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Medieval Manuscripts and Fragments at the University of Victoria: An Early Grant of Hubert de Burgh, Constantine the African's Translation of Isaac Israeli, and a Mendicant Breviary between Italy and Croatia

Adrienne Williams Boyarin, Ravana Eagleheart, James Kendrick, Lynnea Ness, and Merridy Peters

This essay presents some results of an ongoing pedagogical project, led by Adrienne Williams Boyarin, through which students are engaging with medieval materials in the University of Victoria's Special Collections and University Archives. The three sections below present collaboratively researched findings in respect to a selection of manuscripts and fragments, specifically Doc.Brown.1, a grant of Hubert de Burgh, newly discovered to bear the only known complete seal dating from Hubert's early career; Fragm.Lat.4, a single leaf of Constantine the African's translation of Isaac Israeli's *Liber dietarium*, here identified for the first time; and MS.Lat.2 ("Codex Lindstedt"), a ferial Breviary with a calendar that places it at the boundaries of late fifteenth-century Habsburg territories. Transcriptions of these items are provided in Appendices 1-3.

The University of Victoria's current holdings of medieval and early modern manuscripts comprise sixteen charters and documents, seventeen manuscripts, more than thirty loose-leaf fragments of various genres, an early sixteenth-century genealogical roll of English kings, several Islamic fragments including two medieval Qur'an leaves,¹ and a number of incunabula and English indentures. Items of special note are a thirteenth-century redacted copy of Bartholomaeus Anglicus's *De proprietatibus rerum*, a late fifteenth-century copy of John Lydgate's *Fall of Princes*, and a mid-sixteenth-century *Statutes of the Order of the Garter*. The University has substantially increased this collection over the last decade or so (2006-2018). Erik Kwakkel, during his time at Victoria (2005-2010), was instrumental in the

¹ See Witkam, "The Islamic Manuscripts in the McPherson Library."

acquisition of several fragments of works produced in university settings, including a leaf of Aristotle's *De caelo* (Fragm.Lat.5). In 2010, a small group of medieval items were donated by Sandra Mattia, including a Pamplona Bible fragment.² Since 2012, under the guidance of University Librarian Jonathan Bengtson, and with the help of donors and with funding generously provided by Brian Pollick, the University has acquired several of its full codices, including the Breviary discussed below, a thirteenth-century notated Breviary, two Books of Hours, one French and two German property and toll registers, a Spanish-language copy of the Rule of the Third Order Regular of Franciscans, an early sixteenth-century collection of notarial records associated with the Siense family of Pietro Gori Michelangelo ("Codex Kemp"), two sixteenth-century treatises on mathematics by Aldus Manutius the Younger, and a fourteenth-century copy of Gregory the Great's *Dialogues*.

The University's Department of English, Department of Art History and Visual Studies, and its Program in Medieval Studies, along with Special Collections and University Archives, offer a range of teaching with the medieval and early modern collections, but recent courses have resulted in substantial new resources, primarily in the form of manuscript descriptions and transcriptions freely available online (as PDFs) through a well-maintained Medieval and Early Modern Manuscripts Collections website.³ In addition to what we detail below, these courses have yielded a new identification of our *Statutes of the Order of the Garter* (1553) as a rare survival of King Edward VI's short-lived revision;⁴ the linking of our English genealogical roll to a similar roll at Pepys Library, Cambridge;⁵ a full transcription of the 1528

² This was recently identified by Kwakkel, "From Navarre to Victoria." See also Dean, "Looking Good, 900 Years Later."

³ University of Victoria Special Collections and University Archives maintains the Medieval and Early Modern Manuscripts Collections website. Further details on all items mentioned here, as well as digital surrogates and links to the student work cited in notes below, can be found through this online inventory. For supporting class design and student research, and for maintaining the site, special thanks are due to Lara Wilson, Director of Special Collections and University Archives; Heather Dean, Associate Director of Special Collections; and John Frederick, Special Collections Assistant.

⁴ Oldfield and Terepocki, "Victoria, McPherson Library MS Brown Eng. 1." Titles for this and similar citations refer to the headers of PDFs available on the Medieval and Early Modern Manuscripts Collections site described in note 3 above; dates recorded in the Bibliography refer to the dates of student projects, not the copyright date of the website.

⁵ Boucher et al., "MS Brown Lat.1."

Spanish *Regla de la sagrada orden*, a text nowhere else in print;⁶ identification of a fourteenth-century fragment of Geoffrey of Vinsauf's *Poetria nova* on a reused piece of parchment in an Italian recipe book;⁷ more precise identification and transcription of our Aristotle *De caelo* fragment,⁸ and more than 150 pages of transcription of our copy of Lydgate's *Fall of Princes*.⁹

Drawing exclusively on our local collection and allowing instructor-student collaboration in order to further research and mutually reinforce technical training, to augment linguistic knowledge, and to edit or revise findings, these courses function as a laboratory to test what is achievable in an introductory manuscript studies classroom. Cross-term collaborations are encouraged, and thus progress on full codices and complex items is ongoing from term to term. For example, students continue to transcribe and annotate the *Fall of Princes* and to work on the connections of our genealogical roll to its newfound Cambridge counterpart. This pedagogical method — which fosters high-quality co-authored and co-produced work by students and their instructor, as presented below — argues on its own evidence for a commitment to the use and development of small local collections. Such work in the classroom also reinforces the need (supported by the generosity of donors) for new acquisitions, even as it furthers students' career preparation through training, the creation of archive-based research questions, and publication.

The findings presented here are also a significant contribution to manuscript studies in Canada.

An Early Grant and Personal Seal of Hubert de Burgh

The earliest Latin medieval item at the University of Victoria is Doc.Brown.1, a charter donated in 1989 by Bruce and Dorothy Brown, who purchased it from Maggs Bros. in London. Until recently, all that was known of the item was the information provided in the 1976 Maggs catalogue (no. 977, item 68), which suggests the date of 1201 and provides a brief summary of the document's physical characteristics and content: it describes the item as a charter “by which Hubert

6 Tan, “Regla de la Sagrada Orden de Penitencia.”

7 Chwyl, “Victoria, McPherson Library, MS.Brown.It.1.”

8 Thompson, “Victoria, McPherson Library, Fragm.Lat.5.”

9 Zeindler et al., “Victoria, McPherson Library, MS Eng.1.” For a current description of this manuscript, see also Kazakoff, “Victoria, McPherson Library, MS.Eng.1.”

de Burgh grants to the Cistercian House of Abbey Dore [in Herefordshire] the land of Linchoit which Henry II had given to the Abbey but which had come into Hubert's hands as governor of Herefordshire when King John gave him Grosmont and the land around it."¹⁰ Hubert de Burgh (d. 1243) was chamberlain to King John in 1201 and Chief Justiciar of England from 1215 to 1232.¹¹ The "land of Linchoit" (*terra de linchoit* in the charter) is Lingoed or Llyncoed Grange, part of Dore Abbey's lands at the English-Welsh border.¹² The present section of this essay outlines the special importance of Doc.Brown.1, and particularly of its seal, as evidence of Hubert's early career, and it also identifies significant connections to holdings at other libraries.

First, the date. In relation to what we know of Hubert de Burgh's activities in the early part of the thirteenth century, the posited year 1201 is plausible for this otherwise undated grant. Hubert names "Willelm[us] de Breosa" in Doc.Brown.1 (line 9) but without the title of sheriff; William (III) de Briouze (d. 1211) served as sheriff of Herefordshire from about 1191 until October of 1200,¹³ and when he was removed from that position, he was replaced by Hubert, who shortly after, on 26 July 1201, was granted the Three Castles of Grosmont, Skenfrith, and White Castle — all significant because of their tactical position at the English-Welsh border.¹⁴ The lands and manors of Grosmont are the subject of Doc.Brown.1. Lingoed (Llyncoed) Grange was located on the grounds of Grosmont, and it therefore comprised part of Hubert's custodial lands in 1201. From October 1202, however, Hubert was in France, and he was in captivity there from 1205 to 1207. He was last styled chamberlain in 1205, the same year when his Welsh-border castles were granted in turn to William de Briouze, the former sheriff of Herefordshire.¹⁵ This charter, therefore, can only date from the period between July 1201 and October 1202: it thus provides insight into a time when Hubert de Burgh was rapidly expanding his landholdings, political power, and wealth, and it involves the lands and manoeuvres of his once powerful rival William de Briouze, who would later fall from royal favour.¹⁶

10 Maggs Bros., "King John's Chamberlain."

11 West, "Burgh, Hubert de, earl of Kent."

12 Williams, *The Welsh Cistercians*, 246-47 and 303; Crouch, "The Culture of Death," 175-76.

13 Turner, "Briouze [Braose], William."

14 West, "Burgh, Hubert de, earl of Kent"; Veach, *Lordship in Four Realms*, 106-108; Weiss, "The Castellan," 239; Ellis, *Hubert de Burgh*, 12-13.

