SOURCES FOR MEDIEVAL STUDIES

Charlotte Goodall, Classics
Isabel Holowaty, History
Eva Oledzka, Special Collections
Helen Scott, English
Hilla Wait, Philosophy & Theology
Overview of key resources

Introduction to variety of resources
- Reference, including Biography
- Bibliographical resources
- Texts
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- Visual material
- Maps
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Subject menus
- History > Medieval history
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- Theology > Medieval resources
- Classics & Ancient history
- English
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- Other Options
- Any word = medieval
BREPOLIS databases via OXLIP+
OTHER REFERENCE TOOLS

- Blackwell Reference Online
- Brill's Medieval Reference Library Online & Brill’s Encyclopedia of the Middle Ages
- Cambridge Histories Online (CHO)
- Cambridge Companions Online (CCO)
- Dictionnaire d'histoire et de géographie ecclésiastiques (DHGE)
- Lexikon des Mittelalters (via Brepols)
- Middle English Compendium (MEC)
- Oxford Art Online
- Oxford Biblical Studies Online
- Oxford Reference Online (ORO)
- Oxford Handbooks Online (OHO)
The friars and medieval English literature

by John V. Fleming

The word 'friar', the English reflex of the Middle French frere, means 'brother'. Well before Chaucer's time it had taken on as its commonest meaning...

Edited by David Wallace. Digital Object Identifier 10.1017/CHOL9780521444200.017.

Borrowing and reference: access to libraries in the late middle ages

by Peter J. Lucas

In coenobitic monasteries books provided intellectual and spiritual fodder. Provision for internal borrowing had existed from the beginning. St Augustine...

From The Cambridge History of Libraries in Britain and Ireland Vol. 1, To 1640 (2006)
Edited by Elisabeth Leedham-Green and Teresa Webber. Digital Object Identifier 10.1017/CHOL9780521781947.012.

University and monastic texts: Biblical exegesis, theology, and philosophy

by Jeremy Catto

Teaching from books, where the teacher had a text but his pupils commonly had not, must have been practised in England at least from the time of Theodore...


The Word and its diffusion by Katherine Jansen

in his Ars Praedicatoria, written in the closing decades of the twelfth century, Alan of Lille (c. 1126–1202) summed up the parts of preaching thus: 'preaching'...

From The Cambridge History of Christianity Vol. 4, Christianity in Western Europe c. 1100–c. 1500 (1987)
Edited by Miri Rubin and Walter Simons. Digital Object Identifier 10.1017/CHOL9780521811064.011.
DICTIONNAIRE D'HISTOIRE ET DE GÉOGRAPHIE ECCLÉSIASTIQUES

CLUNY (Abbaye et Ordre de)

CLUNY (Abbaye et Ordre de)

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VI. Arts et Lettres
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   4° Les écrivains cluniens

Bibliographie

Consultar la bibliografía selectiva (DHGE / BHRR)
Consultar la bibliografía de la 'Index Religious'(IR)
Consultar la bibliografía de la 'Brepols Medieval Bibliography' (BMB)

Lanfranc
(c. 1010—1089) archbishop of Canterbury

OVERVIEW

Lanfranc was born in Italy and set up a school at Avranches, Normandy (1059). He studied as a monk at the abbey of Bec, Normandy (1042), becoming its prior (1046) and making it into one of the finest schools in Europe, whose pupils included Anselm and Theobald, both future archbishops of Canterbury. Lanfranc's association with William I began with his negotiation of papal approval for William's marriage while he was Duke of Normandy (1055) and continued after the conquest of England. Lanfranc sought to reform the English Church and to unite it under Canterbury, but he also recognized the king's right to intervene in Church affairs. He supported William II in the rebellion of 1088.

FROM: Lanfranc in A Dictionary of World History

Subjects: Christianity — history.

RELATED CONTENT IN OXFORD INDEX
See all related items in Oxford Index

REFERENCE ENTRIES

Lanfranc (c. 1010—1089), archbishop of Canterbury
in Oxford Dictionary of National Biography
Reference Entry

Lanfranc
in The Oxford Companion to British History
Reference Entry

Lanfranc
in A Dictionary of World History
Reference Entry

Lanfranc, archbishop of Canterbury
in The Oxford Dictionary of the Middle Ages
Reference Entry

See all related reference entries in Oxford Index

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Coming Soon: Brepols Medieval Collection.
April

[Ed. 1150(OF) Hr ttl. Apriil (Add 6258B) 79.21/2. On han mona ðe man aprils nemne ðe. (c1387-95) Chaucer CT Prot. (Manly-Rickett) A1: When that April [vrr. April, Aprille, Aprille], with his shores soote The droghte of March hath perced to the roots. (c1390) Chaucer CTML. (Manly-Rickett) B6: He was tewe it was the xviijth day of April [vrr. April, Aprille, Aprille], that is messager to May. (c1398) T. W. Barth. Add. 27944] 246b6. In marche enter in april. (c1400(c1375) PPLA. (Ld. Miss.) 581) 13.26f. In þe date of owre drydhede. (c1425(c1385) Chaucer TC. (Benson-Robinson) 1.156. Whan men was the xiiij. Chaucer when cloathed was the merde With newe grene. (c1425 Pym. 362) 287. Apele pender tongh syllable per and pleate of bath and waxed merne deth. (c1440) PPr. (Holl.) 13. Apryle [Win. April, Phil. April]. moostere: April. (c1442) RP. 5.39f. The first day of April. (c1450(c1375) Chaucer Ancl. (Benson-Robinson) 309. Tombs as we holde April [vrr. April, Aprille, Aprille, Apryle] fro rym. As holde thou howe maye towello fest. (c1450(c1408) Chaucer PRO. RS. (Pf. 16) 631). Tolsome als the Apple shaw Talysom on the eres newe. (c1450 Cyn. R. (Add 423) 36. Thos was also apperyng be arenes super celestial in wch tymes of þe sunne possible be her. In marche be þe ram, in april be þe bole. (c1450 T. W. Barth. (Add 1731) 19. Vn to be enle of Apryle. (c1475(c1556) Chaucer Ancl. (Benson-Robinson) 459. Apple. Aprille. (c1500 Mordsen that. (Add 106) 79. The last day of all apryle þat many a man lykes well. (c1500 When thundur cometh (Chaucer. 548) 17. When thundur cometh in April. Of sedes, of schepes in grete purfl. A wonderful. Sere of frute and lfe. And betokenes wycoold maunze deth. (c1500 XXXIIid. days (Holl. 1051) 1421. xxxix days hast November, June, April and September.]}
- Oxford Dictionary of National Biography
- Prosopography of Anglo-Saxon England (PASE)  
  http://www.pase.ac.uk/
- People of Medieval Scotland, 1093-1314  
  http://www.poms.ac.uk/
- Dictionnaire d'histoire et de géographie ecclésiastiques (DHGE)
- Fasti Ecclesiae Anglicanae via British History Online  
  http://www.british-history.ac.uk/
- Europa Sacra
- Biographisch-Bibliographisches Kirchenlexikon (BBKL)
- Biographieportal  
  http://www.biographie-portal.eu/search
- Het Biografisch Portaal van Nederland  
  http://www.biografischportaal.nl/
Beverley, Robert of (d. 1285), master mason and sculptor
Canterbury, Michael (fl. 1275–1321), master mason
Canterbury, Thomas (fl. 1323–1335), master mason found in Canterbury, Michael (fl. 1275–1321), master mason
Colechurch, Peter of (d. 1205), organizer of the rebuilding of London Bridge
Henry [Henry de Reyns; called Master Henry] (fl. 1243–1253), master mason
Herland, William (d. 1375), found in Herland, Hugh (d. 1406?), master carpenter
Hurley, William (d. 1354), master carpenter
Newport, Alexander of [called Alexander the Mason] (fl. c.1235–1257), master mason
Ramsey, William (d. 1349), master mason
St George, James [known as Master James of St George] (d. 1306x9), military engineer
William de Sens (fl. 1175–1179), found in William the Englishman (fl. 1179–1185), master mason
William the Englishman (fl. 1179–1185), master mason
Witney, Thomas (fl. 1292–1342), master mason
52. ADAM DE GODDAM ou WODHAM

52. ADAM DE GODDAM ou WODHAM, appelé en latin de Vodernio, frère mineur anglais, né au comté de Southampton, fut disciple et partisan de Guillaume Ockham, le chef des nominalistes.

Jean Major prétend qu'il n'était pas inférieur à son maître. Il se peut que ce soit cet Adam auquel G. Ockham adressa sa Summa logicae. Il enseigna à Norwich, Londres et Oxford. La date de ses cours à Oxford, comme 61e lecteur, doit se rapporter à 1340. C'est sans doute cet « Adam d'Angleterre, maître en théologie » qui alla à Bâle, en 1339, et fut en relation avec un mystique de cette ville, le franciscain Jacques de la Porte. Il mourut à Babwell en 1359.


Ce même ouvrage abrégé par Henri de Ovy se conserve manuscrit : 1re à Paris, Bibl. nat., fonds lat. 15892, 15892 ; à l'arsenal, 514 (olim 351) ; 2e à Bruges, 162 ; 3e à Toulouse, 246 ; à Rouen, 581. — Quaestiones variae philosophicae et theologicae, à Londres, British Museum, Harl. 3243.

Antoine de Sérént

Consult select bibliography (DHGE/BHR)
Consult current bibliography : Revue d'histoire ecclésiastique (RHE)
Oxford Bibliographies Online
International Medieval Bibliography
Iter Bibliography
Bibliography of British & Irish History
Index Religiosus (incl. Revue d'histoire ecclésiastique – bibliographie & Elenchus bibliographicus)
Philosopher’s Index
ATLA
MLA Bibliography
Mirabile
The popularity of Crusades studies ensures that comprehensive bibliographies of secondary works quickly become dated. This may be why so few bibliographies on the Crusades have been produced during the late 20th and early 21st century. Yet for those seeking bibliographic information on primary sources or older secondary works, Atiya 1982, Mayer 1980, and McClellan and Hazard 1988 are the best available options. Those seeking bibliographic information on 21st-century works should consult the International Medieval Bibliography.


