

NUTRICULA

**A Short Introduction
to the Methods and Materials of
Medieval Studies
for the Use of Students
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GENERAL REMARKS

RESEARCH AND SYNTHESIS

Research in the humanities is an art rather than a science; there is, however, as in every field, good practice and bad.

1. Never depend solely on secondary sources. Know your primary sources; as much as possible know them in the original language. Always use the best edition and learn to understand why it is the best.
2. Do not accept blindly any translation. If a passage is important to your argument, go through it word for word and understand how it works.
3. Do not be afraid to disagree with earlier scholarship if it misrepresents or under-represents the basis of its research. Give every reader a hearing before the bar of the material and expect no more for yourself.
4. Remember no one reading of an artifact, a text, or a time can exhaust its meaning.
5. Be aware your own act of perception is never unbiased. Always try to be led by the material before you to an idea rather than from an idea to the material.
6. Never be afraid to ask for help or advice. You will undoubtedly be able to repay the favour.
7. Always be precise and specific.

WRITING

Many words make much weariness. Never use a paragraph where a sentence will do, a sentence for a clause, a clause for a phrase, a phrase for a word. Simplicity of diction and clarity in presentation and argument are positive goods in all writing. Do not be afraid to use technical or *recherché* terms if they are the right words, but always concentrate on the substance rather than the glamour of learning. In your writing, as in your research, be specific and precise.

A good introduction to prose style is William Strunk's *The Elements of Style*, first published in 1918. The latest edition is W. Strunk, *The Elements of Style*, 4th ed., rev. E. B. White, intro. R. Angel. (New York, 2000). For choice, however, I would look for an old copy of that much reprinted first edition. (Note Dover Press has recently re-printed the *echte* Strunk) Strunk's wisdom can be reduced to his eight elementary rules of usage and ten principles of composition:

ELEMENTARY RULES OF USAGE

1. Form the possessive singular of nouns with 's
2. In a series of three or more terms with a single conjunction, use a comma after each term except the last in the American system of punctuation. (in the British system a comma will not be used before 'and').
3. Enclose parenthetical expressions between commas
4. Place a comma before *and* or *but* introducing an independent clause
5. Do not join independent clauses by a comma
6. Do not break sentences in two

7. A participial phrase at the beginning of a sentence must refer to the grammatical subject
8. Divide words at line-ends, in accordance with their formation and pronunciation

ELEMENTARY PRINCIPLES OF COMPOSITION

1. Make the paragraph the unit of composition: one paragraph to each topic.
2. As a rule, begin each paragraph with a topic sentence; end it in conformity with its beginning.
3. Use the active voice.
4. Put statements in positive form.
5. Omit needless words.
6. Avoid a succession of loose sentences.
7. Express co-ordinate ideas in similar form.
8. Keep related words together.
9. In summaries, keep to one tense.
10. Place the emphatic words of a sentence at the end.

SPECIFIC RULES RELATING TO WRITTEN WORK SUBMITTED FOR THE M. PHIL IN MEDIEVAL LANGUAGE, LITERATURE, AND CULTURE

1. For presentation of the main text and bibliography refer to the style sheet given below.
2. All assessed written work must be accompanied by a cover sheet.
3. For regulations concerning word count, submission deadlines, font size, mark weighting, and preliminary matter attached to the dissertation (title page, abstract, summary, etc.) refer to the course handbook.

AJ&HCOB

STYLE SHEET

Based on the style sheet for the Studies in the Early Middle Ages series, May 2005

The following digest refers to:

***MHRA Style Guide: A Handbook for Authors, Editors, and Writers of Theses* (London: Modern Humanities Research Association, 2002). ISBN 0-947623-62-0.**

The *MHRA Style Guide* can be downloaded as a pdf file from <http://www.mhra.org.uk/>.

QUOTATIONS AND QUOTATION MARKS (MHRA §8)

1. Translate quotation marks from different systems or languages (e.g. «...» or „...“) into the standard forms used by English and Irish presses.
2. Short quotations – under forty words of prose or two lines of verse – should be enclosed in single quotation marks within the main body of text. For a quotation within a

quotation use double quotation marks. In such short quotations the final full-stop is placed outside the closing quotation mark.

3. Long quotations – more than forty words of prose or two lines of verse – should be separated from the preceding and following lines of typescript, should be double indented, but not enclosed within quotation marks. A quotation within this extract would then be in single quotation marks and a further quotation within this quotation in double quotation marks.
4. When quoting from a text in a foreign language, use the original language in the text and give translation in the notes.

REFERENCES – STANDARD STYLE

FOOTNOTES (MHRA §9)

1. Wherever possible place the footnote number within the text at the end of the sentence in question. A note reference should follow any punctuation except a dash, which it should precede.
2. Footnotes should be numbered sequentially throughout an essay or chapter.
3. In references always give the full sequence of numbering to folios or pages; avoid ‘ff.’ or ‘sqq.’ Likewise, denote the recto and verso of each folio with superscript abbreviations (ʳ and ʷ respectively) and ‘a’ and ‘b’ for left and right columns; thus: ‘fol. 96^{rb}’ to denote the right hand column of the recto of folio 96.
4. In subsequent references, the abbreviations ‘op. cit.’, ‘ibid’, ‘supra’, ‘infra’ and so forth should not be used but replaced by a short unambiguous reference comprising the author’s surname, short title of the work or article, and a page reference. Other abbreviations, such as for journal titles, should use the standard form as given in the list below, cited consistently, and included in a ‘List of Abbreviations’.

Secondary Sources – Books (MHRA §10.2.2)

Note that the instructions given below depart from MHRA and follow SEM in requiring only the place and date of publication to be specified. (MHRA requires the publisher to be given.)

Books should be cited in full in a first reference in footnotes, in the sequence:

1. *Author*: The author’s name should be given as it appears on the title page; if initials are used reproduce them, if the forenames appear in full do not reduce them to initials. The names of up to three authors should be given in full; for works by more than three authors the name of only the first should be given, followed by ‘and others’ (not ‘et alii’).
2. *Title*: The title should be given as it appears on the title pages (although very long titles may be suitably abbreviated) and italicized. A colon should always be used to separate

title and subtitle. For books in English, capitalize the initial letter of the first word after the colon and of all principal words throughout the title; for titles in other languages, follow the capitalization rules for the language in question.

3. *Editor, Translator, etc*: The names of editors, etc. should be treated in the same way as those of authors with regard to forenames and the number to be given; they should be preceded by the accepted abbreviated forms, 'ed. by', 'trans. by', 'rev. [*for revised*] by'.
4. *Series*: If a book is part of a numbered series, the series title and the number (in arabic numerals) should be given. However the name of the series may be omitted if it is unnumbered, unless the series title itself conveys important information. Series titles should not be italicized or put between quotation marks.
5. *Edition*: If the edition used is other than the first, this should be stated in the form '2nd edn', '5th edn', 'rev. edn'.
6. *Number of Volumes*: If the work is in more than one volume, the number of volumes should be given in the form '2 vols'.
7. *Details of Publication*: The place of publication and the date of the publication should be enclosed in parentheses; a comma separates the place of publication from the date. For books published in more than one place, refer only to the first. [MHRA style: open parenthesis, place of publication, colon, publisher, comma, date, close parenthesis. See examples under 10.2.2]
8. *Volume Number*: In a multi-volume work the number of the volume referred to should be given in roman numerals, followed where necessary by the year of publication in parentheses. It is very rarely necessary to insert 'vol.' before the volume number.
9. *Page Numbers*: If there is no volume number cited, 'p.' or 'pp.' should be inserted before the page number(s). If a reference relates to several successive pages, the first and last page numbers of the span should always be stated. If it is necessary to indicate a particular reference with a page span, the specific page number(s) should be given in parentheses.
10. Some Examples:

H. Munro Chadwick and N. Kershaw Chadwick, *The Growth of Literature*, 3 vols (Cambridge, 1932-40; repr. 1986), I, xiii.

M.T. Clancy, *From Memory to Written Record: England 1066-1307*, 2nd edn (Oxford, 1993), p. 251.

Dictionary of the Middle Ages, ed. by Joseph R. Strayer and others, 13 vols (New York, 1982-89), VI (1985), 26.

Roman Urban Topography in Britain and the Western Empire, ed. by Francis Grew and Brian Hobley, CBA Research Report, 59 (London, 1985), p. 66.

Lexicon abbreviatarum: Dizionario di abbreviature latine ed italiane, ed. by Adriano Cappelli, 6th edn (Milan, 1990), pp. xii-xvii.

Secondary Sources – Articles in Books (MHRA §10.2.3)

Articles in books should be cited in full in footnotes at the first reference, in the sequence:

1. Author's name, exactly as it appears in the book
2. Title of article in single quotation marks
3. The word 'in' (preceded by a comma) followed by the title, editor's name and full publication details of book
4. First and last page numbers of article cited, preceded by 'pp.'
5. Page number(s), in parentheses and preceded by 'p.' or 'pp.' of the particular reference, if necessary

Use a colon to separate title and subtitle. If the titles of works of literature appear within titles of articles those titles should be italicized or placed within quotation marks, as appropriate. Full page-span should be given in the first reference and reference to particular page(s) added in parentheses.

Examples:

Fanni Bogdanow, 'The *Suite du Merlin* and the Post-Vulgate *Roman du Graal*', in *Arthurian Literature in the Middle Ages: A Collaborative History*, ed. by Roger Sherman Loomis (Oxford, 1959), pp. 325-35.

Rosemary J. Cramp, 'Monastic Sites,' in *The Archaeology of Anglo-Saxon England*, ed. by David M. Wilson (Cambridge, 1976), pp. 201-52 (pp. 230-41).

Secondary Sources – Articles in Journals (MHRA §10.2.4)

Articles in journals should be cited in full in a first reference in footnotes, in the sequence:

1. Author's name, exactly as it appears in article
2. Title of article, in single quotation marks
3. Title of journal, italicized
4. Volume number, in Arabic numerals
5. Year(s) of publication, in parentheses
6. First and last page numbers of article cited, not preceded by 'pp.'
7. Page number(s), in parentheses and preceded by 'p.' or 'pp.', if necessary.

Use a colon to separate title and subtitle. The titles of works of literature should be italicized or placed within quotation marks, as appropriate. Use double quotation marks within the title. Full

page-span should be given in the first reference and reference to particular page(s) added in parentheses.

Examples:

Hans J. Hummer, 'The Fluidity of Barbarian Identity: The Ethnogenesis of Alemanni and Suebi, AD 200-500', *Early Medieval Europe*, 7 (1998), 1-27 (pp. 23-5).

Rosemary J. Cramp, 'Excavations at the Saxon Monastic Sites of Monkwearmouth and Jarrow, Co. Durham: An Interim Report', *Medieval Archaeology*, 8 (1969), 21-65 (p. 34).

Sarah Foot, 'The Making of *Anglecynn*: English Identity before the Norman Conquest', *TRHS*, 6th series, 6 (1996), 25-49.

Secondary Sources – Articles in Newspapers (MHRA §10.2.5)

An Example:

Jacques-Pierre Amette, 'Thé et désespoir', *Le Point*, 8 October 1989, p. 18.

Secondary Sources – Theses and Dissertations (MHRA §10.2.6)

Robert Ingram, 'Historical Drama in Great Britain from 1935 to the Present' (unpublished doctoral thesis, University of London, 1988), p. 17.
[European example]

James Franklin Burke, 'A Critical and Artistic Study of the *Libro del Cavallero Cifar*' (unpublished doctoral dissertation, University of North Carolina, 1966; abstract in *Dissertation Abstracts* 27 [1966-67], 2525-A).
[North American example]

Primary Sources

Editions

1. For general advice, see under Secondary Sources – Books and Secondary Sources – Articles.
2. When citing a long poem, at the first reference give full details of the edition in a footnote (for form see below). Subsequent references should be given in the form *Beowulf*, 50-55 and *Aeneid*, VI.215-225. Where you quote the source in the body of your essay or dissertation the reference should be given in parentheses immediately following the quotation, not in a footnote. This advice supersedes that given in MHRA §10.2.7.

[The following advice is an addition to both MHRA and the SEM style sheet:]

3. Italicize the title of a poem if it is more than 60 lines long. Italicize the title of a prose work if it has the status of an independent text, even if you are citing it from an edition in which it appears as one of a number of items.

Some Examples:

Beowulf and the Fight at Finnsburg, ed. by Fr. Klaeber, 3rd edn with 1st and 2nd supplements (Boston, 1950), ll.1-50.

Die Gesetze der Angelsachsen, ed. by Felix Liebermann, 3 vols (Halle, 1903-16), I, 488.

Einhard, *Vita Karoli Magni*, ed. by Georg Waitz, *MGH SRG*, 25, (Hanover, 1911), c. 32.

The Vercelli Homilies and Related Texts, ed. by D.G. Scragg, EETS: OS, 300 (Oxford, 1992), pp. 90-107 (p. 98).

Osbern, *Translatio sancti Aelfegi Cantuariensis episcopi*, ed. by Alexander R. Rumble, trans. by Rosemary Morris and Alexander R. Rumble, in *The Reign of Cnut: King of England, Denmark and Norway*, ed. by Alexander R. Rumble (London, 1994; repr. 1999), pp. 283-315.

***Manuscripts* (MHRA §10.2.9)**

1. First references to manuscripts should be by location and shelf-mark, not just by name. For example reference to the Lindisfarne Gospels should also include the shelf-mark (London, British Library, Cotton Nero D. IV). Further references can be abbreviated.
2. Some Examples:

First reference: London, British Library, Cotton Caligula D. III, fol. 15.

Later reference: BL, Cotton Caligula D. III, fols 17^v-19^f.

First reference: Paris, Bibliothèque Nationale, cod. fr. 10440.

Later reference: BN, fr. 10440.

***Bible* (MHRA §10.2.8)**

II Corinthians 5. 13-15; Isaiah 22. 17

[Use the Vulgate numbering for Psalms see pp.41-2]

***Online Publications* (MHRA §10.2.10)**

It has become more and more common to cite material published through the Internet. However, it is not uncommon for Internet resources to change location on the server on which they were originally published, and even for them to be moved to a different server. Internet publications

will often prove harder to pin down than their print equivalents. **For this reason it is preferable to cite printed sources where at all possible.** It is also good practice to state the date when the resource was last accessed; this will ensure that the accuracy of your reference will not be undermined by any subsequent changes to the resource.