15 West, "Burgh, Hubert de, earl of Kent"; Weiss, "The Castellan," 245.

16 Turner, "Briouze [Braose], William"; Veach, *Lordship in Four Realms*, 104-106; Veach, "King John and Royal Control."

Of particular interest is Hubert de Burgh's intact seal. Though some of his other seals are known, this double-sided seal, impressed in the green wax that marks a royal grant,¹⁷ is unique (see *Fig. 1*). It may be his earliest surviving seal. On the obverse it features a shield charged with three lions or leopards passant guardant *in pale*, with the legend +SIGILL' HVBERTI DE BVRGO; on the reverse a smaller gem-seal impression of a human figure with the legend +CELO SECRETVM.¹⁸ We have been able to find only one reference to a similar seal: a white-wax seal with a nearly identical obverse described in 1854 by J. R. Planché.¹⁹ Although Planché's article provides an image of the obverse — which matches the Victoria seal very closely — it makes no mention of a reverse impression, nor does it note any surviving legends. The white seal is attached to British Library, Lord Frederick Campbell Charter XXIII.3, a grant from Hubert de Burgh to Alan de Wichton, in which Hubert is likewise styled chamberlain of King John and



Figures 1. Hubert de Burgh's seal, obverse (left) and reverse (right). Doc.Brown.1 (accession no. 1989-069-2), University of Victoria Special Collections and University Archives. Reproduced by permission; all rights reserved.

¹⁷ Clemens and Graham, *Introduction to Manuscript Studies*, 226.

¹⁸ The reverse is a good example of a "gem-seal, carved into a semi-precious stone and usually set in a ring or pendant"; Williams Boyarin, "Sealed Flesh," 93.

¹⁹ Planché, "Genealogical and Heraldic Notices," 371.

which Planché dates simply “before 1227.”²⁰ More recent scholarship on Hubert’s biography and the dating of Doc.Brown.1, however, suggest that the Campbell charter can now be more accurately dated to 1204 or slightly earlier.²¹

The existence of the Campbell white seal, furthermore, allows interesting comparisons with Doc.Brown.1’s green seal. Planché notes that the “armorial bearings” on Hubert’s seals usually “correspond with those set down for him in the rolls of arms of the reign of Henry III” after he was made Earl of Kent; the white seal, however, does not match these arms, and thus it must be either a personal seal showing his original heraldic shield or an early use of “the royal signet” (three leopards).²² Planché emphasizes that Hubert “distinctly calls it ‘sigilli mei’ [my seal]” — the same phrase which he also uses in Doc.Brown.1 (line 20) — and thus Planché concludes that it must be a personal seal.²³ With Doc.Brown.1 and its unique legends, we can now confirm that this is indeed a personal heraldic seal used by Hubert de Burgh during his time as chamberlain. While Planché states that Hubert used the seal “on one occasion” only,²⁴ what is now Doc.Brown.1 was clearly unknown to him: not only did Hubert use a nearly identical heraldic seal more than once, but he also used a personal gem-seal; Doc.Brown.1 holds, on its seal’s reverse, the only known instance of this additional gem-seal.

The main text of Doc.Brown.1 is written in Latin in an English chancery hand, but the dorse includes an English-language description of the charter’s contents written in a much later cursive. Transcription of the dorse, because it allowed English search terms, proved critical to our uncovering yet a further corresponding document: University of Kansas, Kenneth Spencer Research Library MS 191:1, a charter of Hubert de Burgh confirming the grant detailed in Doc.Brown.1. The overlapping content, however, is not the most significant connection. Rather, annotation of both charters shows that their contents were once collated. The significance of two cross symbols drawn in the left margin and interline (at lines 10-11) on the face of Doc.Brown.1 had been unknown, but Kansas MS 191:1 has the same two small cross symbols drawn in *its* left margin

20 Planché, “Genealogical and Heraldic Notices,” 371.

21 This dating is also supported by Campbell XXIII.3’s granting of a house to Alan de Wighton, undersheriff (to Hubert de Burgh) of Somerset and Dorset at the beginning of the thirteenth century; see Weiss, “The Castellan,” 238 n. 20; and Holt, *Magna Carta*, 65 n. 70.

22 Planché, “Genealogical and Heraldic Notices,” 370 and 371.

23 Planché, “Genealogical and Heraldic Notices,” 371-72.

24 Planché, “Genealogical and Heraldic Notices,” 375.

and interline (at lines 9-10), highlighting the same words on both charters and suggesting that the two were collated with each other at some early point in their history. It is likely that Doc.Brown.1 was used as a reference document to verify the details of Hubert's grant to Dore Abbey, the terms of which are reiterated and confirmed in Kansas MS 191:1.

Modern reference to the grant points only to the Kansas charter, and mid twentieth-century historians of Hubert de Burgh's career cite details of neither charter's contents.²⁵ David Crouch published a transcription of the text of Kansas MS 191:1 in 2001 and used it as evidence of Hubert's grant to Dore Abbey and attendant condition that its monks offer commemorative masses.²⁶ In an earlier essay, Crouch offers more detail:

In 1201 [. . .] Dore abbey had a grange in Grosmont called Lingoed, which Hubert confirmed to them and, in doing so, recalled the circumstances in which Dore had obtained it. Lingoed, it appears, had been a grant to the abbey by King Henry II, and the terms of the grant had been that four *monachi sacerdotes* should be supported to offer mass for his soul and those of his successors and predecessors as kings of England in perpetuity. [. . .] Hubert opportunisticly added his own soul and those of his family to the intercessory mass as the price of his confirmation.²⁷

In the passage above, Crouch cites only the Kansas charter, but all that he surmises from it is set out in Doc.Brown.1, *including* the stipulation of masses for Hubert's soul — not an opportunistic condition of his confirmation, then, but part of the terms of the original grant. What is now Victoria's Doc.Brown.1, it seems, has been unknown to scholars since at least the middle of the nineteenth century.

Doc.Brown.1 thus bears the only complete and, it appears, the earliest personal seal of Hubert de Burgh, which can be compared with BL Campbell Charter XXIII.3. It constitutes a hitherto unknown survival of Hubert's original grant of Lingoed (Llyncoed) Grange to Dore Abbey, and it is connected to, and was once collated with, a later confirmation of the same grant, now Kansas, Spencer Research Library MS 191:1. These multiple connections attest to the Victoria charter's significance.

25 See for example Ellis, *Hubert de Burgh*, 12-20, and Powicke, *King Henry III and the Lord Edward*, 2-3 and 42-83.

26 Crouch, "The Origin of Chantries," 172 and 179-80.

27 Crouch, "The Culture of Death," 175-76.

Doc.Brown.1 provides new evidence of Hubert de Burgh's early career, as well as of English-Welsh relations at the beginning of the thirteenth century.

A New Fragment of Constantine the African's Translation of Isaac Israeli's *Liber dietarium*

University of Victoria's Fragm.Lat.4 is a single-leaf fragment with text concerning various fruits and vegetables. It was acquired in 2006 with the assistance of Erik Kwakkel, who determined at that time that it was written in France c.1250-1300, and while he was unable to identify the text, he noted its similarity to several medieval encyclopedic texts, including works by Rabanus Maurus, Vincent of Beauvais, Piero Cantalupo, and Isidore of Seville.²⁸ In 2015, student work on the leaf led to the discovery that some of its text was included in Bartholomaeus Mini de Senis's *Tractatus de herbis* as preserved in the late thirteenth-century British Library, MS Egerton 747. Aided by Iolanda Ventura's edition of the Egerton 747 version of the *Tractatus* and with the aid of the British Library's facsimile,²⁹ we discovered further that the matching text corresponded specifically to sections of Isaac Israeli's *Liber dietarium universalium et particularium* that had been added to Egerton 747 as later marginal insertions,³⁰ and we confirmed that Fragm.Lat.4 records part of the Latin version of Isaac's Arabic text on diets (*Kitāb al-aghdhīya*) as translated by the eleventh-century Benedictine monk Constantine the African. The full text of the fragment — on the medicinal and nutritional uses of melon, cucumber, squash, watermelon, and lettuce — can be verified through comparison with what is still the only edition of Constantine's translation, the 1515 *Opera omnia Ysaac* printed in Lyon by Andreas Turinus, as well as through collation with other medieval manuscripts preserving the same text.³¹

Isaac Israeli ben Solomon or Ishāq ibn Sulaymān al-Isrā'īlī, also known as Isaac Judaeus, was a philosopher and court physician in the late ninth and early tenth centuries (d. c.932) in a region that today is part of Tunisia. He served the

²⁸ Kwakkel, "Liber dietarium."

