

The Electronic *Manipulus florum* Project  
[www.manipulusflorum.com](http://www.manipulusflorum.com)

Annotated Bibliography compiled by C. Nighman citing scholarship on the  
the *Manipulus florum* since 1979, listed in chronological order  
(for works published prior to 1979, see the bibliography in the Rouses' book)

**Works that cite the Electronic *Manipulus florum* Project indicated by an asterix (\*)**

Mary Rouse and Richard Rouse (1979). *Preachers, florilegia and sermons: studies on the Manipulus florum of Thomas of Ireland*, PIMS Texts and Studies 47, Toronto.

The seminal study of the *Manipulus florum* and its author, includes an edition of Thomas' Preface (pp.236-8) and an annotated edition of his list of authors and works (pp.251-310).

Gilles Le Bouvier, ed. (1979). *Les chroniques du roi Charles VII*, in *Ecrits Politiques de Jean Juvénal des Ursins*, P.S. Lewis ed., Société de l'Histoire de France, C. Klincksieck

Le Bouvier identified dozens of Latin quotations in this text as being derived by Juvénal des Ursins from the *Manipulus florum*.

P.K. Marshall, J. Martin and Richard Rouse (1980). "Clare College Ms. 26 and the circulation of Aulus Gellius 1-7 in medieval England and France," *Mediaeval Studies* 42 353-94.

Includes a section by Rouse (pp.379-80) in which he argues that the extracts from Aulus Gellius in the *Manipulus* were extracted not from a previous florilegium, but rather from a lost copy of the *Noctes Atticae* that was among the books of Richard de Fournival that were at the Sorbonne in 1272 when a catalogue of that collection (the *Biblionomia*) was compiled. Includes transcriptions of seven quotations from Gellius in the *Manipulus* from Paris, BnF MS lat. 15986 (pp.391-2). However, see Swanson (1989) and Nighman (2011), below.

Jenny Swanson (1989). *John of Wales: A study of the works and ideas of a 13th-century friar*, Cambridge University Press.

Argues (pp.27-8) that Thomas of Ireland extracted a passage originally from Aulus Gellius' *Noctes Atticae* from John of Wales' *Communiloquium* as his source for *Correctio da* in the *Manipulus*, and suggests (p.203) that Thomas probably used the *Communiloquium* as "a classical quarry" for other quotations in the *Manipulus* as well. However, see Nighman (2011) below.

P.S. Lewis ed. (1992). *Écrits politiques de Jean Juvénal des Ursins*, 3 vols., Paris, 1978, 1985, 1992.

Notes (vol. 1, p.9) that « Juvénal paraît avoir utilisé [le *Manipulus florum*] presque'une centaine de fois dans les onze textes de notre édition... ». These are referenced in the Index des Citations (vol. 3, pp.285-98), not only under the entry for Thomas de Hibernia (p.297), and also under certain individual authors as « [Tho. Bib.] ». For example, Lewis (p.293) cites the *Manipulus* as the source for both of the quotations Juvénal uses from Innocent III's *De miseria humane conditionis*.

E.J. Richards (1995). "In search of a feminist patrology: Christine de Pizan and «les glorieux docteurs»," in L. Dulac & B. Ribémont (eds.), *Une femme de lettres au Moyen Age. Études autour de Christine de Pizan*, Orléans, 281-95.

Reviews previous scholarship that has demonstrated Christine's use of the *Manipulus* but argues that she also read and used some patristic sources directly.

Anne Moss (1996). *Printed commonplace-books and the structuring of renaissance thought*, Clarendon Press, Oxford.

Discusses the influence of the *Manipulus* on humanist commonplace books (pp.39-50).

Chris L. Nighman (1996). "Reform and humanism in the sermons of Richard Fleming at the Council of Constance (1417)," unpublished University of Toronto Ph.D. thesis. <https://tspace.library.utoronto.ca/handle/1807/12882>

Demonstrates Fleming's use of his own copy of the *Manipulus* (Oxford, Lincoln College MS lat. 98) in composing two eulogies he delivered at the Council of Constance (pp.376-404).

