

## IV.

# A Comparative Analysis of the *Panormia* and the *Collectio X Partium*

Von

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The *Collection in Ten Parts* is heavily dependent on the *Panormia*: Parts 1–3 correspond to the books 1–3 of the *Panormia*, and parts 5–9 correspond to the Books 4–8. The similarity between collections is sometimes amazing: the sequence of the canons from the *Panormia* in *Collectio X Partium* is followed extremely closely in parts 1 and 6 to 9 (books 1 and 5 to 8 of the *Panormia*). But at certain points, the compiler of the *Collectio X Partium* departs from the *Panormia* and takes the *auctoritates* from other sources, some of them still unknown. This paper focuses on these differences in order to understand the compiler's mind and, if possible, to discover its formal sources.

Die *Collectio X Partium* ist ausgesprochen abhängig von der *Panormia*: Teile 1–3 entsprechen Buch 1–3 der *Panormia*, Teile 5–9 der *Collectio* entsprechen Buch 4–8 der *Panormia*. Diese Ähnlichkeiten zwischen beiden Werken sind manchmal bemerkenswert: Die Abfolge der Kanones der *Panormia* wird extrem sorgfältig eingehalten in den Teilen 1 sowie 6–9 der *Collectio*, die sich an den Büchern 1 sowie 5–8 der *Panormia* orientieren. Bisweilen aber löst sich der Autor der *Collectio X Partium* von der *Panormia* und übernimmt die *auctoritates* aus anderen Quellen, die teilweise noch nicht bekannt sind. Der Aufsatz nimmt diese Unterschiede in den Blick, um auf diese Weise die Sicht des Kompilators zu untersuchen und, wo möglich, seine formalen Quellen aufzudecken.

## I. Introduction

Since Paul Fournier popularised the *Collection in Ten Parts* [10P] in his article for the “Bibliothèque de l'École des Chartres” in 1897<sup>1)</sup>, its significant dependence on the *Panormia* has been widely acknowledged: Parts 1–3 correspond to the same Books of the *Panormia*, and Parts 5–9 correspond to Books 4–8<sup>2)</sup>. As I outlined at the “Thirteenth International Congress of Medieval

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<sup>1)</sup> Cf. P. Fournier, Les collections attribués à Yves de Chartres, in: Bibliothèque de l'École des Chartres [BEC] 58 (1897) 433–442 = Idem, Mélanges de droit canonique, Aalen 1983, vol. 1, pp. 614–623.

<sup>2)</sup> Cf. A. Theiner, Disquisitiones criticae in praecipuas canonum et decretalium collectiones, Romae 1836, pp. 165–166; P. Fournier/G. Le Bras, Histoire des

Canon Law” in Esztergom and Budapest<sup>3</sup>) in 2008, the similarity between the two texts is striking: the sequence of canons from the *Panormia* in 10P is very closely followed in Parts 1 and 6 to 9 (Books 1 and 5 to 8 of the *Panormia*). On occasion, however, the compiler of 10P departs from the *Panormia* and takes the *auctoritates* from other sources, some of which are still unknown. This paper focuses on such differences in order to understand the compiler’s mind and, if possible, to discover the formal sources.

The main difference discussed here is the omission from 10P of canons in the *Panormia*. Additional discrepancies, such as the alteration of the sequence of the canons from the *Panormia* or additions from other sources, are not addressed here; nor do Parts 4 and 10 of 10P form part of the subject of this study, since neither contains any canons from the *Panormia*.

## II. Discussion

Fournier and Le Bras described 10P as “a revision of the *Panormia* updated and significantly enlarged”<sup>4</sup>). Indeed, the compiler of 10P incorporated almost all the canons from the *Panormia* in his work.

All the canons in the first Book of the *Panormia* are to be found in Part 1, and the sequence of canons from the *Panormia* is followed very closely. Nevertheless, a number of comments may be made.

Between canons 152 and 153 of the *Panormia*, 10P inserts a Chapter (1.55.1) regarding those who receive the Holy Eucharist unworthily. After canon 153 (1.55.2) another chapter is added about the careless administration of the Holy Eucharist (1.55.3), and another regarding the ministry of deacons (1.55.4).

In Title 56<sup>5</sup>), the first Chapter deals with those who regurgitate the Eu-

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collections canoniques en Occident depuis les fausses décrétales jusqu’au Décret de Gratien, v. 2, Paris 1932, pp. 297–298; L. Fowler-Magerl, *Clavis Canonum*, Selected Canon Law Collections before 1140, Hannover 2005, p. 212; J. Sedano, *La Colección Canónica en 10 Partes*, Pamplona 2009, pp. 33–36.

<sup>3</sup>) J. Sedano, *The Manuscript Tradition of the Collection in Ten Parts*, in: *Proceedings of the Thirteenth International Congress of Medieval Canon Law*, Budapest – Esztergom 3–9 August, 2008, ed. Sz. AnzeIm Szuromi/Peter Erdő (= *Monumenta Iuris Canonici*, Series C Subsidia, Bd. 14), Biblioteca Apostolica Vaticana, Città del Vaticano 2010.

<sup>4</sup>) “Une seconde édition augmentée de la *Panormia*”; “une *Panormia* revue, considérablement augmentée et mise à jour”: Fournier/Le Bras, *Histoire des collections canoniques*, (n. 2), p. 298.

<sup>5</sup>) *De his qui Eucharistiam reiciunt uel negligentes circa illam existunt et quomodo penitent.*

charist: 10P adds two canons distinguishing between those who bring it up involuntarily and those who bring it up for another reason (in which case, it is a sacrilege). Then comes canon 1.56.1.3 (= IP<sup>6</sup> I,154 / 9L<sup>7</sup>) VIII,17) from the Penitentials of Beda: 10P omits the final clause (*Si pro infirmitatis causa euomuerit septem dies peniteat*). This is a milder discipline: in fact, the previous canon (which is not taken from the Panormia) established that he who involuntarily regurgitates the Eucharist incurs no ecclesiastical punishment<sup>8</sup>). That 10P follows the reading of 9L (which likewise omits the same clause) rather than the Panormia is significant.

The next canon, 1.56.2 (= IP I,155 / 9L VIII,18), deals with spilling of the “Sanguis Domini”, describing the ways it may happen and the different penalties corresponding to where the *Sanguis* is spilt. The number of days of penance differs between the Panormia and 10P, which concurs with 9L. Also, the reading is almost identical to 9L. Why does 10P depart from the Panormia and take the reading from 9L in such a minor detail? The only reason I can find is that in 9L the penalty is less severe than in the Panormia: six days instead of nine, if a drop reaches a third person. In addition, following the sequence of the eighth Book of 9L (cc. 19, 21 and 22 = cc. 1.56.3.1-3 10P), 10P is much more extensive in describing the modalities of carelessness. On the other hand, canon 156 of the Panormia is included in canon 21 of the eighth Book of 9L but this is much more expanded (10P 1.56.3.2 also takes the reading of 9L here).

Eight canons from the second Book of the Panormia are not included in the second Part of 10P. The sequence of the Panormia is followed, though less closely than in the first Part: there are frequent insertions and even alterations to the order of canons in the Panormia.

The first Title deals with the Church and those who built the first churches<sup>9</sup>). It consists of four canons: the first three correspond to the first three canons from the Panormia. The third one, from a decree of Pope Melquiades, recounts how Constantine not only gave freedom to the Christian religion but he also allowed the construction of many churches and even made many

<sup>6</sup>) Abbreviation for the Panormia [IP].

<sup>7</sup>) Abbreviation for the Collection in 9 Books [9L], mss. Wolfenbüttel, Herzog August Bibliothek, Gud. lat. 212 (Heinemann 4517) and Gand, Bibliothèque Universitaire, 235.

<sup>8</sup>) *Quicumque fidelis, ineuitabili necessitate, coactus eucharistiam perceptam reiecerit, in nullo ecclesiastice dampnationi subiaceat*. The transcriptions of 10P in this paper correspond to ms. Firenze, BNC, Conv. soppr., D.II.1476 (SS. Annunziata).

<sup>9</sup>) *De Ecclesia et a quibus prius ecclesie edificari ceperint*.

donations. 10P adds here an extract from the “privilegio Constantini imperatoris”. From here, the second Title, up to the eleventh Title, the sequence of the Panormia is interrupted to introduce canons from 9L and other sources: 10P leaves the systematic of the Panormia and inserts new Titles, disturbing the sequence of the Panormia up to canon 22.

The second Title<sup>10</sup>), regarding the prohibition of constituting new churches or religious communities without the bishop’s consent or knowledge, includes only canon 6 from the Panormia. The third Title consists of only one canon from the Panormia (c. 12), as does the sixth one (c. 5), and the fifth Title contains no canon from the Panormia. The seventh Title returns to include canon 12 from the Panormia, forgetting that it had deliberately established the fourth Title for this canon and mistaking its *inscriptio*, writing chapter 89 from the Council of Toledo instead of chapter 19, as appears in Title four given in the Panormia. Is it possible that 10P had taken this canon from another source? The *Collectio Dacherina*, one of the main formal sources of 10P, also contains this canon, but with “chapter 19”. I have not found in the data of *Clavis canonum* (above, n. 2) any other source corresponding to this *inscriptio*.

In the eighth Title<sup>11</sup>), regarding the division and usufruct of the oblations to the Church, 10P takes two canons from the Panormia (II,7-8), but omits canon 9<sup>12</sup>), perhaps because it repeats the quadripartition of the offering taken in those two canons. However, canon 9 also includes a provision that punishes with privation of communion those laymen who hold or make use of them without the assent of the bishop: 10P also omits this provision<sup>13</sup>). The Title is completed by other canons taken from 9L and the *Decretum of Burchard*.

