., 7v1 i.l., to mark omissions. In R the double *punctus* links marginal glosses to words in the text. They fall into four categories: (1) Syntax gloss using a word (III.B.1);¹³ (2) Lexical gloss (III.B.2: OBr lexical gloss; II.B.7: Latin lexical gloss);¹⁴ (3) Variant gloss (III.B.5: grammatical ‘introductory *uel* gloss’ [verb]; III.B.6: lexical ‘introductory *uel* gloss’ [noun]);¹⁵ (4) Commentary gloss (III.B.3; III.B.4).¹⁶ It also marks omissions (IV.G).

¹³Wieland (1983: 98): A syntax gloss creates ‘a relationship between various words of a sentence’. It ‘clarifies the Latin word order by means of words’ or ‘through syntactical code’.

¹⁴Wieland (1983: 26): ‘The lexical gloss is a lexical unity [...] which explains another lexical unity in such a way that both lemma and gloss have approximately equivalent meaning’.

¹⁵Describing the glossing practices in Cambridge, U. L., Gg.5.35 (ASM §12), Wieland (1983: 195) wrote: The introductory *uel* glosses ‘usually introduce either lexical or grammatical variants for the word used in the text, and can usually be found in other manuscripts’. These alternative words or spellings or verb forms suggest ‘that the glossator engaged in critical reading of at least one other manuscript while glossing his own’ (p. 31 re: lexical; p. 83 re: grammatical), or that ‘he himself conjectured an emendation’ (p. 89 re: grammatical). Elsewhere, Wieland’s comment about ‘the *uel* between two lexical glosses’ which ‘clearly offers an alternative between the two words [...] without giving a preference to either’, can also apply to the ‘introductory *uel* gloss’ (p. 30).

¹⁶Wieland (1983: 147): ‘[C]ommentary glosses interpret the text, summarize it, and give background and sources’.

In the forty years since Wieland’s 1983 monograph on the Latin glosses in Cambridge, U. L., Gg.5.35, scholarly literature on the function and typology of glosses has flourished, represented recently in a volume of twenty-six papers by speakers at a June 2015 conference sponsored by the project ‘Marginal Scholarship: The Practice of Learning in the Early Middle Ages (c. 800–c. 1000)’ (s.v. Bibliography under Steinová 2017). In December 2015 the study of the annotated book was formalised with the creation of *The Network for the Study of Glossing* (<http://www.glossing.org>) (accessed 14 April 2024), an organisation founded by Alderik Blom (Marburg), Franck Cinato (Paris), Pádraic Moran (Galway), Andreas Nievergelt (Zürich), Mariken Teeuwen (Amsterdam), and Matthew Zisk (Tohoku). The website’s continually updated categories include: News, Register of Researchers, Register Map, Workshops, Bibliography, and Digital Editions of Glosses. Related to this is GLOSSAM (<http://www.glossam.ie>) (accessed 14 April 2024), a four-year research project (2022–26) directed by Pádraic Moran. It has two global objectives and three localised objectives. GLOSSAM will ‘articulate a new conceptual framework for the entire field of global glossing’, and ‘develop an open-access tool to facilitate data sharing and knowledge generation’. It will survey ‘Irish glossed manuscripts [...] in the period from c. AD 700 to 900’, the ‘European glossing tradition [...] on the sixth-century Latin grammar of Priscian’, and ‘a new narrative for glossing [...] in early medieval Ireland’.

III.B.1: 1R, fol. 1rb35^{mg. d.}

TEXT: [ACC]EDENS diabolus contra Adam se erexit in gula [cum ait
 “qua]cumque die comederitis.” reliqua.¹⁷

mg. d. .i. diabolus

TRANSLATION: «Mt 4, 3» ‘WHEN <THE TEMPTER> CAME. The devil rose up against Adam in gluttony [when he {that is, the devil} said: “On] whatever day you shall eat,” and the rest’ (Gn 3, 5).

NOTES: This marginal syntax gloss clarifies that the devil is the subject of *ait*, part of a phrase in a now damaged section of R (cfr Wieland 1983: 107). The damaged section likely had the matching symbol, which I have added.

III.B.2: 25R, fol. 21rb29^{mg. d.}

TEXT: Uel MAGNUS .i. more domus plenae in qua fiunt cum consurgunt. ita terre motus factus est .i. fracta est summitas inferni cum resurgerent mortui uincto rege illius

mg. d. .i. guorcher

TRANSLATION: ‘Or,’ «Mt 28, 2» ‘A GREAT <EARTHQUAKE>, that is, in the manner of an entire house, where they are when they rise up, so the earthquake happened, that is, the highest part {that is, the lid} of hell was broken open when the dead rose up after its king had been defeated.’

NOTES: Fleuriot (1985: 198) confirmed *guorcher* as an OBr gloss, meaning *couvercle, surface, partie supérieure* (‘lid, cover, surface, the top part’) (see n. 4). Translating it as *couvercle* conveys exactly the meaning of *summitas* before its closed ‘lid’ is broken open in an earthquake.

III.B.3: 26R, fol. 33va17^{mg. s.}

TEXT: “Quam angusta porta et arcta est uia quae ducit ad uitam.. et pauci sunt qui inueniunt eam..” Declarat Christus quod difficile est hanc ianuam intrare quando dicit ascensum uiae. et angustiam ianuae..

mg. s. .i. excelsum

TRANSLATION: “‘How narrow the gate and close the way that leads to life, and there are few who find it”’ (Mt 7, 14). ‘Christ states that it is difficult to enter this door when he mentions the {very elevated/very steep} ascent of the road and the narrowness of the door.’

NOTES: Annotator¹ adds *excelsum* in the margin, a commentary gloss that interprets the road as a very steep and difficult climb to the narrow door that challenges the would-be virtuous man.

III.B.4: 26R, fol. 34vb38^{mg. med.}

TEXT: pro illa causa ostendit se Tomae. et apostolis. ut fides illorum integra esset post resurrectione \{illos}/ ut habeamus beatitudinem perpetuae uitae pro fide nostra.

¹⁷The words cut off in R are supplied from the source, AN LQE 75, ll. 81–2.

mg. d. ïnostra

NOTES: I.C.5 has the translation and commentary for this excerpt.

III.B.5: 30R, fol. 39va37^{mg. med.}

TEXT: et difficilis est potestatis adquisitio. et postquam acquiritur multi eam contendunt \{contempnunt\}/. et si non contenderetur \{contempnāretur\}/ mox aut dolori aut morti relinquitur.

mg. med. ïuel e

TRANSLATION: ‘The acquisition of power is also difficult, and after it is acquired, many eagerly desire {scorn} it, and if it were not eagerly desired {scorned} {or, e}, it is soon abandoned either to sorrow or to death.’

NOTES: Annotator¹ adds the i.l. commentary glosses *contempnunt* above *contendunt* and *contempnaretur* above *contenderetur*, reminding his audience to scorn power, not desire it. He adds an ‘introductory *uel* gloss’ to suggest that *contempnaretur*, assigned to the first conjugation in the i.l. gloss, has a third-conjugation form (*contempneretur*). He offers this alternative by linking the marginal double *punctus* to the same sign carefully inserted next to the *a* in *contempnaretur*.

III.B.6: 30R, fol. 40rb9^{mg. d.}

TEXT: Sed hoc nihil est in comparatione ïuisationis Dei inter .ix. angelorum ordines. et omnes sanctos sedentes in regno suo:

mg. d. uel ïuisionis

TRANSLATION: ‘But this is nothing in comparison to the visitation {or, vision} of God among the nine orders of angels and all the saints sitting in his kingdom.’

NOTES: The double *punctus* links the lexical ‘introductory *uel* gloss’ *uel uisionis* to *uisationis* in the text without committing to one or the other reading.

III.B.7: 45R, fol. 30va4^{mg. med.}

TEXT:

UT DISCRIBĒRETUR UNIUERSUS ORBIS

mg. med. ïi. census

TRANSLATION: «Lc 2, 1» ‘THAT THE WHOLE WORLD SHOULD BE ENROLLED {that is, a census}’

NOTES: Introduced by .i. and linked by the double *punctus* to *DISCRIBERETUR*, *census* defines *discribere* ‘to enroll’.

From an insular signes de renvoi collection, a repurposed punctuation mark?

III.C: ∴ *trigon* (Steinová 2017: 48–9; 2019: 222–3)

Steinová named this symbol ‘*trigon*’, classifying it as a technical sign. She took the name ‘from the neume of the same shape’, confirming the resemblance noticed by Peter Saenger. She also confirmed that ‘the same symbol was used in insular manuscripts as a punctuation sign,’ which Saenger had described ‘as

a terminal mark for a sentence or larger textual unity' (2017: 48 n. 39; Saenger 1997: 73). No written description of it or its true name exists. She described it as a 'common all-purpose early-medieval sign', whose 'miscellaneous character' makes it difficult to describe its purpose (Steinová 2019: 222). 'Irish annotators' of the manuscripts in Irish minuscule that Steinová studied used it frequently, as did annotators of Carolingian manuscripts without insular or Irish connections. In both groups the *trigon* marks 'passages of interest' (Steinová 2017: 49).

The *trigon* as *signe de renvoi*, *signe de grammaire*, and technical sign may have been repurposed from the punctuation system developed by Irish scribes in the late seventh century. The *trigon* is a feature of punctuation in Irish manuscripts from the end of the seventh century, where it 'indicates a final pause' in Saint-Omer, Bibl. Mun., 342bis, fol. B (Parkes 1993: 25, 176–7). It peppers the folios of Rome, BAV, Pal. lat. 68, an eighth-century Northumbrian manuscript. By the middle of the eighth century it was used not only as a punctuation mark, but had been repurposed as a *signe de renvoi*, as a *signe de grammaire*, and as a technical sign in two manuscripts: Würzburg, Universitätsbibl., M. p. th. f. 12 (Stern 1910: xiv; Steinová 2017: 48 and 77 counted twenty times that it was used as a technical sign); Milan, Bibl. Ambrosiana, C 301 inf. (Best 1936: 29; Steinová 2017: 48 and 77 counted twenty-one times that it was used as a technical sign). It was used both as a punctuation mark and *signe de renvoi* in Paris, BnF, lat. 10290, fol. 3r, and as a *signe de renvoi* in Karlsruhe, Badische Landesbibl., Aug. perg. 132, fol. 2r10, and Paris, BnF, lat. 10289, fols. 1v, 2r, 4r. Both Annotator¹ and Annotator³ in R use it as a *signe de renvoi*. It introduces omissions (IV.J). As an *appel de note*, Annotator¹ links it to: (1) variant glosses (III.C.2; III.C.3) and (2) a commentary gloss (III.C.1).

