

The Electronic *Manipulus florum* Project

www.manipulusflorum.com

Annotated Bibliography compiled by C. Nighman citing scholarship that has employed and/or cited the online edition of the *Manipulus florum*, listed in chronological order (last updated on 26 March 2021, with 85 titles)

Chris L. Nighman (2002). "The Electronic *Manipulus florum* Project," *Medieval Sermon Studies* 46, 97-9.

A research note announcing the launch of the online project and explaining its goals.

Francisco J. Hernández (2003). "La hora de don Rodrigo," *Cahiers de linguistique et de civilization hispaniques médiévales* 26, 15-72.

The author is the earliest known user of the Electronic *Manipulus florum* Project, which enabled him to identify a quotation from Augustine (cf. Restitutio b) in a letter dated to 1277, acknowledged as follows: "Agradezco...generoso editor del *Manipulus florum* en la red (www.manipulusflorum.com), la amabilidad con que me ha guiado hacia la Fuente" (p.49, n.25).

Chris L. Nighman (2005). "Commonplaces on preaching among commonplaces for preaching? The topic *Predicacio* in Thomas of Ireland's *Manipulus florum*," *Medieval Sermon Studies* 49, 37-57. (https://scholars.wlu.ca/hist_faculty/27/)

Argues that the *Manipulus* was intended for university students as a resource for self-formation, rather than an anthology for composing sermons, as argued by the Rouses; includes an edition of the lemma *Predicacio*.

Matthew Steggle (2005). "The *Manipulus florum* in *An Almond for a Parrat*," *Notes and Queries* 52.2, 178-82.

Matthew Steggle (2006). "The *Manipulus florum* in *The Anatomie of Absurditie*," *Notes and Queries* 53.1, 43-6.

These articles demonstrate the reception of the *Manipulus* by Thomas Nashe, a late 16th-century English polemicist, in composing these two tracts, drawing especially from the lemma "Mulier".

Christine Boyer (2006). "Un témoin précoce de la réception du «Manipulus florum» au début du XIV^e siècle: le recueil de sermons du dominicain Guillaume de Sauqueville," *Bibliothèque de l'École des Chartes* 164.1, 43-70.

(https://www.persee.fr/doc/bec_0373-6237_2006_num_164_1_463657)

Discusses de Sauqueville's early reception of the *Manipulus* as a preaching aid.

Chris L. Nighman (2006). "*Prudencia*, plague and the pulpit: Richard Fleming's eulogy for Robert Hallum at the Council of Constance," *Annuaire Historiae Conciliorum* 38.1, 181-96. (https://scholars.wlu.ca/hist_faculty/8/)

Argues that Fleming employed the *Manipulus* to revise and politicize an earlier version of this funeral sermon (pp.193-5).

Annabel Brett, trans. & ed. (2006). Marsilius of Padua, *The Defender of the Peace*, Cambridge University Press.

Cites Marsilius' possible use of *Inuidia* in the *Manipulus* for a quotation attributed to Huguccio of Pisa (p.141, n.4).

Christine Boyer (2007). "Les sermons de Guillaume de Sauqueville: l'activité d'un prédicateur dominicain à la fin du règne de Philippe le Bel," Thèse de doctorat, Université Lumière, Lyon II.

Demonstrates this preacher's extensive employment of the *Manipulus* at the beginning of the 14th century, soon after it was completed in 1306.

Nicholas Must (2007). "The reception of Thomas of Ireland's *Manipulus florum* in Calvinist Geneva: sex and marriage in Jacob Stoer's 1593 edition," MA thesis, Wilfrid Laurier University. (<https://scholars.wlu.ca/etd/853/>)

Examines how the *Manipulus* was adapted by Stoer in the context of the Genevan Reformation, focusing especially on his alteration of *Coniugium* and creation of a new lemma: *Adulterium*.

Pedro Martín Baño (2007). "Frey Marcelo de Lebrija (1479?-1543), primigénito del Humanista Antonio de Nebrija: Ensayo bio-bibliográfico," *Revista de Estudios Extrameños* 63.2, 617-54. (http://www.dip-badajoz.es/cultura/ceex/reex_digital/reex_LXIII/2007/T.%20LXIII%20n.%202%202007%20mayo-ag/RV001097.pdf)

Cites Nobilitas d in the *Manipulus florum* as the source for a quotation in a letter by Pedro de Estrada to Marcelo de Lebrija (p.653, n.57).

Karen Green, Constant Mews & Janice Pinder (2008). *Christine de Pizan, Book of Peace*, Penn. State University Press.

Cites the *Manipulus florum* website in noting that Christine did not employ it in writing this text, unlike some of her other works, such as *Othea* (p.36, n.9).

James McEvoy (2009). "Flowers from ancient gardens: the lemma 'Amicitia' in the *Manipulus florum* of Thomas of Ireland," in J. McEvoy & M. Dunne (eds.), *The Irish Contribution to European Scholastic Thought*, Four Courts Press, 60-73.