As it has been said before, 10P returns to the sequence of the Panormia in canon 22, in Title 13. Title 16<sup>14</sup>), which prohibits the construction or veneration of dispersed altars in fields or streets that do not possess the body or relic of the martyrs and where Mass must be celebrated, follows the order of

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<sup>10</sup>) *Ne ecclesie uel cellule a quoquam sine consensu episcopi constituentur uel uenerentur.*

<sup>11</sup>) *Qualiter diuidantur [oblationes] et quomodo persone ecclesiastice eis utantur.*

<sup>12</sup>) *Nicholaus episcopus episcopis omnibus. De redditibus primitiarum uel decimarum seu oblationum, quatuor partes episcopus faciat, quarum sibi unam retineat, secundam clero, tertiam fabricis uel ornamentis ecclesie, quartam pauperibus distribuat. Nullus uero laicorum sine consensu episcoporum de talibus habere uel possidere presumat. Quod si fecerint, communione priuentur.*

<sup>13</sup>) The ms. **Ea** (Edinburgh, Nat. Lib. Scotland, Adv. 18.8.6) from the Panormia includes this clause in the previous canon without solution of continuity.

<sup>14</sup>) *Altaria passim per agros non constituenda et ubi misse celebrande sit.*

canons in the Panormia (II,28-31) but eliminates canon 29<sup>15</sup>) (relocating it to Title 34, as we will see below) and replaces it with another text taken from Burchard's *Decretum* (III,59 = c. 2.16.2.1 10P<sup>16</sup>). Certainly, canon 29 does not correspond in any way to the content of Title 16, since the Panormia takes canons 28, 29 and 31 from the third Book of *Ivo's Decretum* (cc. 57, 59a-59b), and excerpts canon 29 from the seventh Book.

Here the systematic design of *Ivo's Decretum* (which takes its canons from Book 3 of Burchard's *Decretum*) is more coherent than that of the Panormia, and that may be why 10P departs from the Panormia to incorporate Pope Clement's decree in line with the reading in Burchard's *Decretum*, and not that in *Ivo's Decretum*.

There are further interruptions to the sequence of the Panormia in Title 19<sup>17</sup>) and following, to introduce more texts from Burchard's *Decretum* (10P collects 36 canons from Book 3 in this second part) and 9L.

A little later, 10P omits canon II,63 from the Panormia (a long text from Saint Augustine on the possession of ecclesiastical things by divine and human law) to include II,29, which had been omitted before (in Title 16); but it reappears here with the reading of 9L (I,95).

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<sup>15</sup>) *Relatum est auribus nostris esse quosdam peruerse agentes, qui subuertere atque diuidere conantur ecclesie unitatem, uidelicet abbates et monachi, qui non studio caritatis set zelo rapacitatis inuigilant, et docent atque seducere non cessant seculares homines quos illaqueare possunt ut res suas atque possessiones in uita siue in morte in monasteriis illorum tradant, et ecclesiis quibus subiecti esse uidentur et a quibus baptismum, penitentiam, eucharistiam, nec non pabulum uite cum lacte carnis acceperunt uel accipiunt, nihil de bonis suis relinquunt. Hanc denique famam discordie nos animaduertentes omnibus modis inhibere uolumus, et ne amplius fiat omnino prohibemus, considerantes non esse bonum ut illi qui olim fuerunt socii passionum secundum apostolum sint immunes a societate consolationum, et quia operarius dignus est mercede sua. Ideoque precipimus atque iubemus ut quicumque amodo in monasterio conuerti uoluerit, siue in uita siue in morte, ut omnium rerum et possessionum quas pro salute anime sue disponi decreuerit, medietatem ecclesie cui ipse pertinere dinoscitur relinquat, et sic demum in monasterium prout sibi libitum fuerit eundi conuertendique licentiam habeat. Quicumque autem huius nostri decreti contradictor, conuulsor ac temerator exstiterit gladio anathematis subiaceat.*

<sup>16</sup>) Clemens papa capitulo xxii. *Hic ergo hoc est in presenti uita positos oportet uos agnoscere uoluntatem et preceptum Dei, ubi et agendi et sacrificandi sit locus quoniam in aliis locis et sacrificare et missas celebrare non licet nisi in quibus proprio episcopus iusserit aut ab episcopo regulariter ordinato tenente uidelicet ciuitatem consecrati fuerint. Aliter enim non sunt hec agenda nec rite celebranda docente nos nouo et ueteri testamento.*

<sup>17</sup>) *De transmutatione ecclesiarum et monasteriorum.*

In Title 40<sup>18)</sup>, 10P leaves out canon II,77<sup>19)</sup> of the Panormia to replace it with canon II,76 of 9L<sup>20)</sup>. The first deals with the safety that persecutors must guarantee fugitives who have sheltered in a sacred place in withdrawing them out of there, whereas the replaced canon concerns unfree persons under priestly dominion (*serui ecclesiarum*) who have removed something of the property of their lords and have sheltered in the church. I do not see any reason for this omission and the addition.

In Title 41<sup>21)</sup>, 10P restructures the sequence of the Panormia (II,81,79,80) adding other sources: 9L and Burchard's *Decretum*. The same thing happens in Title 45<sup>22)</sup> (II,88,87,86).

In a long sequence of canons from the Panormia (II,89-106) in Title 49<sup>23)</sup> of 10P, concerning the reception of the synods and writings of the Fathers of the Church, canon 100 according to *Ivoproject*'s nomenclature<sup>23a)</sup> does not appear. This canon is omitted in most of the manuscripts of the Panormia, since it forms the second part of canon II,117, wherefrom 10P takes it. Besides this, canon 105 moves to Title 51<sup>24)</sup>.

In the first Chapter of Title 55<sup>25)</sup>, regarding the customs and long-standing usages that must be observed, 10P omits canon 160<sup>26)</sup> of the Panormia, probably because it is repeated in Book V (canon 59), and thus appears in canons

<sup>18)</sup> *De raptoribus feminarum uel seruis aut reis uel quibuslibet aliis ad ecclesiam fugientibus.*

<sup>19)</sup> [*Qua ratione sint reddendi inimici ad ecclesiam confugientes*]. Ex concilio Chalcedonensi, cap. v. *Similiter in Maticensi sinodo decretum est, ut hi qui fugiunt suos inimicos, aut in ecclesiam, aut in atrium ecclesie, aut in domum episcopi, aut in claustrum regularium, non inde abstrahantur, nisi prius supra sacra securitate accepta a persecutore, de morte, de debilitate et omnium penarum genere sint securi, etiam si serui sint illorum qui eos insequuntur, ita ut ei cuius rei criminosi fuerint, de satisfactione conueniat. Quod si is qui supra sacra prius iurauerat conuictus fuerit iuramentum uiolasse, reus periurii a communione priuetur quousque satisfaciat.*

<sup>20)</sup> Ex concilio Arausico cap. v. *Eos qui ad ecclesiam confugerint tradi non debere, set loci reuerentia et intercessione defendi. Si quis autem mancipia clericorum pro suis mancipiis ad ecclesiam confugientibus crediderit occupanda per omnes ecclesias districtissima dampnatione feriatur.*

<sup>21)</sup> *De atriis ecclesiarum et infractoribus eorum qualiter emendent.*

<sup>22)</sup> *De alienatione uel commutatione rerum uel possessionum ecclesiasticarum.*

<sup>23)</sup> *De synodis et scripturis patrum in Ecclesia sancta recipiendis.*

<sup>24)</sup> *De synodis hereticorum et scripturis apocriphis et de canonibus apostolorum et uitis patrum et quibusdam apocriphis.*

<sup>25)</sup> *De bonis consuetudinibus obseruandis et malis ueritate manifestata reprobandis.*

<sup>26)</sup> [*Quis usus, qui mores debeant teneri*]. Constitutionum libro I, titulo i. *Non scripto in ius uenit quod usus probauit. Nam diurni mores consensu utentium ap-*

6.5.1.51-52 of 10P, in the Title about the causes and judgments of laymen. At the end of this Chapter 10P omits canons 162<sup>27)</sup> and 163<sup>28)</sup> of the Panormia, which prescribe that long-standing customs and uses are to be observed if they are not contrary to either reason or ordinance. In the same Chapter, canon 167 of the Panormia is omitted. The motive seems to be purely systematic: the confusing rubric in the Panormia (*Ut non cito iudicetur ubi res obscura fuerit*) apparently does not deal with custom, nor does the text include the word “custom”<sup>29)</sup>. That is why, I think, 10P leaves it out. Besides, the Panormia departs here from the sequence of Ivo’s *Decretum* to introduce this canon. See the sources from the fourth Book of the *Decretum* in the sequence of the Panormia:

Panormia	Ivo’s <i>Decretum</i>
II,164	IV,203
II,165	IV,207-208
II,166	IV,213
II,167	IV,234
II,168	IV,206

In spite of this, Gratian’s *Decretum* includes this *auctoritas* among some others regarding the custom in D.8 c.6.

In Title 56<sup>30)</sup>, about the way of observing Sunday, 10P omits the brief canon 171<sup>31)</sup> that bans markets on Sundays.