Lucy F. Sandler (1996). *Omne Bonum: a fourteenth-century encyclopedia of universal knowledge (British Library MSS Royal 6 E VI – 6 E VII)*, Harvey Miller.

Builds upon the Rouses' discussion (p.201) of the *Omne bonum* as a text that is very heavily indebted to the *Manipulus*, which is cited as the source for many quotations under more than a hundred topics (vol.2, pp.255-6).

A.C. Dionisotti (1997). "On fragments in classical scholarship," in G.W. Most (ed.), *Collecting Fragments/Fragmente sammeln, Aporemata: Kritische Studien zur Philologiegeschichte*, 1, Göttingen, 1-33.

Discusses Thomas' conclusion to the Preface of the *Manipulus* (pp.10-11).

Dorothy Severin (1997). "Two letters of devotional advice to nuns in the Cancionero de Egerton (Dutton LB3)," in *Spain and its Literature: Essays in Memory of E. Allison Peers*, Hispanic Studies Textual Research and Criticism 15, 65-77.

Cites loci under the lemma *Amor* in the *Manipulus* as the source for several quotations in one of these letters (pp.66, 70-1).

Mariken Goris (2000). *Boethius in het Nederlands: studie naar en tekstuitgave van de Gentse Boethius (1485)*, Uitgeverij Verloren.

Demonstrates (pp.61-9) that the unknown author of an extensive Middle-Dutch commentary on Boethius' *De consolatione philosophiae* printed at Ghent in 1485 employed a number of quotations from the *Manipulus florum*.

Thomas Falmagne (2001). *Un texte en contexte: les Flores paradisi et le milieu culturel de Villers-en-Brabant dans la première moitié du 13e siècle*, Turnhout: Brepols.

The definitive study of one of the major intermediate sources for the *Manipulus*.

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

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

James McEvoy (2003). "*Manipulus florum*," in J. Follon & J. McEvoy (eds.), *Sagesses de l'amitié II. Anthologie de textes philosophiques patristiques, médiévaux et renaissants*, Fribourg, Éditions universitaires (Vestigia, 29), 443-61.

A translation into French of the 95 loci under Amicitia from Ioannes Bellerus' 1575 Antwerp edition of the *Manipulus*.

Görge K. Hasselhoff (2004). *Dicit Rabbi Moyses. Studien zum Bild von Moses Maimonides im lateinischen Westen vom 13. bis zum 15. Jahrhunderte*, Königshausen & Neumann, Würzburg.

Identifies the source of two quotations in the *Manipulus* (Discere I and Scriptura sacra bm) in Maimonides' *Dux neutrorum* (aka. "Guide of the perplexed") (pp.204-5).

\* 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.

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.

Demonstrate the use of the *Manipulus* by Thomas Nashe, a late 16th-century English polemicist, in composing these two tracts.

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

[http://www.persee.fr/web/revues/home/prescript/article/bec\\_0373-6237\\_2006\\_num\\_164\\_1\\_463657](http://www.persee.fr/web/revues/home/prescript/article/bec_0373-6237_2006_num_164_1_463657)

Discusses de Sauqueville's early use 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. [http://scholars.wlu.ca/hist\\_faculty/8/](http://scholars.wlu.ca/hist_faculty/8/)

Reconstructs Fleming's use of the *Manipulus* in revising and politicizing 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 Invidia in the *Manipulus* for a quotation attributed to Huguccio of Pisa (p.141, n.4).

\* Pedro Martín Baño (2007). "Frey Marcelo de Lebrija (1479?-1543), primogénito 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](http://www.dip-badajoz.es/cultura/ceex/reex_digital/reex_LXIII/2007/T.%20LXIII%20n.%202%202007%20mayo-ag/RV001097.pdf)

Cites Nobilitas 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).

\* 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.