The value of Atiya's work derives from its comprehensive section "Monumental Collections" of Crusades primary sources. The work lists each of the major collections, such as the Requeul des historiens des Croisades and the Exuviae sacrae Constantinopolitanae, and provides helpful summaries of their contents. Although the work also provides a well-organized and comprehensive bibliography of secondary sources, it only covers works produced before 1982.
Indexes articles published in
  - periodicals (journals)
  - miscellany vols. (conference proceedings, collected essays, Festschriften and exhibition catalogues)

Covers:
  - Middle Ages 300-1500 AD
  - Europe, the Middle East and North Africa
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<td>An den Rändern der Kunst. Drolerien in spätmittelalterlichen Stundenbüchern.</td>
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<td>Hildegard and the male reader: a study in Insular reception.</td>
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Indexes:
- Books
- Journal materials (articles, reviews, bibliographies, etc.)
- Essays in books (incl. Festschriften, encyclopaedias, conference proceedings)

Covers:
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<td>Spirituality and poverty. Angelo da Caioano and Ubertino da Casale</td>
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<td>Les Pauvres au Moyen Âge : étude sociale / Michel Mollat</td>
<td>Mollat, Michel</td>
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<td>Religious poverty and the profit economy in medieval Europe / Lester K. Little</td>
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<td>Naissance d'une hérésie : les adeptes de la pauvreté volontaire au Moyen Âge. Traduit du polonais par Anna Posner</td>
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<td>Misère et gueuscure au temps de la Renaissance</td>
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BIBLIOGRAPHY OF BRITISH & IRISH HISTORY

- Covers Britain, Ireland, Commonwealth
- 55 BC to present
-Indexes book, journals articles, book essays, Festschriften, etc.
-Includes historical events, concepts, guide to primary sources, historical methods
-Good for local history (esp. London & Ireland)
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<td>O’GORMAN, Michael</td>
<td>Lime kilns</td>
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<td>8</td>
<td>MCCUTCHEON, W. A.</td>
<td>The corn mill in Ulster</td>
<td>1962</td>
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<td>JENKINS, J. Geraint (John Geraint)</td>
<td>Agricultural transport in Wales</td>
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Covers academic publications in Theology and Religious Studies 1900-current

full range of disciplines in Theology and Canon Law:
- History of Theology, History of Religions, Old and New Testaments, Fundamental and Dogmatic Theology, Sacramentology and Liturgy, Moral and Pastoral Theology, and Canon Law.

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Search details: Area: "Baltic" and Period: "Middle Ages (c. 500 - c. 1500)"

Only new hits: 

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<td>The Making of New Cultural Landscapes in the Medieval Baltic.</td>
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<td>VOGT, Helle</td>
<td>Legal Encounters in Estonia under Danish Rule, 1219-1347.</td>
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<td>BYSTED, Ane L. JENSEN, Carsten S. JENSEN, Kurt Villads LIND, John H.</td>
<td>Jerusalem in the North. Denmark and the Baltic Crusades, 1100-1522</td>
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<td>Pranciškonų pradžia Lietuvoje XIII-XV amžiuje [The Beginning of the Franciscan Order in Lithuania in the 13th-15th Centuries].</td>
<td>2012</td>
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<td>6</td>
<td>GHOSH, Shami</td>
<td>Conquest, Conversion, and Heathen Customs in Henry of Livonia's Chronicon Livoniae and the Livländische Reimchronik.</td>
<td>2012</td>
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<td>Ad portum non precogitatum. The Homecoming of the Birgitta Relics to Sweden (1374)</td>
<td>2011</td>
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<td>8</td>
<td>GUÉNOLÉ, Agnès</td>
<td>La conversion des Slaves et le titre rex attribué à saint Knud Lavard, duc de Schleswig et &quot;prince des Abodrites&quot; (XIIe siècle).</td>
<td>2011</td>
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<td>MONTAUBIN, Pascal</td>
<td>Les croisades.</td>
<td>2010</td>
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<td>10</td>
<td>FURHANÉ, Eirlys</td>
<td>The Baltic Crusades: A Clash of Two Identities</td>
<td>2009</td>
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ATLA - Core e-title for Theology
Church history, patristics, medieval theologians
600,000 articles from journals and multi-author works
375,000 book reviews
Abstracts (sometimes) Links (sometimes) to full text
Indexes back to 1949, with selected records going back to 1818

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Logic & scholasticism; medieval philosophers
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- **Thesaurus Linguae Graecae (TLG)**
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  - You must create an individual login when first using this site. It will recognise Oxford IP addresses, but requires you to register as an individual user.

- **Thesaurus Linguae Latinae (TLL)**
  - Largest Latin dictionary in the world, but also the first to cover all the Latin texts from the classical period up to about 600 A.D.

- **Library of Latin Texts (formerly Cetedoc)**
  - LLT provides full text searching of Latin texts from antiquity to modern times.

- **Patrologia Latina**
  - The Patrologia Latina comprises the works of the Church Fathers from Tertullian in 200 AD to the death of Pope Innocent III in 1216.
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- Search by author name, date, generic or geographic epithet
- Or, do a search across the entire canon
EUSTATHIUS

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   Monachus

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<td>χαλιάδα κεκιλήκουσι θεοί, ἄνδρες δὲ κύμων.</td>
<td>χαλιάδα κεκιλήκουσι θεοί, ἄνδρες δὲ κύμων.</td>
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<td><strong>Hom.II.18.108</strong></td>
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<tr>
<td>καὶ χόλος, δὲ ἐφέσπει πολύφρονα περ καθεχθήναι, δὲ τε πολύ γλυκὼν μελότος καταλειμένου</td>
<td>δὲ τ' ἐφέσπει πολύφρονα περ καθεχθήναι δὲ τε πολύ γλυκὼν μελότος καταλειμένου,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hom.II.11.514</strong></td>
<td><strong>Pl.Smp.214.d.7</strong></td>
</tr>
<tr>
<td>ἵπτρος γὰρ ἄνθροι πολλῶν ἀνταξίος ἄλλων</td>
<td>ἵπτρος γὰρ ἄνθροι πολλῶν ἀνταξίος ἄλλων-</td>
</tr>
<tr>
<td></td>
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<tr>
<td><strong>Hom.II.19.92</strong></td>
<td><strong>Pl.Smp.195.d.4</strong></td>
</tr>
<tr>
<td>σολύμοιν, τῇ μὲν θ' ἀπαλοί πόδες· οί γὰρ ἐπ' οἴδει πάντατε, ἀλλ' ἕρα ἢ γε κατ' ἄνδραν κράτα σαβεῖναι</td>
<td>τὴς μὲν ἀπαλοί πόδες· οί γὰρ ἐπ' οἴδει πάντατε, ἀλλ' ἕρα ἢ γε κατ' ἄνδραν κράτα σαβεῖναι.</td>
</tr>
<tr>
<td></td>
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<tr>
<td><strong>Hom.II.4.46</strong></td>
<td><strong>Pl.Alc.2.149.d.6</strong></td>
</tr>
<tr>
<td>τάῦμα μοι περὶ κήρυ τύπεστε Ἡλείος Ἰρη καὶ Πρίμασι καὶ λαὸς εὐμμελὸν Πρίμασιο.</td>
<td>οὐδ' ἐθέλειν· μάλα γὰρ σφῶν ἀπήγιετο Ἡλείος Ἰρη (e) καὶ Πρίμασι καὶ λαὸς εὐμμελὸν Πρίμασιο-</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hom.II.4.164</strong></td>
<td><strong>Pl.Alc.2.149.d.6</strong></td>
</tr>
<tr>
<td>ἴσασται ἡμαρ δ' ἐν ποτ' ὅλη Ἡλείος Ἰρη καὶ Πρίμασι καὶ λαὸς εὐμμελὸν Πρίμασιο, (165)</td>
<td>οὐδ' ἐθέλειν· μάλα γὰρ σφῶν ἀπήγιετο Ἡλείος Ἰρη (e) καὶ Πρίμασι καὶ λαὸς εὐμμελὸν Πρίμασιο-</td>
</tr>
</tbody>
</table>
Product information

The *Thesaurus linguae Latinae* is not only the largest Latin dictionary in the world, but also the first to cover all the Latin texts from the classical period up to about 600 A.D. 31 academies, and scholarly societies from 23 countries support the work of the Bayerische Akademie (Thesaurusbüro München).

The database contains all content that is also available in print.
- Full text searching of all Latin Texts
- Series A and Series B: Series A is more complete, containing works in Latin from Classical to Modern period. Series B currently is smaller and contains more specialised works but will grow in the future.
- CDS: allows you to search both series A and B of LLT simultaneously, as well as the eMGH, Archive of Celtic-Latin Literature (ACCLL) and the Aristoteles Latinus Database (ALD).
- Limit searches by period, author, title, century or "clavis" (number in *Clavis Patrum Latinorum*).
- Full text searching across the entire corpus.
• Select specific forms of the word(s) you wish to search for
• Search within a specific work or full corpus

Library of Latin Texts: Word search, e.g. *essentia* in Aquinas
Database of Latin Dictionaries (Cross searching of Latin Lexica)

- Lewis and Short
- Blaise Medieval
- Blaise Patristic
- Forcellini Lexicon
- Forcellini Onomasticon
- Souter
- Du Cange
- Firmini Verris Dictionarius
- Anonymi Montepessulanensis Dictionarius
- Le Talleur

Dictionary of Medieval Latin (DMLBS) from British Sources Online
<table>
<thead>
<tr>
<th>Article essentia in Blaise Patristic</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ESSENTIA</strong></td>
</tr>
<tr>
<td><strong>essentia, -ae, f.</strong> 1. nature d'une chose, d'un être, essence (SEN.; QUINT.): [in essentia suae perpetuitate definitum esse, ARN. 1, 28; 2, 70; sint uni us essentiae, ARN. 7, 18; cum decem sunt essentiae disjunctae, ARN. 7, 28; natura atque essentia, TERT. Val. 29, nature et caractère essentiel], divina essentia, LEO-M. Serm. 29 (28), la nature divine (du Christ) - 2. essence, substance: CHALC. Comm. 27, 53, 325, unus solis color, secundum essentias subjacentes, alia liquefacit, alia indurat, HIER. Ep. 120, 10, Did. spir. 4-11 (en parl. de Dieu ou des personnes de la Trinité, pour St Augustin, essentia est synonyme de substantia) (Deus) est tamen sine dubitatione substantia, ut, si melius hoc appellatur, essentia, quam Graeci ouisia-g uocant, AVG. Trin. 5, 2, 3 (mais une substance ou essence sans accidents); AVG. Mor. Man. 2, 2; AVG. Ep. 120, 17; 166, 4; unus eiusdem substantiae uel essentiae, AVG. Trin. 1, 2, 4; secundum substantiam uel essentiam est intelligendum, AVG. Trin. 15, 5, 8, il faut comprendre (les attributs de Dieu) comme se rapportant à l’essence (non comme des accidents); essentiam dicere, quae ouisia-g Graeco dicitur, quam usitatius substantiam uacamus, Dicunt quidem et illi hypostasim, sed nescio quid volat interesse inter ouisia et hypostasim: ita ut plebique nostris (les écrivains grecs chrétiens) dicere consuerunt man-g ouisia-g tres-g upostasis-g, quod est Latine unus essentiam, tres substantias, AVG. Trin. 5, 8, 10; (pour les Pères grecs, le mot ouisia-g essentia signifie au sens strict: essence spécifique abstraite d’un être quelconque; il se distingue donc de physis-g, nature individuelle du sujet, mais ce dernier mot a souvent été ramené au sens de ouisia-g. A propos de l’humanité du Christ, réalité individuelle et créée, ils parleront plutôt de « nature », tandis que dans le problème trinitaire ils parleront de ouisia-g, essence ou substance. Pour la terminologie trinitaire des Occidentaux, v. les mots hypostasis, substantia, persona). (Terminologie de Boëce: ouisia-g = essentia; ouisiasis-g = substantia; upostasis-g = substantia, prosopon-g = persona)</td>
</tr>
</tbody>
</table>

**CTLO Lemmas**
- QUINT.
- ARN.-M.
- ARN.-M.
- ARN.-M.
- TERT. Val.
- LEO-M. Serm.
- CHALC. Comm.
- HIER. Ep.
- Ep. ad HIER.
- AUG. Ep.
- AUG. Trin.
- AUG. Mor. ecol.
- AUG. Ep.
- AUG. Trin.
- AUG. Trin.
- AUG. Trin.
- BOET. Eut.
- FAVST.-R. Spir. Sc. 1, 5 (ailleurs, FAVST.-R. Grat. 2, 9, il emploie substantia en
Dictionary of Medieval Latin from British Sources

Results 1–50 of 135

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2 **essentia** [CL; cf. esse] 1 a being, living thing; v. et. (v. ens 1a, entitas 1a, existentia 1a), b (Supreme) Being; v. et. (v. ens 1b). ipsa anima, cum incorporae ~ia sit nullique sensui subjacent. ADEL. QN 18; ut .. anima, natura vigil ~ia, cum ad aures suas aliquid extraremus accedit, de eadem re ad judicium excitatus ADEL. QN 21; summam .. ~ias supremae hierarchie Salvatoris .. docentem ostendit Isaias AD. MARSH. Ep. 246 (bis) p. 417, b summa ~ia .. rerum molem .. sola per seipsam producit ex nihilo ANSELM (Mon. 7) I 22; aut ipsa anima habet hoc ipsum quod ipsa est a seipsa, vel a prima ~ia, que summe et maxime est incommutabilis J. BLUND An. 322.