Finally, in Title 57<sup>32)</sup>, about the times of penance, 10P omits canon 181<sup>33)</sup>,

*probatu legem imitantur. Item. Ea que ipsa sibi queque ciuitas constituit sepe mutari solent uel tacito consensu principis uel alia postea lege lata.*

<sup>27)</sup> [*Quod consuetudo et usus antiquus sit tenendus si nec legi nec rationi fuerit contrarius*]. Codicum libro VIII, cap. lii, tit. i. *Consuetudo precedens et ratio que consuetudinem suasit tenenda est, et quicquid contra longam consuetudinem fiet, ad sollicitudinem suam reuocabit preses prouincie.*

<sup>28)</sup> Titulo ii. *Consuetudinis ususque longeuus non uilis auctoritas est, uerum non usque adeo ualituram momento ut aut rationem uincat aut legem.*

<sup>29)</sup> [*Ut non cito iudicetur ubi res obscura fuerit*]. *Reuelatione igitur facta, cedat eorum ueritati, quia et Petrus qui circumcidebat cessit Paulo ueritatem predicanti.*

<sup>30)</sup> *Quomodo dies Dominici obseruandi sint.*

<sup>31)</sup> De eodem concilio [apud Compendium], cap. viii. *Ut mercatus die dominico in nullo loco habeatur.*

<sup>32)</sup> *De quadragesimalibus iiii temporum letanie maioris rogationum uigiliarum et legitimis ieiuniis.*

<sup>33)</sup> [*De eodem*]. Ex concilio Salegonstat habito de custodiendo ieiunio. *De incerto autem ieiunio Quatuor Temporum hanc certitudinem statuimus, ut si Kalend. Martii in quarta feria siue antea euenierit, eadem hebdomada celebretur. Si autem Kalend. Martii in quinta feria aut in sexta feria, aut in Sabbato distenduntur, in se-*

which determines the casuistry of the four times established in canon 180 (2.57.2.2 10P)<sup>34</sup>), depending on when these dates fit in the calendar.

The third Part of 10P omits only 3 canons from the Panormia. Like the previous one, it also takes its structure and content from Book 3 of the Panormia, although with some discontinuity in the order of the texts. Thus, 10P interrupts the sequence of the Panormia between canons 10 and 25 (from Titles 8 to 12), distributing the canons of the Panormia in a different order. In canon 26, 10P returns to the sequence and adheres to it up to the canon 52, which is omitted. Title 18<sup>35</sup>) deals with the admission or rejection from sacred orders of the children of priests and concubines. The first canon of this Title (canon 51 of the Panormia = 3.18.1 10P)<sup>36</sup>) allows the possibility of the admission of those who have proved their suitability to the monastery or life by the rule. 10P omits canon 52<sup>37</sup>), which gives examples of popes that were children of

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*quentem hebdomadam ieiunium differatur. Simili quoque modo, si Kalend. Iunii in quarta feria aut antea euenerint, in subsequente hebdomada celebretur ieiunium, et si in quinta aut in sexta feria, aut Sabbato contigerit, ieiunium in tertiam hebdomadam reseruetur. Et hoc sciendum est quod si quando ieiunium mensis Iunii in uigilia Pentecostes secundam predictam regulam euerit, non ibi celebrandum erit; set in ipsa hebdomada solempni Pentecostes, quia uigiliam similiter et ieiunium celebrare non conunit, et tunc propter solempnitatem Spiritus sancti diacones dalmaticis induantur, et Alleluia cantetur et Flectamus genua non dicatur.*

*Eodem modo de Septembris ieiunio constitutum est, ut si Kalend. Septembris in quarta feria euenerit aut antea, ieiunium in tertia hebdomada celebretur; et si in quinta aut sexta, aut Sabbato contigerit, in quarta hebdomada ieiunandum erit. In Decembri uero illud obseruandum erit ut proximo Sabbato ante uigiliam Natalis Domini celebretur ieiunium, quia si uigilia in Sabbato euenerit, similiter uigilia et ieiunium celebrare non conuenit.*

<sup>34</sup>) Ex concilio Maguntiensi, cap. ii. *Constituimus ut anni Quatuor Tempora ab hominibus omnibus cum ieiunio obseruentur, id est in Martio prima ebdomada, in Iunio secunda, in Septembri tertia, in Decembri quarta, que fuerit plena ante uigiliam Natalis Domini, id est feria quarta et sexta et Sabbato ueniant omnes ad ecclesiam hora nona cum letaniis ad missarum solempnia.*

<sup>35</sup>) *De filiis presbiterorum et concubinarum abigendis uel admittendis.*

<sup>36</sup>) Ex decretis Gregorii VII et Urbani II. *Presbiterorum filios a sacris altaris ministeriis remouendos decernimus, nisi aut in cenobiis aut in canonicis regularibus religiose probati fuerint conuersari.*

<sup>37</sup>) [Exemplum]. Ex libro pontificatus. *Felix tertius, natione Romanus ex patre Felice presbitero fuit, a temporibus Odoacri regis usque ad tempora Theodorici regis. Item. Gelasius natione Afer, ex patre Ualerio episcopo, sedit annos quatuor, menses viii, dies xix. Item. Agapitus natione Romanus ex patre Gordiano presbitero, sedit menses xi, dies xviii. Item. Siluerius natione Campanus, episcopo Romano ex patre Ormisda, sedit annum unum, menses v, dies ix. Item. Deusdedit natione Romanus ex patre Stephano subdiacono, sedit annos iii et dies xxiii. Item. Iohannes IV, natione*



clergymen. The Panormia does not take this canon from Ivo's *Decretum*, but most probably from ms. Ars. 713<sup>38</sup>). 10P replaces it with three canons from 9L, which reflect the highly exceptional nature of the admission to sacred orders of such persons (*nisi forte eos aut maxima Ecclesie utilitas uel necessitas postulet aut euidens meritorum prerogatiua commendet*)<sup>39</sup>), clearly with the intention of restricting access.

The series of canons from the Panormia resumes again up to canon 71<sup>40</sup>), which is omitted. This canon prohibits clergymen from leaving their parishes on the excuse of pilgrimage to other places, including Rome. This is not given in Title 23 of 10P (*De mutatione episcoporum uel aliorum ordinatorum*), but in Title 39 (*De fugitiuis et per diuersa migrantibus et commendaticijs litteris et formatis uel epistolis et de translatis*) in the fourth Part of 10P (4.39.2.1), through 9L. This is a question of a systematic choice, since this canon does not refer strictly to ecclesiastical transfers but to merely temporary journeys.

The order of canons continues with few interruptions up to canon 104, which is likewise omitted, although it is relocated within the same Part (3.11.1.3), in line with the reading given in 9L<sup>41</sup>). So the text appears under the rubric of Chapter 1 of the eleventh Title (*Quomodo ordinandis prius probentur*) and not under Title 31 (*Item presbiteris diaconis subdiaconis conti-*

*Dalmata, ex patre Uenantio scholastico, sedit annum unum, menses nouem, dies xix. Item. Theodorus natione Grecus, ex patre Theodoro episcopo de ciuitate Hierosolima, sedit annos sex, menses quinque, dies x et viii.*

<sup>38</sup>) Paris, Bibliothèque de l'Arsenal, 713.

<sup>39</sup>) C. 3.18.2.2.

<sup>40</sup>) [*Quod nec presbiter nec clericus relicta cura ecclesie sue debeat proficisci ad orationes inconsulto episcopo suo*]. Ex dictis Augustini. *Interdicendum est ut nulus ordinatus migret de sua parochia ad aliam, nec ad limina apostolorum causa orationis, sue ecclesie cura derelicta, nec ad palatium causa interpellandi. Quod si fecerit, nihil ualet huiusmodi aut ordinatio aut demigratio, et hoc omnibus denuntiandum, ut qui causa orationis ad limina beatorum apostolorum pergere cupiunt, domi confiteantur peccata sua, et sic proficiscantur, quia a proprio episcopo suo aut sacerdote ligandi aut soluendi sunt, non ab extraneo.*

<sup>41</sup>) See the different readings:

10P: *Nemo propterea ad sacrum ordinem permittatur accedere, nisi aut uirgo aut probate sit uirtutis et castitatis, et qui usque ad subdiaconatum unicam et uirginem uxorem habuerit.*

IP III,104: Urbanus II Melfensi sinodo presidens ait. *Nemo ad sacrum ordinem permittatur accedere, nisi aut uirgo aut probate castitatis, et qui usque ad subdiaconatum unicam et uirginem uxorem habuerit.*

9L: *Nemo propterea ad sacrum ordinem permittatur accedere, nisi aut uirgo aut probate sit castitatis, et qui usque ad subdiaconatum unicam et uirginem uxorem habuerit* (ms. Ghent, Centrale Bibliotheek der Rijksuniversiteit 235, fo. 132r).

*nendum minoribus si uoluerint nubendum*), where canons 102-111 from the *Panormia* are given. In omitting canon 104 in Title 31, was the author of 10P aware that he had already included it twenty titles before? If so, he had great command of his work. But if he was conscious of that, why then did he take the reading from 9L instead of the *Panormia*? This is an interesting point, further research on which may show the working method of 10P's compiler.

10P splits canon 115 of the *Panormia* in two, and introduces between them two texts that glosses the first assertion<sup>42</sup>) according to which all the apostles, except for John and Paul, were married. 10P takes a sentence of Saint Jerome against Jovinianus which explains that apart from Saint Peter, there is no evidence regarding which of the other apostles were married<sup>43</sup>).

Again 10P omits canon 169 from the *Panormia*, but places it in Part 9 (9.17.3)<sup>44</sup>), since the *Panormia* repeats it in its eighth Book (canon 64). In this way, 10P locates it at an appropriate juncture, that is, under Title 17 (*De ariolis et magis eorumque exquisitoribus et consultoribus*), and not following canons 167-168, under Title 45 (*Ne clerici canes venationis uel accipitres habeant nec arma sumant*) in the third Part.

