

V.
TRANSLATION C OF THE «LIFE OF EUPHROSYNE»
(«BHL» 2725)

In the time of bishop Pacificus († 844), a translation of the *Vita Euphrosynae* surfaced in a collection of female saints' lives produced in Verona. It is easy to see that what we have here is a distinct translation, not a redaction of one of the two previously discussed. This is the only Latin version to render κατὰ τὴν Αἴγυπτον καὶ Λιβύην as *per Alexandriam et Libyam*, instead of *per totam Alexandriam et Aegyptum* (Translation B) or the vague *in omnem patriam* (Translation A). It is also the only Latin text to preserve the origins of the monk who tonsures Euphrosyne: 7.5 *per dei autem dispensationem quidam senex magnus de Scete ueniens opera manuum suarum uendebat*, corresponding to κατ' οἰκονομίαν δὲ τοῦ Θεοῦ, ἰδοὺ τις γέρων ἐκ τῆς Σκήτεως ἐλθὼν τὸ ἐργόχειρον αὐτοῦ ἐπώλει. The Greek model was a lost exemplar belonging to the ε-line of transmission, as we shall see below.

THE MANUSCRIPTS

Only a fragment of this collection of female saints' *Vitae* survives. It is today Part III of Verona, Archivio Capitolare, XCV (90) (= V). The manuscript was studied by Paolo Chiesa, who published his findings in a remarkable essay, and we have very detailed descriptions¹. Therefore, it suffices to recall a

1. P. Chiesa, *Note su un'antica raccolta agiografica veronese* (Verona, Bibl. Capitolare, ms. XCV), «Studi medievali», 28 (1987), pp. 123-53; B. Valtorta, *Manoscritti agiografici latini della Biblioteca Capitolare di Verona. Catalogo*, Florence 2020 (Quaderni di «Hagiographica», 18), pp. 185-202; S. Polloni, *I più antichi codici liturgici della Biblioteca Capitolare di Verona (secc. V-XI): catalogo descrittivo*, Verona 2012 (Studi e documenti di storia e liturgia 45), pp. 362-79; ead., *Manoscritti liturgici della Biblioteca Capitolare di Verona (secolo IX). Contributo per uno studio codicologico e paleografico*, Verona 2007 (Medioevo. Studi e documenti 2), pp. 178-81; C. Adami, *Schede codicologiche*, in *I facsimili di Antonio Masotti. Saggi di paleografia e calligrafia*, Verona 1996, pp. 188-9, scheda 56; A. Spagnolo, *I manoscritti della Biblioteca Capitolare di Verona. Catalogo descrittivo*, ed. S. Marchi, Verona 1996, pp. 173-4.

few aspects. The manuscript was copied in the first half of the ninth century in Verona. Part III (fols. 151-73, 180-202) corresponds to quires 20-2 and 24-6 of the present manuscript, and are numbered «I» to «VI»². They are all quaternions (the last one lacking one leaf), measuring around 30 × 20.5 cm, and ruled in twenty-six long lines. The contents are as follows:

<i>fols.</i>	<i>texts</i>	<i>BHL</i>
151v-62v	<i>Passio Sapientiae et Fidei, Spei et Caritatis</i> ³	2968f
162v-73v	<i>Vita Marinae (dictae Margaritae)</i> ⁴	5303/5303c
180r-9r	<i>Vita Euphrosynae</i>	2725
189r-97r	<i>Vita Pelagiae («réfection latine A'»)</i> ⁵	6605
197r-9v	<i>Vita Marinae (dictae Marini)</i>	5528
199v-200r	<i>haec est castitas sancta ...</i> ⁶	

These are standard *Vitae* for this sort of anthology, often compiled for a female audience. The titles of the texts do not indicate the liturgical dates. On fols. 200r-2v, a different hand, in smaller letters, added the *Passio Iusti* (BHL 4604) to the last unused folios. This time, the title indicates the feast day («II-II Non. Nov.»)⁷. Therefore, the section would originally have ended with the *Passio Marinae*, followed by a short text praising chastity.