III.C.1: 1R, fol. 1va^{34mg. s.}

TEXT: Qui et si quando turbatus spiritu infremuisse ¶[di]uinitus disponebat. quantum ipse huma[nitas] turbaretur¶

mg. s. ¶.i. quando pro Lasare flebit

TRANSLATION: 'And if at any time ¶[he is said] to be troubled and to have groaned in the spirit {that is, when he wept for Lazarus}' (cfr Io 11, 33–6), 'his divine nature arranged how much his human nature ¶[would be troubled].'

NOTES: This is a verbatim extract from Gregory the Great, *Moralia in Iob*, 3.16.30 (GR-M Ib: 135, ll. 48–50), from which I have emended the damaged text. As an example of Jesus groaning and being troubled in spirit, Annotator¹ adds a commentary gloss in the margin, citing the time when Christ wept for Lazarus. This comment is an independent addition by Annotator¹, not a part of Gregory's exegesis omitted by mistake. The damaged section likely had the matching symbol, which I have added.

III.C.2: 13R, fol. 14rb^{16mg. d.}

TEXT: SEDENS SUPER ASINAM .i. iste in equo sedens circuiuit. uidere distractos ¶. muros templi sicut in Hestra legitur..

mg. d. [∴]
uel urbis

TRANSLATION: «Mt 21, 5» ‘SEATED UPON AN ASS, that is, Seated on a horse, that one [Nehemiah] went around to see the destroyed walls of the temple {or, of the city}, just as is found in Ezra’ (cfr 2 Esd 2, 11–15).

NOTES: Using a lexical introductory *uel* gloss, Annotator¹ provides a variant reading that more accurately describes Nehemiah’s inspection of the walls of Jerusalem, not of the temple.

III.C.3: 13R, fol. 14rb33^{mg. d.}

Text: TURBE AUTEM UESTIMENTA IN UIA STERNUNT. [...] Hoc ad hōnorem magis factum quam ad necessitatem..

mg. d. [∴]
uel ornamentum

TRANSLATION: «Mt 21, 8» ‘THE CROWDS SPREAD THEIR CLOAKS UPON THE ROAD. [...] This was done more for esteem {or, decoration} than for need.’

NOTES: The *trigon* accompanies a lexical introductory *uel* gloss.

Insular nota latina

III.D: .i. insular ‘*id est*’ symbol (Lindsay 1915: §118 [105–6])

The insular ‘cursive *id est* symbol’, whose ‘proper sphere is in marginal or interlinear glosses rather than in the actual text’, belongs to the *notae latinae*, or *notae communes*, i.e., abbreviations commonly used in classical and medieval Latin texts: (1) Lexical gloss (III.D.2); (2) Commentary gloss (III.D.1).

III.D.1: 15R, fol. 18ra36^{mg. med.}

Text: uel NON BIBAM .i. ^{<.i.>} de fide Iudeorum uel in aeclesia gentium corporis et sanguinis mei sacrificium assummam.

mg. med. .i. de ostis Iudeorum non accipiam

TRANSLATION: ‘Or,’ «Mt 26, 29» ‘I SHALL NOT DRINK, that is, of the faith of the Jews {that is, I shall not partake of the sacrifices [*hostia*] of the Jews}, or I shall take up the sacrifice of the body and blood in the church of the gentiles.’

NOTES: Annotator¹ neglects to add an {.i.} *nota* above *de fide Iudeorum* as a link to the *appel de note* in the margin three lines down.

III.D.2: 43R, fol. 29va38^{mg. s.}

Text: Secundum autem spiritualem intellectum sensibilemque ^{.i.}sententiam

mg. s. ^{.i.}
intelligentiam

TRANSLATION: ‘Now according to the spiritual sense and the sensible meaning {that is, the sense}’

NOTES: This lexical gloss provides a synonym for *sententiam*.

Summary of the ways in which the appel de note is used in R

Annotator¹'s *appels de note* include four twin signs that link thirteen marginal notes to the appropriate word or phrase in the text. He repurposes the *oculus* { ⊙ }, an Irish technical sign, to signal a critical reading (III.A.1). An insular *signes de renvoi* collection may have supplied the double *punctus* { : }, a repurposed punctuation mark, used to introduce a syntax gloss (III.B.1), lexical glosses (III.B.2, 7), introductory *uel* glosses (III.B.5–6), and commentary glosses (III.B.3–4). It may also have been the source of his *trigon* { ∴ }, another repurposed punctuation mark, used to link a word or phrase to introductory *uel* glosses (III.C.2–3) and a commentary gloss (III.C.1). He converts the insular { .i. } *nota* from an in-text or interlinear *nota* to an *appel de note* introducing a marginal lexical gloss (III.D.2) and a commentary gloss (III.D.1).

IV. *SIGNES DE RENVOI* AS OMISSION AND CORRECTION MARKS

Annotator¹ uses thirteen different symbol sets to link seventy-four omissions and seven corrections to the textual space where the omitted or corrected text belongs. The *signum omissionis* insertion mark { , } usually accompanies the interlinear omission symbol. Like the *oculus*, one of R's *appels de note* (III.A), a second technical sign from Annotator¹'s technical signs collection, the 'c-shaped sign with *punctus*' (IV.A), was repurposed, here as an omission mark.

*Irish technical sign, repurposed***IV.A: C c-shaped sign with *punctus*** (Steinová 2017: 49–50)

This sign was repurposed from the technical sign, which is found in five of the manuscripts in Irish minuscule that Steinová studied, but for which she could not determine a clear function: Dresden, Sächsische Landesbibl., A 145b; St Gallen, Stiftsbibl., 48; St Gallen, Stiftsbibl., 904; Basel, Universitätsbibl., A VII 3; Bern, Burgerbibl., 363. As an *appel de note* in R it marks omissions added in the text margin.

IV.A.1: 1R, fol. 3rb10^{mg. d.}

TEXT: haec ^C prima elimosina

mg. d. ^C est

EDITED TEXT: Haec est prima elimosina.

TRANSLATION: 'This is the first alm.'

IV.A.2: 4R, fol. 7va39^{mg. s.}

TEXT: auferetur a uobis heret. ^C qui reddent fructum. reliqua.

mg. s. ^C uiniam locauit reliqua. facienti fructum. heret [*om. per homoioteleuton*]

EDITED TEXT: AUFERETUR A UOBIS heret: "Uiniam locauit," reliqua. FACIENTI FRUCTUM heret: "Qui reddent fructum," reliqua.

TRANSLATION: «Mt 21, 43» ‘IT [THE KINGDOM OF GOD] WILL BE TAKEN AWAY FROM YOU joins to: “He will rent the vineyard,” the rest. TO A PEOPLE YIELDING ITS FRUITS joins to: “Who will render the fruits,” the rest’ (Mt 21, 41).

From an insular signes de renvoi collection?

IV.B: ☉ c-shaped sign with *punctus*, reversed¹⁸

This sign is not related to the technical sign, the ‘c-shaped sign with *punctus*’ (IV.A). It is already being used as a *signe de renvoi* in Würzburg, Universitätsbibl., M. p. th. f. 12 and somewhat later in Milan, Bibl. Ambrosiana, C 301 inf. (Stern 1910: xiv; Best 1936: 29). In R it is one of three symbols Annotator¹ uses when adding omitted text in the upper margin.¹⁹ The other two symbols that introduce omissions in the upper margin are at IV.C { ☉ } and IV.I { |; }. Here, the omissions added in the upper margin are at IV.B.1–3, 5; the omissions added in the text margin are at IV.B.4, 6–7.

IV.B.1: 5R, fol. 6vb20^{mg. sup.}

TEXT: qui confitentur se nose deum factis autem negant ☉ Hinc iacobus ait
 mg. sup. ☉ fides sine operibus otiosa est

EDITED TEXT: “Qui confitentur se nose [*recte nosse*] Deum factis autem negant.”
 “[[Fides sine]] operibus otiosa est.” Hinc Iacobus ait. [...]

TRANSLATION: “‘They profess to know God, but by their works they disown him’” (Tt 1, 16). “‘[[Faith without]] works is [[useless]]’” (Iac 2, 20). ‘Hence, James says. [...]’²⁰

NOTES: Annotator¹ mistakenly inserts the omission mark after *negant*, rather than after *Hinc Iacobus ait*, where the Bible verse belongs. The damaged portion likely had the matching symbol, which I have added.

IV.B.2: 5R, fol. 8ra23^{mg. sup.}

TEXT: quod iuxta beatorum martirum iohannis et pauli aeclseam situm est ☉
 sed
 mg. sup. ☉ frater quidem ad conuersionem uenit deuoti susceptus est]

EDITED TEXT: quod iuxta beatorum martirum Iohannis et Pauli aeclseam situm est, [[frater quidem ad conuersionem uenit deuoti susceptus est]], sed. [...]²¹

TRANSLATION: ‘which is situated next to the church of the blessed martyrs John and Paul, [[a certain brother came to the monastic life; he was received faithfully]], but. [...]’

NOTES: The omitted text in the upper margin is completely trimmed.

¹⁸Steinová (2019: 204) cautioned that insular scribal use of this symbol ‘should not be confused with the ancient critical sign,’ *antisigma cum puncto*, *dotted antisigma*, used for the critical annotation of Homer and Plato.

¹⁹Although the symbols and much of the text in the upper margin may be cut off through trimming, traces remain that allow for emendation based on the source or a previous edition.

²⁰The words cut off in R are supplied from the source, GR-M Ev 19.5: 148, l. 130.

²¹The words cut off in R are supplied from the source, GR-M Ev 19.7: 149, ll. 163–4.

IV.B.3: 26R, fol. 34vb22^{mg. sup.}

TEXT: Ex parte igitur deitatis uocauit illum nomine [dei/dñi] ③.. donec postea dixit contra tomas. quia

mg. sup. ③ ex parte humanitatis uocant illum [nomine domini] [om. per homoioleuton]

EDITED TEXT: Ex parte igitur deitatis uocauit illum nomine Dei [corr. e domini]; ex parte humanitatis uocauit [male uocant] illum [nomine Domini] donec postea dixit contra Tomas: QUA. [...]

