

The Electronic *Manipulus florum* Project
www.manipulusflorum.com

Annotated Bibliography compiled by C. Nighman of 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)

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).

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 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 7 quotations from Gellius in the *Manipulus* from Paris, BnF MS lat. 15986 (pp.391-2). However, see Swanson (1989) and Nighman (forthcoming) 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 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 (forthcoming) below.

E.J. Richards (1995). "In search of a feminist patrology: Christine de Pizan and «les glorieux dotteurs»," 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.

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).

M. 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 that announces the launch of the project and explains 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*.

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

Demonstrates 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.

Demonstrates 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.

Includes a discussion of Fleming's use of his copy of the *Manipulus* (Oxford, Lincoln College MS lat. 98) in composing this funeral sermon.

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

Identifies this preacher's extensive employment of the *Manipulus* at the beginning of the 14th century, not long after it was completed in 1306.

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.

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).

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.

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.

I. Arenal Barranges, C. Medina López-Lucendo, and 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.

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

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, and provides English translations of all 95 quotations under Friendship from the online critical edition of the *Manipulus*.

Carol Wyvill (2010). “John Fewterer’s *Myrrour or glasse of Christes passion*: a partial edition with commentary,” Doctoral thesis, University of Otago, New Zealand.

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

Ruth Finnegan (2011). *Why do we quote? The culture and history of quotation*, Open Book Publishers, 132-6.

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).

M.J. 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 Age 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).

Andrew Kane and 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 the developers of this research tool.

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 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 (2012). «Marcial en el manuscrito 246 de la Biblioteca de Santa Cruz de Valladolid», in J.M. Maestre Maestre et alii, *Humanismo y pervivencia del Mundo Clásico. Homenaje al profesor Juan Gil Fernández*, Instituto de Estudios Humanísticos, Alcañiz (Teruel), [forthcoming].

Cites the Electronic *Manipulus florum* Project (p. , n.8).