In the National Library of Iceland is to be found a badly-damaged vellum fragment consisting of two conjoined leaves with text in Latin.\footnote{Lbs. fragm. 74.} Only the second leaf, the better preserved of the two, has been previously identified as containing the \textit{vita} of St. Basil the Great.\footnote{‘A bl. II um heilagam Basilium,’ Jakob Benediktsson, ‘Skrá um skinnblöð í Landsbókasafni Islands,’ in Páll Eggert Ólason and Lárus H. Blöndal, \textit{Skrá um handritaf/kra Landsbókasafnsins}, 3 vols. + 3 supplements (Rvík 1918–37, 1947–70), Supplement II, Viðauki, p. 16. Ms. dated there to the 14th century.} The first leaf, of which ca. one eighth of the text is missing, turns out to be from the \textit{passio} of Julian and Basilissa and now marks the only instance of this work being known in medieval Iceland.

The fragment itself owes both its preservation and its poor condition to its once having been used as a cover for a different manuscript, Donatus’ Latin grammar, donated on May 1, 1901 to the National Library by Jón Þorkelsson, director of the National Archives. He, in turn, had received it on December 16, 1893 from Einar Benediktsson, cand. jur., one of Iceland’s greatest poets. A previous owner had been bóður Björnsson í Garði (d. 1834).\footnote{Ibid., p. 16.} Two to three folds parallel each of the four sides of the vellum sheet and the text is partially worn away both on the recto side of leaf 2 and, to an even greater extent, the verso side of leaf 1. Seven well-defined rows of small holes mark where the material was sewn to something (e.g. the spine of a book) and much larger holes obscure some of the text at 1r-v2-6, 1r-v9-10, and 2r5 (2v4). A strip of vellum ca. 3.7 cm. wide has been cut off the outer margin of the first leaf, including about 1.3 cm. of text from the 38 lines on each side. The size of the book for which \textit{Lbs. fragm. 74} served as a cover can be computed to be ca. 16\times10 cm. In the hand-
written catalog of Jón Dorkelsson’s own manuscript collection, now Lbs. 4079, 4to, one of the few Paradigmatis . . . Donati listed is no. 102, 8vo, now Lbs. 1062, 8vo. This manuscript, said there to have been written ca. 1770–1780, measures 16.1 x 9.9 cm. and can with certainty be said to have been the book which the vellum once protected.4 The empty margins were used for writing exercises, perhaps from the eighteenth century, including the name Eirekur P. at the top of 1 recto.

It has been possible to find an edited Latin source corresponding exceedingly closely to the version in Lbs. fragm. 74. In the Acta Sanctorum of Ioannes Bollandus is printed De sanctis martyribus ivliano, basilissa, celso, marcionella, antonio presbytero, . . . monachis, virginibus,5 which relates the story of St. Julian and his wife, Basilissa, who converted their home into a hospital. Julian and his companions were put to death at Antioch under Diocletian ca. 304 A.D.6 In the edition of the first leaf, below, the missing text and totally illegible portions have been supplied where possible from the Acta Sanctorum (AS) and placed in parentheses; expanded abbreviations are in italics.

1 Et sicut scriptum est impleretur quod dicitur. spectaculum facti sumus (mundo, et Angelis, et ho)\textsuperscript{9} minimus. fit ergo in cubiculo illo spectaculum magnum et spiritua(le. Ex una)\textsuperscript{9} parte sedebat rex eternus xristus cum m(ultitudine innumerabilium candida)\textsuperscript{torum. ex alia parte innemere (multitudo Virgini, quaranum princis)\textsuperscript{patum. urgo gloria maria teneb(at. Tunc a parte Regis cl(mabatur)\textsuperscript{9} vicisti iuliane uictis. A parte uirg(inis c)\textsuperscript{mabatur. B(eta es B)\textsuperscript{silis}a quelle sic consensisti salutaribus monitis. et fallacia et b(l)\textsuperscript{andimentera)\textsuperscript{9} mundi respuens ad eternam gloriam properasti. Iterum a parte regis clementiam impleret. A. S. dictur) dictum est AS. 2 illo) +AS. 3 xristus\textsuperscript{9} Dominus Christus AS. 4 ex) et ex AS. innemere) innemeru AS. 5 gloria\textsuperscript{9} gloriosissima AS. 6 uirginis\textsuperscript{9} Regina AS. 7–8 fallacia—mundi) falsa mundi blandimenta AS. 10 quod) qui AS. preparatum) final abbrev. a nasal stroke, not the