2 substance, material; v. et. (v. existentia 2). b essence, extract from substance. c (v. quinta) quintessential. ~ia, i .. substantia GIH E 356 (cf. GL. Leid. 1. 46); metallum est quidem ~ia que dicitur secunde compositionis, cujus species sunt 7. sc. ferrum, plumbum, [etc.] M. SCOT. Part. 295; per ‘substantiam’ [comprehenditur] ~ia et hypostasis, per ‘formam’ ratio .. insita [etc.] HALE. Sent. II 26; anima existens in corpore potest intueri ymagines formatas in ipso corpore, non tamen eis presens secundum sui ~iam cum ipsis ymaginis J. BLUND An. 308. ~ia est extractum simplex et rebus tota sua natura perfectae productum. nominatur ~ia quod, in elementariis loculamentis nata et comprehensa, totius substantiae mixtureae pars sit perfecta, natura et essentiae ratione virtutique instructa LC 240. c affirmant corpus celeste non ex massa hujus substance corruptibilis sed ex quadrato quinta ~ia, que pretuerunt naturas ex nichilo fuit creat D. MORLEY 23; Aristoteles .. l .. quod stellis sit origo potens essentia quinta l censuit NECKAM DS I 301; hec [elementaris regio] a philosophis quinta ~ia nuncupatur, cujus novem sunt spere SACROB. Sph. 79; corpus hujus mundi est unum, quod quintam ~iam nominat philosophi, sive ethere, sive corpus celeste et pretuerunt elementares proprietates circulariter mobile CROS. 11; ab illo
J.-P. Migne’s collection of reprints of the writings of the Latin Fathers from Tertullian (c 200) to Innocent III (1216).

Editions range in date from the early 16th century to 19th century.

Includes prefatory material, scholarly apparatus, etc.
The *Patrologia Latina Database* is an electronic version of the first edition of Jacques-Paul Migne's *Patrologia Latina*, published between 1844 and 1855, and the four volumes of indexes published between 1862 and 1865. The *Patrologia Latina* comprises the works of the Church Fathers from Tertullian in 200 AD to the death of Pope Innocent III in 1216. The database contains the complete *Patrologia Latina*, including all prefatory material, original texts, critical apparatus and indexes. Migne's column numbers, essential references for scholars, are included.

**New features**

This latest release of *Patrologia Latina Database* provides a number of improvements,

- a single character internal wildcard
- search history with ability to combine searches
- ability to mark records and e-mail durable URLs and bibliographic information for specific volumes
- ability to limit searches to a range of volumes

For customers who own both *Patrologia Latina Database* and *Acta Sanctorum* database a cross-searchable facility allows users to find entries on search terms and texts that are included in both corpora, in one search. As an additional resource, we have added Brill's edition of Jan Frederik Niermeyer's *Mediæ Latinitatis Lexicon Minus* for users of both services. It provides easy reference to this essential resource of Medieval Latin studies and is not available in any other electronic format. Both databases provide Unicode functionality that allows full display of diacritics and Greek keyword searching and *Bibliotheca Hagiographica Latina* reference numbers. For further information about the contents and features of *Acta Sanctorum*, please visit [http://acta.chadwyck.co.uk](http://acta.chadwyck.co.uk) or [http://pld.chadwyck.co.uk](http://pld.chadwyck.co.uk).
http://www.ascluster.org/portal.html
- Anglo-Saxon Chronicle (ASC)
- Parker Library on the Web (via OxLIP+)
- Fontes Anglo-Saxonici
digitised mss

04 FEBRUARY 2016

Anglo-Saxon Chronicles Now Online

We are pleased to announce that four of the British Library’s Anglo-Saxon Chronicle manuscripts have been digitised in full as part of our Anglo-Saxon manuscripts digitisation project and are now available on our Digitised Manuscripts website:

- Anglo-Saxon Chronicle B
- Anglo-Saxon Chronicle C
- Anglo-Saxon Chronicle D
- Anglo-Saxon Chronicle F

http://britishlibrary.typepad.co.uk/digitisedmanuscripts/2016/02/anglo-saxon-chronicles-now-online.html
Searched text versions:
e.g. Gutenberg project [http://www.gutenberg.org/etext/657]

Online Medieval and Classical Library [http://omacl.org/Anglo/]

The Anglo-Saxon Chronicle

Online Medieval and Classical Library Release #17

Originally compiled on the orders of King Alfred the Great, approximately A.D. 890, and subsequently maintained and added to by generations of anonymous scribes until the middle of the 12th Century. The original language is Anglo-Saxon (Old English), but later entries are essentially Middle English in tone.

Translation by Rev. James Ingram (London, 1823), with additional readings from the translation of Dr. J.A. Giles (London, 1847).

The text of this edition is based on that published as “The Anglo-Saxon Chronicle” (Everyman Press, London, 1912). This edition is in the PUBLIC DOMAIN in the United States.

This electronic edition was edited, proofed, and prepared by Douglas B. Killings ([DeTroyes@AOL.COM]), July 1996.

CONTENTS

- Introduction
- Part 1: A.D. 1 - 748
Manuscript Summaries

Old English Homilies. Benedictine Rule in Latin and Old English

Anglo-Saxon Homilies (II). Rule of St Benedict (Lat.-Sax.)

Description | Images | Bibliography

CCCC MS 177 consists of two Anglo-Saxon manuscripts bound together. The first is a collection of Old English homilies, mostly by Ælfric OSB (d. c. 1010) but with some anonymous and composite material. It was written in the first half of the eleventh century, probably towards the end of that period. A colophon lays out the compiler’s intentions: twelve sermons are given which may be preached at any time, and another twelve for specific occasions; twenty-two of these are taken exactly from an exemplar but two have been augmented; the sermons for specific days are by Ælfric. This colophon seems more or less accurate when compared to the manuscript as it survives. It was at Worcester by the end of the eleventh century, when it was annotated by the scribe Coleman, probably the chaplain of Wulfstan, bishop of Worcester (d. 1095). Parker removed some leaves of this part of MS 178 into CCCC MS 162. The second Anglo-Saxon manuscript is a copy of the bilingual Benedictine Rule, with each chapter in Latin followed by its translation into Old English. It contains some feminine forms but seems to represent a stage in the transmission of the text where it was being changed from ‘nuns’ to monks’ use. It was written in the first half of the eleventh century. It was certainly at Worcester, and probably already associated with the homily manuscript, in the thirteenth century when both were annotated by the famous ‘Worcester Tremulous Hand’.
Select Anglo-Saxon text author:

BEDA

Show how many results at a time?

Source summary for Anglo-Saxon text

Historia ecclesiastica gentis Anglorum

Text Title: Historia ecclesiastica gentis Anglorum
Text Author: BEDA
Text Edition: Colgrave and Mynors 1969
Text Reference: L.D.1.4

Source Edition details:

Jan and Mayhoff 1875-1906

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<th>Historia naturalis</th>
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Chronicles & Annals

- Manchester Medieval Sources Online
- Medieval and Early Modern Sources Online (Rolls, etc.)
- Translated Texts for Historians eLibrary
- Internet Medieval Sourcebook

Free quality web resources for history are bookmarked on the History Faculty Library Diigo pages: https://www.diigo.com/profile/hfloxford/medieval_history
Chronicles, e.g.
- Annals of Fulda
- Annals of St-Bertin
- The World of El Cid: chronicles of the Spanish reconquest
- Ottonian Germany: The chronicon of Thietmar of Merseburg

Collections of documents in translation:
- The towns of Italy in the later Middle Ages
- The Black Death
- Women in England, 1275-1525
- Crime, law and society in the later Middle Ages

---

On the evening of January 18 there was an earthquake in Lorsch and the region around Worms, Speyer and Ladenburg. Ships were built against the Northmen.
Large library of books to the study of medieval and early modern England, Scotland and Ireland

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- Accounts of the Lord High Treasurer of Scotland

LATEST CHANGES TO MEMSO 4.5: IMPROVED READABILITY

February 14 2015: Some users may have noticed that recent changes in some browsers have made out images appear lighter than they used to be, which may make reading a struggle, particularly with smaller fonts.

[61]

X.

Erection of Castle and Fortifications at Dublin.— Establishment of Fairs at Donnybrook, Wate
tford, and Limerick. A.D. 1204.

Rex, etc., dilecto et fidei suo Meillerio, filio Henriici, justiciario Hibernie, salutem.

Mandatibus nobis quod non habuistis locum ubi thesauri noster reponi possit apud vos. Et qua
t tam ad hoc, quam ad alia multa, necessaria essent nosib fortificationes apud Dublin, vo
dis mandamus, quod ibidem castellum fieri faciatis in loco competenti, ubi melius esse vi
deritis ad urbem justiciandum et, si opus fuerit, defendendum, quam fortissimum potestatis, cum benis fossatis et fortibus
nursa; turrem autem primum faciatis ubi postea competences castellum et balnum et alia peregrinationis fieri.
Sources translated from Greek, Latin, Syriac, Coptic, Arabic, Georgian and Armenian, published between 300 and 800 AD

Examples:
- Ambrose of Milan: Political Letters and Speeches
- The Formularies of Angers and Marculf: Two Merovingian Legal Handbooks
- The Lives of the Eighth-Century Popes (Liber Pontificalis)
- Conquerors and Chroniclers of Early Medieval Spain
- Gregory of Tours: Life of the Fathers
- Bede: The Reckoning of Time
Based on papers of 4 families, everyday life in East Anglia during Wars of the Roses
Domesday Book

Parliamentary Rolls of Medieval England

Selden Society Publications (via HeinOnline)

Early English Laws Project

http://www.earlyenglishlaws.ac.uk/

Early English Books Online (EEBO), Early European Books Online, Eighteenth Century Collections Online (more of which later!)