²⁹ Bartholomaeus Mini de Senis, *Tractatus de herbis*; British Library, *A Medieval Herbal*.

³⁰ See Collins, Introduction to *A Medieval Herbal*, 3.

³¹ Isaac Judaeus, *Omnia opera Ysaac*, fols. 124r-125r (near the beginning of the "Tertia particularis de herbis"). See also Munich, Bayerische Staatsbibliothek, MSS Clm. 13066 (fols. 60vb-61va) and Clm. 13111 (fol. 84rb-84vb), and Philadelphia, University of Pennsylvania, Rare Book and Manuscript Library, MS LJS 24 (fols. 65va-66rb).

Aghlabid dynasty and, after the fall of the Aghlabids in 909, the Fatimids.³² His works on urinalysis, fevers, and diet were influential to both Judeo-Arab and Western medical traditions, and all of Isaac's medical works were translated into Latin by Constantine the African sometime in the second half of the eleventh century. Only a single manuscript of the Arabic *Kitāb al-aghdhīya* survives,³³ and, while Constantine's full translation was printed in 1515, extant medieval manuscripts of the *Liber dietarium* usually contain only extracts and redactions.³⁴ This does not mean that it was not a significant text — Raphaela Veit's recent work adds thirty manuscript witnesses to the previously known eighty-two³⁵ — but it is difficult to know the relative rarity of the text surviving in the Victoria fragment.

In her article on the translation and reception of Isaac's text, Veit points out that whereas Constantine's Latin translation divides the text into two main parts (the "universals" and the "particulars"), Isaac's Arabic original has four parts, the first containing what became the *universales* section, and the final three what became the *particulares* (on grains and meat, fruit, and vegetables).³⁶ Veit notes that, while Constantine does not change the order of the text aside from restructuring its partitions, his translation is characterized by elisions varying in length from a few words to entire chapters.³⁷ Her comparison is based on the sole Arabic manuscript, the 1515 edition, and three digitally accessible manuscripts of Constantine's Latin version.³⁸ The primary text used to assist our transcription (see Appendix 2) was the 1515 edition, though variants were also checked against Veit's comparison manuscripts. All of these copies of the text differ from

32 Veit, "Les *Diètes universelles*," 230. Our thanks to Monica Green for providing us with this article.

33 Veit, "Les *Diètes universelles*," 232. The Arabic manuscript is Istanbul, Maktaba al-Süleymaniye, MS Fatih 3604-3607.

34 Veit, "Les *Diètes universelles*," 236. This is true even of the earliest (mid twelfth-century) survivals.

35 See Veit, "Les *Diètes universelles*," 243-49; for the other additions, see the "Inventaire n° 4: Manuscrits des *Diètes universelles* et *particulières* d'Isaac Israëli et de leurs commentaires," in Nicoud, *Les régimes de santé*, 2:989-1006. We can add British Library, MSS Egerton 747, Harley 3140, and Harley 3247; Modena, Biblioteca Estense, MS Lat. 961/1; and University of Victoria, Fragm.Lat.4 — in total, 117 manuscripts, including extracts, redacted or abridged versions, and fragments.

36 Veit, "Les *Diètes universelles*," 232-33.

37 Veit, "Les *Diètes universelles*," 233.

38 These manuscripts are as listed in notes 31 and 33 above.

Fragm.Lat.4 and from each other only in very minor ways, for instance, in the occasional restructuring of sentences or addition of new clauses. In no case do they contain material elided in Fragg.Lat.4, and the Victoria leaf thus seems to represent a faithful copy of Constantine's translation.

As Veit points out, Constantine's version of the *Liber dietarium* was a core text in university medical curricula throughout the Middle Ages; however, the statutes of the Sorbonne from 1270 to 1274 put a much stronger emphasis on the teaching of its *universales* than its *particulares*.³⁹ This points to the likelihood that the *universales* section was more widely read and copied, and it suggests that the *particulares* — of which Fragg.Lat.4 is a part — might survive with less consistency of content and copying. Though both the *universales* and the *particulares* were used in *Articella* compilations, for instance, comparison with a complete British Library *Articella* shows that the Victoria fragment's text is omitted.⁴⁰ Furthermore, some manuscripts listed by Veit and her sources contain only the *universales* section.⁴¹ Certainty concerning the number of other manuscripts witnesses containing the text of Fragg.Lat.4 will have to await collation with a significant sampling of other known manuscripts.

Fragg.Lat.4 was cut out of its original codex and reused as a wrapper or binding aid. When reused, it was unevenly trimmed along the outside margin, with the result that the marginal corrections done by the scribe of the main text are cut off along both edges (see [Fig. 2](#)). This copy of the *Liber dietarium*, however, was never pristine: the parchment is of "mediocre quality,"⁴² and the scribe makes many errors. Nevertheless, Fragg.Lat.4 is now, with this new identification, a noteworthy survival and a significant part of the University of Victoria's medieval holdings. It is an artefact of the transmission of Judeo-Arabic learning in the Latin West through two extraordinary figures of early medieval learning, Isaac Israeli and Constantine the African. And it is the only known copy of the *Liber dietarium* in Canada.

³⁹ Veit, "Les Diètes universelles," 240.

⁴⁰ London, British Library, MS Harley 3140, where Isaac's *Dietae particulares* (fols. 110v-137r) includes only the first part of the *particulares*.

⁴¹ This is true of six manuscripts on Veit's list and eight on Nicoud's (see note 35 above), not counting the many cases of ambiguity. Thorndike and Kibre, *A Catalogue of Incipits*, is also useful for identifying specific content in manuscripts containing Isaac's works.

⁴² Kwakkel, "Liber dietarium."

Et sic aut elia et ab aqua exsila cum quapi pipe apio unli datur
 et ita ut eorum caliditate gduaroy tpeant et calidum fuerit chinu et gdi
 miam et sic in coctum et ceteris cupiunt ut tempem accipiat et ad
 extinguendum calorem et ad bonum gfortandū pperat. Quae et hinc accōm
 me agam. qz si opiam pasta et assent et dicitur mīnū ut in pasta
 inueniatur et potum dicitur calorem febuit mitigat. Item qz extinguit
 pecta n e amulacū uiat. zuccū māna ad potandū tōnat co. tu pur
 gant. potio si in aqua elyct. eius qz ut cum melle et modico nitro
 potum recuit. cor quibz sū ut co. tūari uideatur. sūma celidite adiu
 uat et metat. Coricū si eius ductur cū oleo ro. mixt. colorē capiat
 dū ex colica opione ampuat. Rurū si ex eodem auto t aure calid
 apā hūre diuinet. nare colorē plant. et apā repugnat. s; tā co
Lactuce dno ē gna. est n. domestica et amestro domes. **De lactuca.**
 licet sit sū et hu. non tā dūantur ei ultime hēe. etā qūatet n
 quātūne lactuce dūantur. natura aln careet. et accō eius totū medi
 quūm māy in sine tū reūgat. Et indurat. s; amūqz dūantur eam
 fūm est in u. g. et aqua lacū amūllantur. qz opio mīnū aqua
 fūmū sū. s; p. totū colorē eam uty in p. dūmā p. forant. et p. uia
 uat. tēte. et mūyrouē tū cum uro. lactuca id cū sit mediocrit
 sū et hu. melior. et cal. hēbit. ad gūandūm uōm tangemū in qūm
 te. et quātūne. et a non lauet aqua melior. s; aqua. u. ne sū et hu.
 tūm augmētū lactuca cito dūgūat. ut p. uos sū. mōdōne de ar.
 oram exāgūat. vā sit eam placidū rustū. s; angūm ebullitōne restūy.
 compū p. ar. capiat colorē ex cū hē hu. mīngat. cataplāta. i. mapouy.
 ad asūpta ual. s; cōm p. uic qm cūta sit eam quēuēt. qz eius lac
 calore ignit mīnū. p. qz etat compū inducent. p. hoc lact. in exor
 dio tuo ē lacte indiget. et p. p. uūm tū acūmū. et p. tempem sū
 ut et hu. sit sū melior. sit et quēuēt ad augmētandū. lac et gma p.
 angūm quē gūat in quātūne et quātūne. Rurū dū ei acō sū uēdūm. s;
 colūmā n. gūpātū. indiget n. acūmū. cūctedine et dūctedine. vā sit
 colūmā. aut sūpātū. aut pōmū. p. que indiget. est gūpātū. s; tān
 cum iduatur et lacte capiat hūre. eius hūmū. mīuū. et sit amari
 capou. vā sit apūmā. tangemū tā gūat p. sūmū. s; cō. amūctatū.
 sit uocū. uēuōdātū. oculoꝝ. sicut p. mōrtificatōm. tēctū. qm i
 duat. vā p. uū. mīuū. extinguit. qm māt. mātām. cōpū. qz cū uā

adabile
 a mīf.
 uūat ē
 hūctat

Figure 2. Constantine the African's Liber dietarium, translated from Isaac Israeli. Fragm.Lat.4, verso (accession no. 2006-23), University of Victoria Special Collections and University Archives. Reproduced by permission; all rights reserved.