A fragment of another copy of this very translation is found in Part VII (fols. 167-70) of Rome, Biblioteca Vallicelliana, tom. XX (= R)⁸. It is a set of four leaves measuring 58 × 38.5 cm, ruled in two columns of thirty-nine lines, written in the eleventh century in Beneventan script⁹. The leaves contain:

2. Fol. 151r, the initial recto of this sequence of quires, was left blank, as often happens at the beginning of a codex. The subsequent quire of the present manuscript, that is, quire 27 (fols. 203-10), is numbered starting from «I» again.

3. L. Robertini, *Il «Sapientia» di Rosvita e le fonti agiografiche*, «Studi Medievali» 30 (1989), pp. 649-59, at p. 651.

4. M. Clayton and H. Magennis, *The Old English Lives of St Margaret*, Cambridge 1994 (Cambridge Studies in Anglo-Saxon England, 9), p. 9. The version in Turin D.V.3 is published by M. C. Viaggiani, S. Isetta and M. Goullet, in Goullet, *Le légendier de Turin MS. D.V.3 de la Bibliothèque Nationale Universitaire*, Florence 2014 (Millennium Medievale 103, Testi 22), pp. 729-49.

5. Edited by F. Dolbeau, in P. Petitmengin (ed.), *Pélagie la Pénitente. Métamorphoses d'une légende, Tome I. Les textes et leur histoire. Grec, Latin, Syriacque, Arabe, Arménien, Géorgien, Slavon*, Paris 1981, pp. 181-216, at p. 188 (ms. V).

6. Chiesa, *Note su un'antica raccolta* cit., pp. 135-6.

7. S. di Brazzano, *Passio Iusti* in E. Colombi (ed.), *Le Passioni dei martiri aquileiesi e istriani*, Rome 2013 (Fonti per la storia della chiesa in Friuli. Serie medievale 14), vol. 2, pp. 255-349 (pp. 303-5: ms. Vr). See Chiesa, *Note su un'antica raccolta* cit., pp. 139-40.

8. A. M. Giorgetti Vichi and S. Mottironi, *Catalogo dei manoscritti della Biblioteca Vallicelliana*, I, Rome 1962, pp. 263-83; A. Poncelet, *Catalogus codicum hagiographicorum latinorum bibliothecarum romanarum praeter quàm Vaticanæ*, Brussels 1909, pp. 358-60.

9. The structure of the original quaternion was as follows: X 167 168 x | X 169 170 x.

<i>fol.</i>	<i>texts</i>	<i>BHL</i>
167r	<i>Passio Theodori ducis m. Heracleae</i> (from <i>paulo post dirrupta est</i> ...)	8086
167r-8v	<i>Passio Aquilae et Priscillae</i> (truncated after <i>ergo tunc temporis</i>) <i>a gap of one bifolium</i>	654n
169r-70v	<i>Vita Euphrosynae</i> (from 7.9 < <i>sordi</i> > <i>tiae eius et rursum inoboedientis</i> to 19.4 <i>uniuersus populus cum</i>)	2725

The *Passio Theodori ducis*, written by Bonitus of Naples between 939 and 955, and the *Passio Aquilae et Priscillae* (here called *Prisca*) are found in other Italian hagiographical collections. The title of the *Passio Aquilae et Priscillae* presents the liturgical date «XV kal. febr.», that is, 18 January, against the usual (Carolingian) 8 July.