Legal History: The Year Books http://www.bu.edu/law/seipp/

Legal history: common law tradition (LibGuide) http://ox.libguides.com/law-histcom

First public record describing condition of England south of the river Tees in 1066 and 1086.
Record of human and natural resources
Useful for history of villages, social classes, and economy
View mss, transcriptions, translations and maps

Electronic Edition of Domesday Book: Translation, Databases and Scholarly Commentary, 1086; second edition
http://discover.ukdataservice.ac.uk/catalogue?sn=5694
Official records of the meetings of the English parliament from the reign of Edward I (1272 - 1307) until the reign of Henry VII (1485 - 1509)
Text and translation

[p. ix-1] [membr. 1]

PARLEMENTUM APUD WESTMONASTERIUM POST PASCHAM ANNO REGNI SUI SEPTIMO.

THE PARLIAMENT AT WESTMINSTER AFTER EASTER IN THE SEVENTH YEAR OF HIS REIGN [after 2 April 1279]

1. Rex de gracia speciali concessit hominibus de Duaco quod pannos quos habuerunt in Anglia vendere possint in instantibus nudinis Sancti Yvonis [et] Sancti Botolphii sine impedimento et pannos reducere ad partes suas si necesse fuerit et extunc sint de recta assisa.

1. The king's concession to the men of Douai, allowing them to sell the cloth they now have in England, even though it is not of the correct dimensions.

2. Item in eodem parlemento unanimitatem concordatum fuit quod omnes panni de partibus transmarinis sint de xxvi. ulnis in longitudine et sex quarteris in latitudine inter duas secundum antiquam assisam, ista quod post nudinas Sancti Botolphii proximo futuras omnes panni inventi qui non sint de eadem assisa occurrantur regi.

2. The King of his special grace granted to the men of Douai that they may sell the cloths which they had in England at the fairs at St Ives and Boston which are about to take place without obstruction and may take the cloths back home, if necessary, but in future they are to be of the correct measurement.

[Ordinance on the dimensions of overseas cloth].
- Anglo-Saxon Cluster, incl. Anglo-Saxon Charters
- Calendar of Irish Chancery Letters (CIRCLE) http://chancery.tcd.ie/
You have searched for **dublin** and **Calendar of Close Rolls, Richard II: Volume 1, 1377-1381**

**Keywords**

- dublin

**Title**

- Calendar of Close Rolls, Richard II: Volur

---

**Subject:**

- Administrative and legal: 22
- Colonial: 0
- Economic: 0
- Historical geography: 0
- Intellectual and cultural: 0
- Local: 0
- Parliamentary: 0
- Religious: 0
- Urban: 0

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**Place:**

- East: 0
- London: 0
- Midlands: 0
- North: 0

---

**Displaying 1 - 10 of 22 results**

**Close Rolls, Richard II: December 1378**

*Calendar of Close Rolls, Richard II: Volume 1, 1377-1381*

Close Rolls, Richard II December 1378 December 1378 Membrane 21. Dec. 15. Westminster. To the mayor, bailiffs, jurats and commons of the city of **Dublin** in Ireland and every of them. Order, upon their allegiance

**Close Rolls, Richard II: June 1379**

*Calendar of Close Rolls, Richard II: Volume 1, 1377-1381*

... and marriages, reversions, knights' fees, advowsons etc. in the counties of **Dublin**

**Close Rolls, Richard II: August 1379**

*Calendar of Close Rolls, Richard II: Volume 1, 1377-1381*

of **Dublin** for the time being. Order of the king's fee farm of the city of **Dublin** to pay to James le Boutiller earl of Ormond 200 marks a year for two ... (as above), making due allowance to the mayor and bailiffs...

**Close Rolls, Richard II: December 1378**

*Calendar of Close Rolls, Richard II: Volume 1, 1377-1381*

Westminster. To R. archbishop of **Dublin** chancellor of Ireland

**Close Rolls, Richard II: February 1380**

*Calendar of Close Rolls, Richard II: Volume 1, 1377-1381*
Index by subject: E

- Enclosures
  - fines that an enclosure is to remain enclosed forever, 23/2
  - fines to create, 9/116, 194, 196, 263; 11/93; 13/103, 351; 14/21; 16/18; 19/150; 22/80; 27/367
  - fines to enclose woodland, 32/370, 550-551

1 HENRY III (28 October 1216–27 October 1217)

Fine Roll C 60/8 Contents
- Membrane 2
- Membrane 1
- Membrane 1d

Fine Roll C 60/8, 1 HENRY III (1216–1217)

Membrane 2
- Image of membrane 2

Roll of fines of the first year of King Henry.

1. [No date]. Kent. Robert Arsc has made fine with the king by 100 m. for his delivery from the king's prison, and he is to serve the king with three knights (se quarto militum) for a year, namely by Robert himself, Hasculp de Selgny, and two of Hasculp's nephews, and he gave hostages for rendering that fine at the set terms and for performing faithful service to the king.

2. 17 Dec. Bailiff of the honour of Tewkesbury. William Bloet has made fine with the king by 60 m. for having the custody of the land and heir of Roger de Meysey, for which custody Roeland Bloet, his brother, made fine with King John, the king's father. He found Robert son of Payn and Ralph of Broughton as pledges for rendering the aforesaid fine to the king.

3. 17 Dec. Fairoft. Oxfordshire. John of Bristol gives the king the moelyn of 56 m. for having a writ to distrain the abbot of Brum to render to him the charters for 56 m., which Jordan Clerk, his brother, committed to him to keep. He has letters to distrain the abbot, and the sheriff of Oxfordshire is ordered to take security from John for the moelyn of the aforesaid 56 m. 2 Witness the earl.

1. It is possible that the following clause was added later, as the ink is very slightly darker. It is not, however, clearly demarcated from the remainder of the entry as in the other examples on this membrane.

2. An erasure has been made shortly below the body of the entry.
- Medieval Travel Writing
- Monumenta Germaniae Historica (MGH)
- Geschichtsquellen des deutschen Mittelalters (Digitales Repertorium) [http://www.geschichtsquellen.de/](http://www.geschichtsquellen.de/)
- Fonti documentarie - Lombardia Beni Culturali [http://www.lombardiabeniculturali.it/fonti/](http://www.lombardiabeniculturali.it/fonti/)
- Grandes Chroniques de France (textual sources) [http://www.utm.edu/staff/bobp/vlibrary/grandeschron.shtml](http://www.utm.edu/staff/bobp/vlibrary/grandeschron.shtml)
- Diplomatarium Norvegicum [http://www.dokpro.uio.no/dipl_norv/diplom_field_eng.html](http://www.dokpro.uio.no/dipl_norv/diplom_field_eng.html)
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</table>

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| Pages: | 1 to 1 | Go |

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MANDEVILLE, Sir John (Ker 347)
Travels. Second half C15th.

[MS 6711. Chetham's Library, Manchester]
A corpus of historical works, charters, legal texts, letters, political texts, and literature for the Holy Roman Empire.

Five series (Scriptores, Leges, Diplomata, Epistolae, Antiquititates) and thirty-three sub-series.

2 e-versions:
- Free digital version at dMGH (http://www.dmgh.de/) good for browsing
- Brepols version via OxLIP+ better for searching.
1. Gerbertus Remensis, Epistolae
   Epp. Kaiserzeit 2, Epist. 76, pag. 106, lin. 11
   Francorum placito nomen tulit hic Frederici, / Quem proavi pudere duces a sanguine regum, / Officio meritissime parem sopor ultimo hausit, / Mercurii cum celsa domus tibi, Phaebe, pateret.

2. Gregorius IX, Epistolae
   IV. Nobili viro Henrico, nato carissimi in Christo filii nostri Frederici, Romanorum imperatoris semper augusti, Ierusalem et Sicilie regis illustris.

3. Innocentius IV, Epistolae
   Tua nobis fraternitas intimavit, quod <...> Osnaburgensis episcopus suffraganeus tuus tergum, non faciem, Romane vertens ecclesie, bonorum immemor que ab ea contra opinionem omnium nos dissentientes in comes, sed tunc in vinculis tenebaris, adherens tunc temporis inimici eiusdem eiusdem, quibus adhuc favere non desint, bona Coloniensis ecclesie, cui tamquam matre sue tenebatur adesse subsidio, rapinis et incendiosis devastavit, nec his contentus sed aspirans ad eius latera more vireo lacerando, in ventre ipsius, in loco ad ius et proprietatem eiusdem Coloniensis ecclesie pertinente, quoddam castrum ad opus Th. nepotis sui, nati Frederici comitis de Isenburg interfectoris bone memorie Enghelberti predecessoris tui Coloniensis archiepiscopi, construere ipsumque adversus eandem ecclesiam munire de bonis ecclesiasticis non exaptiv.

4. Innocentius IV, Epistolae
   Sed quia ecclesie non consuevit claudere gremium redeunti, nos eius exemplo, cuius sumus licet immeriti vicarii constituti, qui non vult mortem peccatoris, sed ut convertatur et vivat, prefati Frederici salutem appetimus ipsumque desideramus recipere, si forsan inspiratus divinitus subire velit ad ecclesiasticam unitatem, et ob specialis dignationis affectum, quam ad tuam personam habemus et de quo speramus, quod non permetteres in aliquo decipi sacrosanctam ecclesiam matrem tuam, agemus, quanto mitius et benignius cum Deo et honorare ecclesie sine pecato poterimus, cum eodem.

5. Innocentius IV, Epistolae
   Hinc est, quod cum Gualterus dictus de Ocra, notarius Frederici quondam Romanorum imperatoris, ecclesiam sancti Eusani Furconensis dioecesis obtinere dicitur, nos, dilectum filium Berardum de Furconio clericum, scriptorem nostrum, quem propter multa eius obsidua nobis et ecclesie Romane impensa gratiam habemus plurimum et acceptum, intendentes favore prosequi speciali, mandamus, quatinus amato ab ecclesia ipsa Gualteri predicto, cum ea reddiderit se indignum, illum prefato Berardo auctoritate nostra conferre procures, inducens ipsum in possessionem eiusdem ecclesie et defendens inductum, ac faciens eidem vel procuratori sui eius nomine de ipsius proventibus integre responderi; contradictores etc.

6. Innocentius IV, Epistolae
   Ut dilecto filio magistro Henrico clerico tuo speciale gratiam faciamus, dilecti filii Frederici militis, nuntii et procuratoris dilectorum
Inventory of documentary sources and historiography of the Roman-German king of the Carolingians to Maximilian I, and the popes of the early and high Middle Ages

http://regesten.regesta-imperii.de/
The *Grandes Chroniques de France*, produced from the late thirteenth through the middle of the fifteenth century, was a royal history, tracing the family from the time of Troy through Philip Augustus (1223). These are vernacular texts, commissioned by French kings, penned originally by monks at Saint Denis. Additions, some written at the court, bring the history up to the time of Charles VI (ending in 1380). They are to some extent enriched translations of Latin texts. There are about 130 surviving manuscripts, with a number quite rich in illustrations.

This page is part of the Andy Holt Virtual Library's "Manuscripts of Medieval France with Vernacular Texts", a collection of over 800 links to manuscript facsimiles, including nearly all of the French medieval literary canon.