TRANSLATION: 'Therefore from the part of his divinity he [i.e., Thomas] called him by the name of God; from the part of his humanity he called him by the name [of Lord] until he said to Thomas afterwards,' «Io 20, 29» 'BECAUSE. [...]'²²

NOTES: The *signum omissionis* is omitted.

IV.B.4: 26R, fol. 35rb11^{mg. d.}

TEXT: Sancti uero ascendent cum ③ obiam illis apertae

mg. d. ③ christo ad regnum suum et erunt ianuae regni cae[lorum]

EDITED TEXT: Sancti uero ascendent cum Christo ad regnum suum, et erunt ianuae regni cae[lorum] obiam illis apertae.²³

TRANSLATION: 'The saints, truly, will climb with Christ to their kingdom, and the doors of the kingdom [of the heavens] will have been opened to meet them.'

IV.B.5: 32R, fol. 41vb1^{mg. sup.}

TEXT: Item poma [...] ascendunt. ac in uirgis summis aparent. ③ poma itaque conuallis lacrimae sunt iustorum..

mg. sup. ③ Sic lacrimae ex cogitatu cor[dis ****] per pectus ascendentes in geniis apparent.. [om. per homoioleuton]

EDITED TEXT: Item poma [...] ascendunt ac in uirgis summis aparent. Sic lacrimae ex cogitatu cor[dis ****] per pectus ascendentes in geniis apparent. POMA itaque CONVALLIS lacrimae sunt iustorum.

TRANSLATION: 'Likewise, apples [...] climb up and appear in the topmost branches. So tears climbing up from the thought of the heart [****] through the breast appear on the cheeks. And so' «Ct 6, 10» 'POMEGRANATES are the tears of the just.'

IV.B.6: 37R, fol. 47rb35^{mg. d.}

TEXT: per .viii. mulier non ingrediebat templum: ③ et aries immolabatur

mg. d. ③ post partum filii post partum uero filiae per .xv. uel .xvi. non ingrediebat templum: [om. per homoioleuton]

²²The words cut off in R are supplied from Wilmart (1933: 55).

²³The word cut off in R is supplied from Wilmart (1933: 57).

EDITED TEXT: Per VIII mulier non ingrediebat templum post partum filii, post partum uero filiae per XV uel XVI non ingrediebat templum, et aries immolabatur.

TRANSLATION: ‘A woman did not enter the temple for eight [days] after the birth of a son, after the birth of a daughter she did not enter the temple for fifteen or sixteen [days]’ (cfr Lv 12, 2 and 5), ‘and a ram was sacrificed.’

IV.B.7: 38R, fol. 24ra17^{mg. med.}

TEXT: Uidens deus illius penitentiam misericorditer indulgeat illi peccata sua. et ipse nouus homo efficitur.. De eo quod ante ea ³ terrenus esset.

mg. med. ³ uetus fuisset et celestis. de eo quod ante ea [*om. per homoioteleuton*]

EDITED TEXT: Uidens Deus illius penitentiam misericorditer indulgeat illi peccata sua, et ipse nouus homo efficitur, de eo quod ante ea uetus fuisset et celestis, de eo quod ante ea terrenus esset.

TRANSLATION: ‘Seeing his penitence, God mercifully spares him his sins, and he is made a new man, concerning which before these events he had been old and heavenly, concerning which before these events he was made of earth.’

*Annotator*¹ innovation based on ‘c-shaped sign with punctus, reversed’ (IV.B)?

IV.C 3 c-shaped sign with double punctus, reversed

This may be a minor *Annotator*¹ variation on the ‘c-shaped sign with punctus, reversed’ (IV.B). The four examples include three omissions added in the upper margin (IV.C.1, 3–4) and one omission added in the text margin (IV.C.2).

IV.C.1: 8R, fol. 11rb11^{mg. sup.}

TEXT: nomen tuum manifestaui. regnum tuum christus ait. ³ Cibus meus est. ut faciam uoluntatem patris mei..

mg. sup. ³ ³ Regnum uoluntas tua christus ait non sicut ego uolo reliqua panem nostrum christus ait] [*om. per homoioteleuton*]

EDITED TEXT: “Nomen tuum manifestaui.” REGNUM TUUM. Christus ait: [“Regnum.” UOLUNTAS TUA. Christus ait: “Non sicut ego uolo,” reliqua. PANEM NOSTRUM. Christus ait:] “Cibus meus est ut faciam uoluntatem Patris mei.”²⁴

TRANSLATION: “‘I have revealed your name’” (Io 17, 6). «Mt 6, 9» ‘YOUR KINGDOM. Christ says: [“Kingdom”]’ (Io 18, 36). ‘YOUR WILL. Christ says: “Not as I will,” and the rest’ (Mt 26, 39). ‘OUR BREAD. Christ says:] “My food is to do the will of my Father”’ (Io 4, 34).

IV.C.2: 36R, fol. 46rb31^{mg. d.}

TEXT: Item terrae bonum uerbum bonum opus. ³ Item terrae .i. legitimi coniuges

mg. d. ³ Item ternae .i. .iii. tempora ante legem sub lege. post legem [*om. per homoioteleuton*]

²⁴The words cut off in R are supplied from the source, AN LQE 136, ll. 10–12.

EDITED TEXT: Item TERNAE [*male terrae*]. Bona cogitatio, bonum uerbum, bonum opus. Item TERNAE .i. III tempora, ante legem, sub lege, post legem. Item TERNAE [*male terrae*] .i. legitimi coniuges.

TRANSLATION: ‘Likewise,’ «Io 2, 6» ‘THREE <MEASURES>. Good thought, good word, good deed. Likewise, THREE <MEASURES>, that is, the three eras, the periods before the law, under the law, after the law. Likewise, THREE <MEASURES>, that is, legal spouses.’

IV.C.3: 45R, fol. 48vb27^{mg. sup.}

TEXT: multitudo caelestis. Multitudo .i. exercitus angelorum. ③ laudantium deum et dicentium.

mg. sup. ③ christum ducem militia caelestis sequitur.,

EDITED TEXT: MULTITUDO CAELESTIS. MULTITUDO .i. exercitus angelorum. Christum ducem militia caelestis sequitur. LAUDANTIUM DEUM ET DICENTIUM.

TRANSLATION: «Mt 2, 13» ‘A HEAVENLY HOST. A HOST, that is, an army of angels. The heavenly militia follows Christ as its leader. PRAISING GOD AND SAYING.’

NOTES: The symbol is partially visible above *christum*.

IV.C.4: 49R, fol. 50vb17^{mg. sup.}

TEXT: a deo semetipso dicente ite: ③ Uae illi homini qui expectat hanc diem cum malo merito.

③
[*****]
mg. sup. et terrae dicente domino maledicti.,

EDITED TEXT: Uae illis qui separabuntur [...] a ipso Deo semetipso dicente: ITE, [*****] et terrae, dicente Domino: MALEDICTI. Uae illi homini qui expectat hanc diem cum malo merito.

TRANSLATION: ‘Woe to those who will be separated [...] from God himself, who will say,’ «Mt 25, 41» ‘GO, [*****] and to the earth, with the Lord, who will say, CURSED. Woe to that man who dreads this day with its bad punishment.’

NOTES: The trimmed portion likely had the matching symbol, which I have added.

From an insular signes de renvoi collection, repurposed punctuation mark?

IV.D: •punctus

The *punctus*, the punctuation in insular manuscripts that signifies a minor pause, also marks omissions in two early manuscripts: Rome, BAV, Pal. lat. 68, where it adds omissions between the lines, not in the margin (McNamara 1986: 14–15, nn. 50, 52, 54); Milan, Bibl. Ambrosiana, C 301 inf, where it also serves as a *signe de grammaire* (Best 1936: 29). In Würzburg, Universitätsbibl., M. p. th. f. 12, it is more than an omission mark (Stern 1910: xiv). In Paris, BnF, lat. 10289, fols. 2v31 and 36, it marks omissions. In R its four uses include: (1) marking an interlinear insertion of an omission,

with *signum omissionis* not included (IV.D.2); (2) linking a correction in the margin to a deletion in the text (IV.D.1); (3) linking a correction in the margin to a textual deletion using the *punctum delens* and adding a superfluous *signum omissionis* (IV.D.3); (4) linking a marginal clarification to a correction in the text (IV.D.4).

IV.D.1: 1R, fol. 2ra30^{mg. med.}

TEXT: eritis 's dii:

mg. med. 's

EDITED TEXT: "Eritis sicut [*corr. e sed*] dii."

TRANSLATION: "You shall be as gods" (Gn 3, 5).

NOTES: The *punctus* links textual *s(ed)* to *si(cut)*, its replacement in the margin.

IV.D.2: 5R, fol. 6va22^{l.}

TEXT: Eorum hoc ipsum murmurasse est quod et 'pro percipiendo regno

i.l. recte

EDITED TEXT: Eorum hoc ipsum murmurasse est quod et recte pro percipiendo regno <uixerunt>.²⁵

TRANSLATION: 'It belonged to these men to have muttered this very utterance because they also <lived> righteously in order to obtain the kingdom.'

NOTES: Annotator¹ makes an interlinear insertion of the omitted word, *recte*, omitting the *signum omissionis*.

IV.D.3: 29R, fol. 39rb15^{mg. d.}

TEXT: Sic et dauid per ' [x̄p̄m] dixit.

mg. med. 's̄pm

EDITED TEXT: Sic et Dauid per Spiritum [*corr. e christum*] dixit.

TRANSLATION: 'So also David spoke through the Spirit.'

NOTES: Annotator¹ links the correction in the margin to the deletion in text, using the *punctus*. He includes a *signum omissionis*.

IV.D.4: 38R, fol. 47vb28^{mg. med.}

TEXT: et qui non supra uiam quae est christus qui est uita [*sic*] ueritatis [sederunt/sedent]

mg. med. i

EDITED TEXT: et qui non supra uiam quae est Christus qui est uia [*male uita*] ueritatis sederunt [*corr. e sedent*]

TRANSLATION: 'and who did not sit upon the way, which is Christ, who is the way of truth'

NOTES: The scribe wrote *sedent*, then corrected it to *sederunt* by changing *n* to *r* and adding a stroke over *t* = *runt*. Using the *punctus*, he clarifies the reading by linking marginal *r* to corrected *-r-*.