After canon 173 and up to canon 208 the continuity breaks again (Titles 47-54), because of the diverse distribution of Titles in 10P. Title 50 (*Monachatum susceptum non esse deserendum*) comprises two canons: canon 182 from the *Panormia* and one text that seems to be taken from the *Collectio Britannica*, which replaces canon 183 from the *Panormia*. Canon 182<sup>45</sup>) establishes that the monk who leaves his vocation commits a transgression and must do pub-

<sup>42</sup>) *Omnnes apostoli, Iohanne excepto et Paulo, habuerunt uxores.*

<sup>43</sup>) Hieronimus contra Iouinianum. *Habuerunt quidem apostoli uxores, set quas eo tempore acceperant, quo euangelium nesciebant, qui assumpti in apostolatam reliquerunt coniugale officium. Nam quod dicit apostolus, numquid non habemus potestatem sororem mulierem circumducendi sicut ceteri apostoli apparet de aliis cum sanctis mulieribus non uxoribus dixisse?*

*Infra. Quamquam excepto apostolo Petro non sit manifeste relatam de aliis apostolis quod uxores habuerint.*

<sup>44</sup>) *Ex concilio Toletano iiii cap. xxviii. Si quis episcopus aut presbiter aut diaconus uel quilibet ex clericorum ordine aruspices aut ariolos, aut certe augures uel sortilogos uel eos qui profitentur artem magicam aut aliquos eorum similia exercentes consuluisse fuerit deprehensus, ab honore dignitatis sue depressus monasterii curam excipiat, ibique perpetue penitentiae deditus scelus admissi sacrilegii soluat.*

<sup>45</sup>) *Leo Rustico Narbonensi cap. xii. Propositum monachi proprio arbitrio aut uoluntate susceptum deseri non potest absque peccato. Quod enim quis uouit Deo, debet et reddere, unde qui relicta singularitatis professione ad militiam uel ad nuptias deuolutus est, publice penitentiae satisfactione purgandus est, quia etsi innocens militia et honestum potest esse coniugium, electionem meliorum deseruisse transgressio est.*

lic penance. The text of the *Britannica*, in the same way, establishes that the monk or clergyman who breaks his vows to join the army, arranging his hair or beard like that of a layman, is to be deprived of ecclesiastical communion until the offence is suitably satisfied<sup>46</sup>). Canon 183<sup>47</sup>) prohibits the admission to the monastic life without a year of experience. Clearly, the reason for this omission is purely systematic, since it does not correspond to Title 50.

Finally, canon 195<sup>48</sup>), which prohibits the admission to sacred orders of those who had committed the sacrilege of having sexual intercourse with consecrated women, is left out of 10P. It should be noted that half of the manuscripts of the Panormia place canon 195 before canon 194.

After the fourth Part of 10P in which no canon from the Panormia appears, Part 5 recovers the contents of the fourth Book of the Panormia, omitting only one canon. In Title 14<sup>49</sup>), regarding what witnesses can testify and how many witnesses should be received or heard, 10P omits, in a continuous series (canons 77-90 from the Panormia), the second part of canon 87 and canon 88 because it is a repetition of canons 69 and 70 of the same Book (c. 5.10.3.12 of 10P).

In Title 19, concerning judicial confession extracted by fear<sup>50</sup>), 10P omits canon 118<sup>51</sup>) of the Panormia. While it also deals about fear and violence, judg-

<sup>46</sup>) Calixtus II in Tolosano concilio. *Si quis ecclesiastice, militie titulo, insignitus monachus uel canonicus aut etiam quilibet clericus, primam fidem irritam faciens retrorsum abierit aut tamquam laicus comam barbamque nutrierit, Ecclesie communionem priuetur donec preuaricationem suam digna satisfactione correxerit.*

<sup>47</sup>) [*Quod non debeat effici monachus nisi prius probetur per annum ad minus*]. Alexander II Hudoni Treuerensi et Theoderico Uerdunensi episcopis. *Beati Benedicti canonica, que et precipue patris et predecessoris nostri sancti Gregorii pape constitutio, interdicit monachum ante unius anni probationem effici.*

<sup>48</sup>) [*Quantum peccatum sit concumbere cum sanctimoniali*]. Bonifacius martyr Hiltribaldo regi Anglorum. *Apud Grecos et Romanos quasi blasphemiam Deo irrogasset, qui in hoc reus sit, ut proprie de hoc peccato ante ordinationem interrogatus, si reus inuentus fuerit, ut cum uelata et consecrata nonna concubisset, ab omni gradu sacerdotii Dei prohiberetur. Propter hoc, fili carissime, sollicitè considerandum est quanti ponderis hoc peccatum esse uideatur ante oculos eterni iudicis, quod facientem inter idolatrie seruos constituet, et diuino ministerio altaris abiciet, licet ante peracta penitentia reconciliatus sit Deo.*

<sup>49</sup>) *Qui testes et aduersum quos quomodo et quot recipiendi sint.*

<sup>50</sup>) *De confessione uel definitione ui aut metu extorta et plena inquisitione.*

<sup>51</sup>) Euaristus episcopis omnibus. *Alexander papa quintus a Petro in suorum primo decretalium. Si sacerdotibus uel actoribus ecclesie quedam scripture quoquomodo per metum aut fraudem aut per uim extorte fuerint, uel ut se liberare possent, quocumque ab eis conscripte uel laborate fuerint ingenio, ad nullum eis preiudicium uel nocumentum ualere censemus, neque ullam eis infamiam uel calumpniam, aut a suis se-*

ment is not referred to; rather, the focus is on the constitution of acts regarding ecclesiastical goods. With excellent legislative technique, 10P omits it.

In Part Six, 10P virtually never alters the order of the Panormia, and omits only one canon from its fifth Book. The fourth Title (*Ne clericus laico iuret et ne presbiter uxorem habens a populo iudicetur*) consists of only two canons. 10P takes canons 11 and 12 from the Panormia, but omits canon 13<sup>52</sup>). The latter concerns a priest surprised in adultery, regarding the impossibility of his contaminating the sacraments by his behavior, and his being kept in communion until the situation is reprovved by the judgment of the bishop. 10P could have maintained this canon.

The seventh Part of 10P omits three canons from the sixth Book of the Panormia. An interesting issue here: in 1976, Jean Gaudemet, in a study of the faculty to dissolve a non-consummated marriage<sup>53</sup>), pointed out the correspondence between the Panormia and 10P, but he also noted the introduction of an interpolation in the ms. Pa<sup>54</sup>) of 10P. In my studies on 10P, I could check that this interpolation is characteristic of all manuscripts. Thus, canons 21, 23-24 and 26-28 from Part Six of the Panormia correspond respectively with canons 7.5.1.1-3, 7.5.2, and 7.5.3.1-4 of 10P. But canons 7.5.1.2-3 and 7.5.2 show some peculiarities. In the ms. Pa, canon 7.5.1.2 presents a rubric, in red, on the right of the *folio* with the *inscriptio* “*Ex decretis Leonis cap. xviii*”. But this is crossed out<sup>55</sup>) and corrected with the *inscriptio*, also in red, “*Augusti-*

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*questrationem bonis unquam auctore Deo et sanctis apostolis eorumque successoribus sustinere permittimus.*

<sup>52</sup>) Item [Nicholaus ad consulta Bulgarorum] cap. lxx. *Sciscitantibus uobis si a sacerdote qui siue comprehensus in adulterio siue de hac sola fama respersus est, debeat communione suscipere necne, respondemus. Non potest aliquis quantumcumque pollutus sit, sacramenta diuina polluere que purgatoria cunctarum contagionum existunt. Nec potest solis radius per cloacas et latrinas transiens aliquid exinde contaminationis attrahere. Proinde qualiscumque sit sacerdos que sancta sunt coinquinari non possunt. Idcirco ab eo usquequo episcoporum iudicio reprobetur communio percipienda est, quoniam mali bona ministrando se tantummodo ledunt. Et cerea fax accensa sibi quidem detrimentum prestat, aliis uero lumen in tenebris administrat, et unde aliis commodum exhibet inde sibi spendium prebet. Sumite igitur ab omni sacerdote intrepide Christi misteria, quoniam omnia in fide purgantur. Fides est enim que uincit hunc mundum.*

<sup>53</sup>) Cf. J. Gaudemet, Recherche sur les origines historiques de la faculté de rompre le mariage non consommé, in: S. Kuttner/K. Pennington (eds.), Proceedings of the Fifth International Congress of Medieval Canon Law (Salamanca, 21-25 Septiembre 1976), Città del Vaticano 1980, pp. 326–328.

<sup>54</sup>) Paris, BN, lat. 10743 [Pa].

<sup>55</sup>) On the basis of this crossing-out, Gaudemet argues that ms. Pa is the original of

nus”. And the *auctoritas* continues: “*Non est perfectum coniugium ubi non sequitur commixtio sexuum*”. The next canon follows with the rubric on the left-hand side: “*Item. Non habent nuptie Christi et Ecclesie sacramentum si eas non sequatur commixtio sexuum nec pertinere poterit illa mulier ad matrimonium cum qua non docetur fuisse commixtio sexuum*”. Later, 10P finally transcribes the text from Pope Leo the Great (c. 7.5.2): “*Ex decretis Leonis pape cap. xviii. Unde cum societas nuptiarum ita ab initio constituta sit, ut preter sexuum coniunctionem haberet in se Christi et Ecclesie sacramentum dubium non est eam mulierem non pertinere ad matrimonium in qua docetur nuptiale non fuisse mysterium*”<sup>56</sup>).

It seems that the copyist noticed immediately that he had forgotten to transcribe a text of Saint Augustine from the Panormia (VI, 22)<sup>57</sup>). What is striking here, however, is that the author of 10P does not transcribe canon 22 of the Panormia, but changes it for two texts (cc. 7.5.1.2-3) which, far from being Augustinian texts, formally contradict his doctrine. In addition, the text of Leo the Great suffers an interpolation that changes the original meaning of his *responsum*, which favoured the contractualist tradition of marriage.

According to Gaudemet, by means of the introduction of the terms “*esse non possit*”, the author of 10P modifies this tradition, and thus constitutes the first sign of the interpolation of Leo the Great’s decree used as an *auctoritas* in favour of the need of the *copula carnalis* for the perfection of marriage<sup>58</sup>). And with this reading it flows to Gratian’s Decretum<sup>59</sup>).

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10P; but the deletion could also be owed to the fact that both canons (7.5.1.2-3) finish with the same words: *commixtio sexuum*.

<sup>56</sup>) This text is an extract of the well known decretal from Leo the Great to Rustic of Narbonne (PL 54.1204-1205), where he pronounces on the case of a virgin given in marriage to a man who had been joined to another woman with whom he had had children.