1. Online databases may provide collections of electronic versions of existing printed publications. In such cases, where possible, cite the details of original print editions as well as a reference to the electronic database in which they are incorporated.
2. Give the precise location of citations by paragraph or line numbers where possible, but do not attempt to infer page or line numbers from on-screen documents since they may vary according to the browser used.
3. Information should be given in the following order:

Author's name
Title of item
Title of complete work/resource
Publication details (volume, issue, date)
Full address (URL) of the resource (in angle brackets)
Date at which the resource was consulted (in square brackets)
Location of passage cited (in parentheses)

Examples:

John Hill, 'Shaping Anglo-Saxon Lordship in the Heroic Literature of the Tenth and Eleventh Centuries', *The Heroic Age*, 3 (Summer 2000) <<http://www.heroicage.org/issues/3/hill.html>> [accessed 8 April 2007] (para. 10 of 38)

Dictionary of Old English Corpus in Electronic Form (updated 11 February 2005) <<http://ets.umdl.umich.edu/o/oec/>> [accessed 25 March 2006]

Annales Bertiniani, ed. by G. Waitz, MGH SRG, 5 (Hanover, 1883), p. 13, in *Die digitalen MGH* <<http://www.dmgh.de/>> [accessed 14 December 2007]

BIBLIOGRAPHY

1. Assign separate sections for unpublished, primary and secondary sources. Within these sections material should be arranged alphabetically by author. In the case of manuscripts, they should be ordered alphabetically by city, then archive name, then alphabetically and numerically by classmark.
2. The surname of the author or editor whose surname governs the alphabetical position will precede the forename(s) or initial(s). Do not reverse the normal order [Forename or

initials should precede surname] for collaborating authors or editors other than the first quoted.

3. Works not specifically referred to should not be included.

Examples:

Chadwick, H. Munro, and N. Kershaw Chadwick, *The Growth of Literature*, 3 vols. (Cambridge, 1932-40; repr. 1986)

Keynes, Simon, 'The Declining Reputation of King Æthelred the Unready', in *Ethelred the Unready: Papers from the Millenary Conference*, ed. by David Hill, BAR, 59 (Oxford, 1978), pp. 227-253

Bately, Janet, 'The Compilation of the Anglo-Saxon Chronicle, 60 BC to AD 890: Vocabulary as Evidence', *Proceedings of the British Academy*, 64 (1978), 93-129

Chaucer, Geoffrey, *The Riverside Chaucer*, ed. by Larry D. Benson, 3rd edn (Oxford, 1988)

O'Keeffe, Katherine O'Brien, ed., *MS C, The Anglo-Saxon Chronicle: A Collaborative Edition*, 5 (Cambridge, 2001)

Note how the ordering of information differs from the form given under 'Primary Sources – Books': in a bibliography, the editor's name is placed before the title of an anonymous primary source, to facilitate inclusion in an alphabetical list.

ADJ

Research Tools

General Bibliographies

Annual Bibliographies

ALMA: *Archivum latinitatis medii aevi* (Bulletin du Cange)

L'Année philologique (Paris, 1928-)

ASE: *Anglo-Saxon England* (Cambridge, 1972 -)

Bibliothèque de l'Ecole des chartes (Paris, 1839-)

IMB: *International Medieval Bibliography* (Leeds, 1967-)

RB: *Revue bénédictine*

Scriptorium (Antwerp-Brussels, 1946/7-68; Ghent, 1969-)

Settimane: Settimane di Studio di Centro Italiano di Studi sull'alto medioevo, (Spoleto)

Collections

Analecta Hymnica Medii Aevi, ed G. M. Dreves, C. Blume and H. M. Bannister, 55 vols (Leipzig, 1886-1922)

Conciliorum oecumenicorum decreta, G. Alberigo et al., 3rd. ed. (Bologna, 1973); ed. N. P. Tanner (with translation) *Decrees of the Eccumenical Councils*, 2 vols. (London and Washington, 1990).

CC cont. med. *Corpus christianorum: Continuatio medievalis* (Turnhout, 1966-)

CCSL *Corpus christianorum: Series latina* (Turnhout, 1953-)

CSEL: *Corpus scriptorum ecclesiasticorum* (Vienna, 1866-)

Also referred to as the 'Vienna Corpus'

EEMF Early English Manuscripts in Facsimile (Copenhagen)

EETS (ES): Early English Text Society Extra Series

EETS (OS): Early English Text Society Ordinary Series

EETS (SS): Early English Text Society Supplementary Series

HBS Henry Bradshaw Society Publications (An important source for liturgical texts)

MGH: *Monumenta Germaniae historica*

Auct. Ant. - Auctores antiquissimi

Epist. - Epistolae Aevi Carolini

PLAC Poetae Latini Aevi Carolini

Script rer. Merov. Scriptores rerum Merovingicarum

PL *Patrologiae cursus completus*, series latina, accurante J. P. Migne (Paris, 1844-55) Nearly all of Migne's editions are reprints - often of the work of the Maurists; many, but by no means all, have been re-edited in CCSL and CSEL. Now available on-line:

<http://www.documentacatholicaomnia.eu>

RS Rolls Series

Selden Society – texts relative to the history of English law

Series

BAR British Archaeological Reports (Oxford)

CSASE Cambridge Studies in Anglo-Saxon England

Periodicals (with their standard abbreviations)

Note that there is an exhaustive listing of journal abbreviations printed yearly in *International Medieval Bibliography* and *L'Année philologique*.

AAe Archaeologia Aeliana

AB Analecta Bollandiana

AC Archæologia Cantiana

AHR American Historical Review

ANQ American Notes and Queries

ANS Anglo-Norman Studies

AntJ Antiquaries Journal

ArchJ Archaeological Journal

ASE Anglo-Saxon England

ASNSL Archiv für das Studium der neueren Sprachen und Literaturen

ASSAH Anglo-Saxon Studies in Archaeology and History

BBCS Bulletin of the Board of Celtic Studies

BGDSL Beiträge zur Geschichte der deutschen Sprache und Literatur

BIAL Bulletin of the Institute of Archaeology (London)

BNJ British Numismatic Journal

CA Current Archaeology

CCM Cahiers de civilisation médiévale

CMCS Cambridge Medieval Celtic Studies
DAEM Deutsches Archiv für Erforschung des Mittelalters
EconHR Economic History Review
EHR English Historical Review
ELN English Language Notes
EME Early Medieval Europe
ES English Studies
FS Frühmittelalterliche Studien
HZ Historische Zeitschrift
IF Indogermanische Forschungen
JBAA Journal of the British Archaeological Association
JEGP Journal of English and Germanic Philology
JEH Journal of Ecclesiastical History
JEPNS Journal of the English Place-Name Society
JMH Journal of Medieval History
JPMMS Journal of the Plainsong and Medieval Music Society
JTS Journal of Theological Studies
LH The Local Historian
MA Medieval Archaeology
MÆ Medium Ævum
MLR Modern Language Review
MP Modern Philology
MS Mediaeval Studies
MScand Mediaeval Scandinavia
N&Q Notes and Queries
NChron Numismatic Chronicle
NH Northern History
NM Neuphilologische Mitteilungen
OEN Old English Newsletter
PA Popular Archaeology
PBA Proceedings of the British Academy
PMLA Publications of the Modern Language Association of America
PQ Philological Quarterly
RB Revue bénédictine
RES Review of English Studies
SBVS Saga-Book of the Viking Society for Northern Research
SettSpol Settimane di studio del Centro italiano di studi sull'alto medioevo (Spoleto)
SM Studi Medievali
SN Studia Neophilologica
SP Studies in Philology
Speculum. Journal of the Medieval Academy of America
TPS Transactions of the Philological Society
TRHS Transactions of the Royal Historical Society
YES Yearbook of English Studies
ZAA Zeitschrift für Anglistik und Amerikanistik
ZDA Zeitschrift für deutsches Altertum und deutsche

SPECIALIZED BIBLIOGRAPHIES

Palaeography and the History of the Book

Note: All students should own or have access to a copy of

Cappelli, A. *Dizionario di abbreviature Latine*, (Milan, 1990)

There is now an English version available for download as a Pdf file:
kuscholarworks.ku.edu/dspace/bitstream/1808/1821/3/47cappelli.pdf

Particularly useful for English historical documents and records is

Martin, Charles Trice, *The Record Interpreter: A Collection of Abbreviations, Latin Words and Names used in English Historical Manuscripts and Records*, 2nd ed., (London, 1910).

This work has been re-printed several times. If you want to know what a sick sheep was called in the Latin of medieval England, this is the book for you.

Bischoff, B., trans, D. Ó Croínín and D. Ganz, *Latin Palaeography: Antiquity and the Middle Ages* (Cambridge, 1990).

The 'law and the prophets' for English speakers, but probably best approached by way of Michelle Brown 'A guide...' see below.

Boyle, L. E., *Medieval Latin Palaeography: A Biographical Introduction* (Toronto, 1984)

Needs up-dating.

Brown, M. P., *Anglo-Saxon Manuscripts* (London, 1991)

Brown, M. P., *A Guide to Western Historical Scripts from Antiquity to 1600* (London, 1990)

Back in print - probably the best introduction to the subject.

Brown, M and P. Lovett, *The Historical Source for Scribes* (London, 1999)

Brown, T. J., *A Palaeographer's View: Selected Writings of Julian Brown*, ed. Janet Bately, Michelle Brown, Jane Roberts (London, 1993)

A Short Title Catalogue of Books printed in England, Scotland, and Ireland, and of English Books printed abroad 1475-1640, comp. A. W. Pollard and G. R. Redgrave, 2nd ed rev. W. A. Jackson, F. S. Ferguson and K. Panzer (London, 1976, 1986).

Gillespie, Raymond and Raymond Refaussé, eds. *The Medieval Manuscripts of Christ Church Cathedral, Dublin* (Dublin 2006)

Hector, L. C., *The Handwriting of English Documents* (London, 1958)

Lowe E. A., *The Beneventan Script: a History of the South Italian Minuscule*, 2nd. edn., prepared and enlarged by V. Brown *Sussidi Eruditi* 33-4, 2 vols. (Rome, 1980)

Lowe, E. A., *English Uncial* (Oxford, 1960)

Lovett, P., *The British Library Companion to Calligraphy, Illumination and Heraldry: A Historical and Practical Guide* (London, 2000)

McGurk, P., *Gospel Books and Early Latin Manuscripts* (Aldershot, 1998)

Parkes, M. B., *Pause and Effect: Punctuation in the West* (Aldershot, 1982) This is the best introduction to the history of punctuation and has a very useful collection of plates.

Parkes, M. B., *Scribes, Scripts and Readers: Studies in the Communication, Presentation and Dissemination of Medieval Texts* (London, 1991)

Petti, A. J., *English Literary Hands from Chaucer to Dryden* (London, 1977)

Roberts, J., *Guide to Scripts used in English Writings up to 1500* (London, 2005)

This is the new standard work on English language hands. Copiously illustrated and annotated – rather like having Jane at your elbow.

Shailor, B. A., *The Medieval Book: Illustrated from the Beinecke Rare Book and Manuscript Library*, Medieval Academy Reprints for Teaching 28 (Toronto, 1991)

Manuscript Illumination.

De Hamel, Christopher, *A History of Illuminated Manuscripts*, 2nd ed. rev and enlarged (London, 1994) Regularly reprinted, somewhat idiosyncratic, and written for a 'well-read' rather than scholarly audience, it is still a lavishly illustrated and fairly solid introduction for students.

Grabar, André, *Christian Iconography: A study of its Origins: The A. W. Mellon Lectures in the Fine arts, 1961, The National Gallery of Art, Washington, D. C.*, Bollingen Series 35.10 (Princeton, 1968) Not a work on manuscript illumination as such, but an indispensable introduction to much of its subject matter and approach.

Manuscript Catalogues

Abbott, Thomas Kingsmill. *Catalogue of the Manuscripts in the Library of Trinity College, Dublin* (Dublin; London, 1900. Reprint: Hildesheim; New York)

Colker, M. L., *Trinity College Library Dublin: Descriptive Catalogue of the Medieval and Renaissance Latin Manuscripts*, 2 vols (Aldershot, 1991)

Gamber, Kaus, *Codices liturgici latini antiquiores*. Spicilegii Friburgensis Subsidia, vols. 1 and 1a (Freiburg 1968). Ergänzungsband [Supplement], G. Baroffio et al., Freiburg 1988. (CLLA):

Gneuss, H., *A Handlist of Anglo-Saxon Manuscripts: A List of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100*, MRTS 241 (Tempe, 2001)

Kristeller, P. O., *Latin Manuscripts before 1600: A list of the Printed Catalogues and Unpublished Inventories of Extant Collections*, 3rd ed. (New York, 1965)

Loew, E. A., *Codices Latini Antiquiores: a Palaeographical guide to Latin Manuscripts prior to the ninth Century*, 11 vols and Supplement (Oxford, 1934-71) (CLA)

Most major libraries will have printed catalogues of their holdings. These are often now well over a century old.

The Bible

A useful introduction to the Bible as book is

De Hamel, Christopher, *The Book: A History of the Bible* (London, 2001).

This is not only a particularly wide ranging and well-placed introduction, but it gives an extraordinary number of well-reproduced illustrations of manuscript texts and illuminations which will provide welcome practice for the novice palaeographer. Of particular use is the outline of the Vulgate on pages 22-24, identifying the texts translated by Jerome, his source texts (Septuagint or Hebrew), and the incipits of his prologues.

The standard reference edition for medievalists is

Biblia sacra iuxta uulgatam uersionem, ed R. Weber, 2nd ed. (Stuttgart, 1975)

Do not confuse this with the *Clementine*, based on Jerome's *Vulgate*, but representing a new edition set in motion by the Council of Trent.

The Douai-Rheims translation is the accepted translation for the Vulgate. The version usually available is that revised by Bishop Challoner in the eighteenth century; the *notes* of the 1609 Douay Bible, available on EEBO, are fuller, and are of interest because of their references to early Bible commentaries.

Note that leaving aside 'Old Latin' versions and ubiquitous contamination, there are three 'editions' of the Book of Psalms circulating in the Middle Ages:

Romanum [Edition: *Le Psautier romain et les autres anciens psautiers latins*, ed. R. Weber (Rome, 1953)]

Gallicanum: Jerome's translation from the Septuagint or at least correction of the Romanum by reference to the Septuagint; printed by Weber as 'Psalmi iuxta LXX (Septuaginta) emmendatus'.

Hebraicum: Jerome's translation from the Hebrew and printed by Weber as 'Psalmi iuxta Hebraicum translatus'.

Note: The Romanum was particularly important for Anglo-Saxon England, the Gallicanum for Ireland.

As the Beuron *Vetus Latina* (Freiburg, 1949-) is still in progress, the only complete edition of the *Vetus Latina* is still *Bibliorum sacrorum Latinae versiones antiquae seu vetus Italica*, ed. P. Sabatier, 2 vols (Rheims, 1743) – TCD has a copy.