A third, complete, copy is found in Milan, Biblioteca Ambrosiana, D 525 inf., a codex written in the twelfth century in Italy in Caroline script (= M)¹⁰. It comprises 159 folios, measuring around 39.5 × 30 cm, ruled in two columns of forty-six lines. It contains the usual assemblage of ascetic texts. After Jerome's *Vita Pauli* and *Vita Hilarionis*, Athanasius' *Vita Antonii*¹¹, Euphrius' *Vita Severini*, Palladius' *Historia Lausiaca*¹², Rufinus' *Historia monachorum*¹³, and Pelagius' and John's *Adbortationes*, we have a collection of female saints' *Vitae*¹⁴:

<i>fol.</i>	<i>texts</i>	<i>BHL</i>
117r-18r	<i>Vita Thaisis</i>	8014-5
118r-23r	<i>Vita Euphrasiae</i>	2718
123r-7r	<i>Vita Mariae Aegyptiacae</i> ¹⁵	5417
127r-8r	<i>Vita Marinae</i> (<i>dictae Marini</i>)	5528

10. P. H. E. Bertrand in P. H. E. Bertrand and L. Gandt (eds.), *Vitae Antonii versiones Latinae. Vita beati Antonii abbatis Euagrio interprete. Versio vetustissima*, Turnhout 2018 (CCSL 170), pp. 117*-19*; F. van Ortoy, *Catalogus codicum hagiographicorum latinorum bibliothecae Ambrosianae Mediolanensis*, «Analecta Bollandiana», 11 (1892), pp. 205-368, at pp. 290-301; A. Ceruti, *Inventario Ceruti dei manoscritti della Biblioteca Ambrosiana, I. A inf.-E inf.*, Trezzano 1973-1979, pp. 290-5; E. Schulz-Flügel, *Tyrannius Rufinus, Historia monachorum sive de Vita Sanctorum Patrum*, Berlin and New York 1990 (Patristische Texte und Studien 34), pp. 120-1; A. Wellhausen, *Die lateinische Übersetzung der «Historia Lausiaca» des Palladius*, Berlin and New York 2003 (Patristische Texte und Studien 51), pp. 429-30.

11. Bertrand, *Vita beati Antonii abbatis* cit., ms. F³ (family F).

12. Wellhausen, *Die lateinische Übersetzung der «Historia Lausiaca»* cit., ms. b (Version I, group β).

13. Schulz-Flügel, *Rufinus, Historia monachorum* cit., ms. b (family β).

14. The folio numbers indicated in this table are those in the manuscript.

15. K. Kunze, *Studien zur Legende der heiligen Maria Aegyptiaca im deutschen Sprachgebiet*, Berlin 1969 (Philologische Studien und Quellen, 49), p. 182 (Übersetzung M₁).

128r-30r	<i>Vita Euphrosynae</i>	2725
130r-2r	<i>Vita Pelagiae</i> («réfection latine B») ¹⁶	6607-9
132r-6r	<i>Vita Abraham et Mariae in Hellesponto</i>	12a

These are followed by Jerome's *Vita Malchi*, excerpts of Bede's *Historia Ecclesiastica*, and the *Vita Macarii Romani* (BHL 5104).

Finally, another copy is found in a fifteenth-century paper manuscript, today Rome, Biblioteca Vallicelliana, B. 84 (= B). This handwritten book, of small format (14.2 × 10.5 cm), contains a collection of *Vitae* of female saints:

<i>fols.</i>	<i>texts</i>	<i>BHL</i>
11r-14v	<i>Vita Euphrosynae</i>	2725
14v-45v	<i>Vita Euphrasiae</i>	2718
45v-8r	<i>Vita Thaisis</i>	8015
48r-73r	<i>Vita Mariae Aegyptiacae</i> ¹⁷	5417
73r-96r	<i>Passio Caeciliae v. m. Romae</i>	1496
96r-106v	<i>Passio Agnetis v. m. Romae</i>	156
106v-132r	<i>Vita Abraham et Mariae in Hellesponto</i>	12

THE TRANSMISSION OF THE TEXT

The earliest extant copy of Translation C is V, most likely produced in the scriptorium of Pacificus of Verona. Its model was already defective. For instance, in chapter 2, the copyist of V left half a line empty, corresponding to *annuens deus utrius* as we see in M and B, probably because his model was difficult to read here. In many other places, we find omissions and nonsensical errors that can be emended by comparison with the other copies and the Greek text. A few details suggest that its model was, or stemmed from, a pre-Carolingian exemplar. See, for instance: 9.5 *agebat* (for *aiebat*), 4.1 and 9.3 *habiit* (for *abiit*), among others. On the other hand, it is a slightly reworked version.