Discusses the construction of Amicitia and Inimicitia, providing English translations of all 95 quotations under Friendship from the online critical edition of the *Manipulus*, and supports Nighman's 2005 revisionist theory regarding Thomas of Ireland's intended audience.

Paweł Stępień (2009). "O wolności w średniowiecznej literaturze religijnej w Polsce," in *Humanitas i Christianitas w Kulturze Polskiej*, M. Hanusiewicz-Lavallee ed., Warsaw, 15-52.

Cites a number of *Manipulus florum* quotations on the subjects of liberty and freedom (pp.20-4, 41), determined by employing the online edition of the Electronic *Manipulus florum* Project (p.51).

A.M. Aldama Roy & M.J. Muñoz Jiménez (2009). "Selección y manipulación de los autores clásicos en los florilegios latinos," *Selección, manipulación y uso metaliterario de los autores clásicos*, Pórtico, Zaragoza 2009, 61-97.

Cites the Electronic *Manipulus florum* Project (p.68, n.13).

Alan Fletcher (2009). *Late medieval popular preaching in Britain and Ireland: texts, studies, and interpretations*, Sermo 5, Turnhout: Brepols.

Cites the Electronic *Manipulus florum* Project and Nighman's 2005 article (p.25, n.43).

Carol Wyvill (2010). "John Fewterer's *Myrrour or glasse of Christes passion*: a partial edition with commentary," PhD dissertation, Department of English and Linguistics, University of Otago, New Zealand.

Demonstrates Fewterer's employment of the *Manipulus* for a number of quotations in this text.

Andrew Kane & Frank Tompa (2011). "Janus: the intertextuality search engine for the Electronic *Manipulus florum* Project," *Literary and Linguistic Computing* 26.4, 407-15.

A technical report on the development of the Janus search engine by its developers.

Maria José Muñoz Jiménez (2011). "Formas de coexistencia de autores y obras en los florilegios medievales," in M.J. Muñoz Jiménez (ed.), *El florilegio: espacio de encuentro de los autores antiguos y medievales*, Fédération Internationale des Instituts d'Études Médiévales (Textes et Études du Moyen Âge 58), Oporto, 9-34.

Cites the Electronic *Manipulus florum* Project (p.22, n.26) and Nighman's 2005 article in *Medieval Sermon Studies* (p.22, n.27).

Robert L.A. Clark & Pamela Sheingorn (2011). "Encountering a dream-vision: visual and verbal glosses to Guillaume de Digulleville's *Pelerinage Jhesucrist*," in *Push me, pull you: imaginative, emotional, physical and spatial interaction in late medieval and renaissance art*, S. Blick & L.D. Gelfand eds., Brill, 3-38.

Demonstrates that the *Manipulus* is the source for a number of marginal Latin glosses in several manuscript exemplars of this mid-14th century French devotional poem (p.7).

Ruth Finnegan (2011). *Why do we Quote? The Culture and History of Quotation*, Open Book Publishers, 132-6. (<http://www.openbookpublishers.com/reader/75>)

Discusses the *Manipulus* in the context of other collections of quotations, such as Erasmus' *Adagia*, and provides an example of Thomas' cross references from BnF MS lat. 15985 (p.134).

Chris L. Nighman (2011). "The Janus intertextuality search engine: A research tool of (and for) the Electronic *Manipulus florum* Project," *Digital Medievalist* 7. (<http://doi.org/10.16995/dm.43>)

Explains how the Janus search engine can be used both for determining the influence of the *Manipulus* on Latin texts written after 1306 and also the influence on the *Manipulus* of intermediate sources that Thomas of Ireland mined for quotations. Also argues that Swanson (1989) was incorrect in believing that John of Wales' *Communiloquium* was an intermediate source for the *Manipulus*, and suggests instead that the old tradition which claims that John of Wales started the *Manipulus* and Thomas of Ireland completed it may be correct.

M.J. Muñoz Jiménez, I.V. Fernández, & M.C. Trujillo (2012). "El concepto *tolerantia* en los florilegios medievales," in *Tolerancia: Teoría y práctica en la edad media*, R.P. Rivas ed., Actas del Coloquio de Mendoza (15-18 de junio de 2011), FIDEM Textes et Études du Moyen Age 64 (Mendoza), 163-82.

Cites the Electronic *Manipulus florum* Project and reproduces *Tolerancia* c, f, h, r, u, ac, ag, and an from the online edition (pp.170-1).

Hanna O. Vincze (2012). *The Politics of Translation and Transmission: Basilikon doron in Hungarian Political Thought*, Cambridge Scholars Publishing.

Notes the extensive use by Pataki Füsüs János (1600-29) of the 1567 Lyons edition of the *Manipulus* as a source in composing *The Royal Mirror* (pp.167-8, n.121).

Stephen A. Pelle (2012). "Continuity and renewal in English homiletic eschatology, ca. 1150-1200," PhD thesis, Centre for Medieval Studies, University of Toronto.