Calendrical Mapping of a Mendicant Breviary between Italy and Croatia

University of Victoria's MS.Lat.2 (known locally as Codex Lindstedt), a ferial Breviary produced c.1460, was purchased for Special Collections and University Archives in 2012. It has been a helpful object for students of manuscript studies, especially because it survives in its original binding. However, no sustained work had been done on the codex — beyond the description provided by bookseller Les Enluminures — until we produced our transcription of its liturgical calendar (fols. 59r-63v). Based on the calendar, Les Enluminures surmised an origin and early provenance of Austria or Trieste in northern Italy. Due to the inclusion of the 5 April feast of Vincent Ferrer (canonized 1455), combined with a flyleaf note by a second scribe who dates his minor additions to 1493, the seller also suggested that the book was copied between 1455 and 1493 and indicated Franciscan or Dominican use, given the appearance of the Dominican Vincent Ferrer and the calendar's notable Franciscan observances (such as the feast of the Stigmata of St. Francis).⁴³ Since much of this preliminary evidence came from the calendar, calendrical details seemed to us an ideal entry point for further assessment of Codex Lindstedt and its original users.

This manuscript's charms are synonymous with its challenges. It includes countless scribal errors and corrections, inconsistent abbreviations, haphazard ruling, and significant use-related damage (including small burn marks from nearby candles, ink smudging, and soiling). It was made in haste: the main scribe frequently writes until his pen runs out and then returns to the page so quickly that the dark ink left bleeds or blots; moreover, makeshift parchment bookmarks are cut from pieces that, unusually, retain thick bovine hair on the hair sides and text on the flesh sides. The book was also well used. In addition to a scribe who added texts and a brief contents list in 1493, at least three other readers added marginal annotations during the fifteenth and sixteenth centuries. That is, this Breviary was made and augmented by people who cared more about its function than its appearance. In the liturgical calendar, as in the rest of the manuscript, the pages are ruled unevenly and the difficult Gothic cursive contains several errors, only some of which are corrected (see [Fig. 3](#)). But these irregularities reveal much about the book's users.

⁴³ Les Enluminures, "Ferial Psalter and Breviary."

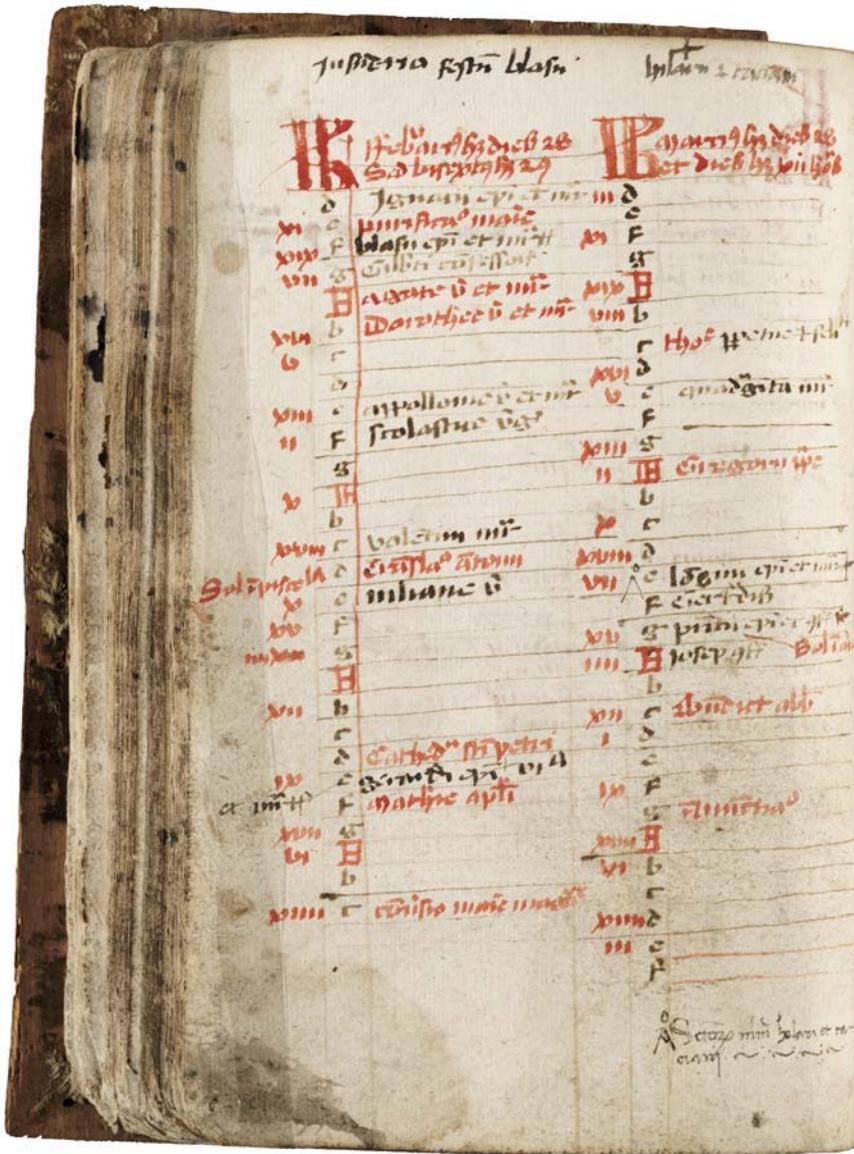


Figure 3. Liturgical calendar for February and March. “Codex Lindstedt,” MS.Lat.2, fol. 59v (call no. BX2033 A2 1455). University of Victoria Special Collections and University Archives. Reproduced by permission; all rights reserved.

The calendar does predominantly conform to Franciscan use, but also included are the Dominican saints Vincent Ferrer (5 April, as mentioned above), Peter of Verona (29 April), Dominic himself (5 August), and the feast of the Conversion of Mary Magdalene (29 February), which was especially promoted by Dominicans.⁴⁴ It is, then, broadly interested in mendicant observance (Franciscan, Poor Clares, and Dominican). However, the calendar is perhaps more interesting for what it reveals about the manuscript's regional affiliations and its users' travels. Variations in script and ink indicate that several writers contributed to the calendar's contents: the main scribe, the 1493 scribe, and at least two later hands. As the readings in the Sanctoriale (fols. 179r-328r) were written at about the same time and in the same order as the main calendar entries, we were able to collate the two to see which calendar entries do not align with the Sanctoriale. These entries were often noticeably in a different ink or different hand and, therefore, were clearly later insertions. The additions are too numerous to list here, but notable examples include the feasts of Hilary and Tatian (16 March), Ulrich of Augsburg (4 July), and Oswald of Northumbria (5 August). The addition of Hilary and Tatian, twice by different hands, perhaps indicates more than one user's connection with Gorizia in northeastern Italy, where the cathedral was dedicated to these saints.⁴⁵ In the case of Ulrich, a manicule points to the entry (fol. 61r), signalling his particular importance to the user(s), who may have been German-speaking (the main scribe has a tendency to substitute *w* for *u/v*, writing, for instance, *ewangelist* rather than *euangelist*). The addition of Oswald suggests an interest in an English saint whose late medieval cult developed in Germany and northern Italy and who was the subject of a Middle High German romance, the *Münchener Oswald*.⁴⁶

One of the most interesting aspects of this calendar is that its additions not only point to the location of its users but also reveal their explicit interest in locations: a handful of saints' days include annotations mentioning place names. Examples include the feast of St. Maurus "in ventzon" (21 November), where the note associates observance of the feast (or the saint himself) with the northeastern Italian town Venzone; other notes refer to Justus "in triesto" (2 November),

44 Les Enluminures, "Ferial Psalter and Breviary." Comparison of Franciscan and Dominican calendars is also possible through Grotefend, *Zeitrechnung*.