The best introduction to the Latin of the Vulgate is

Plater, W. E. and H. J. White, *A Grammar of the Vulgate: an Introduction to the Study of the Latinity of the Vulgate Bible* (Oxford, 1926, reprinted 1997)

Students without or with only minimal Greek (as well as many others, if the truth be told) who wish to consult the New Testament in Greek may find useful *The Greek English Interlinear New Testament*, trans. Robert K. Brown and Philip W. Comfort (Wheaton, Illinois, 1990). This is an interlinear translation of a unified edition of the third edition of the United Bible Society's *Greek New Testament* and the 26th edition of *Novum Testamentum Graece*, edd. Eberhard and Erwin Nestle and Kurt Aland. The volume gives textual notes to the Greek on 'significant variant readings' and on Old Testament quotations. The standard reference edition is, however, Nestle-Aland. Here it may be apposite to mention Blass, F. and A Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, rev. and trans. Robert W. Funk, incorporating supplementary notes by A. Debrunner (Chicago, 1961). This work, however, assumes a solid knowledge of classical Greek. A good primer with exercises is Wenham, J. W., *The Elements of New Testament Greek*, (Cambridge, 1965). Both these works have been reprinted a number of times. Students interested in the textual history of the Greek New Testament might read *The Text of the New Testament in Contemporary Research Essays on the Status Quaestionis: A Volume in Honor of Bruce M. Metzger*, edd. Bart D. Ehrman and Michael W. Holmes, *Studies and Documents* 46 (Grand Rapids, 1995).

See below for further information.

Latin Medieval

Beeson, C., *A Primer of Medieval Latin: An Anthology of Prose and Verse*

Many reprints, both American and British, an introduction ML grammar and a solid largely literary selection, perhaps a little too misogynistic in its selection of fabula for some tastes.

Löfstedt, E., *Late Latin* (Oslo, 1959)

Perhaps the best extended handbook. Particularly useful for those trying to establish what actually are 'insular symptoms'.

Mantello, F. and A.G. Rigg, *Medieval Latin* (Washington, D.C., 1996)

A collection of short bibliographical essays by various scholars, covering technical usage and non-literary areas such as Mining, Astrology, Botany etc., as well as major literary genres.

Norberg, D., *Manuel pratique de latin médiéval* (Paris, 1968).

A short history of the development of Late Latin followed by an interesting collection of texts. The notes and introduction make this perhaps the best of all introductions to Late Latin - for anyone with French it must be the next book after Beeson's Primer.

Grammars - Classical

Kennedy's is useful and readily available new and second hand. The following are good reference grammars:

Gildersleeve, B. and G. Lodge, *Latin Grammar*, 3d ed. (New York, 1895 etc.)

Greenough, J. B., G.L. Kittredge, etc., *Allen and Greenough's New Latin Grammar* (many reprints, most recently New York: Dover Press, 2006)

Some praise Wheelock and others Kennedy, but I am twitchy without my Allen and Greenough.

Woodcock, E.C., *A New Latin Syntax* (Cambridge, 1959)

Also useful is the Bolchazy-Carducci Graphic Latin Grammar, prepared by James P. Humphreys – four laminated hole punched sheets with practically everything. It is available from www.bolchazy.com

Dictionaries

Forcellini, A. and V. De-Vit, *Totius Latinitatis Lexicon* (Prato, 1858-60)

In the process of being replaced by the *TLL*, (see below) but still valuable where the latter is not yet available.

Glare, P.G.W., ed., *Oxford Latin Dictionary* (Oxford, 1982)

Based on a comprehensive collection of material (like the *TLL*). It cuts off at 200 AD, omitting all Christian authors.

Lewis C.T. & C. Short, *A Latin Dictionary* (Oxford 1879)

This still is the best first resource. There is an abbreviated 'pocket size, but on that scale I would recommend:

A Smaller Latin-English Dictionary: Abridged from the Larger Dictionary, new edition, W. Smith, abridged by J. Robson

Out of Print but Always Useful, my copy is London, 1868, but this dictionary was reprinted constantly until overtaken by Lewis and Short. It does turn up in second hand book sales and shops. It is still, as far as I am concerned the best in-your-bag Latin dictionary since it assumes a larger set of texts than 'Little Lewis' the abridged Lewis and Short (see above).

Thesaurus Linguae Latinae (Leipzig 1900- present) (*TLL* or *ThLL*)

The definitive dictionary for classical and late antique Latin, based on all the material up to 200 AD, and a comprehensive selection up to 600. Issued in fascicles; currently available are A-M, O, and parts of P; completion is scheduled by 2050. Particularly useful are the headers to longer articles, including inter alia:

Currently accepted etymologies

Ancient speculations on etymology

Spelling variations

Morphological variants

Metrical irregularities

Definitions in ancient authors

Brief histories of usage (inde a X; non habent A, B, C)

Romance derivatives

Typical scribal confusions

See also the TLL Index, which explains abbreviations (including those used only in earlier volumes), and to what editions the numbering refers.

Dictionaries Late Antiquity/Early Christian Latin

Souter, A., *A Glossary of Later Latin to 600 A.D.* (Oxford 1957; current reprint by Sandpiper/Powells)

Conceived as a supplement to Lewis and Short. A working glossary by a man who while working through the earliest commentaries on the Epistles realized we needed one. Meanings given should always be checked against the original passage.

Dictionaries Medieval Latin

Du Fresne Du Cange, C., *Glossarium mediae et infimae latinitatis* (Paris, 1840)

Not originally intended as a dictionary at all, but something of an encyclopedia in glossary form. This is a dictionary of last resort after the one-volume ML dictionaries have failed you.

Latham, R.E., *Revised Mediaeval Latin Word-List from British and Irish Sources* (Oxford, 1965)

This is a preparatory, boiled-down version of the next entry and gives only meanings and dates (not citations, or authors). With its limitations this is the most useful one-volume ML dictionary. A combination of Lewis & Short + Latham will usually deliver the meaning.

Latham, R.E., et al., *Dictionary of Medieval Latin from British Sources* (Oxford, 1975-) This has reached P.

Comparable to the Oxford Latin Dictionary in format, this is one of a number of national dictionaries in various stages of progress (smaller countries, e.g. Sweden, tend to be further advanced).

Niermeyer, J. F., *Mediae Latinitatis Lexicon Minus* (Leiden, 1976)

It is useful for legal, historical, and administrative texts. Definitions are in French and English.

Classical Authors - Latin

Any student interested in the survival and influence of Latin authors of the republic and empire should first consult

Texts and Transmissions: A Survey of the Latin Classics, ed. L. D. Reynolds (Oxford, 1983, reprinted with corrections, 1986).

They may then wish to proceed to

Munk Olsen, *L'Étude des auteurs classiques latins aux XIe et XIIIe siècles*, 2 vols (Paris, 1982-5).

It is a little tricky to use at first, but worth the effort.

References to classical authors are usually to the Oxford or Teubner editions. Students working with Vergil should refer to

P. Vergili Maronis Opera, ed. Roger Mynors (Oxford, 1969, repr. cor. 1972),

But may wish to consult as well

P. Vergili Maronis Opera, ed. Otto Ribbeck, IV vols in 1, 2nd. ed. (Leipzig, 1894-5; repr. Hildesheim, 1966) for its much more extensive reporting of variant readings.

Also highly recommended to anyone interested in Vergil's *fortleben*:

Courcelle, Pierre, *Lecteurs Païens et Lecteurs Chrétiens de l'Énéide*, vol. 1 Les Témoignages Littéraires (Paris. 1984)

The Loeb Classical Library provides trustworthy and affordable edition/translations of standard Latin authors down to Boethius - including a limited amount of patristic material - most notably Augustine's *De civitate dei*.

Patristic and Medieval Authors - Latin

Catalogus Translationum et Commentariorum: Medieval and Renaissance Latin Translations and Commentaries, ed. P. O. Kristeller and others. (Washington, D. C., 1960-)

Clavis patrum latinorum, ed. E. Dekkers, 2nd ed.(1961)

Auerbach, E., *Literary Language and its Public in Late Antiquity and in the Middle Ages* (Princeton, 1965; German original, 1958)

Berschin, W., *Greek Letters and the Latin Middle Ages: From Jerome to Nicholas of Cusa*, revised and expanded edition, trans. Jerold C. Frakes (Washington, D. C., 1988; German original, 1980)

Curtius, E, *European Literature and the Latin Middle Ages*, trans. Willard R. Trask, Bollingen Series 36 (Princeton, 1953; German original, 1948)

Often reprinted by Princeton. It is a must read.

Dronke, P., *Medieval Latin and the Rise of European Love-Lyric*, 2nd ed. (Oxford, 1968)

Anything by Peter Dronke should be read, but this is his magnum opus.

Manitius, M., *Geschichte der lateinischen Literatur des Mittelalters*, 3 vols (Munich, 1911-31)

Raby, F. J. E., *A History of Christian-Latin Poetry in the Middle Ages* (Oxford, 1953)

Raby, F. J. E., *A History of Secular Latin Poetry in the Middle Ages*, 2 vols. (Oxford, 1934)

Both have been recently reprinted - Oxford/Sandpiper

Waddell, H., *The Wandering Scholars*, 6th ed, rev. and enlarged (London, 1932)

One of the most beautiful books on medieval literature ever written, Waddell's prose style is worthy of the reading rooms of heaven.

The Liverpool Translated Texts for Historians offer solid translations of Late Imperial and 'Dark Age' authors in a growing series. The introductions to each volume are not the least of their virtues.

Old English

Most students of Old English now begin with

A Guide to Old English, 6th edition, edited Bruce Mitchell and Fred C. Robinson (Blackwell: Oxford, 2001)

It is, by its very nature, of limited usefulness. Poetic texts should never be quoted from it, but rather from *The Anglo-Saxon Poetic Record* (see below) or Klaeber (for *Beowulf*, see below).

Perhaps one of the most important works of collective scholarship now in progress is *Sources of Anglo-Saxon Literary Culture*, which when finished - in your lifetime, if not in mine - will cover all the known written sources of Anglo-Saxon writers in Old English or Latin. To date one volume has been published:

Sources of Anglo-Saxon Literary Culture I: Abbo of Fleury, abbo of Saint-Germain-des-Prés, and Acta Sanctorum, edd. F. M. Biggs et al. (Kalamazoo, 2001)

Manuscripts

Anglo-Saxon Manuscripts: Basic Readings, ed M. P. Richards (New York and London, 2001)

Gneuss, H., *Handlist of Anglo-Saxon Manuscripts: A List of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* (Tempe Arizona, 2001)

Does exactly what it says on the cover – includes Latin as well as Old English.

Ker, N. R., *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford, 1957, reprinted 1971)

Ker, N. R., 'A supplement to *Catalogue of Manuscripts Containing Anglo-Saxon*,' *Anglo-Saxon England* 5 (1976), 121-31.

Old English Dictionaries

A new dictionary of Old English from the University of Toronto is in progress. It has reached F. Bosworth, J. and T. N. Toller, *An Anglo-Saxon Dictionary* (Oxford, 1898)

Toller, T. N., *An Anglo-Saxon Dictionary: Supplement* (Oxford, 1921)

Alistair Campbell, *An Anglo-Saxon Dictionary: Supplement with Revised and Enlarged Addenda* (Oxford, 1972)

The last two volumes are now printed as one. This is still the fullest printed dictionary of Old English.

Grein, C. W. M., *Sprachschatz der angelsächsischen Dichter*, rev. ed. J. J. Köhler, assisted by F. Holthausen (Heidelberg, 1912)

Covers poetic vocabulary and usage.

Griffiths, B. *A User-friendly Dictionary of Old English*, 5th ed. (Loughborough, 2005)

A very friendly little book which includes a 'learn it on your own' introduction and reader.

Hall, J. R. Clark, *A Concise Anglo-Saxon Dictionary*, rev. and enlarged (Cambridge, 1931)

Reprinted on several occasions since. Better than nothing.

Pollington, S. *Wordcraft: Concise Dictionary and Thesaurus Modern English-Old English* (Pinner, Middlesex, 1993)

A useful and inexpensive little book

Robbarts, J., C. Kay, and L. Grundy, *A Thesaurus of Old English*, 2 vols. 2nd. ed. (London, 2003)

An extremely useful tool.

Old English Grammar

Campbell, A., *Old English Grammar* (Oxford, 1959)

The best Old English reference grammar in English. There have been many reprints from the corrected sheets of the first edition since 1962. Anyone planning to continue with Old English needs a copy of Campbell.

Green, D. H., *Language and History in the Early Germanic World* (Cambridge, 1998).

Neither dictionary nor grammar, it is a work for anyone who has anything to do with early Germanic literature and culture.

Old English Poetry - Editions

Sweet, H., *The Oldest English Texts* (London, 1885)

Practically all Old English Texts preserved in manuscripts older than 900, except the *Parker Chronicle* and the *OE Cura Pastoralis* and *Orosius*. There is a good glossary. Many of these texts have been re-edited, but this is a handy, inexpensive, and fairly available edition.

The Anglo-Saxon Poetic Records, edd. G. P. Krapp and E. Van K. Dobbie, 6 vols (New York, 1931-54)

Regularly abbreviated as *ASPR*.

Volume I: *The Junius Manuscript* (1931)

Volume II: *The Vercelli Book* (1932)

Volume III: *The Exeter Book* (1936)

Volume IV: *Beowulf and Judith* (1954)

Volume V: *The Paris Psalter and the Metres of Boethius* (1933)

Volume VI: *The Anglo-Saxon Minor Poems* (1942)

These are still the standard quote editions for the Old English poetic corpus, except for *Beowulf* and *The Fight at Finnsburg* for which

Klaeber, F., *Beowulf and The Fight at Finnsburg*, 3rd edition with first and second supplements (Lexington, Mass. 1950) has now been replaced by *Klaeber's Beowulf*, 4th edition, edited by R. D. Fulk, Robert Bjork, and John D. Niles (University of Toronto Press: Toronto, 2008). Professor Klaeber, I believe, would have approved – which is the highest praise I can offer.

Extremely useful to students (and, let us be honest, to teachers) are the editions in Methuen's Old English Library, a series including both poetry and prose. This series is now under the aegis of the University of Exeter Press.

Insular Symptoms

'Old Anglo-Saxonists never die, they merely suffer from insular symptoms'

No one who wants a quiet life will try to produce a comprehensive list of insular symptoms in Latin, palaeography or codicology. The following is an extremely short, personal, and probably highly idiosyncratic bibliography. By and large, this bibliography, as the merest introduction, avoids works in languages other than English. The students should familiarize themselves with the *Grammar of the Vulgate* (see above) before moving on to these works.

Latin Language in Britain

Brooks, N., ed., *Latin and the Vernacular Languages in Early Medieval Britain* (Leicester, 1982)

Howlett, D., *The Celtic Latin Tradition of Biblical Style* (Dublin, 1995)

Howlett's theories (in a series of books) are controversial, but his stylistic analyses cannot be ignored.

Jackson, K. *Language and History in Early Britain* (Edinburgh, 1953). In many ways, all other books on the topic are merely footnotes to Jackson.

Malsachnus, *Der hibernolateinische Grammatiker Malsachnus*, ed. B. Löfstedt, *Studia Latina Upsaliensia* 3 (Uppsala, 1965), pp. 86-156

A discussion covering orthography, morphology, syntax, and vocabulary

Orchard, A. P. McD., 'Some Aspects of Seventh-Century Hiberno-Latin Syntax: a Statistical Approach,' *Peritia* 6 (1987), 157-201

Of particular interest to anyone working on Aldhelm.