<sup>57</sup>) De adulterinis coniugiis Augustinus, libro II. *Deus qui masculum et feminam propagandi generis causa nuptiali castitate coniunxit, et secundas nuptias que in unoquoque testamento permittuntur, licitas esse monstravit.*

<sup>58</sup>) Ms. Città del Vaticano, Archivio di San Pietro, G 19 (s. XII<sup>2</sup>) of the Panormia contains this interpolation (*esse non posse*).

<sup>59</sup>) *Cum societas nuptiarum ita a principio sit instituta, ut preter conmixtionem sexuum non habeant in se nuptiae Christi et ecclesiae sacramentum, non dubium est, illam mulierem non pertinere ad matrimonium, in qua docetur non fuisse nuptiale misterium*: C.27 q.2 c.17. Gratian did not take the interpolation from 10P: the text’s meaning is the same but both readings distinguish strongly.

Manuscripts Pf<sup>60</sup>) and Vo<sup>61</sup>) of the Panormia contain also this interpolation (*esse non potest / posse*). Are these manuscripts the evidence that the interpolation was already made in one or more families of codices of the Panormia? Or, on the contrary, is it the result of a later work along the “*Via Francigena*” of appending to copies of the Panormia the material unique to 10P<sup>62</sup>)? Nevertheless, Gaudemet explains that, given the innovation of this doctrine, it is easy to understand that the compiler of 10P substituted canon 22 of the Panormia for two apocryphal texts from Saint Augustine reaffirming this doctrinal turn.

In the same Title, in Chapter 3, 10P omits canon 25<sup>63</sup>) of the Panormia. This text, from Saint Augustine, reaffirms what it is said in canon 24<sup>64</sup>), adducing the example of the Virgin Mary’s maternity. The reason for its elimination may be one of brevity, that is, not to repeat what had already been stated previously in different terms.

In the fourth Chapter of the seventh Title (*De coniugiis equalium et inequalium et seruorum unius uel diuersorum dominorum*), on the marriage of slaves belonging to different lords, 10P omits canon 41 of the Panormia, which is identical to canon 111<sup>65</sup>). 10P removes the repetition and leaves in its place canon 111, in Title 24 (*De libero per errorem ancillam ducente et de coniugibus coire non ualentibus*). Its content fits perfectly here and not in the seventh Title. I think that this shows clearly that the author had the *capitulatio* of the work in mind.

Later, canon 96 is omitted in Title 18<sup>66</sup>). Canons 95 and 96 comprised a

<sup>60</sup>) Paris, BN, lat. 3865 (s. XII<sup>2</sup>) [Pf].

<sup>61</sup>) Città del Vaticano, Archivio di San Pietro, G 19 (s. XII<sup>2</sup>) [Vo].

<sup>62</sup>) Cf. L. Fowler-Magerl, *The Collection and Transmission of Canon Law along the Northern Section of the Via Francigena in the Eleventh and Twelfth Centuries*, in: B. C. Brasington/K. G. Cushing (eds.), *Bishops, Texts and the Use of Canon Law around 1100, Essays in Honour of Martin Brett*, Aldershot 2008, p. 135.

<sup>63</sup>) [Ambrosius super Lucam] Libro II. *Cum coniugii premium et gratia nuptiarum partus sit feminarum, non mediocris causa est, ut uirginitas Marie falleret principem mundi.*

<sup>64</sup>) Ambrosius super Lucam, libro I. *Pudor est feminis nuptiarum premia non habere, quibus hec sola causa est nubendi.*

<sup>65</sup>) Ex concilio apud Uerberiam cui interfuit Pippinius rex, cap. vii. *Si quis ingenuus homo ancillam alterius uxorem acceperit, et existimat quod ingenua sit, si ipsa femina postea fuerit in seruitute detecta, si eam a seruitute redimere potest, faciat. Si non potest, si uoluerit, aliam accipiat. Si autem seruam eam scierat et collaudauerat, post ut legitimam habeat. Similiter et mulier ingenua de seruo alterius facere debet.*

<sup>66</sup>) *De coniugiis ante baptismum contractis utrum solui uel in coniugiis fidelium comparari possint et de bonis nuptiarum.*

single canon in Ivo's *Decretum*. The reason for the omission seems to be, once again, due to a concern for systematic perfection. In fact, canon 95<sup>67)</sup> fits perfectly with the rubric of this Title: *De coniugiis ante baptismum contractis utrum solui*. Canon 96<sup>68)</sup>, on the bases of the previous canon, deals with the equal condition of children born before and after the father's baptism.

Only one canon of the seventh Book of the Panormia has not been transcribed in the eighth Part of 10P: canon 74<sup>69)</sup>, which gives the reason why marriage is prohibited between relatives up to the sixth degree of relationship. There is no apparent reason why 10P suppresses it.

The ninth Part of 10P lacks two canons included in the eighth Book of the Panormia. In the second Title<sup>70)</sup>, about the suicide and homicide of ecclesiastics, 10P replaces canons 7<sup>71)</sup> and 8<sup>72)</sup> with other sources<sup>73)</sup>, which include the

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<sup>67)</sup> Innocentius papa Rufo et Eusebio episcopis Macedonie. *Nunquid non erunt admittendi in hereditatis consortio qui ex ea suscepti sunt que ante baptismum fuit uxor? Eruntque appellandi naturales uel quia non legitimum est matrimonium ut uobis uideatur, nisi illud quod post baptismum assumitur. Ipse Dominus dum interrogaretur a Iudeis si liceret dimittere uxorem atque exponeret fieri non debere, addidit, Quod Deus coniunxit, homo non separet. Ac ne de his locutus esse credatur qui post baptismum uxores sortiuntur, meminerint hoc et a Iudeis interrogatum et Iudeis esse responsum.*

<sup>68)</sup> *Quero et sollicitus quero si una et eadem sit uxor quam ante catechumenus postea fidelis sit, filiosque ex ea cum esset catechumenus suscepit et postea alios, cum fidelis, utrum sint fratres appellandi, an non habeant postea defuncto patre hereditatis consortium quibus filiorum nomen regeneratio spiritualis dicitur abstulisse. Quod cum ita iudicare atque sentire absurdum sit, que ratio est hoc malum defendi et uacua magis opinione iactari quam aliqua auctoritate roborari, cum non possit inter peccata deputari quod lex precipit et Deus coniunxit et lex iungit?*

<sup>69)</sup> Isidorus Etimologiarum lib. XI, cap. vi. *Consanguinitas dum se paulatim propaginum ordinibus dirimens usque ad ultimum gradum subtraxerit, et propinquitas esse desierit, eam rursus lex matrimonii uinculo repetit, et quodammodo reuocat fugientem. Ideo autem usque ad sextum generis gradum consanguinitas constituta est, ut sicut sex etatibus mundi generatio et hominis status finitur, ita propinquitas generis tot gradibus terminetur.*

<sup>70)</sup> *De his qui seipos uel ecclesiasticos occidunt.*

<sup>71)</sup> Item [Capitularium libro V] cap. cclxi. *Qui subdiaconum occiderit CCC solidos componat, qui diaconum CCCC, qui presbiterum DC, qui episcopum DCCCC, qui monachum CCCC.*

<sup>72)</sup> Liber VI, capit. xc. *Qui occiderit clericum aut monachum arma relinquat et Deo in monasterio seruiat cunctis diebus uite sue, nunquam ad seculum reuersurus, et septem annos publicam penitentiam great.*

<sup>73)</sup> C. 9.2.2.2 10P (formal source: *Collectio Sancte Genoveve III, 1.4?*): *Ex concilio apud Theodonis uillam capitulo i. Si quis subdiaconum calumpniatus fuerit uulnerauerit uel debilitauerit et conualerit, V quadragesimas sine subditis annis peniteat et CCC solidos cum sua compositione et episcopalibus bannis triplicibus episcopo componat.*

content of these canons, but developing it further to impose severer punishments than those of the Panormia.

### III. Final Thoughts

Having analyzed the canons from the Panormia omitted in 10P, some conclusions might be drawn: On the one hand, the astonishing parallel between the Panormia and 10P has again been noted: only nineteen canons from the Panormia have not been included in 10P. Besides those nineteen, however, some other canons have been shifted in 10P from their original sequence in the Panormia, sometimes because of duplication in the Panormia (for instance: II,160 = V,59; III,169 = VIII,64; VI,41 = VI,111), and other times, to be relocated to a more appropriate juncture.

On the other hand, 10P would appear to be a more systematic work than the Panormia. This is not only because 10P is structured in Parts, Titles and Chapters (each one with its rubric or *intitulatio*), but also because it often departs from the sequence of the Panormia so as to organize and group the canons in the suitable Title or Chapter, or even in a different Part. This shows that the compiler had the complete capitulation in mind while working.