**Complete Facsimiles of Manuscripts containing the Grandes Chroniques de France**

- MS Grenoble Bibliothèque Municipale 9407 - Grandes Chroniques de France XIVe siècle
- MS Paris Bibliothèque interuniversitaire Sainte-Geneviève, Paris, Ms 782 - Chroniques de Saint-Denis
- MS Paris BNF fr. 1406 [Anc. 7511(4,4)] - Chroniques, selections from "Grandes Chroniques de France"
- MS Paris BNF 1968 [Anc. 7905(2)] - [Saint-Denis (Chroniques de) ou Grandes Chroniques de] France, etc.
- MS Paris BNF fr. 2464 [Anc. 8190(2)] - Grandes Chroniques de France, etc.
- MS Paris BNF fr. 2597 - Les grandes Chroniques de France, dites Chroniques de Saint-Denis
- MS Paris BNF fr. 2604 - Les grandes Chroniques de France
- MS Paris BNF fr. 2605 - Les grandes Chroniques de France
- MS Paris BNF fr. 2606 - Les grandes Chroniques de France
- MS Paris BNF fr. 2613 - Les grandes Chroniques de France
- MS Paris BNF fr. 2615 - Les grandes Chroniques de France
- MS Paris BNF fr. 2616 - Les grandes Chroniques de France
- MS Paris BNF fr. 2617 - Les grandes Chroniques de France
- Acta Sanctorum
- MEMSO
- Early Church Texts
- Papal Letters (Ut per Litteras Apostolicas)
- Papal Encyclicals Online
- Medieval Sermon Studies 2006-
- The Vatican Archive http://bav.bodleian.ox.ac.uk/
- British History Online (Fasti IH to complete)
- Internet Medieval Sourcebook http://legacy.fordham.edu/halsall/sbook.asp
- Ecclesiastical Date Calculators
  - Medieval calendar calculator http://arch.oucs.ox.ac.uk/detail/92766/index.html
  - http://people.albion.edu/imacinnes/calendar/Ecclesiastical_dates_files/widget1_markup.html
### Pontificate of:
- **Boniface VIII**: 23.01.1295 - 11.10.1303
- **Benoit XI**: 27.10.1303 - 07.07.1304

### Pontificate of:
- **Clément V**: 14.11.1305 - 20.04.1314
- **Jean XXII**: 05.09.1316 - 04.12.1334
- **Nicolas V antipape Sede vacante**: 18.05.1328 - 29.08.1330

### Pontificate of:
- **Benoit XII**: 08.01.1335 - 25.04.1342
- **Clément VI**: 19.05.1342 - 06.12.1352
- **Innocent VI**: 30.12.1352 - 12.09.1362

### Pontificate of:
- **Urbain V**: 06.11.1362 - 19.12.1370

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**Document**

**Pope**: Boniface VIII  
**Type of Letter**: Lettres curiales  
**Number**: 000696

**Place of promulgation**: Laterani  
**Modern date**: 1295 02 02  
**Latin date**: IIII non. febr.  
**Year of pontificate**: I  
**Reference**: Reg. Vat. 47, fol. 171, ep. I

**Analysis**: Cessio ad vitam bonorum domus Calatravensis.

**Transcription**:

> Venerabili fratri Philippo archiepiscopo Tranensi. Attendentes grandia tue merita probitatis, — omnia bona, jura et jurisdictiones in Brundusina et Troiana civitatus in et in Ursaria, in Frangann. ac in quibusvis Apulie, Sicilie Calabrie et Romanie partibus ad domum militie Calatravensis pertinientia, dudum nobis in minori officio constituto a .. magistro, preceptore et conventu ejusdem domus ad vitam nostram concessa, apostolica tibi auctoritate concedimus. — Volumus autem quod te cedente vel decedente, predicta omnia ad prefatam domum libere revertantur. —

**Reference**: Reg. Vat. 47, fol. 171, ep. I  
**Editor(s)**: A. Thomas, M. Faucon, G. Digard
DATE CALCULATORS

- For deciphering dates
  - Saints days
  - Easter
  - Regnal years
### BODLEIAN i-Skills

**OTHER FULL-TEXT SITES IN LATIN/ENGLISH**

- Alberti Magni E-Corpus
- The Christian Classics Ethereal Library (ANFO and NPNF)
- Corpus Thomisticum
- Gregory of Nyssa Online
- New Advent Fathers of the Church
- Past Masters

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<td>Duns Scotus: Works</td>
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</table>
To the most dearly loved and blessed brethren our fellow-bishops of the province of Germania Prima and Germania Secunda, Belgica Prima and Belgica Secunda, Lugdunensis Prima and Lugdunensis Secunda, and the province of Aquitania, and the province of Novermopulana, and to the laity and clergy of Tolosa in the Provincia Narbonensis, and to the bishops of the provinces of Britain, Hilary the servant of Christ, eternal salvation in God our Lord.

I not determined, beloved brethren, to send no letter to you concerning the affairs of the Church in consequence of your prolonged silence. For when I had by writing from several cities of the Roman world frequently informed you of the faith and efforts of our religious brethren, the bishops of the East, and of the Evil One profiting by the discords of the times had with unenvommed lips and tongue hissed out his deadly doctrine, I was afraid. I feared lest while so many bishops were involved in the serious danger of disastrous sin or disastrous mistake, you were holding your peace because a defiled and sin-stained conscience tempted you to despair: ignorance I could not attribute to you; you had been too often warned. I judged therefore that I also ought to observe silence towards you, carefully remembering the Lord's saying, that those who offer a first and second entreaty, and in spite of the witness of the Church, neglect to hear, are to be unto us as heathen men and publicans.

2. But when I received the letters that your blessed faith inspired, and understood that their slow arrival and their paucity were due to the remoteness and secrecy of my place of exile, I rejoiced in the Lord that you had continued pure and undefiled by the contagion of any execrable heresy, and that you were united with me in faith and spirit, and so were partakers of that exile into which Saturninus, fearing his own conscience, had thrust me after beguiling the Emperor, and after that you had denied him communion for the whole three years ago until now. I equally rejoiced that the impious and infidel creed which was sent straightway to you from Sirmium was not only not accepted by you, but condemned as soon as reported and notified. I felt that it was now binding on me as a religious duty to write sound and faithful words to you as my
Chapter One

In order to eliminate errors about universals three introductory points must be made.

[[5(Latin)]] (1) First, there are three kinds of universal in general.

The first is universal by causality, in the way that the most universal cause is God, and after him created universal [[10(Latin)]] things in accordance with the order in which they take their origin from God.

The second is universal by community, a thing, for instance, shared by many supposits, such as human nature and other general and specific natures.
Tyndale House Edition of the Greek New Testament (THEGNT) – free and networked

STEP Bible – Tyndale House – free and networked
  ▪ May also be downloaded for offline use

Oxford Biblical Studies Online – subscribed and networked

The Bible in English – (Chadwick-Healey) ProQuest

King James Bible - (Lion - Chadwick-Healey) ProQuest

BibleWorks 10 – coming soon

Encyclopedia of the Bible and its Reception
<table>
<thead>
<tr>
<th>KJV</th>
<th>Genesis 1:1</th>
<th>In the beginning God created the heavens and the earth.</th>
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<td>WIT</td>
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<td>יְבֵրֵאֵשׁ בַּרְאָאָו אָכַּל הָאָרֶץ</td>
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<td>Καὶ ἐκ τοῦ ἐναρχῆται Θεοῦ ἐκτέθη οὐρανὸς καὶ γῆς</td>
</tr>
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<td>LXX</td>
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<td>καὶ ἐκ τοῦ ἐναρχῆται Θεοῦ ἐκτέθη οὐρανὸς καὶ γῆς</td>
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<td>And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.</td>
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Chapter 1

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

Prologue: The Word became Flesh and Revealed the Father (1:1-18)

In a kind of overture the narrator gives his readers the impression that his story will be told 'from a transcendent and eternal vantage point' (Stibbe 1993: 22-3). The author uses subtle imagery to sum up main themes in the following work. As elsewhere in the Jewish tradition, light, life, and darkness, which are elements of the creation, are meant to symbolize spiritual realities. Life and light which were created in the beginning by the word of God (Gen 1) are manifested in the Word both before and after creation. The theme of light leads to that of the visible glory of the Word (v. 14) whereas the theme of life gives birth to that of the fulness from which believers receive (v. 16). The prologue begins with what appeals to the ear, the Word, and finishes with what the eye cannot see. God (v. 18). Through the Word, who is both light and life, the invisible and unheard God is revealed.
Texts
Look-up verses
Maps
Images
CHAPTER XII.

1 Se hælend com sçx dagen ær þam easten to bethania. þær lazarus wæs dead. þe se hælend a-wehte.

2 Hyo wrohten hym þær ge-beoursce. & martha þenede [Note: MS. þenede, æl. to þenede ]. Lazarus wæs an þare; þe mid heom sæt.

3 Maria nam an pund deorewurðre sealfæ mid þam wyrt ge-mengð þe nardus hatað. and smerede þas hælendes fet. & dreigde mid hire locken. & þt hús wæs ge-fylled of þare sealfæ swetnyssé.

4 þa cwað an hys leorning-cnihte. ludus scaroth þe hyne be-leawde.

5 Hwy ne sealde hyo þas sealfæ for þrem hundred panega þæt man mihta daelen þærfian.

6 Ne cwað he na þæt for-dyg þe hym ge-byrede to þam þærfian. ac for-þæn þæ he wæs þeof. & hæfde scrín; & þær þa þing; þe man sende.

7 Da cwað se hælend. Læt hyo þt hyo healde þæt oð þane dayg; þe man me berige.

8 Ge hæbbeðe symle þæ þærfan mid eow; ac ge næbbeðe me symle.
Cranmer, Thomas

Charlotte Methuen

Cranmer (1489–1556) studied at Cambridge and subsequently advised King Henry VIII in the Great Matter of his divorce, becoming Archbishop of Canterbury in 1533 and presiding over the introduction of the Reformation in England. Reform under Henry VIII initially affirmed vernacular Scripture: the 1538 Injunctions – drafted by Thomas Cromwell with Cranmer’s support – declared that an English Bible be placed in every parish church. Available were Coverdale’s Bible and the Matthew Bible, the latter the basis of the authorized Great Bible (1539), for which the King soon required correction. In 1543, the Act for the Advancement of True Religion restricted Bible reading to clergy, noblemen, and (in private) noblemenswomen, but on the accession of Edward VI in 1547, the Great Bible was again required to be made available to all in every parish church, alongside Erasmus’ Paraphrases of the New Testament in English.