Notes that variants in *Prosperitas* x from Prosper of Aquitaine's *Sententiae* are also found in an English manuscript from the late 12th century (p.183).

Lorenza Tromboni (2012). "La presenza di florilegi aristotelici e testi enciclopedici nel *De doctrina Aristotelis* di Girolamo Savonarola," *Spicae: Cahiers de l'Atelier Vincent de Beauvais*, n.s. 2, 143-61.

Mentions the *Manipulus* and describes the Electronic *Manipulus florum* Project (pp.146-7, n.9).

Susanne Kaup (2012). *De beatitudinibus. Gerhard von Sterngassen OP und sein Beitrag zur spätmittelalterlichen Spiritualitätsgeschichte*, Akademie Verlag, Berlin.

Cites many examples of Gerhard's reception of the *Manipulus* in composing his *Medela languentis anime* and *Pratum animarum* at Köln in the early 14th century, referencing the Electronic *Manipulus florum* Project on p.18, p.158, n.2 & p.234, n.3; the *Manipulus* is cited as the source for dozens of quotations in the critical edition (pp.330-470), and its index (pp.473-82).

John R. Davies, Richard Sharpe & Simon Taylor (2012). "Comforting sentences from the warming room at Inchcolm Abbey," *Innes Review* 63.2, 260-6.

Demonstrates that the *Manipulus* was the source of a Latin mural inscription in Scotland.

Stephanie Betty Jacob (2012). "Mittelalterliche Kommentierung zur *Epistula Valerii* Walter Maps," PhD dissertation, Universität Köln.

Discusses Thomas of Ireland's reception of Map's misogynist text in the lemmata *Coniugium* and *Mulier* and cites the Electronic *Manipulus florum* Project (pp.59-62).

Samantha James (2013). "Cornelius Aurelius, the upcycling humanist: a study of the *Libellus de patientia*," MA thesis, Tri-University Graduate Program in History, Wilfrid Laurier University (C. Nighman, supervisor).

Examines how the *Manipulus* was employed as an uncited source for a number of classical and patristic quotations in this early 16th-century humanist example of patience literature. Since 2019, the Latin text (edited by S. James, C. Nighman, and K. Tilmans) and the English translation of this tract (translated by James and Nighman), have been available online as Open Access resources via The *Libellus de patientia* Project (<http://web.wlu.ca/history/cnighman/Libellus/index.html>).

Tristan Sharp (2013). “William of Pagula’s *Speculum religiosorum* and its background: law, pastoral care, and religious formation for monks, c. 1215-c.1350,” PhD dissertation, Centre for Medieval Studies, University of Toronto.

Demonstrates William of Pagula’s reception of the *Manipulus florum* in this text.

Maria Teresa Callejas Berdonés (2013). “El *Epitoma rei militaris* de Vegetio en el *Manipulus Florum*,” in *La compilación del saber en la Edad Media*, M.J. Muñoz, P. Cañizares, C. Martín (eds.), Fédération Internationale des Instituts d’Études Médiévales (Textes et Études du Moyen Âge 69), Porto, 115-29.

Examines Thomas of Ireland’s reception of Vegetius in various quotations under the lemmata *Bellum* and *Milicia*, and some non-military topics, including *Consilium*, *Presumptio* and *Venia*.

Maria José Muñoz Jiménez (2013). “El tópico *Eloquencia* en el *Manipulus Florum* de Tomás de Irlanda,” in *Otium cum dignitate: Estudios en homenaje al profesor José Javier Iso Echegoyen*, J.A. Beltrán et al. eds. (Monografías de Filología Latina, 16). Zaragoza, 569-77.

Discusses Thomas’ construction of ‘Eloquencia’, pointing out (p.572, n.4) that the original Latin source for *Eloquencia* x, a quotation attributed to Plato, is the *Liber de elementis* of Isaac Israeli ben Solomon (d.932), perhaps transmitted via John of Wales’s *Compendiloquium*.

Paweł Stępień (2013). “O problemach badania śladu autorskiego w kazaniu średniowieczym na przykładzie *Kazania na Narodzenie Pańskie z Kazañ świętokrzyskich*” [Problems of research on author’s mark in medieval sermon. An example of *Sermon on the Nativity* from *The Holy Cross Sermons*], in *Kaznodziejstwo średniowieczne: Teksty, atrybucje, audytorium, Polska na tle Europy*, [Medieval Preaching: Texts, Attributions, Audiences. Poland in European Context], K. Bracha ed., Warsaw, 107-24.

Cites the online edition of the Electronic *Manipulus florum* Project (p.116, n.28), for *Peccatum* r.

Brian J. Maxon (2014). *The Humanist World of Renaissance Florence*, New York: Cambridge U.P.

Argues that the apparent use of the *Manipulus* by Leonardo Dati in composing a sermon delivered at the Council of Constance suggests that he was merely a “dabbler” in Florentine humanism (pp.136-7; p.237, n.73).