45 Marušič, "Gorizia and the Province of Gorizia," 55.

46 Craig, "Oswald [St Oswald]."

indicating the saint's association with Trieste near the Italian border with Slovenia, and to Daniel "in pocz" (30 August), presumably an association with Pec in southwestern Serbia or Pécs in southwestern Hungary, near the Croatian and Serbian borders. Elsewhere, a marginal addition notes "in sadrio festum blasii," connecting the feast of St. Blaise to Zadar, a significant pilgrimage hub on the Croatian coast, where St. Blaise was especially venerated. The repeated annotation "In gorto" links SS. Cantius, Cantianus, and Cantianilla (31 May) to Gorizia (or Görz, in German).

These locations suggest the site of the Breviary's use over time, at the borders of present-day southern Germany, Austria, northeastern Italy, Slovenia, Croatia, and perhaps Serbia. This itinerary marks the contours of Habsburg territories at the time of the book's production and plots pilgrimage routes between Italy and Croatia.⁴⁷ The calendar seems to indicate, then, that this manuscript (or its users) travelled. While the bookseller's assessment allows for this possibility — which is implicit in the reference to mendicant use — and while it notes points of origin consistent with our analysis (Trieste or Austria), the majority of the calendar evidence for these conclusions in fact comes from later accretions, and these later additions tend to point toward the east. Close work with the calendar reveals that Codex Lindstedt has a history attuned to specific regional contexts and pilgrimage routes. At the University of Victoria, it is now a singular example of its kind and geographical associations: a pilgrim's book, annotated and well used, movingly preserving its users' locations and devotional concerns.

University of Victoria, British Columbia

⁴⁷ Ladić, "Some Remarks"; Faričić, "The Significance of the Croatian Coastline."

Appendix 1: Transcription of Hubert de Burgh's Charter – Victoria, McPherson Library, Doc.Brown.1⁴⁸

[Face]

- 1 Sciant omnes sancte matris Ecclesie filij presentes et futurj. francj. anglicj. et Walenses. quod Ego hubertus de burc. Camerarius Iohannis Regis anglie. concessi deo et sancte marie et monachis de dora. pro anima regis henricj secundj. et pro animabus omnium predecessorum et successorum suorum. E[t] pro salute
- 3 Iohannis Regis Anglie. et pro animabus omnium predecessorum et successorum suorum. Et pro animabus HenRici et Ricardj fratrem suorum regum. Necnon pro
- 4 salute mea. et pro animabus omnium predecessorum et successorum meorum. terram de linchoit. quam rex Anglie Henricus secundus eis dedit.
- 5 per easdem metas et terminos. quibus predictam terram prenominatj monachi tenuerunt. quando Comitatus herefordie mihi traditus fuit custo
- 6 diendus. Et quando Johannes Rex Grossum montem cum omnibus pertinentijs suis mihi donavit. Et hij sunt terminj. Scilicet a terra Iagou
- 7 king. usque ad capud troin. Et a capite troin. usque ad terram Willelmj de Breosa sicut troin currit . Et ex alia parte a terra predictj
- 8 Iagou king. usque ad moram que subtus est. et a mora usque ad terram Seysil filij Win. Et a terra antedictj Seysil usque ad
- 9 uiam que uadit de grosmund ad sanctum michaelem. Et a predicta uia usque ad terram Willelmj de Breosa. sicut terra antedictj
- 10 Willelmj et terra Regis diuidjt. Et preterea concessi antedictis monachis paschuam terre mee in bosco et in plano ad omnia pecora
- 11 eorum Scilicet terre mee de grosmund. Et quotiens glandes fuerint in foresta mea de grosmund. ponant porcos
- 12 suos in predicta foresta sine pasnagio. Et ad edificia sua facienda in grangia sua de linchoit. et ad sepes claudendas

⁴⁸ All transcriptions follow the conventions set out in Clemens and Graham, *Introduction to Manuscript Studies*, 75-81, with the exception that expanded abbreviations are marked by italics rather than parentheses and all erasures by strikethrough. Transcription of Doc. Brown.1, by Merridy Peters, began with a review of a draft completed by Sarah Willson in December 2015 and has been checked by Adrienne Williams Boyarin.

- 13 *in predicta foresta mea de grosmund omnia necessaria capiant rationabiliter. et per uisum forestariorum. et mortuum boscum ad ignem*
- 14 *eorum. Tali conditione omnia antedicta predictis monachis concessi: quod ipsi quatuor monachos sacerdotes in perpetuarij debent inuenire. qui pro*
- 15 *anima regis Iohannis et omnium predecessorum et successorum suorum. necnon pro anima mea et omnium predecessorum et successorum meorum in perpetuarij debent*
- 16 *celebrare. Hec autem omnia qui supra nominauj. concessi predictis monachis de dora in puram et perpetuam elemosinam. libere et quiete ab omni*
- 17 *seruicio seculari. et consuetudine. et seculari exactione que ad dominum uel ad regem pertinent. uel pertinere possunt. Et quia hoc ratum esse*
- 18 *uolo in perpetuum: presentj scripto et sigillj mej impressione confirmauj. His Testibus. Ricardo de Seingis tunc vicecomite. Et*
- 19 *Gaufrido fratre eius. Johanne de kilpac. Waltero ruffo. Ricardo de scotot. Waltero de muchegros. Stephano de Cuerewes. Henrico*
- 20 *de grosmont. Wronoij filio Win. Meurich et Roberto filijs Win. Wronoij velin. Et multis alijs.*

[Dorse]

Date loste Grant in ffrancalmoigne to Abbot of Dore
 from Hubert de burgo chamberlaine of King John of lands
 Pasture *and* Panage in fforest of Grosmont *and* of lumber to build
and wood to burne in his Graing of Linchott upon conidicion to
 keepe 4 Monkes Prestes there foreuer to pray for his
and other soules No 1°

TEXTUAL NOTES

Face, lines 10-11: Two cross symbols drawn here — one in the left margin at line 10 and another between lines 10 and 11 just below *Et preterea* — correspond to the same symbols and placement at lines 9-10 of Kansas MS 191:1, where the text is substantially the same as that in the Victoria MS: *Et preterea dedi et concessi predictis monachis pasturam in terra mea de Grosmont tam in bosco et in plano ad omnia pecora sua.*

line 11: The scribe wrote the word *terre* twice.

Dorse: No 1° is in the same hand and ink as the content summary and appears to be part of a prior cataloguing system.

Appendix 2: Transcription of a fragment from the *Liber dietarum* – Victoria, McPherson Library, Fragm.Lat.4⁴⁹

[recto]

- 1 *Semen melonis atque radix eius minus carne frigida sunt. Sed cum desiccantur*
 - 2 *sunt sicca in .ii. gradus idcirco plus carne sunt colatiua. Semen autem urinam*
 - 3 *prouocat. Renes et*
 - 4 *uesicam ab harenis et lapidibus mundificat maiorem tamen accionem facit*
 - 5 *in renibus*
 - 6 *quam in uesica. Renes enim sunt carnosi vnde lapides et harene in eis nascen*
 - 7 *tes sunt molles. vesica quidem quoniam est neruosa duros generat lapides et*
 - 8 *harenam*
 - 9 *Qua de re necesse est ut fortior medecina detur uesice quam renibus. Corticis*
 - 10 *autem*
 - 11 *melonis puluis oris fetorem tollit. Si ex eo lauetur. diascorides. Semen inquit*
 - 12 *melonis in superficie mundatum. et cum carne melonis et ciceris et fabe farina*
 - 13 *temperatum in modum trocisci compositum et ad solem desiccatum ualet*
 - 14 *ad faciem*
 - 15 *mundandam et cutem extenuandera. Rursus radicis pulueris. ii .3. pondus*
 - 16 *cum ox*
 - 17 *imelle bibitum irritat uomitum. Est etiam et aliud genus melonis qui*
 - 18 *palestinum*
 - 19 *uocatur. et dicuntur wlgariter sarracenicim. humiditas istius minor ceteris*
 - 20 *est. frigidiores*
 - 21 *tamen illis sunt. proinde sunt tardiores durique ad conuersionem. dicimus*
 - 22 *etiam corruptioni ino*
 - 23 *bedientes. vnde calorem habentibus in stomaco atque febricitantibus con-*
 - 24 *ueniunt. quoniam gros*
 - 25 *sicies eorum que frigiditas repugnando febribus earum calorem extinguunt*
- De cucumeribus.**

⁴⁹ Transcription of Fragm.Lat.4, by James Kendrick, began with reference to a partial transcription done by Zoe Lommerse in December 2015 and has been checked and corrected by Adrienne Williams Boyarin. It was completed through comparison with Isaac Judaeus, *Omnia opera Ysaac*, fols. 124r-125r; Munich, Bayerische Staatsbibliothek, MSS Clm. 13066 (fols. 60vb-61va) and Clm. 13111 (fol. 84rb-84vb); and Philadelphia, University of Pennsylvania, Rare Book and Manuscript Library, MS LJS 24 (fols. 65va-66rb).