²⁵The word omitted in R is supplied from the source, GR-M Ev 19.4: 147, l. 100.

Annotator¹ innovation based on the *punctus* (IV.D)?

IV.E: |· staff with *punctus*

This may be an Annotator¹ innovation built on the *punctus* (IV.D) and influenced by the ‘staff with double *punctus*’ (see II.B). This sign marks an omission added in the text margin (IV.E.1).

IV.E.1: 12R, fol. 15va24^{mg. s.}

TEXT: quia palma ,|· graece interpretatur latine

mg. s. |· uictoria

EDITED TEXT: quia palma uictoria graece interpretatur latine

[*recte* quia palma graece interpretatur uictoria latine]

TRANSLATION: ‘because ‘palm’ in Greek is translated ‘victory’ in Latin’

NOTES: Annotator¹ should have placed the symbol before *latine* rather than *graece*.

Annotator¹ innovation based on the *punctus* (IV.D)?

IV.F: ⁂ *punctus* with lid

This may be an Annotator¹ innovation built on the *punctus*. It marks an omission added in the text margin (IV.F.1).

IV.F.1: 32R, fol. 41rb23^{mg. d.}

TEXT: quia in eo loco in quo est ⁂ operandi occasionem negat

mg. d. ⁂ alii

EDITED TEXT: quia in eo loco in quo est alii operandi occasionem negat

TRANSLATION: ‘because in this place where he is, he is denying the opportunity of another to work’

From an insular signes de renvoi collection, a repurposed punctuation mark?

IV.G: : double *punctus*

The double *punctus* had its start as a punctuation mark and was later repurposed as a *signe de renvoi*, used especially to indicate omissions (see III.B for fuller discussion). Annotator¹ uses it as an *appel de note* to introduce seven marginal glosses (III.B), but it is also his favorite omission sign, marking thirty-four omissions added in the text margin (IV.G.1–19, 21–32, 34–6). The *signum omissionis* is sometimes missing (IV.G.12, 24, 31). The symbol also links two corrections in the margin to deletions in the text (IV.G.20, 33).

IV.G.1: 4R, fol. 7va25^{mg. s.}

TEXT: Numquam legistis. ostendit hoc uerbo quod contrarium sunt ⁂ absit

mg. s. ⁂ locuti

EDITED TEXT: NUMQUAM LEGISTIS. Ostendit hoc uerbo quod contrarium sunt locuti: “Absit.”

TRANSLATION: «Mt 21, 42» ‘HAVE YOU NOT READ? He shows by this word that they have said the opposite: “By no means”’ (Lc 20, 16).

IV.G.2: 5R, fol. 6va^{6mg. s.}

TEXT: cum his qui a mundi ¶initio ; fuerant hi qui in¶ mundi fine ad deum uenerunt

mg. s. ¶ uocati

EDITED TEXT: cum his qui a mundi ¶initio uocati fuerant, hi qui in¶ mundi fine ad Deum uenerunt²⁶

TRANSLATION: ‘with those who ¶[had been] called from ¶[the beginning] of the world, ¶[those who] came to God at the end of the world’

NOTES: The damaged portion likely had the matching symbol, which I have added.

IV.G.3: 5R, fol. 8ra^{18mg. med.}

TEXT: Unusquisque proximum [...] desperare non audeat ; diuinae misericordiae diuisias ignorat..

mg. med. ¶ quia

EDITED TEXT: Unusquisque proximum [...] desperare non audeat quia diuinae misericordiae diuisias ignorat.

TRANSLATION: ‘No one should dare to despair for his neighbour [...] because he does not know the wealth of divine mercy.’

IV.G.4: 7R, fol. 9rb^{25mg. d.}

TEXT: formosites fructuositas uiriditas et ; frondosum

mg. d. ¶., semper

EDITED TEXT: formositas, fructuositas, uiriditas, et semper frondosum

TRANSLATION: ‘beauty, fruitfulness, greenness, and always leafy’

IV.G.5: 8R, fol. 9va^{31mg. med.}

TEXT: Septinario ; hoc numero. spiritus

mg. med. ¶ ergo

EDITED TEXT: septinario ergo hoc numero, Spiritus

TRANSLATION: ‘with the number seven, therefore, the Spirit’

IV.G.6: 8R, fol. 9vb^{36mg. med.}

Text: sicut in graeco habetur. Quod uerbum ; interpretes ne possi non frequentissime transferunt..

mg. med. ¶.lxx.

EDITED TEXT: sicut in Graeco habetur. Quod uerbum LXX interpretes perossion [*male* ne possi non] frequentissime transferunt.

²⁶The words cut off in R are supplied from the source, GR-M Ev 19.3: 146, ll. 84–5.

TRANSLATION: ‘just as it is in Greek. And this word the LXX translators very frequently render *perossion* [*recte* perousion, i.e., periousion].’

IV.G.7: 13R, fol. 14ra^{12mg. med.}

TEXT: mansuetus et sedens: super asinam ; filium subiugalis

mg. med. : et pullum

EDITED TEXT: MANSUETUS ET SEDENS SUPER ASINAM ET PULLUM FILIUM SUBIUGALIS

TRANSLATION: «Mt 21, 5» ‘MEEK AND SEATED UPON AN ASS, AND UPON A COLT, THE FOAL OF A BEAST OF BURDEN’

IV.G.8: 13R, fol. 14vb^{7mg. d.}

TEXT: hic est filius meus dilectus in quo mihi ; complacui ipsum audite..

mg. d. : bene

EDITED TEXT: “Hic est filius meus dilectus, in quo mihi bene complacui. Ipsum audite.”

TRANSLATION: ‘“This is my beloved son in whom I am well pleased. Listen to him”’ (Mt 3, 17).

IV.G.9: 13R, fol. 15va^{10mg. s.}

TEXT: significantes praedicationes per quas ; sedere desiderat in corda hominum

mg. s. : dominus

EDITED TEXT: significantes praedicationes, per quas Dominus sedere desiderat in corda hominum

TRANSLATION: ‘signifying the apostolic preaching, through which the Lord desires to settle in the hearts of men’

IV.G.10: 14R, fol. 17ra^{22mg. med.}

TEXT: erubescunt enim suis manibus in hoc mundo paupertatem sustinentium ; contractare uestigia..

mg. med. : sanctorum

EDITED TEXT: Erubescunt enim suis manibus in hoc mundo paupertatem sustinentium sanctorum contractare uestigia.

TRANSLATION: ‘For they are ashamed to touch with their hands the footprints of the holy men who endure poverty in this world.’

IV.G.11: 15R, fol. 18rb^{39mg. s.}

TEXT: et sanctificabit animas nostras ; splendoriores

mg. s. : ut sint

EDITED TEXT: et sanctificabit animas nostras ut sint splendoriores

TRANSLATION: ‘and he will make our souls holy so that they may be brighter’

IV.G.12: 25R, fol. 20va38^{mg. s.}

.i. uespere .. : .i. quae
 TEXT: sic est in euangelio graeco. OΨE. TH. CABATOY. TH.
 .i. lucescit .i. in .i. primum .i. sabaturum
 ΕΠΙΦΟC. EIC. MOYAU. CABBATON

mg. s. .i. hac .i. sabati

EDITED TEXT: sic est in euangelio Graeco: OΨE { .i. uespere } TH { .i. hac } CAB-
 BATON { .i. sabati } TH { .i. quae } ΕΠΙΦΟC { .i. lucescit } EIC { .i. in } MOYAU
 { .i. primum } CABBATON { .i. sabaturum }

TRANSLATION: 'so it is in the Greek gospel:' «Mt 28, 1» 'OΨE { .i. uespere } TH
 { .i. hac } CABBATON { .i. sabati } TH { .i. quae } ΕΠΙΦΟC { .i. lucescit } EIC { .i.
 in } MOYAU { .i. primum } CABBATON { .i. sabaturum }'

NOTES: Annotator¹ omits two Latin i.l. glosses above the Greek text of Mt 28,
 1, possibly for lack of space, and adds them in the margin. He omits *signa*
omissionis. For the gloss *hac*, marked with the double mark, see also IV.L.4.

IV.G.13: 25R, fol. 21va25^{mg. s.}

TEXT: angelus quem ; nuntiat
mg. s. matheus

EDITED TEXT: angelus quem Matheus nuntiat

TRANSLATION: 'the angel whom Matthew announces'

IV.G.14: 27R, fol. 36ra12^{mg. med.}

TEXT: Non solum quae sunt in hac uniuerſa creatura. uerum ; etiam fuerunt
mg. med. quae

EDITED TEXT: non solum quae sunt in hac uniuerſa creatura, uerum etiam quae
 [male uerum quae etiam] fuerunt

TRANSLATION: 'not only the things that are in this whole creation, but also the
 things that have been'

IV.G.15: 27R, fol. 36vb34^{mg. med.}

TEXT: reſtringere ; uoluntatum luxa deliberat.
mg. med. ergo

EDITED TEXT: Reſtringere ergo uoluntatum luxa deliberat.

TRANSLATION: 'Therefore, he reſolves to reſtrain the exceſſes of his deſires.'

IV.G.16: 29R, fol. 37vb38^{mg. d.}

TEXT: Nam ſi per aquam uenenum biberit ; . Sed cautius eſt quam facit..
mg. d. ipſe ſerpens peribit

EDITED TEXT: Nam ſi per aquam uenenum biberit, ipſe ſerpens peribit, ſed
 cautius eſt quod [male quam] facit.

TRANSLATION: 'For if it drinks venom through the water, the ſerpent itſelf will
 periſh, but what it does is more cautious.'

IV.G.17: 29R, fol. 38rb^{33mg. d.}

TEXT: Dorsum autem eius et pectora <̇;̇> aurea sunt

mg. d. ̇;̇ posteriora

EDITED TEXT: Dorsum autem eius et pectora posteriora aurea sunt.

TRANSLATION: 'But its back and back pectorals are made of gold.'

NOTES: Annotator¹ neglects to add both the double *punctus* and the *signum omissionis* in the text itself.

IV.G.18: 30R, fol. 39va^{29mg. med.}

TEXT: Inde hoc sensu apostolus ̇;̇. Non contemplantes quae uidentur sed quae non uidentur.

mg. med. ̇;̇ dixit

EDITED TEXT: Inde hoc sensu apostolus dixit: "Non contemplantes quae uidentur, sed quae non uidentur."