Emily Dolmans (2014). “‘Hunting for souls’: a newly discovered Middle English lyric,” *Notes and Queries* 61.2, 185-7.

Notes (p.187, footnote #16) the similarity between a Latin marginal note that accompanies this vernacular lyric and *Infernus* o in the *Manipulus*, which is a paraphrase of a passage from Bernard.

Marc Cels (2014 for 2012). “Anger in Thomas of Ireland’s *Manipulus florum* and in five texts for preachers,” *Florilegium* 29, 147-70.

Compares the construction of *Ira* in the *Manipulus* to five medieval preaching resources, concluding that Nighman (2005) was correct in arguing that Thomas of Ireland intended his florilegium to be read by students at the Sorbonne, rather than as a resource for preachers.

Maria Teresa Callejas Berdonés (2014). “Juvenal en el manuscrito 246 de la Biblioteca Histórica de Santa Cruz de Valladolid,” in *Manipulus studiorum: en recuerdo de la profesora Ana María Aldama Roy*, Philologica: Publicaciones del departamento de filología Latina de la Universidad Complutense de Madrid, M.T. Callejas Berdonés et al. eds., Madrid, 157-71.

Cites the online edition of the *Manipulus florum* for the lemma *Exactio* (p.166, n.23).

Monserrat Jiménez San Cristóbal (2014). “Maximiano en el manuscrito 246 de la Biblioteca Histórica de Santa Cruz de Valladolid,” in *Manipulus studiorum: en recuerdo de la profesora Ana María Aldama Roy*, Philologica: Publicaciones del departamento de filología Latina de la Universidad Complutense de Madrid, M.T. Callejas Berdonés et al. eds., Madrid, 547-61.

Discusses the *Manipulus* as a major source of the florilegium in Valladolid MS 246, citing the Electronic *Manipulus florum* Project website as a resource used for this research (p.553, n.26).

Cecilia Medina López-Lucendo & Israel Villalba de la Güida (2014). “El florilegio temático del ms. 246 de la Biblioteca de Santa Cruz de Valladolid: Edición y comentario filológico del ‘título’ *Fortitudo*,” in *Manipulus studiorum: en recuerdo de la profesora Ana María Aldama Roy*, Philologica: Publicaciones del departamento de philologia Latina de la Universidad Complutense de Madrid, M.T. Callejas Berdonés et al. eds., Madrid, 691-704.

Cites the online edition of the *Manipulus* (pp.697-701) in demonstrating that it was a major source for the topic *Fortitudo* in the Valladolid manuscript.

María José Muñoz Jiménez (2014). “Antologías renacentistas abreviadas en manuscritos de bibliotecas Españolas,” *Fortunatae* 25, 407-16.

Discusses the *Manipulus* as a major source (via Domenico’s *Polyanthea*) of the florilegium in Valladolid MS 246 (pp.411-13).

María José Muñoz Jiménez (2014). “Las fuentes del *De variis doctorum sententiis* de C. García Guillén de Paz,” in *Manipulus studiorum: en recuerdo de la profesora Ana María Aldama Roy*, Philologica: Publicaciones del departamento de philologia Latina de la Universidad Complutense de Madrid, M.T. Callejas Berdonés et al. eds., Madrid, 755-64.

Cites the online edition of the *Manipulus* (p.757, n.4) in discussing the reception of this florilegium in the Valladolid manuscript.

Barry Taylor, ed. (2014). *Libro del consejo e de los consejeros*, Cilengua, San Millán de la Cogolla.

Identifies the *Manipulus* as a major source for the author (“Maestre Pedro”) of this tract (pp.28-9, 41, 50, 55-6, 58, 159, 161; and also cites (p.39, n.55) the digital transcription of John of Wales’ *Communiloquium* (1475) that is linked to the Auxiliary Resources page in noting that it was also a major source for this text.

Chris L. Nighman (2014). “The *Manipulus florum*, Johannes Nider’s *Formicarius*, and late medieval misogyny in the construction of witches prior to the *Malleus maleficarum*,” *Journal of Medieval Latin* 24, 171-84.

Demonstrates and analyses Johannes Nider’s reception of the *Manipulus florum* in composing book 5 of his *Formicarius*, a very influential text for the development of the gendered witch stereotype in the fifteenth century. It also examines the lemmata “Mulier” and “Coniugium” in the *Manipulus*, arguing that Thomas of Ireland’s construction of those topics was essentially misogamous, rather than misogynous, though its reception by Nider was informed by misogyny, bolstering Nighman’s revisionist theory on Thomas’s intended audience (Nighman, 2005).

Beatriz Antón (2014). “Emblemas-florilegios sobre la amistad en el *Emblematum Liber* (1593) de Jean Jacques Boissard,” *Euphrosyne: Revista de Filología Clásica*, n.s. 42, 135-54.

Examines the three emblems on *Amicitia* in Boissard’s *Emblematum liber*, noting that the source for the Latin passages is the lemma *Amicitia* in the *Manipulus florum*, via Joseph Lang’s *Polyanthea*; cites the Electronic *Manipulus florum* Project (p.139, n.21).