The accessibility of Scripture in English was central to Cranmer’s understanding of Reformed religion. Guidelines for its correct interpretation were laid down by a set of homilies published in 1547, the first of which, “A Fruitful Exhortation to the reading and knowledge of Holy Scripture,” set out his approach. Cranmer believed there to be “nothing more necessary or profitable than the knowledge of Holy Scripture”; in contrast to “the stinking puddles of men’s traditions,” Scripture was the “well of truth,” “a sure, steadfast, and everlasting instrument of salvation,” in which “whatsoever is
Old English Coursepack (WebLearn)
http://www.english.nsms.ox.ac.uk/oecoursepack/

Old English Aerobics
http://www.oldenglishaerobics.net

Old English Online (University of Texas at Austin)
https://lrc.la.utexas.edu/eieol/engol

Sources
Fontes Anglo-Saxonici
Welcome

Welcome to Old English Literature: A Hypertext Coursepack. This site is designed to help you study several of the primary texts that have been included in many Old English Courses. A range of resources are available including primary texts with a running glossary and notes, reading lists, translations, contextual information and sources of the poem. There is also a facility to allow you to add comments or additional notes to each of the texts via an online discussion forum. Just select the text you are interested in on the right hand side.

The site is part of a project funded by the English Subject Centre. It was based on an original site by Kate Lindsay and Stuart Lee at Oxford. This site is hosted by the English Faculty at Oxford but is available for anyone to use.

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http://www.english.nsms.ox.ac.uk/oecoursepack/
The Dream of the Rood

Lines 1 - 28

Hwæt, ic swefna ðæs seorgan wylle,
Lot, dream (gp), best (as), to say/tell
hwæt me gemætæ to midre ðæs nīhte,
to dream (impers. w. d., pret 3s), middle (ds)
sylfand rearderandæ ðæs wunendæ,
speech-bearer (np), to dwell (pret. 3p)
þuhte me beæt ic gesæwæ, syllice treow
to seem (impers. w. d., pret 3s), beautiful (asn)

to lyftæ ladanæ, lohte bathunæ,
'in the air', to lift, to envelop (p ptc)
begotenæ mid golde;
glimmas stodon
tocover (p ptc)
faegere æt foldanæ scætanæ,
swylice þær lifæ waeran
beautiful (npm), earth (gs), corner (dp)
uppe on bam exælge-spanne,
Beholdon þær engel Dryhtnes ealle
cross-beam (ds), Lord (gs)
faegere þær forðgesæfæ
ne waes ðær huru fracocles gealge,
eternal decree (as), wicked one (gs), gallows
ac hine þær behelodæ halgegastics,
to behold
men ofer moldæ
and all peose mare geæafæ.
the earth (as), creation (ns)
Sylic waes se sigebeamæ,
ic synnum fahæ,
victory-tree (ns), stained (nsm)

The Dream of the Rood

A Verse Translation by Douglas B. Kilings

Behold! The best of dreams I shall tell,
what I dreamt in the midnight,
after mortal men upon couches dwell.
It seemd to me that I perceived a rare and wondrous tree
extending on high a surrounding light
alit the wood brightly. All that beacon was
covered with gold; jewels sculded
lovingly at its Earthen base, while likewise there were five
upon that shoulder-span. Behold there the Angel of God,
lovely through-out eternity. There was not an evil criminal
on the gallows,
but it was at He there gazed the Holy Spirits,
men throughout Earth and all this glorious creation.

Notes

Line 1 Hwæt
A characteristic opening for an Old English poem. Beowulf, Andreas, Fates of the Apostles, Juliana, and Vaisingory, for example, all begin with this call to attention which should probably be treated as outside the regular metre of the line. A suggested translation might be "Listen!" - an inheritance from an oral past?

Vercelli Manuscript

The Dream of the Rood survives in only one manuscript from the medieval period, known as the Vercelli Book. See Topics for more information on the manuscript. The lines of text in the manuscript do not correspond to the lines we have in modern editions of the Dream of the Rood. The scribes in the Anglo-Saxon period wrote the text continuously, and did not break it into poetic lines. There is little punctuation, but what there is does seem to mark metrical units. Some texts mark them much more consistently. Notice that word division is erratic and that words can be split over line endings. A transliteration of part of the manuscript can be found in the Diplomatic text.
- Literature Online (LION)
- Electronic Beowulf [http://ebeowulf.uky.edu/](http://ebeowulf.uky.edu/)
- Exeter Anthology of Old English Poetry
- MS Junius 11
- Parker Library on the Web
- Aelfric’s Homilies [http://users.ox.ac.uk/~stuart/kings/](http://users.ox.ac.uk/~stuart/kings/)
Search Facilities

The Default Setting

The default setting with Edition or Transcript on the left and Manuscript on the right has clear advantages over other settings when using Search. With this effect, all 'Edition Search' and 'Transcript Search' results are linked to their respective Edition or Transcript and to their corresponding folios.

By double-clicking on any result, the reader is taken to the linked Edition or Transcript (whichever is open), and the image of the relevant page opens, as well. If a customized setting is in effect, the result opens in the respective Edition or Transcript, but the corresponding folio will not.
The Wife’s Lament

114v-115r

Commentary  Recording  Translation  LINES: 1-53

1 C Ic þis giedd wrecce bi me ful geormor, *
2 C mihere sylfre sið. Ic þæt secgan mæg, *
3 C hwæt ic yrmba gebæd, sibban ic up aweox, *
4 niwes oppe ealdes, no ma þonne nu -- *
5 C ic wite winn minra wræcsiba.
6 C Ærest min hlæford gewat heonan of leodum
7 C ofer yba gelac; hæfe ic uhtceare
8 hwaer min leodfruma londes wære.
9 Da ic me feran gewat folgæ secan,
10 winelesa wrecce, for minre weapœre, *
11 ongunnan þæt þæs monnes magas hyccgan
12 þurn dyrne geþohte þæt hy toðælden unc,
13 þæt wit gewidost in woruldrice
14 C lifdon laðlicost, ond mec longade.
15 C Het mec hlæford min her heard niman, *
16 ahte ic leofra lyt on þissum londstede,
17 holdra freonda. Forþon is min hye geormor, *
18 ða ic me ful gemæcne monnan funde,
19 heardsælinge, hygegeormorne, *
20 C mod mijendne, morbor hyccgendne, *
21 C Bilde gebæro ful off wit beotedan
II. INTRODUCTION

1. The Old Testament in Old English Literature

The Old Testament was one of the major influences on the writings of the Anglo-Saxons. As Malcolm Godden observes:

In terms of quantity at least, the Old Testament was the major influence on Old English literature; it was the source for about a third of the extant poetry and for a large part of the prose (1).

A selective list of Old English texts that concentrated on the Old Testament includes the ‘Junius’ Manuscript (Oxford, Bodleian Library, MS Junius 11) which contains several memorable poems (e.g. Genesis, Exodus, and Daniel). There is as well the poetical Judith (2) (which stands as an interesting companion to the prose version edited in this site, discussed in full in Chapter VIII, 3c), and also the lone Kethub Paflin, entitled ‘Misere miel Deus’, which is based on the Old Testament Psalm 50 (3).

Two ‘translators’ of the Old Testament are known by name: Ælfric, of course, and Alfred. The king’s version of fifty psalms is preserved in Paris, Bibliothèque Nationale, MS lat. 8824, commonly known as the Paris Psalter (4). Furthermore Alfred also uses a series of quotations from Exodus in the beginning of his Lornuð (5), thus allowing him to consider the relationships between God’s Law, in the form of the Ten Commandments, and his own (6).

1 Incipit de iudith quomodo interficit olofernem

We secago nu ærest on þisum gewritum þet twegen cyingas waron gewedon on Ledan Nabochodonosor, swiðe namcwehe begen. An was se Chaldæisc þe æcwealde

5 Godes folc on Iuda lænde for hëora gehælgde, þa þæ hi wurðon wolice hælengyld þæl defolgyld beodon hëora dríhtne on teonal. Da towende se cyinge hëora winsumæ burh, Hierusalem gehaten, þæt halige tempel—ðe Salomon geworhte mid wundorlicum crafte—þæt toeware hí grundlunga, þæt Godes folc ofslo, þa þæ herealfe to his lande adraf to Babiloniam, hëora miclan byrig: þæ hi þær wunodon on híælwrawan þeowew, geceawæ hëora syna wið þone sjanan God. Hundseofontig gæran hi wunodon þær on þeowew, ðæþ æþærs Cyrus cying ði asænde eft onegæ to Iuda lænde, þan þæ hi ælædde waron, þæt hi eft ærran þæt ælinec tempel: swa swa se almíhtiga God on hið mod æsænde, þæt he his folc midsode æfter swa micelæ ymæle.

15 Nu was se oþer cying þe was gehaten on Ledan
LITERARY WORKS: MIDDLE ENGLISH EDITIONS & FACSIMILES

- LION
- Piers Plowman Electronic Archive
- Chaucer / The Book of the Duchess
- EEBO & ECCO
- TEAMS Middle English Texts
  - Database of Middle English romances
    - http://middleenglishromance.org.uk/
- The Romance of the Middle Ages
  - http://medievalromance.bodleian.ox.ac.uk/romance-home
- Wessex Parallel WebTexts
  - http://www.southampton.ac.uk/~wpwt/
Lydgate, John, 1370?-1451?: [Troy Book]
Lydgate, John, 1370?-1451?
[from Troy book (1906-1935)]

Related resources: Table of Contents Author Page

[Troy Book]

PART I. PROLOGUE, BOOK I., AND BOOK II.

1 O myghty Mars, that wyth thy sterne lyght
2 In armys hast the power & be my 3 t,
3 And named art from est til occident
4 The myghty lorde, the god armypotent,
5 That, wyth schynyng of thy stremes rede,
Piers Plowman
Electronic Archive

fol. 1r

BPassus P

CT in somer sesoun / whan softe was the sumne
I shoop me in to shrowdes / as y shep were
& wente wyde in , his world / wondres to here
& on May morwe / on malverne hillis
By fel me a feerly / as fayrye me thowhte
I was wery of wandrynge / & wente me to reste
Vpon a brood banke / be a boorne syde
& as y lay & lenede / & lokede on ye wayes
I slumbrede in to slepyng / it swyjede so merye
Pan gan y to meetyyn / a mervelous awenue
Pan y was in a wyldernesse / wiste y neuere where

I beheld in to Est / an hevy to ye sumne
I sey3 a toure on a tuft / tryally y tymbryd
& a deep dale be nethe / a dongour here Inner
With depe dychis & derke / & dreful to syghte
& a fayr feeld ful of folk / y fond here be twene
Of alle manere of men / he mene & he ryche
Wyrlkyng & wandrynghe / as this world askele
Summe pitte hem selue to plowth / & pleyede seldeyn
& in actiones & azmmes / then monke selken
Title Page

How to use this edition

CD-ROM License

Acknowledgments and dedication

Introduction to the Text

Reading Edition of the Book of the Duchess (with links to glossary, notes, and sound files).