TRANSLATION: 'Then, the apostle spoke in this sense: "While we look not at the things that are seen, but at the things that are not seen" ' (2 Cor 4, 18).

IV.G.19: 32R, fol. 41rb^{4mg. d.}

TEXT: quia genus humanum ante legem. sub lege. sub gratia. expectando. ammonendo. ̇;̇ requisiiuit

mg. d. ̇;̇ uisitando

EDITED TEXT: quia genus humanum ante legem, sub lege, sub gratia, expectando, ammonendo, uisitando requisiiuit

TRANSLATION: 'because he sought out the human race before the law, under the law, under grace, by waiting for, by admonishing, by visiting'

IV.G.20: 33R, fol. 42vb^{6mg. med.}

TEXT: propterea iesus arguendus non erat. sed ̇;̇ [̇;̇] magis laudandus erat.

mg. med. ̇;̇ multo

EDITED TEXT: Propterea Iesus arguendus non erat, sed multo [*corr. e tanto*] magis laudandus erat.

TRANSLATION: 'On that account, Jesus was not to be censured, but was much more to be praised.'

NOTES: The double *punctus* links the marginal correction (*multo*) to the text (*tanto*), which is deleted using the *punctum delens*. The *signum omissionis* is superfluous because the correction is not an omission.

IV.G.21: 33R, fol. 43va^{23mg. d.}

TEXT: et non ̇;̇ uelocitatem uindictae sed ad salutis causas respicit

mg. d. ̇;̇ ad

EDITED TEXT: et non ad uelocitatem uindictae sed ad salutis causas respicit

TRANSLATION: 'and he does not look to exact vengeance speedily, but to bestow salvation quickly'

IV.G.22: 34R, fol. 44rb17^{mg. d.}

TEXT: quae ; sedes domini

mg. d. domus

EDITED TEXT: quae domus sedes Domini

TRANSLATION: 'which house is the throne of the Lord'

IV.G.23: 36R, fol. 45vb31^{mg. med.}

TEXT: cum ; muneribus

mg. med. .iii.bus

EDITED TEXT: cum tribus muneribus

TRANSLATION: 'with three gifts'

IV.G.24: 36R, fol. 46ra18^{mg. med.}

TEXT: Iesus ad patrem. quoniam zelus domus ; comedit me..

mg. med. tue

EDITED TEXT: Iesus ad Patrem: "Quoniam zelus domus tue comedit me."

TRANSLATION: 'Jesus [said] to his Father: "Since the zeal of your house consumes me"' (Ps 68, 10).

NOTES: The *signum omissionis* is missing.

IV.G.25: 36R, fol. 46rb38^{mg. d.}

TEXT: Prima aetas mundi ab adam usque ad noe est. cuius aqua .i. ; in adam et eua praefigurata est

mg. d. figura

EDITED TEXT: Prima aetas mundi ab Adam usque ad Noe est, cuius aqua .i. figura in Adam et Eua praefigurata est.

TRANSLATION: 'The first age of the world is from Adam to Noah, whose water, that is, a figure, was prefigured in Adam and Eve.'

IV.G.26: 37R, fol. 47va13^{mg. med.}

TEXT: hanc autem hostiam a nobis ; paulus dicens obsecro uos

mg. med. postulat

EDITED TEXT: Hanc autem hostiam a nobis postulat, Paulus dicens: "Obsecro uos."

TRANSLATION: 'Moreover, Paul demands this animal for sacrifice from us, saying: "I exhort you"' (Rm 12, 1).

IV.G.27: 37R, fol. 47va17^{mg. s.}

TEXT: et ; circumcidamus a nobis uitia corporis et animae

mg. s. ut

EDITED TEXT: et ut circumcidamus a nobis uitia corporis et animae

TRANSLATION: 'and so that we may cut off from ourselves the vices of body and soul'

IV.G.28: 38R, fol. 24ra^{10mg. med.}

TEXT: et in ea audiens ; praedicationem uerbi dei

mg. s. : sicut

EDITED TEXT: et in ea audiens sicut praedicationem uerba Dei

TRANSLATION: 'and hearing in them, as it were, the proclamation of God's word'

IV.G.29: 39R, fol. 24ra^{37mg. med.}

TEXT: .i. de regibus natus est ut ; dictum est..

mg. med. : de eo

EDITED TEXT: .i. De regibus natus est ut de eo dictum est.

TRANSLATION: 'that is, He was born from kings, as it has been said about him.'

IV.G.30: 40R, fol. 25rb^{11mg. d.}

TEXT: Isti uero desiderium datum est: ut deum semper ; ..

mg. d. : adoret

EDITED TEXT: Isti uero desiderium datum est ut Deum semper adoret.

TRANSLATION: 'But to this man the desire was given to worship God always.'

IV.G.31: 41R, fol. 26rb^{7mg. d.}

TEXT: Hinc etiam ; et in operibus

mg. d. : uerbis

EDITED TEXT: hinc etiam [in] uerbis et in operibus

TRANSLATION: 'hence, also [in] their words and in their works'

NOTES: The *signum omissionis* is missing.

IV.G.32: 42R, fol. 27vb^{4mg. med.}

TEXT: Cum intrauit ; hierusalem

mg. med. : iesus

EDITED TEXT: CUM INTRAVIT IESUS HIERUSALEM

TRANSLATION: «Mt 21, 10» 'WHEN JESUS ENTERED JERUSALEM'

IV.G.33: 42R, fol. 28ra^{38mg. med.}

TEXT: Et interrogauit ; [ēḡm] uirum

mg. med. : illum

EDITED TEXT: Et interrogauit illum [corr. ex eum] uirum. [...]

TRANSLATION: 'And he asked that man. [...]'

NOTES: The double *punctus* links the marginal correction (*illum*) to the text (*eum*), which is deleted using the *punctum delens*. The *signum omissionis* is superfluous since the correction is not an omission.

IV.G.34: 45R, fol. 48ra^{3mg. med.}

TEXT: In eius ; tempus serui dominos fugientes

mg. med. quoque

EDITED TEXT: in eius quoque tempus serui dominos fugientes

TRANSLATION: 'in his time also slaves fleeing their masters'

IV.G.35: 49R, fol. 50va^{29mg. med.}

TEXT: omnes gentes quascumque fecisti uenient et ; coram te domine..

mg. med. orabunt

EDITED TEXT: "Omnes gentes quascumque fecisti uenient et orabunt coram te, Domine."

TRANSLATION: "All the nations that you have made shall come and will pray before you, Lord" (Ps 85, 9).

IV.G.36: 55R, fol. 53ra^{9mg. med.}

TEXT: qui autem in amarissimo pilago peccati fuit. amarissimis debet ; lacrimis

mg. med. flere

EDITED TEXT: Qui autem in amarissimo pilago peccati fuit amarissimis debet flere lacrimis.

TRANSLATION: 'He, moreover, who was in the bitterest sea of sin ought to weep with bitterest tears.'

From an insular signes de renvoi collection?

IV.H: : triple punctus

The triple *punctus* is *ab origine a signe de renvoi*; it did not begin as an insular punctuation mark. In Milan, Bibl. Ambrosiana, C 301 inf., it marks variants, glosses, and the occasional omission (: *curam*, fol. 19vb33; Best 1936: 29–30). Annotator¹ uses it to add omissions in the text margin (IV.H.1–6). It may also be the basis for the 'staff with triple *punctus*' symbol, used both as a cross-reference sign (II.C) and an omission sign (IV.I).

IV.H.1: 13R, fol. 16va^{6mg. s.}

TEXT: quia haec dies ; ueneranda est

mg. s. ualde

EDITED TEXT: quia haec dies ualde ueneranda est

TRANSLATION: 'because this day is very much worthy of veneration'

IV.H.2: 14R, fol. 16yb^{6mg. med.}

TEXT: Etenim iudas ; inter eos commanebat

mg. med. adhuc

EDITED TEXT: Etenim Iudas adhuc inter eos commanebat.

TRANSLATION: 'For indeed Judas still remained among them.'

IV.H.3: 18R, fol. 19rb^{5mg. d.}

TEXT: Uidens autem deus quod patriarchae et profetae illam domum adae restaurare non posse. ⁘ restauratorem iesum christum

mg. d. ⁘ misit

EDITED TEXT: Uidens autem Deus quod patriarchae et profetae illam domum Adae restaurare non posse, misit restauratorem Iesum Christum.

TRANSLATION: ‘Seeing, moreover, that the patriarchs and prophets cannot rebuild that house for Adam, God sent the builder, Jesus Christ.’

IV.H.4: 25R, fol. 23ra^{29mg. med.}

TEXT: Candida sicut nix cum lenis sanctis. ⁘ sancti qui uestimentum christi sunt

mg. med. ⁘ siue cum

EDITED TEXT: CANDIDA SICUT NIX. Cum lenis sanctis siue cum sancti qui uestimentum Christi sunt. [...]

TRANSLATION: «Mt 28, 3» ‘WHITE AS SNOW. When he is gentle with his holy people or when the saints, who are Christ’s clothing. [...]’

IV.H.5: 27R, fol. 36ra^{17mg. s.}

TEXT: et illa ⁘ facta, sed creatrix

mg. s. ⁘ uita non

EDITED TEXT: et illa uita non facta sed creatrix

TRANSLATION: ‘and that life [was] not made, but [is itself] mother’

IV.H.6: 33R, fol. 43rb^{21mg. d.}

TEXT: quia non sum sicut caeteri homines raptore inuisti. uel etiam ⁘ puplicanus

mg. d. ⁘ sicut hic

EDITED TEXT: “quia non sum sicut caeteri homines, raptore, iniusti, uel etiam sicut hic puplicanus”

TRANSLATION: ‘“that I am not like other men, extortioners, unjust men, or even like this tax collector”’ (Lc 18, 11)

Annotator innovation based on the triple punctus (IV.H)?

IV.I: I: staff with triple punctus

This seems to be an Annotator¹ innovation built on the triple *punctus* (IV.H) *signe de renvoi* and influenced by the ‘staff with double *punctus*’ (see II.B). As a ‘staff with/without crook with triple *punctus*’ it is a cross-reference sign (II.C). As a simple ‘staff with triple *punctus*’ it marks omissions added in the upper margin, the third sign used to do so (see also IV.B and IV.C).