Determines this preacher's extensive employment of the *Manipulus* at the beginning of the 14<sup>th</sup> 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, Tri-University Graduate Program in History, Wilfrid Laurier University.

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.

Arenal Barranges, C. Medina López-Lucendo, & I. Villalba de la Güida (2007). "Edición y comentario de los títulos *Amicitia*, *Amor* y *Gloria* del florilegio temático contenido en el ms. 346 de la Biblioteca de Santa Cruz de Valladolid," *Cuadernos de Filología Clásica. Estudios Latinos* 27.2, 147-95. <http://revistas.ucm.es/index.php/CFCL/article/view/CFCL0707330149A>

Study of a 17th-century commonplace book that is highly derivative of the *Manipulus*.

Jacques Elfassi (2008). "La réception des *Synonyma* d'Isidore de Séville aux XIV<sup>e</sup>-XVI<sup>e</sup> siècles. Les raisons d'un succès exceptionnel," in *La réception d'Isidore de Séville durant le Moyen Âge tardif (XIIe-XVe s.)*, J. Elfassi and B. Ribémont eds., *Cahiers de Recherches Médiévales et Humanistes* 16, Orléans, 2008, pp.107-18.

Discusses the transmission of quotations from Isidore's *Synonyma* in the *Manipulus*, and the reception of some of them in the sermons of Guillaume de Sauqueville, citing Boyer (2006), and the *Advision* of Christine de Pisan (pp.108-9).

\* 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).

\* 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), all derived from the online edition of the Electronic *Manipulus florum* Project (p.51).

\* Carol Wyvill (2010). "John Fewterer's *Myrroure 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.

\* 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).

\* 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).

\* Chris L. Nighman (2011). "The Janus Intertextuality Search Engine: A Research Tool of (and for) the Electronic *Manipulus florum* Project," *Digital Medievalist* 7. <http://digitalmedievalist.org/journal/7/>

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.

\* 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-14<sup>th</sup> century French devotional poem (p.7).

\* 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), pp.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 12<sup>th</sup> century (p.183).

\* 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 14<sup>th</sup> 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.

\* 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).

\* 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.

Examines how the *Manipulus* was employed as an uncited source for a number of classical and patristic quotations in this early 16th-century example of humanist patience literature.

\* 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*.

\* 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 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*.

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

Examines the reception of quotations on friendship in a 16th-century emblem book that were transmitted by Joseph Lang, including several from the *Manipulus*.

\* 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.

\* 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).

\* 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 the reception of the *Manipulus florum* in Nider’s *Formicarius* and discusses Thomas of Ireland’s construction of Mulier and Coniugium, bolstering the revisionist theory on Thomas’s intended audience as posited in the 2005 article in *Medieval Sermon Studies*.

\* 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 are from the lemma *Amicicia* in the *Manipulus florum*, via Joseph Lang’s *Polyanthea*; cites the Electronic *Manipulus florum* Project (p.139, n.21).

\* Maria 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).

\* 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).



\* 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).

\* 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).

\* 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.

\* Elke Zinsmeister, Jens Haustein, Martin Schubert, ed. (2016). *Otto von Passau, “Die vierundzwanzig Alten”*, Editionsprinzipien und Editionstext, Arbeitsversion ([http://dtm.bbaw.de/ovp-dateien/ovp\\_edition\\_vorlaeufig](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 in progress.

### **Forthcoming:**

\*Chris L. Nighman. “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, 224-52. [in press for Fall 2017]

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.

\*Chris L. Nighman, “Revisiting John of Wales’s role in the creation of the *Manipulus florum*” [under review].

\*Chris L. Nighman, “Giovanni Dominici’s Reception of Thomas of Ireland’s *Manipulus florum*: The Case for a New Critical Edition of the *Lucula noctis*” [in preparation].

\*Chris L. Nighman, “Appropriation and Agency in Walter Bower’s Reception of the *Manipulus florum* (1306) in the *Scotichronicon* (c.1440)” [in preparation].