Wright, R., *Late Latin and Early Romance in Spain and Carolingian France* (Liverpool, 1982)

A discussion both of the nature of Late Latin and of the effect of insular scholars upon it.

Insular Palaeography

Alexander, J. J. G., *Insular Manuscripts: Sixth to Ninth Century* (London, 1978)

Armstrong, E. C. R. and R. A. S. Macalister, 'Wooden Book with Leaves Indented and Waxed Found near Springmount Bog, Co. Antrim', *Transactions of the Royal Society of Antiquaries in Ireland* 50 (1920), 160-6

Beeson, C., 'Insular Symptoms in the Commentaries on Vergil', *Studi Mediaevali* NS 5 (1932), 81-100

Bieler, L., 'Insular Palaeography: Present State and Problems', *Scriptorium* 3 (1949), 267-94

Bieler, L., 'Some Recent Studies in English Palaeography', *Scriptorium* 16 (1962), 333-6

Brown, T. J., *A Palaeographer's View: Selected Writings of Julian Brown*, ed. J. Bately, M. Brown, J. Roberts, (London, 1993)

Draak, M., 'A Leyden Boethius-Fragment with Old Irish Glosses', *Mededelingen der Koninklijke Nederlandsche Akademie van Wetenschappen, Afdeling Letterkunde*, N. S. 11 (1948) 115-27, 2 pls.

Draak, M., 'Construe Marks in Hiberno-Latin Manuscripts', *Mededelingen der Koninklijke Nederlandsche Akademie van Wetenschappen, Afdeling Letterkunde*, N. S. 20 (1957) 261-82, 4pls.

Draak, M., 'The Higher Teaching of Latin Grammar in Ireland during the Ninth Century', *Mededelingen der Koninklijke Nederlandsche Akademie van Wetenschappen, Afdeling Letterkunde*, N. S. 30 (1967), 109-44

Hughes, K., 'The Distribution of Irish Scriptoria and Centres of Learning from 730-1100', in *Studies in the Early British Church*, ed. N. K. Chadwick, (Cambridge, 1958), 243-72

Ker, N. R. *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford 1957), xxiii-lxii

Notes on the palaeography of the principal MSS

Lambert, P.-Y., 'Le vocabulaire du scribe irlandais', in Picard 1991, 157-68

Lindsay, W. M., *Early Irish Minuscule Script* (Oxford, 1910)

Lindsay, W. M., *Early Welsh Script* (Oxford, 1912)

Lowe, E. A., *Codices Latini Antiquiores* (Oxford, 1934-74)

II: *Great Britain and Ireland* (1935, rev. 1972) xv-xx

A survey of Insular palaeography.

IV: *Italy Perugia Verona* (1947), xx-xxvii

A survey of Bobbio, its scriptorium and palimpsests.

VII *Switzerland* (1956)

Includes nine surviving MSS from Ireland at St. Gall.

McKitterick, R., 'The Anglo-Saxon Missionaries in Germany: reflections on the manuscript evidence', *TCBS* 9 (1989), 291-329

Parkes, M. B., *Scribes, Scripts and Readers: Studies in the Communication, Presentation and Dissemination of Medieval Texts* (London, 1991)

Picard, J.-M., ed., *Ireland and Northern France AD 600-850* (Dublin, 1991)

Plummer, C., 'On the Colophons and Marginalia of Irish Scribes', *PBA* 12 (1926), 11-44.

Rand, E. K., *A Survey of the Manuscripts of Tours*, *Studies in the Script of Tours I* (Cambridge, Mass., 1929)

Schauman, Bella, 'Early Irish Manuscripts: The Art of the Scribes', *Expedition* 21 (1979), 33-47.

An excellent introduction, perhaps the best comparative charts of late antique and early Irish hands.

Women in the Middle Ages

Blamires, Alcuin, *The Case for Women in Medieval Culture* (Oxford, 1997)

Churchhill, Laurie J., Phyllis R Brown, Jane E. Jeffrey, eds, *Women Writing Latin from Roman Antiquity to Early Modern Europe*, New York and London, 2002.

Damico, Helen, and Alexandra Hennessey Olsen, ed., *New Readings on Women in Old English Literature* (Bloomington and Indianapolis, 1990)

Dronke, P., *Women Writers of the Middle Ages* (Cambridge, 1984)

Erler, Mary, and Maryanne Kowaleski, ed., *Women and Power in the Middle Ages* (Athens, Georgia, 1988)

Ferrante, J. M., *To the Glory of her Sex: Women's Roles in the Composition of Medieval Texts* (Bloomington and Indianapolis, 1997)

Hemelrijk, Emily A., *Matrona Docta: Educated women in the Roman élite from Cornelia to Julia Domna* (London, 1999)

Outside of our period, but it is an important work of historical background.

Laiou, Angeliki, ed., *Consent and Coercion to Sex and Marriage in Ancient and Medieval Societies* (Washington, D. C., 1993)

- Leyser, H., *Medieval Women: A Social History of Women in England 450-1500* (London, 1995, available in paperback, 1996)
- Sawyer, Birgit and Peter, 'Adam and the Eve of Scandinavian History,' in *The Perception of the Past in Twelfth-Century Europe*, ed. Paul Magdalino (London and Rio Grande, 1992)
- Stevenson, Jane, *Women Latin Poets: Language, Gender, and Authority, from Antiquity to the Eighteenth Century* (Oxford, 2005)
- Wemple, Suzanne Fonay, *Women in Frankish Society: Marriage and the Cloister 500 to 900* (Philadelphia, 1981)
- Wogan-Browne, Jocelyn, *Saints' Lives and Women's Literary Culture: Virginité and its Authorizations* (Oxford, 2001)

Performance Arts: Music, Dance, and Drama in Medieval European Court Societies Including texts of general interest to the study of court culture in the Middle Ages

General Bibliography

- The New Grove Dictionary of Music and Musicians*, 2nd edition, edd. Stanley Sadie and John Tyrrell (London 2000): Articles on Cantiga, Troubadours, Trouvères, Minnesang, Minstrel; Sources, MS § 3, Secular Monophony; Medieval Drama, Vernacular.
- Akehurst F.R.P. and Judith M. Davis, edd., *A Handbook of the Troubadours* (Berkeley and Los Angeles 1995)
- Aubrey, E., *The Music of the Troubadours*. (Bloomington and Indianapolis, 1996)
- Bloch, M., *Feudal Society*, vol. 1. (Chicago 1961)
- Bond, G. A., *The Loving Subject. Desire, Eloquence and Power in Romanesque France*. (Philadelphia 1995)
- Butterfield, A., *Poetry and Music in Medieval France. From Jean Renard to Guillaume de Machaut* (Cambridge, 2002)
- Doss-Quinby, E., *The Lyrics of the Trouvères: a Research Guide, 1970-1990* (New York and London 1994)
- Elias, N., *The Court Society*. Trans. Edmund Jephcott. (Oxford, 1983)
- Gaunt S., and Sarah Kay, edd., *The Troubadours: an Introduction* (Cambridge 1999)
- Hughes, Andrew, *Medieval Music: The Sixth Liberal Art*. (Revised edition: Toronto and London 1980). A bit of out of date, but with much useful material.
- Huizinga, J., *The Autumn of the Middle Ages* (Chicago 1996)
- Jaeger, C. S., *The Origins of Courtliness: Civilizing Trends and the Formation of Courtly Ideals, 939-1210* (Philadelphia, 1991)
- Keen, M., *Chivalry*. (New Haven and London, 1987)
- Lewis, C. S., *The Allegory of Love* (London 1999)
- Page, C., *Voices and Instruments of the Middle Ages. Instrumental Practice and Songs in France 1100-1300* (London 1987)
- Page, C., *The Owl and the Nightingale. Musical Life and Ideas in France, 1100-1300* (London 1989)
- Sayce, O., *The Medieval German Lyric, 1150-1300. The Development of its Themes and Forms in their European Context*. (Oxford 1982) AB

Discography

- Croisade*, Compagnie Médiévale, SOCD 155
- Juden im Mittelalter*, Rebling, Raumklang RK 9901
- Oswald von Wolkenstein*, Ensemble Alta Musica/Böhm, Carpe Diem 16265
- Cantigas*, Alla Francesca, Opus 111 OPS 30-308

Trouvères à la cour de, Venance Fortunat/Dechamps, HMCD 90
Bella Domna, Sinfonye/Wishart, Hyperion CDA66283
Chansons de trouvère, Hillier HMU 907184
Sumer is icumen in, Hilliard Ensemble, HMC 901154
Edda, Sequentia DHM 05472 77381 2
Voice of the blood, Sequentia, DHM 05472 77346 2
Sarum chant, Tallis Scholars, Gimell CDGIM 017
Chants de l'Eglise de Rome, Ensemble Organum / Peres, HMC 901218
Chants de l'Eglise Milanaise, Ensemble Organum / Peres, HMC 901295
Polyphonie Aquitaine, Ensemble Organum / Peres HMC 901134
Musique de la Bible révélée, Benhamou/Vantoura, HMA 195989
From Galway to Galicia, Altramar, Dorian DOR-93248 AB

Introduction to Medieval Latin Song 900-1400

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Dronke, Peter. *Medieval Latin and the Rise of European Love-Lyric*. Clarendon: Oxford 1968.
 Dronke, Peter. *The Medieval Lyric*. 3rd edition. D.S. Brewer: Cambridge 1996.
 Jaeger, C. Stephen, *The Origins of Courtliness. Civilizing Trends and the Formation of Courtly Ideals, 939-1210*. University of Pennsylvania Press: Philadelphia 1991.
 Stephens, John E. *Words and Music in the Middle Ages. Song, Narrative, Dance and Drama 1050-1350*. Cambridge University Press: Cambridge 1986.
 Treitler, Leo. *With Voice and Pen. Coming to Know Medieval Song and How it was Made*. Oxford University Press: New York 2007.
 Ziolkowski, J.M. (ed. and trans.) *The Cambridge Songs (Carmina Cantabrigiensia)*. Garland: New York and London 1994.
 Ziolkowski, J.M. *Nota Bene. Reading Classics and Writing Melodies in the Early Middle Ages*. Brepols: Turnhout 2007. AB

Music and Musicians in Medieval Ireland

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Early Music, vol. 28, no. 2 (May 2000), special issue on Early Music of Ireland.
 Ann Buckley: *Music and Musicians in Medieval Irish Society* (pp. 165-190);
 Patrick Brannon: *Medieval Ireland: Music in Cathedral, Church and Cloister* (pp. 193-202);
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- Murray, Alexander Callander, *After Rome's Fall: Narrators and Sources of Early Medieval History Essays Presented to Walter Goffart* (Toronto, 1998)

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- Gingerich, Owen, *The Book Nobody Read: Chasing the Revolutions of Nicolaus Copernicus* (New York, 2004)
- Written for a general audience, this is nevertheless an excellent introduction for the scholarly non-scientist, particularly palaeographers and students of the book.
- Grant, Edward, *The Foundation of Modern Science in the Middle Ages: Their Religious, Institutional, and Intellectual Contexts* (Cambridge, 1996)
- Grant, Edward, *Physical Science in the Middle Ages* (New York, 1971)
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Online resources for Medieval Studies

TCD Library database list <http://www.tcd.ie/Library/collections/databases.php>

In the list below, resources marked with an asterisk * are subscribed to by the library and can be accessed through the college's servers. Other resources should be accessible from any internet-connected computer. Note that the Ussher Library has a Multimedia Area accessed from a door just beside the main Ussher Library staircase. CD-rom, DVD-rom and microfilm resources are held and can be viewed there.

Portals

Forum for Medieval and Renaissance Studies in Ireland

<http://fmrsi.wordpress.com/>

listings of academics, notices on jobs and events, online journal Oenach plus large collection of links

Anglo-Saxon Index

<http://www.trin.cam.ac.uk/sdk13/asindex.html>

Simon Keynes's website of resources of all kinds for A-S England. Enormously thorough. Includes section on MSS which goes beyond the Anglo-Saxon period

The Labyrinth: Resources for Medieval Studies

<http://labyrinth.georgetown.edu/>

NetSERF

<http://www.netserf.org/>

vast and recently updated, but beware broken links

The ORB: Online Reference Book for Medieval Studies

<http://the-orb.net/>

note in particular the helpful (though rather scary) bibliographies in the section 'What Every Medievalist Should Know'

Bibliographies

*International Medieval Bibliography

<http://www.brepolis.net/>

click 'Enter databases' on the page given above. Articles in journals and edited collections only (no monographs), but still extremely full

*Bibliography of British and Irish History

<http://www.brepolis.net/>

also published by Brepols; see instructions for IMB above. Unlike IMB, includes monographs

*MLA International Bibliography, published by Chadwyck Healey
http://collections.chadwyck.co.uk/home/home_mla.jsp
articles, books, dissertations; focus on literature

*Bibliographie der deutschen Sprach- und Literaturwissenschaft
<http://www.bdsl-online.de/>
German language and literature, including medieval literature. Most results will be in German, but some will be English

*L'année philologique
<http://www.annee-philologique.com/aph/>
database of bibliographical citations in field of classics; searchable by ancient authors, modern authors, texts, words in title etc

Old English Newsletter Bibliography Database
<http://www.oenewsletter.org/OENDB/index.php>
a searchable version of the annual bibliographies published in the *Old English Newsletter*. You'll need to set up a password to use it, but it's free

Feminae: Medieval Women and Gender Index
<http://www.haverford.edu/library/reference/mschaus/mfi/mfi.html>
journal articles, book reviews, and essays in books about women, sexuality, and gender during the Middle Ages

Databases and reference

Bosworth Toller
<http://beowulf.engl.uky.edu/~kiernan/BT/Bosworth-Toller.htm>
a scanned copy of the standard OE dictionary and supplement

*Dictionary of Old English: Old English Corpus
<http://ets.umdl.umich.edu/o/oec/>
essential resource for Anglo-Saxonists: boolean and simple searches of whole corpus of Old English

Domesday Book Online
<http://www.domesdaybook.co.uk/index.html>
sadly not an online edition of Domesday Book, but does include an index of landowners, so a good resource for 11th C English history

Kemble: Anglo-Saxon Charters
<http://www.trin.cam.ac.uk/kemble/index.php>
includes the Electronic Sawyer, an online and updated version of the standard catalogue of Anglo-Saxon charters. However, as this version of ES is password-protected, casual users may prefer the older version at <http://www.trin.cam.ac.uk/chartwww/eSawyer.99/eSawyer2.html>

*Fontes Anglo-Saxonici
<http://fontes.english.ox.ac.uk/index.html>

details sources for Anglo-Saxon texts, searchable by source author or by Anglo-Saxon author

Germanic Lexicon Project

<http://lexicon.ff.cuni.cz/>

searchable dictionaries and grammars of early Germanic languages; includes Bosworth Toller, though note that this text has not been fully corrected yet

*Index of Christian Art

<http://ica.princeton.edu/>

*Middle English Dictionary

<http://quod.lib.umich.edu/m/med/>

you are recommended to read the advice on how to search MED at <http://quod.lib.umich.edu/m/mec/help.html#lookup> – it is rather fussy about how search terms are spelt

*Oxford Dictionary of National Biography

<http://www.oxforddnb.com/subscribed/>

people significant to the history of the British Isles

*Oxford English Dictionary

<http://dictionary.oed.com/>

Perseus Digital Library

<http://www.perseus.tufts.edu/>

online classics library. Especially useful for online searching of Latin and Greek dictionaries - see <http://www.perseus.tufts.edu/cgi-bin/resolveform>

PASE: Prosopography of Anglo-Saxon England

<http://www.pase.ac.uk/index.html>

listing of all the people whose names we know from Anglo-Saxon England and the sources we know them from

*Patrologia Latina Full Text Database

<http://pld.chadwyck.co.uk/>

supports keyword searches: good for tracking down a passage or establishing a dataset for a topic. To find a specific passage it's easiest to search for the volume number and then use the list of contents that will be brought up. However, for reading purposes the paper copy in the Berkeley Research Area is easier on the eyes. Another online copy of PL is <http://www.documentacatholicaomnia.eu/>

http://www.documentacatholicaomnia.eu/a_1010_Conspectus_Omnium_Rerum_Alphabeticus_Littera.html

Bardic Poetry Database

<http://bardic.celt.dias.ie/>

Katherine Simms's catalogue of Irish Bardic poetry, searchable by motifs, first lines, authors, patrons etc etc

Irish Chronicles and their Chronology

<https://www.cs.tcd.ie/Dan.McCarthy/chronology/synchronisms/annals-chron.htm>

Website by Dan Mc Carthy tabulating the entries of the main Irish annals against AD dating. A number of the main Irish annalistic compilations do not give AD dating and/or are in error and/or disagree with each other: this website, though initially a little hard to use, is an extremely important resource for navigating the chronology of Irish history.