IV.I.1: 25R, fol. 21ra^{6mg. sup.}

TEXT: Idcirco antecedit maria magdalene ⁘ mariae matri domini anteponitur.,

TEXT: usque copiosa est in caelis., Sic persecuti sunt ; qui fuerunt ante uos.

mg. med. ∷⁷ prophetas

EDITED TEXT: usque: COPIOSA EST IN CAELIS; SIC PERSECUTI SUNT ET PROPHETAS QUI FUERUNT ANTE UOS.

TRANSLATION: ‘up to:’ «Mt 5, 12» ‘<YOUR REWARD> IS GREAT IN HEAVEN; FOR SO DID THEY PERSECUTE THE PROPHETS WHO WERE BEFORE YOU.’

NOTES: Annotator³, the R rubricator, links the *trigon* to his omission added in the margin and includes a *signum omissionis* in both the textual insertion point and the margin.

IV.J.3: 11R, fol. 13rb22^{mg. d.}

TEXT: ut dicitur qui peccatum non fecit nec ∷ inuentus in ore eius.,

mg. d. ∷ dolus

EDITED TEXT: ut dicitur: “Qui peccatum non fecit, nec dolus inuentus in ore eius.”

TRANSLATION: ‘as it is said: “Who did no sin, neither was deceit found in his mouth”’ (1 Pt 2, 22).

IV.J.4: 12R, fol. 13va24^{mg. s.}

TEXT: ut cum factum fieret non dubitarent. et ∷ consulationem

mg. s. ∷ haberent

EDITED TEXT: ut cum factum fieret non dubitarent et haberent consulationem

TRANSLATION: ‘so that when the event happened, they might not doubt and might have consolation’

IV.J.5: 13R, fol. 15ra25^{mg. med.}

TEXT: Cum appropinquassent hierosolimis .i. celum post sanitatem generis humani..

mg. med. ∷ spiritualiter

EDITED TEXT: Spiritualiter. CUM APPROPINQUASSENT HIEROSOLIMIS .i. celum post sanitatem generis humani.

TRANSLATION: ‘Spiritually.’ «Mt 21, 1» ‘WHEN THEY HAD DRAWN NEAR TO JERUSALEM, that is, heaven after the salvation of the human race.’

NOTES: To the spiritual interpretation of Mt 21, 1–17, Annotator¹ adds a *trigon* above *appropinquauit* without a *signum omissionis*, linked to the omitted *spiritualiter* in the margin. That this is not an *appel de note* added as a comment is confirmed by the inclusion of *moraliter* within the text to introduce the moral interpretation at fol. 16ra9.

IV.J.6: 13R, fol. 15va4^{mg. s.}

TEXT: cum ait. beati mundo corde.. et dauid dicit. ∷ sanctus permanens.

mg. s. ∷ timor domini

EDITED TEXT: cum ait: “Beati mundo corde” et Dauid dicit: “Timor Domini sanctus, permanens.”

TRANSLATION: ‘when he says: “Blessed are the clean of heart” (Mt 5, 8), and David says: “The fear of the Lord is holy, enduring”’ (Ps 18, 10).

IV.J.7: 28R, fol. 36rb19^{mg. d.}

TEXT: quod dominum ac magistrum ;̇ suum pecunia uendiderit

mg. d. ̇̇
deumque

EDITED TEXT: quod Dominum ac Magistrum Deumque suum pecunia uendiderit

TRANSLATION: ‘because he sold his Lord and Master and God for money’

IV.J.8: 29R, fol. 37va2^{mg. s.}

TEXT: Triticinale est ;̇ quod dominus iactauit in segetem uniuersae aeclesiae

mg. s. ̇̇
hoc semen

EDITED TEXT: Triticinale est hoc semen quod Dominus iactauit in segetem uniuersae aeclesiae.

TRANSLATION: ‘Wheaten is this seed that the Lord has cast onto the field of the universal church.’

IV.J.9: 29R, fol. 38rb32^{mg. inf.}

TEXT: Nam pectus est ;̇ [*****] et pennae sunt argenteae.

mg. inf. ̇̇
argenteum

EDITED TEXT: Nam pectus est argenteum [*e corr.*] et pennae sunt argenteae.

TRANSLATION: ‘For its breast is made of silver, and its wings are made of silver.’

NOTES: A *trigon* links the correction in the lower margin to the *trigon* next to an erasure in the text.

IV.J.10: 32R, fol. 41va29^{mg. s.}

TEXT: Nux enim extrinsecus ;̇ autem dulcem et tenerem tenet nucleum.

mg. s. ̇̇
fortis et ualida intrinsecus

EDITED TEXT: Nux enim extrinsecus fortis et ualida intrinsecus autem dulcem et tenerem tenet nucleum.

TRANSLATION: ‘For although the nut is tough and strong on the outside, inside it has a sweet and tender kernel.’

IV.J.11: 45R, fol. 30vb5^{mg. med.}

TEXT: siue in diebus quibus maria reuersa est in domum suam postquam ;̇ elizabeth .iii. mensibus

mg. med. ̇̇
fuerat cum

EDITED TEXT: siue in diebus quibus “Maria reuersa est in domum suam” postquam fuerat cum Elizabeth “III mensibus”

TRANSLATION: ‘or, in the days in which “Mary returned to her own house” after she had been with Elizabeth “for three months”’ (Lc 1, 56)

From an insular signes de renvoi collection?

IV.K: ∷ *rhombus*

The *rhombus* is a *signe de renvoi* in Würzburg, Universitätsbibl., M. p. th. f. 12 (Stern 1910: xiv) and a punctuation mark in Milan, Bibl. Ambrosiana, C 301 inf. (Best 1936: 29). This different usage shows how fluid the boundary was between punctuation and signs. In R the *rhombus* is linked to an omission in the text margin (IV.K.1).

IV.K.1: 34R, fol. 44rb18^{mg. d.}

TEXT: quae domus sedes domini est ∷ terra autem scamellum pedum meorum

mg. d. ∷ ut ipse dixit caelum mihi sedes est.. [om. per homoioteleuton]

EDITED TEXT: quae domus sedes Domini est ut ipse dixit: “Caelum mihi sedes est, terra autem scamellum pedum meorum.”

TRANSLATION: ‘which house is the throne of the Lord, as he himself said: “Heaven is my throne, and the earth my footstool”’ (Is 66, 1).

From an insular signes de renvoi collection, repurposed punctuation mark?

IV.L: ∷ *double mark* (*distigme*: Steinová 2017: 56; 2019: 212)

Steinová (2019: 212) applied the modern name *distigme* to a technical sign used in two distinct, unrelated traditions, the Late Antique tradition and the Irish tradition. In one Late Antique codex, ‘the *Codex Vaticanus* (Vatican, BAV, Vat. Gr. 1209),’ it marks textual variants, but in others its purpose is uncertain. Steinová (2017: 56) noted its appearance in three manuscripts in Irish minuscule, where ‘[i]ts function is unclear’: Milan, Bibl. Ambrosiana, C 301 inf.; Karlsruhe, Badische Landesbibl., Aug. perg. 132; St Gallen, Stiftsbibl., 904. She speculated that it could be ‘a variant of the *trigon* and thus an attention sign’, but she may have abandoned this idea since she did not mention it in her 2019 book (Steinová 2017: 56, 74, 77–8).

It is more probable that in the insular tradition this symbol’s original use was not as a technical sign. Rather, a pair of related *signes de renvoi* likely began as punctuation marks, the double mark and the triple mark, in some eighth and ninth-century Irish, Anglo-Saxon, and Welsh manuscripts. They replaced or appeared alongside the earlier *punctus-positura* { ., } and *trigon* { ∷ } to mark ‘the end of a *sententia* or *versus* within a section’ and the end of a section (Parkes 1993: 32, 127 n. 25). This punctuation system | . | .. | ... | ∷ | is used in the following manuscripts: Rome, BAV, Pal. lat. 68; Würzburg, Universitätsbibl., M. p. th. f. 12; Milan, Bibl. Ambrosiana, C 301 inf. Both the double mark and the triple mark are also repurposed as *signes de renvoi* in Würzburg, Universitätsbibl., M. p. th. f. 12 (Stern 1910: xiv), but they are not popular *signes de*

mg. med. ^{..} item deus dixit. longitudine dierum [*om. per homoioteleuton*]

EDITED TEXT: “Uitam petiit a te et tribuisti ei longitudinem dierum in saeculum et in saeculum saeculi.” Item Deus dixit: “Longitudine dierum replebo eum, et ostendam illi salutare meum.”

TRANSLATION: “‘He asked his life of you, and you have given him length of days for ever and ever’” (Ps 20, 5). ‘Likewise, God said: “I will fill him with length of days, and I will show him my salvation”’ (Ps 90, 16).

From an insular signes de renvoi collection, repurposed punctuation mark?

IV.M: ---triple mark

Like the double mark, this sign began as a punctuation mark before being repurposed as a *signe de renvoi* (cfr IV.L). Both marks are repurposed as *signes de renvoi* in Würzburg, Universitätsbibl., M. p. th. f. 12 (Stern 1910: xiv), but neither is a reference mark favored by annotators. In R, it marks an omission added in the text margin.

IV.M.1: 29R, fol. 39ra^{30mg. d.}

TEXT: ut iohannes^{..}; dicit

mg. d. ^{..} de eo

EDITED TEXT: ut Iohannes de eo dicit

TRANSLATION: ‘as John says about him’

CONCLUSIONS

R contains technical signs, cross-reference marks, *appels de note*, and marks of omission and correction. Annotator¹, Guilhelm the scribe, added the majority of the signs.²⁷ He may have used, repurposed, or reworked and repurposed signs from two different collections available to him: a technical signs collection and an insular collection of *signes de renvoi*.

A technical signs collection containing at least five signs

Annotator¹ may have drawn from a technical signs collection comprised of at least five signs. He used four in their original role as technical signs, including the *oculus*, which he also repurposed as a *signe de renvoi*, i.e., an *appel de note* (III.A). He repurposed the fifth sign, the ‘c-shaped sign with *punctus*’, as a *signe de renvoi* to mark omissions (IV.A). He did not use it as a technical sign. This collection would have included:

- two *early medieval* technical signs:
 - ✚ ‘*asteriscus* cross with two points’ (I.A): used as a text-structuring sign to note the beginning of an intrusive passage (× 1);

²⁷ Annotator² added sixteen instances of cross² (I.C), used as an attention sign (× 13) and a text-structuring sign (× 3). Annotator³, the rubricator, used a *trigon* to add an omission (IV.J.2).