4 To Einar G. Pétursson go my thanks for his help in finding Lbs. 1062, 8vo.

\textsuperscript{9} Miliites mei qui uicerunt antiqui serpientes libidinem de pauimen(to leventur) et intento (c)orinde in thoro quod eis preparatum dinoquistu. librum ut(ia eternae) super posium legant. Ea uoce silentc ex utraque parte sedent(. respon(9)\textsuperscript{9} derunt) amen. Et aduenientes duo aliis induti uestimentis albis. et. (circa pec)\textsuperscript{9} tara habentes aureas zonas. et singulas coronas in manibus eleva\textsuperscript{9} uerunt eos dicentes. Surgite quia uictis. et in numero nostro comp(utati estis,)\textsuperscript{11} Aspicite. et quod uidentis in thoro qui uobis paratur erat legite. et co(gnoscite)\textsuperscript{18} quia fidelas dominus in urchis suis. Et tenentes eis manus. applicuerunt eos (Et ecce)\textsuperscript{17} super postis erat liber splendidior septies argento. litteris a(ureis scr)\textsuperscript{11} tus. Et in circuitu thori . . . . . aures plenas abumatis diuer\textsuperscript{9} sum odorem redententes. Et (respondens)\textsuperscript{10} unus ex eis dicens. Ecce in . . . . . phialis conspicienterior perfecto ustra. Ex hic enim)\textsuperscript{21} cotidie in conspectu dei odor suavissimae ascendit. Pro qua rel beati(es, estia)\textsuperscript{22} seculi falsa blandimenta uictis properantes ad illud quod nec ocues(l vidit)\textsuperscript{23} nec auris auduit. nec in cor hominum ascendit. Accede nun(c Juliane)\textsuperscript{24} lege quod una trinitas iubet. Et ascendens sic cepit legere. Ju(lianis qui pro)\textsuperscript{25} amore meo mundum contempsit. depetutur in eorum numero qui cum mul(i)erus non sunt)\textsuperscript{26} coquinati. Basilissa uero que ei integro corde sociata dinoquistus. deput(etur in numero)\textsuperscript{27} virgini. quibus uera uirgo mater dominia principatum teten. E(t hoc dicens)\textsuperscript{28} clausit librum. Et dixerunt milia milium angelorum amen. una uoce ex(ulantem.)\textsuperscript{29} Et iterum dixit ad eos. In hoc libro quem uidiuersi scripti sunt casti et sobrii, vera)\textsuperscript{30} sce et miscordes. humiles et mansueti. caritate habentes non f(ictam adven)\textsuperscript{31} sa tolerantes. in tribulatione patientes. Et qui super amorem domin(i Jesu, Christi)\textsuperscript{32} nihil preterlentur. non patrem. non matrem. non uxorern.
et ego uos reficiam. Instituunt sancta 27 (monasteri)a. in quibus messes animalrum de seculi spinis et tribulatum suffocae 24 (tione ra)piebant. Nec erat qui possed audire de ore sancti iuliani uerbum. et ali 29 (qua mora) retineretur converti ad dominum reliquem uiri uxores. filli paren 26 (tes sponsi) sponsas patrimonii quosque terras proper uitaam eternam pro sterco 21 (re ...)es. deliciis affluentes d. tias pauperibus erogantes uiam angus 22 (tam arripie)bant. nec quisquam eorum super aratum posistam manu respiciebat retro. 23 (Eratque) beatus iulianus sancte congregations circiter x. milium monachorum 24 (Pater. Et sicut) scriptum est. generatio uadit et generatio ueni quanti migrabant 25 (ad celum si)militer tanti convivoniant ad dominum. Nec quisquam dinumerare poterat 26 (animalrum) multitutudes quae per sanctum iulianum perfecte migrarunt ad dominum. 27 (Similiter et) beata basilissae agmina uirgines et mulierum de squiliobus 28 (seculi liberat)as castissimas animas premittebat ad celum. Erant itaque cum 29 (beato iuliano) commercia uironum et per sanctam basilissam fulgebant in uirginis 30 (bus et mul)eribus castitatis excelsior victorie palma. Et qua eorum uer 30 (neralibis) uita et conversatio dominio i(u)a)nte per nos declarata est. nunc ad illud 32 (tempus veni)am quo martyrium adepti sunt prosequamur et declaremus eorum gloriositatem 31 (simas palmas) Temporibus diocletiani et maximiani furo 24 (persecutio)nis incumbebat. Hec opinio peragruuit omnem provinciam syrie 33 (Qua opinione) compera sancte uirginis inuicem se alqueonuntur. Tunc beatus iulianus cum 36 (beatus b)asilissae talem precem fundent in conspectu domini. ieiuno et fletu stu 37 (dentes) domine deus qui es occultorum cognitor et mentium testis scrutator 38 (cordis et) renunt te deprecamur ut letam super nos illumines uultum et piu }