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*Si autem mortuus fuerit, singulas supradictas quadragesimas cum sequentibus annis peniteat et CCCC solidos cum tripla sua compositione et episcopalibus bannis triplicibus episcopo componat. Si diaconum calumpniatus fuerit et conuulerit, VI quadragesimas sine subditis annis peniteat et CCCC solidos cum compositione sua et episcopalibus bannis episcopo componat. Si autem mortuus fuerit, singulas supradictas VI quadragesimas cum sequentibus annis peniteat et DC solidos cum tripla sua compositione et episcopalibus bannis triplicibus episcopo componat. Si quis presbiterum calumpniatus fuerit et spassauerit, VI quadragesimas sine subditis annis peniteat et DC solidos cum triplici sua compositione et episcopalibus bannis triplicibus episcopo componat. Si autem mortuus fuerit, XII annorum penitentia secundum canones ei imponatur et DCCCC solidos cum triplici compositione sua et episcopalibus bannis triplicibus episcopo componat. Si quis uero episcopo insidias posuerit comprehenderit uel in aliquo deonestauerit, VI quadragesimas cum subditis annis peniteat et presbiteri occisi triplicem compositionem componat. Si autem casu et non sponte occiditur, comprouincialium episcoporum consilio homicida peniteat. Si quis autem eum sponte occiderit, non comedat carnem, uinum non bibat, cunctis diebus uite sue cingulum militare deponat, sine spe coniugii in perpetuo maneat. Aistolfus Maguntiensis archiepiscopus dixit: Si principibus placuerit alisque suis fidelibus, rogemus ut collaudetur et subscribatur et collaudatum est et subscriptum est tam a principe quam a cunctis omnibus.*

C. 9.2.2.3 10P (formal source: 9L VII,97): Ex concilio Maguntiensi capitulo xxiii. *Qui presbiterum occiderit, XII annorum ei penitentia secundum canones imponatur, aut si negauerit si liber est cum LXXII iuret. Si autem seruus, super XII uomeres se ruentes se purget. Coniunctus noxa usque ad ultimum uite tempus militie cingulo careat et absque spe coniugii maneat.*



Given these results, it is not possible to ascertain, from the use that 10P makes of the Panormia, if 10P is a milder or more rigorous collection than the Panormia. There are examples to support both arguments: the omission of the last clause of canon 154 from the first Book of the Panormia relaxes in some way the norm's reading, but the change of canons 7 and 8 from the eighth Book of the Panormia for other sources shows a stricter discipline.

Regarding the use of the Panormia, the only significant change introduced in 10P is in relation to the doctrine concerning the perfection of the marriage, which requires further in-depth study; but besides that, 10P does not report any new discipline or ideological element. So, it could be said that, with the exception of the systematic approach, 10P takes its texts from the Panormia in an uncritical or indiscriminate way.

Hence, in order to know the real characteristics and personality of the Collection in 10 Parts, detailed study of the material added to the Panormia, the new sources, mainly those in Parts Four and Ten, is required. This will be subject of further research.

### Appendix \*)

10P	Panormia	Trip/Decr.	9L	Dacheriana	Others**)
1.1-1.6.1.2	I,1-11				
1.6.1.3					i?
1.7.1	I,12				
1.7.2					Hv LXIX,29
1.8.1.1-1.11.1.3	I,13-25				
1.11.1.4		IT2 VI,12.2a(L,23)			
1.11.1.5-1.14.1.1	I,26-34				
1.14.1.2					i?
1.14.1.3					5L II,25.2
1.14.1.4-5					i?

\*) Abbreviations: **4L** = *Collectio IV librorum* (Canons added in the ms. Canterbury CL B.7); **5L** = *Collectio V librorum* (Vat. lat. 1348); **5Lb** = *Collectio V librorum* (Vat. lat. 1339); **12Pe** = *Collectio XII partium* (augmented version); **12Po** = *Collectio XII partium* (original version); **Ala** = *Collectio Anselmi Lucensis* (version A<sup>o</sup>); **Ar** = Ms Paris, Bibliothèque de l' Arsenal 713; **BD** = *Decretum Burchardi Wormatiensis*; **Br** = *Collectio Barberiniana*; **Bv** = *Collectio Bonavallensis secunda*; **Ce** = *Collectio* de Celle (Celle, Bibliothek des Oberlandesgerichts C. 8); **G** = *Collectio IX librorum*, ms. Ghent, Centrale Bibliotheek der Rijksuniversiteit (Bibliothèque Universitaire), 235; **H** = *Collectio Hispana*; **HG** = Collection of St-Hilaire-le-Grand; **HS** = *Collectio Hispana systematica*; **Hv** = *Collectio Herovalliana*; **ID** = *Decretum Ivonis Carnutensis*; **IT** = *Panormia Ivonis Carnutensis*; **MN** = *Liber canonum diversorum sanctorum patrum* or *Collectio CLXXXIII Titulorum* o *Collectio Sancte Marie Novelle*; **PG** = Collection of the ms. Vat. lat. 3829; **Py** = *Polycarpus* (first version); **Wg** = *Collectio IX librorum*, ms. Wolfenbüttel, Herzog August Bibliothek, Gud. lat. 212 (Heinemann 4517).

\*\*\*) Note that the references to the following canonical collections are only potential formal sources of 10P: Additional work needs to be carried out.

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
1.14.2.1-1.22.1.3	I,35-64				
1.22.1.4					Bv XIX,2
1.23-1.32.1.3	I,65-97				
1.32.1.4		ID I,259			BD IV,65
1.33.1			VII,10		
1.33.2.1					
1.33.2.2			VII,89		
1.33.3.1	I,98				
1.33.3.2			(G 131v)		
1.33.4.1-3	I,99-101				
1.34.1					5Lb III,19
1.34.2					Hv XXIII,14
1.34.3-1.36.1.1	I,102-104				
1.36.1.2			VII,11		
1.36.1.3-1.37.12.1	I,105-109				
1.37.2.2					¿?
1.37.2.3	I,110				
1.38.1				II,104	
1.38.2.1-2	I,111-112				
1.38.3.1			II,139		
1.38.3.2				II,111	BD IV,71
1.38.4		ID I,56			Ar VIII
1.39.1.1-2			II,105,197		
1.39.1.3-1.40.1.3	I,113-117				
1.40.1.4			II,318		
1.40.2-4	I,118-121				
1.40.5-1.41.2			(Wg 58r), VIII,29-30		
1.42-1.45.1.1	I,122-145				
1.45.1.2			VIII,14		BD V,35
1.45.2-1.45.3.1	I,146				
1.45.3.2			II,156		
1.45.4	I,146				
1.46.1.1			IX,11		
1.46.1.2					¿?
1.46.2-1.47.2			II,40,51.1,233,219		
1.47.3.1					H I,46.14
1.47.3.2			II,220		
1.48.1-2	I,147-148				
1.49.1.1					BD III,207
1.49.1.2-2.2			II,154-155,277, IV,39, VIII,2-3, IV,40		
1.49.3					Br LXXX,3
1.50.1-1.51.1.1			II,258, VII,5,30, VIII,25		

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
1.51.1.1-1.52.1	I,149-151				
1.53.1-1.54.1.2			VIII,7, VII,49,51		
1.54.2.1					12Po IX,87 12Pe VII,75
1.54.2.2		ID XIII,45			BD XI,59
1.54.3.1-2			IX,3, VIII,13		
1.54.4	I,152				
1.55.1.1			VIII,11		
1.55.1.2					¿?
1.55.1.3			VIII,27		
1.55.2	I,153				
1.55.3-4.2			II,56,298,305		
1.56.1.1					HG III,68
1.56.1.2					¿?
1.56.1.3-1.56.2	(I,154-155)		VIII,17-18		
1.56.3.1-3	(I,156)		VIII,19,21-22		
1.57.1-3.1	I,157-159				
1.57.3.2			II,14		
1.58.1-2	I,160-161				
1.59.1-1.59.3			VIII,23, II,149,225, 227,222,61		
1.59.4	I,162				
1.60.1-3			II,57,5,20, (Wg f. 48v)		
2.1.1-2.1.2.2	II,1-3				
2.1.2.3					¿?
2.2.1-2.2			VI,41, II,84, V,88		
2.2.2.3	II,6				
2.2.3					BD III,51
2.3.1	II,12				
2.4.1.1					¿?
2.4.1.2	II,4				
2.4.1.3				II,67	
2.4.1.4-5					BD III,146,52
2.4.1.6					Br LXXX,4
2.4.1.7			II,177		
2.5.1.1		IT3 XXIX,203 ID XVI,279			
2.5.1.2					¿?
2.5.2.1					12Pe X,116
2.5.2.2					Ce III,46
2.6.1-2		ID II,34, III,195			BD V,24, III,129
2.6.3.1		IT2 XXI,94			HS III,25.3
2.6.3.2	II,5				
2.7.1.1-3		ID III,209, XIV,90, XVI,37			BD III,144, XI,20, XV,36

<i>IOP</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
2.7.1.4-2.1			II,126,142		
2.7.2.2					ALa IV,57
2.7.2.3			(Wg 49r)		
2.7.2.4	II,12				
2.7.3					¿?
2.8.1.1-2	II,7-8				
2.8.1.3-2.2			II,236,159, V,29		
2.8.2.3					BD III,138
2.9.1	II,10				
2.9.2.1-2			II,138, IV,32		
2.9.3-2.10.2	II,13-17				
2.11.1	II,11				
2.11.1.2	II,18				
2.11.2					BD III,32
2.11.3.1	II,20				
2.11.3.2					¿?
2.11.4.1	II,21				
2.11.4.2					BD III,16
2.12.1			VIII,28		
2.12.2					BD III,30
2.13.1.1-2	II,19,22				
2.13.1.3					BD III,151
2.13.1.4-2.14.1	II,23,25				
2.14.2-3			VII,58, II,281		
2.15.1.1	II,26				
2.15.1.2					BD III,159
2.15.1.3-2.16.1	II,27-28				
2.16.2.1					BD III,59
2.16.2.2-3	II,30-31				
2.16.2.4				II,100	BD III,60
2.17.1-2.18.2	II,32-36				
2.19.1.1					BD III,34
2.19.1.2-3	II,37-38				
2.19.2			V,177		
2.20.1	II,39				
2.20.2					BD III,88
2.21.1-2	II,40-41				
2.22.1-2.23.1.2					BD III,29,40,41
2.23.2.1-2.24.1	II,42-44				
2.42.2					BD III,46
2.25.1.1	II,45				
2.25.1.2					4L I,19.4
2.25.2			II,50		
2.26.1.1-2.28.1.4	II,46-53				
2.29.1		IT2 XX,21(XVII,21)			HS IV,8.6

