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


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


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: “Agredezco…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).


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*.


These articles demonstrate the use of the *Manipulus* by Thomas Nashe, a late 16th-century English polemict, in composing these two tracts.


Discusses de Sauqueville’s early use of the *Manipulus* as a preaching aid.


Reconstructs Fleming’s use of the *Manipulus* in revising and politicizing this funeral sermon (pp.193-5).

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


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).

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

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


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.


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).


Discusses the construction of Amicicia and Inimicicia, 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.


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).

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


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


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


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).


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.


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


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).

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).


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).


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).


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


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).


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


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).


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.

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.


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


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.


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


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).


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.


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.


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

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


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.


Demonstrates the reception of the Manipulus florum in Nider’s Formicarius and discusses Thomas of Ireland’s construction of Mulier and Coniugium, bolstering Nighman’s revisionist theory on Thomas’s intended audience (Nighman, 2005).


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).


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


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


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).

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.


Cites the Electronic *Manipulus florum* Project (p.212, n.67), and Nighman’s 2005 article (p.75, n.79).

_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.


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.


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.


In introducing his research, 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 it 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 Murmelio’s poem contains 32 quotations that are also found in the *Manipulus*, mostly in the lemma Mulier (p.275, n.8).

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.


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).


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 unspecifed 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 intertestual 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.

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 Średniewieczna i wyzwania XV-XVI wieku [Between theology and popular ministry in the lands of the Crown of 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.

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


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


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.

**Under Review:**


- Xavier Biron-Ouellet. “Quels mots pour exprimer l’émotion dans le *Manipulus florum*? Ce qu’ils nous disent sur son public et sa fonction”

- Marjorie Hopkins. “The Significance of ‘Magister’ in Thomas of Ireland’s *Manipulus florum*”


- Chris L. Nighman. “Revisiting John of Wales’s Role in the Creation of the *Manipulus florum*”

- Tristan Sharp. “From the University to the Cloister: The *Manipulus florum* and William of Pagula’s *Speculum religiosorum*”
• Louis Shwartz. Thomas of Ireland’s Construction of ‘Angelus’ and ‘Diabolus’ and the Usefulness of the *Manipulus florum*

• Iolanda Ventura. “Âme et Corps dans le *Manipulus florum* de Thomas d’Irlande”


• Robin Waugh. “Patience in the *Manipulus florum*”

• Mark Zier. “The Place of the *Glossa ordinaria* in the *Manipulus florum*”

**In Preparation:**

Chris L. Nighman, “The Reception of Thomas of Ireland’s *Manipulus florum* in Giovanni Dominici’s *Lucula noctis*”

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