- 16 Cucumeres frigidi sunt \et humidi/ in .ii. gradu. grossi sunt et duri ad digeren-
dum. et tarde e
- 17 stomaco descendunt. stomaco uero sunt nociui. neruositatem .enim. eius
percuciant. Qui ci
- 18 bum aliquem in stomaco inuenientes cum sui frigitate illum seruant crudum.
nec dimit
- 19 tunt a stomaco dissolui. Sed tamen minus stomaco nocent quam melones.
Quia cucumeres di
- 20 gestiue inobedientes uirtuti faciunt in stomaco laborem. melones uero stoma-
cum emolli
- 21 unt. et conuertuntur in uenenosos humores. quibus stomachus percutitur.
verumptamen melones si
- 22 bene digesti fuerint meliores quam cucumeres chymos generant. quia cucu-
meris cy
- 23 mus est grossus. flegmati uitreo uicinus. vnde Galenus. cucumeres sunt grossi
et difficiles
- 24 ad dissoluendum et magis quam melones urinam prouocant. et uentrem
humectant
- 25 Cytruli sunt frigidiores et cucumeribus grauiores. frigiditudo .enim. eorum
De citrulis
- 26 est in fine .ii. gradus. proinde grossum generant flegma. et neruositati stomachi
cucumeri
- 27 bus magis nocent. Rursus propter suam duritiem et frigiditatem sunt
grossorum
- 28 et frigidorum humorum generatiui. Quod certificatur. quia cytruli in stomaco
moram facientes ue
- 29 nensorum corruptionem generant humorum. Cytruli ergo magis stomaco
nocent. medul
- 30 la tamen eorum perfectiorem generat chimum **De cucurbitis.**
- 31 Cucurbita est frigida. et humida in .ii. gradu chimum flegmaticum generat
propterea conuenit
- 32 caloris natura econtrario frigidis colericis melior est quam sanguinolentis.
quia eius humiditas
- 33 stomachum humectat. atque sitim colericam extinguit. Similiter debemus eam
intelligere

- 34 esse nociuam flegmaticis plus quam melancholicis. Que quidem melius est si colericis tali modo de
 35 tur. coquatur cum coctanis aut sunt maligranati. succo. aut agrestis uue. cum ace
 36 to malorum citrinorum. aut cum oleo amigdalino. aut oleo omfacino condiatur.

[verso]

- 1 flegmaticis autem elixa et ab aqua expressa cum synapi pipere apio utilius datur
 2 et menta ut eorum caliditate condimentorum temperetur. et calidum generet chimum. et condi
 3 mentum eius sit cum coctanis et ceteris supradictis. ut temperiem accipiat. et ad
 4 extinguendum calorem et ad stomacum confortandum preparetur. Que etiam habent accionem
 5 medicine congruam. quia si operiantur pasta et assentur. et succus intrinsecus in pasta
 6 inueniarur et potui donetur. calorem febris mitigat. sitimque extinguit.
 7 Preterea si cum cassia fistula. uiola. zuccara manna ad potandum tribuatur colera rubea. pur
 8 gatur. porro si in aqua elixetur eius que ius cum melle et modico nitro
 9 potui detur: eos quibus flegma ut colera dominari uidetur. summa celeritate adiu
 10 uat et tuetur. Corticis uero eius succus cum oleo rosaceo mixtus. dolorem capitis
 11 ortum ex colerica complexione amputat. Rursus si ex eodem succo in aure calidum
 12 apostema habente distilletur. mire dolorem placat. et apostemati repugnat. Sed tamen co
 13 lerice passioni nocet. †qualiter† aquis lacuum assimilauerunt propter sue lubricitatis indigentiam
 14 Lactuce duo sunt genera. est .enim. domestica et siluestris. domestica **De lactuca.**
 15 licet sit frigida et humida. non tamen dominantur ei ultime hee etenim qualitates si

- 16 *quan\ti/tatiue lactuce dominarentur. natura cibi careret. sed accio eius soli medicine*
- 17 *conuenit maxime in fine sui temporis cum induratur. Ideoque antiqui dixerunt eam*
- 18 *frigidam esse in .ii. gradu. et aquis lacuum eam assimilaerunt. quarum complexio minus aquis*
- 19 *fluminum frigida est propter solis calorem eam usque in profundum perforantem. et propter uicini*
- 20 *tatem terre. et commixtionem sui cum luto. lactuca uero cum sit mediocriter*
- 21 *frigida et humida melior est ceteris herbis ad generandum bonum sanguinem in qualita*
- 22 *te et quantitate. Que si non lauetur aqua melior est. aqua .enim. sue frigiditati et humiditati.*
- 23 *tribuit augmentum. lactuca cito digeritur. urinam prouocat. stomaci morcionem de colera rubea*
- 24 *ortam extinguit. vnde fit causa placandi tussim. Sanguinis ebullitionem refrigerat*
- 25 *\[[vigilias habentibus la]]udabilem/ sompnum prestat. capitis dolorem ex caloris humidi mitigat. cataplasma in timporibus*
- 26 *ad suprascripta ualet. Sed cocta plus quam cruda fit esui conueniens. quia eius lac*
- 27 *calore ignis minuitur. per quod erat sompnum inducens. propter hoc lactuca in exor*
- 28 *dio suo cum lacte indiget. et propter paruitatem sui acuminis et propter temperiem frigidita*
- 29 *tis et humiditatis. fit stomaco utilior. fit etiam conueniens ad augmentandum \[[lac mulieribus et sperm]]a uiris \[[conuenientior. causa stomachum iuuans par]]uitas est \[[sui acuminis propter]] humiditatis/ lac et sperma \a[[ug]]mentat/ propter*
- 30 *sanguinem\ bonitatem/ que generat in quantitate et qualitate. Rursus eius accio nec uentrium est*
- 31 *solutiua nec constipatiua. indiget .enim. acumine. salsedine et dulcedine. vnde sit*
- 32 *solubilis. aut stipticaitate aut ponticaitate per que iudicetur esse constipatiua. Sed tamen*
- 33 *cum induratur et lactis copiam habuerit eius humiditas minuitur. et fit amari*

- 34 saporis. *vn̄de* fit aperitiua. sanguinem tamen generat pessimum. Idcirco
assuescantibus
- 35 fit nociua. tenebrositatem oculorum facit propter mortificationem sensus
quam in
- 36 ducit. *vn̄de* spiritus uisibilis extinguit. spermatis materiam corrumpit. quia
cum sua

TEXTUAL NOTES

recto 23: The reference to Galen is unusual: comparison texts cite Hippocrates.

verso 13: The word *qualiter* may also be expanded as *quare*.

verso 25: The insertion is cropped at the left margin but reconstructed based on
comparison texts; the scribe connects it to the beginning of the line.

verso 29: The insertions are cropped at the left and right margins but reconstructed
based on comparison texts; interline signes-de-renvoi mark the intended
insertion points.