Texts, compendia

*Early English Books Online

<http://eebo.chadwyck.com/home>

digital facsimile page images of works printed in England, Ireland, Scotland, Wales and British North America and works in English printed elsewhere from 1473-1700

Internet Medieval Sourcebook

<http://www.fordham.edu/halsall/sbook.html>

collection of translated texts and sources; wide range of topics and periods

The Unbound Bible

<http://unbound.biola.edu/>

searchable bibles in a big range of languages. Includes the Latin Vulgate and the standard English translation of the Vulgate, the Douay-Rheims version

*Parliament Rolls of Medieval England

<http://www.sd-editions.com/PROME/home.html>

texts and translations of surviving medieval parliament rolls from Edward I to Henry VII

*Literature Online

<http://lion.chadwyck.co.uk/>

wide coverage but uneven quality. Bibliographies small and often have pointless duplication; but on the other hand, gives access to online texts. Most useful for best-known authors e.g. Chaucer

TEAMS Middle English Texts

<http://www.lib.rochester.edu/camelot/teams/tmsmenu.htm>

full online versions of teaching editions of ME texts. Especially good for romances

The Latin Library

<http://www.thelatinlibrary.com/index.html>

Latin texts from various sources, untranslated, including some Christian and medieval Latin. Use carefully because of lack of apparatus and variable quality of editions

LacusCurtius: Into the Roman World

<http://penelope.uchicago.edu/Thayer/E/Roman/home.html>

huge website by Bill Thayer. I've listed it under 'texts' because the most useful feature to me is the collection of classical texts, sometimes with translations, but it contains much more. There are more texts in the site than are listed in the front page you get to from the above URL: it's always worth googling your text and seeing if something on LacusCurtius comes up. Note in

particular that the site includes a text of Isidore's *Etymologia*
<http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Isidore/home.html>

dMGH (Digital Monumenta Germaniae Historica)

<http://www.dmg.de/>

scanned texts of the vast series of editions of letters, chronicles, poems etc. A very important resource

CELT Corpus of Electronic Texts

<http://www.ucc.ie/celt/>

Online texts for Irish history and literature

Libraries and archives

National Archives of Ireland

<http://www.nationalarchives.ie/index.html>

the national archives were largely destroyed in 1922 during the Civil War but they do include some material going back to the 14th C.

National Library of Wales

<http://www.llgc.org.uk/index.php?id=2>

- Digital Mirror: Manuscripts <http://www.llgc.org.uk/index.php?id=126> – images of complete manuscripts in the National Library of Wales

The British Library

<http://www.bl.uk/>

- <http://www.bl.uk/onlinegallery/index.html> Online Gallery
- basic catalogue search from the homepage

British National Archives

<http://www.nationalarchives.gov.uk>

includes tutorials on basic Latin and palaeography

Vatican Library

<http://www.vaticanlibrary.va/>

Bibliothèque nationale de France

<http://www.bnf.fr/fr/acc/x.accueil.html>

Palaeography and codicology (see also Libraries and archives)

From Manuscript to Print: The Evolution of the Medieval Book

<http://rmc.library.cornell.edu/medievalbook/>

based on an exhibition at Cornell University Library

Cappelli, Dizionario di abbreviature

<http://www.hist.msu.ru/Departments/Medieval/Cappelli/>

scanned version of Cappelli's dictionary of abbreviations used in medieval Latin- and Italian-language manuscripts – but, unless you read Italian, find out how the material is arranged by browsing a paper copy first!

There is now an English version available for download as a Pdf file: kuscholarworks.ku.edu/dspace/bitstream/1808/1821/3/47cappelli.pdf

Quadrivium Project: Medieval English Textual Cultures: Texts and Materials

<http://www.arts.gla.ac.uk/quadrivium/>

AHRB-funded inter-institutional initiative to offer research training on medieval English textual studies. Much of the site is labelled 'under construction' (and in fact one wonders if it will be finished since it has been this way for some years now), but the section on 'Palaeography and Codicology' contains links to online images of manuscripts, a guide to terminology, Linne Mooney's checklist of things to look for in a medieval manuscript and other goodies. 'Textual Criticism and Editorial Practices' is also worth a look. Both from the drop-down menu labelled 'Portal'

Institute for Textual Scholarship and Electronic Editing

<http://itsee.bham.ac.uk/>

based at the University of Birmingham. Multiple resources including Virtual Manuscript Room (which I found a bit puzzling, however)

Medieval Manuscripts in Dutch Collections

<http://www.mmdc.nl/static/site/index.html>

useful illustrations of scripts with transcriptions, basic accounts of famous manuscripts held in the Netherlands e.g. the Utrecht Psalter, links etc. The centrepiece is a catalogue that lets you search for MSS by author or text title as well as by shelfmark or other bibliographical details

Parker Library on the Web

<http://parkerweb.stanford.edu/parker/actions/page.do?forward=home>

website for the Parker Library at Corpus Christi College, Cambridge, which is currently completing a project to digitize its large and important collection of medieval manuscripts

CESG: Codices Electronici Sangallenses – Virtual Library

<http://www.cesg.unifr.ch/en/index.htm>

descriptions and full facsimiles of 144 manuscripts from the Abbey Library of St Gallen. Searchable; browsable by author, title, age, language or signature (=shelfmark). Material from the 6th to the 16th centuries. Zoom in on the facsimile images. Bliss.

Medieval Writing: Index of Scripts

<http://medievalwriting.50megs.com/scripts/scrindex.htm>

teaching site with digital images of different scripts plus transcriptions and sample alphabets. Very handy, though the terminology is not quite the same as that used by Brown or Roberts.

An Introduction to Anglo-Saxon Manuscripts (Fathom)

<http://www.fathom.com/course/10701049/index.html>

by Michelle Brown

CHD Center for Håndskriftstudier i Danmark

Late Medieval and Renaissance Illuminated Manuscripts – Books of Hours 1400-1530

<http://www.chd.dk/index.html>

click on ‘Tutorial on books of hours’ for information about calendars, the Office of the Dead, the Psalter of St Jerome etc etc

Bangor University – Palaeography Training

http://www.bangor.ac.uk/palaeography_training/

go to ‘Palaeography training area’ for extensive list of online palaeography resources

Online Theses (thanks to David Gibney for supplying these links)

eThOS: ethos.bl.uk – British Library thesis digitizing project. If the thesis is already scanned in it is free to access; if not you can pay a £40 fee and it takes about a month to be scanned. Oxford and Cambridge are not participating but instead have their own online repositories:

Cambridge DSpace: www.dspace.cam.ac.uk

Oxford Research Archive: ora.ouls.ox.ac.uk

AJ

Quisquiliae

useful stuff

Palaeography Codicology and Diplomatics on the back of a relatively large Envelope

Palaeography

For a medievalist, palaeography is the study of alphabetic scripts used from late antiquity to the sixteenth or seventeenth centuries in Europe, North Africa and the Middle East (although in practice these scripts were in use outside this area during this period).

A **Script** is a system of writing with a high degree of consistency in its letter formation. A **Hand** is one scribe/writer’s individual manifestation of a Script. Any given scribe could – and often did – write more than one Script.

Scripts are written between two lines or four lines. If written so as to be confined between two lines – like modern uppercase letters – the script is a **majuscule** or **bilinear** script. If written using four lines - like modern lower case letters – the script is a **minuscule** or **quadrilinear** script. If we write **HELP** in upper case we can see the letters fit between two lines. If we write **help** in lower case we can see that the letters use four lines, two which bound the curve of the h and p and the letter e, two which bound the top of the h and l and the bottom of the p.

The basic stroke is called a **minim** – the word minim itself is composed of ten of these basic strokes. The writing line (on which the minim ‘stands’) is the **baseline**. The line bounding the top of the minim is called the **headline**. If a minim is extended above headline, the projecting portion is called an **ascender** (as in h), if below the baseline it is called a **descender** ‘as in p’. The top horizontal stroke of a letter is called the **headstroke**, its centre stroke is the **cross-stroke** or **hasta**. The closed curve of a letter is called its **bow**.

The general appearance of a hand – for example whether it has a round or square appearance, a slant to the left or to the right – is its **aspect**. The way letters are formed, the number sequence and care taken in their formation, and the apparent speed of writing is its **ductus**.

Today we often speak of a ‘print hand’ and a ‘cursive hand’. The first breaks up the letters into a series of discrete strokes, with many **pen-lifts**. The second is written with a continuous line and

few pen-lifts except between words. Letters are joined in cursive writing, the curving lines which join them are called **ligatures**. **A cursive tendency means that more than one part of a letter is made with one stroke.**

A script which breaks up letters into discrete strokes, making each letter with care and deliberation is said to be **formata**. One which is a little less deliberate in its execution is said to be **media**, while **currens** is one which is written at speed and with less care of execution.

In the history of scripts we find formata scripts being adapted to a more cursive ductus and cursive letter forms being analysed into their constituent elements and formalized to produce new formata scripts.

Palaeographers may speak of scripts being **libraria** or **documentaria**. **Libraria** refers to scripts used for literature, which includes everything from epics to sermons to manuals on astronomy, **documentaria** to scripts used in legal documents: wills, bills of sale, writs etc. Many, if not most, scribes would expect to work in both categories; the effects of this can be useful in understanding the purpose and circumstances of a manuscript.

Scripts are the sum total of the hands which wrote it. Whenever you approach a new hand you should attempt to reproduce an alphabet of letter forms based on it. This forces you to think and feel through how the scribe was writing. This individual alphabet is generally more useful in actually reading the writing before you than simply studying sample alphabets in palaeography manuals.

Dating Conventions (very important!)

s (saeculo) = century

superscript 1 = first half of a century (s.ix¹ = 800-850)

superscript 2 = second half of a century (s.ix² = 850-900)

superscript 'in' = first quarter of a century (s.ixⁱⁿ = 800-825)

superscript 'ex' = the last quarter of a century (s.ix^{ex} = 875-900)

superscript 'med' = the two middle quarters of a century (s.ix^{med} = 825-875)

The turn of a century may be indicated by s.viii^{ex}-s.ixⁱⁿ (775-825) or by c. 900.

For a more specific range of dates or for an approximate date 'c.' may be used. Dates in Arabic numerals unaccompanied by 'c.' are precise dates.

One may see superscript 3 and superscript 4 for the third and fourth quarters of a given century.

Method of transcription.

For this course – and in general - you should follow the system laid out by Michelle Brown in *A Guide to Western Historical Script*, (London, 1990), pp.5-7.

Codicology

Codicology is the study of the physical book as artefact. It is concerned with its manufacture and use as can be deduced from its physical presence.

The codex shape is essentially the book as we now know it. Sheets of writing material, papyrus, membrane (sometimes referred to as parchment or vellum, because of the imprecision of these terms **membrane** is to be preferred), or paper are put together, one sheet (**bifolium**) on top of another, into gatherings, folded (and eventually sewn) and the groups of gatherings are then sewn together. The exact order and manner these things happen tell us a great deal about provenance of a given manuscript. Are there four sheets (**quaternion**) or five sheets (**quinion**) folded in the gathering? If membrane is being used, how is the difference between the hair side and flesh side handled? Were the sheets ruled before or after folding?

Half of a **bifolium** is a **folio** (To make things difficult, folio is also a term for a book size). Unlike the modern book, it is given one number for the front and back. As you look at an open manuscript the right hand page is showing the **recto** of that folio. Turn it over and you see its **verso**. When you quote from a manuscript you give the folio number and whether it is folio 1 recto or folio 1 verso. The folio was usually ruled to prepare for writing. This could be before or after it was folded, but usually after it had been stacked into its gathering. Sheets would be pricked to establish the lines and then ruled using a straight edge and a stylus, The lines would then be an indentation on the front and a ridge on the back. As the middle ages progressed lines were drawn with a lead, and later with a very fine quill in ink; later still the old dry point method would re-emerge among renaissance scribes attempting to replicate the methods of what they thought were Roman imperial manuscripts (but which were actually Carolingian).

Page layout is extremely important in understanding the development of teaching and the attitude towards learning in the middle ages. Teaching or research texts were provided with elaborate commentary and even commentaries on the more standard commentaries. This resulted in ever more complex page layouts – perhaps best seen in texts like the bible and Aristotle. These page layouts are carried over into early printed books. The page lay-outs seen in modern editions are lineal descendants.

Remember, however close one copy of a manuscript may be to another each is an individual.

Diplomatics

The following is based on Leonard Boyle's introductory discussion in James M. Powell, *Medieval Studies: An Introduction* (Syracuse, 1976), pp.69-102

Palaeography was invented by the Bollandists and the Maurists in the seventeenth century in the service of **Diplomatics**. That is a gross simplification, but not for that reason untrue. Scholars, lawyers, rulers - and forgers - were always interested in earlier scripts and the meaning and authentication of documents, but the reformation, counter-reformation, national pride and changing notions of kingship accelerated and focused the impetus to read and date early documents.

Diplomatics 'is a straightforward application of the basic principles of literary criticism to documentary sources' (Boyle, p. 76). Documentary sources include written material emanating from public persons (kings, bishops, town councils etc) and those from private persons. They include everything from charters, bulls, writs, and treaties to merchant's ledgers and household account books. There is a great deal to be learned from the humble laundry list, and a fifteenth century will can pack in the equivalent of a nineteenth century family novel.