Constant Mews & Tomas Zahora (2015). “Remembering last things and regulating behavior in the early fourteenth century: from the *De consideratione novissimorum* to the *Speculum morale*,” *Speculum* 90.4, 960-94.

Examines an extended version of a quotation from Bernard in *Mors aq* (p.975).

Margaret M. Gower (2015). “The heart of peace: Christine de Pizan and Christian theology,” PhD dissertation, Harvard University.

Cites the Electronic *Manipulus florum* Project in treating Christine’s reception of *Scriptura sacra* d (pp.7-8) and an unnamed quotation from *Cor siue mens* (p.89, n.83).

Maria José Muñoz Jiménez (2015). “Marcial en el manuscrito 246 de la Biblioteca de Santa Cruz de Valladolid,” in *Humanismo y Pervivencia del Mundo Clásico V: Homenaje al profesor Juan Gil Fernández*, Instituto de Estudios Humanísticos, Alcañiz (Teruel), 343-53.

Cites the Electronic *Manipulus florum* Project as an “edición electrónica muy útil” (p.346).

Nicole Smith (2015). “Middle English lyrics, *Homo vide*, and *A Christian manne’s bileeve*,” *Notes and Queries* n.s. 62.1, 17-22.

Cites the *Manipulus florum* Project website (p.19, n.12), noting that *Passio ak* is one of several sources that misattribute a Latin carol by Phillip the Chancellor to Bernard of Clairvaux.

Francesc Tous Prieto (2015). “Les colleccions de proverbis de Ramon Llull: estudi de conjunt i edició dels *Mil proverbis* i dels *Proverbis d’ensenyament*,” PhD dissertation, Universitat de Barcelona.

Cites the online edition of the *Manipulus* (p.212, n.67), and Nighman’s 2005 article (p.75, n.79).

Eric Leland Saak (ed.) (2015). *Catechesis in the Later Middle Ages: The Exposition of the Lord’s Prayer of Jordan of Quedlinburg, OESA (d.1380)*, Brill: Leiden.

Cites the online edition for *Mundus s* (p.360, n.30) and *Prudencia siue prouidencia z* (p.361, n.33), noting that the *Manipulus* was Jordan’s likely source for both quotations.

William O. Duba (2015). “*Auctoritates* and *Aristoteles* in Peter Auriol,” in *Les Auctoritates Aristotelis, leur utilisation et leur influence chez les auteurs médiévaux. État de la question 40 ans après la publication*, J. Hamesse & J. Meirinhos (eds.), Textes et Etudes du Moyen Âge, 83 Fédération Internationale des Instituts d’Études Médiévales, Barcelona – Madrid, 155-86.

Cites the online edition for *Amicicia bs* (p.183, n.56) and *Amicicia ce* (pp.184-5) in discussing one of Auriol’s sermons.

María José Muñoz Jiménez (2015). “Los florilegios Latinos confeccionados en terretorios Hispánicos,” in *Estudios de literatura medieval en la Península Ibérica*, Instituto Literatura y Traducción 10, misc. 4, C. Alvar ed., San Millán de la Cogolla, 147-72.

Cites the online edition of the *Manipulus* (p.154, n.22) in discussing the importance of this florilegium and others in medieval manuscripts in Spain.

Aaron Bolarinho (2015). “‘...*tamquam civili causa*’ – The reception of Vegetius and Frontinus in Geremia da Montagnone’s *Compendium moralium notabilium*,” MA thesis, Wilfrid Laurier University (<https://scholars.wlu.ca/etd/1781/>).

Compares Montagnone’s reception of Vegetius’ *Epitoma rei militaris* in his proto-humanist florilegium (c.1310) to the contemporary reception of that author in Thomas of Ireland’s florilegium (*passim*).

Elke Zinsmeister, Jens Haustein, Martin Schubert eds. (2016). *Otto von Passau, “Die vierundzwanzig Alten”*, Editionsprinzipien und Editionstext, Arbeitsversion (http://dtm.bbaw.de/ovp-dateien/ovp_edition_vorlaeufig).

Cites 58 cases of apparent *Manipulus florum* reception in this mid-14th-century text. The critical edition currently provided online is a working version for the final printed edition of the text, which is expected in 2020; a digital edition is also planned.

Mirko Breitenstein (2016). “Das ‘Haus des Gewissens.’ Zur Konstruktion und Bedeutung innerer Räume im Religiosentum des hohen Mittelalters,” in *Geist und Gestalt. Monastische Raumkonzepte als Ausdrucksformen religiöser Leitideen im Mittelalter*, J. Sonntag et al. (eds.), Ordnungen und Deutungen religiösen Lebens in Mittelalter 69, G. Melville et al. (eds.), Berlin, 19-55.

Cites *Temptatio n* (p.43, n.119) from the online edition, a passage from Gregory’s *Moralia in Iob*, in discussing the concept of conscience.