The other three copies do not descend from V, but from an exemplar in a higher stemmatic position. This is indicated by the fact that V omits most of chapter 18, while R, M, and B offer the whole chapter. In 12.9, R, M, and B preserve the two sentences in the Greek text, ἐκείνη τῶν μόχθων ἡ ἀνάπαυσις, ἐκείνη τῶν ὀδυνῶν ὁ κουφισμός, rendering them as *illa laborum requies, illa dolorum subleuatio*; V, however, maintains elements of both sentences but combined into a single (nonsensical) phrase: *illaborum subleuatio*. A few more ex-

16. Edited by C. Lévy, P. Petitmengin, J.-P. Rothschild, and J.-Y. Tilliette in Petitmengin (ed.), *Pélagie la Pénitente* cit., pp. 217-49 (ms. *It*¹, p. 230).

17. Kunze, *Studien zur Legende der heiligen Maria Aegyptiaca* cit., p. 186 (Übersetzung M₁).

amples demonstrating that the texts of *R*, *M*, and *B* are closer to the Greek model than *V*:

	<i>Greek text</i>	<i>R</i> (7.9-19.4) <i>M B</i>	<i>V</i>
7.11	καὶ παρ' αὐτοῦ ἀκοῦσαι λόγον	et ab eo audire uerbum bonum	ut ab eo audirem uerbum bonum
12.6	θησαυρὸν	thesaurum	aurum
12.11	θρηνώδῃ φωνῇ	lugubres ... uoces	lugubres
13.3	ὅπως φανερώσῃ ἡμῖν ποῦ ἐστὶν ἡ θυγάτηρ τοῦ κυροῦ Παφνουτίου	ut nobis manifestet ubi est filia domini Pafnutii	ut nobis manifestet filiam domini Papnutii
14.3	καλῶ ἀδελφῶ	cum fratri bono	om.
19.1	ταῦτα ἀκούσας	haec audiens	haec uidens

The portion of text common to all copies suggests that *R*, *M* and *B* descend from a common ancestor (= β):

	<i>V</i>	<i>R</i> (7.9-19.4) <i>M B</i>
7.9	sorditia	sorditiae
8.1	non abnegauerit	abnegauerit
8.4	substantiam suam	om.
8.6	a mane	de mane

M and *B* do not descend from the eleventh-century *R*. The name of Smaragdus' tutor is Agapitus in *R*, whereas *V*, *M*, and *B* have the correct Agapius. See also, for instance, a few details:

	<i>V M B</i>	<i>R</i> (7.9-19.4)
8.6	differri	ferre
8.7	uexaui	uocaui
8.9	proclamans	proclamatus
8.9	et uiuat	om.
10.3	in manus / in manu	om.
11.3	iter	frater

M and *B* descend from a common model (= γ). They share, for instance, the omission in 16.2-3, caused by a *saut du même au même*: «[Smaragdum quia] ualde anima mea diligit eum». Et uocans Agapium, ait ei: «Perduc eum ad domnum Smaragdum» [quia ...]. Naturally, this could be a coincidence. But further variants and errors make the connection between *M* and *B* likely:

	<i>V R</i> (7.9-19.4)	<i>M B</i>
7.4	et dixit ei	om.
12.1	Eufrosinae	de Eufrosina
13.2	uenissent	conuenissent