'In spite of the range of these sources, some with fixed rules of composition, some not, the act of judgment on the content and meaning, the truth or falsity, the credibility or implausibility, of the document in question depends on exactly the same rhetorical principles in each case: Who wrote it? What does it say? How is it written? For whose benefit? Why, when and where was it written?' (Boyle, p. 76) for these things relate directly to what each of these documents intend to convey, what Cicero described in *De inventione* 'the topoi of circumstances': '*Quis, quid, quomodo, quibus auxiliis, cur, ubi quando*'.

Quis: the principal or principals; the **actor** (the originator of the act recorded) and **destinarius** (the one to whom an act is directed).

In public acts the actor will be a *persona authentica*, one who merits *fides publica*.

Quid: in diplomatics the actor caused a record to be made of some event or an *instrumentum* to be drawn up which recorded a voluntary act of the *actor*.

A **Cartulary** is a deliberate record of the matter a *destinarius* (eg. a monastery, a landowner, a merchant) had made for the protection of their interests: grants, contracts, donations etc.

A **Register** is a collection of copies of out-going documents commissioned or composed by an actor. These may be based on drafts or notes rather than the final version of documents or may be highly abbreviated.

Quomodo: the form or manner in which a document is drawn up, the formulae used and the style in which it is written. If we restrict ourselves to documents such as *instrumata* (singular *instrumatum*) which embody public and private acts we may talk of a general form:

Protocol: 1. *Invocatio* 2. *Intitulatio* (in public to an addressee; in private to a general ‘*Omnibus ...*’) 3. *Inscriptio* (in public the principal; in private: name of notary; year, place indiction) 4. *Salutatio* (Greeting)

Corpus: 1. *Arenga* (exordium – rarely present in private *instrumata*) 2. *Promulgatio* (notification) 3. *Narratio* (background) 4. *Dispositio* (resultant act or decision) 5. *Clasulae* (qualifiers, in private *instrumata* often an oath. Many clauses are of legal *exceptiones*) 6. *Sanctio* (blessing; spiritual or temporal threat, in private *instrumenta* usually pecuniary rather than spiritual)

Eschatol: 1. *Subscriptio* (in a public *instrumatum* of principal, witnesses and officials, in a *instrumentum*, reduce to a list with subscription by the notary ‘*Et ego ... notarius rogatus ...*’ and called a *completio*). 2. *Datum*. 3. *Appreciatio* (solemn ending)

A Note on Biblical Referencing, Alternate Names of Biblical Books, the Numbering of the Psalms, the Deutero-canonical Books, and the Apocrypha

Biblical references are generally easy to follow: the chapter is given in Roman numerals and the verse number in Arabic, for example:

Gen. I.1; Deut. XIX.21; Luke XIII.29-30; John X.24; II Cor. IV.12; Ps. XXII.4.

In Medieval Studies the Psalms are cited according to the numbering of the Vulgate, not of the King James Version (more properly The Authorised Version of 1611) and its modernisations.

This introduces our first and (not merely for the beginner) most pernicious difficulty - what exactly is the difference between the two? The Vulgate and Douai Rheims follow the numbering in the Septuagint while the King James Version and modern exegetical works follow the Hebrew, thus

Septuagint	Hebrew
1-8	1-8
9	9-10
10-112	11-113
113	114-115
114-115	116
116-145	117-146
146-147	147
148-150	148-150

There are also some differences in nomenclature between the King James et al. and the Douai Rheims/Vulgate.

The Vulgate's 'Liber Samuhelis id est Regum primus et secundus' is First and Second Samuel in the King James, but First and Second Kings in the Douai Rheims. The Vulgate's 'Liber

Malachim id est Regum tertius et quartus' is First and Second Kings in the King James, but Third and Fourth Kings in the Douai Rheims. First and Second Paralipomenon in the Douai Rheims is First and Second Chronicles in the King James. The books, Esdras and Nehemiah (although Second Esdras is given as an alternate name), in the Douai Rheims are called First and Second Esdras in the King James. In the Vulgate they are the 'Liber Ezrae' in two books. The names of the prophetic books differ slightly in spelling - Douai Rheims Isaias against the King James, Isaiah, for example, although it is best to note that Douai Rheims Sophonius is the King James Zephaniah.

The medieval church recognized (and the Vulgate contains) a number of books as canonical rejected by many of the reformed churches, although retained by the Roman communion. These are often referred to as deuterocanonical. The King James version of Esther, for example, ends with chapter 10.3, while the Douai Rheims gives a further thirteen verses and six chapters which are printed in the Weber Vulgate with the symbol ÷ indicating that they are not in the Hebrew. Similarly the Vulgate Book of Daniel includes as canonical, Susanna and the Elders and Bel and the Dragon which are considered apocryphal in the Masoretic text and King James version. The King James excludes all of Judith, Wisdom, Ecclesiasticus, Baruch, and First and Second Machabees. All of these were accepted and heavily used by the medieval church - special attention should be drawn to the importance of Wisdom and Ecclesiasticus for our period.

Several books which sat on the fringes of the medieval canon, but which were never properly admitted are printed in an appendix to the Weber edition of the Vulgate: Oratio Manasee, Third and Fourth Esdras, Psalm 151, and the Epistle to the Laodiceans.

Apocrypha, including some of the most popular and influential texts in the Middle Ages, are books purporting to be written or dictated by biblical characters which were never admitted to the canon of the bible. While there were intermittent attempts to suppress them, the most popular (for example the Gospel of Nicodemus, the Vision of Saint Paul and the Protoevangelium of James) entered deeply into the imagination of the Middle Ages.

While it covers only those books accepted as canonical by the King James Version and based upon that translation, [Alexander] *Cruden's Complete Concordance to the Old and New Testaments* is still a very useful tool on the shelf of any medievalist. It has been reprinted repeatedly since first appearing in 1736. It is usually possible to find it second hand. The revised edition of C. H. Irwin, A. D. Adams and S. A. Waters, (London, 1930) is an easier on the eyes than most, although The Religious Tract Society reissued the edition of John Eadie in 1927 in large type.

ON THE FOUR SENSES OF SCRIPTURE

Littera gesta docet, quid credas allegoria

Moralis quid agas, quo tendas anagogia

-*Rotulus pugillaris*, Augustine of Dacia (died 1282)

The letter teaches events, allegory what you should believe,

Morality teaches what you should do, anagogy what mark you should be aiming for.

'Therefore, according to the first meaning, which is through the utterance of the words themselves, the literal or historical sense is perceived; according, however, to another meaning, which is through matters as they stand in themselves, the mystical or spiritual sense is perceived, and this sense is in general threefold; because if the matter signified by the words themselves refers to the significance of what the new law enjoins us to believe, then the allegorical sense is perceived; if, moreover, the words themselves refer to the significance of how we are to act, this

is the moral or tropological sense; if however the words refer to the significance of what is to be hoped for in the way of future blessedness, this is the anagogical sense.'

-Nicholas de Lyra, Prologue to the *Glossa Ordinaria* (PL113:28) translated in Henri de Lubac, *Medieval Exegesis*, Vol. 1, trans. Mark Sebanc (Grand Rapids and Edinburgh, 1998), p.271, note 3.

Basic Rhetoric

Based on Richard A. Lanham, *A Handlist of Rhetorical Terms: A Guide for Students of English Literature* (Berkeley, Los Angeles, and London, 1968)

'All the activity of an orator falls into five divisions ... He must first hit upon what to say; then manage and marshal his discoveries, not merely in orderly fashion, but with a discriminating eye for the exact weight, as it were, of each argument; next go on to array them in the adornments of style; after that keep them guarded in his memory; and in the end deliver them with effect and charm.' – Cicero, *De oratore* I.xxxi, 142-3

The Five Parts:

Invention (*inventio*)
Arrangement (*dispositio*)
Style (*elocutio*)
Memory (*memoria*)
Delivery (*actio*)

The Three Branches

Deliberative (*genus deliberativum*) to exhort or dissuade

Judicial (*genus iudiciale*) forensic, to accuse or defend

Epideictic (*genus demonstrativum*) the panegyric, to praise, commemorate, or blame

The Three Styles

Low/Plain (*genus humile / extenuatum*)

Middle (*genus medium / modicum*)

High/Grand (*genus grande / grave*)

The Seven Parts of an Oration

Prooemium (*exordium*) catches audience's attention

Narration (*praecognitio or narratio*) sets forth facts

Exposition/Definition (*explicatio / definitio*) defines terms and opens issues to be proved

Proposition (*partitio*) clarifies the points at issue, states exactly what is to be proved

Confirmation (*amplificatio*) gives arguments for and against, proof

Refutation (*refutatio or reprehensio*) refutes opponents arguments

Conclusion/Epilogue (*peroratio / epilogus*) sums up arguments and stirs audience

USING A SCHOLARLY EDITION

(or getting the most out of an Apparatus)

Scholarly editions may appear daunting to the novice, but they are anything but arcane once one learns the basic layout.

1. Never jump straight into the text, even if you are simply verifying a single quotation. Take time to understand the edition as a whole. Read the introduction!

2. Familiarize yourself with the list of manuscripts (and their sigla) upon which the edited text is based. Note particularly their dates and provenances. This will allow you to understand the critical apparatus and evaluate variant readings.
 3. Familiarize yourself with the editor's list of abbreviations.
 4. At the bottom of each page of text there will be an apparatus criticus listing variant readings and their sources, often including readings accepted by earlier editors where they differ. Some editions will also note the source of readings given in the edited text – as Mynors does in his edition of Vergil. Many editions will also give a running list of sources and quotations, although the relative position of this material is not universal. Ehwald's edition of Aldhelm's works in MGH AA 15 lists these lower down the page than the textual variants. Gebauer and Löfstedt's edition of Boniface's *Ars grammatica* in CCSL CXXXIIIb lists sources of quotations, then general sources, and at the very bottom textual variants.
 5. Carefully note any indices and appendices provided.
- A warning: nineteenth century editors' identifications of classical allusions often say more about their own education than their author's.

ORBIS LATINUS

When looking at documents, texts, and the colophons or title pages of early printed books the student will often be faced with a Latin place name. Help can be found at <http://www.columbia.edu/acis/ets/Graesse/contents.html>

These are some of those most often encountered. Note a number of cities have variant Latin names.

Abrincae: Avranches (France)	Amstelodamum: Amsterdam
Aenipontum: Innsbruck	Amstelredami: (Amsterdam)
Agenticum: Sens (France)	Andegavum: Angers (France)
Agrippina Romanorum: Köln	Andemantunum: Langres
Agrippina Ubiorum: Köln	Angelstadium: Ingolstadt
Aichstadium: Eichstätt	Anicium: Le Puy
Albia: Albi (France)	Annecium Allobrugum: Annecy
Albiburgum: Wittenberg	Annesiacum: Annecy
Albiga: Albi (France)	Antverp: Antwerp
Albioris in Sassonia: Wittenberg	Antverpiae: Antwerp
Alencio: Alençon (France)	Anvers: Antwerp
Alencomium: Alençon (France)	Aquae Sextiae: Aix-en-Provence
Aletum: Saint-Malo (France)	Aquisgranum: Aachen
Altorfium: Altdorf (Germany)	Arausio: Orange (France)
Amberes: Antwerp (Belgium)	Arctopolis: Bern
Ambergae: Amberg (Germany)	Arecanum: Arnhem
Ambiaca: Amboise (France)	Arelas: Arles
Ambianum: Amiens (France)	Arelate: Arles
Ambrun: Embrun	Arenacum: Arnhem
Amstelaedami: (Amsterdam)	Argentina: Strasbourg

Argentipolis: Strasbourg
Argentoracum: Strasbourg
Argentorati, Argentoratum: Strasbourg
Arnhemicum: Arnhem
Arnhemii Geldriae: Arnhem
Arnum: Arnhem
Assindria: Essen (Germany)
Athanacum: Ainay
Athenae Cattorum: Marburg
Athenae Helveticorum: Basel
Athenae Rauracorum: Basel
Athenaeum Salanum: Rudolstadt
Atrebatum: Arras (France)
Audemari Pons: Pont-Audemer
Audomari palatium: Saint-Omer (France)
Audomarum: Saint-Omer (France)
Augusta Ausciorum: Auch
Augusta Munatiana : Basle?
Augusta Rauracorum: Augst
Augusta Suessionum: Soissons
Augusta Trebocorum: Strasbourg

Babenberga: Bamberg
Bacodurum: Passau
Barchinona: Barcelona
Barcinona, Barcinone: Barcelona
Basileae: Basel
Barxinona: Barcelona
Basilea: Basel
Batava: Passau
Batavia: Passau
Batavinum: Passau
Bathavinus: Passau
Battavia: Passau
Baumbergensis: Bamberg
Bazavia: Passau
Bazowensis: Passau
Bazzowa: Passau
Bellositi Dobunorum: Oxford
Bergomi: Bergamo
Berolinum: Berlin

Bipontum: Zweibrücken
Bisonium: Bratislava
Bisuntium: Besançon

Augusta Trevirorum: Trier
Augusta Trinobantium: London
Augusta Turgoiorum: Konstanz
Augusta Turonum: Tours (France)
Augusta Vindelicorum: Augsburg
Augusta Trebocorum: Strasbourg
Augustobona Tricassium: Troyes
Augustodunem: Autun
Augustoritum Pictonum: Poitiers
Aurelia Allobrogum: Geneva
Aurelia: Orléans
Aurelianum: Orleans
Aureliopoli: Orleans
Auripolis: Ingolstadt
Autissiodorum: Auxerre
Avaricum: Bourges
Avenio: Avignon
Averna: Clermont-Ferrand (France)
Avinioni: Avignon
Aystadium: Eichstätt

Biterrae: Béziers
Bicurgicorum metropoli: Erfurt
Biturigiae: Bourges
Biturigum: Bourges
Blesae: Blois
Bologna: Boulogne-sur-Mer
Bononia Gessoriacum: Boulogne-sur-Mer
Bononiae: Bologna
Bosania: Bratislava
Bosonium: Bratislava
Bourdeaus: Bordeaux
Bozanum: Bratislava
Bozonium: Bratislava
Brageracum: Bergerac
Brecislaburgum: Bratislava)
Brema: Bremen
Breviodurum: Pont-Audemer
Brichsen: Brixen
Brinn(i)um: Brno
Brinna: Brno
Briovera: Saint-Lô
Brixia: Brescia (Italy)

Bruenna: Brno
Brugis Flandorum: Brugge
Bruna: Brno
Brunna: Brno
Brunnensis Civitas: Brno
Brunntrudum: Pruntrut
Brunonia: Braunschweig
Brunsvicium: Braunschweig