Antonio Volpato ed. (2016-). *Catarina da Siena, Lettere*, <http://www.centrostudicateriniani.it/en/st-catherine-of-siena/writings>

These Open Access critical editions build upon Volpato’s critical edition of St. Catherine of Siena’s letters, published on CD-Rom in 2002. Although Catherine did not use the *Manipulus florum* herself, Volpato cites the online *Manipulus florum* edition for numerous common quotations to demonstrate that she drew from the same intellectual heritage as contemporary preachers of the late 14th century.

Kiss Farkas Gábor (2016). “Latin és népnyelv a késő középkori magyarországi domonkos kolostorokban” [Latin and vernacular language in medieval Dominican monasteries in Hungary], *Irodalomtörténeti Közlemények* 120.2, 225-47.

Cites Studium h from the online edition (p.238, n.68) as the source for a quotation attributed to Origen in Leonhard Huntepichler’s *Directio pedagogorum* (15th cent.).

R. Blumenfeld-Kosinski & E.J. Richards eds. & trans. (2017). Christine de Pizan, *Othea’s Letter to Hector*. The Other Voice in Early Modern Europe: The Toronto Series 57 / Arizona Medieval and Renaissance Texts and Studies 521. Toronto: Iter Press / Tempe, AZ: Arizona Center for Medieval and Renaissance Studies.

The editors made extensive use of the online edition: “We have consistently consulted the original Latin of Thomas Hibernicus, *Manipulus florum* at Chris L. Nighman’s website,” though the name of the website is mistakenly cited as “Digital Medievalist” (p.20, n.62; p.158).

Gregorio Rodríguez Herrera (2017). “Mujer y tradición clásica en los *Ex Elegiis Tibulli, Propertii et Ouidii Selecti Versus* (1504) de J. Marmelio,” *Graeco-Latina Brunensia* 22.2, 269-82.

https://digilib.phil.muni.cz/bitstream/handle/11222.digilib/137636/1_GraecoLatinaBrunensia_22-2017-2_18.pdf?sequence=1

In introducing his research, Rodríguez Herrera notes that our understanding of the influence of Latin florilegia has been hampered by traditional philological methods, but he cites the *Manipulus florum* Project and its auxiliary digital resources as a unique approach for overcoming this “barrier” (“Por el momento solo los proyectos de Nighman ofrecen una acción sistemática para superar esta barrera”: p.270, n.1). He also cites three of Nighman’s published articles on the *Manipulus*, and reports that by using the Janus Intertextuality Search Engine he determined that Juan Marmelio’s poem contains 32 quotations that are also found in the *Manipulus*, mostly in the lemma Mulier (p.275, n.8).

Paolo Caboni (2017). “*Engaños y desengaños del profano amor* di Joseph Zatrilla y Vico: Edizione e studio,” PhD dissertation, Università degli Studi di Cagliari.

https://gredos.usal.es/jspui/bitstream/10366/135732/1/DLE_CaboniP_ProfanoAmor_VolumeI.pdf

Notes the likely reception of the *Manipulus florum*, either directly or indirectly through Joseph Lang’s *Anthologia* (1598), for a number of Latin passages in this 17th-century text, including Exemplum z (p.36, n.104), Ipocrisis a, l, o, ak (p.88, n.316), and a number of unspecified citations from Fides siue fidelitas, Homo, Libertas, and Seruitus (p.95, n.348), citing the *Manipulus florum* Project’s online critical edition as being “enriched by various intertextual and hypertextual tools (“...arricchita da vari strumenti intertestuali e ipertestuali”: p.217). Additional citations may be included in the critical edition in vol.2 of the dissertation, which has not been seen.

Chris L. Nighman (2017). “Editorial agency in the *Manipulus florum*: Thomas of Ireland’s reception of two works by Peter of Blois,” in *From learning to love: schools, law, and pastoral care in the Middle Ages – Essays in honour of Joseph W. Goering*, T. Sharp et al. (eds.), *Papers in Mediaeval Studies* 29, Toronto: PIMS Publications, 224-48.

Examines Thomas’ reception of Peter of Blois’ *De amicitia* from the *Flores paradisi* (BnF MS lat. 15928) and the *Epistolae* from Thomas’ own manuscript copy of the original source (BnF MS lat. 16714) and also from the *Flores paradisi*, and notes that an unidentified intermediate source must have been used by Thomas as his source for certain excerpts from Peter’s letters that are not found in either of those manuscripts; includes a list of 59 quotations that contain lines from Peter of Blois, most of which are misattributed in the *Manipulus* to Petrus Rauennas or other authors.