Critical Edition with Textual Notes

Transcriptions of Manuscript and Early Print Copies of the Book of the Duchess
- MS Bodley 638
- MS Fairfax 16
- MS Tanner 346
- Edition in thynne’s 1532 Works

Page Images of Manuscript and Early Print Copies of the Book of the Duchess:
- MS Bodley 638
- MS Fairfax 16
- MS Tanner 346
- Edition in thynne’s 1532 Works

Chaucer’s Main Old French and Latin Sources for the Book of the Duchess:
- Machaut’s Fontaine amoureuse: Old French text
- Machaut’s Fontaine amoureuse: English translation of selected passages
- Machaut’s Jugerement du roi de Behaigne: Old French text
- Machaut’s Jugerement du roi de Behaigne: English translation of selected passages
- Machaut’s Remede de Fortune: Old French text (selected passages)
- Machaut’s Remede de Fortune: translation of selected passages
- Machaut’s lyrics:
  - Ballade notée 8 (Old French text)
  - Ballade notée 8 (translation of first stanza)
  - Compliaire 1 (Old French text and translation—first stanza only)
  - Lay de confort (Old French text)
  - Lay de confort (translation of selected passages)
  - Motet 3 (Old French text)
  - Motet 3 (English translation)
  - Motet 8 (Old French text)
  - Motet 8 (English translation)

- Froissart’s Paradis d’amour: Old French text
- Froissart’s Paradis d’amour: English translation of selected passages
- Roman de la rose (extracts): Old French text
- Roman de la rose (extracts): English translation
- Ovide Moralisé (extract): Old French text
- Ovide Moralisé (extract): English translation
- Ovid’s Metamorphoses, Book 11 (extract): Latin text
- Ovid’s Metamorphoses, Book 11 (extract): English translation
- Statius’s Thébais (extract): Latin text
- Statius’s Thébais (extract): English translation

Click below to open a divided screen for comparison of two or more of the above texts (manuscript versions, sources, etc.) or images.
You searched on: Keyword(s): caxton; Author keyword(s): chaucer - Your search included variant spellings.

You can use the checkboxes to add/remove records from your Marked list, or click here to add all records on this page, or click here to remove all records on this page.

Page(s): 1 2

1. Boethius, d. 524.

Boccio de consolacione philosophie, [Westminster : Printed by William Caxton, 1478]

Date: 1478

Bib name / number: STC (2nd ed.) / 3199


Copy from: British Library

Found: 2 hit(s):

Boccio de consolacione philosophie 4486b

...of myne. I william Caxton have done my debuoir &... ...sum tumulatus humo Post obitum Caxton voluit a viuere sum Willeimi...

2. Chaucer, Geoffrey, d. 1400.

The book of fame made by Geffrey Chaucer, [[Westminster : Enpryned by Wylliam Caxton, 1483]]
Corpus de Littérature Médiévale des origines à la fin du 15e siècle:

- Mediaevum.de [http://www.mediaevum.de/haupt2.htm](http://www.mediaevum.de/haupt2.htm)
- ARTFL
- Zentrales Verzeichnis Digitalisierter Drucke (ZVDD) [http://www.zvdd.de/](http://www.zvdd.de/)
- Early European Books 1-4
Auteurs

- Adam de la Halle
- Adenet le Roi
- Alain Chartier
- André de La Vigne
- Antoine de La Sale
- Archevesque
- Arnoul Greban
- Bernard
- Béroul
- Blondel de Nesle
- Charles d'Orléans
- Chastelain de Couci
- Chrétien de Troyes
- Christine de Pizan
- Colin Malet
- Colin Muset
- Conon de Béthune
- Cortebarbe
- Coudrette

Chrétien de Troyes

- Chansons courtoises de Chrétien de Troyes (Les)
- Chevalier au lion (Le) (Yvain) (Ancien français)
- Chevalier au lion (Le) (Yvain) (Traduction)
- Chevalier de la charrette (Le) (Ancien français)
- Chevalier de la charrette (Le) (Lancelot) (Traduction)
- Cligès
- Conte du Graal (Le) (Perceval) (Ancien français)
- Conte du Graal (Le) (Perceval) (Traduction)
- Érec et Énide
- Philomena
LI CONTES DEL GRAAL

Qui petit sens petit quialt. [Fe 36I a]
et qui anques recoil viat,
an tel leu sa semance espande
que fruit a cent dobles li rande;
car an terre qui rien ne vaut
bone semance i seche et faut.
Crestiens semce et fet semance
d'un romans que il ancomance,
et si le semne an si bon leu
qu'il ne puert estre sans grant pren,
qu'il le fet por le plus prodome
qui soit an l'empire de Rome:
c'est li cuens Philipes de Flandres,
qui maix vaut ne fust Alexandres,
cil que l'an dit qui tant fu buens.

PROLOGUE

Qui sème peu, récolte peu, et qui veut avoir belle récolte, qu'il jette sa semence en une terre où elle lui rapporte au centuple; car en terre qui ne vaut rien la bonne semence se dessèche et meurt. Chrétien sème — c'est sa semence — un roman qu'il commence et il le sème en si bon lieu qu'il ne peut être sans grand profit: il le fait pour le plus sage et le meilleur qui soit en tout l'empire de Rome, le comte Philippe de Flandres, qui vaut plus qu'Alexandre lui-même dont on dit pourtant tant de bien. Et je montrerai que le comte lui est bien supérieur, car Alexandre portait en lui tous les vices et toutes les faiblesses dont le comte s'est purifié et libéré.

Tel est le comte qu'il ne prête l'oreille à nulle plaisanterie grossière, à nulle méprisante parole — et, s'il entend dire du mal d'autrui, de qui que ce soit, il en souffre. Le comte aime la justice rendue avec équité, la loyauté aussi et Sainte Eglise; il hait toute bassesse. Il est généreux et sans ostentation; les dons qu'il fait sont sans calcul ni hypocrisie, en conformité avec l'Évangile qui déclare: que ta main gauche ignore le bien que fera ta main droite. Que seul en ait connaissance celui qui le reçoit, ainsi que Dieu qui perçoit à jour tous les secrets et sait tout ce qui se cache au fond des cœurs et des entrailles. Pourquoi l'Évangile dit-il: «Ce que tu fais de bien, cache-le à ta main gauche»? C'est que la main gauche — à ce qu'on dit — représente la vaine gloire qui vient de la tromperie hypocrisie, et la droite, que représente-t-elle? La charité, qui ne se vante pas du bien qu'elle fait, mais le dissimule: nul n'en sait rien, sinon Celui dont le nom même est Dieu et Charité. Dieu est charité et, selon l'Écriture — Saint Paul le dit et je l'ai lu —, qui vit dans la charité, demeure en Dieu et Dieu en lui.

Sachez-le donc en vérité: ce sont des dons inspirés par la charité que répond le bon comte Philippe, car nul n'en a connaissance que son cœur noble et généreux qui le pousse à faire le bien. N'est-il pas meilleur que ne le fut Alexandre qui
Textes de Français Ancien

Anonymous [1175]. *Quatre Livres des Rois* (Li Quatre Livre des Reis, éd. par Ernst R. Curtius, Dresden-Halle, Niemeyer, 1911.) [genre: narrative] [word count] [RoisC].

Previous Section

*Quatre Livres des Rois* (les) Li primiers livres des Reis.

--- 3 ---

 Uns bers ja en l' antif pople Deu e ou num Helcana. Fiz fud Jeroboam, le fiz Heliod, le fiz Thaï, le fiz Suf; éz fud de Effratâ (si cum li aiguant entendent: de la cite ki puis fud apeleé Bethléem). É mest al munt de Effraim en une ciete ki fud apeleé Ramathaim-Sophim, ki puis fud apeleé Armathie, dunt fud li bonurez Joseph, ki le precius cors Jesu-Crist mist el sepulcre. Cist bers Helchana fud del lignage as ordenez Deu de part pere é de lignage real de part mere. Mullillers out dous; le plus noble fud clamée Anna é l’ altre Phenenna. Phenenna out enfanz plusurs, mais Anna n’en out nul. Bien lut en la vieiez lei que li ordenez ossrent od campagne cunversen. Kar des treze lignez ki vindrent del patriarche Jacob, Deu en seveurd le lignage Levi é essiz é retint especealment a son servise del tabernacle ki primes fud levez al desert de Sinaï é del temple que li reis Salemun funda é fumi. E pur ço que cist lignages nunmeqment dout si le servise Deu celebra, besuinz fud le feiz sainte engendriere en atemprance é en nettee que li servises Deu que par perez que par fuz fust a son plaisir furniz. E curent il plus muilliers plusurz per le muilemielement del pople Deu, ki de tutes parz de mescreantez genz estellt pursis. Enel cuntempte fud une cite Sylo, de part Effraim, que Deu out a son ois saisie é sacrée. La fud eout estit il tabernacles é il sancturaries Deu des le tens Josue, ki le pople Deu en terre de promissien cunstul é guilas. La fud l’ arche, la fud il propiciatoriez. C’est l’ arche en qui fud repost é

--- 4 ---

guardez les tresors precius des tabies û Deu meldes écrisit la lei, é partie de la manne ki del ciel vint é le pople quarante anz en lieu de vitaille corporel sustin, é la verve Aarone, û Deu sa vertud mustrad, kar en une nuit fulli é fluri é fruit portad. Icest lieu seintified fud il bers Helchana écumuliers a visitar pur Deu depreier, obligations faire é sacrifier aziers asis é par la lei estabiliz, numéument a la Pasche, a Pentscute, a la feste Salcie, ki est en seveurd, quant il Judeu mainent en fullulles en monument é remembrance que jecque Deu les mist en terre de promissien, en certaine statn. A c’est lieu servir fudt dui proveile atitile, Obéi û Phinees. Fiz furent Heely, ki dunc en evesse é mestaire principels, E a un jur avint que Elchana fist sacreré e sulucr la lei a sei retint partie, partie dundad a sa campagnie. E a Anne, sa muiller, que il tendrement amad, une partie dundad, ki fornient é destahitee, kar Deu ne li volt aducz fluer deitez de son ventre. E Phenenna îço il turma a reptré é acustumenement l’en artaltout é amement rampdonz. E la bonurer Anna nen out reut, mais un duleir, pluer e viande deporter. Sis mariz Helchana le arisunza, si li dist: “ Purquei plures? Purquei ne manjues? E puruei estis ti quers en tristur? Dun n’ as tu m’ amur? Dun n’ as tu mun quer, ki plus te valt que zi osses dis enfanz?” Anna puis que elle out mangiez é beud levad el al sucur Deu requereer tu son quer turad. Vint s’en al tabernacle; truvad l’ evesse Hely a l’ entree, ki asis i ërt qu’il as alanz é as venanz parole de salu mustrah. La dame fist a Deu sun present es sa obilatun. Sun quer meine as chaldes lernes acuraged ureisun e en ceste balleil.” Sire merciable, Sire Deus puissanz des hoz baniz e des champions cumbatant, si fud tun plaisir que véisses ma miserie e ma affectiun, e tel membrost de mei, la tue
Kaiser Friedrichs confirmatio und Conrad Pfintzings verschreibung, daß der Liechtenhof eines Ehrbarn Rats und gemeiner Stadt Nürnberg offen Haus sein und bleiben soll: de dato 1465

Dokumenttyp: Sonstiges


Autor: Friedrich III. Römisch-Deutsches Reich, Kaiser; 1415-1493

Person: Pfintzing, Conrad

Erscheinungsjahr: [ca. 1720]

Verlag: [Nürnberg]

Anmerkungen: Kopft. - Teil einer Sammlung kaiserl. Privilegien für die Reichsstadt Nürnberg. - Vermutliches Erscheinungsjahr nach den jüngsten Teilen der Sammlung angegeben


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oclc: 711357592

URN: urn:nbn:de:bvb:12-bsb10941492-1

Lokale Präsentation: http://www.mdz-nbn-resolving.de/urn/resolver.pl?urn=urn:nbn:de:bvb:12-bsb10941492-1

Kollektion / Sammlung: BSB München: Digitale Sammlungen [Suchen in dieser Sammlung]

http://www.zvdd.de/
Peter Lombard, Bishop of Paris, ca. 1100-1160

Sententiarum libri IV

Venezia: Vindelino da Spira, 10 III 1477.