Cabelia: Chablis
Cabillonum: Châlon-sur-Saône
Cadomum: Caen
Cadurcum: Cahors
Caesarodunum: Tours
Caletum: Calais
Cameracum: Cambrai
Cameryk: Cambrai
Campidonum: Kempten
Campis: Champ-le-Duc
Campis: Kampen
Campodunum: Kempten
Caors: Cahors
Carcassio: Carcassonne
Carcasum: Carcassonne
Carnutum: Chartres
Carpentoractum: Carpentras
Cassel: Kassel
Castra Batava: Passau
Castra: Castres
Castriheraldum: Châtellerault
Castrum Albiensium: Castres
Castrum Salinarum: Château-Salins
Catalaunum: Châlons-sur-Marne
Catanae: Catania
Catolacum: Saint-Denis

Dantsic: Gdansk
Daventria: Deventer
Delphis: Delph
Deppia: Dieppe
Deux Ponts: Zweibrücken
Dinantium: Dinan

Brunsviga: Braunschweig §
Bruxellae: Bruxelles
Bruxellis: Bruxelles
Burdigala: Bordeaux (France)
Burgus Bressiae: Bourg-en-Bresse
Burgus Sebusianorum: Bourg-en-Bresse
Busonium: Bratislava

Cenomanum: Le Mans
Chilonium: Kiel
Chinonium: Chinon
Chrypisswalt: Greifswald
Claromontium: Clermont-Ferrand
Cölln an der Spree: Berlin
Colberga: Kolberg
Colonia ad Sprevm: Berlin
Colonia Agrippina: Cologne
Colonia Allobrogum: Geneva
Colonia Brandeburgica: Berlin
Colonia Marchica: Berlin
Colonia Munatiana: Basle
Colonia Vbiorum: Cologne
Coloniae: Cologne
Columbaria: Colmar
Complutum: Alcala de Henares
Confluentia: Koblenz
Conimbricae: Coimbra
Constantia :(1) Konstanz
Constantia :(2) Coutances
Cortraci: Courtray, Kortrijk
Costentz: Konstanz
Cothenae: Köthen
Cracoviae: Cracow, Krakau
Crasse: Lagrasse
Cygnea: Zwickau (Germany)

Dionysia: Saint Denis
Dionysii Fanum: Saint-Denis
Divio(num): Dijon
Diviodunum: Dijon
Divodurum: Metz
Dola Sequanorum: Dôle

Dolum: Dôle
Dordraci: Dordrecht
Dresdae: Dresden
Duaci: Douai

Eboracum: York
Ebroicum: Évreux
Elmipolis: Helmstedt
Elsenberga: Halsinborg
Elsingburgum: Halsingborg
Eluacum: Ellwangen
Embdae: Emden
Embs: Hohenems
Emupha: Emden
Engolisma: Angoulême
Erlangae: Erlangen
Esparnay: Épernay

Fabirana: Bremen
Fallesia: Falaise
Firenze: Florence
Flabiobriga: Bilbao
Flexia: La Flèche

Gandavensis: Ghent
Gandavi: Ghent,
Garnatae: Grenada
Gaudae: Gouda
Gebenna: Geneva
Gedanum: Danzig
Geissmar: Hofgeismar
Gena: Jena
Genava: Geneva
Gerona: Gerona
Giessa: Giessen
Gippevicum: Ipswich
Gissa Cattorum: Giessen
Gissa Hassorum: Giessen)

Hafnia: Copenhagen
Haga Comitum, The Hague
Hagae Comitum: The Hague
Haganoae: Hagenau

Duacum: Douai France
Duisburgi ad Rhenum: Duisburg
Dunkerciae: Dunkerque

Fontenacum: Fontenay-le-Comte
Forum Julii: Fréjus
Francofortum ad Moenum: Frankfurt-am-Main
Francofortum ad Oderam: Frankfurt-ander-Oder
Francofortum ad Viadrum: Frankfurt-ander-Oder
Francofurti Marchionum: Frankfurt-ander-Oder
Freistadium: Freistadt
Freystadium: Freistadt
Friberga Hermundurorum: Freiburg (Saxony)
Friburgi Brisgoiae: Freiburg
Friburgum Nuithonum: Fribourg
Frisinga: Freising

Goslariensis: Goslar
Gothae: Gotha
Göttingen: Göttingen
Graccouiam: Krakow
Graecia: Graz
Graecium Styriae: Graz
Gratianopolis: Grenoble
Gretium Styriae: Graz
Groningae: Groningen
Gryphiswaldia: Greifswald
Grypswolde: Greifswald
Guénéd: Vannes
Guelferbytum: Wolfenbüttel
Gypsuicum: Ipswich

Hagenau: Hagenau
Hagenoa: Hagenau
Hala Magdeburgica: Halle
Hala Suevorum: Halle
Hala Venedum: Halle

Halis Saxonum: Halle
Halle an der Saale: Halle
Hammipolis: Hamburg
Hannoverani: Hannover
Hanovera: Hanover
Hanovia: Hanau
Hanoviae: Hanau
Harderovici Gelrorum: Harderwijk
Harderovicum: Harderwijk
Harlemi: Haarlem
Hedua: Autun (France)
Heidelbergae: Heidelberg
Heinrichstadt: Wolfenbüttel
Helenopolis: Frankfurt-am-Main

Ingolstadii: Ingolstadt
Insula ad lacum Acronium: Lindau
Insulae, Insulis: Lille
Irenopoli: Amsterdam
Is(e)nacum: Eisenach
Isna in Algauia (in Suevia): Isny
Isna: Isen

Jenae: Jena
Juliobona: Vienna, Wien
Juliusfriedenstedt: Wolfenbüttel

Lauretum: Loretto
Legnitium: Liegnitz
Lemovicum: Limoges
Lentium ad Istrum: Linz
Leoburgum: Lauenburg
Leodii: Liège
Leon: Lyon
Leopardia: Leeuwarden
Leuchi: Toul
Leuci: Toul
Leucopetra: Weissenfels
Leucorium: Wittenberg
Lexoviis: Lisieux
Licnicium: Liegnitz
Lignicensis urbs: Liegnitz
Lignitium: Liegnitz

Helmestadii: Helmstadt
Hemipolis: Halberstadt
Henricopolis: Wolfenbüttel
Herbipolenci: Würzburg
Herbipolis: Würzburg
Herborna Nassouiorum: Nassau
Herevordia: Erfurt
Herzogenbusch: 's Hertogenbosch
Hildesiensis: Hildesheim
Hispalis: Seville
Holmia: Stockholm
Honflevius: Honfleur
Hysnacum: Eisenach

Ligus: Liegnitz
Lillae Gallo-Flandricae: Lille
Limonum: Poitiers
Lincii Austriae: Linz ()
Lingonae: Langres
Lion(e): Lyon
Lipp(i)e: Lippstadt
Lipsia: Leipzig
Lodova: Lodève
Londinium Gothorum: Lund
Londini Scanorum: Lund
Longa Villa: Longeville-devant-Bar
Lovanii, Lovanium: Louvain
Lovanium Suevorum: Lauingen
Lubecae: Lübeck
Luca ad Thayam: Bruck an der Thaya
Lucae: Lucca
Lugdunensis: Lyon
Lugdunum (Sequanorum): Lyon
Lugduni Batavorum: (Leiden)
Lugdunum Batavorum: Leiden
Lugdunum: Lyon
Lugidunum: Liegnitz
Lusinianum Pictonum: Lusignan
Lutetia: Paris
Luttich: Liège
Lycca: Lyck
Lycium: Lecce

Maclovium: Saint-Malo
Mantua (Carpentanorum): Madrid
Marburgum Amasia Cattorum: Marburg
Marchisburgum: Marburg
Maris-Stella: Wettingen
Marispurgum: Meersburg
Marpurgi: Marburg
Martisburgum: Merseburg
Martispurgum: Marburg
Martriti: Madrid
Massilia: Marseille
Matisconae: Mâcon
Maticum: Mâcon
Mediolanium: Saintes
Mediolanus: Milan
Mediomatricus : Metz
Meldae: Meaux
Melodunum: Melun
Mettis: Metz
Misena: Meissen

Namnetus portus: Nantes
Nannetum: Nancy or Nantes
Napoli: Naples
Narbona: Narbonne
Neapolis: Naples (more correct form)
Neapolis Casimiriana: Neustadt an der Haardt
Neapolis Nemetum: Neustadt an der Haardt
Nemausa: Nîmes
Nemausum: Nîmes (France)
Neoburgum ad Istrum: Neuburg an der Donau
Neostadium: Wiener Neustadt

Oenipontum: Innsbruck
Olsna Silesiae: Oels
Olysippone: Lisbon
Onoldsbachum: Ansbach
Onoldum: Ansbach

Mörspurg: Meersburg
Moguntia: Mainz
Moguntiacum:
Molinae: Moulins
Monachii: Munich
Monacum: Munich
Monasterium Westphalia: Münster
Mons Ademari: Montélimar
Mons Albanus: Montauban
Mons Pellusanum: Montpellier
Mons Pessulanus: Montpellier
Mons Pessulus: Montpelier
Mons Prussius Regius: Königsberg
Mons Regalis: Mondovì
Mons Regius: Königsberg
Mons Relaxus: Morlaix
Monte Regali: Mondovì
Monteregium: Königsberg
Montibus Hannoniae: Bergen or Mons,
Myloecium: Mulhouse (Alsace)
Myrtilatum ad Nicrum: Heidelberg

Neostadius Palatinorum: Neustadt an der Haardt (Germany)
Neroberga: Nürnberg

Nicaea: Nice
Nihusium: Neuhaus
Nismes: Nîmes
Nismes: Nismes (Belg.)
Nissa: Nysa
Nivernum: Nevers
Nizza: Nice
Norimberga: Nürnberg
Notopyrgum ad Menium: Frankfurt-am-Main
Noviodunum: Nevers

Onoltzbach: Ansbach
Oragnia: Orange (France)
Osnabrugum: Osnabrück (Germany)
Ostium Moeni: Höchst-am-Main
Ostium Moguntinorum: Höchst-am-Main

Padiborna: Paderborn
Padova: Padua
Padua: Passau
Palum: Pau
Panhormus: Palermo
Panormus: Palermo
Parigi: Paris
Parisiis: Paris
Parmae: Parma
Passavium: Passau
Patavia: Passau
Patavium :Padua or Passau
Pattavia: Passau
Pazowa: Passau
Perpinianum: Perpignan
Petragore: Périgueux
Petricordium: Périgueux
Phabiranum Saxonum: Bremen
Phorca: Pforzheim
Phorenhum: Pforzheim
Pictavium: Poitiers
Pictavum: Poitiers
Pincia: Valladolid

Ratisbona: Regensburg
Ratispona: Regensburg
Raudstock: Rostock
Redones: Rennes
Redonum: Rennes
Regiomontium: Königsberg
Regiomontum Borussiae: Königsberg
Remi: Rheims
Remis: Reims
Rigiacum Atrebatensium: Arras
Rigiacum Atrebatium: Arras
Rostochium: Rostock
Roterodamum: Rotterdam
Rothomagus: Rouen
Rotterodami: Rotterdam
Rupella, Rupellae: La Rochelle

Pinciacum: Poissy
Pincianum: Poissy
Pino: Pin-les-Magny
Pintia: Valladolid
Pisauri: Pesaro
Pisonum: Bratislava
Placentiae: Piacenza (Italy)
Plavia Variscorum: Plauen
Ploena: Plön
Pons Alvemari: Pont-Audemer
Pontes: Pons
Pontimussi: Pont-à-Mousson
Posania: Bratislava
Posanium: Bratislava
Posanum: Bratislava
Posonium: Bratislava
Pozanum: Bratislava
Presburgum: Bratislava
Pressburg: Bratislava
Privatum: Privas
Probatopolis: Schaffhausen
Provinum: Provins
Pruvinum: Provins

Salica: Halle
Salingiacum: Solingen
Salmanticae: Salamanca
Salmurium: Saumur
Salmurus: Saumur
Samiltum: St Mihiel
Sammium: St Mihiel
Sanlaudum: Saint-Lô
Santonae: Saintes
Santonum portus: Marennes
Scafhusa: Schaffhausen
Scafhusensis: Schaffhausen
Scafusium: Schaffhausen
Scapeshusensis: Schaffhausen
Scaphusa: Schaffhausen
Scaphusum: Schaffhausen
Schaffhusa: Schaffhausen

Schaffhusium: Schaffhausen
Schaphusia: Schaffhausen
Sebasthusia: Schaffhausen (Switzerland)
Sedani: Sedan
Sedinum: Stettin
Selestadium: Sélestat
Senones: Sens
Servesta: Zerbst
Silvanectum: Senlis

Teutoburgum: Duisburg
Teutopolis: Duisburg
Tholoze: Toulouse
Ticinum: Pavia
Tiguri, Tigurum: Zurich
Tolosa: Toulouse
Torino: Turin
Tornaci Nerviorum: Tournay
Trajecti ad Mosam, Trajectum ad Mosam:
Maastricht
Trajecti ad Rhenum, Trajectum ad
Rhenum: Utrecht
Trajecti Batavorum, Trajectum
Batavorum: Utrecht
Trajectum: Utrecht
Treceae: Troyes
Tremonia: Dortmund
Trevigi: Treviso
Treves: Trier (Germany; Trèves is small
French village
Valdoletum: Valladolid
Valentia: Valence
Valentiana: Valenciennes
Valentianis: Valenciennes,
Vallanchienne: Valenciennes
Vallis Guidonis: Laval
Vallisoletum: Valladolid
Vasatum: Bazas
Veldkirchium Rhaeticorum: Feldkirch
Venetiis: Venice
Venetorum civitas: Vannes
Venetum: Vannes
Venezia: Venice
Vennes: Vannes

Soteropolis Anhaltinorum: Zerbst
Sparnacum: Épernay
Spicaeochthum: Kirchehrenbach
Spira Nemetum: Speyer
Susatum: Soest
Sylvae Ducis: 's Hertogenbosch
Sylvanectum: Senlis

Treviris: Trier
Tricassium: Troyes

Tubingae: Tübingen
Tugium: Zug
Tullum Leucorum: Toul
Tullum Luscorum: Toul
Tullum: Toul
Turonis: Tours
Turonum: Tours
Tutela: Tulle

Ulma Suevorum: Ulm
Ultrajecti ad Rhenum: Utrecht
Upsaliae: Uppsala
Ursellis: Ursel
Utini: Udine
Uttinpurra: Ottobeure

Vesalia Clivorum: Wesel
Vesontio: Besançon
Vesuntium: Besançon
Vezelium: Vézelay
Vienna: Vienne
Villa Lunaris: Lunéville
Vimaria: Weimar
Vinavia: Weimar
Vincentiae: Vicenza
Vindobona: Vienna, Wien
Vindocinum: Vendôme
Vinegia: Venice (Italy)
Vienna Allobrogum: Vienne
Vienna Austriae: Vienna, Wien

Vienna Fluviorum: Vienna, Wien
Vienna Gallorum: Vienne
Virdunum: Verdun
Vitebergae: Wittenberg
Vitemberga: Wittenberg

Wandesburgum: Wandsbek
Westminster: London
Wirceburgum: Würzburg
Wirtzeburgum: Würzburg (Germany)
Witeburga: Wittenburg
Wolferbytum: Wolfenbüttel
Wratislava: Bratislava
Wschow: Fraustadt

Ysenacum: Eisenach (E. Germany)

Zafusensis: Schaffhausen
Zell(e): Celle
Zusatium: Soest
Zutphaniae: Zutphen

PRIMARY TEXTS TO KNOW

Students interested in the Middle Ages invariably ask what primary texts would be most useful for them to read. On one level this is not a simple question to answer. Some texts were read almost universally, others were more limited in their diffusion, although no less important to their readers. Plainly the period, and the student's own interests, make a difference to the list. If you are interested in the seventh century, Aquinas and Dante are clearly surplus to specific requirements - although not necessarily to your wider culture. The following is a very brief list of works which are indeed 'most needful for all men (and women) to know'. Always remember that while modern scholars tend to be widely read, ancient and medieval scholars tended to be deeply read. They had far fewer books at their disposal, but they had 'chewed the cud of their doctrine like clean beasts' and had absorbed them into the very marrow of their intellectual and emotional bones.