Tomasz Nastulczyk (2017). “*Manipulus florum* Tomasza z Irlandii w środowisku krakowskich bernardynów (XV w.). Recepcja florilegium jako świadectwo transferu wartości teologicznych i moralnych Poręczny zbiór wypisów czy narzędzie formacji duchowej,” [“Thomas of Ireland’s *Manipulus florum* in the community of Bernardines (Franciscan Observants) of 15th-century Krakow: the reception of the florilegium as a testimony of the transfer of moral and theological values,”] in *Między teologią a duszpasterstwem powszechnym na ziemiach Korony doby przedtrydenckiej. Dziedzictwo Średniowiecza i wyzwania XV-XVI wieku* [Between theology and popular ministry in the Kingdom of Poland in the Pre-Tridentine period: medieval heritage and the challenges of 15th and 16th centuries], W. Walecki (ed.), Warszawa, 327-60.

Cites the online *Manipulus florum* edition, the Rouses’ book, and various articles by Nighman, Cels, and McEvoy, in examining the lemma Paupertas in a manuscript copy of the *Manipulus florum* now at the Biblioteka Jagiellońska in Krakow.

Elizabeth Schirmer (2017). "Conversational Lollardy: Reading the Margins of MS Bodley 978," *Manuscript Studies: A Journal of the Schoenberg Institute for Manuscript Studies*, 2.2, 328-68.

Cites the *Manipulus florum* website for the entire lemma Crux (p.354, n.59).

William O. Duba (2017). *The forge of doctrine: the academic year 1330-31 and the rise of Scotism at the University of Paris*, *Studia sententiarum* 2, Turnhout: Brepols.

Cites the Electronic *Manipulus florum* website, noting its use in two sermons by William of Brienne (pp.224, n.14; 228-32). Named entries from the *Manipulus* include Anima a, Fides siue fidelitas b, Predicacio f, Gloria eterna r, Scriptura sacra ag, as well as six other entries from Scriptura sacra. Also reports its reception in a sermon by Bertrand de la Tour (p.231).

Alexander W. Holland (2018). "John Bromyard's *Summa praedicatorum*: an exploration of late medieval falsity through a fourteenth-century preaching handbook," PhD dissertation, University of Kent. (<https://kar.kent.ac.uk/68440/1/282Main%20Text.pdf>)

Makes extensive use of the online *Manipulus florum* edition, especially the appendix which contains Holland's transcription (from BL MS Royal 7 E IV) and translation of Bromyard's *Prologus* (pp.298-305), which cites 14 quotations from the *Manipulus*.

Marian Toledo Candelaria (2018). "From reformed barbarian to 'saint-king': literary portrayals of King Malcolm III Canmore (r. 1058-93) in Scottish historical narratives, c.1100-1449," PhD dissertation, University of Guelph at pp. 213-14.

Discusses Walter Bower's reception of Inuidia u from the *Manipulus* in commenting on the bias of English chroniclers, including William of Malmesbury, in recounting Scottish history (pp.213-14).

Ann Astell & Joseph Wawrykow eds. (2018). *Three Pseudo-Bernardine Works*, Cistercian Studies 273, Cistercian Publications, Collegeville, Minn.

The *Manipulus florum* website is cited in the bibliography (p.149), but does not seem to be mentioned in the annotations to the translations of these three texts from the 12th and 13th centuries, suggesting that it was probably used as a tool for identifying the sources of quotations.

Dagmara Wójcik-Zega & Włodzimierz Zega (2018). "Bartłomiej z Jasła i „czeska *devotio moderna*" w Krakowie. Kazanie *Hoc epulum comedas* na Wielki Czwartek," ["Bartholomew of Jasło and the "Bohemian *devotio moderna*" in Kraków: The Sermon *Hoc epulum comedas* for Maundy Thursday,"] *Przegląd Tomistyczny* 24, 135-90. (<https://www.latarnia.org.pl/kacik-czasopism/pt/files/pt2018.pdf>)

Cites the Electronic *Manipulus florum* Project (p.153, n.31) in demonstrating Bartholomew's reception of the *Manipulus* for Eucharistia b, c, e, g, n, x; Caritas c; and Desiderium c in composing this sermon (pp.152-7), and cites the online edition for those passages in their critical edition of the sermon (pp.164-81).

Chris L. Nighman (2019). "Walter Bower's reception of the *Manipulus florum* (1306) in composing the *Scotichronicon* (c.1440)," *The Innes Review* 70.1, 55-64 (<https://www.euppublishing.com/doi/pdfplus/10.3366/inr.2019.0202>).

Demonstrates and analyzes Bower's extensive use of the *Manipulus* in writing this major work of medieval Scottish historiography. The article provides many links to apparatus files from the *Manipulus florum* Project, and the online Appendix (not included in the print journal) has over 70 links to PDF fonts/fontes documents provided on the *Manipulus/Scotichronicon* Project website ([https://www.euppublishing.com/doi/suppl/10.3366/inr.2019.0202/suppl_file/3%20NIGHMAN%20SMO%20for%20online%20version%20INR70\[1\].pdf](https://www.euppublishing.com/doi/suppl/10.3366/inr.2019.0202/suppl_file/3%20NIGHMAN%20SMO%20for%20online%20version%20INR70[1].pdf)).