Appendix 3: Transcription of the Calendar from a Ferial Breviary – Victoria, McPherson Library, MS.Lat.2 “Codex Lindstedt”⁵⁰

[fol. 59r]

KL **Januarius habet xxxi dies**

Dies habet octo horas

prima dies mensis et septima truncat ut ensis

ii **A** **Octaua circumsicionis** Basilii episcopi et confessoris sancte marte
martine virginis et martiris

b Octaua steffani

xi c Octaua Iohannis

d Octaua innocentium

xix e

⁵⁰ Transcription of the Codex Lindstedt calendar, by Lynnea Ness and Ravana Eagleheart, has been checked and corrected by Adrienne Williams Boyarin. The following were used to aid transcription and identification of saints: Bollandists, *BHL*; Clemens and Graham, *Introduction to Manuscript Studies*; Cross and Livingstone, *The Oxford Dictionary of the Christian Church*; Grotefend, *Zeitrechnung*; Gunhouse, *On-line Calendar of Saints Days*; Hampson, *Medii Aevi Calendarium*; Harper, *The Forms and Orders*; and Les Enluminures, “Ferial Psalter and Breviary.”

viii	f	Epiphanie
	g	
xvi	A	
v	b	
	c	pauli <i>primi</i> heremite
xiii	d	Iginii pape et <i>martiris</i>
ii	e	
	f	Octaua epiphanie Februarii
x	g	felicis in pincis presbiteri et <i>martiris</i>
	A	Mauri abbatis
xviii	b	Marcelli pape et <i>martiris</i>
xii	c	antonii abbatis
	d	prisce <i>virginis</i> et <i>martiris</i> \Sol in aquario/
xv	e	Marii marte audifac et abbacuc
iiii	f	ffabiani et sebastiani
	g	Augnetis virginis et martiris
xii	A	vincentii et anastasii
i	b	Emerenciane <i>virginis</i> et <i>martiris</i>
	c	
ix	d	Conuersionis sancti pauli
	e	paule et eustochie
xvii	f	
vi	g	Octaua agnetis <i>secundo</i>
	A	
xiiii	b	
iii	c	Ciri et iohannis

[fol. 59va]

In sadrio festu(m) blasii

KL		februarius habet dies 28
		Sed bisextus habet 29
	d	Ignacii episcopi et <i>martiris</i>
xi	e	purificatio marie
xix	f	blasii episcopi et <i>martiris</i>
vii	g	Gilberti confessoris

	A	agate virginis et martiris
xvi	b	Dorothee virginis et martiris
v	c	
	d	
xiii	e	appollonie <i>virginis</i> et <i>martiris</i>
ii	f	scolastice <i>virginis</i>
	g	
x	A	
b		
xviii	c	valentini <i>martiris</i>
	d	Translatio antonii \Sol in pisces/
x	e	iuliane <i>virginis</i>
xv	f	
iiii xii	g	
	A	
xii	b	
	c	
	d	Cathedra sancti petri
ix	e	gerardi <i>episcopi</i> \et <i>martiris/</i> <i>vigilia</i>
	f	Mathie apostoli
xvii	g	
vi	A	
	b	
xiiii	c	conuersio marie magdalene

[fol. 59vb]

KL		Marcus habet dies 28 et dies habet xii horas
iii	d	
	e	
xi	f	
	g	
xix	A	
viii	b	
	c	thome <i>perpetue et felicitatis</i>

xvi	d	
v	e	<i>quadraginta martirum</i>
	f	
xiii	g	
ii	A	Gregorii pape
	b	
x	c	
xviii	d	
vii	e	\Sanctorum martirum helari et tacianj/ longini episcopi et martiris \hilarii et taciani/
	f	Gertrudis
xv	g	patricii episcopi et confessoris s̄ \Sol in aries/
iiii	A	Iosep confessoris
	b	
xii	c	Benedict abbatis
i	d	
	e	
ix	f	
	g	Anunciatio
xvii	A	
vi	b	
	c	
xiiii	d	
iii	e	
	f	

[fol. 60ra]

KL		Aprilis habet dies xxx Dies habet horas xiiii
	g	
xi	A	
	b	
xix	c	ysidori confessoris
viii	d	vincentii ordinis predicatorum
xvi	e	
v	f	

	g	
xiii	A	
ii	b	
	c	
x	d	
	e	
xviii	f	Tiburtii et valeriani
vii	g	
	A	
xv	b	\Sol in tauro/ aniceti pape et martiris
iiii	c	
	d	
xii	e	
i	f	
	g	Zoteris et gaii
ix	A	
	b	Georii martiris
xvii	c	marci ewangeliste
vi	d	clleti et marcellini
	e	
xiiii	f	petri. martiris.
iii	g	\vitalis martiris/ petri martiris ordinis predicatorum
	A	

[fol. 60rb]

KL		Mayus habet dies xxxi
		Dies habet horas xvi
xi	b	philippi et iacobi
	c	
xix	d	Inuentionis crucis Alex[an]
viii	e	dri euentii etc. \floriani martiris./
	f	floriani \Gohtardi. episcopi./
xvi	g	iohannis ante portam latinam
v	A	
	b	apparitio michaelis
xiii	c	

- ii d Gordiani et epy
 e pontii *martiris*
 x f nereii *et achillei*
 g
 xviii A bonifacii *martiris*
 vii b **bernardini** *confessoris*
 c
 xv d
 iiii e
 f potentiane *virginis*
 xii g **bernadini** *confessoris*
 i A
 b leene uidue
 ix c
 d
 xvii e **Translatio francisci** urbani
 vi f eleuterii *pape et martiris*
 g Iohannis *pape et martiris*
 xiiii A
 iii b helene *crucis inuentricis*
 c felicis *pape et martiris*
 xi d petronille Cancii cantiani \In gorto/
 et cantianille In gorto

[fol. 60v]

- KL **Junius habet dies xxx**
 Dies habet horas [x]vi
 xix e Marcellini *petri et herasimi martirum*
 viii f
 xvi g
 A
 v b
 c
 xiii d
 ii e
 f primi et felciani

v	g	
	A	barnabe apostoli
xviii	b	basilidis ciri naboris et nazarii
xii	c	Antonii confessoris de padua
xv	d	
iiii	e	viti et modesti <i>martirum</i>
	f	geru
xiii	g	
i	A	marci et marcelliani <i>martirum</i>
	b	geruasii et prothasii
	c	Octaua antonii Siluerii pape et <i>martiris</i>
ix	d	
	e	\achacii cum decem milibus <i>martirum in sancti bartholomei in partes/ paulini episcopi et confessoris in principio tertii dialogorum</i>
xiiii	f	<i>vigilia</i>
vi	g	Iohannis babt[ist]e
	A	<i>eulogii confessoris</i>
xiiii	b	Ioh[ann]is et pauli <i>martirum</i>
iii	c	
	d	leonis pape et <i>confessoris</i> <i>vigilia</i>
xi	e	petri et pauli apostolorum
	f	<i>Commemoratio sancti pauli</i>

[fol. 61r]

KL		Julius habet dies xxxi
		et dies habet xvii horas
xix	g	octaua iohannis
viii	A	visitationis marie processi et martiniani
	b	
xvi	c	Suclene Oderici
v	d	
	e	Octaua apostolorum
x	f	
	g	
xviii	A	Octaua visitationis
xvii	b	Septem fratrum Rurfine et <i>secunde</i>

	c	pii pape et <i>martiris</i>	
xv	d	hermachora et fortunato naboris et felicis	†almosinast
iiii	e	Margarite uirginis et martiris anacleti pape et <i>martiris</i>	
	f		
xii	g	diuisionis apostolorum Quirici et iulite <i>martirum</i>	
i	A		
xiiii	b	Alexii <i>confessoris</i>	
xiiii	c	Sinforiose <i>cum septem filiis</i>	
	d		
xvii	e		
vi	f	praxedis <i>uirginis</i>	
	g	Marie magdalene	†In velynt
xvii	A	appollinaris <i>martiris</i>	
vi	b	<i>christine uirginis et martiris</i>	uigilia
	c	Iacobi apostoli <i>christofori martiris</i>	
xiiii	d	Anne vidue pastoris <i>martiris confessoris</i>	
iii	e	pantaleonis <i>martiris</i>	†In velynt
	f	nazarii et celsi <i>martirum</i>	
xi	g	Simplicii faustini et beatricis <i>martirum</i> \Marte <i>uirginis/</i>	
xiix	A	Abdon et sennen <i>martirum</i>	
	b		

[fol. 61v]