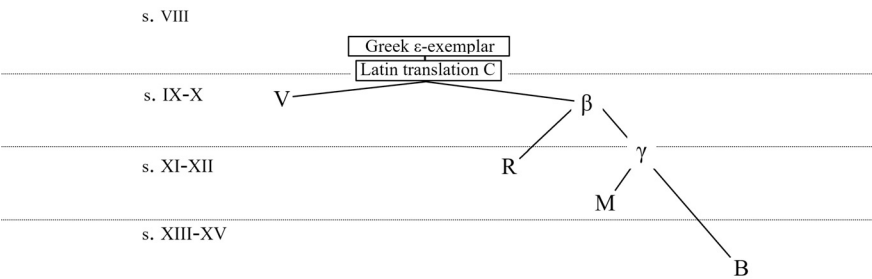
14.4	ad dominum Smaragdum	ad domum Smaragdi
18.6	uae uae	uae uae uae
21.3	ueniens	perueniens

In 15.2, *M* and *B* preserve a better text, closer to the Greek model, against *V* and *R*: *in tantum ut (et B, om. M) iam (om. M) commori copulatus amoris eius studeret* seems to correspond better to καὶ ὄρμησεν περιπλακῆναι θέλων αὐτῷ καὶ συναποθανεῖν than *in tantum ut iam corpori copulatus amari eius studeret* in *R* and *in tanta compunctionis copulabatur amoris eius ut studio* in *V*. Only *M* and *B* preserve the idea of «dying together».

B is not a copy of *M*. In many details *B* presents a better text than that in *M*. These details, in which both copies present equally good equivalents from a grammatical point of view, are often too little to prove an emendation by contamination from a different model. See a few more substantial errors and variants in *M*:

	<i>V R</i> (7.9-19.4) <i>B</i>	<i>M</i>
2.4	cognominavit eam Euphrosynam	cognouerunt eam ipse quam eufrosina
2.5	uisione	corpore
3.4	nobilitatis (nobilitate et <i>B</i>)	non tantum
7.8	suam facultatem	substantiam suam
8.7	adimpleas	ad deum applices
9.5	affatibus	a fratribus
10.3	iubes	uolueris
13.5	neque deficere	<i>om.</i>
16.1	moderata	molesta
19.3	comes angelorum	omnium angelorum

The relations between the above-mentioned copies of Translation C can roughly be represented as follows:



A reworked version of Translation C is copied in Gorizia, Biblioteca del Seminario Teologico Centrale, Tesoro della Cattedrale, cod. 8, a large-format passionary produced in the mid-thirteenth century in, or at least for, the Pa-

triarchate of Aquileia¹⁸. Together with other volumes (Gorizia 7, Cividale del Friuli XVI, and a codex now lost, whose contents can be reconstructed), the manuscript was produced in a period of renovation of the liturgical books in Aquileia¹⁹. Originally, the *Vita* presented no title. At the end, we read the liturgical date of 1 January.

THE GREEK MODEL

The source of this Latin translation was a δ-exemplar belonging to the subclass ε of the Greek textual transmission. Against Translations A and B, C states that very soon Paphnutius asked the abbot for help fulfilling his wish to have a child (2.1) – while all other copies say that Paphnutius waited many years before he met the abbot – and that Euphrosyne was six years old when she was baptised, and not seven as in the other lines of transmission of the Greek text (2.4). Both details are only found in δ. In 8.1, the author of the δ-version emended the (defective) quotation of Luke 14.26 adding ἀδελφῶς to ἀδελφοῦς, which we only find in Translation C.

At the end of chapter 16, Translation C has a part of the addition uniquely found in δ, φύσει οὐκ ἀφῶ σε τὰς τρεῖς ἡμέρας: *certe non abscedo*. At the beginning of chapter 17, the addition preceding ὥς οὖν ἔγνω ὅτι ..., only found in δ (ἐνστάσης οὖν τῆς τρίτης ἡμέρας), was replicated by the translator of C: *trans-actis namque tribus diebus*.