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
2.29.2	II,54				
2.29.3					BD III,80
2.30.1.1-2.3	II,55-58,60				
2.30.2.4-2.31.1			VI,42, VII,45		
2.31.2.1	II,59				
2.31.2.2			II,128		
2.32.1			(G 131v)		
2.33.1-2	II,61-62				
2.34.1-2			I,95, II,99		
2.35.1.1-2.1	II,64-66				
2.35.2.2					Ar 330
2.35.3			V,165		
2.36.1.1					PG LXXV,5
2.36.1.2					¿?
2.37.1	II,67				
2.37.2	(Wg 52rv)				
2.37.3-4					HS III,35.1, 38.14
2.38.1.1-2	II,68-69				
2.38.2.1					¿?
2.38.2.2			V,175		
2.39.1-2.40.4.1	II,70-76				
2.40.4.2			II,76		
2.40.4.3	II,78				
2.40.4.4			VI,15		
2.41.1-2	II,81,79				
2.41.3.1-2					BD III,196- 197
2.41.3.3			IX,22		
2.41.3.4	II,80				
2.41.3.5-2.42			IV,47, V,90		
2.43.1.1-2	II,82-83				
2.43-2.44.2					BD III,184,189, 176
2.44.3.1			I,101		
2.44.3.2	II,83a				
2.44.3.3					Br LXXX,4
2.44.4-2.45.1.1	II,84-85				
2.45.1.2					BD III,164
2.45.1.3			II,143		
2.45.1.4				II,82	
2.45.1.5	II, 88				
2.45.1.6-2.1			II,147,106,74,82,79		
2.45.2.2	II,87				
2.45.2.3-4					BD III,24,165

<i>IOP</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
2.45.2.5	II,86				
2.45.2.6					BD III,206
2.46.1-2			IX,9, V,25		
2.47.1.1					HS III,38.40
2.47.1.2					MN XXI,3
2.47.1.3					Hv XXXVI, Py II
2.47.1.4			II,134		
2.47.1.5		ID III,166 / IT2 XXXI,58(XXVIII,58)			
2.47.1.6					Hv XXXVII,3 Py II
2.48.1	II,89				
2.48.2.1					DB III,211
2.48.2.2-2.49.1.14	II,89-99, 101- 104,106				
2.49.1.15					Py III,20.7
2.49.1.16-2.50.1.4	II,107-119, 121,120				
2.50.1.5		IT3 VI,6 / ID IV,73			Ar CCCXXXVII
2.50.1.6			V,153		
2.50.1.7-2.53.2.2	II,122-125, 105, 125-136				
2.53.2.2					<i>i?</i>
2.53.3-2.55.1.4	II,137-157				
2.55.1.5			VI,36		
2.55.1.6-9	II,158-159, 161				
2.55.2.1			VI,12		
2.55.2.1-7	II,165-166, 164,168				
2.55.2.8			VI,39		
2.56.1.1	II,169				
2.56.1.2			II,291		
2.56.1.3-5	II,170,173, 172				
2.56.1.6					BD XIII,21
2.56.1.7			VI,55		
2.56.1.8					Co CXXXVIII / BD II,88
2.56.1.9-2.57.1.2	II,183,174, 182				
2.57.1.3			IX,5,22		
2.57.1.4	II,184				
2.57.1.5			VI,20		
2.57.2.1-2	II,175,180				
2.57.2.3			IX,2		

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
2.57.3					BD XIII,6
2.57.4		IT2 XXIX,23			
2.57.5			VI,56		
2.57.6-2.58.1.1	II,179,177				
2.58.1.2					13L X,257 / Br XVII,7
2.58.2			IX,5,24		
2.58.3	II,176				
2.59.1-2.2		ID IV,49			BD XIII,8,18,17
2.60.1-2.61.1.5	II,178, 185-189, 195,190-194				
3.1.1.1-2	III,1				
3.1.2.1-4		IT3 VIII,7-8 ID V,51-52			
3.1.3-3.2.1.2	III,2-4				
3.2.2			I,93		
3.3.1.1					HG I,106v / Bg 1,25.1c
3.3.1.2					¿?
3.3.1.3	III,5				
3.3.2			(Wg 55v)		
3.4.1.1				III,125	BD I,8
3.4.1.2			I,49		
3.4.2.1		ID V,63		III,107	BD I,9
3.4.2.2					Hv VII,18 / VG V,7 /Bv XXVII,13
3.4.2.3-4	III,6-7				
3.4.2.5-6			I,40,3		
3.4.2.7					BD I,10
3.4.2.8					ALa IV,56k
3.5.1-3.5.2.2			I,39,109,83		
3.6.1.1					¿?
3.6.1.2			I,5		
3.6.2.1					¿?
3.6.2.2			I,117.2		
3.7.1	III,8				
3.7.2.1			II,27		
3.7.2.2	III,9				
3.7.2.3-5			IX,5.17a, (G 131v), IX,5.17b		
3.7.2.6					¿?
3.8.1.1					HG I,13.1
3.8.1.2	III,11				
3.8.1.3			I,133		

<i>IOP</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
3.9.1.1-2.3	III,10,12,15-17				
3.9.2.4					BD I,26
3.10.1.1	III,20				
3.10.1.2			I,134		
3.10.2.1-3.3	III,13-14,18-19				
3.10.4.1-2					HS II,31.2,7
3.11.1.1	III,21				
3.11.1.2-3			II,133, (G 131v)		
3.11.2					Bt I,30
3.11.3		IT1 XLVIII,30(XLVI,30)			
3.11.4.1	III,25				
3.11.4.2-3			IX,5.23, (Wg 56v)		
3.12.1-2.1	III,22,23				
3.12.2.2			(Wg 55v)		
3.12.3	III,24				
3.12.4.1			II,231		
3.12.4.2		ID VI,300			BD II,225
3.13.1.1-2	III,26-27				
3.13.2			IX,5.15		
3.13.3.1-5	III,28-32				
3.13.3.6					MN XII,8
3.13.3.7			I,73		
3.13.3.8					As II,17
3.13.3.9					¿?
3.14.1.1-3.14.2	III,33-41				
3.14.3.1					ALa IV,56g
3.14.3.2-3			(Wg 48v)		
3.14.4.1					Vr CXV
3.14.4.2					5L I,42.11
3.15.1.1			IX,5.8		
3.15.1.2					ALa IV,56b
3.16.1-3.17.1.1	III,42-48				
3.17.1.2-3					¿?
3.17.2.1	III,49				
3.17.2.2-4			I,70,18,24	III,6	
3.17.2.5		ID VI,55 / IT2 XXXV,4(XXXII,4)			
3.17.2.6-7					Hv VI,7-8
3.17.2.8-11			III,32, I,64, 79,28		
3.17.2.12-3.18.1	III,50-51				
3.18.2.1-3			IX,5.13, (Wg 56v,57v-58r)		
3.18.3.1-3.22.1	III,53-63				
3.22.2.1			I,29.1		
3.22.2.2-3.23.1.1	III,64-69				
3.23.1.2					Sn DCCVII



<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
3.23.1.3	III,70				
3.23.1.4				III,116	
3.23.1.5					¿?
3.23.2-3.24.1	III,72-73				
3.24.2.1		IT2 XIV,1(XII,1)			
3.24.2.2-3.24.3			IX,5,14, II,267,IX,5,16		
3.25.1-2.1	III,74-75				
3.25.2.2-3					BD II,44,46
3.25.3			VI,44		
3.26.1.1-3.29.1	III,76-101				
3.29.2-3.30.2			III,113,IX,5,11, (Wg 61v)		
3.31.1.1-3.32.2.3	III,102-103, 105- 115a				
3.32.2.4-5					¿?
3.32.3-3.33.1.2	III,115b-117				
3.33.2		IT1 LVI,4(LIV,4)			
3.33.3.1-2			IV,29,(Wg 48v)		
3.34.1-2.3	III,118-121				
3.34.2.4-7			IV,46, (Wg 49r), (G 131r)		
3.34.2.8					¿?
3.34.3	III,122				
3.35.1-4.3			(G 132r,131rv)		
3.36.1-3			(Wg 48v-49r)		
3.37.1		ID III,5			BD III,3
3.37.2-3.39.2	III,123-130				
3.39.3		IT1 LVIII,2b			
3.40.1-3.46.1.5	III,131-168, 170-173				
3.47.1.1					Vr CLXIII
3.47.1.2	III,181				
3.47.2-3			IX,15, II,83		
3.48.1		ID VII,85			BD VIII,67
3.48.2-3			VII,92, II,195		
3.49.1.1-2	III,185-186				
3.49.2.1-4			I,26,76,82		
3.50.1.1	III,182				
3.50.1.2					Br LXXX,8
3.51.1.1	III,184				
3.51.1.2			I,96		
3.51.1.3		IT3 X,52 ID VI,428			
3.51.2.1			I,85		
3.51.2.2					¿?
3.51.3					MN CCXXIX,6

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
3.52.1					BD VIII,21
3.52.2					¿?
3.52.3.1	III,174				
3.52.3.2			V,105		
3.52.3.3-3.52.4	III,175-178				
3.53.1					ALe VII,195
3.53.2.1-2	III,179-180				
3.53.2.3			I,20		
3.54.1-2					¿?
3.54.3.1	III,181				
3.54.3.2					¿?
3.54.3.3			IX,5,2		
3.54.3.4					¿?
3.55.1-2.1	III,189-190				
3.55.2.2			I,45		
3.55.2.3-4	III,191,187				
3.55.2.5		ID VII,116			BD VIII,98
3.55.3	III,188				
3.54.4-3.55.5.1			I,121,127		
3.55.5.2	III,194				
3.56.1.1			III,40		
3.56.1.2					MN CXLII,14
3.56.2.1-2			III,50,55		
3.56.2.3	III,215A				
3.56.2.4			III,81		
3.56.2.5	III,192-193				
3.57.1		ID VII,51			BD VIII,32
3.58.1-2.1	III,208,196				
3.58.2.2-3.58.3		ID VII,53,62			BD VIII,34,44
3.59.1.1-3.59.2	III,197-201, 203-204,202				
3.60.1		ID VII,60			BD VIII,42
3.60.2.1-3	III,205-207, 165				
3.61.1			I,122		
3.61.2.1-3.61.3	III,209-211				
3.62.1.1			III,30		
3.62.1.2-3.62.2		ID VII,94,71			BD VIII,76,53
3.63.1	III,212				
3.63.2		ID VII,95			BD VIII,77
3.63.3-4	III,213-214				
3.64.1-3.65.4		ID VII,97,83,72, 13,117-118			BD VIII,79,65, 54,95,99-100
3.66.1.1	III,215				
3.66.1.2-3.66.2		ID VII,29, V,215			BD VIII,5, 1,115
5.1.1.1-4	IV,1-2,4,3				
5.1.1.5-5.1.2.3					¿?