- ✚ cross¹ (I.B): used as an attention sign (× 1) and a text-structuring sign (× 1);
- one *insular* technical sign:
 - ., *diple* (I.D): used to mark Bible verses, scriptural pericopes, lemmata (× 10); used as a text-structuring sign to mark a passage that is not a quotation (× 1);
- two *Irish* technical signs:
 - ⊙ *oculus*: (I.E. and III.A): used as a text-structuring sign to mark the beginning and end of an intrusive passage (× 1); repurposed as an *appel de note* to mark a critical reading (× 1);
 - ⊖ ‘c-shaped sign with *punctus*’ (IV.A): repurposed to mark omissions (× 2).

Annotator¹ may have also added a sixth technical sign of his own, a variation of the *oculus* (I.E):

- ⊕ ‘*oculus* with hooked tail’ (I.F): used as an attention sign to mark content (× 1).

An insular signes de renvoi collection, containing at least eleven signs

Annotator¹ may have borrowed or adapted some of the *signes de renvoi* in R from an insular collection similar to Best’s aggregation of the non-technical signs used in Milan, Bibl. Ambrosiana, C 301 inf. (1936: 29–30). After ascertaining their function, Best divided the marginal symbols in this manuscript into different categories: critical symbols, quotation marks, *signes de grammaire*, reference marks, and omissions. He also described the punctuation system. (Best’s critical symbols and the quotation mark, the *diple*, belong in the ‘technical signs’ category and are not considered here.)

The *signes de grammaire* are functionally separate from the *signes de renvoi*, which encompass Best’s reference marks and omission marks. Nevertheless, these two categories frequently use the same graphic symbols: { : } { | : } { ∩ } and variants { ∩ } { ∩̇ }. They share two symbols with the manuscript’s punctuation system: { · } { : · }. The *signes de grammaire* and the punctuation system also share one symbol: { .. }. It is possible that, given the sharing of graphic signs, an insular collection similar to the one in the Milan manuscript could have circulated as an undifferentiated assemblage of non-technical signs used by construers and annotators alike.

Or, specialised collections of non-technical signs may have circulated, one of *signes de grammaire* and the other of *signes de renvoi*, the latter comprised of cross-reference marks, *appels de note*, and omission and correction signs. Such a specialised collection, available to Annotator¹, would have contained a combination of original *signes de renvoi* in use in the insular world and punctuation marks already repurposed as *signes de renvoi*.

R contains sixteen different *signes de renvoi*. The eleven signs from the proposed *signes de renvoi* collection that I suggest was known to Annotator¹

in some form includes six signs that were *signes de renvoi* from their inception and five signs that were repurposed from punctuation marks. The six original *signes de renvoi* are:

- ☉ ‘c-shaped sign with *punctus*, reversed’ (IV.B): omission (× 7);
- ☂ ‘umbrella with double mark’ (II.D): omission (× 1);
- l: ‘staff with double *punctus*’. Although this sign does not appear as such in R, I infer its existence in the collection from three Annotator¹ innovations, for which it may have been the model: the ‘staff with twin double *punctus*’ (II.B); the ‘staff with *punctus*’ (IV.E); the ‘staff with triple *punctus*’ (II.C and IV.I);
- ⋮ triple *punctus* (IV.H): omission (× 6);
- ⋄ *rhombus* (IV.K): omission (× 1);
- i. *id est*: insular *nota latina* (III.D): *appel de note* (× 2).

This collection also had five *signes de renvoi* repurposed from punctuation marks:

- *punctus* (IV.D): omission (× 4);
- : double *punctus* (III.B and IV.G): *appel de note* (× 7); omission (× 34); correction (× 2);
- ⋈ *trigon* (III.C and IV.J): *appel de note* (× 3); omission (× 11);
- .. double mark (IV.L): omission (× 5);
- ... triple mark (IV.M): omission (× 1).

Six possible Annotator¹ innovations

Annotator¹ may have added six of his own signs to R by designing his own cross-reference sign and making minor changes to five existing *signes de renvoi*:

- ☾ ‘waning crescent moon cradling a double dot’ (II.A): a new sign used as a cross-reference mark (× 1);
- ☉ ‘c-shaped sign with double *punctus*, reversed’ (IV.C): omission (× 4). This may be an Annotator¹ variant of ‘c-shaped sign with *punctus*, reversed’ (IV.B);
- ⋄ ‘*punctus* with lid’ (IV.F): omission (× 1). This may be an Annotator¹ variant based on the *punctus* (IV.D).
- l: ‘staff with *punctus*’ (IV.E): omission (× 1). This may have been built on the *punctus* (IV.D) and influenced by the ‘staff with double *punctus*’, a *signe de renvoi* that may also have influenced the formation of the ‘staff with twin double *punctus*’ (II.B) and the ‘staff with triple *punctus*’ (II.C and IV).
- ⋈: ‘staff with twin double *punctus*’ (II.B): cross-reference sign (× 1). This may have been modelled on ‘staff with double *punctus*’;
- ⋈ and l: ‘staff with/without left crook with triple *punctus*’ (II.C and IV.I): cross-reference sign (× 1); omission (× 2). This incorporates the triple *punctus* (IV.H), and may have been influenced by the ‘staff with double *punctus*’ (cfr II.B).

Comparing the similarities and differences between R's sign inventory and the inventories in other manuscripts, as they become available, may reveal direct and indirect relationships among them and expand our understanding of the scribal networks that used these sign collections. R's sign collection, in conjunction with what is known and still to be learned about this manuscript, will also provide more clarity about R's geographical and intellectual origins.

APPENDIX: CONTENTS LIST FOR ROME, BAV, REG. LAT. 49 (REVISED, 2023)²⁸

- 1R (1 MMN/RITT/RMN/AW) Reg. lat. 49, fols. 1ra–2vb, 4ra–4vb, 3ra1–3rb19, 3rb38–3va9:
 Lection: Mt 4, 1–11: [*Expositio de ieiunio Domini in deserto*]
- 2R (2 MMN/RMN; 1 RITT/AW) Reg. lat. 49, fol. 3rb20–38:
 Lection: Is 11, 2–3: [*Expositio de septem donis Spiritus sancti*]
- 3R (3 MMN/RMN; 2 RITT/AW) Reg. lat. 49, fols. 3va10–3vb, 7ra1–7rb15:
 Lection: Mt 19, 16–30: [*Expositio de primis nouissimos fieri*]
- 4R (4 MMN/RMN; 3 RITT/AW) Reg. lat. 49, fol. 7rb16–7vb21:
 Lection: Mt 21, 33–44: [*Expositio de uinitoribus*]
- 5R (5 MMN/RMN; 4 RITT/AW) Reg. lat. 49, fols. 7vb22–40, 6ra–6vb, 8ra1–8va23:
 Lection: Mt 20, 1–16: [*Expositio de operariis in uineam conductis*]
- 6R (6 MMN/RMN; 5 RITT/AW) Reg. lat. 49, fols. 8va24–9ra5:
 Lection: Mt 20, 1–16: [*Expositio de operariis in uineam conductis*]
- 7R (7 MMN/RMN; 6 RITT/AW) Reg. lat. 49, fol. 9ra6–9va17:
 Lection: Ps 1, 1–6: [*Expositio in psalmum I: Beatus uir*]
- 8R (8–9–10 MMN/RMN; 7–8 RITT; 7 AW) Reg. lat. 49, fols. 9va18–11va9:
 Lection: Mt 6, 9–13: In[*cipit om*]elia de oratione dominica
- 9R (11 MMN/RMN; 9 RITT; 8 AW) Reg. lat. 49, fol. 11va10–28:
Ordo Romanus XIV: [Ordo lectionum in aeclesia sancti Petri Romae]
- 10R (12 MMN; 10 RITT/RMN; 9 AW) Reg. lat. 49, fol. 11va29–11vb5:
 [*De causis quibus flagellantur homines*]
- 11R (13 MMN; 11 RITT; 12 RMN; 10 AW) Reg. lat. 49, fols. 11vb6–13rb34:
 Lection: Mt 4, 23–5; Mt 5, 1–12: [*Expositio de beatitudinibus*]
- 12R (14 MMN; 12 RITT; 13 RMN; 11(a) AW) Reg. lat. 49, fols. 13rb35–14ra2:
 Lection: Lc 18, 31–3; Mt 20, 29–34; Mt 21, 1–17: *Omelia in dominica die palmarum*
- 13R (15–16 MMN; 13–14 RITT; 14–15–16 RMN; 11(b)–12 AW) Reg. lat. 49, fols. 14ra3–16va12:
 Lection: Mt 21, 1–17: [*Omelia in dominica die palmarum*]
- 14R (17 MMN/RMN; 15 RITT; 13 AW) Reg. lat. 49, fols. 16va12–17rb8:
 Lection: Io 13, 4–15: *Omelia in cena Domini*

²⁸The text titles in square brackets are my own. This revised numbering of the manuscript contents supersedes the numbering in the earlier contents lists *infra*:

AW = Wilmar 1937: 112–17

MMN = McNamara 1994: 185–237 (201–35)

RITT = Rittmueller 1992–3: 259–305 (263–96)

RMN = McNally n. d.