Within the δ-class, the model was an ε-exemplar. See a few variants uniquely found in ε and Translation C:

	α B C S ₂ L ζ	ε	Trans. C
1.7	καὶ εἰσελθὼν ἐν αὐτῷ	καὶ εἰσελθὼν ἐν αὐτῷ καὶ εὐξάμενος	et ingressus in eo et orans
3.3	ἡ διάπλασις δὲ τοῦ σώματος αὐτῆς εὐπρεπεία	ἡ διάπλασις δὲ τοῦ σώματος αὐτῆς εὐπρεπεία τοῦ προσώπου αὐτῆς	diligentia corporis et pulchritudine faciei

18. P. Chiesa, *I passionari aquileiesi a Gorizia. Agiografia antica e medievale fra Africa, Europa e Patriarcato*, «Studi goriziani», 87-8 (1998), pp. 39-52, at pp. 45-7; Id., *Note sui Passionari di Aquileia*, «Hagiographica», 4 (1997), pp. 301-21, at pp. 306-8; Id., *I manoscritti delle «Passiones» aquileiesi e istriane*, in Colombi, *Le passioni dei martiri aquileiesi e istriani* cit., pp. 119-20. The manuscript is recorded in the catalogue of the cathedral of Aquileia, datable 1358-1378, and in the catalogue of canon Bernardo Rabatta compiled in 1408. See C. Scalón, *Produzione e fruizione del libro nel basso medioevo: il caso Friuli*, Padua 1995 (Medioevo e umanesimo 88), p. 190, no. 22, and p. 268 no. 1, respectively. The *vita* is on fols. 197r-204r. I am extremely grateful to Vanni Veronesi for his help with this manuscript.

19. Chiesa, *I passionari aquileiesi a Gorizia* cit., p. 40. On Cividale del Friuli, Museo Archeologico Nazionale, cod. XVI, see C. Scalón and L. Pani, *I codici della Biblioteca Capitolare di Cividale del Friuli*, Florence 1998, pp. 123-6.

5.1	ἐν μιᾷ οὖν ἐδέησεν τὰ μνημόσυνα γενέσθαι τοῦ συστησμένου τὸ κοινόβιον	ἐν μιᾷ οὖν ἐδέησε τὰ μνημόσυνα γενέσθαι τοῦ ἀββᾶ τοῦ συστησα- μένου τὸ κοινόβιον	una quidem dierum conti- git memoriam celebrari abbatis illius qui monaste- rium olim construxerat
12.8	ποῖον πέλαγος	ποῖος βάρβαρος (ε' P M V2 V3)	qualis barbarus
13.5	καὶ ὅταν βούλεται	καὶ ὅταν βούλεται ἡ φιλανθρωπία αὐτοῦ	et quando eius uoluerit pietas

At the beginning of chapter 6, the Greek copies agree:

Πάντα οὖν τὰ τοῦ μοναχικοῦ βίου περιεργασαμένη, λέγει τῷ μοναχῷ· «Ἦθελον δυνάμεως ἔχειν καὶ ὑπελθεῖν τὸν βίον τοῦτον, ἀλλὰ φοβοῦμαι τὸν πατέρα μου, ὅτι διὰ τὰ μάταια τοῦ βίου τούτου πράγματα βούλεται με ἐκδοῦναι ἀνδρί».

The text in ε is as follows:

Πάντα τοίνυν τὰ τοῦ μονήρους βίου περιεργασαμένη, λέγει τῷ ἀδελφῷ· «Ἦθελον δυνάμεως ἔχειν καὶ ὑπελθεῖν τὸν βίον τοῦτον»· καὶ ὁ μοναχὸς ἔφη· «καλὸς ὁ λογισμός». Καὶ ἡ κόρη εἶπεν· «ἀλλὰ φοβοῦμαι τὸν πατέρα μου, ὅτι διὰ τὰ μάταια τοῦ βίου τούτου πράγματα βούλεται με ἐκδοῦναι ἀνδρί».