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
5.1.2.4					BL VI,389
5.2.1.1-5.2.2.3	IV,5-12				
5.3.1			VI,47		
5.3.2					AL XII,2 Dd IV,50
5.3.3					Ar CDX
5.4.1					AL II,76 /IT1 XLV,46 (XLIII,46)
5.4.2.1-2	IV,13-14				
5.4.2.3	IV,15-16				BD I,44
5.5.1	IV,16A				
5.5.2.1		ID V,158		II,52	BD I,48
5.5.2.2-5.5.3.1	IV,17-19				
5.5.3.2					¿?
5.6.1.1	IV,20				
5.6.1.2					BD I,54
5.6.2	IV,21				
5.6.3.1			II,206		
5.6.3.2		IT3 XXIX,241			
5.6.4			VII,80		
5.6.5.1	IV,22				
5.6.5.2			IX,26		
5.7.1.1-3.2	IV,23-29				
5.8.1.1			V,87		
5.8.1.2					2L II,128
5.8.1.3-4					¿?
5.8.1.5-8			V,57,86,30,63		
5.8.1.9-2.2	IV,30-33				
5.8.2.3-5			V,64,51,95		
5.8.2.6					¿?
5.8.3.1-2	IV,34-35				
5.8.4.1					HG I,81
5.8.4.2-5.2	IV,36-41				
5.8.5.3			V,82		
5.8.5.4					Dd II,69
5.8.5.5-6					¿?
5.9.1.1-3.1	IV,42-54				
5.9.3.2			V,43		
5.9.3.3-5.10.3.2	IV,55-61				
5.10.3.3		IT1 XVI,1			13L XII,16
5.10.3.4					¿?
5.10.3.5-15	IV,62-73				
5.10.3.16			V,61		
5.10.3.17					¿?
5.10.3.18		IT1 XXXV,4(XXXIII,4)			AL III,62 Ar CLXXII

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
5.11.1			II,152		
5.11.2.1	IV,74-75				
5.11.2.2-3		ID XI,25, XII,27			Bt 1,6,XIX
5.11.3.1	IV,76				
5.11.3.2-4.2			V,4,19,160		
5.11.5					i?
5.12.1			V,20		
5.12.2-5.14.1.6	IV,77-87				
5.14.2.1			V,5		
5.14.2.2-3	IV,89-91				
5.14.2.4			V,9		
5.14.2.5-4.4	IV,92-97				
5.14.4.5					i?
5.14.4.6-7					AL Ap,21,22
5.14.4.8					i?
5.15.1-5.17.1.1	IV,98-108				
5.17.1.2-3			V,124,127		
5.17.2-5.18.2	IV,109-116				
5.18.3			IX,10		
5.18.4.1	IV,117				
5.18.4.2					i?
5.19.1.1			V,54		
5.19.1.2					Tc CCXXXVI
5.19.1.3					8P I,112.40
5.19.2-5.21.1.2	IV,119-126				
5.21.1.3-2.1			V,68,37		
5.21.2.2					i?
5.21.2.3			II,157		
5.22.1.1					ALb VI,181
5.22.1.2		ID 16,310 IT3 XXIX,233			BL VI,161
5.22.2-5.23.2					i?
5.24.1-2	IV,127-128				
5.24.3					i?
5.24.4-5.25.2	IV,129-131				
5.25.3-5.26.1					i?
5.26.2			V,170		
5.27.1	IV,132				
5.27.2			V,138		
5.27.3	IV,133				
5.28.1.1			(G 132v-133r)		
5.28.1.2	IV,134				
5.28.1.3			II,141		
5.28.1.4	IV,135				
5.28.2-5.29.1.2			V,24,(G 134v), II,9		
5.29.2					i?

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
5.29.3.1	IV,136				
5.29.3.2					Co CLIV,3 Dy X,28
5.29.4.1-5.30.1.1			V,28,27,100		
5.30.1.2					BL VI,149
5.30.2			V,174		
6.1.1.1-3	V,1-3				
6.2.1		IT3 X,10			
6.2.2-4.1	V,4-6				
6.2.4.2		ID VI,430 IT1 LXVI,9(64,9)			Bt IX,15
6.2.4.3		IT3 XX,9			
6.2.5-6.3.1	V,7-9				
6.3.2			V,119		
6.3.3-6.5.1.9	V,10-12,14-22				
6.5.1.10	V,23	IT3 XXIX,235			
6.5.1.11-71	V,24-69				
6.5.1.72-73		ID XVI,220,270 IT3 XXIX,148,196			
6.5.1.74	V,69-70				
6.5.1.75					¿?
6.5.1.76-81	V,70-73				
6.5.1.82		ID XVI, 207 IT3 XXIX,195			BL V,206
6.5.1.83-6.5.2	V,74-76				
6.6		ID XVI,38 IT3 XXIX,12			SG II,3.64
6.7.1.1-2	V,77				
6.7.1.3			VII,26		
6.7.2.1-6.9.1	V,78-90				
6.9.2			IX,23		
6.10.1.1					Dd IV,128.2 7L VI,57.2
6.10.1.2-6.10.2			II,273, VII,67		
6.10.3.1-2	V,91-92				
6.10.3.3					BD XI,7 As Iv,7
6.11.1.1					Dd IV,49.10
6.11.1.2	V,93				
6.11.2-6.12.1		ID XIV 113			BD XI,49,8
6.12.2					2L VII,123
6.13.1.1-6.19.1	V,94-123,125				
6.19.2.1-4			II,162, VI,40, II,165,265		
6.20.1	V,124				
6.20.2			VII,84		

<i>IOP</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
6.20.3.1-2	V,126				
6.21.1.1					¿?
6.21.1.2					HS III,8,4
6.21.2			II,301		
6.22.1.1-6.23.1.3	V,127-135				
6.23.2.1-2			V,42, VII,68		
6.24.1	V,136				
7.1.1	VI,1				
7.1.2.1		ID XV,169			SG IV,3.153
7.1.2.2-7.4.2.1	VI,2-20				
7.4.2.2			III,97		
7.5.1.1	VI,21				
7.5.1.2					¿?
7.5.1.3-7.6.1.1	VI,23-24,26-29				
7.6.1.2					¿?
7.6.1.3-7.8.1.11	VI,30-40, 42-49,27,50-51				
7.8.1.12		ID VIII,155			BD IX,17
7.8.1.13-7.9.3.4	VI,52-66				
7.9.3.5		ID VI,56			HS I,1.18
7.9.4.1-2		ID VIII,158,161			BD IX,20,23
7.9.4.3	VI,67				
7.10.1.1-7.11.3.2					¿?
7.12.1-2.5	VI,68-73				
7.13.1.1					¿?
7.13.1.2-7.18.1.4	VI,74-95,97-98				
7.18.2-7.19.2.3					¿?
7.20.1-4		IT1 LVII,70, LV,72, LVII,73,74			
7.21.1-7.26.2.1	VI,99-124				
7.26.2.2					Tc 1,201
7.26.2.3-7.27.2	VI,125-129				
7.27.3					¿?
8.1.1	VII,1				
8.2.1.1-2		ID IX,69			XVII,3,4
8.2.1.3			III,10		
8.2.1.4-8.2.2.1		ID IX,70			XVII,5,8
8.2.2.2		ID IX,31 IT1 LXIV,22			Ar DCCCXXVIII
8.3.1-2.2	VII,2-3				
8.3.2.3-4			III,80,47		
8.3.2.5-8.11.2.6	VII,4-26,28,27, 29-59				
8.11.2.7					¿?
8.11.2.8					7L V,194 ALa X,50
8.11.2.9-8.14.1.4	VII,60-73,75				

<i>10P</i>	<i>Panormia</i>	<i>Trip/Decr.</i>	<i>9L</i>	<i>Dacheriana</i>	<i>Others</i>
8.14.2.1			III,106		
8.14.2.2-8.14.4	VII,76-82,84				
8.14.5			II,317		
8.15.1-2.1	VII,83,85				
8.15.2.2		ID IX,53	(Wg 58v)		
8.15.2.3-8.16.1.1	VII,86-90				
8.16.1.2					¿?
8.16.1.3					Ar CCCXXVIII
9.1.1-9.2.2.1	VIII,1-5				
9.2.2.2					SG III,1.4
9.2.2.3			VII,97		
9.2.2.4		ID X,138			BD VI,9
9.2.2.5	VIII,6				
9.3.1-9.5.2		ID X,164,166,167,141,146-148,144,160			BD VI,35,37, 38, 12,17-19,15,31
9.6.1-9.21.1.2	VIII,9-55,57, 56,58-68,71-72,69-70,73-78				
9.21.2		ID XI,40			BD X,13
9.21.3	VIII,79				
9.21.4		ID XI,43			BD X,16
9.21.5.1-9.23.1.15	VIII,80-102				
9.23.1.16-17					¿?
9.23.2.1			VII,75		
9.23.2.2-9.27.3.1	VIII,103-134				
9.27.3.2		ID X,134			BD VI,5
9.27.3.3					¿?