- 15R (18 MMN/RMN; 16 RITT; 14 AW): Reg. lat. 49, fols. 17rb9–18va1:
Lecture: Mt 26, 20–30: *De cena Domini*
- 16R (19 MMN/RMN; 17 RITT; 15 AW) Reg. lat. 49, fol. 18va1–5:
[*De morte sine sacrificio*]
- 17R (19 MMN/RMN; 17 RITT; 15 AW) Reg. lat. 49, fol. 18va6–10:
[*De filio suffocato uel occiso aliquo casu*]
- 18R (20 MMN/RMN; 18 RITT; 16 AW) Reg. lat. 49, fols. 18va11–20ra16:
Lecture: Gn 1, 1–26; Gn 2, 18: [*Omelia in uigiliam paschalem*]
- 19R (21 MMN/RMN; 19 RITT; 17 (a) AW) Reg. lat. 49, fol. 20ra17–20rb8:
[*De quinque infernis*]
- 20R (22 MMN; 20 RITT; 21 RMN; 17 (b) AW) Reg. lat. 49, fol. 20rb9–29:
Lecture: Mt 25, 40: [*Excerptum Augustini (recte Caesarii) de elemosina*]
- 21R (23 MMN; 21 RITT/RMN; 17 (c) AW) Reg. lat. 49, fol. 20rb30–5:
[*De nominibus Iesu Christi*]
- 22R (24 MMN; 22 RITT; 21 RMN; 17 (d) AW) Reg. lat. 49, fol. 20rb36–20va9:
[*De Matheo euangelista*]. This is the *exordium* to 25R.
- 23R (25 MMN; 23 RITT; 21 RMN; 17 (e) AW) Reg. lat. 49, fol. 20va10–5:
[*De septem quae homo in hoc mundo habere non potest*]
- 24R (26 MMN; 24 RITT; 21 RMN; 17 (f) AW) Reg. lat. 49, fol. 20va15–17:
[*De quattuor causis quibus lingua data est homini*]
- 25R (27–8 MMN; 25–6 RITT; 25–6 RMN; 18–19–20 AW) Reg. lat. 49, fols. 20va18–23vb40, 32ra1–32rb37:
Lecture: Mt 28, 1–15: [*Omelia de resurrectione Domini*]
- 26R (29 MMN; 27 RITT; 37 RMN; 21–22 AW) Reg. lat. 49, fols. 32va1–35vb13:
Lecture: Io 20, 26–31: [*Omelia de octauis Paschae*]
- 27R (30 MMN; 28 RITT; 38 RMN; 23 AW) Reg. lat. 49, fols. 35vb14–36rb3, 36va7–37rb20:
Lecture: Mt 16, 24: [*Sermo de discipulatu*]
- 28R (30 MMN; 28 RITT; 39 RMN; 23 AW) Reg. lat. 49, fol. 36rb4–36va6:
Lecture: Ib 26, 11; Lc 21, 36; Is 19, 18: [*Quomodo Christiani semper Filio hominis seruiant?*]
- 29R (31 MMN; 29 RITT; 40 RMN; 24 AW) Reg. lat. 49, fols. 37rb20–39rb22:
Lecture: Mt 10, 16: [*Omelia de prudentia et simplicitate*]
- 30R (32 MMN; 30 RITT; 41 RMN; 25 AW) Reg. lat. 49, fols. 39rb22–40va5:
Lecture: Mt 6, 33: [*Omelia de thesauro in caelo*]
- 31R (33 MMN; 31 RITT; 42 RMN; 26 AW): Reg. lat. 49, fol. 40va6–40vb13:
Lecture: Apc 5, 1–3: [*Expositio de septem sigillis*]
- 32R (34 MMN; 32 RITT; 43 RMN; 27 AW) Reg. lat. 49, fols. 40vb14–42va4:
Lecture: Lc 13; 6–9, Ct 6; 10; Ct 7, 12: [*Omelia de ficulnea infructuosa*]
- 33R (35 MMN; 33 RITT; 44 RMN; 28 AW) Reg. lat. 49, fols. 42va4–43vb24:
Lecture: Mt 9, 10–13: [*Omelia de uocatione Mathei publicani*]
- 34R (36 MMN; 34 RITT; 45 RMN; 29 AW) Reg. lat. 49, fols. 43vb24–45rb21:
Lecture: Io 14, 1–2: [*Omelia de mansionibus multis in caelo*]
- 35R (37 MMN; 35 RITT; 46 RMN; 30 AW): Reg. lat. 49, fol. 45rb21–45va2:
Lecture: Apc 4, 5a: [*Expositio de uisione sedis Dei*]

- 36R (38 MMN; 36 RITT; 47 RMN; 31 AW) Reg. lat. 49, fols. 45va3–47ra35:
Lecture: Io 2, 1–11: [*Omelia de nuptiis Canae Galileae*]
- 37R (39 MMN; 37 RITT; 48 RMN; 31 AW) Reg. lat. 49, fol. 47ra35–47va31:
Lecture: Lc 2, 21: [*Omelia de circumcisione Iesu Christ*]
- 38R (40 MMN; 38 RITT; 49 RMN; 33 AW): Reg. lat. 49, fols. 47va32–47vb, 24ra1–27:
Lecture: Mt 20, 29–34: [*Omelia de duobus caecis sedentibus secus uiam*]
- 39R (41 MMN; 39 RITT; 27 RMN; 34 AW): Reg. lat. 49, fols. 24ra28–25ra5:
Lecture: Lc 11, 27–8: [*Omelia de beatitudine matris Domini*]
- 40R (42 MMN; 40 RITT; 28 RMN; 35 AW) Reg. lat. 49, fol. 25ra6–25va29:
Lecture: Mt 7, 12: [*Expositio de regula aurea*]
- 41R (43 MMN; 41 RITT; 29 RMN; 36 AW) Reg. lat. 49, fols. 25va29–27va11:
Lecture: Mt 13, 45–6: [*Omelia de una pretiosa margareta*]
- 42R (44 MMN; 42 RITT; 30 RMN; 37 AW) Reg. lat. 49, fols. 27va11–29ra23:
Lecture: Mt 21, 10–11: [*Omelia de Iesu propheta a Nazareth Galileae*]
- 43R (45 MMN; 43 RITT; 31 RMN; 38 AW) Reg. lat. 49, fols. 29ra23–30ra7:
Lecture: Mt 12, 42: [*Omelia de regina austri*]
- 44R (46 MMN; 44 RITT; 32 RMN; 39 AW) Reg. lat. 49, fol. 30ra7–30va1:
Lecture: Mt 21, 1–9: [*Omelia in dominica die palmarum*]
- 45R (47 MMN; 45 RITT; 33–34–35 RMN; 40 AW) Reg. lat. 49, fols. 30va2–31vb40, 48ra1–49vb19:
Lecture: Lc 2, 1–20: [*Omelia in die natalis Domini*]
- 46R (48 MMN; 46 RITT; 36 (1) RMN; 41 AW) BAV. Reg. lat. 49, fol. 49vb20–39:
Lecture: Ib 40, 10: [*Expositio de Baemoth*]
- 47R (49 MMN; 47 RITT; 36 (2) RMN; 42 (a) AW) Reg. lat. 49, fols. 49vb40–50ra20:
[*De quinque locis in quibus fiunt animae usque ad diem iudicii*]
- 48R (50 MMN; 48–49 RITT; 36 (3) RMN; 42 (b–c) AW) Reg. lat. 49, fol. 50ra21–50rb16:
[*De elimosina*]
- 49R (51 MMN; 50 RITT; 37 RMN; 43 AW) Reg. lat. 49, fols. 50rb17–51ra12:
Lecture: Mt 19, 16–30: [*Omelia de aduentu secundo Christi*]
- 50R (52 (a) MMN; 51 RITT; 51 RMN) Reg. lat. 49, fol. 51ra13–51vb23:
[*Sermo de ieiunio*]
- 51R (52 (b) MMN; 51 RITT; 52 RMN; 44 AW) Reg. lat. 49, fol. 51vb23–39:
[*De quattuor generibus lignorum*]
- 52R (52 (c) MMN; 51 RITT; 53 RMN; 44 AW) Reg. lat. 49, fols. 51vb39–52rb11:
[*Regula sancti Benedicti, IIII. Quae sunt instrumenta operum bonorum*]
- 53R (52 (d) MMN; 51 RITT; 54 RMN; 44 AW) Reg. lat. 49, fol. 52rb12–41:
[*Sermo de prouidentia*]
- 54R (53 MMN; 52 RITT; 55 RMN; 44 AW) Reg. lat. 49, fol. 52va1–52vb26:
<D>e diebus VII ante diem iudicii
- 55R (54 MMN; 53 RITT; 56 RMN; 45 AW) Reg. lat. 49, fols. 52vb27–53ra15:
Lecture: Mt 5, 4: [*Expositio de beatitudine lacrimarum*]

56R (55 MMN; 54 RITT; 57 RMN; 46 AW) Reg. lat. 49, fol. 53ra16–53rb26:

De die domi<ni>co

57R (55 RITT) Reg. lat. 49, fols 53va–54ra21 (post-dates the original compilation):

As Wilmart (1937: 116–17) noted, *alia manus saec. X principia subiunxit antiphonarum, responsoriorum, psalmorum, qui ad peragendum Romanum officium sacri tridui [...] delecti sunt* ('another tenth-century hand added the opening words of the antiphons, responses, and psalms, which were chosen to celebrate the Roman office of the sacred *Triduum*. [...]').

58R Reg. lat. 49, fol. 54v (post-dates the original compilation):

Two pen trials:

- (1) Arator (*fl.* 513–44), *De Actibus Apostolorum* II, versus 1121 (Orbán 2006: 391);
- (2) Antiphon to the *Magnificat* for the feast of St Martin for the office of First Vespers, accompanied by neumes (Bannister 1913: 34a §118; *Cantus* ID 004005 at the URL: <http://cantusdatabase.org/chant/205116> [accessed 25 September 2020]).

ABBREVIATIONS

AN LQE	Rittmueller 2003.
ASM	Gneuss and Lapidge 2014.
BAV	Biblioteca Apostolica Vaticana.
BED Lc	Hurst 1960.
BEN-N	Hanslik 1977.
CCSL	Corpus Christianorum. Series Latina, 1953– (Turnhout).
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum, 1866– (Wien).
CLA	Lowe 1934–71.
CLH	Ó Corráin 2017.
DHBM	A Descriptive Handlist of Breton Manuscripts, c. AD 780–1100, in <i>IrCaBritT</i> .
<i>DigiVatLib</i>	<i>The Digital Vatican Library</i> (https://digi.vatlib.it).
<i>e-codices</i>	<i>Virtual Manuscript Library of Switzerland</i> (https://e-codices.unifr.ch/en).
<i>elmss</i>	<i>Early Latin Manuscripts. Tools for Studying the Scripts of the Oldest Latin Manuscripts</i> (https://elmss.nuigalway.ie).
GR-M Ev	Étaix 1999.
GR-M Ez	Adriaen 1971.
GR-M Ib	Adriaen 1979.
<i>HMML School</i>	<i>Hill Museum and Manuscript Library School</i> (https://hmmlschool.org)
<i>IrCaBritT</i>	<i>Ireland and Carolingian Brittany: Texts and Transmission (c. 750–1000)</i> (https://ircabritt.nuigalway.ie).
IS ety	Lindsay 1911.

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