The words ὁ μοναχὸς ἔφη· «καλὸς ὁ λογισμός». καὶ ἡ κόρη εἶπεν are only found in Translation C:

Omnia, quae solitariae uitae sunt, discutiens, ait fratri: «Velim uires habere et fugire uitam istam saecularem». Et monachus: «Optima cogitatio!» Et puella respondit: «Sed metuo patrem meum, quia pro uana huius saeculi negotia uult me uiro tradere».

A final example. Translation C is the only one to have, and amplify, an addition found uniquely in ε (8.7, *post* τὴν ἐπιθυμίαν μου):

Λέγει αὐτῇ ὁ γέρων· «καὶ τί θέλεις, ποιήσω σοι. τί βραδύνεις πρὸς τὴν σωτηρίαν;» ἡ δὲ λέγει αὐτῷ· «ἵνα καταλύξῃ σε ὁ Θεὸς σῶσαι τὴν ψυχὴν μου καὶ ἀποθρίξαι με καὶ δοῦναι μοι τὸ ἅγιον σχῆμα».

See Translation C:

Cui respondit senex: «Si uoluntatis desiderium promptitas sequitur, quid morantes tardamus ad salutis pertingere portum?» Et illa ait: «Immitens compungat cor tuum Deus orare pro me, ut tuo interuentu saluetur anima mea. Nunc igitur, optime arbitratus pater, tonde me et da mihi sanctum habitum, quem per multorum annorum spatia anhelanter desidero.

Many other examples could be quoted. In any case, the model must stem from an exemplar prior to the loss of 12.8 ποῖος τόπος τὸ ἡλιόμορφον ἐκεῖνο ἔκρυσεν κάλλος, which occurred in a higher stemmatic position than that of the ancestor of ε' (= S S1 V F G).

THE TRANSLATOR'S TECHNIQUE

Translation C is, in most cases, *ad verbum* and, occasionally, very close to the original Greek text. For instance, in 6.1, πάντα οὖν τὰ τοῦ μονήρους βίου περιεργασμένη in β (which includes the ε source) is rendered into Latin as *omnia quae solitariae uitae sunt discutiens*, while Translation B, based on an identical Greek text, gives the more elegant *omnem ergo perscrutans monachorum conuersionem*. In 1.2, we have:

Hic accepit uxorem uenerabilem quandam et dignam suae uoluntatis, nobili et ipsam de genere existentem.

The text is surprising, especially *nobili et ipsam de genere existentem* – Mombrizio gives *nata* instead of *existens*, although the translator uses *existo* elsewhere as equivalent of *sum* (see 7.7, 7.9). The Greek text, γ-family, which includes the ε-source, explains the Latin expression:

Οὗτος ἔλαβε γυναῖκα σεμνήν καὶ ἀξίαν τῆς αὐτοῦ προαιρέσεως, γένους καὶ αὐτὴν οὖσαν ἐνδόξου.

As we find in the other cases, the fact that the author was translating *ad verbum* did not prevent him from adorning and expanding his text. For instance, in 14.3 he rendered the question θέλεις συντυχεῖν καλῷ ἀδελφῷ ἀπὸ τοῦ παλατίου τοῦ βασιλέως Θεοδοσίου ἐλθόντι; as *uis colloqui cum fratri bonae scientiae perito et doctrinae illustri de palatio Theodosii?* In 8.9 the *senex* who tonsures Euphrosyne makes a wish: Ὁ Θεός, ὁ σώσας πάντας τοὺς ἁγίους, αὐτός σε διαφυλάξει ἀπὸ τοῦ πονηροῦ. The author of the translation amplified the sentence substantially, changing the general tone:

Deus qui saluauit omnes sanctos quique mystica uoce proclamans dicit: «Nolo mortem peccatoris, sed ut conuertatur et uiuat.» Ipse sui regiminis in te ponat custodiam, filia, atque ab omni aduersarii eripiat gladio, ut, quae illi placita et nobis expetibilia sunt, peragentes soli Deo Patri et Deo nostro Iesu Christo ac Spiritui Sancto gratias referamus.