KL **augustus habet dies xxxi**

Dies habet xii horas

xiii	c	xvi	f	Egidii abbatis —xii \machabeorum/ fratrem Aduincula petri
xvi	d	v	g	antonini <i>martiris</i> Indulgentiarum steffani pape et martiris
v	e		A	Inuencio sancti teffani
	f	xiii	b	Iustini presbiteri et <i>martiris</i>
xiii	g	ii	c	niuis <i>Dominici confessoris</i> Oswaldi
ii	A		d	Sixti felicissimi et agapiti
	b	x	e	Donati <i>episcopi et martiris</i>
x	c		f	Ciriaci largi et smaragdi <i>martirum</i>
	d	xiiii	g	Romani <i>martiris</i> uigilia
xviii	e	vii	A	llaurencii martiris
vii	f		b	Tiburcii et susanne

	g	xii	c	Clare virgine	
	xii	A	iiii	d ypoliti et cassiani <i>martirum</i>	
	iiii	b	e	Eusebii <i>confessoris</i>	vigilia
	c	xii	f	Assumpcionis	
	xii	d	i	g	
	I	e	A	Octaua laurencii	
	s	ix	b	agapiti <i>martiris</i>	
	ix	g	c	llodowici <i>episcopi et confessoris</i>	
	A	xvii	d	Bernardi <i>abbatis</i>	
xvii	b	vi	e		
vi	c		f	Octaua assumpcionis Tymotei et simporani <i>martirum</i>	
	d	xiiii	g		vigilia
xiiii	e	iii	A	Bartolomei apostoli	
iii	f		b	lloduwici regis francie <i>confessoris</i>	
	g	xi	c	Zeuerini pape et <i>martiris</i>	
	xi	A	xix	d	
xix	b		e	augustini episcopi et confessoris Hermetis <i>martiris</i>	
	c	viii	f	Decallacionis iohannis Sabine <i>martiris</i>	
viii	d		g	ffelicis adaucti <i>martirum</i>	
	e				

Danielis in pocz
Decallationis in †leizang†

[fol. 62r]

KL **Septembris habet dies 30**
dies habet xii horas

xvi	f	egidii <i>abbatis</i> xii <i>fratrem</i>	
v	g	antonini <i>martiris</i>	
	A		
xiii	b		
ii	c		
	d		odilie <i>virginis</i>
x	e		
	f	natiuitas marie Adriani	†In k\r/auatz†
vxiii	g	Gorgonii <i>martiris</i>	

vii	A		
	b	protigi et iacincti	
xv	c		
iiii	d		
	e	Exultationis sancti crucis	Cornelii et cipriani
xii	f	Octaua natiuitatis marie	nicomedis martiris
i	g	llucie et geminiani	
	[[A]]	Stigmatum sancti francisci	
ix	b		quatuor temporum
	c		
xvii	d	eustachii et sociorum eius	vigilia
vi	e	Mathei apostoli	
	f	Mauricii et soc[i]orum	
xiiii	g	llini pape et martiris	
iii	A		
	b		
xi	c	Cipriani et iustine	
xix	d	Cosme et damiani	
	e	Elisarii <i>confessoris</i>	Wenslai <i>confessoris</i>
viii	f	Michaelis	
	g	Ieronimi presbiteri et confessoris	

[fol. 62v]

KL	October habet xxxi dies	
	Dies habet decem horas	
xvi	A	Remigii episcopi et <i>confessoris</i>
v	b	Translatio sancte clare
xiii	c	
ii	d	ffrancisci confessoris
	e	
x	f	
	g	marci pape Sergi bachi <i>martirum</i>
xviii	A	
vi	b	Dyanisii et sociorum eius
	c	Cerbonii episcopi et <i>confessoris</i>
xv	d	

iiii	e		
	f		
xii	g	kalixti pape et <i>martiris</i>	
i	A		
	b	Gallii abbatis	
iv	c		nouember
	d	luce ewangeliste	
vvii	e		
vi	f		
	g	xi milium virginis Hilarionis <i>confessoris</i> \ursule <i>Rubrica</i> post <i>psalterium/</i>	
xiiii	A		
iii	b		
	c		
xi	d	Crisanti et darie <i>martirum</i>	
xix	e	Euaristi pape et <i>martiris</i>	
	f		
viii	g	Symonis et iude apostolorum	
	A	yuonis <i>confessoris</i>	
xvi	b		
v	c	Wlfgangi <i>episcopi et confessoris</i>	<i>vigilia</i>

[fol. 63r]

KL	Nouember habet dies xxx	
	Dies habet octo horas	
	d	Omnium sanctorum Cesarii <i>martiris</i>
xiii	e	Iusti <i>martiris in triesto</i>
ii	f	
	g	vitalis et agricole <i>martirum</i>
x	A	
	b	lleonardi <i>confessoris</i>
xviii	c	
vii	d	Translatio sancti lodowici <i>quatuor coronatorum</i>
	e	Dedicatio ba[sillicie] Teodori <i>martiris</i>
xv	f	trifonis et respicii

- iiii** g **Martini episcopi et confessoris** menne martiris
 A Martini pape et martiris
xii b Briccii *con episcopi et confessoris*
i c
 d
ix e
 f \Sol in sagittario/
xvii g **Didicatio ba[si]lice**
vi A Elizabet vidue pontiani pape et martiris
 b
xiiii c mauri martiris in ventzon
iii d cecilie virginis
 e Clementis pape et martiris ffelicitatis martiris
xi f Crisogoni martiris
xix g **katherine virginis et martiris**
 A petri alexandrini episcopi et martiris
viii b
 c
xvi d Saturnini martiris vigilia
v e **andree apostoli**

[fol. 63v]

- KL** **December habet dies xxxi**
 Dies habet horas sex
x f Candidi episcopi et martiris
xiii g bibiane virginis
ii A
x b **Barbare virginis et martiris**
 c Sabe abbatis
xviii d **nicolai episcopi et confessoris**
vii e **ambirsii episcopi et confessoris**
 f **Concepcio marie virginis**
xv g
iiii A Melchiadis pape et martiris
 b Damasi pape et confessoris

xii	c	
i	d	lucie <i>virginis</i> et <i>virginis martiris</i>
	e	
ix	f	
	g	
xvii	A	
vi	b	
	c	
xiii	d	Sol in scorpione
iii	e	Tome apostoli
	f	
xi	g	
xix	A	
	b	natiuitatis christi
viii	c	Steffani
	d	Iohannis
xvi	e	innocentium
v	f	Thome <i>episcopi</i> et <i>martiris</i>
	g	
xiii	A	Siluestri <i>pape</i> et <i>martiris</i>

TEXTUAL NOTES

- 1 Jan *Basilii episcopi . . . martiris* is a later addition.
- Feb (fol. 58va, top margin) *In sadrio* (Zadar) *festum blasii* is a later addition.
- 23 Feb The feast of the translation of St. Gerard (of Csanád, Hungary), traditionally associated with 24 Feb, is a later addition.
- Mar KL The scribe incorrectly copied February's header here: 28 should read 31.
- 28-29 April The feasts of St. Vitalis and St. Peter Martyr (of Verona) are later additions.
- 4-5 May The feasts of St. Florian and St. Godehard are later additions; the same hand strikes the original placement of St. Florian's day at 5 May.
- 22 May The feast of St. Helena (*leene uidue*) is a later addition.

- 31 May The feast of SS. Cantius, Cantianus, and Cantianilla is a later addition; the annotation *In gorto* (Gorizia), written twice, is a separate later addition.
- 16 June The scribe began to write the name Gervase (*geruasii*) but struck the error.
- 22 June The feast of St. Achatius and the Ten Thousand Martyrs is a later addition, and *in sancti bartholomei in partes* indicates a regional association (several possibilities exist); the note *in principio tertii dialogorum* directs users to the reading on St. Paulinus at the beginning of Book 3 of Gregory the Great's *Dialogues*.
- 4 July A manicule in the left margin points to the later additions of the names Suclene (Sigolena of Albi?) and Oderici (Ulrich of Augsburg).
- Aug KL The scribe initially set columns of Golden Numbers and dominical letters for the month of September; the error is corrected with strikethroughs and rewriting down the left margin.
- 1-2 Aug The struck feasts of St. Giles (*Egidius*), St. Antoninus, and the Twelve Brothers belong to September.
- 5 Aug The feast of St. Oswald is a later addition.
Aug (fol. 61v, lower margin) *Daniel in pocz* and *Decallationis in leizang* are later additions, and both include regional associations: *pocz* is likely to be Pec (Serbia) or Pécs (Hungary), but the referent for *leizang* remains unclear (Lienz in southern Austria?).
- 6 Sept The feast of St. Odilia, a virgin martyr associated with St. Ursula, is a later addition.
- 8 Sept *In krauatz* (or *kranatz*?) is a later addition, probably with a regional association, but the referent remains unclear.
- 21 Oct The note *ursule Rubrica post psalterium* is a later addition; readings for the feast of St. Ursula follow the codex's Psalter on fols. 55r-57v.
- 2 Nov *Iusti martiris in triesto* is a later addition.
- 13 Nov The 9-shaped abbreviation symbol for the beginning of the word *confessoris* was mistakenly written before the word *episcopi* but is not cancelled.
- 21 Nov The feast of St. Maurus is a later addition; the words *in ventzon* link it to Venzone in northeastern Italy.
- 1 Dec The feast of St. Candidus is a later addition.

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