Because the text of Julianus and Basilissa on leaf 1 and the life of Basilius on leaf 2 correspond so closely to the printed editions, it is possible to state with confidence that the leaves are currently numbered incorrectly and that the double leaf should have been folded the other way. It can be estimated that the remainder of the passio of Julianus and Basilissa would have filled 10.44 leaves and the beginning portion of the vita of Basilius another 3.58 leaves, meaning that the gathering in which the preserved leaf is found comprised at least eight double leaves, or twice as many as is usual. If leaf 2 is folded so as to be first, then the end of Basilius would fill 2.368 leaves and the beginning of Julianus 1.727 leaves (two double leaves), meaning that the extant fragment was in all probability the third innermost in its gathering. This is a much more realistic distribution and would mean that the Vita Basilii preceded the Passio Juliani et Basilissae in the original manuscript.

The manuscript is written in a quite small, very regular hand and is obviously the work of a careful, practised scribe. Without the aid of an Old Norse text, it is quite difficult to determine the provenance of the vellum exactly, but its current presence in Iceland would make its most likely place of origin Iceland or western Norway. In support of the localization to Iceland is the occurrence of e instead of the ligature æ. The rounded character of the script in general would prompt a dating of the manuscript to the thirteenth century rather than to the fourteenth, as would the form of y with the right-hand stroke as the descender. Also supporting the earlier origin are the use of Caroline,

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6. Given that the edited version for the Vita Basilii is not quite as close to the Icelandic manuscript as is the Passio Juliani to its edited version, an error of 2.4 percent over 4 leaves is well within a reasonable margin of error. The ex tant vellum could have been outermost (i.e., 4th) only if a third text had occupied almost exactly one double leaf.

7. One further argument in support of the rearrangement of leaves is supplied by the worn sides currently numbered 1v-2r. If the erasure of their text was caused by their being on the outside of a book they were used to cover, then a fold down the center in the opposite direction from that now given the leaves would have been more logical, for it would then automatically have had the correct bend to fit around one side of the spine of the book being bound.


14. Borkelsson, ibid., has a priori listed the saga under 'Júliana virgo' in his index (p. 944) and incorrectly expanded luce s(aga) agnes as luce s(ancta) agnes (p. 289).

The lives of neither St. Julian nor St. Juliana seem to have been previously known in Iceland. The discovery there of a passio of St. Julian in Latin is certainly of cultural-historical interest for our knowledge of thirteenth-century Iceland. At the same time, the almost implicit expectation that the diligent Icelandic monks must have translated this work, too, into their native language, as they had done with a voluminous amount of similar material, becomes more of an assumption with the establishment of a now-lost Icelandic version that most probably dealt with the St. Julian discussed above.

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