Interestingly, he added a quotation of Ezekiel 33.11 in a version quoted by patristic authors, such as Augustine and Cassiodorus²⁰, which often appears in hagiographical literature²¹.

20. August. *Serm.* 250, ed. S. Poque, *Augustin d'Hippone. Sermons pour la Pâque*, Paris 1966 (Sources Chrétiennes 116), p. 318; Cassiod. *Exp. psalm.*, 50.8, 55.10, 93.7, 140.1, 144.8, ed. M. Adriaen, *Magni Aurelii Cassiodori Expositio psalmorum*, Turnhout 1958 (CCSL 97-8), pp. 459, 503, 849, 1262, 1293; Caes. Arelatus, *Serm.* 65.1 and 150.5, ed. G. Morin, *Caesarii Arelatensis opera, Sermones* (ed. alt.), Turnhout 1953 (CCSL 103-4), pp. 279 and 616; Greg. Tur. *Hist.* 10.1 (in a sermon attributed to Gregory the Great), ed. B. Krusch and W. Levison, *Gregorii Turonensis Opera. Teil 1: Libri historiarum X* (ed. alt.), Hanover 1951 (MGH. Scr. rerum merovingicarum 1.1), p. 479.

21. For instance, in the beginning of the prologus to the *Vita Pelagiae*, «réfection B» (ed.

EDITIONS

Translation C was published for the first time by Bonino Mombrizio (1424-c. 500) in his *Sanctuarium seu Vitae Sanctorum*, printed in Milan shortly before 1480. The text is found in volume 1 under the title *Vita sanctae Euphrosynae uirginis* (fols. 243r-4v). Mombrizio's model was most likely our *M* or a very similar copy²².

The text was republished in the Solesmes re-edition of 1910²³. The editors collated Mombrizio's printed text with Rosweyde's edition, that is, Translation B (= *BHL* 2723). On p. 660, the editors propose a few emendations.

EDITORIAL PROCEDURES

The critical text is based on the collation of the manuscript copies identified so far. When there is disagreement between *V* and β , the Greek text usually provides some support to select the preferable reading. When the Greek source brings no help, I usually preferred *V*, for it is the earliest witness. I use standard orthography. This is a practical option, in face of the variety of spellings found in the manuscripts. Only the most interesting, and meaningful, spelling variants are given in the *apparatus criticus* (see above, pp. 61-2). The division of the text is the same used in the previous texts.

C. Lévy, P. Petitmengin, J.-P. Rothschild, and J.-Y. Tilliette in Petitmengin (ed.), *Pélagie la Pénitente* cit., p. 231), 6-7: *magnas semper domino gratias referre debemus qui non uult perire peccatores in morte, sed omnes per paenitentiam conuerti cupit ad uitam*. I am grateful to Renaud Alexandre, who called my attention to this example.

22. See, for instance, a couple of variants and errors uniquely found in *M* and Mombrizio's edition: 2.1 *quae ei erant: quae ei erat B, quae reierant V, qua re egerent M Mombr.*; 2.5 *uisione: corpore M Mombr.*; 3.4 *nobilitatis: nobilitate et B, non tantum M Mombr.*; 9.5 *promereri: promoueri M Mombr.*; 19.3 *comes angelorum: comis angelorum B, omnium angelorum M Mombr.*

23. B. Mombrizius, *Sanctuarium seu vitae sanctorum; novam hanc editionem curaverunt duo monachi Solesmenses*, Paris 1910, vol. 1, pp. 450-4.