The Bible, (with Jerome's introductions)

Augustine, Confessions

 De doctrina Christiana (On Christian Doctrine)

 De civitate Dei (The City of God)

Bede, *Historia ecclesiastica gentis Anglorum* (Ecclesiastical History of the English People)

Boethius, *Philosophiae consolatio* (The Consolation of Philosophy)

'The Sayings of Cato'

Cicero, *De amicitia* (On Friendship)

Somnium Scipionis (The Dream of Scipio) – preferably with Macrobius' commentary

Donatus Minor

Gregory the Great, Dialogue on Miracles

Moralia in Job

Jerome's 'Prefaces' to the Books of Job, Isaiah and Psalms

Lucan, *Pharsalia*

Ovid, *Metamorphoses*

Plato, *Timaeus*

Prudentius, Works, but especially the *Psychomachia*

Vergil, Works but especially the *Aeneid*

Isidore of Seville, *Etymologiae* (Cambridge University Press has just published a translation of this highly important work) Although there are some nasty bits – like the passage on *fabula* – by and large it is a fairly accessible text in the original).

GLOSED MANUSCRIPTS

In the misty borderland between glossaries and commentaries, glossing and glossed manuscripts, unless the glossing included material in the vernacular, have only relatively recently begun to attract the attention they deserve. Glosses in their simplest form simply identify one word by another or by a definition. This activity can quickly become a more general exposition. Glosses can derive from commentaries, other glossaries or any other work that might shed light on or make connections with the primary text. They can derive from the original insight of the writer into the text or from the writer's exposure to a verbal exposition of the text. Written above lines or in the margins, glosses can be incorporated in subsequent copies of their focus texts as part of an on-going and growing apparatus or be incorporated, in moments of scribal or editorial confusion, into the primary text itself when mistaken for variant readings or missed text. In heavily glossed manuscripts like the Sankt Gall Priscian they reach a critical mass Hofmann (1996) characterised as a 'gloss commentary'. Glosses occur not merely on the primary text of Vergil, for example, but on the commentaries or simply on other glosses themselves. It is possible to have a text provided

with a commentary in which both primary text and formal commentary are glossed. Hofman's remarks in 'The Characterization of a Gloss Commentary' (1996, 40) although directed towards the texts in Sankt Gall Priscian do hold true for the act of glossing as a whole:

Glosses are the personal comments of an individual (group of) user(s) of a given manuscript, in the case of Priscian usually a teacher. When a scribe copied a manuscript, he did not feel obliged to copy the (whole) commentary in the form of glosses along with the main text. A gloss commentary in any particular manuscript therefore represents the preoccupations of a single (group of) user(s).

This does not mean, however, that every new user of a new manuscript devised his own personal commentary without reference to the observations of his predecessors. Difficult passages are difficult for every new generation of users, and explanations in the form of glosses in an exemplar could be very helpful. When different manuscripts of the same text are compared, we find that they may have a varying number of glosses in common.

Layering of glosses is observable in a number of our manuscripts: users added layer after layer of glosses and comments to the same manuscript. A good example is Bern Ms. 165, the so-called 'Vergil of Tours'. Perhaps the fullest general discussion of 'glossed' manuscripts is that of Holtz (1984), which despite its relative brevity introduces every aspect of the glossed manuscript.

The palaeography of marginalia and interlinear notes is an area deserving more attention. No manual adequately discusses them. Natale (1957) gives a general introduction while Lindsay (1913) discusses Irish cursive and Parkes (1976) the early Anglo-Saxon hands glossing manuscripts associated with the circle of Boniface. In some manuscripts glossing/commentary were provided with a prepared space - even separate columns. This is increasingly the case as we approach the central Middle Ages. It is further refined in late medieval university settings and is often reflected in the lay out of early printed books. In books where the commentary was part of the original scribal programme the script is generally a book hand close to that of the main text. In books where commentary/glossing have been added in a less organised manner; the writing of these additions is generally more cursive and personal: not having been provided with a specific space the writing will tend to be compacted if not cramped (which will deform letter shapes) and use more contractions, abbreviations and ligatures. At the very bottom of the range of glossing must be dry-point: an un-inked stylus was used to make letter shapes in the parchment. Almost impossible to see except in the right light and at the right angle, these are arguably the most personal of ancillary writing. The decision to use dry-point rather than ink undoubtedly had something to do with the aesthetics of the page, it will also have allowed the glossators to hide their need for glossing. One of the most interesting set of dry-point glosses in the area of Vergilian studies must be the Latin and Old High German glosses in the Codex Palatinus of Vergil published by McNamara (1992).

A VERY SIMPLE BUT EFFECTIVE PRESENTATION OF SOME COMMON ARISTOTELIAN TERMINOLOGY

...what does the physical world consist of? It consists of substances, specific and individual. The pencil is a 'SUBSTANCE' (this is not the modern meaning of 'substance' and the same is true of the words to come: 'accident', 'form' etc.). Do I see the SUBSTANCE? No, I see some of its QUALITIES - size, shape and colour - and it has others, such as weight, that I perceive in other ways. The pencil itself has an identity independent of all the qualities by which we know it, and that is its SUBSTANCE. SUBSTANCE is Aristotle's answer to the question 'What is it that persists as the world changes?' As the pencil gets shorter it is still the same pencil, the same SUBSTANCE. The qualities that enable us to identify this SUBSTANCE as a pencil - including what it does - are called its PROPERTIES, and the sum of these PROPERTIES, what we can know and understand about the pencil, is called its FORM. But the pencil has other QUALITIES. It may be long or short, hot or cold, sharp or blunt, and it might be on this table or in the other room. QUALITIES such as these, which are not essential to its being a pencil, are called ACCIDENTS.

The pencil is made of wood and other kinds of matter, but each kind consists of a mixture of elements. Aristotle proposes three elements in his *Physics* and four in *On Generation and Corruption*; the second view prevailed, and Empedocles's four roots became idealized substances, like the earth, air, fire, and water we know, but purer. They consist of PRIME MATTER together with the PROPERTIES that make it become one element or another. There is only one kind of PRIME MATTER and, by itself, it has no QUALITIES at all and hence no independent existence. It is not made of atoms, for atomicity would be a kind of PROPERTY.

Finally comes ESSENCE, the inner nature of a thing that is responsible for all its PROPERTIES; we use it today in the Aristotelian sense if we say that some act is the 'essence of futility'. ...

But Nature consists of more than forms and substances; it consists of processes as well. Nature doesn't just sit there. It also happens, and it is here that Aristotle's explanation of the world departs sharply from our own. Things change for many reasons - because they are hammered or heated or pushed around, but also because they are urged towards perfection as plants grow upward, by their own inner natures. Matter, says Aristotle, desires form ... A peach ripens because its material yearns toward a certain perfect form of ripeness. ... The ripe peach has a MATERIAL CAUSE and a FORMAL CAUSE. But if you allow it, the peach continues past perfect ripeness because the larger plan of the universe requires that fruit should fall and rot and propagate the species. That is why a fruit exists in the first place, its FINAL CAUSE as Aristotle says, and there is a fourth, trivial kind of CAUSE called EFFICIENT: if the branch is shaken the peach falls.

But of course not all changes are possible. A green peach never develops into a ham sandwich. In its green state it holds a potentiality that strives to actualize its own kind of ripeness. Most changes can be described in terms of transitions of this kind. Aristotle's arguments and distinctions ... can be found in Book IX of the *Metaphysics*.

We have seen why things happen, but how do they happen? In Aristotle's system this was an important question because one of his basic principles is that everything that moves (he counts any sort of change as motion) is being moved by something else that is itself in motion. Book VIII of the *Metaphysics* contains a long discussion. ... Motion must originate somewhere in an UNMOVED MOVER or PRIME MOVER, that causes change without itself changing. It lives outside the sphere that carries the fixed stars; 'it thinks that which is most divine and precious; and it does not change, for change would be change for the worse; and this would already be a motion.' It causes change by being loved; in Dante's words, this is 'the love that moves the sun and other stars.' ... this motion cascades down through the spheres below it that carry the planets, until it reaches the four elements that make the Earth and everything on it.

From D. Park, *The Fire Within the Eye: An Historical Essay on the Nature and Meaning of Light* (Princeton, 1997)

On Time and Dating or You thought Stephen Hawking was Confusing

Leaving aside that the Julian Calendar was increasingly out of wack throughout our period (10 days by the time the Gregorian Calendar was introduced to Catholic Europe in 1583; England didn't adopt it until 1752 and had to skip 11 days), understanding the dates in medieval texts and documents present a number of problems for the unwary. Even after the use of 'anno Domini' dates became universal (now CE – Common Era) January 1 was not the universal 'New Year's Day'. The Anglo-Saxons and, at times, the papal chancery, often used December 25; from the 12th century the now Norman English (along with many North Italian city states and at times again the papal chancery) used March 25, the so-called *mos Anglicanus* or *computatio Anglicana*, while in Byzantium the normal date was September 1, based on the **Indiction** system (see below). The use of Indictions gave rise in the west to at least one other regularly used date for the New Year, September 24.

In medieval and renaissance texts one often finds dating in reference to the liturgical calendar: 'the Vigil of the Assumption' or 'the Monday after Candlemas.' The first is simple – it is August 14. The second is a little trickier: Candlemas is the feast of the Purification of the Virgin, February 2, but on what day of the week did Candlemas fall in that year? Was the Monday after the third of February? The ninth? Some feasts are 'movable,' that is they are based on the date of Easter (see below). Those you will encounter are:

Days before Easter		Days after Easter	
Septuagesima	63	Rogation Sunday	35
Quinquagesima	49	Ascension	39
Ash Wednesday	46	Pentecost	49
Palm Sunday	7	Trinity Sunday	56
Good Friday	2	Corpus Christi	60

Just as often one finds dating by the Roman calendar. The Romans originally designated a year by the names of the consuls, a practice which persisted into the early Byzantine period. Later dating was according to the regnal years of emperors (Gregory the Great was still using this form regularly) or kings. To this day a law passed in England will be expressed with a date like 'Elizabeth Second 25' (1977) To the Roman 'regnal dates', at least by the time of Varro, who established the date as corresponding to our 753 BC, was added a year number AUC (*ad urbe condita/anno urbis conditae*) - from the foundation of the city. To reduce an AUC date to a BC or AD date, subtract the AUC date from 754. A positive number will be BC, a negative AD. Particularly in the Byzantine empire and areas under its influence, dates were often calculated from the creation of the world: *ab origine mundi*. In the Byzantine system, Christ was born in 5509AOM. BC/AD dates seem to be the invention of Dionysius Exiguus who was working in Rome c. 527. He calculated that Christ was born in the year 753AUC. The Venerable Bede popularized this system through his work on **Computus** which was the standard textbook for centuries (see below).

Within the Roman year, dates are expressed in relation to the kalends, nones or ides of a month. This form could be used with AUC, BC/AD or AOM

The Kalends were the first day of the month. The Nones were on the seventh day of March, May, July and October, but the fifth day of all other months. The Ides were the fifteenth day of March, May, July and October, the thirteenth day of all other months. From these three other dates were reckoned **backwards and the point of departure was counted in the reckoning, e.g. two days before the Ides of April would be III Id. Apr.** The day before the Kalends, Ides or Nones was referred to not as II but as *pridie*.

To express a Roman date in Gregorian terms:

If the given date be in reference to the Kalends add 2 to the number of days of the previous month and then subtract the Roman date: hence IX Kal Oct. $(30+2-9) =$ September 23.

If the given date be in reference to Nones or Ides add 1 to the day on which the Nones or Ides fall: for the Nones 7 for March, May, July and October and 5 for the other months; for the Ides 15 for March, May, July and October and 13 for the rest. Then subtract the given date: hence IV Sept. Ides $(13+1-4) =$ September 10.

Along with these methods of dating, we often encounter something called an **Indiction**. It began as a dating cycle for a tax on agricultural land in Egypt in the late 3rd century under the Diocletian. By 314 AD (there is some disagreement in the documents about whether 312-3 or 314 should be considered the first cycle) a 15 year cycle was in use and general dating by indiction was the norm by the end of that century. The beginning of the year according to the indiction was September 1 after 462 in the East (before then it had been September 23) and September 24 (or December 25, the papal indiction) in the West. The indictional cycle which began the year on September 8 or October 1 is occasionally found in the West.

Easter is the first Sunday after the first full moon after the vernal Equinox (for the purposes of this calculation March 21). The possible dates range between March 22 and April 25. The best introduction to **Computus**, the science of measuring time and constructing a Christian calendar centered on Easter, is in Bede's *De temporum ratione*, ed. C. W. Jones CCSL 123B (Turnhout, 1977); Bede, *The Reckoning of Time*, trans. with introduction, notes and commentary by Faith Wallis, Translated Texts for Historians 29 (Liverpool University Press: Liverpool, 1999). Wallis's translation includes in its appendices Bede's solar calendar and (particularly useful) his 532 year paschal table which includes the indiction number. There are a number of internet sites which will give you the date of Easter in any given year.

Practical Advice

Get on the mailing lists of good publishers in your area - and those of book sellers like Oxbow (who always have a good sale section in their catalogues) and Postscript (which is a good general remainders catalogue with an excellent academic section).

Long ago in kindlier times when little school boys and girls with shining morning faces, happy or otherwise, dog-eared not merely Vergil, but Caesar, Cicero, Livy etc., Cornish and Sons published 'Dr. Giles's Key to the Classics': tiny (very easily hidden while reciting) paper covered editions of Latin school texts with literal intra-linear translations for those for whom 'the chill blood about the heart stands in the way'. Thousands were printed and some even survive and can usually be bought for practically nothing, if not in fact rescued from recycling bins. They are particularly useful for those who are learning Latin essentially on their own.

A Final Word

You are carrying on a conversation with the dead.

Treat them with the same courtesy as you would show the living.