David R. Carlson (2019). "Feriby's 'Lament for Richard II' and English literary history ca.1400," *Chaucer Review* 54:4, 373-410 (<https://muse.jhu.edu/article/734838/pdf>).

Cites the Electronic *Manipulus florum* Project in identifying Feriby's reception of Presumptio t (p.407, n.12-18) and Tribulatio an (p.408, n.42-45), and possibly also Prelacio t (p.409, n.59) in Feriby's *Lament*.

Irene Verde del Pozo (2019). "El *Amicitia* de Cicerón en los florilegios medievales," *Estudios Clásicos* 155/156, 103-18.

Cites the Electronic *Manipulus florum* Project (p.117) in discussing the transmission of quotations from Cicero's *De Amicitia* in the *Manipulus* (pp.110-12), the *Florilegium Gallicum*, the *Florilegio Espiritual*, and the *Flores philosophorum et poetarum*.

Jacqueline Hamesse, María-José Muñoz Jiménez, & Chris L. Nighman eds. (2019). *New perspectives on Thomas of Ireland's Manipulus florum / Nouvelles perspectives sur le Manipulus florum de Thomas d'Irlande*, Papers in Mediaeval Studies 32, Toronto: PIMS Publications.

The proceedings of the colloquium organized by Nighman and held at Wilfrid Laurier University, 16-17 May 2014, marking the 35th anniversary of the Rouses' seminal book on the *Manipulus florum*, with the support of the Research Office at Wilfrid Laurier University and the Social Sciences and Humanities Research Council of Canada. The bilingual Introduction by Dr. Muñoz Jiménez (pp.1-16) provides an overview of scholarship on the *Manipulus florum*. Because the titles of the individual papers are closely descriptive of their contents, no individual annotations are provided:

- Chris L. Nighman. "Revisiting John of Wales's role in the creation of the *Manipulus florum*" (pp.17-30).
- Mark Zier. "The place of the *Glossa ordinaria* in the *Manipulus florum*" (pp.31-72).
- Xavier Biron-Ouellet. "Quels mots pour exprimer l'émotion dans le *Manipulus florum*? Ce qu'ils nous disent sur son public et sa fonction" (pp.73-90).
- Robin Waugh. "Patience in the *Manipulus florum*" (pp.91-110).
- Iolanda Ventura. "Âme et Corps dans le *Manipulus florum* de Thomas d'Irlande" (pp.111-31).
- Louis Shwartz. "Thomas of Ireland's construction of 'Angelus' and 'Diabolus' and the usefulness of the *Manipulus florum*" (pp.132-46).
- Tristan Sharp. "From the university to the cloister: The *Manipulus florum* and William of Pagula's *Speculum religiosorum*" (pp.147-64).
- Alan Vincelette. "The lemmata 'Amor', 'Caritas', and 'Dilectio' in Thomas of Ireland's *Manipulus florum* and their influence on renaissance mysticism" (pp.165-87).
- Nicholas Must. "What a Calvinist edition of the *Manipulus florum* provided to French Protestants: a reading of the lemma 'Ecclesia' in Stoer's 1593 edition" (pp.188-206).
- María-José Muñoz Jiménez. "Les manuscrits du *Manipulus florum* conservés dans les bibliothèques espagnoles" (pp.207-23).

Misty Schieberle ed. (2020). *Christine de Pizan's Advice for Princes in Middle English Translation: Stephen Scrope's 'The Epistle of Othea' and the Anonymous 'Litel Bibell of Knighthod'* (TEAMS Middle English Texts), Medieval Institute Publications.

Cites the Electronic *Manipulus florum* Project (pp.136, 478).

Clemens Weidmann (2020). "Creating a new Augustine from the *Manipulus florum*: Remarks on some sermons of the so-called Augustinus Belgicus," in *Flores Augustini, Augustinian florilegia in the Middle Ages*, J. Delmulle, G. Partoens, S. Boodts and A. Dupont eds., Spicilegium Sacrum Lovaniense, Études et Documents, fasc. 57, 191-212.

Cites the Electronic *Manipulus florum* Project (p.192) and makes extensive use of the online edition in arguing that the collection of sermons attributed to Augustine and edited by A.B. Caillau and B. Saint-Yves in 1836-9, were composed in the mid-14th century by "Augustinus Belgicus", and so could not have been a source for the *Manipulus*; rather, the *Manipulus* was a major source for the author who compiled those sermons. The article cites dozens of quotations from the *Manipulus* under a variety of lemmata. The publication of this article triggered a full revision of the fons primus files for the affected quotations, as credited on the Acknowledgments page.

Marjorie Burghart (2020). "Remploi textuel et fluidité de la *materia predicabilis*: le cas du *Speculum prelatorum* de William de Pagula (†1332)," *Revue Mabillon* n.s. 31, 109-47.

Cites the Electronic *Manipulus florum* Project (p.119, n.51), which was employed to determine the early reception of the *Manipulus* in this text by William of Pagula. The author also cites the 2019 *New Perspectives* book (p.122, n.64).