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- General union catalogues
- Online catalogues of manuscripts
- Single institution databases of facsimiles
- Single manuscript facsimiles
- Image databases
- Palaeography
- Manuscript studies (miscellany)
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  \[http://www.bl.uk/reshelp/findhelprestype/manuscripts/msscollect/manuscriptscollections.html\]
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**BM MS. Eng. poet. a. 1**

3938, 3939, 3940, 3941, 3942

Poems and prose treatises in Middle English and Anglo-Norman (The Vernon Manuscript)

Middle English, Anglo-Norman

Language

English

Origin

c. 1390-1400

Date

Parchment

Material

Good miniatures, by two hands, the first, fols. 105 ff, 265, an English parallel to the 'Cium dei' group of Flemish MSS, the second, fols. 124 ff. Good diagram, borders, initials in different styles (five or six different hands (?)). Mention of earthquake in 1382 and of incident in 1384. (P&A ii. 676, pl. LXXII-LXXI)

Decoration

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**Images**

Catalogue image

Vol. 2 Part 2, p. 789

Catalogue image

Vol. 2 Part 2, p. 790

Catalogue image

Vol. 2 Part 2, p. 791

Catalogue image

Vol. 2 Part 2, p. 792

Manuscript image

[Vol. 105r] Meeting of Mary and Elizabeth. "Then per was a swete met".

**Bibliography**

2001


2000


Daniel Huws, Medieval Welsh manuscripts [collected articles], [Cardiff]: University of Wales Press & The National Library of Wales, 2000, pp. 82, 247

Cited in more than one article in New directions in later medieval manuscript studies: essays from the 1999 Harvard Conference, ed. Derek Pearsall, Woodbridge, etc.: York Medieval Press, 2000, pp. 24 n. 42, 116

Cited in more than one article in Studies in the Harley manuscript: the scribes, contents and social contexts of British Library MS Harley 2253, ed. Susanma
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1. William Langland, The Vision of Piers Plowman (C version)
   Add MS 35157: Late 14th century-16th century
   Details I want this Notes & Tags

2. William Langland, The Vision of Piers Plowman (B version, Boffey 1459)
   Cotton Ms Caligula A XI, ff 170–286: 1st half of the 15th century
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3. William Langland's The Vision of Piers Plowman, The B-Text
   MS Facsimile 2225: 2010
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THE VISION of William concerning Piers the Plowman, together with Dowell, Dobet and Dobest. The latest version, called the "C" text by Skeat, Early English Text Society ed., 1873. Begins: "In a sorber sesson when soft was pe sonne I shpole me in to shrowdes as y a shope were." Piers Plowman ends at f. 54 b. "Explicit visio Willelmi W. de Petro lo ploughman. Et hic incipit visio eiusdem de dowel." Dowet begins at f. 87 b without heading and ends at f. 110, "Explicit dobet el incipit dobest." At the end of Dobest (f. 124), "Explicit liber vocalitis Piers ploghman", followed by the name of the scribe) "Preston" in red. The MS. is not mentioned by Skeat. It closely, resembles Lord Lichester's MS. (Skeat's I, see his edition, pp. xxxii-xxxviii., and footnotes, passim), agreeing with it in the colophon to Piers Plowman, in the titles to the several "passus," and in a large proportion of the variations from the standard text adopted by Skeat. The following dialectical characteristics may be noted: (a) the pronoun I is almost invariably written y, not I or i ch; (b) she is generally so written, not hue or heo. (c) the past participle usually has the prefix y - . On a blank page at the end (f. 124 b) are two medical recipes, "contra stipicacionem ventris is que vocatur grind," and "to dissolve the herna canosa," inserted in the 16th century. Vellum, f. 125. End of XIVth cent. Initials in red and blue; the Latin passages underlined in red. A few lines lost by the mutilation of f. 9, and a few words on f. 10 and 11, but the missing passages supplied, circ. 1500. Marginal notes in various hands of the 16th and 17th cent. The following names, presumably of former owners, occur: Arthur Surtseys (f. 124); Thomas Thynbeke, "Clarke" (f. 124b, 16th cent.); Francis Ascoughes, of Cottam [co. Notts] (f. 1, 124, 124b, 16-17th cent.); and Maurice Johnson, of Aylescoughes Halle in Spalding, whose bookplate of arms, 1735, is at f. 2 b, and who has prefixed some notes on the poem (f. 3-6), stating that he had the volume re-bound in 1728. The binding is of the Hartian pattern, crimson morocco, tooled. 9 x 6 in.

**Collection Area:** Western Manuscripts

**Reference:** Add MS 35157

**Creation Date:** Late 14th century-16th century

**Exten and Access:**

**Extent:** 1 item

**Conditions of Use:** Letter of introduction required to view this manuscript

**Contents and Scope:**

**Contents:**
Poetry: Piers Plowman., late 14th cent.
William Langland: Piers Plowman., late 14th cent.-16th cent.
Maurice Johnson, Librarian to the Society of Antiquaries: Bookplates: 1735.
Bookplates: Johnson (Maurice), F.S.A.: 1736.
Bindings ENGLISH: Tooled morocco; 17th cent and 18th cent. includes:
f. 124 Scribes: Preston (?): late 14th cent.
f. 124 Preston: Name of scribe (?): late 14th cent.
f. 124b Recipes: 16th cent.

**History:**

**Custodial History:**
Thomas Thynbeke, Clerk: Owned: 16th cent.
Arthur Surtseys: Owned (?) in 16th cent.
Maurice Johnson, Librarian to the Society of Antiquaries: Owned: in 16th cent.
Francis Ascoughes, of Cottam, county Nottinghamshire: Owned: circ.1600.

**Related persons, etc:**
Ascoughes, Francis, Unspecified, of Cottam, county Nottinghamshire
Johnson, Maurice, Unspecified, Librarian to the Society of Antiquaries
Langland, William, Unspecified, of Add MS 34779
Preston, Unspecified, of Add MS 35157
Surtseys, Arthur, Unspecified
Thynbeke, Thomas, Unspecified, Clerk

**Links:**

- Former owner: Ascoughes, Francis, Unspecified, of Cottam, county Nottinghamshire
- Former owner: Johnson, Maurice, Unspecified, Librarian to the Society of Antiquaries
- Subject: Langland, William, Unspecified, of Add MS 34779
- Subject: Preston, Unspecified, of Add MS 35157
- Former owner: Surtseys, Arthur, Unspecified
- Former owner: Thynbeke, Thomas, Unspecified, Clerk
Examples of Catalogues and Databases of Digitised Manuscripts

Oxford: Digital Bodleian, LUNA (Bodleian) & 'Early Manuscripts at Oxford'
http://digital.bodleian.ox.ac.uk/, http://image.ox.ac.uk/ and http://bodley30.bodley.ox.ac.uk:8180/luna/servlet/

British Library: Catalogue of illuminated manuscripts & Digitised Manuscripts
Examples of Manuscripts and Archives Exhibitions

Magna Carta

Magna Carta ("the Great Charter") was agreed between King John and his barons on 15 June 1215. It regulated the feudal customs of the kingdom, and has since become one of the great symbols of freedom and the rule of law. If there was a fixed charter to which King John put his seal in 1215, it has not survived. Instead there are a number of later 'amendments' or recodifications of the text, issued according the political situation of the time, which were officially issued in English terms by the crown chamber. Some versions have survived, and their survival has ensured that Magna Carta is present as the imagination set only as a symbol of the rule of law, but also as a physical object which, much like the American Declaration of Independence, somehow embodies the spirit and nature of a nation.

Ivory panels with romance scenes

A book of family reading and allegiance
• Oxford Art Online
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• Bridgeman Education
• Index of Christian Art
• VADS (Visual Arts Data Service)

Copyright guidance http://www.bodleian.ox.ac.uk/using/copy/copyright
Index of Christian Art
Bernard of Clairvaux search

Field to search: Subject
Type word or phrase: bernard of clairvaux
Base to search: Work of Art
Words adjacent? Yes

Records 1 - 15 of 61 (maximum display and sort is 10000 records)
Ashmolean Collections
http://www.ashmolean.museum/collections/
  - Heberden Coin Room
  - Medieval Archaeology Collections
    - British Archaeological and Antiquarian Collections Online

British Museum
- British museum collections online
Bodleian Map Department [http://www.bodleian.ox.ac.uk/maps]

Internet Medieval Sourcebook [http://legacy.fordham.edu/halsall/sbookmap.asp]

Cartographic images [http://www.henry-davis.com/Maps/]

ORBIS LATINUS online (Grässe) medieval place-names [http://www.columbia.edu/acis/ets/Graesse/contents.html]

Parciacum, Parcay, St., Frankr. (Maine-et-Loire).

Pardibus, Pardubitz, St., Böhmen.

Pareceyum, Parrecey, D., Frankr. (Jura).

Pareium moniale od. monachorum, Moniacum, Paray-le-Monial, St., Frankr. (Saône-et-Loire).

Parentium, Parenzo, St., Österr. (Istrien).

Digital Atlas of Roman and Medieval Civilisations (beta) [http://darmc.harvard.edu/]

Mapping Gothic France [http://mappinggothic.org/]

Regnum Francorum Online: interactive maps and sources of early medieval Europe [http://www.francia.ahlfeldt.se/]
The cheapest journey from Roma to Londinium in May takes 27.5 days, covering 3187 kilometers.

Prices in denarii, based on the use of a faster sail ship and a civilian river boat (where applicable), and on these road options:
* Per kilogram of wheat (by donkey): 8.03
* Per kilogram of wheat (by wagon): 9.04
* Per passenger in a carriage: 929.03
USEFUL PORTALS

- Internet Medieval Sourcebook
  [http://legacy.fordham.edu/halsall/sbook.asp](http://legacy.fordham.edu/halsall/sbook.asp)

- The ORB (Online Reference Book for Medieval Studies)
  [http://the-orb.arlima.net/textbooks/textlist.html](http://the-orb.arlima.net/textbooks/textlist.html)

- Medieval Libraries of Great Britain
  [http://mlgb3.bodleian.ox.ac.uk/](http://mlgb3.bodleian.ox.ac.uk/)

- British History Online
  [http://www.british-history.ac.uk/](http://www.british-history.ac.uk/)

- Gallica – Bibliothèque Nationale Française

- Digitale Bibliothek – Bayerische Staatsbibliothek
  [http://www.digitale-sammlungen.de/](http://www.digitale-sammlungen.de/)
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Hilla Wait, Philosophy & Theology hilla.wait@bodleian.ox.ac.uk
Helen Worrall (Archaeology & Anthropology) helen.worrell@bodleian.ox.ac.uk
Diane Bergman (Numismatics) diane.bergman@bodleian.ox.ac.uk
Thank you for coming and get in touch if you need help.